

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR

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## \*ALABAMA BAPTIST.\*

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ery, Ala., as second class matter.

### Report on Temperance.

Read before the Tuscaloosa Baptist As-  
sociation and requested to be published in  
the four county papers and in the ALA-  
BAMA BAPTIST.

One may carry a weight, oppres-  
sive at first, until it becomes ac-  
customed to it, so that he finally  
ceases to regard it as burdensome.  
The same may be said of pain. One  
may endure the torture of acute  
suffering, until the agony becomes  
chronic and endurance a habit; and  
then we go about our accustomed  
business, scarcely betraying the un-  
remitting agony which, at first, re-  
quired the vigilance of the family  
physician. And just so it is with  
figures and statistics on the subject  
before us.

In the year 1880, when it was as-  
certained by authentic official re-  
ports that the liquor bill of this  
God-favored country of ours was  
\$900,000,000 for that year; and as  
comparatively few women and chil-  
dren use intoxicating drinks, and as  
many men do not, that therefore,  
this almost infinite sum of wealth  
was consumed by not over 10,000,  
000 persons, and that during the  
same year, only \$5,500,000 were  
paid for Christian missions, from all  
sources, by all denominations, the  
world held its breath and stood  
aghast. But we can read now of our  
liquor bill summing up in the ag-  
gregate an amount equal to \$16  
per capita for every man, woman  
and child in this country, with but  
little trepidation.

Figures do not lie. Statistics are  
painless facts; but become stale by  
frequent repetition.

Any one that did not know bet-  
ter, might naturally infer that the  
one class loves beer and whiskey  
more than the other loves souls.

We constantly meet and pass by  
human wrecks on our streets and  
on the public highways—intellect-  
ual wrecks—and read of the crowd-  
ing of our jails and lunatic asylums;  
of squandered fortunes, of happy  
homes made desolate; of the deep  
anguish of wives and widowhood;  
of the constant suffering of unfor-  
tunate children who have inherited  
the harvest of a drunken father;  
and of the thousands of inebriates  
going down, down to drunkard's  
graves and to a drunkard's hell  
every year, without being appreci-  
ably affected by it.

While I believe that we of this  
nation and generation occupy the  
Gibraltar of the ages, which com-  
mands the world's future; and  
while we may stretch our hands  
into the future with power to mould  
the destinies of unborn millions;  
and while my heart and intellect  
respond to this sentiment,

"We are living, we are dwelling  
In a grand and awful time;  
In range on ages telling—  
To be living is sublime!"

Yet, with the lights before me,  
the alternative seems simple, clear,  
certain that civilization must de-  
stroy the liquor traffic, or be de-  
stroyed by it. I do not speak as a  
pessimist, for I cannot think our  
civilization will perish, but that a  
Samson will come forth from among  
the people whose locks have not  
been shorn and whose eyes have  
not been put out; whose muscular  
shoulders shall bear up, and whose  
brawny arms shall encircle the  
massive pillars of the accursed  
structure, and with a mighty  
uplift it shall reel, and totter, and  
fall, and great shall be the fall of it.

While there is much to occasion  
joy among the votaries of temper-  
ance, in view of what has been and  
is being accomplished along this  
line, especially by the Christian  
women of this nation and genera-  
tion—God bless them, and their  
heroic efforts—there is, at the same

time, much to dampen their ardor.  
It is a matter of prime importance  
when character or great financial  
interests are at stake, to know your  
friends. It encourages the com-  
manding general to know that the  
heart of every soldier in his grand  
army beats in unison with his own.

When we remember that the or-  
ganic law of the nation and of this  
state barters, for money, to a man  
—to one of our fellow citizens—the  
privilege of wrecking our happy  
homes, of making drunkards of our  
boys, of bleeding the hearts of our  
daughters with dissipated hus-  
bands, of squandering hard earned  
money, and of rearing separable  
barriers between otherwise loving  
husbands and wives of this country,  
we are made sad. And when we  
remember the truckling cowardice  
of political leaders—our law makers  
—and how utterly impossible it is  
to secure commendable legislation,  
state or national, along this line,  
we are made sadder. But when we  
see our own rank and file—those  
against whom we are wont to lean  
for support, in the midst of fiery  
carnage, when and where great liv-  
ing principles are staked on the  
issues of the moment—when we see  
our brethren—officers of the com-  
monwealth of Christ—Deacons of  
Baptist churches!!!—patronizing  
the accursed traffic, we are made  
the saddest.

If every person in this country  
whose signature is affixed to a  
church record, would abstain from  
this God-dishonoring habit, for  
Christ's sake, there would not be  
an open saloon in this country, six  
months hence.

God give our churches—the dif-  
ferent battalions of thy dear Son  
—the moral courage and Christian  
manhood to shake out and off her  
numerous muster rolls the recruits  
that would betray her interests in  
the camp of her enemies! Then  
shall she march forth in her  
strength, "Clear as the sun, fair as  
the moon, and terrible as an army  
with banners." R. S. Cox.

For the Alabama Baptist.

### In Response to a Request.

Bro. Editor: A Campbellite brother  
has requested me to give him my  
views on baptism, and having no  
reason or desire to refuse, I prom-  
ised to do so, and propose to use  
the columns of the ALABAMA BAP-  
TIST.

### BAPTISM.

I understand that the term 'man'  
comprehends body, mind and soul.  
Seeing, hearing, &c., are acts of the  
body. Reasoning, deciding, recol-  
lecting, are acts of the mind. Re-  
penting, believing, loving, &c., are  
acts of the soul. I believe the body  
and mind are instruments of the  
soul. I believe the soul is the seat  
of life and death. If the soul is  
void of God's Spirit, it is spiritual-  
ly dead. If it is actuated by the  
spirit of Satan, it is in a state of  
death. If the soul is under the  
reign of Satan, it is in a state of  
darkness, death and unbelief, and  
the body and mind become the in-  
struments of Satan. If the soul is  
under the reign of God, it is in a  
state of life and light. Unbelief is  
the channel through which Satan  
works to control the mind and  
body. Faith is the channel through  
which God works to control the  
body and mind. If unbelief reigns  
in the soul, darkness, delusion and  
disobedience will be the result.  
Hence, unbelief and faith are  
causes, and darkness and light,  
falsehood and truth, disobedience  
and obedience, &c., are effects.

Further, I believe unbelief and  
faith are opposite terms, and of  
equal power. Unbelief is the chan-  
nel through which Satan operates  
in the soul, leading the mind and  
body into a life of disobedience;  
while faith is the channel through  
which God operates in the soul,  
leading the mind and body into the  
life of obedience.

God is the plan-layer in the crea-  
tion and preservation of all mate-  
rial things, and the plan-layer of  
man's salvation and preservation.  
So we will let him explain his plan  
of saving man. John 3:16, "For  
God so loved the world that he gave  
his only begotten Son, that whoso-  
ever believeth in him should not  
perish, but have everlasting life."  
Here John explains how man is to  
be saved; thus: God loved and gave  
life; man believed and received  
life. In the above, which John  
says is God's plan of saving man,  
there is no water in it. After the  
resurrection of Christ he taught his  
disciples that all power was given  
unto him in heaven and in earth,  
and commissioned and commanded  
them to teach all nations, baptizing  
them, &c. Matt. 28:19; and Mark  
says, 16:15, "Go ye into all the  
world and preach the gospel to ev-  
ery creature. He that believeth  
and is baptized shall be saved; he  
that believeth not shall be damned."

We must bear in mind that God  
laid the plan of salvation, while  
Christ and his apostles only explain  
it; and we could not think they  
misunderstood or misrepresented it.  
We must also recollect that God  
laid the plan to build Christ's  
church, but Christ built it, Matt.  
16:18, and established his laws and  
ordinances. Hence we must keep  
God's and Christ's work separate,  
or we will get confused. Take  
Christ's command: Believe, be bap-  
tized, and be saved. Believe not,  
be baptized, and be damned. That

diagram shows us that baptism cuts  
no figure in the case, for we see  
baptism adds as much damnation to  
"unbelief" as it does of salvation to  
"belief."

God has explained his plan of  
salvation. Now let John explain  
baptism. John 1:31: "But that he  
(Christ) should be manifest to Is-  
rael, therefore I come baptizing  
with water." Now we see that  
John says "baptism" is to "mani-  
fest" and not to "save." God sent  
John (see Job 1:6) to baptize, and  
God sent Christ, and sent him  
to baptize, but not with water, but  
with the Holy Ghost and with fire.  
(see Matt. 5:11). We have now  
found three baptisms, one water  
baptism, by John; one Holy Ghost  
and one fire baptism, by Jesus  
Christ.

John was a man, and adminis-  
tered a water baptism, and baptized  
not to save, but to "manifest," and  
that is all it is for. Let us now  
consider, how did baptism manifest  
Christ? I answer: 1. Personally.  
Hence he was God manifest in the flesh,  
he had a human appearance, so  
he could not be recognized as  
the Son of God by his human ap-  
pearance, but God's Holy Spirit  
descended upon Christ, by which  
John knew who he was. See John  
1:33, 34, "And I knew him not;  
but that he sent me to baptize with  
water, the same said unto me, Upon  
whom thou shalt see the Spirit de-  
scending and remaining on him, the  
same is he which baptizeth with the  
Holy Ghost," and I saw and bear  
record, that this is the Son of God."

