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## ALABAMA BAPTIST.

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### CLIPPINGS AND COMMENTS.

Love always has in its heart the seeds of new sacrifice.—Selected.

But how is it that some church members can sing with loud voice, "O, how I love Jesus," and yet draw back when they are asked to make the sacrifice of a small sum of money to tell the heathen of Jesus?

The census statistics tell us that in the United States there are 22,735,661 wage-earners of all descriptions, men, women and children, who receive stated amounts for services rendered. Of these there are 121,219 saloon keepers and bartenders, while there are 88,295 clergymen. So long as these liquor men do their work, it can not be seen how much *and* the all doubt, by scientists and even honest men does not need a law.

ministers would do, but so long as the ministers are at work the saloon keepers cannot do all the harm they would.

And it would appear that the people want more saloon keepers than preachers, or else that it requires more than 121,000 saloon keepers to hold the devil's ground against a little more than 88,000 preachers.

The Journal and Messenger, in replying to the claim of a Catholic paper that Gen. Sherman and other prominent generals were Romanists, says:

The religion of General Sherman is a matter concerning which we care much less than we care about the truth of history, and such an effort to pervert it. The same holds good with regard to General Carr, whom also the same paper ranked among Romanists, when, if he was not a member of a Baptist church, he was in sympathy with Baptists, and one of his brothers is a Baptist minister, formerly pastor of the Columbia Baptist church, Cincinnati. If Baptists were of the same spirit with Romanists, they would claim Hancock, whose father was a Baptist deacon; Schofield, whose father was and whose brother is a Baptist minister, and Miles, who, before his connection with the army, was a Baptist, beside a great multitude of others in the Federal as well as in the Confederate army.

Allusions to the "Dead line" in the ministry are often made by ministers and are found in the papers. Some say the dead line is at fifty. It is said that the churches do not want men who have passed these years. We do not believe there is any age limit to a true minister. Some men have passed the dead line at twenty, and some act as though they have always been dead. The minister that does not grow is dead. Dr. John Hall, Dr. Lorrimer and others like them have not passed the dead line, while many younger men are vainly seeking pastorates. Some of them are dead so far as usefulness in the ministry is concerned.—Christian Secretary.

Very true. And we would add that our observation has been that the churches which have themselves passed the dead line have most to say about preachers passing it.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

A friend may be well reckoned a master piece of nature.

## Grieving the Holy Spirit.

Sermon preached at Forest church during the session of the Union association, Oct. 1, 1895, by J. H. CURRY, and published by request of the association.

Text: "Grieve not the Holy Spirit of God, in whom ye were sealed into the day of redemption." Eph. 4:30.

These words were addressed to the church at Ephesus, and teach a most solemn truth; that Christians may grieve the Holy Spirit. This leads us to consider two thoughts, viz: How may we grieve him? and the results of grieving him.

I. How may we grieve him?

(1) By embracing false doctrines, or by perverting true doctrines.

We cannot be too careful as to what we believe and practice. It is possible for us to hold—to believe false doctrines; and then, it is possible for us to believe the truth and practice error. The idea that what we honestly believe, will do, is a great mistake. Jacob honestly believed that Joseph was dead, but that did not make it true. We are not to trim and arrange the gospel so as to suit our convenience or pre-conceived opinions. Neither are we to hold back the most prominent doctrines, or conceal them by specious arguments. It is possible to "honor the Lord with our lips, while the heart is far from him."

Our Savior, in speaking of such, says: "In vain do they worship me, teaching for doctrines the commandments of men." And he exhorts, "Be not carried about by divers and strange doctrines."

From this we learn that whenever the commandments of men are taught for doctrines, such doctrines are false. That the doctrines of devils are undeniably false; while divers and strange doctrines, being many and foreign, must antagonize with the one harmonious system of doctrines which the Scriptures reveal.

The Holy Spirit is the author of the doctrines of the Bible. He inspired them, and moved holy men to write them. And he is grieved when false doctrines are substituted for them.

True doctrines may be perverted. Divine sovereignty and the free agency of man have been perverted all along the ages since the Christian era. That God is sovereign, possessed of the prerogative of doing as he pleases, is a glorious doctrine, from which we derive the richest and sweetest consolation.

But when this doctrine is so held as to leave no room for the exercise of man's agency, there is a perversion of a true doctrine. On the other hand, the doctrine of free agency may be held in such a sense as to virtually conflict with divine sovereignty. God said to Paul, while in the midst of the tempest on the sea, when the sailors were affrighted, and the passengers had lost all hope, "Fear not, Paul; thou must stand before Caesar; and lo, God hath granted thee all them that sail with thee." And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the ship, Paul said to the Centurion and to the soldiers, "except these abide in the ship, ye cannot be saved." These sailors must remain and do their utmost to bring the vessel ashore, as if their safety depended on their efforts. While God would save them, he did so through the instrumentality of these sailors. Some may say, "Suppose these sailors had not returned to their posts, what would have become of the decree—of the sovereignty of God?" We simply reply by saying, suppose they did come back, and labored with might and main, and were instrumental in saving all on board. Here we see God's sovereignty and man's agency. Man is free, and therefore accountable; but God accomplishes his purposes in perfect harmony with man's freedom. God is sovereign and man is free. And to hold the dogma of free agency so as to call in question the sovereignty of God, perverts the doctrine of free agency. This grieves the Holy Spirit. And the same is true with respect to any other doctrine. Such perversions grieve the Holy Spirit. He sees marred and shorn of its beauty the perfect system of doctrine devised and arranged by him.

(2) By cherishing wrong feelings.

The heart is the seat of feeling. The Holy Spirit in regeneration prepares the heart for his temple in which to dwell. He finds the soul in ruins, and renovates—makes it anew. He puts into it the principles of holiness to counteract and displace sin. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Every feeling the opposite of this incurs his disapproval and grieves him. The opposite of love is hatred.—What can be more repugnant to the Holy Spirit than hatred? Any degree of hatred toward saint or sinner, friend or enemy, grieves the Spirit; for the great object of his work is the eradication of hatred and the substitution of love in its place. God will not take us to his arms while we refuse to shake hands with a brother. "Whenever ye stand praying, forgive, if ye have ought against any one;

that your Father also who is in heaven may forgive you your trespasses." "If therefore thou art offering thy gift at the altar, and there rememberest thy brother hath ought against thee, leave there, thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "Lord forgive us our debts as we forgive our debtors." If we are entertaining anger against a brother, we are not praying for mercy at all, but for judgment. We only say, "Lord, my heart is full of malice and hatred, and I pray that thy heart may be the same toward me. Do not forgive me, because I will not forgive my brother." Our Savior says: "If ye forgive not men their trespasses, neither will your father forgive your trespasses." We cannot be right in the sight of God while we are wrong with any of his children. It is not a question of who was to blame to begin with. We are wrong if we do not try our very best to effect a reconciliation. It is a question of obedience to God. Leave there thy gift, and first be reconciled to thy brother.

(3) By saying and doing wrong things.

The mouth is referred to in the verse preceding the text, "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." Solomon says: "The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things." The Bible gives us rules by which to regulate the utterances of the mouth. Nothing is to be spoken; and what we say, is to be for the spiritual good of those who hear. The Holy Spirit is grieved when Christians permit their tongue to speak unadvisedly. What frequent occasions of grief he finds among those who are called by the name of Christ. Any act or course of conduct contrary to the gospel grieves the Holy Spirit. In every community there are sensible people, well-meaning people, who have misunderstandings about some trifling matter, and instead of going to each other in brotherly love before the sun goes down, as the Bible directs, to settle the matter and get all the enmity out of their hearts before it has a chance to take root and grow, they turn to bed sulky and get up mad, turn their tongues loose in an unholly manner, and the first thing you know a fuss has been started that will almost wreck the church.

