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100,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.
The discussion of Baptist polity
and of local church government
and relations is profitable to our
people, and is needed by the young
members who are coming on to be
leaders in our churches. We there-
fore present the following question
and answer in connection with
what has already been printed on
the same subject. In a recent issue
of the Texas Baptist Standard a
brother asks this question:

"Has one Baptist church a right
to receive a member whom she be-
lieves to have been wrongfully ex-
communicated by another?"

To which Dr. J. H. Spencer, of
Kentucky, who answers questions
for the Standard, replies in part as
follows:

Every Baptist church is independ-
ent, and has the abstract right to
receive into her fellowship any per-
son she judges to be worthy. But
it is not always best, or wisest, to
exercise that right. Many things
are lawful that are not expedient.
For one church to receive a mem-
ber excluded from another, is a
grave discourtesy to a sister frat-
ernity. It is virtually saying to her,
"You are too ignorant or dishonest
to act justly." This is just cause
for serious offense. And when a
church so offends a sister frat-
ernity, she offends the Lord of that
fraternity. Christ's churches are
under as strong obligations to avoid
wounding each other, as are indi-
vidual Christians.

When attorney general Crane, of
Texas, began his official effort to
prevent the intended prize fight at
Dallas, a certain class of individ-
uals and newspapers made merry
over what they said was only talk
and nothing more. And even
when Governor Culbertson made
the fact known that he agreed with
the attorney general, the laugh con-
tinued. Then a case was made up
and a judge decided that there was
no law to forbid the fight. Of
course that gave the appearance of
triumph over the governor, the at-
torney general and the better peo-
ple of Texas. But the governor
called the legislature together, and
at once a law was passed that can-
not be misunderstood. And now
the laughter is hushed in the
saloons and the gambling rooms.
Good people can rejoice.

Baptists feel a special interest in
the matter. Attorney general
Crane is a member in good stand-
ing of a Baptist church; Gov. Cul-
bertson is a grandson of Rev. David
Culbertson, a Baptist preacher well
known for many years in East Ala-
bama. On the maternal side he is
a grandson of the revered Baptist
mother in Israel, Mrs. Allen Kim-
ball, of Dadeville, who is a mem-
ber of the famous Crawford family
of Georgia.

You can never pull any one up
higher than yourself. Therefore if
you, brother preacher, and brother
teacher, want to pull them up to a
higher point, it is perfectly evident
where you yourself ought to be
standing.

If you are really willing for your
boy to make a bad man, let him
have his own way in everything.

For the Alabama Baptist. That "Strange Position."

Ed. Ala. Baptist. Dear Bro.: Be-
fore coming to the main point, al-
low me to suggest that a dictionary
is a good book for persons who are
not familiar with the uses of ordi-
nary English words. In Virginia,
Missouri and some parts of Ala-
bama the word "huff" causes no
alarm, though the thing it stands
for does sometimes produce a little
trepidation in timid souls. Your
neighbor's dictionary, if you can
borrow it a moment, will tell you
that in its first use the word indi-
cates "a swell of sudden anger, or
arrogance, a fit of disappointment
and anger; a rage; a show of bad
temper." So eminent a writer as
Washington Irving speaks of per-
sons who left a certain place "in a
huff." But, as you say, this is not
the issue before us; and the use of
the term is not urged.

There seems to be agreement as
to the facts in the case: A church
excludes a member for unchristian
conduct. The same person unites
with another church on profession
of faith, and is baptized. Church
number one is displeased, and makes
or threatens to make a breach of
fellowship. What is to be done?
You say, Let church number two
rescind her action; and you speak of
such a course as "merely sensible
old Baptist usage."

Let it be observed that Baptist
usage is not to be despised. In
many things it accords with Scrip-
ture teaching, and so far it is bind-
ing upon all. But we must not make
a fetish of Baptist usage. Baptists
have never claimed to be infallible,
nor have they insisted that none of
their usages could be improved.

Look at this case as it has been
stated. A church excludes a man
from fellowship; does not want him;
will not have him; has no juris-
diction over him. To her he is as
any other heathen man or publi-
can (Mat. 18:17). In this case the
man seems to admit that he was
unfit for church membership. He
does not ask church number two to
redress any wrongs. He simply
presents himself as would any other
sinner who has received forgive-
ness through faith in Christ. And
in this neither he nor the church re-
ceiving him has given just cause of
offense to any good man or set of
men on earth. Instead of resenting
what has been done, the church
that found him unworthy ought
rather to rejoice that now at last he
has come into the light of faith.

For making a breach of fellowship
because a confessedly bad man has
professed conversion and united
with the church of his choice, it is
difficult to see how any properly
taught Christian could harbor such a
thought for a moment.
Suppose your counsel is followed,
what is the status of the man? His
original baptism is invalid, because
according to the judgment of him-
self and the church to which he be-
longed he was not a Christian when
it was administered. His baptism
by church number two has all the
elements of validity: profession of
faith, church sanction; proper ad-
ministrator; immersion in water in
the name of the Trinity. When the
church votes to rescind the act,
what becomes of the baptism? And
suppose the church out of some
mistaken notion of courtesy, should
yield the right to decide upon the
qualifications of her own members,
and send the man back to church
number one, what course would he
take? Would he apologize to the
church for not being a Christian,
when as a matter of fact no work
of grace had been done in his heart?
Would you have him repeat his
profession of faith and get a new
baptism? If so, upon what author-
ity? You have gotten your man in-
to an awkward position, and you
ought to get him out, even if you
have to invest in a dictionary.

Your argument *ad ecclesiam*
is ingenious, but not conclusive. If
the St. Francis Street church has
done her best on a man, and is at
last forced by his unworthy conduct
to withdraw fellowship from him,
she lays no claim to him, and
grudges no one the privilege of do-
ing him good. If he afterward gets
religion, or even professes to have
found faith; and if for any cause
whatever he decides to cast his lot
with Bro. Shell and his excellent
people, so far from threatening a
breach of fellowship, the St. Francis
Street church will bid him God-
speed in his new relations, and offer
him every encouragement to live
up to the high privileges of his
newly professed faith. If at any
time he should return to "partake
of the bread and wine," he would
not even be asked if he was "in
good standing in his own church,"
and those "who voted him out"
would be the last to cast at him a
stone. And neither Scripture nor
logic could be given to show the
"absurdity" of such a course. If
you think otherwise, give them and
settle it.

The question was not raised for
argument's sake, but for principle's
sake. Neither is this article writ-
ten to take sides in a case of which
but little is known. The subject
involved, however, is one of impor-
tance; and in some of its phases it
frequently arises. Two principles
seem to cover the ground, 1. Every
independent Baptist church is
capable of deciding the qualifica-
tions of its own members. 2. It is

no breach of courtesy to another
church to receive any acceptable
outsider.
J. J. TAYLOR.

[Dr. Taylor says "we are agreed
as to the facts," and then proceeds
to state them, but in doing so he as-
sumes that the man was reimmersed
on profession of faith, of conver-
sion, which he had not experi-
enced when baptized into the
church which excluded him. But
the record to which we made an-
swer says no such thing. Possibly
our interrogator failed to state the
case fully, but he certainly said
nothing about a new discovery of
conversion on the part of the indi-
vidual in question. Dr. Taylor's
interpolation makes a different case
to that at first presented, and if the
fact be as he assumes, we agree
with him, and would have made
response accordingly in the first
place. But our questioner in speak-
ing of the re-baptism, said it was
asked in order to escape punish-
ment, or words to that effect; but
as that was presuming to judge a
man's motive, and might be right
or wrong, we drew the pencil
through it, and discussed the bare
facts. As our correspondent stated
the case our answer is correct; as
Dr. Taylor states it, he is right.]

For the Alabama Baptist. Dr. Johnson's Systematic Theology.

Permit me to express my grate-
ful appreciation of the kind words
brethren have been kind enough to
speak concerning my efforts to pre-
sent to them estimates of recent
good books. If in any way I can
point out to them where good and
useful ideas may be found I shall
greatly rejoice.