Thus we see how Christ received a  
double "manifestation." First, by  
the Spirit descending and remain-  
ing on him, and by John taking  
him down into the river Jordan  
and baptizing him—not to save  
him, but to "manifest" him. Now  
there is but "one" baptism; that is  
from heaven, and is the baptism of  
John, and is unto repentance, and  
is to "manifest."

Remember, baptism manifested the  
Son of God. This I think  
fixes the use of baptism,  
and which is to manifest the  
Son of God. I understand this  
to be the use of baptism today—to  
manifest the children of God.  
Hence, as soon as a man or woman  
has been born again—and thus been  
made a child of God—they should  
be baptized to be made "manifest."

This seems all the plainer when we  
come to consider that Christ was to  
"build his church," and John was  
to make ready a people for the  
Lord, and that was by manifesting  
them; that is, the disciples of Christ  
by baptizing them.

Symbolically, baptism manifested  
the death and resurrection of  
Christ, or rather manifested Christ  
in death and resurrection; and we  
find the Lord's Supper has the same  
design or symbol, to-wit, to mani-  
fest, i. e. show forth, his death till  
he come.

Now, in Acts 2:38 Peter says,  
"Repent and be baptized for the  
remission of sins, and ye shall re-  
ceive the gift of the Holy Ghost." I  
will explain this Scripture by an  
illustration: "The thief was con-  
ficted for stealing." Here we see  
the order of the acts is reversed, so  
that which took place first, is spo-  
ken last. Let us transpose the sen-  
tence and say, "For stealing the  
thief was convicted." We see the  
word "for" means "because of;"  
hence we can say, "Because of  
stealing the thief was convicted." Now,  
apply this rule to the Scrip-  
ture sentence, "Because he had re-  
pented and his sins are forgiven, be  
baptized."

As for the "gift" of the Holy  
Ghost, Peter did not say what that  
was, but it is certain he did not  
mean they should receive the Holy  
Ghost itself; but the "gift" of the  
Holy Ghost.

But I must now stop. Summing  
the whole matter, I conclude that  
God did the loving and the giving;  
Christ did the dying, and man does  
the believing, and that secures a  
man's salvation. Belief is essential  
to man's salvation, baptism is es-  
sential to membership in the church  
of Christ, and membership is es-  
sential to man's rights to the Lord's  
Supper and other church privileges  
and enjoyments.

The above is the Missionary Bap-  
tist platform of religious faith prac-  
ticed by W. J. HATCHER.

Hatcher, Ala.

The one Unitarian missionary in  
Japan has been writing a letter to  
a native heathen defining the theo-  
logy of his sect, and he tells him  
that Unitarianism is not necessarily  
confined to Christianity. "Jesus  
and Sakya, I believe," he says,  
"would have found no reason for  
separation from one another." He  
thus makes it appear that, so far as  
he is concerned, his principal busi-  
ness in Japan is to see to it that the  
Japanese are not beguiled into  
Christianity. According to his  
view, the evangelical Christianity of  
America is inferior to the teach-  
ings of Christ, on the one hand,  
and of Sakya Muni, on the other,  
and there is no reason why a Con-  
fucian or a Buddhist should change  
to Christianity. But all that is  
nothing new, so far as Unitarianism  
is concerned. The religion of the  
Bible has no greater foe in this  
country.—*Journal and Messenger.*

Pure thought is essential to puri-  
ty of life.

### For the Alabama Baptist.

#### Our Pilgrims to the Holy Land.

News from the Bombardier Pastor.

On the morning of Aug. 24, '95,  
a line of carriages drove from the  
St. Denis hotel, New York city, to  
the wharf. The party was as joy-  
ous as a wedding procession. Pres-  
ently the party of twenty-two pil-  
grims was aboard the "Mobile." Just  
then a belated carriage dashed  
up and Rev. Sam P. Jones, of Geor-  
gia, sprang out. He had come to  
bid good bye to his son Sam Paul  
Jones, jr. All the remainder of the  
party were already on hand, as  
were other friends of the different  
passengers. To visit a great union  
depot, occasions feelings of both  
joy and sorrow. There are happy  
greetings, as well as sad farewells.  
There are smiles as well as tears.  
But at the pier of a departing ocean  
steamer there are tears only. As  
the great steamer cleared the docks  
the assembled crowd waved their  
handkerchiefs in silent farewell.  
Some passengers would alternately  
wave their handkerchief and then,  
as they strained their eyes upon the  
familiar faces fast fading from  
view, bury their faces in them.

As our native land faded from  
view, we all gathered on deck and  
united in singing with tender ap-  
preciation, My Country 'tis of thee,  
Sweet Land of Liberty, of thee I  
sing. We found nearly all our  
party sang very well. The bass  
and tenor of the men mingled with  
the alto and soprano of the ladies,  
formed sweet melody, which  
floated over the sunny  
shores of America. Then as we  
strained our eyes to catch through  
the deepening haze, the last sight  
of our native land, and thought of  
the loved ones from whom we were  
going so far, the entire party burst  
forth in singing, "God be with you  
till we meet again."

Sunday, 11 a. m.—We are gath-  
ered in the salon and Rev. Dr. W.  
C. Taylor, of Kentucky, is going  
to preach for us. He is reading,  
"They that go down to the sea in  
ships see thy works, O God. . . .  
"So he bringeth them unto their  
desired haven," &c., and they seem  
to have a striking commentary in  
the beating of the waves that dash  
up nearly to the portholes.

Monday.—Seasickness is affect-  
ing the members of our party. Our  
bride and groom are quite ill.  
Tuesday.—Last night one of the  
brethren preached to "the sailors."  
They seemed to appreciate it, and  
to enjoy the singing also. One  
sailor remarked, "I have sailed the  
sea ten years, and that is the first  
kind word ever spoken to me!" It  
is decided to have preaching for  
them every night.

Wednesday, Thursday and Fri-  
day, the weather has been stormy,  
and more cases of seasickness are  
reported. Whenever possible, we  
have got them to come out on deck.  
But our party are not in lament-  
able condition as the passengers  
of the steamer upon which Bishop  
Galloway came over. In his lec-  
ture "Around the World," the  
Bishop gives a ridiculous illustra-  
tion of the misery of seasickness.  
He says he saw a beautiful lady  
very searick on the crowded deck.  
He said to her, "Madam, can I do  
anything for you, can I bring you  
anything?" "O, no sir," said the  
lady. "Can I do anything for your  
husband?" referring to the gentle-  
man lying with his head in her lap.  
"O, he is not my husband; I don't  
know who he is!" None of us has  
been as searick as that!

Today three whales came very  
close to the ship, and gave us a  
very good view of them. Yester-  
day quite a large one came and  
spouted a little way south of us.  
Mr. Bacon, a fellow voyager, says  
he once saw, in these seas, an im-  
mense iceberg with a large polar  
bear walking about on it. Mr.  
Bacon is a brother of Prof. Bacon,  
of Yale, and has proved himself a  
most interesting traveling compan-  
ion. He is a map maker of London,  
although an American by birth.  
He was present and heard Presi-  
dent Jefferson Davis deliver his  
inaugural address at Montgomery  
in 1861. His knowledge of geog-  
raphy is wonderful. Among other  
things to interest our party, he has  
drawn a large map of London, and  
lectured to us about the world's  
metropolises.

Several of our party are good  
musicians, and the evenings are  
pleasantly spent with music, recita-  
tions, games, &c.

Saturday.—Today, the last day  
of summer, has seemed more like a  
winter day. The sky has been  
hung with heavy clouds, and at in-  
tervals the cold rain poured down  
in torrents. We feared the storm  
would greatly impede our progress,  
but were pleasantly surprised at  
noon, when the captain posted the  
distance sailed the past twenty-four  
hours, to find we had never made  
better progress. The storm had  
blown us on toward port. This led  
one of our party to remark that  
"what seems against us, may often  
be for us," and to quote:

"Ye trembling saints, brave courage  
take,  
The clouds ye so much dread  
Are big with mercies which shall break  
In blessings on your head."

But we should have gone much  
further but for a dense fog that fell  
upon us during the night. In these  
circumstances of danger the ship  
slowed up. We are in the track

of the great steamer lines, and have  
seen several at no great distance,  
and a collision is frequently fatal.  
Every little while after midnight  
the fog horn blew its weird note of  
danger and warning. It is with no  
pleasant feeling one lies awake at  
night and listening to the hungry  
waves dashing against his state-  
ment, realizes that there is only  
seven-eighths of an inch of steel be-  
tween himself and the sea, and that  
the waters beneath him is over two  
miles in depth. The hoarse scream  
of the fog horn at intervals adds to  
the terrors of the night, and makes  
one involuntarily clutch the side of  
his berth in expectation of a colli-  
sion. Our ship is an immense one,  
450 feet in length and of propor-  
tionate breadth and depth, and reg-  
istered at 8000 tons—though being  
really 12000—so that in a collision  
we should possibly sink the other  
ship; still, we do not want to hurt  
any body!