II. Results of grieving the Holy Spirit.

There are many, but I have time to mention only a few:

(1) Loss of Christian joy. The Holy Spirit is the comforter; but he does not comfort those who grieve him. It is our sins that grieve him. And to comfort us in our sins would be to encourage us in disobedience. "The disciples were filled with joy, and with the Holy Spirit." "The fruit of the Spirit is love, joy," etc. When Christians grieve the Holy Spirit they incur the loss of spiritual enjoyment, a calamity, the influence of which is realized not only in the individual soul, but extends itself in many directions. It is an obstruction in the way of Christian usefulness as well as of Christian enjoyment. David realized this when he prayed: "Restore unto me the joy of thy salvation, then will I teach transgressors thy ways, and sinners shall be converted unto thee." "Cast me not away from thy presence; and take not thy Holy Spirit from me."

(2) Decline of Christian graces. The Holy Spirit is the author of these graces. Without him, they could have no existence, and he alone can sustain and cherish them. "It is the Spirit that quickeneth." "He will guide you into all truth." "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit," &c. When he is grieved, there is a decline of faith, hope, love, zeal, humility, patience, and all kindred spiritual virtues. It is a sad thing for faith to lose strength, for the brightness of hope to be obscured, for the fervor of love to be chilled, for the ardor of zeal to be abated, for humility to become superficial, and for patience not to have her perfect work. But how can these graces flourish when the grieved Holy Spirit, in testimony of his displeasure, is obliged to withhold his influence.

(3) Spirit of prayer departs. There is no true prayer unless the Spirit helps our infirmities. "We know not what we should pray for as we ought; but the Spirit, he maketh intercession for us with groanings which cannot be uttered." True prayer is the result of the Spirit's operation on the heart. It is the Spirit who "searcheth the deep things of God," helping our infirmities, and making "intercession for us with groanings which cannot be uttered." The Spirit intercedes for us, by creating within our hearts the desire to pray, and teaching us how to approach our Heavenly Father. He kindles the soul in prayer. He kindles a fire, but it is on the altar of the heart; he produces groanings, but they are

described as those "which cannot be uttered." But when the Spirit is grieved he does not help in prayer, and the spirit of prayer departs.

(4) No zeal and effort to bring souls to Christ.

It is the solemn duty of Christians to labor to bring sinners to the Savior. It is written: "Go work to-day in my vineyard," and "whatsoever thy hand findeth to do, do it with thy might." "Be ready for every good word and work." "Always abounding in the work of the Lord." "Go ye into all the world, and preach the gospel to every creature." Christians are to be earnest in their labors of love as success depended entirely on their efforts, and then depend on God, the Holy Spirit, as God had done nothing. Every Christian should engage in the work of the vineyard as well as the oldest, he who has as much talent as well as he who has five, or as he who has ten. They are to "hold forth the word of life." Some Christians say they can do nothing in connection with this spiritual work. But they are mistaken. God has never converted a soul that could do nothing in this work. You can take part in politics. You are active in the social circle. None are so busy and active in the great business world. There is a latent power in you for spiritual work. The truth is, if you are Christian, you have grieved the Holy Spirit and have become careless about your own spiritual welfare, and of course not interested for the spiritual well-being of others. And so it is with the church in her collective capacity. When the Holy Spirit is grieved, moral and spiritual activity is paralyzed both on the part of the individual Christian and on the part of the church. Remember, my brethren, you are indebted to the Spirit for your salvation. Can you continue to grieve him?

For the Alabama Baptist.

About the Convention.

It has been thought wisest to let the program stand as printed, and hence there will be no further change unless made by the convention when assembled. Of course everything wanted to be put on either the first or second day, as the brethren would be leaving in the third. We tried hard to put everything on those two days, but found it impossible; and hence we had to postpone some until the third day.

Among them may

be mentioned the following:

1. A splendid monument is now being erected to Garibaldi, where that hero and idol of Italy broke through the wall in 1870. The monument is built of marble contributed from all over Italy. Although the greater part of the intelligent people of Italy have discarded Catholicism, they have not, to any great extent, accepted Protestantism. The intelligence of Italy is agnostic to the core. It is a difficult, and yet a hopeful field for Protestant work. As to our own work in Italy, we have now about 400 baptised believers, and stations in most of the principal cities. Last night I attended worship at Dr. Taylor's church. Bro. Paschettone preached in Italian. I could appreciate Paul's admonition against speaking in an unknown tongue. After the sermon three or four of us visiting ministers made brief talks. It refreshed our souls to greet the brethren in Rome; they sang one of their beautiful Italian hymns, then we sang for them, "There is a fountain filled with blood, drawn from Emanuel's veins;" and then we all sang together, "Oh! think of a home over there." We sang in English and they in Italian. We didn't understand one another, but we had the same tune, and as we sang we gave each other the hand of fellowship. It is true we are not converting Italy to New Testament principles as rapidly as some of us had hoped, but success is none of our concern. Our business is to obey the Lord, and preach his truth to every creature, and lovingly and trustfully leave the results with him, and Italy unquestionably needs the true gospel. As the material for the erection of many of her churches was taken from heathen temples, so her system of doctrine and her ritual of worship are a mixture of Christianity and paganism, with a preponderance of the latter. The beggars that cry for bread at the doors of her gilded cathedrals, are a fit type of the destitution of her people as regards the "bread of Life."

One can scarcely pass along the streets of this wonderful city of Rome without his eyes lighting upon some object of historic interest. The church of St. Andrew covers the spot where the Senate Chamber stood. Here, at the foot of Pompey's statue, Caesar, smitten with daggers, covered his face with his mantle and fell down dead. Here is the house where Raphael lived; this is the building in which the terrible Italian Inquisition was held; where so many were condemned to imprisonment and the stake.

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counter celebration. He smiled meaningly, and replied, "No, such a thing would not be tolerated by public opinion."

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A splendid monument is now being erected to Garibaldi, where that hero and idol of Italy broke through the wall in 1870. The monument is built of marble contributed from all over Italy. Although the greater part of the intelligent people of Italy have discarded Catholicism, they have not, to any great extent, accepted Protestantism. The intelligence of Italy is agnostic to the core. It is a difficult, and yet a hopeful field for Protestant work. As to our own work in Italy, we have now about 400 baptised believers, and stations in most of the principal cities. Last night I attended worship at Dr. Taylor's church. Bro. Paschettone preached in Italian. I could appreciate Paul's admonition against speaking in an unknown tongue. After the sermon three or four of us visiting ministers made brief talks. It refreshed our souls to greet the brethren in Rome; they sang one of their beautiful Italian hymns, then we sang for them, "There is a fountain filled with blood, drawn from Emanuel's veins;" and then we all sang together, "Oh! think of a home over there." We sang in English and they in Italian. We didn't understand one another, but we had the same tune, and as we sang we gave each other the hand of fellowship. It is true we are not converting Italy to New Testament principles as rapidly as some of us had hoped, but success is none of our concern. Our business is to obey the Lord, and preach his truth to every creature, and lovingly and trustfully leave the results with him, and Italy unquestionably needs the true gospel. As the material for the erection of many of her churches was taken from heathen temples, so her system of doctrine and her ritual of worship are a mixture of Christianity and paganism, with a preponderance of the latter. The beggars that cry for bread at the doors of her gilded cathedrals, are a fit type of the destitution of her people as regards the "bread of Life."

