

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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The Lord never took the contract
to save any man in his sins. The
only salvation the Bible knows is
from sin.—Ex.

Any church has so far failed in
its mission, which does not draw
in all classes within its reach and
make them feel equally welcome.

It is said that Rev. Russell H.
Conwell, pastor of the Grace Baptist
church, Philadelphia, preaches to
the largest Protestant congregation
in America.

Wherever souls are being tried
and ripened, in whatever common-
place and homely ways, there God
is hewing out the pillars for his
temple.—Phillips Brooks.

There is such a thing as growth
in grace. But "more consecra-
tion" is a contradiction in terms.
Consecration is taking the oath of
allegiance to a government by the
here a little and there a little pro-
cess.

Rev. Alden Grant, who founded
the Zulu mission, was told that he
was going on a wild goose chase.
When he returned from a civilized
and Christian community, he
significantly remarked: "Well, I
caught the goose, anyway."

It is said that 65 per cent. of the
manufacturers of alcoholic liquors
for beverages in the city of Phila-
delphia are Roman Catholics, and
of the brewers 75 per cent. are Ro-
man Catholic communicants and
pay revenue to the Roman Catholic
church.

To live well in the quiet routine
of life, to fill a little space because
God wills it, to go on cheerfully
with a petty round of little duties,
to smile for the joys of others when
the heart is aching—who does this,
his works will follow him. He
may not be a hero to the world, but
he is one of God's heroes.—Farrar.

That man has succeeded who
forms a good purpose and sticks to
it, though defeated in its execution.
To quit trying is the only failure.

That is true. The fact of making
a good honest effort in the right
direction develops and strengthens
character, and thus makes the act
successful. Some men who are re-
garded as successful were enabled
to succeed by the strength that
came through many efforts that
failed.

And I know—I know, that there
are times when the voice that never
is heard speaks, and the arms that
never touch enfold, and the eyes that
are never seen look into my
soul. I know—oh! I know any-
thing, I know this. I know not
who he is or what he is—He always
comes to me as a veiled figure; but
if I know anything, I know that
there is a Power greater than
preacher or father or mother or wife
or child, who has stood beside me
and does stand beside me in life's
great battle.—Lyman Abbott.

It is claimed that North Carolina
has more Baptist missionaries in
foreign fields than any other South-
ern state.—Ex.

There must be a reason for that
fact, and perhaps more than one.
The first is that the example of the
sainted M. T. Yates was contagious.
We venture to give as the other reas-
on, that the anti-mission Baptists
being numerous in North Carolina,
the conflict on the subject of mis-
sions developed a strong missionary
sentiment.

For the Alabama Baptist.

Christ and the Wafer.

A Sermon by J. J. Taylor, D. D.
"Except ye eat the flesh of the Son of
Man and drink his blood ye have no life
in you." John 6:53.

Philologists advance different theo-
ries in regard to the origin and
development of language. Some
say words were invented to repre-
sent things, a small number being
sufficient, because in the simplicity
of primitive times there were but
few objects to engage the attention
and evoke the powers of utterance.

According to this theory words
were at first used literally and with-
out ambiguity; but under stress of
need for an ampler medium of com-
munication as knowledge increased
they took on a secondary or figura-
tive meaning, multiplying their
utility and at the same time compli-
cating the mind.

hold that the earliest speech con-
sisted chiefly in tropes and figures born
of strong feeling and untrained fan-
cy, and flowing in a torrent pictur-
esque and forcible, but unregulated
by accurate knowledge or deliberate
judgment. Apart from the ques-
tion of its historical development,

we know that figurative speech is
found in all languages, and espe-
cially in the vocabulary of poets,
rhetoricians, orators and teachers,
who endeavor to rivet the attention
and impress the character of those
with whom they deal.

The Bible abounds in this form
of utterance. Almost the whole of
the Old Testament ritual, with its
priests and altars, its sacrifices and
Sabbaths, its new moons and
holy days, was a shadow of good
things to come. The parables of
both Testaments are figures of
thought in which spiritual truths

are taught by simple incidents se-
lected with divine skill and beauti-
fied by divine touch. The offices of
Christ in relation to his people are
set forth in multiplied metaphors.

As the ensign of believers, he is the
Psalmist's Banner; as the fulfill-
ment of Isaiah's prophecy, he is a
Branch; as the staff of spiritual
life, he is Bread; as the voluntary
victim of the divine law, he is a
Curse; as the means of entering
into the kingdom of heaven, he is a
Door or a Way; as the acme of
Christian aspiration, he is a Hope;

as a sacrifice for sin, he is a Lamb;
as the discloser of the true path, he
is a Light; as the opener of the
sealed book, he is the Lion of Ju-
dah's tribe; as the redemption of
captives in sin, he is a Ransom; as
the foundation of the spiritual tem-
ple, he is a Stone; as the guide and
protector of the saints, he is a Shep-
herd and a Shield; as the source of
all holy fruitage, he is a Vine; as
the refreshment of weary pilgrims,
he is the Water of life. Any literal
interpretation of these utterances
would present Christ in contradic-
tory terms, and degrade his wor-
shippers to the level of heathen,
who worship beasts or inanimate
things.

When Jesus uttered the text, the
Jews in their fatal blindness to
spiritual things took it literally;
and very properly they asked,
"How can this man give us his flesh
to eat?" They were accus-
tomed to sacrifices of blood. Ac-
cording to the law they had often
partaken of the Paschal lamb with
the condiments of bitter herbs. But
the idea of literally eating the quiv-
ering flesh and drinking the warm
blood of the man who stood before
them was so shocking to their sensi-
bilities that they went back and
walked no more with him. But in
the dark ages of the church, when
men were sunk in ignorance and
coarseness, and the most degrading
rites were called religion, they were
willing to eat human flesh and to
drink human gore. The heathen had
sometimes scourged their gods, or
had even tried and executed them;
and weak and crude Christians felt
that they might slay and eat their
Redeemer, or else eat him alive.

There was this difficulty, how-
ever. Jesus had ascended to the
glory of the Father, and an envoy
of angels had said to those who
watched the ascension, "Ye men
of Galilee, why stand ye gazing
up into heaven? This same Jesus
shall so come in like manner as ye
have seen him go into heaven." (Acts
1:11.) How were the credulous
literalists to get at him? In
order to solve the problem, they
filled the realm of ordinances with
mysticism. According to Dean
Stanley's investigations they re-
garded the waters of baptism as
changed into blood. They put a
literal interpretation upon the
words of Christ as he instituted the
supper, "This bread is my body;
this cup is my blood." And about
twelve hundred years after Christ
had ascended to the Father they pro-
mulgated the awful doctrine of tran-
substantiation, that the bread and
wine of the Lord's supper are
changed into the real body and
blood of Christ by the power of
God operating through the officiat-
ing priest. The doctrine is offi-
cially declared in these words: "If
any one denieth that in the sacra-
ment of the most holy eucharist are
contained truly, really and substan-
tially the body and blood, together
with the soul and divinity of our
Lord Jesus Christ, and consequently
the whole Christ, but saith that he
is only therein as in a sign or in a
figure or virtue, let him be anathema!"

According to this remarkable
theory the wafer, made of dough,
thin, flat, circular in form and im-
pressed with the mould of a lamb,
or a cross, or a crucifix, or the ini-
tial letters of some pious phrase,
really becomes God, and so an ob-
ject of true worship. The Coun-
cil of Trent said: "There is no room
to doubt that the faithful in Christ
are bound to venerate this most holy
sacrament and to render thereto the
worship of *latris*, which is due to
the true God." When the words,
"This is my body," are uttered in
Latin by the priest, the cracker
becomes the host, a Latin term
meaning victim or sacrifice; and on
bended knee the priest adores his
hand-made god, and prays, "Lamb
of God who takest away the sin of
the world, have mercy on us; Lamb
of God who takest away the sin of
the world, bow before a bit of bread,
and elevate the host, and the
people who believe in that sort of a
thing fall down and worship a god
made out of a cracker, and made
through the instrumentality of men.

It is exceedingly difficult to speak
of such a performance with modera-
tion; but no extravagance of
speech can overstate its folly. It is
written, "If they shall say, 'Behold
he is in the desert,' go not forth;
'Behold, he is in the secret cham-
ber,' believe it not. For as the
lightning cometh out of the east
and shineth even unto the west, so
shall the coming of the Son of man
be." (Matt. 24:26.) Elsewhere
it is said that men shall call for
rocks and mountains to fall on them
and hide them from the face of him
that sitteth on the throne.—(Rev.
6:16); for who may abide the sight
of his coming? and who shall stand
when he appeareth?" (Mal. 3:2.)
But when this wafer god appears
in the paten and chalice, no majesty
encircles his brow; and when he is
exalted by feeble human arm a hired
servant pounds a bell like a house
afire, lest the mind of some one
should wander away from the god
of flour.

Of the ancient heathen the prop-
het said: "He boweth him down
cedars, and taketh the cypress and
the oak, which he strengtheneth for
himself among the trees of the for-
est; he planteth an ash and the rain
doth nourish it. He burneth part
thereof in the fire; he roasteth
meat and is satisfied; yea, he warm-
eth and saith, Aha, I am warm, I
have seen the fire; and the residue
thereof he maketh a god; even his
graven image; he feleth down unto
it and worshippeth: Deliver me, for
thou art my god." (Isaiah 44:16.)

In exact parallel we may say: He
planteth wheat and the rain doth
nourish it. He taketh grain and it
is ground into flour. Part thereof
he maketh into bread, part into
cakes and part into pies and other
products of the culinary art, and
the residue thereof he maketh into
small, round, thin cakes, and these
he turneth into gods; gods by the
dozen, gods by the score, gods by
the peck, gods by the bushel, gods
in any quantity that the occasion
may demand. He falleth down
and worshippeth, saying, Have
mercy on us. "He feleth on ashes;
a deceived heart hath turned him
aside, that he can not deliver his
soul, nor say, Is there not a lie in
my right hand?" (Isaiah 44:20.)

