

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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a wide circulation in Alabama among the
"good white" Baptists.

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ery, Ala., as second class mail matter.

We always have an opportunity
of doing good. The man who is
waiting for an opportunity to turn
up in order that he may do good is
a hypocrite.

When churches begin to com-
plain of the barrenness of simple
forms of spiritual worship, and call
for ritualistic, musical and milline-
ry "embellishments," alas for their
spirituality!

"The smiles and favors of the
world are the church's great peril.
She is to be militant toward the
world, the flesh and the devil. She
speeds on her mission to evangelize
the world; and hasten the glori-
ous day of promise and prophecy."

quality of work it does; a thrasher
or a plow in the same way. So a
doctrine is to be judged by the kind
of characters it makes. The gospel
of the Lord Jesus Christ in the
heart, and a man will be pure, holy,
and good.

"In everything give thanks; for
this is the will of God in Christ
Jesus concerning you." A spirit of
gratitude should ever be present
with us. God is as good to us as
we will permit him to be. Our
prayers should be composed very
largely of thanksgiving.

A noted scientist has demon-
strated, says Good Housekeeping, that
with light paper upon the walls,
fifteen candles will give a degree
of illumination equal to that im-
parted by eighty-seven candles
when a dark brown paper is used,
or a hundred candles when black
drapings are employed.

The religion that fancies it loves
God, and yet does nothing to help
its brother and evinces no love for
its brother, is not piety. It may be
a dogma with a worm in its heart.
If you love God you will love your
fellowmen. If you love God you
will seek to advance his kingdom.
—Rev. W. K. Chaplin.

The Rev. Dr. A. C. Dixon re-
lates that a certain man had a
weather-vane made for use on one
of his buildings, in which were
wrought the words, "God is love."
Some one said to him: "You have
placed an immutable truth on a
very changeable thing." "Well,
sir," replied the man, "I want you
to understand that means God is
love which ever way the wind
blows." Truly there was a whole
sermon in this.

The gaunt, half-naked children
that in a thousand rickety tenements
are huddled together on piles
of straw these cold nights trying to
keep life in their little bodies—
these are they that will rise in judg-
ment to condemn the hypocrites of
this generation who sit by their
warm fires listening to the blizzard
without, and soothing their consciences
with the reflection that the
whiskey business is essential to the
prosperity of the community.
—Richmond Christian Advocate.

Report comes from Prof. Sayce,
that in his research in Asia Minor,
he has found some important in-
scriptions referring to Nimrod.
The evidence is that this ancient
worthy was the contemporary of
the Assyrian king whose son re-
stored Nineveh a little before the
exodus. Thus one by one confirma-
tions of the Moesian record are
secured by the investigator of ancient
ruins. As between the spade on
one side and the Higher Critic's
inner consciousness on the other,
the spade is likely to do the more
effective work. —Central Baptist.

For the Alabama Baptist.

The Problem of Evil.

Albert Barnes has somewhere
said that this painful problem re-
tires farther from his grasp the
more he pursues it. Such has not
been exactly the case with the
writer. A lifetime's reflection has
seemed to him to throw some light
upon it. It may not be improper
to outline it.

God has made this world and the
universe, just as it ought to be, and
subjects it precisely to the accidents
to which it ought to be subjected.
He cannot err. There are infinite
reasons for all that he has done.
Otherwise he is not God. This or
atheism is the alternative. Of this
I never had a doubt cross my mind.

The war between all animated
nature, going on ages as the gen-
tist believes, before the creation of
man, had an object, whatever that
object may be, infinitely right. It is
questionable whether this war oc-
casions any more pain than would
be experienced were every animal
left to perish by accident, disease
or old age. Internecine war, there-
fore, necessary to the subsistence of
individuals, is not cruelty.

Infants and incompetents, of
course, suffer without any reference
to right or wrong, like irrational ani-
mals; adults often too; to subserve,
we are obliged to believe, momen-
taneous purposes. The analogy of
these sufferings to those of the
spotless Redeemer powerfully
suggests the idea of

compensation, somewhere and
somehow. The compensation of
His humiliation is his exaltation at
the right hand of God; there is reason
to believe that the aggregate
happiness of all who have suffered
for other ends than their own dis-
cipline, will be greater than though
they had never thus suffered. I have
a number of times made this sug-
gestion to parents whose babes had
died in agony, and it has afforded
relief; one said, the first relief she
had ever felt in remembering the
agony of a little boy lost two
years before; another's face relaxed
at once, and he said, "if that is so,
that will do."

Now, either in the case of ani-
mals or human beings, it is clear
there are sufferings apart from any
idea of penalty—we may say, in-
nocence suffers. The profoundest
of modern thinkers has shown that
this is the channel through which
the richest mercies reach us. May
not God make this the first step, has

ineffable truth, that "without the
shedding of blood there is no remis-
sion" of sins? That is to say, (1)
innocence must suffer; (2) innocence
must suffer in the place of guilt.
No other plan would have served
the purpose of man's salvation, else
it had been granted to the prayer
of Gethsemane.

The lapse of man and his re-
demption by Christ has furnished
occasion for display of the divine
attributes, all uniting to form the
concept Love, as the colors of the
rainbow unite to form the white
light; and the contemplation of the
concept affording the only way of
bliss possible to the human soul.
This is the end of the argument, but
I append some things of a kindred
character likely to come up when-
ever the problem is agitated.

It has been suggested that hap-
piness or unhappiness is limited to
the present life; that mind is the
production of brain, and that dis-
organized, it ceases to exist. Not so.
Physiology, metaphysics and
theology alike, teach that mind, the
soul, exists independent of the ma-
chine through which it manifests
itself, just as steam as a force is not
extinguished when cut off from the
machinery it lately moved. The
skepticism themselves loom on the
"conservation of force." Pain is
not located in the body, but in the
mind; moral feelings certainly are
not in the body or brain, but in
what we call the soul, and may ex-
ist, as Revelation declares, when
the body perishes.

Miracles seem to stagger many.
If there be occasion for them, of
course God will produce them; and
who but he can judge of the oc-
casion? Cannot he who wields the
lightning, and compresses infinite
power into a thimble full of dynamite,
afford strength to Samson to
carry off the gates of Gaza or pull
down the pillars of a house? Things
are wonderful because we have not
seen the like for no other reason.
Cannot he who made "law" mod-
ify or suspend it for reasons?

Philosophy and revelation are
perfectly consonant, but revelation
goes where philosophy cannot.
E. B. T.

People are wasting their time
when asking such questions as
"Who was Cain's wife?" and
"Who was Melchisedec, king of
Salem, priest of the most high
God?" All we know about them
is what the Bible reveals. "But
foolish and unlearned questions
avoid, knowing that they do gender
strifes." Some people are anxious
to devote time to such questions in-
stead of hearing and doing the com-
mands of God. "The secret things
belong unto the Lord our God; but
those things which are revealed be-
long unto us and to our children
forever, that we may do all the
words of this law." — Gospel Advo-
cate.

Forty-three Years in China— No. 11.

Progress Under Difficulties.