One can scarcely pass along the streets of this wonderful city of Rome without his eyes lighting upon some object of historic interest. The church of St. Andrew covers the spot where the Senate Chamber stood. Here, at the foot of Pompey's statue, Caesar, smitten with daggers, covered his face with his mantle and fell down dead. Here is the house where Raphael lived; this is the building in which the terrible Italian Inquisition was held; where so many were condemned to imprisonment and the stake.

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# Alabama Baptist.

MONTGOMERY, OCTOBER 17, 1895.

Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. Book Department—J. H. Collier, Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge John Harlow, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. C. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. B. Haden, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. OPAKA'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. Ruby, J. C. Bush, Law Lamar, H. H. Curry, S. C. Clopton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. H. M. Mell, 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.—S. W. Averett, President.

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

The ALABAMA BAPTIST office is at 116 Dexter Avenue, up-stairs, next to Post-Office.

## THE OFFER CONTINUED!

February 1st!

TWENTY-FIVE CENTS.

That is a very small sum, and yet we will send the ALABAMA BAPTIST to new cash subscribers. TILL FIRST OF FEBRUARY 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.

A great many people did not hear of our proposition until too late for them to feel the attractive power of the inducement offered. For their benefit, and to put them on equal footing with others, we will send them the paper till FEBRUARY 1ST FOR 25 CENTS!

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

TWENTY-FIVE CENTS CASH They can get the ALABAMA BAPTIST for the time mentioned above. This offer ought to secure at least 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.

THAT COLLECTION.—Will you remember the State Board of Missions before the books close? Remember the last day is the 31st. Don't fail to send Bro. Crumpton something before that date.

THERE must be a limit to the wonders that the world has to show and the stories it has to tell; but the relations which may exist between the world and the soul of man ever growing in receptive faith are practically without limit; and so the everlasting interest in life and the perpetual progress of humanity are assured.

BRO. CURRY'S sermon is quite appropriate for the times. Surely there is need for the "gospel of peace" to be preached again—peace among neighbors and among church members. How the cause of Christ has suffered in the last few years from want of peacefulness and loving kindness among Christians! Brethren and sisters, let us behave ourselves wisely before God and man, and "grieve not the Holy Spirit."

DR. GEO. A. LORTON writes in the Baptist and Reflector favoring the reception of Old School Baptists into our churches without baptism. He says that whole churches and associations have been received into our ranks simply on the ground that they have changed their views on the subject of missions. In connection with the subject he cites a question which came before the old Kehukee association as far back as 1778: "Is the baptism of a believer a legal baptism, if performed by an unauthorized minister?" To this the association answered: "It is our opinion that the person who administered the ordinance was very much out of his duty, and displeasure ought to be shown to such a practice; but as it was done in faith, we esteem it legal." We believe, however, that such irregularities ought to be corrected when practicable.

## PAYING YOUR PASTOR'S SALARY.

We wish in a few words to commend to your tenderest care the man who is serving you as pastor. In making him your pastor you entrusted to him great responsibilities—responsibilities which affect him and you and the unconverted who wait upon his ministry, and also the general interest of Christ's kingdom. Think of his salary as a debt due him for services rendered in accordance with a contract you made with him. The payment of his salary is not benevolence only, as you may put into it the spirit of benevolence and of love. It is a debt justly and honestly due when the time has elapsed and the services have been rendered. Neither your church nor you yourself can possibly have an obligation more real or more sacred than that which is due from you to your pastor.

Mark you, it is due him as your pastor. What you owe you owe it not to him but to your church; and what your church owes him, is not to him as a man, but to him as its pastor. The treasurer's book should show so much paid, not to W. E. Thompson, but on pastor's salary. His office is of divine appointment, and he has been called into it by your church, under divine guidance. "The laborer is worthy of his hire," and the servant of the Lord is to be remunerated for his services. It is the Lord's will and the Lord's command.

It is very important that the salary should be paid promptly and at regular and stated periods. Many a pastor has come to grief financially and the cause suffered reproach in his community because of the delay on the part of the church in meeting her obligations. This and not financial mismanagement, has been the cause of the cry that "preachers are poor financiers." The charge is not true. There are no better financiers than preachers taken as a class. They can take a little money, make it go further and accomplish more than any set of men in the financial world. And by prompt payment you enable him to meet the obligations on him and save him immense, almost intolerable mental distress and pain. You would know how much this means if you could get a peep behind the curtain sometimes in his home, when confronted with the necessities of his wife and children, he really tries to conceal from them his financial condition.

God help his servants who all the while are trying to "make tongue and buckle meet"—trying to solve the problem of making seven equal to eight!

In naming as well as paying your pastor's salary deal generously with him. It will come back to you in many ways and in many fold. What a difference there is in this regard both in churches and also in individuals. We have known church treasurers who actually made the pastor's heart ache with every installment that was paid on his salary. We have known others who were constant sunshine and an unbroken joy. A gentleman on an committee to provide for a home for the pastor said: "I want my pastor to live in as good a home as mine"—and his was a charming place. In the same church, when the question was under discussion as to the pastor doing some outside work and getting pay for it, another member said: "I want him to have all the income possible." A pastor once apologized to his deacon for chancing to have some money in bank, the deacon replied: "I rejoice that my pastor has a bank account." We have sometimes heard remarks in the other direction.

There are, so many ways in which one may be generous to his pastor, but they need not be named; if one be generous in his heart, his heart will surely find expression for itself, and the expression will be to the pastor's home what sunshine is to the flowers.

DR. DICKINSON writes about the convention, and says it was after deliberation decided not to change the program. Read what he says on first page.

SPEAKING of the fellows who were not allowed to get off the prize fight in Texas, Editor Folk says: "It may be that the two brutes will get together in some obscure corner—in fact we hope that they will, and that each will beat the other into insensibility." No doubt the two boys, Jimmy and Bob, need chastisement, and we do not believe the rod ought to be spared; but we think Bro. Folk would have the matter carried a little too far. Let the beating be more in accordance with Christian moderation.

Whenever fear comes in and makes us falter, we are in danger of falling into sin.

## THE ENFORCEMENT OF THE SUNDAY LAW.

Sunday enforcement, it would seem, has become a blazing political question throughout the land. This is partly due to the agitation occasioned by the arrest and imprisonment of Seventh Day Adventists for secular labor on Sunday, partly to the rigid enforcement of the Sunday law in New York city, and partly to the action of one of the great political parties in New York in adopting a plank in its platform favoring "the maintenance of the Sunday law in the interest of labor and morality." Baptists have had their interest aroused on the subject, both because of their immemorial love of religious liberty, and because the late Young People's Convention at Baltimore passed a resolution pledging their great constituency not only to seek, "by example and influence," "to promote a better observance of the Lord's Day as the day of rest and worship," but also "to use all proper means to secure the enforcement of the Sunday laws."

As a question of politics, pure and simple, we do not propose to discuss it in these columns, though the day has come when every citizen ought to face the facts of the case unflinchingly and study the grave questions involved patiently and honestly and with unbiased mind, determined, God helping him, to know his duty and to do it.