On board a steamer the hours of  
meals are pleasant reunions. Es-  
pecially is dinner, at 6 p. m., the  
social meal. This is an English  
habit, and their way of preparing  
some of the dishes is new to us, but  
the change only adds to the zest of  
eating. At dinner they usually  
have five courses, besides coffee, nuts  
and fruits. Some of us have fallen  
into trouble as to the proper time  
to use the various instruments with  
which to demolish this array of  
good things. At each plate are  
placed five forks and as many  
knives and spoons. Several have  
not been used to having five silver  
forks and knives and spoons to eat  
one meal with, but we have tried  
to faithfully do the proper thing  
and bring them all into use at some  
stage of the meal. But we got  
them in at the wrong time, which  
greatly scandalized our English  
steward, and he tried to teach us.  
At last I said to him, "Steward, we  
were born in the new world, in the  
land of wild Indians, and are not  
up to using fifteen knives and forks  
and spoons at one meal, and you  
must teach us and give a little time  
to our enlightenment." But the  
steward refused to undertake our  
case.

Sunday.—Bro. J. W. Lynch, of  
Danville, Ky., preached for us a  
grand sermon. Here are a few of  
his thoughts. Text, Rev. 15:16.  
"And I saw as it were a sea of  
glass, mingled with fire."

This is a highly poetic expres-  
sion. Poetry is the transfiguration  
of thought as it goes up into the  
mountain of imagination, and is  
clothed with heavenly radiance.  
This sea is of glass. Upon its  
placid bosom heaves no billow;  
upon its shores thunder no break-  
ers; no whirlpools engulf. Yet the  
sea is mingled with fire. This de-  
notes the struggles and trials  
through which the redeemed have  
passed. Every moral victory is  
colored by the character of the  
struggle which achieved it. But  
we are better for the struggle.  
Compare Canada and the United  
States. They were settled about  
the same time, and by the same peo-  
ple. But we have had our fires of  
national affliction and possess our  
great men, our songs, and our hal-  
lowed memories. Goodness is nega-  
tive or positive. The goodness of  
John the Baptist was negative;  
that of Jesus was positive. The  
former was good, the latter was bet-  
ter; the former was a great  
man; the latter was great; the for-  
mer withdrew to the desert and  
there fought his battles in solitude;  
the latter went forth into the world,  
went to marriages where were wine  
and song and laughter and dancing.  
If we cannot get out into the world  
to meet the beast, let us shut our-  
selves in our castle and at least re-  
sist his attacks.

At seven o'clock I tried to preach  
to the sailor boys on the fore deck.  
There was an audience of about  
twenty-five. I tried to speak plain-  
ly and earnestly from the text: "Be-  
lieve on the Lord Jesus Christ, and  
thou shalt be saved." Several asked  
for prayer, and many some of  
these sailors begin their voyage to  
heaven in the "old ship of Zion."

Tuesday.—Seventeen feet below  
the sea. Last night, under the  
guidance of the chief engineer, we  
went down to the bottom of the  
steamer, and saw the great furnaces  
and engines. It was an awful, sub-  
lime spectacle, the great glaring  
furnaces, like the mouth of the pit.  
A thousand tons of coal are con-  
sumed by the steamer in a single  
passage across the ocean.

Did it ever occur to you how like  
a human being is a steamship? The  
comparison is striking to think out  
in many regards.

Wednesday, 11 a. m.—We are  
now in the strait of Dover, and  
nearing the Tilbury docks. We  
trust to hear Dr. Joseph Parker  
preach in the City Temple, London,  
at 12 tomorrow. But enough for  
this time.

All the people in a church can't  
be head-lights; some of the lesser  
signal lights, although less bright,  
are just as important.

The man who marries a woman  
simply to be his house keeper is the  
kind of a man who reckons religion  
as a part of his stock in trade.

### For the Alabama Baptist.

#### The Melon and the "Myth."

Somewhere I have heard that in  
the frozen and barren region of the  
far Northeast, there is a town called  
Boston, whose lines touch the At-  
lantic and whose fame has crossed  
the waters; that many people in  
those parts are clever, but skeptics,  
if not unbelievers; that the storm  
that swept their coast last night,  
and the earthquake that shook them  
into a moment of serious thought-  
fulness to-day, on the morrow may  
be received as only "a tale that is  
told," and they will become doubt-  
ers again; that the easiest, not to  
say only, plan to convince them of  
the "error of their way" is to prove  
by measurement and weight, by  
affidavits and sworn testimony, that  
the horse is, beyond question, 16  
hands high and weighs 1,000  
pounds—and even then doubt may  
linger. From what I have heard  
of them in the dim past, and learn-  
ed of them but recently, I am in-  
clined to think that perhaps some  
of the above charges may, if not to-  
tally then in part, be true, even  
when so simple a thing as a water-  
melon becomes the bone of conten-  
tion in their balliwick.

Anent the publication recently of  
a news item from Hayneville,  
which contained information of a  
73 pound melon, raised by Mr. H.  
M. Caffey, the Boston Herald pro-  
ceeds to dispel the bright halo of  
promise over the Southern melon  
in the following style:

"The fish-story Ananias is not  
sustaining his reputation this sum-  
mer, and the watermelon Ananias  
is rapidly pushing him from his  
well-earned and long-held posi-  
tion. Accounts of incredible melon  
rush in restless waves from the  
South, while the season has not  
brought forth a solitary story of a  
wonderful catch of fish, and that  
10-pound brook trout has not as  
much as shown his nose up to date.  
A gentleman by the name of H.  
M. Caffey, of Hayneville, Lowndes  
county, Ala., has come to the front  
as the hero of the champion melon  
novellette. It is stated that he  
pulled a watermelon from his patch  
during the session of the Baptist  
association at Hayneville which  
typed the beam at 73 pounds. It  
is said to have been . . . and set be-  
fore 28 delegates and visitors to the  
association, and after their appetites  
had been fully gratified the re-  
port is that there was enough left  
for a half-dozen more melon munch-  
ers. As Mr. Caffey's portrait does  
not accompany the account of the  
melon in the local newspaper, there  
is every reason to believe that he is  
a myth, and the story an ananias-  
ism. Of course, this melon will be  
cast into the shade at once by a melon  
of still greater size, and there is a  
strong likelihood that the business  
will not stop before a hundred-  
pound production comes to the  
front. The Georgia gooseberry that  
weighed 144 ounces knocks this  
Caffey melon sky-high in point of  
daring invention!"

Now, the point that puzzles me  
most is, why an ex-Alabamian,  
who, for a number of years, has  
been on the editorial staff of that  
paper, should permit his fellow  
workers to perpetrate such a joke  
upon the Herald's readers, know-  
ing the resources and capabilities  
of Alabama and the South as well  
as he does. Nor can he be easily  
forgiven, notwithstanding his ex-  
ceptional fine qualities which are  
evidenced by our townsman and  
Christian brother, Prof. Geo. W.  
Thomas, who, as an old Bostonian  
and a friend of the ex-Alabamian,  
is the recipient of the clipping  
printed above.

The melon in question—and it is  
a big one—was a real, green-rinded,  
red-meat, luscious melon,—just  
such an one as would stir Boston  
from centre to circumference, and  
tipped the beam at 73 pounds. The  
gentleman who raised the melon  
which has raised so much commo-  
tion farther up the stream is no  
"myth," as a score and more will  
testify who accepted of his gener-  
ous hospitality while at the asso-  
ciation, half a dozen ministers being  
among the number.

Now the question arises, "Will  
they still doubt in Boston?" If so,  
then I am sure that further efforts  
to convince them will be futile,  
for they will believe not the things  
we have told, neither will they be  
persuaded though another should  
go from the South.

J. C. POPK.

### A Cure for Grumbling.

"Not long ago," writes one of  
our friends, "I went for a walk,  
feeling rather a martyr, because a  
new boot hurt me. I had not gone  
more than a hundred yards when I  
saw a boy in a sort of a box on  
wheels, who had no feet. On an-  
other occasion I felt the most ill-  
used person in the universe, because  
a slight accident had disabled my  
right hand for a day or two. Tak-  
ing another walk through crowded  
streets, I met one man with a leg  
deficient, another without the usual  
number of arms, a blind woman,  
a girl with her face terribly disfig-  
ured, two deaf and dumb men talk-  
ing the sign language, an old man  
with a 'church-yard cough,' two fun-  
erals, and a van full of prisoners go-  
ing to be tried. Having passed these,  
and then come to a place  
where I was confronted by a lunatic  
asylum and a work house, it oc-  
curred to me that instead of grum-  
bling, I should be very thankful that  
I was not as badly off as thousands  
of more deserving people."

Quiver.

The man who sits down with the  
intention of waiting until riches  
overtake him will never walk again;  
wealth runs after no man, but is  
rather pursued by all, and only those  
who are industrious and frugal can  
ever hope to attain



# Alabama Baptist

MONTGOMERY, SEPTEMBER 26, '98.

Directory for the Baptists of Alabama.

## OUR BOARDS.

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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.

DR. DICKINSON informed us some days since that some changes would be made in the Convention program as printed in this paper last week. Our readers may therefore expect a somewhat different program when next it appears.

THE TEXAS Baptist Standard says that Dr. R. H. Graves and wife, missionaries of the Southern Baptist Convention in China, have notified the Foreign mission board that hereafter their work will be carried on at their own charges. They have started on their return to China.

THE Religious Herald reports a Capt. C. T. Smith as uttering these sentiments: "The church that is willing to have gospel preaching without paying for it ought not to have the gospel at all; and the pastor that preaches without a salary ought to have his credentials taken from him; and the man who is trying to build a Baptist church where none is needed ought to be made to quit and to try something else."