Among those who sought refuge
in Tung Chow city during the rob-
ber raid of 1867 were a large num-
ber of persons from the Mung family
village, twelve miles distant.
Some of these found lodgings near
Mrs. Leo, who told them of the
great salvation. The heart of old
Mung Ki Wha being touched by
the story, Mrs. Leo brought him to
see Mr. Crawford. Having nothing
else to do, he came day after
day drinking in the gospel, asking
many questions, and in the inter-
vals poring over the Bible. He
belonged to the family of Mencius
(Mung Tox) and inherited many
of that philosopher's sterling qual-
ities. On the departure of the rob-
bers he returned to his home, but
walked back to the city on Sunday
mornings to join in the religious
services, and was long converted
and baptized. He instructed his
wife, eldest son and single
daughter as much as possible. His
second son, then absent in Man-
churia, being a man of considerable
energy, and contributing largely to
the support of the family, secured
their deference in proportion.
Hearing that his father had joined
the "foreign religion" he hastened
home to set matters straight. Mr.
C. and I were at his father's house
when the young man arrived. On
entering he saluted his parents and
immediately walked out by the op-
posite door. The mother evident-
ly knew the object of his visit, and
seemed much disturbed. Though
our presence was very embarrass-
ing, it was too late for us to return
to the city that afternoon and so we
made the best we could of the sit-
uation, urging Bro. Mung to be
gentle, but to hold firmly to his
profession.

Next day, after our departure,
the son came, accompanied by a
maternal uncle and other elderly
relatives, for whom his father en-
tertained the highest respect, and
began operations. The old man
argued that this was a foreign re-
ligion wholly unknown to the Chi-
nese, everywhere spoken against,
and that his embracing it was a
grave disrespect to the memory of
their venerated ancestor. Mung
replied that Mencius was a seeker
after the good and true, and would
doubtless have accepted the reli-
gion of Jesus if it had been pre-
sented to him, for it above all re-
ligions was preeminently good and

his promise. "No," slowly and
firmly replied the old man; "no,
once having obtained eternal life,
do you think I will throw it away.
Never!"
So, though he held staunchly to
his religion, yet he had little prick-
ings of conscience regarding the
falsehood he had told. "To be
sure," said he, "it was, strictly
speaking not right to lie about it,
but under such circumstances who
could closely adhere to the right?"
Temporizing, compromising, trim-
ming, avoiding difficulties are es-
sential to the Chinaman's code;
hence the training of his conscience
is a slow process. Enunciating the
right is, to his mind, the same as
performing it, or at least it is as
much as can be expected. This
same Mung when his widowed
daughter besought him to facilitate
her learning the way of salvation,
replied: "No, it is enough for me
to bear the burdens of being a
Christian, myself; you belong to
your father-in-law, not to me, and
I cannot take the responsibility of
such a step on your part." But
through instruction and Christian
growth he learned to view the mat-
ter differently. For nearly twenty
years he and his wife were among
our best native Christians, letting
their light shine and leading others
in the heavenly road. His widow-
ed daughter preceded him to the
better land, and he himself died a
few years ago rejoicing in the hope
of eternal life. The only surviving
daughter has since been baptized.
May many more such Christians
soon be gathered into the church in
China!

Mr. C. baptized a number of
other persons the year of Wung's
conversion and our church rose to
about twenty-five members. About
the same time there was also a re-
ligious awakening in connection
with Mr. Hartwell's labors. Tzong
Yuen Teh had heard the gospel
from him at Hwanghien, and with
soul on fire had taken it to his home
at Shang Twang. On the ap-
proach of the robbers (in '67) he
led his family and relatives to a
mountain side for safety. There,
all kneeling down, he prayed to
the Heavenly Father for protection.
Not a hair of their heads was in-
jured, while a party of their neigh-
bors who had refused to go with
him, were massacred. These ex-
periences impressed them profound-
ly, and prepared many of them to
accept Tzong's teachings. In the
early spring he and several of his
mother proceeded to Mr. Hart-
well's place, in Tung Chow, where
they remained some weeks under
his religious instruction. During
the year Mr. H. baptized twenty-
two persons.

A year or two afterwards our
Monument Street church rented
rooms at the Mung village to serve
as a chapel, while eight of the
brethren volunteered to go, two by
two, and preach to the people
there on Sundays, the church de-
fraying their expenses. Things
seemed to prosper for some time,
a good many attending the services.
We also went out occasionally la-
boring at that and the adjacent vil-
lages. But afterwards opposition
arose and the village elders forbade
any one entering the church on
pain of a fine. This put an end to
the congregation, and the rooms
were returned to the owner, as it
was thought best to suspend work
there at least for some years.

For the Alabama Baptist. Alabama and the Home Board.

Alabama's contribution for the
past five years has averaged about
\$5,000. In 1893, Centennial year,
she gave over and above her Cen-
tennial offering, \$5,400. In 1894
she gave but \$3,750. This year up
to Feb. 25th her contributions have
been but \$2,620. In view of her
depressed condition, we asked that
she would give us this year \$4,250.
This is the least proportionate
amount we could assign her and
avoid disaster to our work. Of the
amount asked, there yet remains
\$1,630 to be received. I do think
this ought to be made up. If I
only knew what churches are yet to
take up Home mission collections,
they might be stimulated to give
the entire sum—but alas! I do not
know.

Divided among a hundred
churches it would be small, and I
am sure there are more than twice
that number that ought to take col-
lections for us in the next two
months.

Dear brethren, do not let disas-
ter come upon our mission work.
"You are not dead, nor deaf, nor
dumb." Heed the call of those who
have placed in charge of your mis-
sion work, and act like men who
are bloodbought and come to their
help. Don't play sit down and do
nothing when the Master's cause
needs but a little help from each
one of you to turn a threatened de-
feat into a great victory.
Atlanta. I. T. TICHENOR.

It may be truly said that no man
does any work perfectly who does
not enjoy his work. Joy in one's
work is the consummate tool with-
out which the work may be done in-
deed, but without its finest perfec-
tion. — Phillips Brooks.

From Baltimore Daily News. Baptist Young People's Union. Concluding Convention Fought with Impor- tance to the South.

In discussing the July convention
of the Baptist Young People's
Union of America, Mr. R. H. Ed-
monds, editor of the Manufacturer's
Record, who is a member of the lo-
cal executive committee, says:
"The full meaning of the great
convention of the Baptist Young
People's Union, to be held in Bal-
timore next July, is probably not
appreciated as yet by many people.
Looked at outside entirely of the
influence which it is calculated to
have upon this great denomination,
which has an active membership of
about 3,000,000 in the United
States, there is a still broader im-
pact in this convention in relation
to the country at large. The mem-
bers of the Baptist Young People's
Union of America are mainly the
active younger members of this de-
nomination, although there is no
restriction as to age, and many of
the prominent older men in the de-
nomination are active workers in
the organization. The plan of the
Union and its aim are to inspire
greater zeal and enthusiasm in re-
ligious work in the rising genera-
tion of Baptists throughout the
country. The important feature of
the convention in Baltimore as re-
lated to the country at large, how-
ever, is the influence that it will
have in bringing about a better ac-
quaintance on the part of the
people of all sections, and the break-
ing down of sectional lines that
have to some extent separated the
various denominations as well as
the various sections of the coun-
try. The gathering in Baltimore
will be composed of the active
leaders in the denomination from
every part of the country, North,
South, East and West, as well as
from Canada.

"There is already an assurance
of at least 12,000 delegates being in
attendance, which will be the larg-
est Baptist gathering ever held in
the world. Letters received by the
Baltimore committee show that of
the thousands who will come from
the far North and Northwest and
Canada, there are very many who
are entirely ignorant of the South-
ern section of our country, of its at-
tractions and advantages, and who,
when they come to this meeting,
will for the first time in their lives,
cross Mason and Dixon's line. The
effect of such a convention as this,
which will bring this great denomina-
tion into closer contact with the
people of the South, is of course
of the highest importance."