There are several places here in
Mobile, where these gods are made
at will. Mr. Ingersoll probably had
something of this kind in mind,
when converting Pope's line he
said, "An honest god is the noblest
work of man." God-factories in
New Orleans, god-factories in Mex-
ico, god-factories in Brazil, god-
factories in Cuba, god-factories in
France, god-factories in Spain, god-
factories in Italy, god-factories
wherever priests have trampled the
truth of God in the dust, and held
men in the chains of superstition
and fear. The dupes of this dread-
ful deception first adore their wa-
fer gods, and then eat them, dead
or alive, done or raw. The origi-
nal wafers are usually baked, but
there is no culinary reason why
they should not be served up in
various styles according to the taste
of the theologian.

O, it is wonderful! And the men
who misrepresent this nation in the
present Congress have voted more
than three hundred thousand dol-
lars to sectarian schools in which
the Indians are taught this sort of
thing at public expense. But the
people have been heard from. They
will be heard from again.

When the rod of Moses was
turned into a serpent, it presented
the characteristics of a serpent; and
Moses fled before it. (Ex. 4:3.)
The change was evident to the
senses. When the water was made
into wine at the wedding feast, the
change was easily apparent even
to the servants. (John 2:9.) But
the wafer god is a wafer still, and
no scrutiny and no analysis can de-
tect any change. Christ rules the
winds and the waves. (Mat. 8:27.)
but a dozen consecrated crackers
could not control an ordinary quater.
He walked in the king's furna-
ce heated, seven fold, and led
forth Shadrach, Meshach and Abed-
nego without the smell of fire on
their garments. (Dan. 3:24-27.)
but a cracker god could be burnt
in a tallow candle. Daniel's
God could shut the mouths of all
the lions in Babylon. (Dan. 6:22);

but the home-made gods of the ca-
thedral would be helpless in the
presence of a kitten. David's God
bowed the heavens and came down,
and darkness was under his feet;
he rode upon a cherub and flew
upon the wings of the wind. He
gave forth his voice, hail stones and
coals of fire; he sent out his arrows
and shot out his lightnings. (Ps. 18:
9-19); but no wafer god, made of
finest flour and nicely browned,
ever drew a single breath or gave a
single sign of life. Left to them-
selves a thousand of them could
not kill a fly, or protect the weak-
est thing that lives. The hand-
made gods of the heathen had eyes,
though they were sightless; and
ears, though they were deaf; but
the gods of the kitchen have no
eyes or ears, or hands or feet. And
shall man created in the image of
God, bow before a bit of bread, and
elevate the host, and the people who
believe in that sort of a thing fall
down and worship a god made out
of a cracker, and made through the
instrumentality of men.

The Scriptures cited in favor of
this sinful pretence are easily un-
derstood in their connection. As
Jesus was eating the passover with
his disciples, "He took bread and
blessed and brake and gave to them,
and said, Take, eat; this is my
body. And he took the cup, and
gave thanks, and gave it to them,
saying, Drink ye all of it. For this
is my blood of the new testa-
ment." (Mat. 26:26 f.) Was it
possible for the disciples to think
that the Lord was literally break-
ing up the body which reclined at
table with them, and asking them
to drink the blood that still coursed
warmly through his veins? If they
could have fallen into so gross an
error, his next words would have
brought them out; for in the next
verse, after the consecration of the
wine, he speaks of it, not as blood,
but as the fruit of the vine. (Mat.
26:29.) Paul refers to the supper:
"The Lord Jesus, the same night
in which he was betrayed, took
bread, and when he had given
thanks, he brake it and said, Take,
eat; this is my body." (I Cor. 11:
23 f.) But after the ceremony of
consecration, the same apostle
speaks of the bread as bread, and
not as flesh. He says: "As often
as ye eat this bread and drink this
cup, ye show the Lord's death till
he come." So upon the testi-
mony of Paul and Jesus true fol-
lowers of Christ are to eat and
drink, not flesh and blood, but
bread and the fruit of the vine, till
he come. The ordinance is based
on his absence, and not on his pres-
ence.

As for the text, it has no reference
whatever to the Eucharist. The
miraculous power Jesus had fed
the multitude that had followed
him into the desert place. He
foresaw the effect of such a deed
upon that hungry age, and he evad-
ed their importunity for him to
assume an earthly throne by slipping
away. When followed by the
fawning crowd he gently rebukes
their sordidness, saying, "Ye seek
me, not because ye saw the mira-
cles, but because ye did eat of the
loaves and were filled. Labor not
for the food that perisheth, but for
that food which endureth unto ever-
lasting life, which the Son of man
shall give unto you" (John 6:
26, 27). Centuries before, Moses
had said, "Man shall not live by
bread alone, but by every word
that proceedeth out of the mouth
of God" (Deu. 8:3). He had con-
nected the statement with the ver-
bal fact here mentioned by the mul-
titude as a token of divine power:
"Our fathers did eat manna in the
desert and are dead, as it is written,
he gave them bread from heaven to
eat." And by a perfectly natural
association of ideas Jesus took up
the theme, and taught the impor-
tance of feeding the soul: "Except
ye eat the flesh of the Son of man
and drink his blood, ye have no
life in you."

In any literal and physical sense
this statement was false. They did
have life in them, and as living,
thinking men they were demanding
the credentials of his authority,
though they had not eaten his flesh
or drunk his blood even in symbol.
He spoke of spiritual life sustained
by spiritual food eaten in a spiritu-
al way. Physical bread physically
eaten nourishes the physical man;
spiritual food spiritually taken sus-
tains the spiritual man; and any
exchange of terms violates the first
principles of interpretation, as well
as the dictates of common sense.
No man can satisfy his physical
hunger and sustain his physical
body by simple faith. He must use
his physical organs and partake of
physical food, or he inevitably
wastes in body and starves at last.
Just as inexorably true is it that no
man can feed his soul on physical
food in a physical way. He may ap-
propriate all the symbols of divine
presence, and may eat a pint of con-
secrated crackers; but unless he
goes beyond this, and lays hold of
the living Christ by faith, he is
spiritually dead and doomed, and
ultimately shall be damned. Even
the manna which came down from
heaven, when men did eat angels'
food, had no power to impart spiri-
tual life; and with many of them
God was grieved, and he swore in
his wrath that he would not enter
into his rest. (Heb. 3:11.) And
as if to remove all obscurity, Jesus
distinctly says, "He that believeth
on me hath everlasting life; it is
the Spirit that quickeneth the flesh

profiteth nothing (John 6:47-63).
So if all the waters in all the bak-
eries on earth could be transformed
in the flesh of Christ, it would be a
bootless business; for he himself
says, "The flesh profiteth nothing."
This whole shocking theory
about feeding on the literal flesh of
Jesus is not only contrary to Scrip-
ture, but also to the laws of nature.
If a man eats mutton, he does not
become a sheep. If he feeds on
beef, he is not assimilated to the
food, but the food to him. So this
theory instead of making man god-
like, would make God man-like.

Away with the miserable mysticism,
this horrible hocus-pocus,
which contradicts every known
fact of science relative to the sub-
ject, and offends every refined feel-
ing, and makes Jesus Christ the
supper of priests and the patron of
superstition and credulity. "Such
a priest became us who is
from sinners, and made higher than
the heavens" (Heb. 7:26). Lord
of lords and King of kings, he is
not toted round in a paper bag or
presented in a silver paten or a
golden chalice, to be swallowed
whole by his followers; but on the
white horse of victory, and armed
with the sword of vengeance, he
rides forth in majesty, saying,
"Fear not, I am the first and the
last; I am he that liveth and was
dead, and behold I am alive for-
ever more, Amen, and have the keys
of hell and of death" (Rev. 1:17).
Behold the heaven of heavens can
not contain him (2 Chron. 6:18),
and how much less a batch of dough.
Let men beware, lest they become
the victims of their own folly. And
because they receive not the truth,
"God shall send them strong delu-
sions, that they should believe a
lie, that they might all be damned
who believed not the truth, but had
pleasure in unrighteousness" (2
Thes. 2:11).

I call you to serve a living Christ.
He died once for all. Once his
body was broken by thorns and
nails and spear, and his face more
marred than the face of any man.
Once the dogs of sin hounded at his
heels and slew him with cruel car-
nage. Once on the accursed tree
he bore our sins. The chastisement
of our peace was upon him, and
with his stripes we are healed.
Wherefore God hath highly exalted
him, and given him a name that is
above every name. He says, "He
that cometh to me shall never hun-
ger, and he that believeth on me
shall never thirst" (John 6:35).
Wherefore, let us draw nigh with
confidence to the throne of grace. For
we know whom we have believed, and
are persuaded that he is able to
keep that which we have commit-
ted unto him against that day.
Amen.

For the Alabama Baptist.
Home Board in Alabama.

Alabama is the old home of the
Board, and many tender recollec-
tions of its trials and struggles, and
of the glorious work done while
there, still linger in the hearts of
some of the brethren.

No history of the board could be
written that did not show Alaba-
ma's fidelity to it in all the past.
In the last five years her average
annual contribution, exclusive of
those for Cuban house and the Cen-
tennial, have been \$4,917.

Last year was a trying one both
to Alabama and the board, and her
contribution sank \$1200 below the
average, and was but \$3,750. This
year from May 1 to December 25,
we have received but \$1,782.

We ask that during the remain-
der of this Conventional year she
will give the board \$2,500. This
will make her total contribution
but a slight advance on last year,
and it will still be more than \$600
below the average of the past five
years.

This is a small amount to ask of
the Baptists of Alabama. We be-
lieve the brethren will give it, and
we are sure the board needs it.
Atlanta. I. T. TICHENOR.

A Sound Talk.
Bro. Editor: I wish to express
my sentiments in regard to whis-
key-drinking church members.

In the first place I think it wrong
for any one to drink whiskey, but
to meet a church member with a
bottle in his pocket is very bad.
We are commanded to let our light
shine. If I understand what that
means, it is to let live that we will
not bring reproach on the cause of
Christ. We are commanded to
avoid the appearance of evil. Then
we must not go to the bar-room or
the ball-room. I know some who
do these things. I think it tends
to darken their light.

I think that when a church mem-
ber gets drunk, or takes the name
of God in vain, he ought to be ex-
cluded. Some may think me too
hard on these offenders, but I think
not. The Lord says we must not
do these things, and he does not
make a requirement which we can
not meet. The world is watching
us, and we should so live that it
will not justly have any evil to re-
port of us.