We are not sure that we could add anything to Capt. Smith's deliverances by making comment; therefore we leave them to the earnest consideration of those whom they may concern.

Our readers have already learned by editorial notice and by advertisement that the Young People's Leader has been changed into a weekly paper of eight pages, and the subscription price increased to twenty-five cents a year.

This paper is intended to fill an important place in Southern Baptist literature. As its name indicates, it is intended for the young people, and it is hoped to make it a potent instrumentality in training and stimulating the young within our reach, whether organized into societies and unions or not. To succeed, it must have the active help of pastors and superintendents. Sample copies can be had by writing to Rev. T. P. Bell, Baptist S. S. Board, Nashville, Tenn. Brethren, let your young people see the Leader, and urge them to become regular readers.

THE Texas Baptist Standard gives the names of three well-known public men of whom it says that they "have all mysteriously changed front on the money question. Doubtless they are in position to know which side the money is on."

We regret to see a paragraph with that spirit in a religious paper. Thoughtful Christians have been anxious to see political discussion conducted on a higher plane. They have hoped that the time would come when the merits of the questions at issue would be discussed temperately and honorably, and personal abuse and accusation left out. But the Standard gives no assistance in that direction. Three public men have changed their opinions on the money question, which is "mysterious," but they doubtless know "which side the money is on." That is to say, the change of opinion was not honest—it was done for pay. How do you know, brother? But it is of little consequence whether they are honest or not. The real question for discussion is whether or not they are now on the right side. If you are going into politics, brother, set the politicians and the people—the young men—a good example by your high-toned method of argumentation.

We will print your association minutes at a low price, promptly and in good style. Write us, Bro. Clerk.

## SPEAK FOR THE PAPER.

We are trying to have a brother to represent the ALABAMA BAPTIST at each fifth Sunday and associational meeting. In many cases our letters may fail to reach those to whom they are addressed. We therefore ask some friend of the paper at each Baptist gathering to make a talk for it and take renewals and new subscriptions. The moderator or clerk would confer a favor which we would appreciate by rendering this service, or asking some other good brother to do it. Brethren, we rely on your kindness and your desire to do good. We are pushing the business ourselves as well as we can, but we will not be able to send or otherwise provide a representative at every meeting of the brethren and sisters.

Not long since we read in the papers that the manufacturers of paper such as is used in printing the ALABAMA BAPTIST were endeavoring to organize a trust. We expected that it would be done, and that the result would be an increase in the cost of printing paper. We have seen no announcement of the organization of the trust—perhaps that will be kept secret—but we have received notice that we must pay more for paper than we have been paying. Perhaps it will not be long before another increase is announced. If the trust increases in strength and continues to raise the price of paper, publishers will be forced to protect themselves as best they can.

DR. WHITSITT asks that on Sunday, Sept. 29, pastors will pray for the Seminary at Louisville, for the students and teachers, and for all our educational institutions. Also, that pastors will announce from their pulpits the opening of the Seminary on Tuesday, Oct. 1. These are very reasonable requests, and we feel assured that there will be a general and cordial compliance.

Some brethren especially ought to pray for all our denominational schools, for the reason that we become interested in those objects for which we make earnest and frequent supplication. There are some pastors of influence who may some day realize how greatly they have erred in neglecting those institutions which are so vitally connected with our denominational interests.

THE program for our State Convention at Selma, November 13, has already been announced, but will soon appear in corrected form. It embraces men from all sections of the state, and topics that touch our denominational work at all points. It will doubtless provide that no subject shall be passed without some attention, and yet it will not preclude a free and full interchange of thought.

There are many other brethren among us who are quite as able and as faithful as those whose names will appear on the program. They will not be charged by the committee with the duty of leading off in the presentation of various branches of the work; but they are charged by the Master to occupy till he comes, and no program committee could relieve them of the responsibility which binds them to study the interests of his kingdom, or deprive them of the privilege and right to do all in their power to promote the same. In general we are for the program idea; but if those whose names do not appear are to be made to feel that they have no right, part or lot in the matter, and no responsibility for the success of the convention, then we think the program method ought to be done away.

The Selma meeting ought to be a great occasion. The location is central. It will have been sixteen months since we met. Many will be hungry for fellowship. Our people have been blessed with good crops, and prosperity begins to smile upon the land. Renewed mercies call for renewed consecration and larger zeal in the Master's work. There is enthusiasm in numbers, and brethren ought to plan to be present, and then carry out the plan.

Most of the associations appoint delegates, and many of these delegates seem never to think of the appointment afterwards. They accept the honor and get their names in the minutes, but often they fail to attend to the duty assigned them. By and by, when the convention or its mission board is misunderstood or criticized, they are not prepared to explain matters, and so the work suffers. This year let there be a general rally all along the lines, and let us make the Selma meeting the greatest in the history of the Convention.

We can supply blanks for church letter to the association. Three for five cents, or twenty cents per dozen.

## FIELD NOTES.

BR. A. L. MALLIS, of Smith Station, is the latest addition to our Honor Roll. He would have been there long ago if he had only thought of it. He is one of those who work instead of complaining.

The Baptist church at Wetumpka has completed a baptistery, and will soon have a supply of water. The church joins with the family in mourning the death of Bro. Jas. Bradford, a good man and useful member.

Rev. J. M. Fortune, of Lowndes, called to see us Monday. He has resigned the pastorate of Colliene church, which was left in most excellent condition. He asks correspondents to address him at Pleasant Hill instead of Colliene.

Rev. W. A. Parker, jr., of Tensas, enclosed find my renewal. My subscription does not expire till October 1, but I send the money now. I feel that we have a fine paper, and that all Baptists are in duty bound to take it.

J. A. McCrary, Pinetucky: We recently closed a delightful meeting of one week at Hepzibah church. We feel that much and lasting good has been done. Sixteen were added to the church on profession of faith, and one received by letter. Brethren A. M. Perry and J. S. Bolling did some of the preaching, but could not remain with us, and the writer, who is pastor of the church, did most of it.

Bro. Upshaw writes in high praise of "our" schools at Ashland and Lineville. Prof. Lowery is at the head of the first, and Prof. Williamson of the latter. Both schools have opened with flattering prospects. Our brother says that each community is proud of its school. Success to all of you, brethren. If your boys and girls need anything more when you get through with them, tell them of the Howard and the Judson.

M. O. Grimmett, Gurley: I recently paid my subscription to the ALABAMA BAPTIST and ordered you to stop sending it, thinking that I was not able to take it longer, but I find that I can not well get along without the paper. Please enter my name for one year's subscription.—[The way is open for other penitents who find they have made a mistake. No embarrassing questions will be asked.]

W. B. C.: I have just returned from Greensboro. In ten days the papers for a lot will be signed. The lot is well located in a central part of the city. It has a residence on it, and Rev. A. R. Hardy will move in as soon as he can get possession. Think of it! A beautiful city in the very heart of Alabama, of 2,000 inhabitants, without a Baptist church. By the help of the Lord and the brethren this reproach will be removed ere long.

We were pleased to make the personal acquaintance of Rev. E. S. Atkinson, a young Georgian who is one of our Decatur pastors, and who called in to see us on Tuesday. He had been on a visit to Roanoke, to see pastor Smith, so he said, but there was a suspicious twinkle in the eye nearest the heart when he said it. We do not doubt that he saw Bro. Smith also.

B. H. Crumpton, Bellville: Gracious revival at Brewton. I closed one of the most thorough revival meetings at Brooklyn last Friday they ever experienced. The work was done mostly by the Holy Spirit and the members, the pastor leading them. All breeches thoroughly healed, backsliders all reclaimed but two, twelve additions to the church, and left a widespread and profound interest.

A. A. Hutto, East Lake: At our last meeting at Eastaboga the church gave me a unanimous call to their pastorate for another year. The thirty-four votes were all cast one way. Of course I appreciate it. This is my mother church. I feel very much attached to the people.—The church "liberated" young brother John Haynes to preach the gospel. He is a pious and promising young man. We hope for him a useful life. On Sunday we buried in baptism five happy young converts. May the Lord add his blessing daily to our struggling young Christians.

W. H. Connell, Shelby Springs: We held an eight days meeting at Williamsburg, in Jefferson county. Quite a revival in the church and much interest manifested by the world. Four baptized, 5 received by letter. A man of about 40 years was baptized. He has a family. His is a life of much promise. He was a very wicked man, but he seems to be as intent in the contrary direction now. Three young ladies of great promise were also baptized—one a daughter of an excellent widow, the others are daughters of a model deacon. Zion is lengthening her cords and strengthening her stakes.

A. J. Preston, Abbeville: I see from this week's ALABAMA BAPTIST that twenty-five young preachers have applied for aid from the board. Are there not twenty-five pastors in the state who will agree to become responsible for the board of one young preacher each? Let all who will do so send their names to Bro. Crumpton. If twenty-five or thirty pastors will agree to collect or pay the board of our young preachers this year, surely the rest of our brethren can raise the \$800 due.

J. T. Watson, moderator, Aiken: Please give notice through the paper to those who may come to Zion association by rail, that they will have to reach Troy on Thursday before 3d Sunday in October, about 7:30 p. m.; take the train for Dozier Station, thence by private conveyance five miles to the church at Leon. Those expecting to attend as above indicated will please notify Bro. G. W. Thigpen by card, at Dozier, who will arrange to take care of them and carry them to the church on Friday morning. Brethren, visit us. We had Bro. S. O. Y. Ray with us last session. Who will come this time?