But the question has been raised, Can Baptists consistently aid in the enforcement of the Sunday laws? Will they not in so doing cut across the grain of their principles? Will they not thus antagonize the tradition sacredly cherished by them for centuries, "No interference of civil laws with matters of faith and worship?" The question is pertinent and important. Let us see.

It is one thing to recognize the First day of the week as "the day set apart by the laws of the land as the day of weekly rest from secular toil," and to pledge ourselves to "use all proper means to secure the enforcement of the Sunday laws" looking to the securing of this rest, and quite another to invoke the interference of civil laws in matters of faith and worship. Here is clearly a distinction with a difference. This is not "appealing to the civil arm to enforce religious conformity." Sunday as a day of rest established by the State and the Sunday of the Christian, who

regards it as a sacred day, are very different institutions. The Constitution of the United States and most of the State Constitutions do provide that "on that day no measure may become a law, no business be legally transacted, and no one elected to office may take oath on that day." But this is far from being a recognition of Sunday as the "Christian Sabbath." It is, in the eyes of the state a legal holiday merely, as in the case of other legal holidays, the fourth of July, the last Thursday in November, the twenty-fifth of December, etc., on which cessation from business has legal sanction. The state does not and cannot control as a sacred day any day thus set apart without violating a fundamental principle of our government, viz., that the state has no religious function.

The Constitution of the United States and the constitutions of nearly all of the states expressly forbid the making of any law "respecting an establishment of religion, or prohibiting the free exercise thereof." The constitution of Alabama, for instance, provides, not only "that no religion shall be established by law," but also, "that no preference shall be given by law to any religious sect, society, denomination, or mode of worship." Under these constitutional provisions the Supreme Court of Alabama handed down a memorable decision in the case of Frolicstein vs. the Mayor of Mobile. "Legally constrained abstention from certain worldly employments on the first day of the week," it said, "can not be justified upon the ground that such abstinence is enjoined by the Christian religion. The legislature is under constitutional restrictions against compelling the observance of a Christian or Jewish, or any other religious institution, because it is such."

"But," with rare discrimination the same high authority went on to say, "the legislature is not prohibited from making municipal regulations because they have the sanction, also, of a religious society. The legislation on the subject of abstaining from worldly employment on the first day of the week is referred to the police power of the legislature. The exercise of the power to enforce this theory for the public good would not infringe the constitution, whether the designated day be the Christian or the Jewish Sabbath." The Supreme

see this important enterprise. The

Court of the United States, also, has put itself on record on this important subject in these words: "Laws setting aside Sunday as a day of rest are upheld not from any right of government to legislate for the promotion of religious observance, but from its right to protect all parties from the physical and moral debasement which comes from uninterrupted labor."

Now certainly the right of Baptists to "use all proper means for the enforcement of Sunday laws," resting on such grounds, and maintained in such an interest, will not be questioned by any one who regards the matter intelligently and with unbiased mind.

In nearly every community are men who are Christians in heart, but not in outward life. They do not recognize their own faith, and as conscientious men they feel that they have nothing to profess. Their sight at least is that of the poor fellow who saw men as trees walking; and when they undertake to explain their condition they have no vocabulary of religion, and at a loss for suitable words to express what they feel. True they have had no great shock of experience; have never been cast into the pit of darkness and despair; have been lifted to no heights of rapture, and have experienced no ecstasies of hope and joy. Yet do they love the Lord. Duty is plain. Take up the cross and follow on to know.

FOLLOWING are the committees appointed at the State Convention last year to make reports to the convention of 1895:

Foreign Missions.—R. E. Pettus, John T. Davis, J. F. Gable, S. J. Catts, J. H. Glazner, J. Gunn, J. W. Hamner.

Home Missions.—G. A. Hornady, J. G. Lowrey, J. R. Caldwell, G. R. Farnham, J. M. McCord, A. J. Preston.

Program.—A. J. Dickinson, H. S. D. Mallory, Geo. B. Eager, J. E. Barnes, T. T. Daughdrill. Sunday-Schools.—B. D. Gray, S. O. Y. Ray, W. E. Lloyd, J. H. Dickinson, J. C. Maxwell, D. S. Martin.

Temperance.—Wm. A. Davis, J. C. Pope, I. A. White, M. M. Wood, W. B. Crumpton. Woman's Work.—J. A. French, G. E. Brewer, W. T. Roberts, H. R. Schramm, J. F. Avery.

THE race and color question is still vital in some sections of the South. It does not seem possible that the following from one of our exchanges is true: "The white pastor of a white Congregational church in Roseland, La., invited a colored Congregational pastor in

New Orleans to exchange with him on a Sunday not long ago. The neighborhood threatened a lynching; the exchange did not take place, and the Roseland pastor has prudently taken another pastorate."—Christian Secretary, Conn.

There is not the least probability that the story of the threatened lynching is true as to the colored preacher, he having violated no law and injured no one. But there may have been talk of lynching the white pastor for criminal lack of common sense. However, the whole story has about it the tint of a political campaign.

DR. DICKINSON uses strong language in this paper in expressing his disapproval of the proposition to organize a B. Y. P. U. convention auxiliary to the Southern Baptist convention; and Dr. M. B. Wharton writes a note to the Religious Herald on the same side, from which it appears that he is indignant at the thought of such a thing. It is unfortunate for the discussion to start at the boiling point. We do not propose to take part in it now, but would say that our understanding was that at the Washington conference was merely advisory, its action was without binding force. Another remark almost falls from the point of the pencil, but we suppress it.

The following card, on the same subject, was taken from the post office after the foregoing was written: I believe the southern B. Y. P. U. will be formed and ought to be. It is necessary to our work in the South. It is demanded by the conditions which exist. If the Southern Baptist convention is to do its legitimate work, we must organize our young people in its territory. J. A. FRENCH, Talladega.

We spent a few days in Atlanta attending the Exposition. It is a very creditable display, and we unhesitatingly advise every one to go who can spare the time and money. You will not regret it. It is well worth seeing. While the Alabama exhibit is not extensive, yet it fully illustrates the great wealth of the state in coal, iron, stone, timber, agricultural and horticultural products, etc. We were proud of the Alabama display as to her resources.

The railroads have been liberal in the low rates offered. You need not spend much money in a visit to see this important enterprise. The

Atlanta people deserve the thanks of the entire South for their efforts to do the right thing for our section. It will certainly result in great benefit to the entire country. Let everybody patronize the Exposition and be delighted with the many interesting things to be seen. Good board can be had at from one to three dollars per day. Of course, the more you pay the better the accommodations. We were highly pleased with our stay.

## FIELD NOTES.

Abner Williams, Oxford, Oct. 19: Our church today elected Rev. J. C. Wright, D. D. as pastor for next year, to succeed Rev. Geo. D. Harris, who resigned at our conference in September.

Rev. J. E. Herring writes that his vacation in Alabama has ended, and he has now returned to his work at St. George, S. C. We hope he had a pleasant time on his "old play ground."

Brother Crumpton makes an earnest appeal in another column. He is on the go all the time now, attending associations, and has not time to write much. Read the few words he says, and be sure to help the board.

W. L. Deal, Echo: Send me a few sample copies of the paper. I am doing all I can for it. Send me also some mission envelopes, and I will do all I can for the cause of Christ. I am well pleased with the paper. I don't see how a man can be a Baptist and not support the cause.

Rev. W. N. Huckabee, of Camden, called in to see us on Tuesday. It was self-evident that he lives where the people set full tables. He reported that he and Bro. Riffe had been engaged in a good meeting at Pineville, and that Bro. R. was going on with the promising work after his departure.