All through Washington's career
there are evidences that he was a
religious man in the highest sense
of the words. It is to be regretted
that he never united, so far as is
now known, with any church, al-
though he was a vestryman of
Christ's church, Alexandria. There
is a story, which regularly goes the
rounds of the Baptist press, that
Washington was immersed by a
slave, however, this story has
never been confirmed. But it
is something for which to be grate-
ful, that the heroic man who so ad-
mirably stood the tests of war and
peace, was a man of high religious
instincts. There are records going
to show the regularity with which
he attended church services and his
observance of formal religious
duties. But more than this, there
are statements of numerous in-
stances in which Washington gave
evidence of his dependence upon
divine providence. Col. Temple
declared that during the French
war, unexpectedly entering Wash-
ington's marquee, he found him on
his knees at prayer. Another
gentleman during the trying period
at Valley Forge observed the gen-
eral praying in a secluded grove.

There has been discovered a
manuscript prayer-book of morning
and evening devotions, written by
Washington, entitled "Daily Sacri-
fice." There is nothing to show
whether this was used by Washing-
ton personally or not, but that he
should deem it of sufficient impor-
tance to copy these formal prayers,
is another indication, at least, of
his devout spirit. A recent num-
ber of the *American Historical*
Register reproduces numerous
pages from this "Daily Sacrifice."
Senator Lodge, in his life of
Washington, in speaking of his
religious feeling, says: "He had the
same confidence in his judgment
of posterity that he had in the fu-
ture beyond the grave. He regard-
ed death with entire calmness and
even indifference not only when it
came to him, but when in previous
years it had threatened him. He
loved life and tasted it deeply, but
the courage which never forsook him
made him ready to face the inevi-
table at any moment with an un-
ruffled spirit. In this he was helped
by his religious faith, which was as
simple as it was profound. He had
been brought up in the Protestant
Episcopal Church, and to that church
he always adhered; for its splen-
dour and stately forms appealed to
him and satisfied him. He loved it,
too, as the church of his home and
his childhood. Yet he was as far
as possible from being sectarian,
and there is not a word of his
which shows anything but the
most entire liberality and toleration.
He made no parade of his reli-
gion, for in this as in other things
he was perfectly simple and sin-
cere. He was tortured by no
doubt or questioning, but believed
always in an overruling providence
and in a merciful God, to whom
he knelt and prayed in the hour
of darkness or in the hour of
triumph with a supreme and child-
like confidence."

It is a great opportunity for the
South, and it is to be hoped that
several thousand delegates from
that section will be here to meet
their Northern and Western breth-
ren. Looked at only from the ma-
terial point of view, this conven-
tion can be made of untold value
to the South and to Baltimore, be-
cause it will give to many thou-
sands of Northern and Western
people an interest in and acquaint-
ance with the South and its
people, which they do not now
have. It is fortunate that Balti-
more, the only common meeting
ground of all sections—North,
South, East and West—should have
been chosen for such a convention
as this, which is fraught with so
much interest to the country at
large."

Is it the Wrong Name?
The followers of Alexander
Campbell object to being called
Campbellites, and insist on the
name of "Christians," or "Dis-
ciples," or "Apostolics." As they
have not decided among themselves
what title they shall bear, and as
each name that is mentioned is
wanting in distinctiveness from
Christians generally, and is also an
intimation that others are not en-
titled to the name, members of oth-
er denominations are forced to use
the word "Campbellite." The
Journal and Messenger speaks sen-
sibly in the following article:

It is objected that to use the word
"Campbellite," or "Campbellism,"
when speaking of the followers or
doctrines of Alexander Campbell,
is offensive, because those who plead
for a "reformation" do not teach a
system of doctrine, or theology, de-
serving to be called by a specific
name, such as Campbellism implies.
And yet, as it seems to us, that is
just what Mr. Campbell and his
associates, as well as those who
have come after them, did and are
doing. True, their system does not,
at all points, differ from every

other system; and so does not any
system of which we have knowl-
edge differ from every other. But
it should not be denied that Mr.
Campbell taught a system which
was peculiar to himself and his as-
sociates, and which is very strictly
adhered to at the present time by
those who are talking to us most
earnestly and most persistently of
"union."

Mr. Campbell's system
was and is characterized by these
five things: The repudiation of
every existing denominational
name, and the adoption of some one
of several which he suggested; the
exercise of an intellectual belief in
the historic Christ as the only pre-
cedent to repentance and baptism;
the denial that the Holy Spirit
operates immediately on the peni-
tent and believing soul in its regen-
eration; in the acceptance of a
merely intellectual belief and "rep-
entance" as all that the gospel re-
quires, as a precedent to baptism,
and a requirement of baptism as the
completion of the work of regener-
ation, or "the new birth." Here
was a system. Mr. Campbell was
regarded as a logician, and he held
that these five things all belonged
to his system, whether he called it
by that name, or not. No matter
how closely he held with others on
other points; on these points he was
himself. And not one of these, so
far as we are aware, has been re-
pudiated by those who now are li-
able to be called by his name. There
has been an effort, in some quarters,
to soften and tone down some of
these views of Mr. Campbell; but
there is a goodly number of those
who do not object to the extremes
viewed forth by the "reformer,"
and when it is sought to "fine
away" the more radical and salient
points of the system, there is still
enough of it left to characterize it,
and reveal it to every one familiar
with the controversy, or with pub-
lications on "distinctive princi-
ples."

From the Standard, Chicago.
Washington's Religious Char-
acter.

These unions and all in them would
agree to go further than their judg-
ment would justify. Such a spirit
could not fail to prove very hurtful.
I am sorry all the brethren can not
see all the way as I do, but it is
certain that they do not. They may
or may not do so in the future, but
if we are to work together now, I
must work with them where they
can work, and not try to force
them beyond the limit of their con-
victions. This view, from all I can
learn, will be taken very generally
by B. Y. P. U. A. brethren in the
South. But there is another point
which I happen to know is bother-
ing many minds. It is this: Sup-
pose all the friends of the interna-
tional union go into the Southern
union and it has no organic connec-
tion with the larger union, will
they not break up the larger fellow-
ship? Speaking now for myself
and no one else, I say candidly that
if a Southern union means South-
ern exclusiveness in this formative
movement I could not be induced
to touch it, so convinced am I of
the evil of such a policy. But no
such thing need result, and I do
not believe the leaders in the move-
ment contemplate anything of the sort.
The Dallas convention laid down
the true formative principles of the
movement. Let each union, under
the counsel of its church, be per-
fectly free to affiliate as it likes.
This is a sound Baptist polity. It
keeps the whole movement in touch
with the churches. It has in it that
large liberty which has always been
so helpful to our people in avoiding
friction. It is the very essence of
practical wisdom.

Everything indicates that Geor-
gia will have a state union before
many months; but I do not believe
the state union will connect itself
with any larger union. As things
are, I would oppose such a move if
it were made. Not because I op-
pose the larger unions, but because
many excellent workers, who can
go in heartily for a state union, can
not go any further. We need their
co-operation in our state work. It
would be wrong and foolish to
make things so they can not, in
good conscience, work in a state
union. It would be equally wrong
and foolish for them to demand
that everybody shall go by their
ideas, and cut loose from the larger
bodies. To emphasize the point,
suppose certain brethren in an as-
sociation should differ as to the state
convention, some for it, some not.
Now if the friends of the conven-
tion should say, unless you will fa-
vor the convention, we will not
work with you in the association,
and those unfriendly to the conven-
tion should say, if you do favor the
convention, we will not co-operate
in associational work, we would
have a round lot of impracticables
from whom very little could be ex-
pected.