J. M. Smoke, Hucklebee Autauga Co.: We closed a precious meeting on the 2d Sunday at Big Spring church. The Spirit of the Lord was with us almost from the beginning. Bro. Hinton, a young Methodist preacher, gave us two good sermons: On Tuesday night brethren Dunaway and Cabanis came to my assistance; Bro. D. preached a good sermon on Wednesday. Bro. Cabanis did all the preaching from Wednesday night till the meeting closed, and he did it well. The Spirit gave power to the truth, and the church was greatly revived; 12 accessions by baptism, 2 by letter, 2 restored and one under watchcare.

W. J. D. Upshaw, Lineville: We had a delightful meeting at Milltown church, Chambers county, at my last appointment. We baptized 31 believers on Sunday morning in the beautiful new stone pool which has recently been prepared for that purpose. There were present a large number to witness the sacred ordinance.—These saints raised about \$26 for missions before we left the ground. They had previously given a nice little sum for the same cause.—We will remember the BAPTIST on my next appointment, and press its claims on them. God bless these saints in their good work.

R. M. Hunter, Russellville, Sept. 16: I am here in the midst of a good meeting. Bro. H. W. Lantrip is with us. He is a promising young man—preaches good sermons in a common sense way. I am satisfied I can get him called into this field. He is pleased and so are the people. I have not resigned here yet, but will soon. Have resigned at Jasper. I want to leave both these churches in charge of good men. A man is needed at each one. I am trusting God to guide me to my next field. Since entering the pastorate, nine years ago, I have not been without a pastorate more than two weeks at any one time. I hope I shall ever be found with the harvest.

Mrs. Green, daughter of our friends Dr. and Mrs. B. F. Ivey, of this city, is now on a visit to the "home folks." She is the wife of Rev. J. M. Green, who went to Howard College years ago under the wing of the Centennial association. Bro. Green's home is now at Petaluma, California, and he is pastor of churches in Sonoma county, on the Pacific coast. Roman Catholics are numerous there, and they are making a stubborn resistance to the preaching of Baptist doctrine, but Bro. Green has courageous supporters, and he and they are aggressively pressing the truth upon the people.

W. H. Connell, Shelby Springs: We recently closed a twelve days meeting at Six Mile, Bibb county. A gracious revival filled the heart of most every Christian that attended. Ten accessions by experience; 14 in all. The hearts of two Baptist pastors, who live at Six Mile, were filled to overflowing as their little girls accepted Christ. The superintendent of the Sunday-school was overjoyed at the conversion of several of his pupils. I preached tithing to them as the way to spread the gospel, to care for them who can not care for themselves, and to forward every other part of God's work. Many of them believe it; others are ready to be converted along this line. We took collection in the week, when the congregation was small, and it amounted to about \$15. I think it was the largest taken at any one time during the year. I have been at Six Mile 11 months. I am well pleased. We are gaining ground. I am not afraid to trust any church that makes progress along the lines of discipline and finances as they have this year.

J. H. Weeks, Huggins, Coffee county: Our meeting at Piney Grove church was held on the second Sunday in September and Saturday before. Pastor J. W. Brooks did the preaching. Three joined by letter, and an uncle of the writer, 73 years of age, by experience. These make a total accession of seven.—The church in conference called the same pastor, J. W. Brooks, and the call was accepted. This will make ten years he has served the church, and done wonderful work for the Master. We have learned to love him more and more, as his sermons are full of truth and sound doctrine.—It is announced by the executive committee that Sardis association will convene with Piney Grove church on Saturday before the second Sunday in November. Everybody is invited, and especially ministers. Come, brethren, and preach for us.

L. H. Huff, Cottondale: I closed recently a very successful meeting at Gilgal church. Six were baptized and the church much revived. Bro. J. H. Curry, of Northport, was pastor of this church for some years and evidently did a good work.—I also held a good meeting at Vance church; only two were added, but in general the meeting was a success. Bro. N. H. Williams, who is now 85 years old, attended the meeting, and bracing himself by the pulpit, preached a strong sermon. He told us that he had been laboring for the Lord for more than fifty years, and felt the strong arm of the Savior more sensibly now than ever before. Vance church is small, but good for all they promise, and they are missionary to the core. I will continue to preach for them another year, and also Cottondale and Gilgal, and will take charge at Big Sandy the first of November. I go the fifth Sunday to assist pastor Woods, at Jemison, in a meeting.

S. J. Ansley, Sheffield: We began our meeting here under many discouragements. At the first only a few of the members gave us their support. Sickness prevented Bro. A. G. Moseley, of Huntsville, from assisting me as promised. Bro. W. S. Brown, of Florence, was induced to come over Friday night, and, returning Sunday night, was with us until the following Saturday. Bro. R. M. Hunter, of Jasper, came in response to a telegram, and remained until the meeting closed. All through the meeting we had large congregations, and much interest was manifested. There was evidently a deep spiritual feeling both among Christians and sinners. It is said to be the best meeting held here for several years. Eight were added to the church by voucher, 2 by letter, and 4 by experience. Others are expected to join soon, as we believe God's Spirit has prepared them in heart for this step; Christian people have been drawn together by the bonds of Christian love, and lifted upon a higher plane of living and usefulness. Brethren Brown and Hunter preached most acceptably and effectively.

D. S. Martin, Equality: Have just closed a meeting of five days with Concord church, Coosa county. The church was greatly revived and a general interest aroused. Seven were received by experience. The meeting would have continued longer, but I was called home to attend the funeral services of Mr. Paschal H. Townsend, one of the oldest citizens of our county, a man well and favorably known to the people of this county for fifty-six years. From the funeral I went to my regular appointment at Lebanon. Bro. A. G. Rains preached for me on Saturday and Bro. C. J. Bentley on Sunday. Bro. B. preached a missionary sermon, at the close of which we took a collection for missions amounting to \$11.55. Bro. Bentley is one of the coming young men of the state.—In the report of my meetings last week you made me say three accessions at Lebanon, when I meant to say eight. There was one more received at this meeting, making 9 in all as the result of the meeting.—Say to Bro. Harris that we will expect him at the Central association—can't get along well without him; and then those renewals, you know.

Capt. Charles S. Anderson died at his home in this city on Saturday morning last, 21st, after an illness of a few weeks. He was a member of the First Baptist church, and while not conspicuous in the church, he helped liberally with his money in meeting its expenses. He was a quiet man of business, and successful in the management of his affairs. His rule of economy, as is often the case, caused him to be misunderstood by those who did not know his private deeds. Last winter he asked his pastor, Dr. Eager, to tell him of cases of need within his knowledge so that he might relieve the suffering, and also expressed a readiness to unite with others in formal organization to provide help for the destitute negroes in the city. Bro. Anderson came from Union Springs to Montgomery a few years since. Beginning life a poor boy, he died in his 47th year, leaving a most excellent family well provided with this world's goods, and without a stain upon his name. Frequently before death he said he no hope of his recovery, and had no fear of death. He died with the assurance of the Christian. A large concourse of friends attended his funeral services.

For the Alabama Baptist. District Meeting At Rembert Hill church, on Saturday before the fifth Sabbath in September. Introductory sermon, by Eld. G. W. Webb. 1. Duty of Baptists to the Missionary work of the world. Discussed by Elder J. T. Caine, W. K. Thomas and D. J. Meador. 2. Should Baptists engage in union Sunday-schools? Elders W. V. Vise, F. W. Dunaway and O. W. Compton. 3. Should societies be organized outside of the church? Elders G. W. Webb, and J. W. Cabanis and J. B. Perkins. Missionary sermon, by Elder J. T. Caine. J. M. Riden, Chairman. Did it Pay? About two years ago the Board sent Brother Lindsey to Monroe county. He took charge of a number of weak churches. The money actually paid him by the board was less than \$200 for the two years. Read this report, written as a private communication to the secretary, and answer the question: "Did it pay?" If I had the time I could report a hundred cases like this in the state. W. B. C. Dear Brother Crumpton: As I have just completed my work for the associational year, I now feel like I ought to write you the results of my labors, especially at this place, as I remember the interest you expressed to me just before I came here. We have not, in the first place, had many accessions to the church at this place this year, but otherwise I feel proud of my work; and it will show you the results of my new plan of work. First, we have raised in cash the following amounts: Missions \$32.65; Orphanage \$9.20; Ministerial Education \$14.10; total \$55.95. Paid on my salary, nearly \$200. Paid cash on building \$1306.35. For aid in meeting \$15, making a grand total of \$1,632.25 for a little discouraged body of only thirty members two years ago, but now numbering sixty. We have our new house completed and seated. We dedicated it last Sunday; Bro. W. D. Hubbard preached the sermon. He has aided us in a meeting and has done us a great deal of good. We are stronger—one accession. We owe about (?) \$150 on our house. It is yet to be painted. This makes the third new building erected, paid for and dedicated on my work within two years. My churches are all in good working order, and we have had a good revival at each of them except one. I am not boasting, brother, but as you helped me in this field, I feel that it is my duty to notify you of my work in detail. You are the only one that I have to write to in this way, and I appreciate the fact that I have you. There have been about 100 accessions to Baptist churches under my ministrations since July 1st, 45 to one of my churches, Pleasant Hill, which had about 50 members when I came here, but now has about 114, I believe. S. P. LINDSEY. Perdue Hill. For the Alabama Baptist. Liberty (North) Association. This body held its thirty-eighth annual session with Mt. Zion church, Madison county, from the 12th to the 15th inst. Quite a full delegation was in attendance, every church being fully represented except one. Dr. J. P. Hampton, "the grandest Roman of them all," who has presided over the body for nearly twenty years, was not well enough to attend, and R. E. Pettus, of Dallas Avenue church, Huntsville, "moderated" to the satisfaction of all. Perry Henderson, the efficient tax assessor of Limestone county, continues to "make a fair record of all things proper to be written." The reports were exceedingly gratifying, showing very marked improvement along all lines of Christian activity. Contributions to missions, etc., were trebled during the year. Pastors and churches promise that this is but the beginning of better things. Two bright, devout young men, students for the ministry, will represent us in Howard College next session. The outlook is inspiring. We thank God and take courage. A. E. BURNS. Judson Girls Will be met at Montgomery and Selma Monday morning, September 20th, by Brother Crumpton, who will go with them to Marion, where the Judson opens Tuesday, Oct. 1st. The Mabson hotel will give special rates to all Judson girls and their parents who have to lie over in this city. Mr. Mabson will meet trains if requested by letter or telegram.