We make our acknowledgments to Mr. and Mrs. G. W. Hopson, of Tuscaloosa, for an invitation to the marriage of their daughter Leila and Mr. John D. Monroe on the 23d inst. This important event will excite pleasant interest with many friends in both East and West Alabama. The young couple will be "at home" after Nov. 15.

In a private note Bro. Pettus, of Dallas Avenue church, Huntsville, says, "We miss our little pastor so much." We are glad to know that Bro. Mosely is missed; it speaks well for him and for those who appreciate him. But Bro. W. W.

Harris will soon be with them, and we hope they will be comforted. Then Elyton and Dolomite will mourn.

Rev. R. G. Patrick, of Owensboro, Kentucky, has accepted the call of the church at Marion, and expects to enter upon his duties there about the first Sunday in November. We are not personally acquainted with this brother, but are glad of his coming none the less. Pastor Gay, of this city, knew Bro. Patrick at the Seminary, and is delighted with the prospect of having him as a co-laborer.

Bro. S. A. Satterwhite died recently at his home at Letohatchee. We have been disappointed in the expectation that some one of the brethren would send us a suitable tribute to so good and useful a man. He had long been a prominent member of Steep Creek church, was one of the pillars of Alabama association, and a citizen who would be highly esteemed in any community. He lived an industrious, peaceable, upright life, and died at peace with God and with his fellows. We feel his departure as a personal loss. The grace of God be with those who mourn.

F. M. Woods, Jemison: On the first Sunday in this month we closed a very profitable meeting at this place. The church was revived, and 9 were received by baptism, 2 by letter, and by restoration; making 77 additions to this church since first of October, '94. I was assisted by Eld. L. H. Huff, of Cotteville. Bro. H. is a growing, zealous preacher of the gospel. Brethren S. M. Adams, of Randolph, and J. W. Cabanis, of Arlington, dropped in and gave us some good old fashion gospel sermons. Our esteemed neighbor, Rev. L. B. Pounds, was present and rendered good service.

J. W. O'Hara, East Lake: The first Sunday I was at Cardiff. The congregation and attention were good. On the second Sunday I was at Brookside. We received one into the church by letter. A collection was taken for the Orphan Home, amounting to \$1.27. Yesterday I was at Blossburg. Bro. A. J. Waldrop, of East Lake, assisted me in the ordination of Brethren J. B. Moor and H. W. Brown as deacons. We had the celebration of the Lord's Supper immediately after. Hereafter we have been holding our service in the Methodist

church, but, owing to certain circumstances which have arisen, we moved on yesterday to the school-house. We will build as soon as we can. We took a collection for missions, amounting to \$1.67.

R. E. Pettus, Huntsville: On account of the sickness of some of our Sunday-school scholars our children's day exercises were postponed till last night. The entire program was carried out with much credit to the school. A number of the little folks punched every brick in their cards. They turned in, mostly in pennies, \$16.27, nearly double the collection last year. The Dallas Avenue church is proud of her Sunday-school. —We are looking forward with a great deal of eagerness to the coming of our new pastor, brother W. W. Harris, of Elyton. This is a big field for him to labor in. Huntsville is growing substantially in every direction, and we must keep pace with her growth. —Tell the brethren we expect the Baptist State Convention to meet with us next year.

J. H. Creighton, Whatley: We have had a protracted meeting and constituted a Baptist church at Clarksville. On the second Sunday in October Bro. S. A. Adams commenced a protracted meeting at that place, and was assisted by Bro. Whatley and the writer. On Wednesday morning Bro. Adams baptized six young people. After the baptizing we organized a regular Missionary Baptist church with thirteen constituent members. Although the meeting was interrupted on account of the death of one of Bro. A's Grove Hill members, the interest did not at all abate. —Clarksville was once the county seat of Clarke county. There never was a Baptist church at the place before. And this work is due to the faithful work and zeal of a few earnest christian women. About two months ago the neighbors met to clean off the grave yard, when the subject of building a church was introduced, and seventy-five dollars was raised on the ground, and now they have a very neat frame building 28 by 48 feet complete, except ceiling and painting, which they expect to do soon. They also organized a Sunday-school. Though small and not financially strong, I think they will build up a good church there.

A GOOD SUGGESTION.—A brother suggests that thirty churches might be found which would each promise to support a young preacher at Howard College and

pay by the month. He proposes that his church shall be one of the number. I would be glad to hear of others who would enter into this agreement. W. B. C.

Brethren, please do not forget us now. The year's work will close about one week after you read this. Let good collections be taken next Sunday in all the Sunday-schools and churches and forwarded promptly. W. B. C.

## 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 accommodation 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.

## A Very Serious Question.

Have the associations or the executive committees of associations the right to change the direction of funds sent by the hands of the delegates and designated by the churches? For instance: If a church sends money for state, home, or foreign missions, has the association the right to pay part of it for minutes, for the clerk's fee, or any other purpose? This question is frequently asked me. In reply I want to say: Nothing on earth will shake the confidence of the contributors and break down the spirit of giving so quickly as the diversion of funds from the objects to which they are given. The associations, executive committees and treasurers should be scrupulously exact about this. W. B. C.

For the Alabama Baptist. Appointments in Unity Association.

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 11th, 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. CABANISS, Association Missionary. Rutherford.

## A Good Motion.

Last Sunday, at Orrville, when the treasurer of the Sunday-school announced the amount in the treasury, Bro. B. F. Ellis, one of the best men in the state, and a friend to every interest of the denomination, said: "I move that ten dollars of the amount be given to state missions," and the motion was instantly carried.

What is the use to keep money in the treasury of any of our churches or schools or societies? Let the motion be made and the money go at once into the hands of the dependent and suffering missionaries. W. B. C.

## That Call for a Southern B. Y. P. U.

I have been asked how I stand with reference to the call for a Southern B. Y. P. U. I object to it for several reasons.

1. The Southern Baptist Convention ought not to be made to carry other movements, since each one of them will detract from the interest and energy now so sorely needed to be devoted to its own affairs. It is well known that those attending its meetings have only a limited time and energy for its enterprises; and already there is serious complaint that brethren do not stay to finish its work, or, if they do, their interest wanes to the detriment of the enterprises coming up toward the close of its session. Suppose, now, the temperance and B. Y. P. U. and other great and good denominational movements consume a portion of the already insufficient energy and time of those attending, our missionary work will be obliged to suffer.

2. This call is irregular, and a serious violation of every standard of denominational comity, and an affront to the B. Y. P. U. A., which has many friends and adherents in the South; and therefore needs to be resented in the interest of good order and courteous dealing in our denominational relations. It is high-handed presumption and gratuitous offensiveness for the Georgia B. Y. P. U. to come into Alabama and select brethren, who, as its servants, call a convention to institute a society affecting the B. Y. P. U. of this state, without consulting the Alabama B. Y. P. U. It would be no greater breach of comity for the Alabama Baptist State Convention to appoint brethren in Georgia to call its churches to meet and organize another Southern Baptist Convention, without consulting the Georgia State Convention. In ignoring our State B. Y. P. U., and appealing unceremoniously over its head to the Unions in the state, the Georgia brethren have introduced a precedent which will utterly destroy our denominational order, if at any time in the future a few disgruntled brethren should wish to follow it. Now, add to this the further fact, that this ignoring of our constituted leaders is an affront to them.