When the Lord changes a man
he has a work for him to do. It is
right for us always to be ready to
vindicate the cause to which we be-
long. Let us resolve to do more
this year than ever before.

Island Home. J. A. KRELL.

For the Alabama Baptist.

My Interest in the Anti-Harper Crusade.

I have been asked to give the
reason for my recent defense of Dr.
Harper against efforts to put him
in a false light before the brethren.
That he was gravely misrepresen-
ted I have no less a reason to
believe than his own statement, and
I can but think that he is the best
authority upon what he himself
means by his own language. But
no unprejudiced man can read his
two last lectures and compare them
with attempted exposes of his
heresy, without seeing that gross
misrepresentations lurk in the lat-
ter.

It was not that I endorsed "Ideal-
ized History," though I think I
am not unappreciative of that hy-
pothesis, but it was in the interest
of fair dealing that I have spoken
as I have.

Harper has been denied the cour-
tesy and fairness which ought ever
to regulate our dealings with each
other as brethren. I have every rea-
son to believe. I will mention one
incident where I think the unfair
animus of this crusade is manifest.
A certain Baptist paper, which has
been a zealous prosecutor in this
case, some two years ago wrote a
very caustic criticism of Dr. Har-
per; and being at the time in com-
munication with Dr. H., I learned
that the basis of that paper's phil-
ippic was a misrepresentation, and
so informed them. They expressed
great surprise that I so thought, and
challenged me to get from Dr. H.
a denial of their charges, "promis-
ing to publish the same and make
due amends in the event that I ob-
tained it. I did obtain it in the
very words asked for by that paper,
and in due course of mail put it into
their hands. They refused to pub-
lish it, and repudiated their con-
tract with me as Dr. Harper's
friend. Yet in its last issue that
paper permits one of its correspond-
ents to write up Dr. H. as an
unworthy of membership in a Bapt-
ist church; and to this day, as far
as I know, the columns of that pa-
per are closed to Dr. H. and his
friends, except upon conditions
which their self-respect forbids
them to accept. They refused him
the privilege of denying in their
columns calumnies and misrep-
resentation they had heralded from
Maryland to Mexico.

Now, in the interest of equal
rights to all and special privileges
to none, not even an editor in this
body of brethren, I have ventured
to correct, through the courtesy of
this paper, the misstatements of his
position and spirit with reference to
his teachings. Under like circum-
stances I would have done the same
for any other brother, and trust
he would do the same for me.

Again, I protest in the name of
all that is baptistic against the ex-
altation and enthronement of the-
ologies and confessions on par with
the Scriptures. I stand on the old
Baptist platform that the Scriptures
are the sole and sufficient rule of
faith and practice, and so does Dr.
Harper; and as such they occupy a
position which nothing else can
ever hope to share. These are they
came from inspired hands can never
be amended, and hence the stand-
ards of our denomination are for-
ever unchangeable. Theologies or
systems of inductions, deductions,
theories, hypotheses and what not,
are valuable only as they are useful
in promoting a fuller and more ac-
curate apprehension of the Scrip-
ture. No man is warranted in test-
ing new suggestions in theology by
the old, but both by the Scripture.
Dr. Harper and Dr. Boyce stand
on the same footing. Both have a
perfect right to theologize, philos-
ophize, theorize, hypothesize, criti-
cize, and their products must stand
or fall by an appeal to the Scrip-
ture, and be rejected or accepted as
they may prove useful in a further
apprehension of revealed truths.
Neither their authors nor any one
else is permitted to endorse them as
a rule of life, but only the truths of
Scripture as they may be thereby
discovered. They are theories and
hypotheses which stand on their
own merits, and ecclesiastical en-
dorsement is not needed nor per-
mitted by the very nature of our
principles. The Plenary theory of
inspiration is a good theory, but
not a test of faith. We believe in
inspiration as a revealed fact, and
anybody is permitted to theorize
how that fact came about, but his
theories do not invalidate the fact,
any more than the nebular hypothe-
sis, if it should prove false, would
destroy our solar system. I be-
lieved in inspiration long before I
ever heard of any theory about it,
just as the great mass of the peo-
ple now believe it and need no the-
ory to make valid that faith. The-
ologies, philosophies, theories, hy-
potheses rest on facts, not facts on
theories. It is every man's right and
duty to get a better theory if he can,
but the facts of God's revelation
can never be changed by his success
or failure. Idealized History takes
a place among provisional hypothe-
ses to account for certain facts of
Scripture, and will stand or fall as
it may perform that mission. The
excommunication of its author
from denominational fellowship
will not affect it one whit. The
effort to treat it as the pope did

Galileo and his hypothesis will
have no other effect than to stultify
ourselves as it did his Holiness in
subsequent times. One might sup-
pose from the temper of this crusade
that all the aspirants for papal
privileges did not belong to Rome,
and many even of our Baptist peo-
ple had not as yet reached *Renais-
sance*. I stand for the right of
every Baptist to theorize and hy-
pothesize provisionally without for-
feiting his rights as a brother in full
fellowship and good standing, so
long as he holds the Scriptures to
be the sole and sufficient rule of his
faith and practice. Let us not do
violence to the rights of fellowship
in our undue zeal to serve the faith.

Let me also express publicly my
great admiration for Dr. Harper
and the course he has pursued in the
trying ordeal through which he has
passed. Against his traducers he
opened not his mouth. Not wish-
ing to quarrel over a question they
were impotent to decide, and which at
least for some time could be of in-
terest only to those technically
trained in Biblical science; not rel-
ishing a fruitless and harmful con-
troversy, conducted on the style of
a personal quarrel; preferring to
bear injury himself than to be the
agent of inflicting it upon others,
he withheld his hand, knowing, as
he recently writes me, "the time
will come when the brethren will
know me better. Meanwhile I am
doing my best to do the thing that
seems to me right." It may be
questioned whether religion con-
sists any more in right attitude
towards the truth, than in right re-
lations to our fellow Christians. Is
it not a matter of fellowship, as
well as of faith? "My little chil-
dren, let us love one another, for
love is of God, and every one that
loveth is born of God and knoweth
God." This is no less an article
of fellowship and faith among Bapt-
ists than that other so often quoted
and misquoted passage, "con-
tend for the faith once for all de-
livered unto the saints." I hold it
no less my duty to serve the breth-
ren than the faith. So many men
live and die and are misunderstood,
Cromwell was maligned for more
than a century, until Carlyle did
the world the justice to put them
into right relations to him. I be-
lieve Dr. Harper is misunderstood,
and hence the brethren are in dan-
ger of assuming wrong relations to
him, to their injury and his, and
hence I have written what I have
written, and bid the brethren adieu.
A. J. DICKINSON.

I know not the hour of his coming.
I know not the day or the year.
But I know that he bids me be ready.
For the step that I sometime shall hear,
And whether on earth or in heaven,
Down here, or mid scenes of the blest,
I am sure that his love

Alabama Baptist

MONTGOMERY, JANUARY 24, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

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

W. M. Harris, Greenview, C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge J. A. Harshbarger, W. B. Davidson, Montgomery, Ala. J. Dickinson, H. S. D. Mallory, Selma; W. M. Barr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. C. Brown, Opelika; S. A. Adams, Jackson; M. P. Brooks, Brantley; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile.

ORPHAN'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, Lay Lamar, J. H. Curry, S. C. Clayton, C. S. Kabb, M. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. F. H. Melt, Auburn, President; W. D. Dunlap, Birmingham, Secretary.

OUR SCHOOLS.—Howard College, East Lake, Ala.—A. W. Gaba, President; Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.—The ALA. BAPTIST, Montgomery, Ala.

WILL THE YOUNG PREACHERS HAVE TO QUIT COLLEGE?—That depends upon what the pastors and churches do in the next two weeks. The Faculty is not able to pay for the provisions they eat. The denomination should not expect it. What do the brethren say?

W. B. C.

WHEN IT WAS rumored that Bro. M. M. Wood had been invited to visit a prominent church in another state, his friends in Alabama who appreciate him were fearful we would lose him from the ranks of our faithful ones, but we are glad to know he will remain at his post. He is one of our most earnest and effective pastors and a friend to every enterprise of the denomination.

W. B. C.

THE American Baptist Publication Society appears to have acted with its usual sagacity in selecting Rev. A. J. Rowland, D. D., of Baltimore, to succeed Col. Banes as secretary. The choice of Col. Banes was itself a wise one, as he was conspicuously successful in business, and when he resigned because he was overloaded, the society called on Dr. Rowland, who has made a name and friends both North and South.

AGAIN the Home Mission Board makes appeal to the Baptists of Alabama for help in meeting its obligations and carrying on its work. Dr. Tichenor does not employ intense adjectives and highly wrought phrases, but lays the case before our people in plain and simple language which means even more than appears on the surface. The Home Board is in need of assistance, and the secretary asks the Baptists of our state to do nothing more than they have done in years past.

It is announced that Rev. G. W. Greene, one of our missionaries to China, has made a proposition to the other missionaries to translate the word *baptize* into a neutral Chinese word which will make it mean either immerse, or sprinkle, or pour. Of course Southern Baptists cannot tolerate such a violation of the Scriptures, and we expect the board of Foreign missions to take prompt and decisive action in the case. It may be better to recall the brother who has thus shown a want of fidelity to his trust.

The last Baptist Standard contains the report of Rev. J. M. Carroll, general superintendent of missions in Texas. It appears that on the 1st of January the board of missions was in debt only \$336.63, and when the board met on the 8th there was money enough on hand to pay all claims. How delightful it must be in these days for a mission board to be free of debt! The salaries of the Texas state missionaries average more than \$600 each. Verily they do large things in a large way in Texas.

We print in this issue a call from Dr. Cleveland for a meeting of the board of directors of our State Convention. Other brethren are invited to be present. The call itself indicates the condition which makes the meeting necessary. So far as we know the past and the present, there has been no period in the history of the Baptists of Alabama when there was greater need than now for wisdom, grace, unity and self-sacrifice. He who knows what Israel ought to do may tell it now with assurance that the information will be gladly received.