I do not anticipate any such fool-
ishness in the Washington confer-
ence. We all need to pray for di-
vine wisdom and cultivate the spirit
of forbearance. I sincerely hope B.
Y. P. U. A. Southerners will show
their zeal in the Southern union if
it is formed, and I little fear that
any serious attempt will be made to
curtail the liberty wherewith Christ
has made us free.
Mercer University, Macon, Ga.

From the Standard, Waco. Washington Conference. BY PRESIDENT J. R. GAMBLELL.

From numerous sources comes in-
formation which makes it certain,
to my mind, that the conference
called to meet in Washington, the
day before the meeting of the South-
ern Baptist Convention, will be
largely attended. The young peo-
ple's movement has had a steady
and healthy growth in the South,
from year to year, till now we have
reached a stage of development
when some definite form should be
given it. This is widely felt.

Numerous letters asking about
the conference leads me to make
some suggestions, which may be
helpful toward turning thought in
the right direction. We must re-
cognize the fact that among the
true friends of the movement there
are honest differences of opinion as
to details. There are, as we all
know, some brethren opposed, out
and out, to the whole business.
Very well, Baptists have never all
agreed on any question. Some
brethren must be left out in all our
thinking and planning. We need
not bother about them. When the
work is demonstrated, most of them
will come in, and the rest—well,
the world does not wait on every-
body. Our concern should be to
harmonize the real friends of the
movement just as far as possible,
and make way for the most vigor-
ous prosecution of the work all over
the territory. To do this, we need
to confer in a spirit of large lib-
erty. Things are new, and new ma-
chinery will not bear forcing up
too close. To make the point plain,
let me specify. There are some ex-
cellent parties who are for a union
in their churches, but they oppose
any outside affiliation whatever.
Others will go as far as city unions,
while others still will go in for a
state union; but will not go fur-
ther. Quite a large number will
now go as far as a Southern union
and no further. A large number
are favorable to the international
union. I belong to the latter class,
but I favor all the other unions as
far as they can be made useful, or,
to state it another way, all those
who think as I do can go along
with all the others as far as they
go, and then go the rest of the way
by ourselves.

Now, as a matter of common
sense, it seems to me it would be a
great blunder for the B. Y. P. U. A.
people to refuse to go into an asso-

ciation with these unions and all in them would
agree to go further than their judg-
ment would justify. Such a spirit
could not fail to prove very hurtful.
I am sorry all the brethren can not
see all the way as I do, but it is
certain that they do not. They may
or may not do so in the future, but
if we are to work together now, I
must work with them where they
can work, and not try to force
them beyond the limit of their con-
victions. This view, from all I can
learn, will be taken very generally
by B. Y. P. U. A. brethren in the
South. But there is another point
which I happen to know is bother-
ing many minds. It is this: Sup-
pose all the friends of the interna-
tional union go into the Southern
union and it has no organic connec-
tion with the larger union, will
they not break up the larger fellow-
ship? Speaking now for myself
and no one else, I say candidly that
if a Southern union means South-
ern exclusiveness in this formative
movement I could not be induced
to touch it, so convinced am I of
the evil of such a policy. But no
such thing need result, and I do
not believe the leaders in the move-
ment contemplate anything of the sort.
The Dallas convention laid down
the true formative principles of the
movement. Let each union, under
the counsel of its church, be per-
fectly free to affiliate as it likes.
This is a sound Baptist polity. It
keeps the whole movement in touch
with the churches. It has in it that
large liberty which has always been
so helpful to our people in avoiding
friction. It is the very essence of
practical wisdom.

Everything indicates that Geor-
gia will have a state union before
many months; but I do not believe
the state union will connect itself
with any larger union. As things
are, I would oppose such a move if
it were made. Not because I op-
pose the larger unions, but because
many excellent workers, who can
go in heartily for a state union, can
not go any further. We need their
co-operation in our state work. It
would be wrong and foolish to
make things so they can not, in
good conscience, work in a state
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Alabama Baptist.

MONTGOMERY, MARCH 7, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

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

BOOK DEPARTMENT.—J. B. Collier, Secretary, Montgomery, Ala.

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OUR SCHOOLS.

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

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

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

A METHODIST presiding elder, in a town not far away, recently announced after reading his text that he would preach some "good old Methodist Calvinism." His Baptist hearers were pleased with the doctrine presented, but his own members didn't like it even with the Methodist label on it. Some people are hard to please, anyway.

ONE swallow does not make a summer, neither does one sermon always show the preacher. Thus churches sometimes make a mistake in calling or in refusing to call a preacher to be pastor on the impression made by a "trial sermon." The sermon does not show what sort of pastor the preacher will be, nor can a nervous, modest man do his best when he knows he is being "sampled." It is generally the self-confident, unsympathetic man who shows off best on pulpit parade. The safest rule in calling a pastor is the simple inquiry, What has been his general measure of success heretofore?

Not long since the name of The

to Evangel. The reason now given for the change is this:

"There being a demand for the paper along all lines of work, and Mr. Wharton's labors as an evangelist passing beyond the limits of his own denomination, it was deemed wise to change the name and sphere of the paper to some extent."

But yet we are unable to see how a Baptist evangelist and his paper could become so broad in their field of labor and usefulness as to make it necessary or advisable to drop from the paper the denominational title with which it started. But then we don't understand everything.

We met recently a Georgia Baptist who retains very kindly recollections of Rev. T. H. Stout, who was his pastor years ago. About the same time we heard it said of another preacher that his sermons were above the average, and he appeared to be a good man, but somehow he failed to draw even the church members to him; and while he made no more enemies than other preachers do, yet no one regretted his leaving. Perhaps that preacher was wanting in tact, or in kindly sympathy, or something of that kind; but whatever may have been his fault or his misfortune, the case suggests the old exclamation in connection with the work of the ministry, "Who is sufficient for these things?"

SOME of our sisters are too modest and timid to read a mission item in the society meeting, and they are usually the ones the president has to call to order for giggling and talking while the meeting is in progress.

We did not say that. It was said in the woman's department of the Texas Baptist Standard, which department is presided over by a woman. But somehow it reminds us of those dear brethren who say they have not the "brass," as they call it, to talk in church, but who can talk business or politics to as many as will listen. But then it may require "brass" for some church members to speak in public at the church.

We are not familiar with all that Dr. Teague has written in the past, but are almost inclined to say that for a year or more he has been doing some of the most suggestive writing of his life. The article which we print to-day will attract the attention of the thoughtful. The Doctor does not elaborate much. If he had extended his remarks on the subject of death and suffering we suppose it would have been in the line of his thought to discuss the question whether we do not make too much lamentation when a loved one is taken by death. Natural affection will of course, yes of necessity, cause sorrow and tears; and it is needful that we receive the discipline of this suffering; but as death is ordained of God, may we not infer that he has set a limit for our sorrow which imposes the duty of restraint? And is compensation provided for any degree of suffering that may come to us by reason of giving way to grief?

Again, there is much bodily suffering by those who must needs go about their daily business as well as by invalids at home, without fault on their part, and presumably apart from the idea of penalty; and many "mourners go about the streets" with a living sorrow the cause of which they could not have prevented. Does the Doctor's suggestion of compensation include these kinds of suffering? If so, there is light. The prospect of compensation makes the burden easier to be borne. The traveler on the desert can endure the burning thirst if he knows that with the coming of the night he shall find a fountain of cool, sweet water, and then the pleasure shall be at least equal to the present pain. There is great comfort in the hope that it all may be true.