And love one another, as we love ourselves, and as we love one another, think you will agree with me that our self-respect demands that it be resented. But not content with this, they have treated the B. Y. P. U. A. in the South, with the same cool indifference. That movement is already organized in charge at Richmond, put there as our own chosen leaders, and an affront to them in their official capacity is also one to those who created this office and put them in it. Shall we now turn our backs upon our duly appointed leaders and bow down to these new elders in the gates? I do not see how any self-respecting B. Y. P. U. A. man can adopt this course.

3. The South will be organized in due time auxiliary to the national movement and in affiliation therewith, and in the special interest of the Southern Baptist Convention by those duly appointed and entrusted with that duty. Let us give the Richmond committee proper time to discharge this office before we pursue such a high-handed course as is proposed in this call for a snap-convention in Atlanta next month. For these reasons I am opposed to the convention called. Selma. A. J. DICKINSON.

For the Alabama Baptist. A Note and a Query.

I receive the ALABAMA BAPTIST regularly and am much comforted with the able communications of the different brethren. Write on God help you to be faithful, to walk, speak, and act as in his sight, speaking the whole truth, counseling nothing, not adding to it, aiming at the glory of God and the good of immortal souls. Remember the Lord's own words, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock, and the rain descended, and the floods came, and the wind blew, and beat upon that house, and it fell not, for it was founded upon a rock." Will brother S. O. Y. Ray, or some one of the brethren, give through the ALABAMA BAPTIST his views of one's justification to salvation before God—whether it is by the law, or by a mixture of both the law and the gospel? and if in part by the law, whether one is profited by the righteousness of the law, and one would be receiving the spirit through the works of the law, binding one to fulfil the whole law. Again, if justification is in any way connected with the law, whether that would make the salvation of man originate in himself, or is divided between God and the creature? and whether that is teaching the doctrine of the Universal Fatherhood of God, and universal redemption. R. A. WARE.

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

## Possible.

It is possible to place the State Board of Missions in a position to declare itself out of debt at the Convention, if liberal collections are taken next Sunday. Will the pastors try? How happy we would all feel if an end so desirable could be attained! Let all come up to the help of the Lord in this emergency. I hope treasurers of associations will forward funds promptly. W. B. C.

For the Alabama Baptist. From Mexico.

The fourth annual session of the Mexican mission has just been held in Saltillo. There was an unusually full attendance, and much good was done in the three days of hard work. Nearly 200 baptisms were reported from the different fields, and hopefulness waxed into enthusiasm. It was delightful to have with us Dr. Willingham, secretary of the Foreign board. The Mexican missionaries would hesitate before attempting to express their feelings towards our splendid secretary. Substantives in this case serve better than adjectives, and that we all feel that we have in him father, brother and friend, about states the case. God aided him on Sunday, Sept. 29, afternoon when he preached for us on the power, and nobility, and beauty of Christian patience. Few oases in life will be so fair to look back upon, so precious and fragrant as that short Sabbath hour.

The meetings were held in the spacious drawing room of the Madero Institute. President Rudd and wife, assisted by their brilliant associates, Misses Hayes, Barton and McDavid, entertained with old Virginia hospitality; and prayer and praise, mingled with reminiscence, philosophy, experiences and repartee, made the days and nights pass all too swift.

This school, our Mexican Judson, has recently enjoyed special spiritual blessings. Bro. Arcadio Morales, one of the oldest Mexican B. Y. P. U. to come into Alabama and select brethren, who, as its servants, call a convention to institute a society affecting the B. Y. P. U. of this state, without consulting the Alabama B. Y. P. U. It would be no greater breach of comity for the Alabama Baptist State Convention to appoint brethren in Georgia to call its churches to meet and organize another Southern Baptist Convention, without consulting the Georgia State Convention. In ignoring our State B. Y. P. U., and appealing unceremoniously over its head to the Unions in the state, the Georgia brethren have introduced a precedent which will utterly destroy our denominational order, if at any time in the future a few disgruntled brethren should wish to follow it. Now, add to this the further fact, that this ignoring of our constituted leaders is an affront to them.

All Mexico is agog over the coronation of the Virgin of Guadalupe.

the assumed patron saint of the republic. Some years ago over two million dollars were raised to buy a crown to put on this painted image on which Roman Catholics in Mexico place their trust. A Paris firm has made the crown, which is declared to be of gold set with imitation jewels, and on the 12th inst. it is to be hung over the painting. Thousands of pilgrims are now in Mexico, and other thousands are on the way. Several ecclesiastics from the United States are in attendance upon the fiesta. This is all very silly, and sad, and idolatrous, but it has the sanction and blessing of that shrewd, politic idol-monger Leo XIII, and with all its paganism, is not so beastly disgusting as some recent exhibitions of idolatry in the most advanced popish circles in the United States. Patriotism is ingeniously intermingled with this painted paganism. This image was the *labarum* of Mexican independence, and its coronation appeals to national pride and awakens civic enthusiasm. There is an interesting element of poetry about it. The Episcopal mission in this country has taken pains to have it understood that it is not in sympathy with the Evangelical Alliance which proposes to arouse the people to the wickedness of such material worship. This scarcely causes surprise, and it would seem incongruous for those who permit within their own ranks the worship of the cross, the elevation and adoration of the eucharist with other practices perilously akin to idolatry, and unredeemed by patriotic association or poetic sentiment, to protest against this elevation and adoration of the bedizened Indian maiden who, in Mexico, does service as the Virgin of Nazareth. In Moravia the Cathedral bells—the best in the republic—are beaten day and night, pine-knot fires illumine the streets at night, curtains adorn the windows, and thousands of pop-crackers keep up a constant fusillade, the people through the churches, the pulquerias, the bullpens and cockpits, and rejoice in the "Roman holiday." "Never send a sincere Catholic to Rome," is a saying once popular on the continent. Martin Luther came to himself as on bare knees he was climbing the stone steps in Rome, and so we are praying God to use the very excesses and abuses and absurdities of Rome here to turn the people's hearts from their stony creed to the God of life. This is a critical season in Mexico's spiritual evolution. Let lovers of God and their fellow-man unite in praying that this crisis may mark a national turning to the Light.

H. P. MCCORMICK, Morelia, Mexico.







# **WAL Baking Powder** **ABSOLUTELY PURE**

From the Religious Herald.  
The Old South in Federal Affairs.

President Andrews, of Brown University, in Rhode Island, has lately published a history of the United States. In that work we may expect the elegance of style, the accuracy of research and the justness of generalization for which New England culture is supposed to be remarkable. All these qualities are, perhaps, found in the passage in which Dr. Andrews, if he is rightly quoted by Mr. Bagby, calmly states the historical discovery that the slaveholding states of the old days bred, not statesmen, but bullies. I am not surprised at the statement. The author of the book is probably a fair representative of the average New England men of some pretensions to culture, and these men have always applied to southern people and southern things a peculiar inductive logic. The fundamental maxim of that logic is in the words of Aeneas to Dido about the Greeks: "Hear now the treachery of Greeks, and from one single crime learn to know the character of them all." If in any southern community a negro guilty of the unspeakable is speedily lynched, these Northern logicians hasten to condemn all southern white men as sharers in the guilt of that lynching. They affect to abhor the "color line," but they do not see that they have run the color line through their own logic. With great facility they make the inference from one to all against the white man; they have not yet hinted that the negro men collectively are sharers in the guilt of the beastly deed that usually brings on the lynching.