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For the Alabama Baptist. Sunday-School Convention. The inter-denominational forces in the Montgomery district will hold an "organizing convention" for Lowndes county, at Fort Deposit, on the 5th and 6th of October. Three delegates from each school in the county, all superintendents and ministers are invited. If every worker and Christian will come praying for "enlightenment, enthusiasm, encouragement, education and evangelization" in this branch of God's important work, we will have a glorious convention, one that will produce a rich harvest.

A Sunday-school convention will also be held for Autauga county at Prattville on the 26th and 27th of October next. The brethren are making good preparation for this convention, and all who attend may expect to have a profitable time. Let all pray that the effort of the lay brethren in this Sunday-school work may help the pastors in their great work of building up the church and increasing God's kingdom on earth. H. The New Mission Journal. To the Baptist Pastors of the South: DEAR BRETHREN—The first number of the consolidated Mission Journal will be issued in October. It will have a Foreign board department and a Home board department. The Missionary Union and Sunbeam societies will also have the space heretofore occupied by them in the Foreign Journal. It is hoped with the present arrangement it may be possible to give the people a greatly improved Mission Journal. We earnestly request that at your earliest convenience you present the matter publicly to your people. The price of the consolidated Journal is 50 cents per year. One copy will be sent free for one year to any one sending us the names of ten new subscribers and \$5. Please appoint some one in your church to solicit subscribers. If sample copies are desired, address Mission Journal, Richmond, Va., and they will be sent. Help us, brethren, to make the new journal a power for good in the cause of missions. E. Y. MULLINS, Ed. For. Board Dep't. Richmond, Va. For the Alabama Baptist. "Divine Healing." For sometime many people have been interested in the doctrine of divine healing. The late Dr. A. J. Gordon, of Boston, was currently believed to be an advocate of this doctrine, and many attribute his premature death to his refusal of medicines until it was too late. However, when he saw death approaching he was persuaded to give up his rejection of medical aid. Many of us have long considered this matter as unwarranted by Scripture and human experience. Yet there was not available a clear refutation of the Faith cure. The American Baptist Publication Society has furnished this treatise, and it is eminently satisfactory in every particular, and ought to be put into the hands of every victim of this curious belief. The little book "Divine Healing—What saith the Scripture?" by F. D. Phinney, a missionary to Burma, completely refutes the arguments of Divine Healing. It can be gotten for two dimes, and is worthy of careful perusal by those interested in the subject. If you have any victims of this strange hallucination, put this book into their hands, and I am sure it will convince them that there is more real piety in sending for a physician when sick, than in allowing the disease to lead on to death. Selma. A. J. DICKINSON. For the Alabama Baptist. A Pebble from the Brook. Dear Baptist: The Western Recorder sometime ago stated that some negroes had sought to know whether they were entitled to representation at the B. Y. P. U. A. convention at Baltimore, and that an evasive answer was given. The Recorder contends that the negro was entitled to a positive answer one way or the other for justice's sake; and that the white people were entitled to such an answer, so that those who desired such intermingling might know where to go. The Recorder has not advanced one word in favor of the admission of the negro into the general conventions of the whites, but on the other hand Dr. Eaton's opposition to any such is characterized by the caustic and plain. Will Dr. Dickinson request the ALABAMA BAPTIST to parallel Dr. Eaton's articles and his own? I think not. I won't insist, however, for Dr. Dickinson's sake.

Dr. Dickinson also ridicules the idea of treating the negro "lovingly." Did not the Savior sum up all the law in two commands, and was not the second "Love thy neighbor as thyself?" Can even Dr. Dickinson afford to treat this lightly? And after all, does "love" imply an embrace? It is reasonable to suppose that Dr. Dickinson is beloved by many of your readers: will all those who desire to use his own application please step forward? W. D. DUNLAP, Birmingham. For the Alabama Baptist. Pine Barren Association. This association recently met with the church at Forest Home, Butler county. The introductory sermon was preached by Rev. W. N. Hucklebee, of Camden. It was clear, forceful, and practical. Then came that delightfully edifying (?) process of reading the letters from the churches. Dr. Ramsey, of Pine Apple, was re-elected moderator,

and Bro. Reynolds, of Forest Home, clerk. The reports of the various committees were much above the average, and reflected credit upon those who prepared them. Every report was ably discussed. The financial report showed an increase in contributions over last year of more than \$300, which was indeed gratifying. The devotional tone of the whole session was at a high point, and the meeting of the body left a wholesome influence upon the community. The missionary sermon was preached by Rev. W. M. Harris, of Greenville. It bristled with fresh thoughts from beginning to end, was thoroughly biblical, with great strength of logic, and altogether out of the old beaten paths. Dr. B. F. Riley, of Athens, Ga., was a most welcome visitor to the association. This is the association in which he felt, was reared, and of course, he felt very much at home. His sermon on Wednesday night on the Sufficiency of God's Grace was one of his happiest efforts. It was intensely practical, forcibly presented, and we were made to feel that it was one of those sermons that one can take along with him and feed upon it for days to come. This was my first visit to the Pine Barren. I was most favorably impressed with the personnel of the body. It was quite a pleasure to meet with such men as Ramsey, Blackwelder, Powell, Majors, Hucklebee, Moore, and others. The visitors were Harris, of Greenville, Riley, of Athens, Ga., Shell, of Mobile, Crumpton, jr., of Bellville, Taliaferro, of Evergreen, and Thompson of Montgomery. Mrs. Ansley, of the Orphanage, was also present, and secured a contribution of over \$100 for that most deserving institution. I had the good fortune to be domiciled with the big bodied and big souled bishop of the Forest Home church, to whom, with his good wife and aunt I am indebted for a most pleasant visit. This little village is situated in one of the finest sections of Alabama. The people are energetic and cultured. Without respect of creeds each seemed to vie with the other in entertaining the visitors. There was one feature of the association that must not be overlooked, and that is the singing led by Prof. Selman and his accomplished sister. It was devotional, soul-inspiring, uplifting. The songs and the tunes were the old standard ones that our fathers used to sing. We were all made to feel that the old time songs have by no means lost any of their sweetness and power when properly sung. I will ever cherish pleasant memories of my visit. J. L. THOMPSON. Brother Preston's Proposition. Brother A. J. Preston, of Abbeville, writes: "Can't you get twenty-five preachers in the state to agree to become responsible for the board of one young preacher each at the College?" That is a reasonable proposition. What do the pastors say? It takes \$125. Most of the young brethren are coming up nobly to their own help. One writes, "I will pay \$50 on my board and accept the \$75 from the board as a loan." Since the last report the number who have applied has increased to thirty. THE FIRST COLLECTION After the association should be for ministerial education. Brethren, please do not forget the young preachers. Looking over the list of preachers as published in the minutes I find we have about sixty Howard men on the field. Surely the last one of them is friendly to the College and to the cause of ministerial education. They constitute the "Old Guard" who are always on hand to help the young brethren. Will I hear from the "Old Guard" right away? The College will be open and the young preachers on hand when this is read. W. B. CRUMPTON. For the Alabama Baptist. Muscle Shoals Association. Meets with the Bethel church, 8 miles south of Leighton, on Friday before 1st Sabbath in October, which is the 4th. Leighton is on the M. & C. railroad, 10 miles east of Tusculum. I don't know that the brethren of Bethel have made any arrangements to convey delegates and visitors from the railroad. I suppose not. There is a lively stable at Leighton, and I suppose there will be no difficulty in procuring conveyances. The brethren representing our boards, schools and paper are cordially invited to visit us. JOS. SHACKLEFORD, Clerk. Danville. Meeting of the State Board of Missions. Will take place at First Baptist church, Montgomery, on Tuesday, Nov. 5th, at 11 o'clock a. m. Each member should be present if possible. W. B. DAVIDSON, Secretary. For the Alabama Baptist. The Rally. The Baptist Rally at LaPine, beginning Friday night, 27th, with a lecture by Rev. W. D. Gay, of Montgomery, and lasting through Saturday and Sunday, is commended to every church of the association. It is the earnest desire of the executive committee that each church be represented and take part. If this move, among and with the churches, succeeds, the churches must throw themselves into the work. This is the first, and it will need you. W. B. DAVIDSON, J. H. DICKSON. Don't you know that Hood's Sarsaparilla will overcome that tired feeling and give you renewed vigor and vitality?