Another recent book worthy of a
wide reading and study is the new
edition of Dr. Johnson's "Outlines
of Systematic Theology." Aside
from its merit as a most excellent
hand-book on theology, it is of in-
terest because it presents to the
public the Crozer Theology. While,
of course, all the Baptist seminaries
have practically the same system
of theology, yet each one has its
characteristic peculiarities which
differentiate it from the rest. It re-
quires no expert to recognize these
differences between the systems
with private

taught at Louisville, Crozer, Roch-
ester, Newton and Chicago. These
peculiarities of method and matter
grow out of the differences in the
teachers who shaped the course in
each of them. The impress of Dr.
Boyce is on the course in Louis-
ville, and of Dr. Strong in Roch-
ester, and of Dr. Hovey in Newton,
and of Dr. Johnson in Crozer. The
theology of Princeton will bear the
impress of Dr. Charles Hodge for
many years to come. Every great
theologian injects inevitably much
of his own personality into his sys-
tem, and allowance must be made
if one would attain pure truth, for
this personal equation. Whether a
man's theology is orthodox or het-
erodox to you will depend very
largely on where you got your own
"doxy." Hence it is to be expected
that Dr. Johnson's book will be
criticized by the pupils of Drs.
Boyce, Strong, Hovey and North-
rup. Yet the book is one of great
value, and for the beginner in the
study of Systematic Theology is
in our judgment, of unsurpassed
usefulness. It is not so opaque or
dogmatical as Dr. Boyce's, nor so
metaphysical or philosophical as
Dr. Strong; but it is more perspicu-
ous, scientific and elementary than
either one of them. It comes near-
er the work of Dr. Hovey, which
similarity is probably caused by the
fact that both authors came under
the teaching of the late Dr. E. G.
Robinson.

The many Baptist preachers in
our land who have been deprived
of the advantages of a regular
course of study in theology, and
who want to know theology for its
utility in the work of preaching,
will find this book just what they
need. It is a book you can study
without a teacher. My own expe-
rience seems to warrant the opin-
ion that the only service Systematic
Theology can render to a gospel
preacher is to furnish him with a
good background and perspective
for his preaching. But this is an
important function, and the failure
of many a good preacher is to be
traced to deficiency just here. The
Biblical theologies are much more
useful in the process of sermon
making.

Under the same cover is a treatise
on Ecclesiology, by Dr. Weston,
also of Crozer, which is exceeding-
ly good, and contains all of the ex-
cellencies of treatment which charac-
terize Dr. Johnson's work. It is
brief, sound, perspicuous, ele-
mentary. There are many Baptist
preachers in Alabama who are
nearly always in trouble and unset-
tled in their thinking, because of
erroneous opinions as to Baptist
church polity. They are trying to
operate a Baptist polity in a Pe-
dobaptist polity, and hence con-
stant trouble ensues. This book
seems to cover the ground, 1. Every
independent Baptist church is
capable of deciding the qualifica-
tions of its own members. 2. It is

The work now in reach of the pub-
lic are very brief and elementary.
Until there is a study of the Bible
from the sociological point of view
we cannot hope for an exhaustive
treatise on Ecclesiology. But this
book of Drs. Johnson and Weston
comes very near to being for us
what Dr. Dagg's most excellent
work was to the pastors of the gen-
eration immediately preceding us.
It is published by the American
Baptist Publication Society, Atlan-
ta, Ga., and can be bought for a
very small sum.
A. J. DICKINSON.

For the Alabama Baptist. Notes and Comments.

English essayist, in his work
"Right and Wrong," has a section
of course, to discuss the subject of
"conscience." He holds that the
word is of comparatively recent
origin, and says:
"It was unknown to the writers
of the Hebrew sacred books. They
speak of 'heart' instead. It does
not occur in the gospels, except in
the history of the woman taken in
adultery, which the most authorita-
tive critics of our own day regard
as a modern interpolation. Only
after nascent Christianity had ap-
peared to the Gentiles, and to the
Jews scattered abroad, was the
word, so to speak, naturalized in
it. And then it was a new word
to have come into use until af-
ter the Poloponnesian war. So
much as to the history of the term
by which we commonly describe
the subjective organ of ethical
knowledge."

Mr. Lilly has here confounded
two entirely different things. The
critics have proven quite satisfac-
torily that the section (John vii. 53
-viii. 11) is spurious, that is, they
reject it from the text of the
Fourth Gospel. See Westcott and
Hort's "New Testament in Greek,"
Vol. 2, Appendix, page 82 *et seq.*,
where the authors prove that, in
John's Gospel, this section is an
interpolation by a later hand. But
neither these nor any other critics
have proven, or can prove, that the
story itself is modern; for the evi-
dence shows that it is probably as
old as our oldest extant manuscript
of the Fourth Gospel.

Further: It would be interesting
to know what Mr. Lilly means by
the word "nascent," as applied to
Christianity, when it is well known
that there were large and flourish-
ing churches in various parts of the
world long before a line of the
New Testament was ever written.

In defining conscience as the
subjective organ of ethical knowl-
edge," Mr. Lilly makes it a special
faculty, whose function is to find
out what is right, and what is
wrong. Conscience possesses no
such power. It simply approves
the doing of what we have already
decided to be right, and disapproves
of what we have already judged to
be wrong; and, in every case, it
follows, and must follow the judg-
ment, whether that judgment be
right or wrong. Saul's conscience
did not furnish him the "ethical
knowledge" that it was wrong to
persecute the Christians; and yet
he persecuted them "in all good
conscience," that is, his conscience
approved his acts of persecution.
He really thought that Stephen
ought to be stoned; and his con-
science approved that act of ston-
ing. It is a common and very se-
rious and dangerous error, for peo-
ple to trust their consciences to
guide them in matters of duty.
The Psalmist does not pray, "Give
me a good conscience, and I shall
keep thy law." The difference is
immense, and it is practical in the
highest degree. Many people are
making shipwreck of their charac-
ters and lives by lazily trusting to
their consciences to teach them
what is right—a thing which con-
science never did, and cannot do.
If you wish to learn what is right,
you must use your best judgment;
you must exercise your common
sense; you must investigate, weigh
the evidence, study the motives,
the character, the tendencies, the
results of human actions. The peo-
ple who say, "It was borne in upon
me that I ought to do this," with-
out serious investigation, without
study, without using their under-
standing, are very unsafe guides in
things moral and spiritual. But,
alas! people who indulge in this
style of speech are apt to be people
who never really investigated any-
thing; do not know what study
means, and have little understand-
ing to use.
J. C. HIXEN.

Richmond, Va.
HOPE AS A CURATIVE.—Never
was the value of hope as a curative
proved more thoroughly than by
experiment made on a consumptive
patient in a city hospital. He was
weighed each day after the scales
had been "doctored" to show an
increase of weight. The surprise
of the man, when he discovered
that he was gaining in weight, was
pathetic to those in the secret. At
the end of a week, the man really
had gained in weight. He took
food, medicine and treatment in the
most cheerful frame of mind, and
at the end of six months was dis-
charged cured, weighing 166
pounds.

The deathblow of envy is a calm
consideration of the future.

For the Alabama Baptist. In Foreign Lands.

Rome, Sept. 12, 1895.
I greatly miss the weekly visits
of the BAPTIST, and will send you
a short letter from this capital of
Italy, and of the Catholic world.
We have spent several days here,
and have been greatly interested
and instructed by the things which
we have seen. We had a party of
twenty-two. We had a safe voy-
age across the Atlantic, and a pleas-
ant stop in London and Paris. We
were elegantly entertained at the
Hotel Anglerie. We used to
sleep in the dream of realized
such elegant hostelerie as this. We

an colleges, and said to be the best
guide in Rome. He not only knows
ancient history, but is a judge of
art, and enters with interest and
appreciation into a description of
the things of ancient and modern
Rome. We count ourselves fortu-
nate also in having Solomon as our
conductor. He speaks five or six
languages, and thoroughly knows
his business as a conductor of par-
ties. He has secured for us mag-
nificent horses and carriages. One
of them belongs to a Marchioness,
another to a Cardinal, another to a
Foreign Ambassador. Their owners
are away for the summer, and by
paying a higher price we have se-
cured such splendid outfits.