We give our readers this week another good sermon from Dr. Taylor, of Mobile, on one of the tenets of the Roman Catholics. Those who live away from the towns and cities may not appreciate the importance of the service which Dr. Taylor renders in preaching and printing these sermons. In the first place, there are a great many Catholics in Mobile, and the falsity and absurdity of their teaching should be there exposed. And there are Catholics here and there all over the state, through and by whom Romish doctrines are being disseminated, and it is wise for Baptists and all others to fortify the people with the truth. Dr. Taylor is doing a good work, and he is doing it as a master workman.

RECENTLY a brother visiting this city told us of nine pastorless Baptist churches in a distant part of the state that are located in a territory not greater in extent than that of a county. He gave us the reason why those churches have no pastors, and it was not creditable to the churches. The truth is that very few churches have sufficient

money to meet regularly and do the work assigned them by the Master. A fearful responsibility rests upon any organized body of believers which willfully fails to have the gospel preached and salvation offered to the unconverted. Nothing but inability to obtain a preacher can justify such failure. In the Lord's own time his judgment will be visited upon that church.

BIRMINGHAM HERSELF AGAIN.—I was pleased to see on a recent visit to the Magic City something of the old time bustle and stir. The furnaces are all in blast and many of the other industries have opened up. Gradually the pay roll of these great institutions is helping the whole community. It will not be long before church work will feel the influence, too. Indeed I heard many things which led me to believe the churches were already reaping some of the fruits of the improved condition. East Lake church has paid \$1000 on its debt. I hadn't time to talk with pastors Gray and Hale about their prospects. But I was impressed that Birmingham was fast becoming to be her old self again.

W. B. C.

THERE is one source of trouble which, like the poor, is always with us—that is, with the ALABAMA BAPTIST. Brethren whose friendship we value, and whom we esteem for the good work they do and also for their personal qualities, write something for publication which, according to our best judgment, ought not to be printed. But possibly the writer of an article thinks it would be the best thing the paper could do, or that for some reason it is due him that his production be given to the public. Frequently there is the alternative of publishing something for which space cannot well be given, or that is not interesting, or else take the risk of offending one whom we would rather please. Brethren, please bear in mind that "charity thinketh no evil."

DR. DICKINSON makes a clear and vigorous statement of his position in the discussion of Dr. Harper's theory or hypothesis of Old Testament history, and the reasons therefor, and bids adieu to the controversy. We are given to understand that our brother did not intend to endorse his friend's position, but only to defend him against intolerance and misrepresentation. This will be gratifying to those who have not understood his intention.

The subject of the reality and integrity of Old Testament history is a highly sensitive explosive, and the occupant of prominent pulpit or educator's chair who handles it in any other than the old way at once and surely becomes an object of deep concern and quite possibly of doubt. There is need that he explain himself at every step, and that he make sure the explanation does not itself need explaining. This Dr. Harper neglected from the first. It may be that as he was only theorizing, or experimenting, he did not know what to say; walking in the mist, he could not tell others whether his footing was sure or which way he was going. But he ought to have said that much, and it would be appropriate for him to say it even now. The money behind the educational institution over which he presides, and which carries the Baptist flag, insures its potency for good or evil, and its president, both from motive of policy and the higher reason of regard for the old faith, ought not to assail, or even appear in his dreaming to assail the foundations; for if the foundations be destroyed, what can the righteous do?

Leaving out all misrepresentation,

Dr. Harper has placed himself under suspicion in the minds of "plain people,"—the vast majority—and it will not be removed in a long time, however sound his views of Old Testament history may finally turn out to be.

THE OPPORTUNITY!

Here is the opportunity for churches, mission societies, B. Y. P. U. and individuals to get the literature they need at small cost. The ALABAMA BAPTIST and Foreign Mission Journal, one year for \$1.65. Clubs of five or more can get the two for \$1.60.

The ALABAMA BAPTIST and the Young People's Leader at the same price as above, at present. The Leader contemplates some improvements, which may increase the price. Better send now. The Leader is published by our Sunday-School Board at Nashville for our young people. It is not a mere child's paper, but has attractive, stimulating and instructive reading for youths and young men and women. Every member of B. Y. P. U. and other young people's societies should read it.

PASTORAL VISITING.

We fear that very few members of our churches rightly consider and properly appreciate the vast amount of work devolving on the pastor. Numberless and varied are his duties. No business man, whatever his profession, has as many cares as the minister who preaches constantly to a large membership.

Some days ago the question of "pastoral visiting" was discussed with a busy pastor who has a charge of 700 members, and we seized upon the opportunity to draw from him some of his many and varied duties. When we parted we thought and felt as never before on the laborious life of the faithful, consecrated preacher.

Dear brother, sister, before you criticize, find fault and talk about your pastor in regard to any of his duties, and especially his failure to visit you as often as you think he should, acquaint yourself with his arduous labors; hear what he does and the time it consumes, and then apply the facts to the circumstances, and we are sure you will hesitate long, if you be a Christian, before you again arraign him for dereliction of duty.

The successful pastor is the most busy man in the church, the most laborious man in the community. He does all sorts of work. If he has but one church, he must prepare two sermons each week, and whether his hearers are learned or unlearned, he must study, and study; he must conduct the mid-week prayer meeting, visit the sick, bury the dead, comfort the sorrowing, look after the poor, hunt up the new comers, attend weddings, prepare addresses, keep abreast of the times by reading, attend board meetings, and we might go on and on enumerating duties and cares that fall upon him and of which he cannot rid himself.

See our country pastors, whose duties are equally as numerous as those of the city pastors, and in some respects more laborious. While they may not prepare as many sermons and addresses, yet they have to travel from point to point in heat and cold and rain, and if they fail to meet their appointments, some one is ready to say short and sharp words about it, without even knowing the cause. We plead for more sympathy, more charity, more liberality, more justice for the earnest, faithful, godly man who is doing his all to the utmost. When he preaches, check his heart by close attention. When he impresses your soul with truths he utters in the message he brings, go and tell him. And in conclusion, pay him for his services, not stingily, but liberally; it is money that is honestly earned, and the laborer is worthy of his hire.

THE GROWTH OF PROHIBITION.

The article by Dr. Spencer, copied from the Texas Baptist Standard, will be read with deep interest by the friends of prohibition. It is by taking a long look backward that we gather the real strength of the movement. I call to mind the growth of prohibition in Alabama. About fifteen years ago I was an evangelist going from church to church in the counties of Bullock, Montgomery, Lowndes, Dallas, Perry, and parts of Hale, Bibb, Crenshaw and Butler. At Mt. Willing and Sundry Ridge the law prohibited the sale of liquors within one mile of these places. There was a sort of prohibition for Marion and Sumterfield. These are all the districts that I recall with such laws. Now almost all the territory is covered with stringent prohibitory laws except in the largest cities and towns. It would be interesting to know how much of Alabama's territory is covered by

the law. I am sure it must be not less than eighty per cent.

After reading Dr. Spencer's article, will anybody be foolish enough to think the movement will not go on? It may get backsets now and then, but that does no hurt. It is really better for the cause to have a defeat now and then. Let no one be discouraged, but take fresh hold to help in the cause. If preachers and church members would carry their religion into this movement we would soon sweep the land.

FIELD NOTES.

Rev. Oscar Haywood, of Huntsville, is announced to lecture at New Decatur to-night on "Your Boy and his Neighbors."

Revs. J. L. Thompson and J. W. McCollum dropped in to see us the other day, but they were on the run, especially Brother McC., and we had not the pleasure of much talk with them.

The Baptist ladies of Abbeville have changed their minds as to the lot on which they will build a parsonage. If they can buy a lot will go up at once.

Bro. E. B. Lovelace, of the big saw mill firm at Roberts, Escambia county, lets us hear from him now and then, and generally in the shape of an order on the money department of the post office.

New Decatur Advertiser: Rev. E. A. Burns, traveling missionary for the Muscle Shoals Association, gave the Decaturites a grand missionary lecture last Wednesday evening. They are all charmed with his eloquent address.

When you write on business with this office, or send a communication to the paper, do not address the letter to any individual, unless there is something in it for his eye alone, but direct it to the ALABAMA BAPTIST. Otherwise there may be delay.

Alexandria correspondent Jacksonville Republican: The date of the monthly services at the Baptist church has been changed from the first to the fourth Sunday. Rev. Geo. D. Harris begins his pastorate there on the fourth Sunday in January.

The Linden Reporter, in speaking of Hon. D. J. Meador, a prominent Baptist and a member of the Legislature from Marengo, says: He is a staunch prohibitionist, and the locality that gets whiskey by his vote will have to be almost unanimous.

Rev. J. R. Lloyd, our agent at Birmingham and wherever else he goes, is a successful worker for such times. During the severest pressure in his territory he sent a little money now and then. We hope our friends will treat him kindly and heed what he says about the paper.

Bro. Aycock, of Tusculum, is a business man. He sent a check to pay his wife's subscription to the paper, and he added ten cents to pay exchange. Brethren, make a note of this. A check on almost any bank outside of New York city costs us at least ten cents exchange, which is of course that much loss to us.

A. J. Creed, of State Line, Miss., in paying for his paper, writes that it gets better with each issue. Bro. Ray sent us Bro. C's name as a subscriber, and he is hereby authorized to send in not less than one hundred and fifty more of the same kind—preachers who appreciate the paper. Rev. J. R. Newell, of Spring Hill, has about the same opinion of the paper as that expressed by Bro. Creed.

The Messenger is quite a neat periodical, in magazine form, printed at the Alabama Institute for the Deaf, at Talladega. The department of the Blind has a few pages in it. The Messenger is neatly printed, and the reading matter is cheerful and interesting. The first page contains a good picture of Principal Johnson, with a sketch of his life. The subscription price is fifty cents per annum.

Rev. A. E. Burns sends us a comforting money order for subscriptions and says: "I will continue to do what I can to extend your circulation." But he need not have said that. We have learned to lean on him as a constant supporter. And so we think of Bro. W. C. Jordan, a busy member of Midway church, Bullock county. He makes it a part of his business to look after the interests of the ALABAMA BAPTIST.

Rev. J. G. Lewery, of Clanton, said to us that he preaches to a larger number of people than most city pastors, and having four churches, his people are widely scattered. Of course he cannot see them often, and the burden is all the heavier for that reason. What a responsibility the country pastor has! He has much to do, and little

opportunity for doing it. He needs to study, but a large part of his time is spent on the road.