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

# Royal Baking Powder

ABSOLUTELY PURE

**Trip to Washington.—No. 16.**

When I began this talk to the boys and girls I did not think they would continue more than half as long as they have; but it is with this matter as the young man said of his approaching marriage—"the more I think of it the bigger it gets." I am not frightened by the responsibility, as he was, but my trouble is in finding a stopping place.

When our last talk ended we were in the act of leaving the large collection of sculpture and statuary to go to the Picture Gallery. This is the second story, and we reach it by a wide and elegant staircase. How beautiful the scene as we cast the first glance over the large hall! Paintings, paintings, paintings! This, the main gallery, is 95 feet by 14 feet, with a height of 24 feet to the cornice of the ceiling. The ceiling is arched, so that in the middle it is 35 feet from the floor. There is a large skylight in the ceiling and also in the roof, so that light comes in from above. The ceiling is richly frescoed and gilded. All this, with the hundreds of paintings, large and small, in which all the various colors are blended, might well make one feel that he had found a place described in the fairy tales of his childhood. I don't think we can keep the boys and girls together very easily, because their tastes are different, and they will not admire the same pictures; so we must at the beginning find something interesting to each side. The girls will take this, "Girl and Pets." A little girl is sitting with a cat on her lap, and near by are a parrot and a canary bird, each in its cage. The parrot looks at the cat as though he would like to get hold of her with his claws, and the canary appears to be uneasy on account of the cat's presence. But the little girl loves all three and they love her, and it makes a very pretty picture, because it is natural and is the work of an artist's talent.

And there is just the picture for the boys; it is called "The Disputed Shot." There is the deer lying dead, and the dogs are lying

**What - They - Say**

**OF THE ELECTROPOISE.**

The Electropoise has relieved me of a throat affection that has baffled all treatment and has annoyed me for more than forty years.

Very respectfully  
T. T. TUNSTALL,  
Mobile, Ala., Oct. 25, '94.

I commenced the use of the Electropoise when I was in a weak, nervous state, lying awake night after night until 2 o'clock. I commenced to sleep better almost immediately after beginning its use, and after three months felt that the Electropoise had paid for itself.

Yours truly,  
Mrs. J. C. BARRY,  
Memphis, Tenn., March 5, '95.

A relative of mine who was wounded during the war, and who never recovered from the effects of the wound, has been using my Electropoise, and he is now as well as he ever was. I recommend the Electropoise to all my friends.

Yours truly, W. B. McKEE,  
Tebula, Miss., Dec. 5, 1894.

I cannot say too much in favor of the Electropoise. Yours truly,  
T. S. JONES,  
Fannin, Tex., June 25, '95.

After returning from Hot Springs about a year ago without a cure, and as the last resort, I applied the Electropoise and received a prompt cure of rheumatism. This same Electropoise has made many cures in other diseases, and the instrument will do all that is claimed for it. Yours truly, J. T. STROUT,  
Mobile, Ala., Sept. 22, '94.

**DISEASED + ALL + OVER.**

**A Man Who Thought he Could Never Be Cured.**

But the Electropoise Relieved His Nervous Rigors and Made Him A Brand New Man.

Knowing the amount of suffering there is in the world, I feel it my duty to add my testimonial to that of thousands of others as to the efficiency of the Electropoise. I was ten or twelve years afflicted so that I was not able to do any kind of business. I seemed to be diseased all over, there being hardly a day but what I had nervous rigors, which would apparently tear me all to pieces, and these rigors would be followed by cramps, which extended all over my body, and which would last from four to six hours.

I procured an Electropoise two and a half years ago, and after using it some time I experienced great relief. I use it now for everything that ails me. I am red and rosy, and attribute it to nothing else but the Electropoise, and nobody could buy mine from me for a thousand dollars, if I knew that I could not get another one.

Yours truly, T. W. WILKES,  
Robeson Fork, Tenn., April 11, '95.

Rental terms: \$5 cash for four months, with privilege to purchase by paying \$1.50 additional at the expiration of four months.

Pocket Electropoise book of particulars free to any address.

DUBOIS & WEBB,  
Birmingham, Ala.

**Old Slaves and Their Owners.**

Returning from the Southern Baptist Convention in Washington, D. C., last May, I stopped to visit kindred in east Alabama, and spent a month. At Orion, Pike county, he entombed the mortal remains of my parents, four of my five brothers, and one of my two sisters. The remaining sister resides in Troy. She and I are the only survivors of the large family of eight children, reared principally in Georgia, but citizens of Alabama since 1840, till death, or removal of self to Texas in 1870.

While in Troy an old family servant known by all the young and middle aged about Orion, as Uncle Young, the blacksmith, went to miles to see me. Eyspying me in a store he ran and threw his long slung arms around me, uttering ejaculations of praise and thanksgiving, while the tears streamed over his wrinkled cheeks. My emotion, too, was stirred. Collecting himself a little, the affectionate old man asked, "How is Misses?" I replied, "Oh, she has been in heaven several years." A fountain of tears rushed fresh down the deep channels on that honest face, to be dried with a red handkerchief.

While we were conversing about our old family negroes, many of whom, he told me, had gone across death's dark river, etc., I wasn't aware that we had attracted the observation of any one. To my astonishment, I observed a nice young man standing near, handkerchief in hand, weeping. I learned that he was a commercial traveler from the Eastern states, whose idea of slavery had been formed from the perusal of that scurrilous publication of Mrs. Stowe, "Uncle Tom's Cabin." Approaching me he said, "Sir, I am astounded! I never dreamed of such tender relation existing between slaves and their former owners. I supposed that the bitterest hatred was cherished by each toward the other. My ideas are changed, and I mean to speak and write about this scene when I return East."

I told him of another slave of mine who lived in the rear yard of the family residence, not in the quarters on the plantation. He was a family servant. On one occasion during the war, it was rumored in town that a federal raid would pass through on a certain night. I being absent, Ben took his blanket, and armed with a club and axe he slept in the front portico of the family residence, saying to his wife and children that he left in his comfortable cabin, "Dem Yankees will have to kill me, befo da can git into de house whar Mistiss is." On another occasion, while money was very scarce in the army, this same faithful man, whose fidelity never faltered, learned I intended to send my son in Stonewall Jackson's corps near Richmond, Va., some money, walked into the family room with a \$2.50 gold piece—"long kept for secret need," and handing to me said, "Please, Master, send this to Mars Johnnie, from Ben, to spend while he is fighting dem Yankees." Johnnie was killed at Cold Harbor, June 27, 1862.

The young drummer from the East, while much astonished, greatly enjoyed these narratives, and professed himself a wiser man.

J. T. S. PARK,  
Sept. 1895. Mexia, Tex.

We fully believe in the stereopticon, not only as an educational, but also as an evangelizing force. For hearty, enthusiastic, congregational singing it stands forth pre-eminent. We have in a simple way taught the Life of Christ to crowded audiences through eye and ear. We have made John Bunyan's immortal allegory known to thousands who had heard of it only in a general way. The stories of Esther, Ruth, David, Elijah, etc., are made realistic with the mighty help of the lantern. We don't worship the instrument; it is but a thing of brass and glass and magic if you will. But it speaks. He that has eyes to see let him hear in that way what the stereopticon says.—*The Open Church.*

All settled pastors in the United States can secure complete outfits from Messrs. Riley Brothers, 16 Beekman St., New York, or their agents, an installment plan, and hire slides of every description.

**Poor Housewives.**

Naturally it is only a practical, well-informed housekeeper who can train raw recruits, whatever their nationality; and here is a good place to say that no woman, rich or poor, in town or country, is fit to fill a housekeeper's position in her own house till she understands the business in detail. Half at least of the woes of domestic life and the trials of poor service spring from the incompetency of the house-mistress.

From what silly theory did the idea ever come that it is sweetly fascinating in a young wife to profess complacently, "Oh, dear, no! I know nothing in the world about cooking or housekeeping?" Cherry lips and dimples blind one to the smallness of the mind that glories in ignorance; but, as a merchant or a manufacturer acquires technical knowledge before he enters business,—for he will hardly ask his clerks to teach him details,—so a woman should be trained for her profession, or else the lovely, helpless butterfly will develop into an unsuccessful old maid, and will be hired and under-valued by the husband who thought her ignorance so bewitching before it affected his comfort and well-being. *Mary C. Hungerford, in October Lippincott's.*

The wages of sin are death, but the wages of godliness are eternal life.

**How They Differ.**

Man is a creature of cast-iron habits; woman adapts herself to circumstances; this is the foundation of the moral difference between them.

A man does not attempt to drive a nail unless he has a hammer; a woman does not hesitate to utilize anything, from the heel of a boot to the back of a brush.

A man considers a cork-screw absolutely necessary to open a bottle; a woman attempts to extract the cork with the scissors; if she does not succeed readily, she pushes the cork in the bottle, since the essential thing is to get at the fluid.