It turns out just as we thought it would. It may be remembered that two weeks ago we made brief reply to the Journal, of this city, which disapproved the sending of money to foreign missions, while the poor at our doors are suffering from cold and hunger. Without repeating what was said, it will sufficiently refresh the reader's memory to recall the fact that we expressed the opinion that a certain citizen of another city, whose conduct in helping the poor at his home was approved by the Journal, also gave liberally to foreign missions. The letter in this paper from Huntsville proves the opinion to be right.

And so it goes. The threadbare remark that "charity begins at home" is only a lame excuse for refusing to help those who are beyond the range of our vision. In most cases it is not true that "charity begins at home," for with many of those who repeat the old dodge so glibly it neither begins at home nor anywhere else in the way of helping to preach the gospel to those who live a few miles from their homes. Many pastors could testify that they give very little at home, either to "charity" or otherwise.

"THE Ministry of the Spirit" is the last book given the world by the late Dr. A. J. Gordon, and it is doubtless the best. Surely it is best in the sense of its importance and the good it will do. It is directly instructive and also richly suggestive. The Holy Spirit in our work and in our life has been so long and so much neglected by churches and church members individually, and by preachers too, that a book which helps us to correct our fatal oversight is a blessing to us all. We feel that this is the most needful book that has been issued from any press for a length of time. We have not space for a review of the book, but take pleasure in giving it this earnest commendation. It is published by the American Baptist Publication Society, from whom it may be ordered, also from J. B. Collier, Secretary Colportage Board, Montgomery. Price one dollar.

A PREACHER who will receive nothing for his ministerial labors will ere long impress the public that he is worth what he costs. Let it never be forgotten that the laborer is worthy of his hire.—Texas Baptist Standard.

There is another view of the matter. A preacher has no right to spoil a church. In many communities in this state there are churches which at the first, or at some subsequent time, had a pastor, or rather a preacher, who was able to live without pay for his services, and who felt that he was conferring quite a favor on the church to preach for it for nothing. It may be that in some cases a desire for popularity was also a part of the motive for the free labor. But whatever the reason, an injury was done the church. The members were trained to expect free service from their pastor, and though years may have passed since the misguided preacher worked for nothing, the effect is still there, and to this day it is difficult to raise money for the pastor or any other religious purpose. For of course the free preacher said little, if anything, about money for missions. It surely does a church an injury to have preaching free. It will hardly build a new house for itself when the old one has decayed.

COTTON STATES EXPOSITION.

We most heartily and enthusiastically endorse the idea suggested by Secretary Rountree, that the Alabama Press work up an exhibit for Alabama to be displayed at the Cotton States Exposition to be held in Atlanta next fall. The effort is worthy the zeal and patriotism which have always characterized journalism in our commonwealth. It will be a reflection upon the enterprise and progress of our state if the people fail to have Alabama represented in this important Exposition.

We suggest that each county paper take the matter in hand, and provide a county map, giving an outline of the topography and geography of the county, together with a short, pointed history of the same, with number of schools, churches, character of soil, products, timbers, railroad and water facilities, price of lands, with such other information as parties seeking a new home would like to have.

Let the county exhibit, with their maps displayed at the Exposition, be in charge of a competent representative whose duty it shall be to give such information as parties may desire. Of course our plan is given in the crude state, which will need a more minute formulation. If this plan will not work, let us have some plan that will be satisfactory. We are anxious only for the best interest of the state.

It will be a crying shame should our people fail to have a creditable exhibit at this opportune time, when capital and labor are looking to the South for investment and enterprise. No better opportunity will ever be given Alabama to advertise her possibilities and probabilities. If we fail, our sister state, Georgia, and the balance of the world will never understand or appreciate the failure.

This is a golden opportunity, and we must avail ourselves of it. By all means let the press throw its whole energy and influence into this move, arouse an interest among the people, and what the legislature failed to do, individual efforts will accomplish.

The intimate connection between the interests of the Master's kingdom and the material prosperity of the state is so apparent that we need offer no apology for writing an article of this kind. When business is stagnant, the gospel is not well supported at home or abroad.

DR. TICHENOR makes an earnest appeal this week for help for the Home mission board. He does not multiply words, but tells in few sentences of the urgent need of money with which to prevent suffering by the missionaries and their families. The Home board is doing a grand work, and a work that is much needed, and the Baptists of Alabama as well as of the entire South must do their duty to the missionaries to whom a meagre support has been promised. We ought not to speak of our poverty when we think of the missionaries in the Indian Territory and elsewhere on the frontier who are dependent for their daily supplies on the contributions we make.

FIELD NOTES.

Rev. Hugh Wallace has had the address of his paper changed from Cusseta to Salem.

Rev. S. O. Y. Ray, evangelist, dropped in to see us last Friday. He was on his way to Rutledge to assist pastor Avant in a meeting.

The new house of worship of the First Baptist church, Huntsville, will be dedicated on Sunday next. We congratulate both pastor and people, especially those who have done the heavy lifting.

Our friends are reminded that the ALABAMA BAPTIST and the Alabama Printing Company are two separate establishments. We are on very friendly terms, but are not one and the same.

J. R. Stodghill, Five Points: We had a good day at Liberty yesterday. Received 4 by letter. The Sunday-school and the ladies have put in a nice new pulpit, and are now raising funds to put in a chandelier preparatory to the 5th Sunday meeting. We want the brethren to visit our church to see a good, active little band who keep at work, and take regular collections.

Rev. W. A. Whittle passed through the city Monday night on his return from Florida. He reports a delightful and refreshing sojourn, and some successful hunting—as to the fishing we do not remember. He was on his way home to East Lake, and would be glad to hear from his correspondents. We suppose preference would be given to those who wish to help Howard College.

Bro. Hubbard reports the congregations so large at Evergreen

that it is frequently necessary to put chairs in the aisles. This fact has suggested to the church that a larger building may be necessary before very long. We have a specially kind feeling for the Baptist saints at Evergreen, but still we would not grieve much if they have to build a new church in these hard times.

J. A. French, Talladega: John Henderson, son of the late Judge Henderson, of this place, and nephew of Revs. Sam'l Henderson and Thos. Henderson, died in Chattanooga yesterday. He was general manager for the Chicamauga Coal and Iron Co., and superintendent of the Chicamauga and Durham R. R. He was a member of Talladega church. A noble young man, 28 years old.

Jasper Eagle: Rev. Mr. Giles, of Howard College, Birmingham, occupied the Baptist pulpit Sunday, the pastor being at Russellville. The discourse was an able one and highly appreciated. Mr. Giles succeeded in raising a nice sum to be devoted to ministerial education. He can't have any public spirit. He is not interested in his neighbors nor their children. "I'm not settled," is his reflection when he better self suggests anything he ought to do. For pastor and church it works with destructive effect. Yes, Bro. pastor, "Why not be still a little?" And you churches of the Master, why not cease the folly of everlastingly considering the question, "Who we will have another year?" If your pastor is a pious man and a fairly good preacher, hold on to him. Better men are hard to find. From my confinement I could not keep from penning these lines of approval of Bro. T's article.

Pastor Hobson, of Woodlawn church, told me with a beam of pleasure in his eyes, "Well, Bro. Crumpton, you can put down our church among the regular Baptists. We resolved last Sunday to take mission collections one Sunday in each month. I don't know why we haven't done so before—we just haven't, that is all, but we will be heard from now." And sure enough, brethren, why haven't you all done so? Pastor Gray said to the writer, "Bishop, you are on the right plan; stick to it. It may not bring much in at the start, but it will be regular, and gradually the people will get used to it and like it."