But the main purpose of this article is to put in as clear a light as I can certain facts in our political history from 1789 to 1861. These facts demonstrate to any candid mind a remarkable ascendancy on the part of the slaveholding states during that period. And that ascendancy is the more remarkable if we remember that the white population of these states in 1789 was hardly more than two-thirds of the whole population of the non-slave-

## **White - They - Say** **OF THE ELECTROPOISE.**

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

Very respectfully  
T. J. STROUT.

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. 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 testimony 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, \$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.

holding states, and that the disproportion steadily increased in favor of the latter. I shall trace the history of the two great elective offices, the presidency and the office of speaker of the house of representatives. The president is virtually chosen by the people: the speaker is chosen by representatives fresh from the people.

For forty-eight years of the seventy-two, the presidency was filled by slaveholders, for twenty-four it was filled by men from the non-slaveholding states. Here is a strange disproportion. But there is something stranger. Every man who was called to a second term was a southern man; every northern man who stood for re-election was beaten—John Adams, John Quincy Adams and Van Buren. Every southern man who stood for a second term was, with one exception, elected by an increased majority. I shall give the electoral vote, except in case of the first president. He was born and bred in a slave state and was himself a slaveholder, but he was Washington, unique in his personality, solitary in his greatness. For him at both elections the vote was unanimous. When Jefferson was first elected, he had 73 votes, against 65 for Mr. Adams; for a second term, his vote was 162 out of 176. Mr. Madison's vote for his first term, 128 out of 217; for his second, 182 out of 217. This second election was in 1812, when the war with England was the exciting matter. New England, bitterly opposed to that war, was already hatching out her secession ideas, and voted against Madison. Monroe's first vote was 183 in 217; his second was 231 in 255. Andrew Jackson received at his first election, 178 out of 261; at the second, 219 out of 288. These are very curious facts, especially by the side of the fact that every northern candidate for re-election was beaten.

I can give the history of the speakership with accuracy for only twenty-nine congresses; but that is quite enough. For nineteen of these twenty-nine, southern men were elected to this office—about the same ratio as in the presidency. Here, again, is the singular fact, that of the men elected for two consecutive congresses, two were from the free states and five from the south. And all who were chosen for more than two congresses were southern men. Mr. Macon, of North Carolina, was the speaker for three congresses; Mr. Clay, of Kentucky, for six; Mr. Calhoun, of South Carolina, for four.

Another girl has been added to the list of the many ruined by reading light, trashy novels. The New York papers say that a few nights ago a very attractive looking young girl rushed up to a policeman and throwing her arms around his neck, began to hug and kiss him and urged him to protect her from the kidnappers. She insisted that she had been carried away a captive, and by desperate efforts she had made her escape, and seemed to be in great fear of being pursued and recaptured. She was carried to the police station and finally her parents communicated with, who explained that their daughter's mind had been afflicted through reading sensational and blood curdling stories. She fancied that she was the heroine of the "Hunchback of Notre Dame."

## **Effect of Bad Literature.**

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Stevenson, of Virginia, in "The House seemed to know when it had found a 'good thing'; and that good thing was a southern man in the speakership.

Somewhat similar facts are found in the history of the two places of chief justice and secretary of state. These are filled by the nomination of the president; and, as he may be swayed by personal and sectional preferences, the history of them is less significant.

These facts, to a candid mind, prove a remarkable ascendancy of southern public men in our federal affairs for nearly eighty years. The most natural supposition in explanation is that those men were superior in character, culture and political sagacity. If, however, Dr. Andrews and others who think with him prefer to believe that these southern presidents "bullied" the people into electing them, and then into re-electing them with increased majorities, and that these southern speakers obtained and held their high place by similarly bullying the representatives of the people, we can do no other than leave them in the quiet bliss of their belief.

One of the plain results of this long continued southern superiority was to breed in the general northern mind a dull jealousy of southern men and southern things. That jealousy passed into a deep-seated hatred, which still survives; and this hatred, born of jealousy, had far more influence in uniting the north in the purpose to crush slavery than any real sympathy with the "down-trodden" slaves. If one will take the trouble to read the anti-slavery literature from 1836 to 1860, he will see that, for one expression of interest in the negro, there are five coarse assaults on the "chivalry," the "slaveocracy," the "negro-deeds," and the like. And the plain truth is that the crusade against slavery was far more political than philanthropic; that the northern mind somehow saw in the "peculiar institution" of the south the cause of the peculiar ascendancy of the south, and that, to

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break the ascendancy, slavery must be destroyed. There are occasional indications that the old hatred and the old fear remain. The sneers about "Confederate brigadiers" in congress, and the like, show that some northern people already think they scent the dawn of a new era of southern supremacy.

JOHN HART,  
Bowling Green Academy, Va.

## **Ben the Wise.**

You have heard, perhaps, of "Nathan the Wise." If not, you can ask your mamma to tell you about him.

Ben's master and mistress are very fond of him, for he is not only a good watchdog, being strong and handsome, but an excellent valet to his master, and footman to his mistress.

His master is a very portly man, and Ben attends to his wants, such as bringing him his shoes and rubbers, which are all kept on pegs in a row—yes, and helps put them on, too. At night he takes them off, and hangs them on the right pegs. He brings his master his skull cap, and reaches up and puts it on his head. He never makes a mistake by bringing the wrong article. If his master says, "Ben, bring me my low rubbers," or "I want my high boots, Ben," the right ones are soon at hand.

Ben's mistress is very hard of hearing, so if she happens to be alone in the house, Ben takes care of her. He watches the door-bell, and if it rings makes her understand what is wanted.

You will be surprised to hear that Ben takes his meals almost like people. He always waits till he is called, and then comes up to have his bib tied on, hops up in a chair, and tries to eat very politely. Perhaps some children might take a lesson from Ben!

No doubt he does ever so many other wise things, but this is all I know yet. If I should hear more about him sometime, shall I tell you?  
—Mrs. A. H. Bronson, in *The Examiner*.

## **Effect of Bad Literature.**

Another girl has been added to the list of the many ruined by reading light, trashy novels. The New York papers say that a few nights ago a very attractive looking young girl rushed up to a policeman and throwing her arms around his neck, began to hug and kiss him and urged him to protect her from the kidnappers. She insisted that she had been carried away a captive, and by desperate efforts she had made her escape, and seemed to be in great fear of being pursued and recaptured. She was carried to the police station and finally her parents communicated with, who explained that their daughter's mind had been afflicted through reading sensational and blood curdling stories. She fancied that she was the heroine of the "Hunchback of Notre Dame."

For living a white life,  
For doing your level best,  
For your faith in humanity,  
For being kind to the poor,  
For looking before leaping,  
For hearing before judging,  
For being candid and frank,  
For thinking before speaking,  
For harboring clean thoughts,  
For discounting the tale bearer,  
For being loyal to the preacher,  
For standing by your principles,  
For stopping your ears to gossip,  
For asking pardon when in error,  
For being as courteous as a duke,  
For the influence of high motives,  
For bridling a slanderous tongue,  
For being generous with an enemy.

For sympathizing with the oppressed.  
For giving an unfortunate fellow a lift.  
For having patience with a cranky neighbor.  
For the dollars you have given to missions.  
For promptness in keeping your promises.  
For putting the best possible construction upon the doings of others.  
—Advance.

If you wish to keep your silver

## **Her Adam's Fall.**

It was the custom not many years ago, in certain parts of Scotland, for the minister to make catechetical visits among his people. An amusing anecdote is related of a worthy Scotch woman, who, in upon her own trouble, made honest but personal answer to the minister's questions.