A. J. Dickinson, Selma: I regret very much that Drs. Shaffer and Roby got hurt in their recent attempt to "pile on" your unworthy dust. Nothing was farther from my intention of mine, and I make humble apology and beg to withdraw aught that I have written which has given offense. I forgot that Dr. Harper and his friends were the only persons we were permitted to handle with gloves off. I shall be glad to bear to the wounded any balm which their afflictions may require. I will not bite at Dr. Shaffer's baited hook.

Rev. C. Johnson, of Carrollton, was in the city several days last week. He preached at night for South Montgomery church, and during the days visited the members and others in that locality. His sermons were of high grade, and he made so favorable an impression that he was engaged by South Montgomery to serve as pastor for three months. The engagement was thus limited because the church is weak as yet, and could not support a full-time pastor. Bro. Johnson's labors of a few days and nights developed a good degree of interest among the people. We would be pleased to have him as a permanent laborer in the city.

Rev. J. R. Caldwell, of Decatur, left for Texas on Monday last week, to attend to the interests of some of his grand children, who have recently become orphans. The newspapers report that he had not traveled very many miles before it appeared to be his duty to lay hold on a swearing braggart, pound him with fist and put him with his club and pistol out of the ladies' car. For this gallant service the ladies voted him a hero, and paid him marked attention. A lady from New York state was especially demonstrative in her admiration. Of course such an encounter would be unpleasant to any gentleman, and especially so to a minister; but when a profane blusterer must be suppressed by muscular persuasion, we know no one who would probably do it better than our brother C.

The marriage of Rev. W. J. D. Gay and Miss Mary Belle Scott, at Adams Street church, on Monday night last, was an event of so much interest in social and religious circles, and the high contracting parties had so many friends, that the building was over-taxed to contain the numbers present. We must be excused from any attempt at description in the language of the society reporter. Rev. J. W. McCollum performed the somewhat elaborate ceremony very handsomely. Rev. J. L. Thompson offered prayer, and Dr. Eager pronounced the benediction. There were no attendants. The groom came up one aisle to the pulpit accompanied by his brother, Mr. Charles Gay, and the bride, attired in traveling dress, came up the other aisle leaning on the arm of her father. The couple left immediately after the ceremony without waiting for congratulations, returning to the home of the bride's parents. They were accompanied to the depot by a number of friends who wished them a pleasant journey and a safe return from their trip to Florida.

R. M. Hunter, Jasper: The past has indeed been a sad Christmas to me. December 25 my brother, Haywood H. Hunter, conductor on the Mobile & Ohio R.R., made his last run over those steel rails where for 13 years he had done faithful service. A telegram called me from Lowndesboro, Ala., to Meridian, Miss., to his bedside. I found him at times perfectly conscious. And he often talked of Christ's pardoning love to a poor lost sinner, especially was it full and free to him. Once he heard the whistle of his train, lifted up his head and listened a moment, then said: "Roll on, boys, I'll never be with you again, but I am not afraid to die; I have made my peace with God." We faintly hoped for his recovery. But a severe attack of meningitis closed his mortal career. I met many kind friends at Meridian. Among them Bro. David, Bro. Hackett, and Bro. Bozeman. One Sunday night I had the pleasure of preaching for Dr. Bozeman in his new Central church. The Lord bless the good people of Meridian.

Open your heart every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our heart are we ready for the day.

The value of public school property in the United States at the present time is estimated to be \$400,000,000, and of all property used for educational purposes, \$600,000,000.

Talmage Baptized It.

Dr. Talmage addressed one of the largest audiences he ever had yesterday at the Academy of Music.

Every seat in the big theatre was occupied; the aisles were packed; the boxes were crowded. Even the stage behind the scenery was filled with people, who were satisfied to hear the preacher without being able to see his face. And many were turned away.

People who came late offered money—big money—for standing room. But it was an occasion on which money would not buy. Three thousand people stood in the streets just before the doors were opened. Many came early in carriages and sat in them until the crowd got the signal. Then there was a crush. Many were lifted off their feet and carried in on the wave of humanity. One woman fell on the street. A dozen men trampled over her before she was lifted up. When she was lifted up her hat had disappeared.

Just before the preacher came an infant approached him. He recognized her as one of his old parishoners.

"I want you to baptize my baby," Doctor," said she.

"But, my dear woman, there are thousands in front of this stage who are impatiently waiting for the services to begin. Can't you bring the baby back in an hour or so?"

"I am afraid, Doctor, that it will then be too late."

The preacher caught sight of the pale, drawn face of the infant. He looked at the pleading mother.

"The baby will be baptized now," he said, and while the vast audience in front impatiently awaited the appearance of the preacher, the dying infant was baptized behind the scenes, and the mother went away contented.

This is from the New York World. What will our Pedo-baptist friends say to this? Do they believe that baptism is essential to salvation? Who is it puts a great stress on baptism? Baptists are accused of it, but we never baptised a candidate on the spot for fear he would die without it.

W. B. C.

A Meeting of the Board of Directors of the Convention Called by the President.

The Board of Directors of the Baptist State Convention is hereby called to meet in Selma on Tuesday, February 12th, 1895, at 12 m.

The members of the State Board of Missions and its Secretary, the members of the Boards of Trustees of Howard and Tusculum, and the Presidents, and the Trustees of the Orphanage, are earnestly requested to meet with the Board of Directors at the time and place named.

This conference is called to consider the condition of all the interests fostered by our Convention, and to confer as to ways and means for their relief and support. The case is urgent and calls loudly upon brethren to make the sacrifice of time, energy and money needed to enable them to attend and give their aid in the conference. I call upon brethren of all our Boards, because to them have been committed our various enterprises. If there are other brethren who will come, they are cordially invited to do so. We will need their counsel. I call this meeting at the suggestion of brethren for whose wisdom I have great respect, and whose devotion to the cause of our Master is manifest to all who observe their faithful, diligent and self-sacrificing labors in the interests of his kingdom. If there were not urgent necessity this call would not be made.

W. C. CLEVELAND, President Convention, Columbia.

A Pounding.

[We regret not having space to allow Rev. T. E. Morgan, of Honouliuli, to tell of his Christmas pounding in his own humorous and attractive style. But we give the substance.—Ed.]

When everything was quiet except the general complaint of tired times, and we were expecting a full Christmas, two widows were driven up to my gate and I was ordered to open it. Our hearts were made glad by a visit of some good brethren from Hickory Grove church. They brought corn, potatoes, turkeys, chickens, dress patterns, clothing for myself, and many other articles always needed in the house. The good sisters of that church and one from Ellis church were chiefly responsible for this invasion of my home. And last, but like the wine, the best, at least for the time, were five large pound cakes. We did as Paul told Timothy to do, "eat such things as are set before you."

These brethren, sisters and friends of Hickory Grove church and community know how to make their humble servant and his family pass over the hard times and to enter more fully into the work for the ensuing year. Hickory Grove church is a growing vine planted by our Heavenly Father, and is fruitful in every good word and deed. It is a light to the world and salt of the earth. May the Giver of all good supply all their necessities.

For the Alabama Baptist. In Bethel Association.

The next fifth Sunday meeting of Bethel Association will convene with Goose Creek church, in Wilcox county, on Saturday, March 30th, next. The opening sermon will be preached by Rev. J. J. Pipkin at 11 o'clock, a. m.

The following questions will be discussed: (1) What are the duties of a pastor to his church? Rev. J. J. Pipkin and J. B. Perkins.

(2) What are the duties of a church to its pastor? Rev. J. T. Caine and Joe Lambert.

(3) How shall we reach persons who rarely or never attend church? Revs. G. W. Webb and W. V. Vice.

(4) Shall a member be retained in the fellowship of a church who habitually drinks intoxicating liquors, or sells them? Rev. A. G. Lowry and P. M. Dunaway.

Sunday-school mass meeting at 10 o'clock, a. m. Sunday. The missionary sermon will be preached Sunday at 11 a. m., by Rev. J. M. Riden.

Our last fifth Sunday meeting in December was a failure owing to the inclement weather. We earnestly hope that the churches will be fully represented. Come and let us make this meeting a great success.

L. DUNAWAY.

For the Alabama Baptist. Bro. Ray's Letter and the Free Will Baptists.

In the ALABAMA BAPTIST of the 10th inst. I find a letter from Bro. S. O. Y. Ray, in which he said, "The Free Will Baptists were holding a meeting at Canoe while I was there, and about 30 or 35 missionary Baptists had joined them when I left. Some asked me why so many were leaving the missionaries and joining them. I said there are several reasons." At this point Bro. Ray gives some reasons, which to him may be satisfactory. I don't know these people, never met one of them, but I suspect that Bro. Ray has misjudged as to the cause, and the thing that I am after is these "reasons." Without stopping here to comment upon the "reasons" given by Bro. Ray, I will venture to guess at the cause, or make some suggestions. I suspect that the church at Canoe has been supplied by some of our broad-gauge, large-hearted, liberal preachers as pastors; men who can scarcely see any reason for a Baptist denomination any way, and if they do, they are ever ready to apologize for many of our doctrines, and think it incompatible with modern Christianity to preach them. In the estimation of many Baptists of the present day, it is narrow and selfish to preach Baptist doctrines closely. Fraternalism, liberalism, recognition of all sects, is the prevailing sentiment of this age, and to stand up boldly for the doctrines of the denomination is unwise, too narrow, and needless any way. We often hear the remark, "He is a good doctrinal preacher, but"—which is equal to saying "that's all." Again, "He is a fine preacher; he is not all the time worrying his congregations with doctrine," &c. "And he quits when he is done." "And he never preaches over thirty minutes." &c. Oh, yes! we preachers love applause, and we do love to be patted on the shoulder.