After I had made the best talk I could on missions to the Southside church, one of the deacons said, "We have been right liberal here, but we haven't given to missions as we ought. We have too often let it be crowded out for other things. I am in favor of your monthly plan, and will propose it the first chance I get." The pastor heard the suggestion. Of course they will. Southside is one of the most liberal in the state; their liberality and zeal are known far and near, and they are not going to be left in the onward march the churches are making.

Bro. Wood, at Pratt City, and his people are already regular Baptists; and I am sure pastor Harris will wheel Elyton and Dolomite into line long.

Bro. Creighton sends in reports with contributions from three of his churches. He complains of the severe weather and the scarcity of money, but says, "I keep the matter always before them." That's it; "always at it." Of course we should not worry the people over a matter in which they have no interest, but this is a part of their business. It is the cause for which Jesus died, and they are partakers with him and all their faithful ministers in sufferings and sacrifices, if needs be, to keep things moving.

Bro. Curry, of Northport, sends a contribution from old Grants Creek church, in Tuscaloosa county. This is the church where the Baptist State Convention was organized away back in the—It is not a large or wealthy church, but it is regular and faithful. Bro. C. says: "I notice in your trip notes you say 'Brewton steps to the front with two collections each month for missions and other benevolence. I think this is the only church in the state doing this.' This was a surprise to me. Can it be so? I take a collection every Sunday in my churches, and at Northport we take two at night each month." All of our city churches take collections every Sunday, and some of them on Sunday night also, but they are for "incidentals" generally. Some are having "Mission Sunday," but Brewton was the only church I know which had two mission Sundays in each month. Bro. C., we are getting to be missionaries sure enough, when the offerings to God's great work are brought along every time we go to his house.

Bro. Secretary's memory slipped a little. Holcombe's History (p. 66) says the Convention was formed at Salem church, near Greensboro, in 1823. It met first at Grants Creek in 1833.—Ed.

A brother writes: "A brother told one of my members that his church changed pastors last year because the pastor talked about missions so much." What do you think of that for missionary Baptists? There is not a year passes in which numbers of faithful men are not served the same way. Such a church has a name to live while it is dead.

Here's a nice letter from an Alabama girl who is off in Tennessee, with Bro. included for ministerial education and home missions.

year that I have been able to preach. For nearly two months I was sick with malarial fever. During that time my pulpit was supplied by Bro. J. C. Hudson, formerly of Alabama, and brethren E. Elledge and J. C. Pannell, who are now living here. A pastor can appreciate the help of such brethren as these.—The Baptist is a welcome visitor every week. It reaches me promptly on Friday morning. In its "make up" the BAPTIST is ahead of many other papers. It is printed on good paper, in large, clear type, and advertisements are not intruded too much on the reading matter. Some of our Texas papers seem to be run expressly for the benefit of the advertiser.

Notes and Comments.

"WHY NOT BE STILL A LITTLE?"

This is one of the questions Bro. Teague asks the brethren in that splendid article on "Instability." I wish I could write all I feel about this. Bro. T. is entirely right. The unsettled feeling that comes over one entirely unites him for citizen-ship. He can't have any public spirit. He is not interested in his neighbors nor their children. "I'm not settled," is his reflection when he better self suggests anything he ought to do. For pastor and church it works with destructive effect. Yes, Bro. pastor, "Why not be still a little?" And you churches of the Master, why not cease the folly of everlastingly considering the question, "Who we will have another year?" If your pastor is a pious man and a fairly good preacher, hold on to him. Better men are hard to find. From my confinement I could not keep from penning these lines of approval of Bro. T's article.

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Doubtless the ALABAMA BAPTIST called her attention to our great need of funds. There are two good points to notice in this—one is the value of the ALABAMA BAPTIST in our work, and the other is a Christian girl who remembers the Lord with a part of her income, and that, too, when she is away from home.

The Calera Sunday-school will use the mission envelopes. And why not the church also, Brother Giles?

"You must remember that it has been a long time since you were at our church. We enjoy your visits very much." Yes, brother, I haven't a doubt about what you say, and I love to go to your church. But do you know that at each of my three visits you and the leading members promised me faithfully you would introduce the envelopes and take regular collections, and you haven't done it? Yours is a strong church—it could easily give from \$300 to \$500 a year with any sort of effort at systematic work; but as it is, you are always "going to do," and so you rack along giving about \$50 or \$75 a year just as they did ten years ago. Brother, I am compelled to go to places where the brethren will try to do something after I am gone. Your people delight me with their attention every time I go, and they give me a tolerable hot collection following the sermon, but I will utterly fail of my visit unless the church presses on in the new plans I suggest.

When Bro. McGaha was talking at Selma about the young preachers at Howard College, their studious habits, their missionary zeal, and the possibility that some of them would have to leave college for the want of means, Bro. John Bass Shelton handed him his check for \$75, to help in keeping them there. I do hope that when the returns are all in we will be able to report every young man retained and his expenses paid. I am away from the office now, and do not know how matters are.

"TOTIN HIS OWN SKILLET."

Wonder if there are any of our Alabama pastors who are doing this? I hope not, but I am sure there are some whose fields are not as often heard from in the mission work as might be. Brethren, let us all stand together in this work. It is ours. Our churches will prosper in proportion as we get them interested in these enterprises.

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

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.

For the Alabama Baptist.

B. Y. P. U. in Birmingham District.

The second monthly gathering of our young people of the Birmingham district this afternoon tested the capacity of the church at Pratt City. East Lake, Avondale, Woodlawn, Smithfield, Bessemer and the city churches being well represented.

The discussion of "The duties and responsibilities of the president of a local Union," brought out many helpful talks—it being generally agreed that the success of a leader should be measured by the amount and quality of work that he draws out of his members, and not by what he himself might individually accomplish; that he should have all he could handle putting his members to work; also that the position of the leader is analogous to that of the pastor in that personal contact and acquaintance with, and the love and confidence of the membership, together with constant thought and prayer for the work, are essential to successful results in this direction.

The proposition of the Birmingham Baptist to establish a department to be conducted by and as the organ of the young people of our association was heartily accepted, and Bro. C. F. Wheelock chosen as associational editor.

Avondale church was chosen as the place of next meeting, Sunday afternoon, April 7th.

Though it was at first proposed to hold these meetings monthly only until the State convention meets here in April, and quarterly thereafter, if thought advisable, the interest aroused in and by them seems to demand a continuation of the monthly gatherings. The organization is baptistically informal, and all discussions directed to the development of our young people in the work of their respective churches.

Birmingham, March 3d.

Let young men make themselves ready for positions of trust, and they will be called to the positions at the right time. God's clock is never too slow.—J. R. Miller.

Letter from Miss Kelley.

SHANGHAI, Dec. 11, 1894.

Dear Mr. Crumpton: I have not written to you since my arrival, so after being in school to-day, thought I'd rest my mind by having a little chat with you. How I would love to talk with you face to face and tell you of my varied experiences since being here in my adopted home. I don't think I'd give a very glowing account of the three days' study of this outlandish language. My teacher tells me "ma han," that means very good; but they are so polite you never know that they really tell you the truth. I am learning to count now; and that seems to be a great task. The characters are so difficult, and the tones, my! they are abominable!

Well, I have my name now—my Chinese name I mean—Sing-Sing. She always select you a name corresponding to your own. They all say my face is very cawlike, which means happy; my name means happy, fortunate, &c. I am going to send you Sing-Sing's picture, his and his wife and children; they are all Christians, except the two youngest, and they attend Sunday-school. He is the pet of the mission, and works in a Press room. They don't believe much in giving employment to church members, as it too often leads them to have wrong impressions, and often to unite with the church for mercenary motives. The missionaries have a hard time here in Shanghai—there are so many wicked foreigners, and the Chinese think that the Christian religion is a national thing, so they say, "look what wicked things your own people do; why don't you even stoop to that, heathen though we are." Night before last there were about three hundred sailors off the men of war in the city, and they just painted the town red. Now the Chinese lay all the blame on the missionaries. "Why do your own people not behave?"