Shaving is the only use to which a man puts a razor; a woman employs it for a chiropodist's purposes.

When a man writes, everything must be in apple-pie order; pen, paper, and ink must be just so, a profound silence must reign while he accomplishes this important function. A woman gets any sheet of paper, tears it perhaps from a book or portfolio, puts the paper on an old atlas, crosses her feet, balances herself on her chair, and confides her thoughts to paper, changing from pencil to pen and vice versa from time to time, nor does she care if the children romp or the cook comes to speak to her.

A man storms if the blotting paper is not conveniently near; a woman dries the ink by blowing on it, waving the paper in the air, or holding it near a lamp or fire.

**ROADS IN EUROPE.**—The laudable efforts now being made in some parts of the United States to improve our poor highways have turned attention to the general excellence of those of Europe. At such times it is occasionally remarked, "But we cannot hope for many decades to attain this state of perfection, for these Old World roads were begun generations ago." This is a mistake. In some Continental countries men scarcely in the decline of life can recall the time when they were surrounded with roads no better than those that abound in all parts of our Union. It may encourage the American laborers in this good cause to know this fact.—*Theodore Stanton, in October Lippincott's.*

Upon the supreme fact of the resurrection of the Christ rests the whole fabric, as Paul well said some centuries ago. It is no new thing for it to be attacked. It has always been assailed, and in the same manner. Evidence does not count with a determined skeptic.—*Christian Herald.*

There are certain manners which are learned in good society, of that force that, if a person have them, he or she must be considered, and is everywhere welcome, though without beauty or wealth or genius.—*Emerson.*

Hope never hurts any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—*Macdonald.*

**LOSS OF POWER**

and vital force follow loss of flesh, or emaciation. These come from impoverished blood. Dr. Pierce's Golden Medical Discovery enriches the blood, stops the waste of strength and tissue, and builds up healthy flesh. Nasty Cod liver oils add fat but not wholesome flesh. Thin, pale, puny and scrofulous children are made plump, rosy and robust by the "Discovery." They like it, too.

In recovering from "Grippe," or influenza, or other wasting diseases, it is especially necessary to build up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

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**THE FIRST RATIO.**—A correspondent asks us the following question: "When, by whom, and under what circumstances was the ratio between gold and silver first established?" It was not established by any government. It grew. The historian Mommsen tells us that gold was the first metallic money in Greece and silver the first in Asia Minor. The necessities of trade required that there should be some ratio between the two, but it was fixed by the custom of merchants, not by governments.

Both kinds of money, drifted into Italy with the Greek migration, but there the earliest money was copper, and there was a ratio between silver and copper, a ratio established by custom, which was liable to frequent change. The modern conception of a ratio between silver and gold started with the first coming of gold after the Middle Ages, in the thirteenth century.—*N. Y. Post.*

"What's the matter?" asked the policeman, "haven't you any place to go?" "Any place ter go!" replied Meandering Mike, with contentment. "I've got the whole United States before me. I've got so many places ter go to dat it's worryin' me dizzy makin' up me mind which way ter start."

Why should I wear my grandfather's hat? My head was never measured for it.—*A. B. Alcott.*

**AYER'S**

THE ONLY ONE TO STAND THE TEST.

Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but

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Why should I wear my grandfather's hat? My head was never measured for it.—A. B. Alcott.

Man is a creature of cast-iron habits; woman adapts herself to circumstances; this is the foundation of the moral difference between them.

A man does not attempt to drive a nail unless he has a hammer; woman does not hesitate to utilize anything, from the heel of a boot to the buck of a brush.

A man considers a cork-screw absolutely necessary to open a bottle; a woman attempts to extract the cork with the scissors; if she does not succeed readily, she pushes the cork in the bottle, since the essential thing is to get at the fluid.

Shaving is the only use to which a man puts a razor; a woman employs it for a chiropodist's purposes.

When a man writes, everything must be in apple-pie order; pen, paper, and ink must be just so, profound silence must reign while he accomplishes this important function. A woman gets any sheet of paper, tears it perhaps from a book or portfolio, sharpens a pencil with the scissors, puts the paper on an old atlas, crosses her feet, balances herself on her chair, and confides her thoughts to paper, changing from pencil to pen and vice versa from time to time, nor does she care if the children romp or the cook comes to speak to her.

A man storms if the blotting paper is not conveniently near; woman dries the ink by blowing on it, waving the paper in the air, holding it near a lamp or fire.

A man drops the letter unhesitatingly in the box; a woman reads the address, assures herself that the envelope is sealed, the stamp secure, and then throws it violently into the box.

A man can cut a book only with a paper cutter; a woman deftly inserts a hair-pin and the book is cut.

For a man "good-by" signifies the end of a conversation and the moment of his departure; for a woman it is the beginning of a new chapter, for it is just when they are taking leave of each other that women think of the most important topics of conversation.

A woman ransacks her brain trying to mend a broken object; a man puts it aside and forgets that for which there is no remedy.

Which is the superior?—*Minnie Conard, in October Lippincott's.*

No man is better unless he does better.

Mercy to him that shows it is the rule.

## The Only One To Stand the Test.

Rev. William Copp, whose father was a physician for over fifty years in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but

AYER'S is the only one of them that I could recommend as a blood-purifier. I have given away hundreds of bottles of it, as I consider it the safest as well as the best to be had."—Wm. Copp, Pastor M. E. Church, Jackson, Minn.

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## WESTERN Railway of ALABAMA

Read down.	IN EFFECT FEBRUARY 4, 1895.	STATIONS.	Read up.	
1			37	
4:00 pm	3:28 sun	3:35 Ar.....	11 15 pm	10 am
5:05	4:54	5:11 Lv.....	10 39	9:30
5:30	5:19	5:33 ".....	10 23	9:13
5:51	5:24	5:31 ".....	10 10	9:00
6:12	5:35	5:43 ".....	10 00	8:45
7:15	6:10	6:10 Ar.....	9 30	8:15
	11 00 am	7 30 pm Lv.....	7 35 am	10 25 pm
	11 35 am	7 50 pm ".....	3 15	5 20
	12 00	8 15 pm ".....	5 20	6 55
	1 15	6 10 am Ar.....	9 30	11 30 am
36	34			35
11 50 am	11 00 pm	6 20 am ".....	9 20 pm	11 05 am
12 02 pm	11 30	".....Mt. Meigs.....	10 02	7 56
12 21	12 01 am	".....Shorters.....	3 am	7 30
12 27	12 08	".....Goodwyns.....		7 36
37	12 30	".....Cowles.....		7 40
12 59	12 45	7 30 am ".....		9 13
1 13	1 00	".....Notasulga.....		9 03 am
1 25	1 17	".....Loachapoka.....		9 10
1 40	1 35	".....Auburn.....		9 47
1 55	1 52	".....Opelika.....	3 67	9 05
7 57 pm	9 05	10 15 Dp.....	7 10 pm	
		".....Columbus.....		12 00 am
2 03 pm	2 20 am	8 19 am Lv.....	7 33 pm	9 30
2 29	2 25	".....Cusseta.....		8 37
2 52	3 00	8 55 ".....	6 52	8 17
3 05	3 16	".....West Point.....		8 05
3 35	3 39	9 24 ".....		8 05
3 55	4 10	".....Gabbettville.....	6 27	7 21
4 10	4 26	".....La Grange.....		7 35
4 22	4 40	".....Hogansville.....		7 49
4 35	4 55	".....Granville.....		7 07
4 45	5 10	10 21 ".....	5 28	6 57
5 01	5 30	".....Moreland.....		6 45
5 21	5 45	".....Newnan.....		7 35
5 45	6 10	".....Fairburn.....		7 30
5 50	6 15	".....Manchester.....		2 24
6 04	6 40	11 22 ".....		2 00
6 15	6 55	".....East Point.....	4 35	5 52
6 30	7 10	11 40 ".....	4 20	5 35
9 00 am	8 10 am	12 00 n Lv.....	3 55 pm	5 20
9 30 am	8 40 pm	3 30 pm ".....	12 28	1 52
6 30	6 05	8 29 ".....	9 25	1 40
10 05	10 05	12 07 am Ar.....	6 58	7 35
11 45	11 40	12 27 am Ar.....	6 40	5 55
4 50 pm	6 45 am	".....Richmond.....	12 35 am	12 30 pm
8 30 pm		7 13 am Ar.....	10 25 pm	11 00 am
11 25 am		8 23 ".....	9 20	9 42
3 00		10 39 ".....	6 55	7 20
6 20		1 23 ".....	4 30	12 15
11 00 pm	8 10 am	2 00 pm Lv.....	1 55 pm	6 45
4 45 am	7 30 am	7 10 ".....	8 45 am	11 15 pm
7 20 pm	7 30 am	".....Atlanta.....	8 00 pm	8 30 am
6 55 pm	7 30 am	4 00 pm Lv.....	7 45 am	8 05 am
10 23	7 30 am	7 35 ".....	4 15 am	8 25 pm
6 00 am	6 30 pm	".....Macon.....	1 45 pm	5 30
10 45 pm	7 30 am	3 40 pm Lv.....	8 15 pm	8 30 am
5 15 am	7 30 pm	9 35 ".....	8 00 am	11 00 pm
11 30 am	8 45 am	".....Savannah.....		7 15 am

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

Trains 35 and 36 have sleepers between Montgomery and Atlanta.

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