We are now gathered in the Coli-
seum. It is the most tragic spot,
with a single exception, upon this
earth. As one stands in the arena
with the moonlight making the dens
where the wild beasts were kept,
and the dungeons where the Chris-
tians awaited their horrible doom,
and the immense walls, more weird
and ghastly, the associations of the
place take hold of him with a
strange power. I came a little early
tonight, and was here alone. A
great, gaunt dog started me as he
rushed by. I imagined he was a
lion starved into ferocity, making
an onslaught upon me, as I en-
tered the arena.

The Coliseum is said to have
seated 87,000 spectators, being the
largest theatre ever built. It was
completed by Titus in 80 A. D.,
and was erected by captive Jews
brought hither by him after he had
conquered Judea. Its dark history
is inscribed by gladiatorial

his temporal power has been enter-
ly taken from him, and he would not
now receive greater attention than
any other distinguished man; so he
shuts himself up in his own palace,
and goes out only in his private
gardens.
P. T. H.

Virginia Baptist Catechism.

The following from the Religious
Herald, of Richmond, will not only
interest many of our readers, but
also give them something to think
about:

We have received from Rev. J.
S. Williams, the editor of the Bapt-
ist Leader, published at Cumming,
Ga., a fraternal letter embracing
certain queries concerning Virginia
Baptists. He thinks our answers
to them will "promote truth." We
undertake to answer them, with the
hope that questions and answers
may be useful to Virginia Baptists
and others, as well as informing to
our Georgia brother. Here follows
the catechism:
"Do your churches and preach-
ers generally hold to what is known
as 'hardshell doctrine' as to the
salvation of sinners? Do they hold
that salvation is possible to all men
everywhere, through repentance
and faith, or only to the elect?"
Our ministry in general hold that
salvation is assured to all who ac-
cept Jesus as their Savior. They
believe in election, but they do not
know whom God has chosen, and
so they do as they are bidden and
preach the gospel to all. They are
confident that God elects to save all
who trust his Son.

"Do they all believe in missions
and accept the plan of having mis-
sion boards in good faith?"
That's a "mighty searching"
question, but we must answer it
frankly. They have no special ob-
jection to boards, etc.; but it cannot
yet be said that they all "believe
in missions." If they do, they fail
to show their faith by their works.
About one Virginia Baptist in five
—we are merely guessing, of course
—really believes in missions, and
about one-fifth of that five really
gives to missions. Still Virginia
Baptists, though far from being the
wealthiest or the most numerous,
lead the other states in the South-
ern Convention.

"Do they pay their ministers or
pastors stated salaries, or not?"
They nearly always promise
stated salaries, and they usually pay
what they promise. Sometimes
they do not pay, and sometimes
they are distressingly slow about
paying. In general, they are doing
better every day. The time is not
far away when it will be regarded
in Virginia just as reprehensible for
a Baptist church not to pay its hon-
est debts as for a sinner man to fail
in this respect.

"Do they call their pastors an-
nually?"
No, except in a very few instan-

ture, and painting have expended
their energies. The most perfect
sculptures and the finest paintings
adorn its walls and columns; and
its roof and sides are resplendent
in gilt. To get anything like a just
idea of this wonderful building, one
must visit it again and again. One
morning I was present at a service,
which to say the least, was remark-
ably impressive. Clouds of incense
from swinging censers arising in
front of the high altar; the mighty organs
thundering their praises, trained
choirs singing their antiphonal
chants; flying angels in marble and
gilt beckoning toward heaven;
sculptured cherubim and seraphim
below: all were calculated to cap-
tivate the imagination and impress
the mind.

From the church we passed into
the Vatican gallery. It is impossi-
ble even to mention the famous pic-
tures of the galleries, but among
those that most interested me were,
"The Transfiguration," by Raph-
ael, and Michael Angelo's "Last
Judgment," which is in the Sistine
Chapel. One of the cardinals crit-
icized this great painting of the
master, and when the picture was
unveiled, to the horror of the car-
dinal, he found his own face among
those suffering the tortures of the
lost, and moreover sporting the ears
of an ass! The cardinal went to the
Pope indignant at the insult of the
great artist. The Pope laughingly
replied, "Your lordship knows,
that according to Catholic doctrine,
we can get a man out of purgatory,
but we can do nothing for him in hell."
So, the face is there to this day.

Here we find also, "The Incredulity
of Thomas," "The Crucifixion of
Peter," by Guido Reni, and "Christ
taken from the Cross," by Michael
Angelo.

As every one knows, the Vatican
is where the Pope lives. We saw
his rooms, but got no sight of the
head of the Catholic world. His
palace contains over 10,000 rooms,
which would seem sufficient for a
bachelor, besides the great galleries
of paintings and sculpture. The
Pope poses as a prisoner, going out
only on rare occasions. His state
carriages, one of which is valued at
\$40,000, are now never used by
him. Formerly when the Pope
drove through Rome, the people
prostrated themselves, but since the

duty to take part in politics, and
we ought to be thankful that earn-
est Christian men are often candi-
dates for political honors, and we
ought not to forget them when we
go to the polls. If Christian citi-
zens will vote for good, sober, sin-
cere men, politics would help, in-
stead of hinder, the progress of the
gospel.

"Do Virginia Baptists read their
own religious paper?"
They might do better, doubtless;
but the Herald has no complaint to
make. No paper ever had warmer
or more generous friends.

"What progress are colored Bapt-
ists making?"
In some sections of the state, they
are doing well—educating their
children, building new and attrac-
tive houses of worship, securing
homes, increasing in thrift and self
respect. In other sections they are
not doing so well, while in yet other
there are signs of positive de-
generation.

"What is the greatest hindrance
to the progress of the gospel among
you?"
Ah, what indeed! Is it not the
same old hoary sin of selfishness,
which is at the very bottom of all
transgression—which is, indeed the
ultimate sin? This gets in the way
of everything good, taints every no-
ble purpose, enfeebls every strong
arm. Doubtless it is just this way
in Georgia.

For the Alabama Baptist. A Suggestion.

I noticed in the Western Re-
corder of recent date that Dr. War-
der gave to the Baptists of Ken-
tucky the name of every missionary
laboring under the appointment of
the Mission board of that state. It
occurred to me as being one of the
very wisest things Dr. Warder
could have done. The suggestion
I make is, that our State Board of
Missions would do equally as wise
a thing as Dr. Warder has done, if
they would print in the ALABAMA
BAPTIST the name of each appointee
of the board, and the place occupied
by him. I hope the members of the
board will not charge me with im-
pudence nor regard this suggestion
a criticism on the board. It is not
intended as either. Our people
are woefully ignorant of our work,
and I think such publication would
serve to enlighten them on that
matter. Our Methodist brethren
send out in pamphlet form each
month to the different pastors in
the state a statement of this kind,
showing not only the places occu-
pied, and the persons who occupy
each place, but also to what extent
each minister is helped. In addi-
tion to this method giving light up-
on the work of the denomination,
it would also bring the pastors in
closer touch with the evangelists
who labor under the appointment
of the board.

If the board would furnish the
pastors in the state with this infor-

ces. The annual call and once-a-
month preaching will kill out any
time.
"What proportion of your Bap-
tists keep up feet-washing in church
capacity?"

None of the Virginia Baptists
practise feet-washing; that is, as a
public religious ceremony.
"Does perfect harmony exist be-
tween your preachers, educated and
not educated in college?"
The Virginia Baptists have more
generally than ever before an edu-
cated ministry. There is no line
drawn between those who are edu-
cated and those who are not.

"How about affiliation with oth-
ers. The annual call and once-a-
month preaching will kill out any
time."