Mrs. Yates' daughter lives about two miles from here, and has a beautiful home. She is a member of this church, and takes a great interest in it. "She speaks the language like a native, therefore she can do a great deal with the people." We are going to have a Christmas tree for the Sunday-school children; you know they don't have any Christmas in China, and it is something entirely new to them. They never set apart any day in the week, just work all the time, Sunday and Monday; they never close their shops, never stop crying off their wares. One of the hardest things to get the Christians to do is to observe the Sabbath, and close up their shops on that day.

I began this letter several days ago and couldn't finish it then. I have just last night received my first mail from home. Only think, fifty-four days since I had heard. We don't get the mail regularly at all on account of the Chinese vessels have quit going to Japan. Well, I was the gladdest soul you ever saw. I got five letters and four ALABAMA BAPTISTS, the Foreign Mission Journal and Baptist Basket. I thought I loved the BAPTIST when I was at home, but there never was a time when it seemed as dear to me as now. When I got my mail I was too glad to speak or read it; I just sat and held it in my lap and every now and then I'd pick it up and give it a squeeze. I read with great pleasure what you said about me in the paper, and appreciate it, for you never say anything you don't mean, and while I deplore the fact that you are laboring under a grievous mistake, nevertheless it is pleasant to know you think all these things. I never could tell you how much I appreciated your innumerable kindnesses to me, but I did try to show it. I am sure no one ever had just two such friends as you and your dear good wife.

Well, I have had a very bad cold (an unusual occurrence for me) to begin with—this climate is so damp and the cold just goes to the bone—very 'sarchin.' I don't think my clothes are heavy enough, and shall proceed to have heavier ones for the next winter. The people go clad like they lived in the arctic regions. Last week was a beautiful sunny week, after a snow fall of a few days past.

I joined the church Sunday before last, and felt very strange putting my letter in with a lot of people I couldn't speak one word to; but I can tell them how to now, and ask them their names—you never introduce the Chinese; they ask you your name and expect you to ask them theirs. We have a great many Chinese visitors here at Mrs. Tatum's; she is quite popular with the women, and they have their weekly prayer-meeting here in her sitting room. The women can't go out at night, and they have theirs in the afternoon, and the men at night.

Concluded next week.

For the Alabama Baptist.

A Good Report.

Dear Baptist: As we like to hear from each other, it may be that you would like to hear from us in this part of the state. The Lord has wonderfully blessed us at West-side church. I have been here about three months, in which time we have received about fourteen by letter, and all departments of the church work have met my most sanguine anticipations. We have some good zealous workers for the cause. Last month they came out a little ahead with their pastor. They are now adopting a regular system of collecting mission money. We are about to organize the ladies and children into some kind of working band, but don't know yet

what we will name it. Our congregations are very large; some times our house runs over. I think the prospect is that this church in the near future will be one among the best in the state. The pastor has been called for three Sundays in each month.

I must not forget to mention our church in the country, Rocky Mount, in the Tuskegee association. It is one of the very best of little churches. I am now entering upon my fourth year's service there, and better brethren you rarely find. It is off the railroad, but that does not lessen its value. Our railroad preachers don't visit it much, and it likes attention from that source.

Brethren, pray for us that we may have such a revival as will shake the very foundations of this wicked city.

Our Dr. Tucker, who came from the Congregationalists, is doing some effective work in this city, and also doing some good preaching. We hope it will not be long before churches will have him employed. Much success to the BAPTIST.

E. S. MONCRIEF.

Phenix City.

For the Alabama Baptist.

From Huntsville.

Since the severe weather, seems to be a thing of the past, we have again commenced to bestir ourselves. Last Sunday, at the Dallas Avenue church, we had a good attendance at our Sabbath school, and I shouldn't wonder if our collections average as much per scholar as any school in the state the year round. For attention and studiousness it would be hard to excel this school.

Brother Moseley has been treating us to some fine sermons on the "Christian in the Home," the "Christian in Business" and the "Christian in Society," the latter being the subject of his discourse last Sunday morning. In the afternoon he preached the first sermon in the new Whitman Chapel in West Huntsville, where he was greeted by a good audience. At this church deacon Kichie, of the Dallas Avenue church, is superintendent. They feel proud of their church house, and we expect some good solid work will be done there from now on. Brother Moseley thinks he can succeed in organizing a good Ladies Aid Society there soon. We are all proud of the Dallas Avenue society. They are doing nobly. Aside from the proceeds of their entertainments, their dues are five dollars per month, and twelve times five are sixty dollars per year—more than most churches give. Our pledge for missions at the last association was one hundred dollars, and over a third of that paid. Now don't think this is a rich church, for I assure you every member, save one, works for his or her daily living, but three owning homes, and they not very pretentious. The key to the situation is

We have also in our church a Young People's Society for the development of the boys and girls. Our membership is steadily increasing, so that now we have about one hundred on the book.

I see in the last week's issue you paid one of our members a just compliment. Brother R. P. Whitman not only pays two men's part toward building new church houses, having subscribed most liberally for building in the last year here three new ones, but he contributes liberally to state, home and foreign missions, ministerial education and college extension. He does not even own his home, and has no resources except his daily labor.

We are exceedingly sorry to lose from this association brother J. L. Thompson, for to him is due much credit for helping to lay a broad foundation in this town upon which the Baptists are building. May God bless him in his new work. For the present his place will be supplied by our much loved and hard working evangelist, Rev. A. E. Burns. Wherever brother Burns has preached and lectured we note a decided improvement in the pledges for missions. It would be hard to find a better man for the place than brother B.

There has been quite an influx of immigrants during the present winter from the great Northwest—mostly farmers. Numbers of them are buying farms and settling in this county. During the past few months we have also located here a foundry and wrench factory, a wood fire factory, one of the largest furniture factories in the South, and are figuring now with a canning factory and a large flouring mill. Since all this section of the country is looking up, I think the Board of Missions acted wisely by sending so competent a recruiting officer among us as brother Burns, and I do hope they can see their way clear to continue him in his work.

R. E. PETTUS.

Feb. 26.

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. CR

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

Yeast Baking Powder

ABSOLUTELY PURE

How to be a Bad Farmer.

Sleep in the morning just as late as possible. Sleep until mother or wife or sister has gotten up, made the fire, drawn the water, cooked the breakfast. Devour as much as possible of the unrelieved breakfast, and grumble all the time because it is unrelieved. If the morning is damp or the work isn't pushing, or you don't feel like pushing it, just flop yourself down with a newspaper and enjoy the news in the freshness of the morning, while your mind is freest of care. Or, if you do not read, saunter off to a neighbor's house and steal as much of his time as you can, talking about "hard times." By all means, idle away the snowy months of winter. Do not think of repairing fences, clearing new ground, making compost, etc., until you are ready to push. Then hire hands to do this work, and pay them in cash that should be used to improve the farm. Do not think of such a thing as keeping a set of farm books. Book-keeping is for town folk, who work for success. Never calculate, never count the cost, never look ahead. "Sufficient unto the day" is your motto. Mustn't broaden your ideas on Bible doctrine, but clinch them down narrow with hide-bound, old-time, "hardshell" ideas. Be sure to leave your plows, tools, harness, etc., where you last used them, to take all the sunshine and fresh air, and next year you'll be surprised to know that what ain't rusted and rotted is stolen, and you are left to console yourself with a brand-new outfit on credit. If the day should be rainy, don't pretend to work; it might give you and the hands cold. Though the stables and cow-stalls need cleansing badly and the crib is all in a muss, just leave them for a sunny day, when you are needed in the field—to feel you are needed spurs you up and makes you work better. Never economize time—you might be a success if you did; but growl at your "old woman" every time she wants a new dress or a pair of shoes, or craves a ham or has a biscuit left over. And always wear a long face.