The lamented Wilkes never wrote anything more to the point than he did just before his death in a short article in the ALABAMA BAPTIST entitled "Lost Scriptures." Every preacher in Alabama should cut that piece out, put it in his scrap book, and read it in the preparation of each sermon. I heard a Baptist preacher say, speaking of a good brother who had helped him in a recent revival meeting, "He preached doctrine all the time; he never preached but one revival sermon during the series." They had a good meeting; and that good brother seemed at a loss to know how the Holy Spirit could accompany the doctrine of the Bible to the conversion of souls. The sisters must be made to shout, and the brethren set a-tingling, then the wheels are rolling. Some of the biggest hypocrites I ever saw have more religion during our modern revivals than anybody else, but it won't do to talk to them about keeping the commandments.

I heard one of our ablest hill country Baptist preachers, while preaching upon the subject of depravity say, "I believe a person has a germ or spark that may be cultivated and educated, and I must dissent from the Articles of Faith of my denomination on that point." Too many "Scriptures are lost." Too many of our preachers haven't the moral courage to preach the doctrines of our denomination. It is cowardly and hypocritical to set up certain principles as fundamental principles, and fail to promulgate them. It would be more consistent to eliminate them from our articles of faith. It is not necessary for us to engage in controversy with other denominations, but we can faithfully preach our doctrines, and hold them up as grand Bible truths and trust the result to God. Who will deny that the grand distinguishing doctrines of Baptists are being neglected by us just now? Such doctrines as salvation by grace without deed of law or good work; the depravity of the human heart; the absolute necessity of repentance and faith in Christ, the new birth, &c.; that, immersion alone is baptism? How many of us will say that a man is not a member of the church of Christ who has not been immersed upon a profession of faith? It does seem that after so long successfully withstanding the shafts of our enemies, our greatest danger now is in our own household broad-gauged, unscriptural liberalism.

The great apostle Paul said, "I

determined to know nothing among you save Christ and him crucified." The same apostle when at Athens found upon an altar an inscription "to the unknown God." The apostle did not proceed to tear away the inscription, but he preached to them the true God. We must not forget that religion is a principle based upon the teaching of the New Testament Scriptures. So let Free Will Baptists, Methodists and all denominations preach what they please, but let Baptists be true to the Bible and Baptist doctrines, and our people will not be leaving us as reported by Bro. Ray.

There is no people on the globe like Baptists. Much of the religious and political liberty enjoyed by the world to-day is due to the influence and persistent efforts of Baptists. And they have never asked for more than to be let alone. "Leave us to the Bible and our doctrines." But the pressure for liberalism, broad-gauged, unscriptural liberalism, is making inroads upon us, and we must get back to the old landmarks and faithfully, and without apology, preach the truth, and any one who censures us for so doing is either a knave or a fool. In conclusion I wish to say to the preachers, "He that is guiltless among you, let him cast the

For the Alabama Baptist. A Bible System.

The earnest appeals made every week through the papers by our boards in behalf of missions have induced me to write this article.

It has been said that we lack system in our contributions. This is true, not only of churches but also of individuals. Our churches do not simply need to adopt the plan of weekly or monthly collections, but what we need most is that our individual membership have a system regulating the amount as well as the time to give.

Now, I believe the Bible is just as explicit in regard to the one as the other.

Paul says: "Do ye not know that they which minister about holy things, live [are fed] of the things of the temple, and they which wait at the altar are partakers with the altar?" "Even so [in like manner] has the Lord ordained that they which preach the gospel shall live of the gospel." (I Cor. 9:13, 14).

In other words, the service of the sanctuary is to be supported by temporal things in the present dispensation, exactly as it was among the Jews. The tribe of Levi were to have no inheritance in the land of Canaan, but were to consecrate their lives to the service of the sanctuary. But as they must eat as well as others, God provided for their temporal wants by commanding that each and every other one of the Jews should give one tenth of all their income for the support of the Levites. "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."

If one tenth was necessary for the support of the service of God in only one nation, is it reasonable to think that it will take less to "teach all nations?"

God speed the time when we will render unto Caesar that which is Caesar's, and unto God that which is God's.

J. W. SANDLIN, New Decatur.

For the Alabama Baptist. To Strangers.

Henry Ward Beecher says, "As ships meet at sea, a moment together, when words of greeting must be spoken, and then away into the deep, so men meet in the world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies."

Beautiful sentiment, but more beautiful its practice. These thoughts, and others that naturally follow, were brought to mind recently as Rev. H. Mitchell, pastor of the First Baptist church at Austin, told me of some practical results of a little card placed in the rack of each pew of his church. The card contains these words:

To strangers; greeting: Why remain strangers? It is the earnest desire of the pastor and members of this church to make the acquaintance of those who worship with us. If this desire is mutual, please write your name and address upon the back of this card, with such other information as you may desire to impart, and drop the card when signed into the collection basket.

S. B. F. Gonzales, Texas.

Minutes Wanted Badly.

Will some brother in each of the following associations be kind enough to send me two copies of the minutes of 1894 and oblige?

W. B. CRUMPTON.

Antioch, Arabachoe, Bethel, Bethlehem, Big Bear Creek, Bigbee, Boiling Springs, Cahaba, Cahaba Valley, Calhoun County, Cedar Bluff, Cedar Creek, Centennial, Central, Cherokee County, Coosa River, Cullman, Elim, Etowah, Eufaula, Geneva, Haw Ridge, Judson, Liberty (Bibb Co.), Macedonia, Marshall, Mineral Springs, Mt. Carmel, Mt. Moriah, Mud Creek, Mulberry, New Providence, New River, Newton, North Alabama, Pea River, Pine Barren, Rock Mills, Salem, Sipsey, South Bethel, Southeastern, Sulphur Springs, Tallapoosa River, Tennessee River, Town Creek, Weogufka, Yellow Creek, Zion.

A good rule for a happy life—take short views.

Hood's Saraparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Royal Baking Powder

ABSOLUTELY PURE

From the Standard, Chicago.
Fifty Years Ago and Now.

Prohibitionists have reason to take courage. When we consider the circumstances under which they began their efforts to abate drunkenness, their progress has been wonderful. Fifty years ago there was not a law on any statute book in the world, so far as can be ascertained, prohibiting the free manufacture and sale of intoxicating liquors. The use of strong drink was well nigh universal. Ministers of the gospel drank it, without scruple, to what would now be regarded intoxication; and not a few of them were distillers and vendors of the degrading poison. Its use was intermingled with all the social customs of the people. It was freely drunk alike at weddings, and at other gatherings of the people. It was essential to health and comfort. An article of domestic use, it was deemed more important than tea or coffee or sugar, and was kept more constantly in store. In thrifty families it was used as a preliminary to breakfast, if not to dinner and supper. The laws of hospitality required the bottle to be set out to every visitor; and for acquaintances to fail of treating each other when they met at places of public resort, was regarded a breach of friendship, and a reproach on gentility.

The churches exercised discipline for drunkenness. But the definition of the term was very liberal to the accused. They made no objections to their members making or selling intoxicants. It was no reproach to a deacon, or even a preacher, to keep a tavern with a bar attached. Almost all grocers and dealers in miscellaneous goods kept liquors in stock. Indeed, the term grocery generally implied a drinking place. In short, spirituous liquors were regarded a universal good, and the churches aspired only to regulate and discourage their use. No effort had yet been made to restrict, regulate, or discourage their sale. When, at last, some of the

Indigestion, Nervousness, Sleeplessness

Rev. Geo. A. Lofton, D.D., pastor of the Central Baptist church, Nashville, Tenn., and author of "Character Sketches," gives testimony in the Baptist and Reflector: "Several parties have written to the editor of this paper inquiring whether the Electropoise really possessed the wonderful curative powers that are claimed for it. While the editor has not been in a position to speak from personal experience a number of his friends and acquaintances have testified to the great benefit received from its use; among them is Rev. Dr. Lofton, of Nashville, who writes as follows: 'I have given a partial trial to the 'Electropoise,' and found it a great relief to indigestion, nervousness and sleeplessness; and while I have not kept up the use of the instrument sufficiently to judge of its full effect in the treatment of the many ills of life, my wife considers it invaluable, and so do many of my friends about me, who would not for any consideration part with it. My very good health since I purchased the 'Electropoise' has superseded the necessity of its use, except occasionally when I employ it for the purpose above specified. Judge East told me that after exhaustive speaking he found it of great value in equalizing the circulation and restoring the nervous equilibrium in sleep, and I have found the same effect under like circumstances.'

Geo. A. Lofton, Nashville, Tenn., Oct. 24, '92.

Kennema

Nashville, Tenn., March 22, 1894.

Dear Sir: I suffered eight years with eczema; went twice to Hot Springs which afforded temporary relief. The Electropoise (pocket size) cured me after using three months. Yours truly, MARCUS B. TONEY.

Ministers of the Gospel.

Rev. W. P. D. Clark, Nashville: "The Electropoise cured my son of acute mania, caused by nervous prostration, superinduced by overwork."

Rev. A. Owen, D.D., Nashville: "I have proved by experience that the Electropoise is a speedy and effective remedy for rheumatism and neuralgic pains."

Rev. M. W. Millard, Nashville, used Electropoise for St. Anthony's fire and piles and says: "Since I began the use of the Electropoise the disease has disappeared."

Rev. T. J. Pentecost, Nashville: "The longer I use the Electropoise, the more I value it."

Rev. F. B. Webb, Columbia: "I used the Electropoise successfully in what seemed to be the beginning of grippe, and I certainly believe in it."

If you will send your name, or that of some friend, we will send you copies of letters from the above parties, and from hundreds of others—people you know from every section of this and other states—testifying to the curative powers of the Electropoise.

Four months rent \$50. DuBois & Webb, 221 21st street, Birmingham. Valuable book free.

more thoughtful preachers began to advocate total abstinence, it was at the expense of their popularity, and generally at the cost of their pastorates. In order to be tolerant at all, temperance reformers felt it necessary to constantly avow their intention to advocate no other means than that of moral suasion. It was after the passage of the first local option law in the world, as far as is now known, by the legislature of New York in 1846, that the eminent pulpitor, R. W. Thomas, who recently died in Texas, suggested the propriety of "using a little legal suasion." This was probably the first utterance of the kind in the Mississippi valley, and it raised a storm of wrath and indignation among church members as well as others.