"What attitude do your churches
take on temperance? Do they allow
drunkenness, and exclude for
drunkenness, as they do in some
places in Georgia?"

The churches in Virginia disci-
pline for drunkenness. We do not
think they discipline for moderate
drinking, unless the moderate drink-
er frequents public houses. We in-
cline to the opinion that in the near
future any indulgence in intoxicat-
ing liquors as a beverage will be
regarded as immoderate, and will
be made a subject of inquiry by the
churches.

"Do your churches strict in dis-
cipline? Are your churches strict in
discipline?"

There are some circumstances
under which the churches in Vir-
ginia would, all of them rebaptize.
But, in general immersion in wa-
ter in the name of the Trinity, upon
a profession of faith, is accepted as
Christian baptism. Quite a num-
ber, however, would insist that the
administrator must be a Baptist
minister.

"Are your churches strict in dis-
cipline? Are your churches strict in
discipline?"

Some are and some are not.
"Is politics any barrier to pro-
gress?"
That question is too hard for us.
We incline to think that sometimes
politics plays mischief with a
church, and very often it works in-
jurious on the individual. So
long as the saloon is such a power
in politics, it is right difficult to
make a success in politics without
forming some sort of alliance with
the saloon. On this rock many go

duty to take part in politics, and
we ought to be thankful that earn-
est Christian men are often candi-
dates for political honors, and we
ought not to forget them when we
go to the polls. If Christian citi-
zens will vote for good, sober, sin-
cere men, politics would help, in-
stead of hinder, the progress of the
gospel.

"Do Virginia Baptists read their
own religious paper?"
They might do better, doubtless;
but the Herald has no complaint to
make. No paper ever had warmer
or more generous friends.

"What progress are colored Bapt-
ists making?"
In some sections of the state, they
are doing well—educating their
children, building new and attrac-
tive houses of worship, securing
homes, increasing in thrift and self
respect. In other sections they are
not doing so well, while in yet other
there are signs of positive de-
generation.

"What is the greatest hindrance
to the progress of the gospel among
you?"
Ah, what indeed! Is it not the
same old hoary sin of selfishness,
which is at the very bottom of all
transgression—which is, indeed the
ultimate sin? This gets in the way
of everything good, taints every no-
ble purpose, enfeebls every strong
arm. Doubtless it is just this way
in Georgia.

For the Alabama Baptist. A Suggestion.

I noticed in the Western Re-
corder of recent date that Dr. War-
der gave to the Baptists of Ken-
tucky the name of every missionary
laboring under the appointment of
the Mission board of that state. It
occurred to me as being one of the
very wisest things Dr. Warder
could have done. The suggestion
I make is, that our State Board of
Missions would do equally as wise
a thing as Dr. Warder has done, if
they would print in the ALABAMA
BAPTIST the name of each appointee
of the board, and the place occupied
by him. I hope the members of the
board will not charge me with im-
pudence nor regard this suggestion
a criticism on the board. It is not
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are woefully ignorant of our work,
and I think such publication would
serve to enlighten them on that
matter. Our Methodist brethren

Alabama Baptist

MONTGOMERY, OCTOBER 17, 1935.
Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala., is composed of the following members: W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; J. W. Stewart, Secretary, Montgomery, Ala.; Geo. B. Eager, President, Montgomery, Ala.; Messengers and their Post-offices: W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge, J. H. Davidson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Malloy, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, LaFayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

Ordinary's Home Board—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Chapman, C. S. Rabb, J. M. Bruner, C. L. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA—Prof. J. M. Marshall, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

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

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

REMOVAL.—The office of the ALABAMA BAPTIST has been removed to the building just below the post office, on Dexter Avenue. We will be pleased to have our friends call to see us. Remember that we are upstairs in the building next to the post office.

TWENTY-FIVE CENTS!

That is a very small sum, and yet we will send the ALABAMA BAPTIST to new subscribers.

THE REMAINDER OF THE YEAR For that small sum.

A great many Baptists do not take the paper because they are not acquainted with it. Many of them, after reading the paper a while, will not be willing to stop, so we make this

VERY LOW OFFER.

Brethren and friends, show this to your neighbors who do not take the paper, and let them know that for

TWENTY-FIVE CENTS CASH

they can get the remainder of the year for 1000 new subscribers.

Let each subscriber consider himself or herself an agent for the paper, and do what he or she can for us and for their friends. If the preachers will make this offer known we will be under many obligations.

DON'T fail to take collections and forward to Bro. Crumpton before the books close. Brethren, remember the mission boards and ministerial education.

The Selma correspondent of the Advertiser thus relates the narrow escape of the wife of an esteemed Baptist minister of Clarke county. We congratulate both that the result was no worse:

Last night as a Mobile & Birmingham freight train was standing at Behrman station, seventy miles south of this city, Rev. and Mrs. J. H. Fendley attempted to crawl under a road crossing. Mr. Fendley passed under safely, but his wife was run over and her right arm crushed so badly that amputation was necessary.

DR. GRAY'S attention is called to this card:

There is one serious fault in the program for ministers' meeting which ought to be corrected. This scribble is put down for a sermon in his own church, when he will be very busy entertaining the brethren. I cannot remember that service, and the man for the place is Dr. D. Gray. I will therefore ask him to take my place, and leave me free to minister to our guests on that occasion. He is an accommodating man, and the brethren may expect him to preach. This is done at the request of Selma brethren other than myself. A. J. DICKINSON.

Our readers, we are sure, will unite with us in heartfelt sympathy with our venerable brother, Dr. Teague, and his family, at the recent death of one of his daughters in a way that is well calculated to add to the intensity of the natural sorrow. She had disease of the lungs, but there were no unusual indications when she retired at night. In the morning she was found dead at the tub to which she had gone to discharge the blood that carried the life away. Sad to die alone; but she was not alone, for she was a Christian, and the Savior was there. The last grasp of the hand and the feeble whispered good-bye may be desired, but greater than these are the joy and the consolation from God that are given the dying and the living.

"He who goes is happier than they that are left behind."

FORWARD OR BACKWARD.

Not a great while ago Dr. Pierson, now somewhat famous as the would-be successor of Spurgeon and later of Gordon, expressed the opinion that civilization had reached its climax, and would either remain at its present gradation or else go backward to a lower plain. Both history and experience are against the idea of stability. There must be procession or recession, advance or retreat, movement forward or backward, according to the fidelity or unfaithfulness of the race.

Humanity in the aggregate has been compared to the sea, rolling with ceaseless swell, drawn by forces without or driven by currents within; and yet through these commotions it has come to its present estate. Here and there have occurred ebbs in the tide, but on the whole the movement has been

unnumbered ways to relieve the drudgery of existence and make life easier. Wealth, which is the basis of culture and a potent factor in every form of advancement, is more abundant than ever before. If it be said that the rich are growing richer, it is also true that they are growing more beneficent, and are using their colossal fortunes for the general good; while the poor find it easier to get not only the necessities of life, but also some show of justice in their unequal contests with the world, and are comforted in the assurance that every wheel turns to lighten their labor and relieve the hardness of their lot.

There are more schools than ever before, and more people are interested in and benefited by their work. Churches and charities have never been so numerous; and, while these noble institutions have their imperfections, we believe that the aggregate of purity and goodness is greater than in any previous age. And taken all in all the world's future has never been so full of promise as it is to-day.

One has said: "Five hundred years constitute a very short time in the procession of the ages; and yet five hundred years ago the average man the world over lived in darkness and degradation. He was illiterate, coarse, ignorant. He was forced to perform the hardest labor under a cruel and bloody

olence. The life of the average man of to-day is not what it ought to be, but it abounds in comforts and opportunities that kings did not have when the world was younger."

From the vantage ground of the present, why should we not go forward to yet nobler things? Certainly much remains to be done. In the most favored lands freedom is a relative term, and crimes are committed in the name of liberty. Gross oppressions exist, and man's inhumanity to man calls for redress. The rum traffic and all its train of ills, entailing a slavery worse than that which a few decades ago drenched our land in blood, abides under the sanctions of law. And thousands, swayed by their own passions and lusts, hasten in the way of disaster and death. If there be a remedy for these and other ills, its application must inevitably place us on a higher plain.