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 me 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.'

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

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.

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

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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 \$10. DuBois & Webb, 233 21st street, Birmingham. Valuable book free.

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The Real Mocking-Bird.

A Southern Physician Tells Our Boys and Girls About Him

Referring to an interesting article on the mocking-bird that was recently printed in Our Boys and Girls—if the editor will allow me the space, and E. A. M. will pardon the correction, I will give a little exact information about the nature and the habits of the Southern songster.

He is a true Southern gentleman of the old school—excepting in hospitality, of which he has none in his nature—hot temper and all. He is an aristocrat, a feudal lord; the 'pink' of neatness, but never showy in his dress. Punctilious and dignified, yet very easy and graceful in his manners, he is lord of his manor and will fight for every inch of his rights.

And, mark you, he is too entirely self-sufficient to ever migrate to warmer climes, as E. A. M. seems to think. No, he had rather freeze to death declaring that his own particular home is the best and most wisely-selected on earth than for one moment to expose his judgment in the matter to criticism.

Any Southern raised boy can tell you where to find the mocking bird. He is a true Southern gentleman of the old school—excepting in hospitality, of which he has none in his nature—hot temper and all. He is an aristocrat, a feudal lord; the 'pink' of neatness, but never showy in his dress. Punctilious and dignified, yet very easy and graceful in his manners, he is lord of his manor and will fight for every inch of his rights.

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How One Little Boy Improved.

A drunken man was going down the street in Baltimore flinging his hands right and left, when one of his hands came across the nose of a passer-by. The passer-by instinctively clenched his fist, and sent the intruder sprawling to the ground. He got up, rubbing the place where he was hit, and said, "I would like to know if this is not a land of liberty?" "It is," said the other fellow; "but I want you to understand that your liberty ends where my nose begins."

"The church is instructed to concentrate her forces, borrow none of the arts of splendor, the wisdom of the world, or the boast of heraldry."

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HUMAN OR ANIMAL

Pain from sprains, bruises, cramps, dislocated or torn flesh, aches, wounds, Neuralgia, etc., can be promptly relieved and cured by using

Dr. J. H. McLean's Volcanic Oil Liniment.

The FARMER'S REMEDY for the various diseases of domestic animals. It is easy to apply, relieves at once. For sale everywhere. Price, 25c, 50c, and \$1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

IMPORTANT CLUB OFFER

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ROBERT GRANT, whose "Reflections of a Married Man" will long be remembered, has written a series of articles on "The Art of Living," in which he sets himself to solve, as far as such problems can be solved, questions which beset every well-to-do family: The Income—The Dwelling—Household Expenses—Education of Children—Married and Single Life—The Summer Problem, etc., etc. Beautifully illustrated.

GEORGE MEREDITH, whom more than one good authority has pronounced the greatest of living novelists, has written a strong serial, "The Amazing Marriage," to begin in January.

W. D. HOWELLS will contribute a novel entitled "The Story of a Play."

IN THE LAND OF DON QUIXOTE will be a series of three sketches illustrated by a number of Daniel Vierge's wonderful drawings.

SINGLE ARTICLES in great variety have been arranged for and the illustrations will be elaborate.

SCRIBNER'S FOR 1895 WILL BE BETTER THAN EVER.

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CHARLES SCRIBNER'S SONS, 153-157 Fifth Avenue, N. Y.

WESTERN Railway of ALABAMA.

Read down. IN EFFECT FEBRUARY 4, 1895. Read up.

Read down.	STATIONS.	Read up.
2 32 sun	38	37
4 00 pm	4 10 pm	4 35 am
5 05 am	4 54	5 23
5 39	5 10	5 39
5 50	5 24	5 31
6 12	5 43	5 43
7 15	6 10	6 10
11 00 am	7 50 pm	7 35 am
3 15 pm	12 20	3 15
1 30	1 30	1 30
1 45	6 10 am	1 30
11 50 am	11 00 pm	6 30 am
12 02 pm	30	12 02
12 31	12 01 am	12 31
12 37	12 08	12 37
12 59	12 45	7 30 am
1 25	1 00	1 25
1 40	1 35	8 05 am
1 55	1 52	8 16
7 57 pm	9 10 am	Opelika
9 05	10 15	Opelika
2 03 pm	2 20 am	Opelika
2 29	2 25	Cusseta
2 53	3 05	West Point
3 05	3 16	Gabbettville
3 29	3 39	La Grange
3 55	4 10	Hogansville
4 10	4 26	Grantville
4 42	4 46	Moreland
4 55	5 05	Newark
5 06	5 30	Palmetto
5 21	5 45	Fairburn
5 45	6 10	Manchester
5 50	6 15	East Point
6 05	6 40	Atlanta
9 00 pm	8 00 am	Atlanta
3 00 am	3 05 pm	Greenville
6 30	6 40	Charlotte
10 55	10 05	Greensboro
11 45	11 40	Danville
4 50 pm	6 45 am	Richmond
8 30 pm	7 15 am	Washington
11 45 am	8 30	Baltimore
6 20	1 23	Philadelphia
11 00 pm	8 10 am	New York
4 45 am	1 20 pm	Atlanta
7 20 pm	7 30 am	Cincinnati
6 55 pm	7 30 am	Atlanta
11 23	11 00 am	Macon
6 00 am	6 30 pm	Savannah
10 45 pm	7 30 am	Atlanta
5 15 am	1 20 pm	Augusta
11 30 am	8 45 am	Charleston

Train No. 38 has sleepers New Orleans to New York. Train No. 37 has sleepers New York to New Orleans and New York to Atlanta.

Trains 35 and 34 have sleepers between Montgomery and Atlanta.

GEO. C. SMITH, Pres. and General Manager.

W. J. TAYLOR, G. P. A., Atlanta, Ga.

W. J. TAYLOR, G. P. A., Montgomery, Ala.

Plant System, Alabama Midland R'y.

Direct Line to Florida.

SCHEDULE IN EFFECT NOVEMBER 18th, 1894.

Going East—Read Down.	STATIONS.	Going West—Read Up.
No. 26. Daily.	No. 27. Daily.	No. 25. Daily.
3 00 pm	7 40 pm	7 15 am
5 48 pm	9 17 pm	8 55 am
7 50 pm	10 32 pm	10 10 am
9 00 pm	11 08 pm	11 45 am
11 38 pm	11 14 am	1 15 pm
12 22 am	11 57 am	2 04 pm
1 23 am	12 55 pm	3 09 pm
2 42 am	1 23 pm	4 13 pm
5 02 am	4 39 pm	5 15 pm
9 54 am	9 54 am	9 54 am
12 30 pm	12 30 pm	12 30 pm
1 30 pm	1 30 pm	1 30 pm
2 42 am	2 42 am	2 42 am
5 02 am	5 02 am	5 02 am
9 54 am	9 54 am	9 54 am
12 30 pm	12 30 pm	12 30 pm
1 30 pm	1 30 pm	1 30 pm
2 42 am	2 42 am	2 42 am
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9 54 am	9 54 am	9 54 am
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