The first temperance societies formed in the United States, between 1838 and 1848, although they were not organized from the churches, some of which went so far as to exclude their members for joining the societies. However, the societies continued to multiply and prosper, but their policy was inefficient. They proposed to diminish the use of intoxicants by moral suasion alone. They blundered sadly in their manner of procedure. Instead of treating the subject with serious gravity they attempted to laugh down the giant monster they were opposing. Their orators portrayed the evils resulting from drink in mere glittering generalities, and dwelt largely in such real or imaginary incidents and fun-provoking anecdotes, connected with drunkenness, as made it appear to many minds fascinating rather than repulsive. Theirs, however, was a pioneer work, and perhaps it could not have been done much better at that time. They were the sappers and miners of more compact legions that were to follow. Their labors culminated about 1850, in a great popular wave of anti-liquor sentiment. In 1851, the Maine liquor law was enacted, and still remains in force. Between that date and 1855, state prohibitory laws were passed by the legislatures of Minnesota, Rhode Island, Massachusetts, Vermont, Michigan, Ohio, New York and Connecticut. But they were speedily made void: That of New York by the veto of the Governor, and all the others by adverse decisions of the courts. The great popular upheaval was an enthusiastic impulse, rather than a deliberate conviction—a boom that proved a boomerang.

The advocates of prohibition were discouraged by a final defeat in eight out of nine States in which they had won a temporary victory. Then the spasmodic movement was strangled by a rapid succession of Know Nothingism, a greatly in-

creased agitation of the slavery question, and finally the civil war. At the close of the war the prohibition cause seemed utterly dead. But it was only "truth crushed to earth."

After a few years it was revived by the organization of a national Prohibition party. This organization, like the early temperance societies, has met with bitter opposition, not only from its opposing political parties, almost the entire secular press and a large proportion of the religious papers, and the more potent liquor traffic, but also by a multitude of church members and not a few prominent ministers of the gospel. The party has been of slow growth, and has had little part directly in legislation. But it has been an immense moral force, and has exercised an almost immeasurable moral influence over the best classes of the American people. To see some of the fruits of it and its predecessors, the temperance societies, have borne, we have only to contrast the attitude of the present generation toward the use and traffic in intoxicating liquors with that of our ancestors half century ago.

Intoxicants have ceased to be regarded a social or sanitary necessity. A multitude of our best, wisest and most cultivated people never taste them, or admit them into their homes, and to be respectable. Few churches will tolerate a drink-seller in their membership. A minister of the gospel who will take a drink of beer or grog, or a glass of wine is looked upon with suspicion and distrust. Saloon keepers instead of being honored with military titles, as formerly, are regarded with contempt, and refused admission to good society. The vile traffic has passed chiefly into the hands of the lowest grade of our foreign population, and most, but alas! not all of the vast amount of intoxicants used, is drunk by our foreign born citizens and their immediate descendants. Our native born American citizens of Anglo-Saxon extraction, while still drinking far too much, have become, nevertheless, by far the soberest people in the civilized world.

While the Prohibition party has grown slowly, its distinguishing sentiment has spread with great rapidity. It is believed that a majority of our native born Americans of Anglo-Saxon origin, while few of them are identified with the Prohibition party, are, nevertheless, cordially in favor of legal prohibition; while many of the better classes of our foreign population, especially in the great West, are becoming favorable to the measure. A large proportion of the territory of the United States—perhaps more than half—is under prohibition laws more or less stringent, while all of the remainder is under laws designed to be restrictive. What thoughtful Christian cannot see the finger of the Almighty in this social revolution? And will not He who has begun a good work among us, carry it on to the finish? Behold what great things our Lord has done for us within the last fifty years! Let us thank God and take courage. Eminence, Ky., Jan. 1, 1895.

A Temple of Art.



Not for a Day but for all Time.

Memories of the White City are fading—all but one. Majestic in its beauty the Palace of Art survives to remind mankind of wonders departed. Triumphant over fire and tempest the stately structure stands beside the lake dedicated forever to the service of the people. As a gallery of painting and sculpture it surprised and delighted the nations. As the Field's Columbian Museum it will entertain and instruct multitudes in the ages to come.

A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast panorama of splendid exhibits including the fine showing made by

Dr. Price's Cream Baking Powder

The analysis of Dr. Price's by government experts demonstrated its immeasurable superiority in leavening strength, purity and general excellence and gained for it the Highest Award at the Fair.

More Money than They Knew What Do With.

I was riding in the cars in North-ern Ohio. Near me sat a man I took to be a preacher, and sure enough he was. We got into conversation on topics which interested ministers, and after a time drifted around to the subject of "weekly offerings." Had he, himself, any experience in that line, I asked. "Oh, yes," he replied. So he went on to tell me what had recently taken place, not in his own church, but in the church of his father and of his own boyhood, and which had stirred him profoundly as it had already stirred the old folks at home.

He said: "Our folks there belong to the Reformed Presbyterian church. The meeting-house is on the edge of the town, and the members live, some of them, in the town but more of them in the country. They were all of them well to do, though they did not like to admit it so openly. They had had a good pastor—one they all liked and who had been with them many years and had greatly built up the church. But the Lord took him home and left them sorrowing."

"After a while they started out to get a new pastor, but they were not to have one. Candidates came and went. Each one was away so things were getting in a bad way. At last they got hold of one man, that suited everybody. Again he came, and again, and all said, 'He is our man, let us call him.' But—now came the difficulty. They new, or had given the old pastor more than eight hundred dollars, though that was supplemented with a generous lot of the fruit of the field in the fall of the year. But the new man could not live on that. He was getting fifteen hundred where he was, and he had a large family of children just far enough along to make their schooling expensive; and besides his old parishioners did not want to part with him."

"That finished the matter, for a time at least. To think of raising fifteen hundred dollars was out of the question. So they dropped him and went to hearing candidates again. But it seemed worse than before. They were becoming more and more hard to please and the bewilderment was more and more serious. At last, in sheer desperation, somebody proposed that, instead of circulating the usual 'annual subscription' they try a 'weekly contribution,' cash down, many small payments instead of one big one. It did not meet with very general favor at first, but as it was the last chance they fell in. Cards and envelopes were decided upon. They were to be given to every member of the church. Each one was to decide for himself what he would give each week without asking anybody else, and all to get them man whom they all liked."

"So after a sufficient time had been granted the cards were all sent in, each one in its own envelope. A meeting was appointed and everybody invited to be present at the opening of the envelopes. Clerk and treasurer and elder and men and women and children were all on hand. The clerk opened the envelopes and the treasurer noted the amounts. The work proceeded till at last in exultation the treasurer said the sums already announced amounted to the fifteen hundred dollars required, and there was quite a pile of envelopes yet untouched. They felt like shouting, and they could hardly keep order. However, they did sing 'Old Hundred' to relieve their pent-up satisfaction and then went at the remainder of the pile. Some one reminded the others of the fact that there was a regular assessment for the Presbyter of one hundred and fifty dollars every year, and now there would be enough to meet that without an extra effort. They counted away and soon the hundred and fifty dollars was made up—and yet more envelopes remained. Soon they counted their contents and they found, as one of themselves expressed it, that they had not only the pastor's salary and the Presbyterian assessment, but a hundred and fifty dollars that they did not know what to do with."

My new found friend grew animated as he went on. He told the story with great gusto and I listened to it with great delight. It was a good story, and now I tell it that others may enjoy it, and profit by it.—Rev. Wm. Ashmore, in Chicago Standard.

In the canning season it is well to know that the boiling fruit may be poured into a jar without the slightest danger to the glass if the jar be set on a folded cloth, which has been wet with cold water. This is better than the old custom of using a silver spoon as a conductor for the heat.—Ex.

The best money maker on the farm is the hen. She turns grass into greenbacks, grain into gold, and from the sand and gravel she coins silver. There is nothing else on the farm to compare with her. The horses and cattle are heavy consumers, and to get their value they must part with their milk, but so with the hen. In her small way she is a gold mine on the face of the earth, a mill that grinds that which others overlook or refuse.

The South contains 200,000,000 acres of forest land—over one-half of the woodland area of the United States. She has almost every variety, so far as quality is concerned. There are nearly 6,000 saw mills in operation, employing over 78,000 hands. The output of the planing mills in 1890 was over \$22,000,000.

There are 2,300 students in the University of Michigan at present.

THE BOY THAT LAUGHS.

I know a funny little boy—The happiest ever born! His face is like a beam of joy, Although his clothes are torn. I saw him tumble on his nose, And wait for a groan—But how he laughed! Do you suppose He struck his funny bone? There's sunshine in each word he speaks. His laugh is something grand; Its ripples overrun his cheeks Like waves on snowy sand. He laughs the moment he awakes, And till the day is done; The schoolroom for a joke he takes—His lessons are but fun. No matter how the day may go, You cannot make him cry; He's worth a dozen boys I know, Who point, and moan, and sigh.

Shelter for Milk Cows.

Some interesting experiments have been made at the Indiana Experiment station to determine regarding the effects of shelter or exposure.

Two lots of animals of three in each lot were selected, and lot one was kept in stalls except for about an hour each day for exercise; lot two was turned out each day, regardless of weather, and left until four o'clock; this lot had a small open shed in which to feed hay and grain.

They were fed the same food and the result of the feeding was that lot one, 1,596.2 lbs.; corn meal, 1,239 lbs.; bran, 1,168.5 lbs.; a total weight of 4,403.7 lbs. Lot two consumed, clover hay, 1,483.8 lbs.; corn meal, 1,627 lbs.; bran, 1,536.7 lbs.; total, 4,647.5 lbs. The cost of the feed for the two lots was for one, \$27.97; two \$32.20, a difference of \$4.23 in favor of shelter. The milk yield was a gain of 161.1 lbs. in favor of shelter. Where sheltered, it required 1.48 lbs of food to make a pound of milk, and where unshe-tered, 1.61 lbs. As affecting the animals themselves, the sheltered gained 231 lbs, while the unshe-tered lost 33 lbs. Looking at this experiment from a financial stand-point, including cost of food, effect upon the milk product and upon the weight of animals, the result is found to favor the sheltered lot.

The time of the experiment was forty-eight days, and as there were three cows, there was shown to be a gain of \$4.26 per cow for the time named. If the question were to be considered from the point of loss by non-shelter it would still be necessary to add amount of loss in value of 33 lbs of flesh at 24c. per pound, thus increasing the loss from exposure to \$13.61.