Not one valid reason can be given for the opinion that there can be no further advancement. The law of being seems to require progress. For the individual or the nation retrogression ends in death. And whatever is thought of evolution as a theory, the principle operating in accordance with divine purpose has many illustrations in the lives of men. The unfit decline and drop out; the progressives abide.

These great truths have specific application in our own Baptist affairs in this state. Men imbued with the Holy Spirit were willing to sacrifice personal preferences and in some cases personal comfort, to curb unholiness and ambition and to occupy any place that offered the opportunity of usefulness, in order that they might honor the Lord and promote the cause so dear to their hearts. They proclaimed doctrines, planted churches, established schools, devised schemes of missionary work and originated a paper as a means of communication and an agent of good. They left to us a noble heritage. The responsibility is upon us. We may well ask if we have reached the climax of excellence. Are we destined to stand at what we are? or shall we go backward to smaller and weaker things?

Our mission work is embarrassed for want of money. Shall the board go in debt, or shall the laborers be kept out of their wages? Shall the work be cut down and the basis of operation narrowed? Shall our schools plead in vain for patronage and practical sympathy,

or go backward and close their doors? Shall churches in villages and thriving country communities cling to the old idea of services only once a month, and so allow others to come in and occupy the field? This standing at one thing or going backward was all that Mr. Pierson saw in store for the world; but there is something better for Alabama Baptists. We are more numerous than ever before, and have a larger aggregate wealth. There are more college graduates in our pulpits and in our pews than at any previous time. We are capable of nobler things than we have ever attained. If with one heart and one mind we reach forth to those things which are before and press to their accomplishment, we shall achieve larger success than we have ever known.

INDEPENDENCE AND INTERDEPENDENCE.

Christ—and we mean local churches and not denominations.

The first of these terms is quite common and familiar in Baptist literature and phraseology. The thought and policy indicated by the second term is quite as well understood among us, though the word itself has not been much used. A church of Christ is a local organization entirely complete in itself, having a membership of those who have been baptized upon a profession of their faith, holding the doctrines and practices as set forth in the New Testament, with pastor and deacons as its officers. It is absolutely independent of all persons and organizations, and is answerable alone to Christ as its head. This Baptist has always held, emphasizing the importance and dignity and completeness and independence of Baptist churches even among themselves.

But they have always recognized also among the churches an interdependence. Both ideas are New Testament ideas, having found abundant expression in the doctrine and practice of the New Testament churches. As example we might cite the church at Jerusalem and the church at Antioch and others, and in many things.

The idea of independence rests upon the law of Christ in the very making of the churches, in his holding

and practice, and in setting them free for the prosecution of his work, each one equipped, endowed, complete in itself. It is inherent in their very structure; cannot be surrendered by them, nor set aside by any power on earth.

The interdependence of the churches rests upon their having a membership with a common experience of grace, their unity in doctrinal belief and practice, their great community of interests and the oneness of their mission. Such churches are sister churches; and when grouped constitute a sisterhood of churches, and so give us our great denomination. There is no Baptist church; there is the Baptist denomination composed of Baptist churches.

The idea of interdependence among Baptist churches finds expression and recognition in many ways well understood among us. For example, we may point out the method followed in the constitution of a new church, sometimes in the ordination of deacons, nearly always in the ordination of preachers, in the exchange of church letters transferring membership from one church to another sister church, in their combining themselves into district associations and into state conventions and into larger conventions. In all these the churches really give emphasis each one to its own independence, while at the same time giving expression to their interdependence—doing one with

out marring the other, and showing a beautiful church fellowship. In this way the churches help one another in many ways; and combine their efforts for the furtherance of the gospel of Christ and for the bringing in of his kingdom.

The interdependence of the churches is fruitful of much good. To preserve its spirit and to reap its largest and richest fruitage, each church must have due regard for the reception of members and co-operation for the advancement of the cause of Christ. Interdependence as to its expression is wholly voluntary with each church, and is a very delicate thing. Too much assertion of independence may carry a great principle too far. An independence of the churches which ignores or in any way disregards their interdependence is almost sure to be wrong. Like an individual, the church has a right to do as it pleases, so long as it pleases to do right as measured by the law of Christ as set forth in the New Testament, and as measured by the

common interests of the churches themselves, and by the larger interest of Christ's kingdom. No man liveth unto himself and no man dieth unto himself. So, also, it is with the churches of Christ. We need to foster this great idea. Interdependence and interdependence strengthen and beautify the churches. Herein may be found the great source of denominational life and power.

"THIS GRACE ALSO."

The writer once heard Dr. Broadwell tell in his own inimitable way of an Alabama family where, they said, his name "had been a household word for years" and his "poor sayings" had been "the maxims upon which the children had been brought up," even though he had never known them until a short time before the day he so modestly and pathetically spoke to a little circle of us about it. How many

"though dead, he yet speaketh." Did you ever hear him preach or talk about giving? How he impressed you with the joy of giving! "One of the greatest privileges of human life on earth," he said once, as if speaking out of a full heart, "is to give." "Did you ever notice," he continued, "that there is a striking saying of the Founder of Christianity which is not recorded in the Gospels? The Apostle Paul, at the end of the twentieth chapter of Acts, says to the Christians whom he is addressing, that they must remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' And he explained that, literally translated, this would be 'It is a happier thing to give than to receive,' and appealed to experience: 'Have not many of you, my friends, found this true in your experience from childhood until now?' Then he reasoned with objects: 'Our social usages and our Christian labors involve a great variety of occasions for giving. Many good men and women, interested in pushing some particular benevolent enterprise, besiege their friends and acquaintances with frequent entreaties to give. Our churches take many contributions for many objects. And so you will hear some persons say, 'I don't like to go to such and such a church,

ing. Now, my dear friends, I don't say that any more; because you remember that our Savior said—'He himself said—'It is a happier thing to give than to receive.' Who that ever heard him in any such strain of exhortation or pleading can forget it? And who that so heard him can ever forget the sense of 'the joy of the Lord,' the joy of unselfish giving, that seemed to thrill through his whole manner and voice as well as through his words?

Now that so much is being said about 'giving systematically,' etc., let us call to mind anew the lesson he so beautifully illustrated and so earnestly sought to teach us that 'God loveth a cheerful giver.' Let us tutor ourselves to regard giving as not simply a duty, but a high privilege. Let us remember that 'all the reasons for giving are reasons for giving gladly.' Let us think how we owe all things to God, and that what we give to others is in the highest sense giving to God. And let us rebuke ourselves if we are ever tempted to neglect this privilege, or to perform it 'grudgingly.' It was of giving that the great Apostle said, 'See that ye abound in this grace also.'

The saloons and gambling dens are making bold and desperate efforts to resist the tide of moral sentiment which has for some time been pressing strongly against them. The solid, steady-going city of Richmond, Va., now has a quiet pulse of excitement over the effort of the worse element of the population to get rid of the chief of police. That officer enforces the law, and the proposition now is to fill the office by popular election every one or two years, instead of the present method, by which the chief of police is elected by the city council to hold office during good behavior, the press sustain the law and order side of the controversy. The Religious Herald, both of whose editors are preachers, gives notice of all concerned that if taking part in the contest by the preachers constitutes their engaging in politics, then the preachers of the city are in politics until the end of the fight. Of course some of the secular papers are full of kind (?) advice to the preachers to keep out of politics, which is an assumption that a preacher doesn't know his rights and his duties as well as a politician can tell him.

FIELD NOTES.

The attention of those interested is called to the change of time of the meeting of the State Board of Missions.

Brethren, this is delightful weather for going to the post-office and mailing a money order to the ALABAMA BAPTIST. How can you let it pass?

Rev. J. M. Roden, who has for two or three years held a successful pastorate at Safford, in Dallas, and at other churches in that region, has gone to Howard College for a year of study.

J. W. Stewart, Evergreen: Our meeting at Castleberry was a refreshing one, with six accessions to the church. Brewton's bishop came up and aided us two days. If Bradley needs any recommendation his preaching will give it. I commend him to those who love a plain, strong gospel.

Association Rev. J. H. Curry preached a sermon which pleased the brethren so much that they have forced him to write it out for publication. We will print it as soon as we can. Bro. Curry always writes something worth reading, and the type-setters and proof readers are delighted with his manuscript.

A. T. Sims, Pastor, Georgiana: The Conecuh association will hold its approaching session with our church at Mt. Pleasant, nine miles east of Chapman, on the L. & N. railroad. All delegates and visitors coming by rail to Chapman will be carried free of charge to and from the church over the railroad of the W. T. Smith Lumber Co. We hope to have a large crowd and a good time.

We return thanks to the friends who have looked after the interests of the ALABAMA BAPTIST at associations and at other times since money began to circulate. We cannot undertake to mention them by name, as some might be omitted; and besides, it may be that some who have worked hardest have been least successful. So we thank you all, brethren and sisters, and ask a continuance of your kindness.

South Montgomery church is a brave little body of Baptists, and under the faithful and enthusiastic lead of pastor Johnson they have nearly completed in a few months what Mr. Fain, their pastor, could not do in a year. Their new house of worship will very soon be ready for use, and it will be an ornament to the square on which it is located. There will be but a small debt, if any at all, when the house is completed.

Our sister Mrs. A. L. Fore, of Pine Apple, sends her own renewal, with one other and a new subscriber, and adds: "Many thanks to you for your indulgence. Money is scarce, and times are hard, but I cannot afford to be without your valuable paper."—If it were not for the friendship and help of such good women throughout the state the ALABAMA BAPTIST would have a much more different road to travel.

At the invitation of Dr. Eager, Rev. C. Johnson, pastor of South Montgomery Baptist church, appeared before the congregation of the First church on Sunday last, made a statement of the affairs of the church and its work, and asked for contributions for its assistance. The sum of \$180 was raised at once.

When was afterwards increased by the ladies of the church. This amount, with what had been previously given, nearly completes the sum of \$250 which was asked of the First for her young sister.

A. T. Sims, Georgiana: Had a good meeting at Prattville last Sunday. Large congregations; two additions, one by baptism, one by letter. We are taking steps towards building a new and larger house of worship here.—Last week we held a good meeting with Pine Level church eight miles north-east of Greenville. Seven additions, and the church greatly edified. This church unfortunately, like too many others, went into politics a few years ago, and it has been in the back-ground ever since until the recent meeting.

S. L. Conn, Guntersville: Bro. G. A. Chunn, of Cullman county, recently conducted a meeting for us here. It was very interesting, and Bro. Chunn did some splendid preaching. He is one of the most earnest workers we have ever had. One conversion; no accessions. We will be delighted to have Bro. Chunn at any time.—The Baptist Sunday-school is small but interesting. We have had our own school more than two years, and have missed but one lesson. The Baptists of Guntersville have to labor under a good many disadvantages. We have no church building, and hold Sunday-school in the academy.

my. The Christian Brethren are very kind indeed to give us the use of their church building for our preaching services.

Pastor, Lineville: More good news from Lineville church. Notwithstanding "hard times," last Sunday this church decided that they could sustain a pastor for half of his time. So after the solid facts in the case were presented by Bro. H. J. Willingham, and backed by a good sound church, they agreed to pay me a sufficient salary for two Sundays in each month. "Well done" for these dear brethren and sisters. Myself and family are delighted with these good people. We have been with them now four years. And the longer we remain with them the better we love them. It is one of the best village churches in the State. May God ever bless and prosper them.

S. O. Y. Ray: I attended the Alabama association yesterday. Their contributions were larger than for years. They employed a colporteur and missionary for half his time, and made liberal contributions during the session to the Orphan's Home and home, foreign and state missions. This association ought to be one of the best in the state. Bro. J. E. Kolb was moderator and Bro. Lloyd clerk. Bro. Lloyd will take the field as missionary and colporteur. Bro. Hauser made a good speech for the ALABAMA BAPTIST; Sims, Dobbs, Lloyd, and others, represented missions. The writer preached the missionary sermon. The future of this association is bright.

I. Spence, Evergreen: In September I held a ten days meeting at Fairmount church, near Red Level, Covington county, and had the pleasure of baptizing thirty-five persons; there were forty additions in all. I don't think I have ever witnessed a greater demonstration of the power of God through his truth than during this meeting. Men forty-five and fifty years of age, who never had professed Christ, were melted down, converted and joined the church. I have also held this month a six days meeting with Conecuh River church, near Rome, Covington county. Twelve additions, ten by baptism; two baptized before this and two restored, making in all sixteen during the year, the

monized, and we look for greater things in the future.

You can now secure the consolidated Mission Journal for fifty cents a year. A copy sent free for one year for ten new subscribers and \$5. Rev. E. Y. Mullins is to edit the Foreign Board department, and he would like to have an agent in every church to present and push the claims of the Journal. Published at Richmond, Va.

One Hundred Bushels of Corn for Ministerial Education.

A good brother writes that he will ship to Birmingham to Dr. McGaha one hundred bushels of shelled corn on account of ministerial education. All right. Why can this not be done by others who are in reach of Birmingham by rail, where they have not the money but have provisions? It is just the same as money at the college.

From the Field to the Howard.

Please change my paper from Morgan Springs to East Lake, where I am now located as a Howard student.

I will continue to serve Stewart another year. Will perhaps do some other work of the kind that I can reach by rail from East Lake. In August we had a sound revival at Stewart. One received by letter and one by experience. On the fourth Sunday evening in September the newly built pool was dedicated by the burial of a converted young man who promises to make a good member.

The ladies' prayer meeting and Sunday-school seem to have warmth enough to keep them from "freezing out" this winter. Prospects of the Howard are grand. The Literary Societies, which in real value are equal to any other department of the Howard course, are now in the midst of an exciting campaign—competing for the new students as members.

BAPTIST STATE CONVENTION.

Delegates Take Notice.

The Annual State Convention will be held at Selma on Nov. 13 to 16th. Delegates must communicate with F. M. Stillwell, Chairman of Committee on entertainment, prior to Nov. 5th, in order that accommodations may be provided for them.

If you prefer to go to hotel the rates will be \$2 double (more than one person in a room) and \$2.50 single per day at Hotel Albert, and \$1.25 double and \$1.50 single per day at the Southern Hotel, at delegate's expense.

As a broken lightning rod to a house, so is an unsavory leader to a church.

For the Alabama Baptist. Exegetical.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? 1 Cor. 15:29, 30.

Waiving all claims to philological skill, the general subject is the resurrection of the body, and the blessings therewith connected, which some denied or doubted. The immediate connection is the inconvenience and sufferings incurred by the Christian profession; which are so great that apart from the hopes of the resurrection the saints "are of all men most miserable," as cut off from many of the blessings of life as others are not. They were liable to lose life, v. 30, or short of that to be subjected to overwhelming sorrow, as the Savior said to his disciples, Mark 10:38, 39: "Can ye drink of the cup that I drink of; and be baptized with the baptism that I am baptized with?" And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with. It is therefore, I presume, a figurative reference to the acknowledged form of baptism, admitted by all scholars, implying submergence in water, as often, and emergence thence into the glories of resurrection.

The figure would lose all its force if baptism were supposed to be any other act than immersion. This interpretation coalesces with the whole context, as arguing gratuitous suffering and an unmeaning ceremony, if the dead rise not again.

That there was any allusion to the superstitious practice, if it ever existed, of baptizing persons in place of candidates who died before baptism, obtaining if at all at a much later date, when baptismal regeneration began to be held, is no way to be supposed. The condensed form of the passage implies that they to whom the epistle is directed, were perfectly familiar with what was meant. E. B. T.

At the Seminary.