Sheltered animals eat less food, give more milk and increase in live weight over unshe-tered animals. Then if the results mentioned come from exposure of only eight hours per day, and that in the day time when there will be a certain amount of sunshine, what must it be to keep animals exposed as they frequently are during the entire twenty-four hours of the day?

The Spaniard, however courteous he may be, never invites a guest to dinner; in Italy, too, the privacy of a family is seldom invaded at the dinner hour; the Frenchman is delighted to entertain, but prefers to do it at his club, while the Englishman is never so genial as when seated at his own table with company surrounding him.

Qticura Skin Remedies Are Pure Sweet Gentle And Most Economical

Because of specific effects, sold throughout the world. Dr. J. C. Rogers, New York, U. S. A.

W. A. TURK, G. P. A., Washington. C. A. HENSCOTER, G. P. A., Knoxville, Tenn. L. A. BELL, D. P. A., Selma, Ala.

CAN I OBTAIN A PATENT? For a prompt answer and an expert opinion write to M. H. & C. O., who have had nearly forty years' experience in the patent business. Complete, free of charge, a Handbook of Information concerning Patents and how to obtain them. Also, a list of the names of the inventors and the names of the patent attorneys and agents who are now in the United States and abroad.

Birmingham, Sheffield and Tennessee River R'y Company.

E. A. HOPKINS, Receiver.

Time Table No. 21. In effect Monday, December 3, 1894, at 6 a. m.		No. 22. In effect Monday, December 3, 1894, at 6 a. m.	
So. Bound.	STATIONS.	No. Bound.	STATIONS.
First Class	No. 1.*	First Class	No. 2.*
9:10 am	St. Louis, Mo.	6:10 pm	St. Louis, Mo.
9:22 am	M. & C. Junction	5:58 pm	M. & C. Junction
9:34 am	Spring Valley	5:46 pm	Spring Valley
9:46 am	Passing Place	5:34 pm	Passing Place
9:58 am	Littlefield	5:22 pm	Littlefield
10:10 am	Good Springs	5:10 pm	Good Springs
10:22 am	Russellville	4:58 pm	Russellville
10:34 am	Darlington	4:46 pm	Darlington
10:46 am	Spurce Place	4:34 pm	Spurce Place
10:58 am	Phil Campbell	4:22 pm	Phil Campbell
11:10 am	Bear Creek	4:10 pm	Bear Creek
11:22 am	Haleville	3:58 pm	Haleville
11:34 am	Delmar	3:46 pm	Delmar
11:46 am	Natural Bridge	3:34 pm	Natural Bridge
11:58 am	Lynn	3:22 pm	Lynn
12:10 pm	Nauvoo	3:10 pm	Nauvoo
12:22 pm	Oakland	2:58 pm	Oakland
12:34 pm	Sarasogot	2:46 pm	Sarasogot
12:46 pm	Gamble	2:34 pm	Gamble
1:00 pm	Jasper	2:22 pm	Jasper
1:12 pm	Cambridge	2:10 pm	Cambridge

*Passenger. Daily except Sunday. *Flag Stations for freight trains only. *Flag Stations.

Fate of the Farmer.

The American farmer has long held a place above that of the peasant of Continental Europe in his income and style of living, because he has been able to possess a larger tract of land, and greatly above the English tenant-farmer in his independence, because he has been able to own the ground he tilled. He will not continue another half century to hold this enviable position. The economic forces that have been at work here, but not so long, and therefore they have not yet matured so much fruit. There have been Americans who imagined that our political constitution would protect us from the fate of the Old World. It would be as rational for a man to expect his knowledge of arithmetic to keep him dry in a thunderstorm.

Sometimes we find the American farmer slipping away from his acres, and sometimes we find his acres slipping away from him; as a result of both tendencies there is a separation, widening with the lapse of time, between ownership and cultivation. The American farmer is following the English yeoman into extinction, and the creation of landlord and tenant classes has already made considerable progress here. Specialization is one of the forces in agriculture is giving us, instead of one class of farmers, who were simultaneously landlord, tenant and laborer, farmers of the three classes, permanently distinct. —Fred. Perry Powers, in February Lippincott's.



It's a Sign of Danger, when pimples, blotches and eruptions appear on the skin, no matter how slight. It warns you that your blood isn't pure. Heed the warning while there is yet time; clear up your system and purify the blood by taking Dr. Pierce's Golden Medical Discovery. It runs every organ into natural action, purifies and enriches the blood and through it cleanses and invigorates the whole system. It attacks all scrofulous, skin and scalp diseases in the right way—by purifying the blood.

The diseases that it cures come from a torpid liver, or from impure blood. For everything of this nature, it is the only guaranteed remedy.

In Dyspepsia or Indigestion, Sour Stomach, Biliousness; all Bronchial, Throat, and Lung Affections, even Consumption (or Lung-scrofula) in its earlier stages—if it ever fails to benefit or cure, you have your money back.

THE MAKERS OF Dr. Sage's Catarrh Remedy will pay you \$500 if they can't give you a complete and permanent cure.

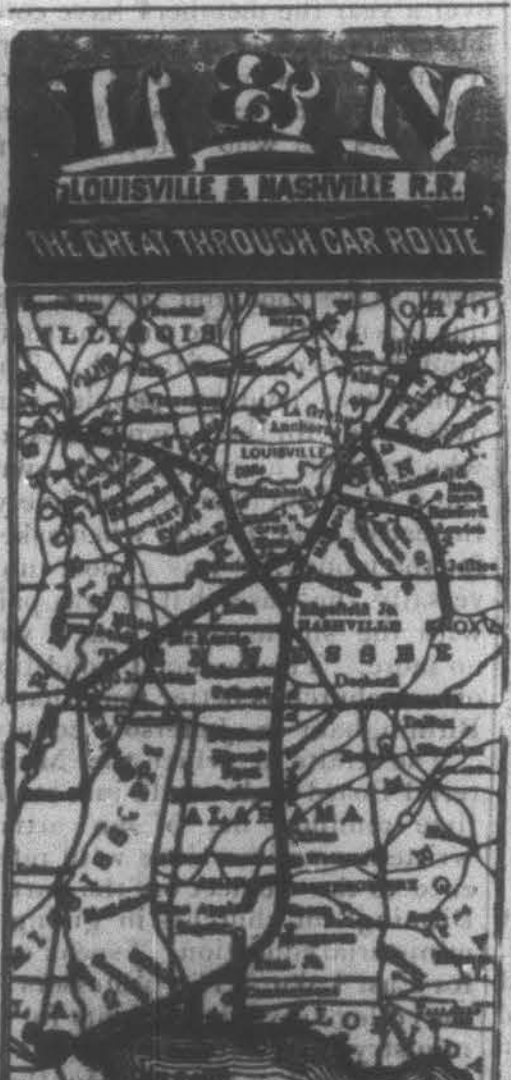
Southern Railway Company.

Time Table—In effect May 20, 1894.

Read down	STATIONS.	Read up
4:00 pm	Mobile	12:30 pm
5:22 pm	Mt Vernon	11:10 am
6:35 pm	Jackson	10:27 am
8:10 pm	Thomassville	8:41 am
10:30 pm	Ar Selma	6:00 pm
10:40 pm	Ar Selma	5:30 am
12:52 am	Calera	3:02 am
2:29 am	Tulalaga	1:04 am
3:22 am	Anniston	12:05 aml
3:47 am	Jacksonville	11:38 pm
4:14 am	Piedmont	11:10 pm
5:40 am	Ar Rome	9:35 pm
8:00 am	Cleveland	7:10 pm
10:25 am	Knoxville	4:42 pm
2:15 pm	Bristol	1:00 pm
7:22 pm	Roanoke	7:50 am
4:02 am	Washington	12:10 am
5:40 am	Baltimore	11:00 pm
7:23 am	Philadelphia	8:23 pm
10:55 am	Ar New York	6:00 pm

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SCHEDULE IN EFFECT NOVEMBER 18th, 1894.

Going East—Read Down.			STATIONS.			Going West—Read Up.		
No. 26.	No. 58.	No. 78.	No. 35.	No. 57.	No. 25.			
Daily.	Daily.	Daily.	Daily.	Daily.	Daily.			
3:00 pm	7:40 pm	7:18 am	Ar. Montgomery	8:45 pm	7:00 am			
5:48 pm	9:17 pm	8:55 am	Ar. Laverne	7:08 pm	5:10 am			
7:50 pm	10:32 pm	10:10 am	Ar. Troy	5:57 pm	3:57 am			
9:00 pm	11:08 pm	10:45 am	Ar. Ozark	5:23 pm	3:23 am			
		1:05 pm	Ar. Pinckard	4:52 pm	3:05 pm			
		1:36 pm	Ar. Dothan	4:24 pm	2:36 pm			
		12:22 am	Ar. Alaga	4:04 pm	2:10 am			
		12:32 am	Ar. Bainbridge	3:09 pm	1:04 am			
		2:32 am	Ar. Thomasville	2:03 pm	11:58 pm			
		2:42 am	Ar. Thomasville	1:43 pm	11:48 pm			
		5:02 am	Ar. Dupont	1:36 pm	9:28 pm			
		9:54 am	Ar. Gainesville	1:05 pm	8:45 pm			
		11:45 am	Ar. Ocala	12:55 pm	8:25 pm			
		3:30 pm	Ar. Tampa	11:00 pm	8:00 am			
		7:30 am	Ar. Port Tampa	10:25 am	7:25 am			
		8:45 pm	Ar. Wacoyas	10:35 am	6:45 pm			
		12:38 pm	Ar. Jacksonville	8:20 am	3:30 pm			
		8:02 pm	Ar. Winter Park	12:40 am	6:50 am			
		8:50 pm	Ar. Bartonsville	8:25 am	6:45 am			
		7:50 pm	Ar. Brunswick	5:25 am	5:00 am			
		12:04 pm	Ar. Savannah	7:55 am	4:00 am			
		4:50 pm	Ar. Charleston	5:45 am	3:00 am			
		3:40 pm	Ar. Richmond	11:10 am	1:00 am			
		3:40 pm	Ar. New York	11:10 am	1:00 am			
		1:33 pm	Ar. New York	9:00 am	11:00 am			