Dear Bro.: Please change the address of my paper from Buyc, Ala., to New York Hall, Louisville, Ky. I am here now until next June, if all things continue well. I came here the 7th inst., and I cannot express my gratitude to God and to my brethren for my being here. This is to me truly a providence.

Take it all around, I have done hard work the past week, trying to catch up on studies, and looking for a home for my family, and besides, the studies give me hard work to do my duty. The Seminary I believe is of God.

There is a large number present already, and all seem to be in earnest.

We had a glorious little missionary meeting in Norton Hall last Friday, the occasion being the early departure for China of Bro. Chambers and wife, who came this way from their home in Virginia. This morning at 11 o'clock several of us students heard a good sermon from Dr. Dargan, who supplied for Dr. Christian at East Baptist church.

This afternoon I walked with several of the "boys" about three miles out to a Sunday-school mission work. So now I am tired, but thankful to God. May heaven smile on my friends in Alabama. Louisville. C. J. BENTLEY.

Appointments in Unity Association.

Shady Grove, October 24th, 11 a. m.
Plantersville, October 24th, 8 p. m.
Stanton, October 25th.
Randolph, October 26th, 8 p. m.
Mulberry, October 27th, 11 a. m.
Clanton, October 28th, 11 a. m.
Chestnut Creek, October 29th, 11 a. m.
Maple Springs, October 30th, 11 a. m.

Bethlehem, October 31st, 11 a. m.
Harmony, November 2nd and 3rd.
Bethesda, November 4th, 11 a. m.
Evergreen, November 5th, 11 a. m.
Autaugaville, November 6th, 8 p. m.

Big Springs, November 9th and 10th.
Bethel, November 12th, 11 a. m.
Alpine, November 12th, 11 a. m.
Mt. Carmel, November 13th, 11 a. m.

Chestnut Hill, November 14th, 11 a. m.
Valley Creek, November 15th, 11 a. m.
Fellowship, November 16th and 17th.

J. W. CARANISS, Association Missionary.

A Colporteur's Notes.

I have just returned home from a two week's missionary and colporteur tour in the Bethel Association. I took in the fifth Sunday meeting at Rembert Hills church. There was almost no representation from any of the churches composing the association, owing, perhaps, to the very busy season of the year and the vast amount of sickness throughout the country. Nevertheless our meeting was by no means in vain. We passed the time in singing, praying and preaching. The Rev. brethren W. A. Parker and Albert, his son, were present. Your humble servant was appointed bishop of the occasion, and in the exercise of the authority of his bishopric, he said unto his brother, the elder Parker, "Thou shalt preach the missionary sermon on Sunday," and, obedient

to the command, he did it. And such a preach, sir, we don't suppose has ever been surpassed on Rembert Hills.

The noble brethren of the Hills church and region round about responded by giving five dollars to missionary colporteur work. And then a concert of churches and individuals made up sufficient funds to send the young brother Parker to the Theological Seminary at Louisville.

I also had the pleasure on this occasion of hearing this young brother preach, and I heartily agree with others in pronouncing him a most worthy and promising young preacher. He would not agree to accept our money except as a loan, to be returned by him to the association, and to be used as a fund to be kept up by the association for the education of other young brethren whom God may call and qualify with gifts worthy of development.

From all I see and hear there is wide-spread prevalence of malarial fever, but not alarmingly fatal. There is not half a crop of cotton making anywhere I have been or heard from. There is a very large company in the country called the "No money company," everybody has joined it. There is no need that I should say the colporteur nature of my work prospereth not among this company.

J. T. CAINE.

For the Alabama Baptist. On the Wing.

I attended the meeting of the South Bethel association, and promised the brethren I would write it up for the paper, but Bro. W. A. Parker, sir, told me he would relieve me, so I leave it for him. But I want to say that this is one of the best associations I have ever attended. The delegates present were the very best, not to say anything of the women who compare favorably with any in the land. And then Jackson gave us royal entertainment. Of course Rev. J. W. Dickson and myself had the best home in town. We stopped at the hospitable home of Bro. George Powe, the biggest man in town, and his wife knows how to make the entertainment in every respect in keeping with this view.

Jackson was a mission point a few years ago, but now they have one of the nearest town churches in my knowledge, and one of the best pastors in the state. I heard more downright endorsement of missions, home, foreign and state, and less criticism of our boards in this meeting than any I ever attended, and I put it down as an indication of real interest based on the knowledge of the purpose and work of our boards.

UNITY ASSOCIATION.

I attended this meeting a part of two days. This is a fine body of Christians composed of some of our best churches, and they have among their pastors such men as J. W. Dunaway, G. M. Parker, S. M. Adams, F. M. Woods, J. G. Lowrey, W. J. Ruddick, J. M. McCord. Very little has been done the past year for missions, which is surprising, all things considered. The brethren will put a colporteur in the field another year. Bro. J. W. Cabanis has been employed for this work, and will begin labor as soon as arrangements can be made. The discussions were of a high order, and especially on the temperance question. The brethren say they are going to put whiskey out of Selma and Marion and dry up the wildcat stills which abound in some parts of their bounds. Every good man in all the country is signing petitions now to remove them. O. D. Unity ought to be the banner association in this part of the state, and will when they arise and put on their strength, as they will some day.

WEOGFKA ASSOCIATION.

I left Shelby on the morning of the 11th in company with Bro. J. F. Avery for this association, which was held about five miles from the town. We arrived after the association had convened. The first question after our arrival was, whether messengers from other bodies could be admitted to seats whose churches did not wash feet. After a spirited discussion it was decided that they could, and we were made to feel at home. I was much pleased with the spirit of these brethren. I had been informed that they were anti-missionary, and would be very intolerant in their views on the question of missions. Surprised, however, to my surprise I found them just the opposite. They had reports on all these subjects, and they were discussed in quite a missionary way. The brethren are not doing anything for any of these departments of our work, but in this they are only following the example of many other associations which make more pretensions than they do. Some of the brethren expressed their opposition to our state board—said they didn't believe the board had any right to boss the churches and tax them, &c. Of course, if they had known about the work of the board they would have felt different about the boards and their work, as they have never attempted such a thing as that complained of. Take them all in all I put them down as about on an average with our associations in South East Alabama. They are not anti-missionary, nor much missionary, but waiting for information and development, and when they know the Master's will they will fall into line with those who are trying to give the gospel to all the world as the Lord has commanded.

S. O. Y. RAY.

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

months. Will make special terms to any Society or person who will give profits to Missions.

AGENTS WANTED everywhere. Outfit 50 cts. We pay freight and give credit. Many agents sell 10 copies a day.

R. H. Woodward Company, Baltimore, Md.

We will make a specialty of Bible and books for the Holidays.

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

Royal Baking Powder

ABSOLUTELY PURE

The Baptist Young People's Movement.

(Address by W. L. Chandler, at Baptist Rally at La Pine, and requested for publication.)

I have been requested to speak on the Young People's Movement, which you will at once understand to be the movement now so well known throughout the length and breadth of the American Continent as the B. Y. P. U. of America—a movement as broad, as widespread, as the people's interest in its very name loudly proclaims. I wonder that the task is imposed on me, for I have been asked to speak to the brethren must have considered the fact that "Bro. Chandler" had been going up to these great conventions, had seen and heard, therefore, would put him up to speak on this subject. Now, if I had been asked as a business man to speak to you about real estate, or insurance, or finance, sixteen to one I could do so more readily and acceptably, that is, if it were a button-hole talk.

But, brethren, the very little I shall be able to say about this great movement will be as a little speck in the far-off distance as compared to the magnificent proportions this wide-spread movement among the Baptist Young People of America has attained.

In my opinion it is the grandest and most important movement ever inaugurated in the Baptist world. The Lord is in it; it seems to me that it is the finger of God pointing his people to higher privileges, and to a waking up to a greater responsibility in personal work for the Master. The young Christians of this land are rising as never before to rejoice in a new realism of the Christian life, and to demonstrate in their every-day life the triumphs of practical righteousness—to love God as a reality and not as a myth. In this movement we behold the future church going forth to conquer as a mighty army with banners. The great need in our Baptist churches has been more Bible reading and Bible teaching, to be able to show what Baptists

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. 22, '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. MCGEE,
Tehula, 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. STOUT,
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 17, '95.

Rental terms, \$10 cash for four months, with privilege to purchase by paying \$17.50 additional at the expiration of four months.

Pocket Electropoise book of particulars free to any address.
DuBOIS & WEBB,
Birmingham, Ala.

believe, and why they believe it. We have a noble record, a grand history, and the young people are finding this out for themselves. God help us, his older children, with his word in our hands, to prepare our minds that we may be able to show up these things to our children.

NOT A NEW IDEA.

That the young people should band together in their churches as young people's meetings for church work is no new idea. The oldest of us can look back to the early days of conversion and church life, and remember the precious times when the young people were the green spots in memory, and it was largely in these meetings that we received training in the essential principles that prevail among Baptists.

ATTITUDE TO OTHER MOVEMENTS.

Now, it must be remembered that the attitude of Baptists towards other young people's movements in the churches of other denominations, such as the Young People's Society of Christian Endeavor, the Epworth League, and others, is one of cordiality and cooperation, these being regarded as realizations of the Scripture ideas for which Baptists have so long contended, such as conversion, and personal consecration.

LOCAL CHARACTER.

But in the years past young people's organization for church work has been of a local character, confined to the individual church, and only of recent years a new principle has given great inspiration to the young people's work in the Baptist churches of North America, that of Federation, by which meant co-operation of the churches having local young people's organizations with each other, in fraternal unions for the common enlightenment, edification, and encouragement in the work. The first association of federation on this plan was formed in the city of Brooklyn, N. Y., in 1877, with the name of Young People's Baptist Union of Brooklyn, N. Y.

ENLARGING.

Later on, in 1889, there was first formed a State federation on this plan in Nebraska, with the name of Nebraska Convention of Baptist Young People. The name was afterward changed to the Baptist Young People's Union of Nebraska.

The powers of these city unions and State unions or conventions are advisory and not legislative.

FIRST INTERNATIONAL CONVENTION.

This principle of federation spread through the greater part of America so rapidly that our Baptist leaders felt impelled to call a convention for the purpose of organizing an international union, so that representative Baptists of 21 states called a convention to meet in the Second Baptist church, Chicago, July, 1891, and Baptist young people's societies of whatever name or constitution were invited to send delegates, and also Baptist churches having no young people's organizations, no limit being placed upon the number of delegates. The enrolled attendance at this first convention of the B. Y. P. U. of America was about 3,000. Since then there have been held four other international conventions, meeting at Detroit, Indianapolis, Toronto and Baltimore.

OBJECT.

In the constitution of the object of this organization reads as follows: "The unification of Baptist young people, their increased spirituality, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in missionary activity through existing denominational organizations."

Significant events have characterized the first five years' history of the B. Y. P. U. of America. It was my joy and privilege to attend the Toronto and Baltimore conventions.

DR. WHARTON'S WELCOME IN BALTIMORE.

Dr. Wharton, at the Baltimore convention, in his address of welcome, said: "I welcome you as warm young people. It is the day of young people. They are the first in politics, in trade, in religion, along all lines, and in all the avenues of progress and prosperity. We want your life in our churches. Westminster Abbey

Highest Honors—World's Fair.

DR. PRICE'S

CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Arsenic, Alum or any other adulterant. 40 YEARS THE STANDARD.

buried her dead along her aisles and in the corners, but the average American church is satisfied to have her dead sitting in the pews. We want more life, and life more abundantly, such as Jesus Christ came into the world to bring. We want your energy and your vim. When you go fishing and hunting, the young are the ones who pursue the game in the most lively way, and ordinarily capture the most. We are out now after game."

SOUL WINNING.

And so the penetrating golden thought of these great conventions is soul winning; not so much trying to bring Christ to the world, as trying to bring Christ to the world. What we need is not more machinery, for there are thousands of churches over the world that are fitted up with all the comforts, conveniences and display that modern thought can devise for church work. What we need is not more machinery, but more steam to move that we have; and some one has said to sermonize less, and evangelize more.

U. of America in Chicago, in 1891.

A plan of education was strongly emphasized, so that the very first labor in the movement was the elaboration of a system of culture for B. Y. people, resulting in what is so well known as the Christian Culture Course—culture for service. These courses are three in number, and are sometimes called the three C's. The design of the course is to encourage the daily reading of the Scriptures, a systematic study of missions, and a practical knowledge of Christian truth—all of which making the most systematic and fascinating method of studying the Scriptures. The courses are labeled as the B. R. C. course, the C. M. C. course, the S. L. C. course; that is, Bible Reader's Course, Conquest Missionary Course, Sacred Literature Course. These studies are so arranged that they may be studied by the individuals alone or in classes; The readings and studies for the courses commencing September, 1895, will be intensely interesting to the Bible reader.

BORN AGAIN.

At the Toronto convention the Illinois Union was awarded the banner for the highest degree of excellency in the Bible Reader's Course, and Dr. Wharton, the evangelist, in his speech presenting the banner, made this striking remark: "That one may be born a Roman Catholic, or may be born a Methodist, or may be born a Presbyterian or Episcopalian, but he must be born again to be a Baptist."

SPURGEON.

It is told of Spurgeon that when at the age of 10 he started to preach, his mother said to him, "I have prayed the Lord that you would be a Christian and a preacher, Charlie, but not a Baptist preacher." To which young Spurgeon, turning to his mother, replied, "You know, mother, that often the Lord gives more than we can ask or think." Dr. Dickinson, of Selma, in his address on missions at the Baltimore convention, said that the only true apostolic church on the globe is the Missionary Baptist church.

MISSIONS.

The life work of the church is missions, and the very genius of this movement among the young people is missions, as is seen and felt in the intense interest manifested in missions and missionary history. Since the inauguration of this young people's movement five years ago, there has been an immense demand for information on missions, and the work of carrying the gospel to foreign fields.

GIVING.

Then, again, this movement is educating the members not only in systematic giving, but still more, in the proportionate giving of their means as God blesses them. There is a prevalent notion abroad that if a man or a woman gives a dollar a year or a nickel a day, they are systematically benevolent. Well, that is as systematic as it can be, as systematic as the sun. The sun rises in the morning and sets at night, systematically, and that is the way of that sort of giving. It is regular, and it is as small as it is regular, and it is as poor and lean as his soul who gives it. But the proportionate giving is another sort of thing. It measures by what a man is worth, and gives a regular proportion of it back to God through Christian benevolence. So that we want not only systematic giving, but we want to have proportionate giving by the young men and young women that are coming up to the front, and we are going to have it, because the men who ten years from now are to own the money, are many of them now on the field of action, and are now learning the lesson which their fathers never learned, to put their tenth, and sometimes more, into God's cause—thanks be to the spirit of the young people's movement.

500,000 B. Y. PEOPLE NEEDED.

What God wants, and what the Baptist denomination needs more than pastors and missionaries, is 500,000 Baptist Young People in America who will devote their lives sacredly to making money for the Master. Bring up all the tithe in the store-house, and prove me therewith, saith the Lord, whether I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

THE WHISKEY TRAFFIC.

It will be the massing of this mighty power of young people that shall wake up the churches of God to a realization and consciousness of

"Saved My Life"

A VETERAN'S STORY.

"Several years ago, while in Fort Snelling, Minn., I caught a severe cold, attended with a terrible cough, that allowed me no rest day or night. The doctors after exhausting their remedies, pronounced my case hopeless, saying they could do no more for me. At this time a bottle of

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A VETERAN'S STORY.

"Several years ago, while in Fort Snelling, Minn., I caught a severe cold, attended with a terrible cough, that allowed me no rest day or night. The doctors after exhausting their remedies, pronounced my case hopeless, saying they could do no more for me. At this time a bottle of

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