Her husband, whose name was Adam, had one very serious fault, for which he had been severely reproved by the minister. Seeing the good man approaching one day, Adam, who was just getting over a drinking spell, hid himself under the bed, and told his wife to say that he was off fishing.

The minister came in and was politely received by Jenny. He began by asking if she had studied the catechism which he had left at his last visit.

"Deed, sir, an' I hae studied it a muckle bit," was her answer. Thinking to test her knowledge a little, the minister asked: "Weel, Jenny, can ye tell me the cause of Adam's fall?"

Jenny's mind was too much occupied with the misdeeds of her own Adam to give any thought to the great progenitor of the human race, and she replied with some warmth: "Deed, sir, naething else but drink!" and then she turned toward the bed and said:

"Adam, ye may as weel come out, for the doctor kens brawly what's the matter; some claspin' deevils o' neebors hae telt him aboot it. Sae come out an' speak for yourself."—*Onward*.

## **You Will Never Be Sorry**

For living a white life,  
For doing your level best,  
For your faith in humanity,  
For being kind to the poor,  
For looking before leaping,  
For hearing before judging,  
For being candid and frank,  
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—Advance.

If you wish to keep your silver

## **A Sufferer Cured**

"Every season, from the time I was two years old, I suffered dreadfully from erysipelas, which kept growing worse until my hands were almost useless. The bones softened so that they would bend, and several of my fingers are now crooked from this cause. On my hand I carry large scars, which, but for



Ayer's Sarsaparilla cured me, so that I have had no return of the disease for more than twenty years. The first bottle seemed to reach the spot, and a persistent use of it has perfected the cure."—O. C. DAVIS, Watoma, Wis.

## **AYER'S Sarsaparilla** **THE ONLY WORLD'S FAIR Sarsaparilla** **AYER'S PILLS Promote Good Digestion**

A girl in a high school was set the task of composing an account of "an excursion in the mountains." She wrote in this beautiful vein: "On the little lake everything was idyllically lovely. Beautiful milkmaids sat under their cows in order to milk them. On the surface of the lake this charming sight was mirrored upside down."

Little Ned—Don't take away the light.

Mamma—I want you to learn to sleep without a light.

Little Ned—Must I sleep in the dark?

Mamma—Yes.

Little Ned—Well, then, wait a minute, I guess I'll get up and say my prayers a little more carefully.

The author of an essay on the "Uses of Animals," asserted that "the horse is serviceable to man by his swiftness. How many brave soldiers owe their lives to the swiftness with which their horses have carried them away from battle-fields!"

"Tommy, you should try and be a better boy. You are our only child, and we expect you to be good." "It ain't my fault," said Tommy, "that I am your only child. It's tough on me to be good for a lot of brothers and sisters I haven't got."

Butter Scotch, No. 1.—Two cups sugar, half cup of butter, four tablespoons molasses, two tablespoons vinegar, two tablespoons water. Boil until a little dropped in cold water becomes brittle.

Butter Scotch, No. 2.—Three

All the graces of the Spirit are, in prayer, stirred and exercised, and, by exercise, strengthened and increased; faith in applying the Divine promises, which are the very ground that the soul goes upon to God, hope looking out to their performance, and love particularly expressing itself in that sweet converse, and delighting in it, as love doth in the company of the person beloved, thinking all hours too short in speaking with him. O, how the soul is refreshed with freedom of speech with its beloved Lord! And as it delights in that, so it is continually advanced and grows by each meeting and conference, beholding the excellency of God, and relishing the pure and sublime pleasures that are to be found in near communion with him.—Leighton.

Four even teaspoonfuls of liquid equal an even tablespoonful.

Three even teaspoonfuls dry material equal one even tablespoonful.

Sixteen tablespoonfuls liquid equal one cupful.

Twelve tablespoonfuls dry material equal one cupful.

The new woman is averse to ornaments, especially the ornament of a meek and quiet spirit.



## **DEAFNESS** and Head Noise relieved by using Wilson's Common Sense Ear Drums. These are inserted in the ear from all other devices. They are safe, simple, comfortable and can be used by persons in the world. Helps where ear drums will fail. No need of ordering attachments. Write for pamphlet. WILSON EAR DRUM CO., 112 Broadway, New York.

## **A Barber Shop**

IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is ALFRED BILLINGSLEY'S, 102 Montgomery Street. In Exchange Hotel.

## **Hughes' "OLD RELIABLE"**

CURES CHILLS

Tonic, SURE.

See a \$1.00 Bottle. Druggists Have It.

## **WHY SUFFER? SURE RELIEF.**

Dyspepsia! Reliable, Palatable, ROBINSON'S LIME JUICE AND PEPPIN. 50c. and \$1.00 Bottles. Druggists Have It. YOU WILL LIKE IT.

## **Birmingham, Sheffield and Tennessee River R'y Company.**

E. A. HOPKINS, Receiver.

Time Table No. 21. In Effect Monday, December 3, 1894, at 6 a. m.

So. Bound	STATIONS	No. Bound
First Class	No. 1.*	First Class
9:10 am	St. Louis	6:10 pm
9:22 am	M. & C. Junction	5:58 pm
9:34 am	Spring Valley	5:44 pm
9:36 am	Passing Place	5:41 pm
9:48 am	Littleville	5:29 pm
9:57 am	Good Springs	5:19 pm
10:07 am	Russellville	5:10 pm
10:18 am	Darlington	4:57 pm
10:34 am	Spring Pine	4:37 pm
10:44 am	Phil Campbell	4:27 pm
10:57 am	Bear Creek	4:14 pm
11:15 am	Haleyville	3:57 pm
11:25 am	Delmar	3:47 pm
11:45 am	Natural Bridge	3:30 pm
11:56 am	Lynn	3:18 pm
12:12 pm	Nauvoo	3:03 pm
12:27 pm	Oakland	2:50 pm
12:35 pm	Saragosa	2:42 pm
12:42 pm	Gamble	2:35 pm
1:00 pm	Jasper	2:20 pm
1:30 pm	Ar. Birmingham	12:20 pm

\*Passenger, Daily except Sunday.

\*Flag Stations for freight trains only.

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## **DOUBLE DAILY LINE OF PALACE SLEEPERS**

from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., send agent of the company or write to R. F. BRADLEY, Pass. Agent, Montgomery, Ala.

**Dr. J. H. McLEAN'S VOLCANIC OIL LINIMENT,**

THE BEST AND GREATEST CURE OF PAIN.

Affords a quick relief from the accidents and ailments common to human or animal flesh.

In constant use for half a century.

Price, 25c., 50c. and \$1.00 per bottle. Sold everywhere.

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

**SELMA - MARBLE - WORKS.**

**SELMA, ALA.**

**J. N. MONTGOMERY & SON, Prop's.**

Importers, Dealers in and Manufacturers of

**Italian and American Marble and Granite.**

Monuments, Headstones, and

**General Cemetery Work.**

**ALL KINDS OF IRON FENCES.**

Write for prices and save agent's commission.

**Bible Pictures** Which show the children just how the Holy Land looks today and also the places where Jesus was born, brought up, preached, and worked miracles.

**Bible Stories** Which tell all about Palestine as it was in olden times and also about the sweet life of the Savior and His work to save the world from sin.

**A Bible Map** In many colors which marks, by a red line, where Christ went to preach the gospel and teach all men to be good and love one another.

**These Three** Best helps to Bible study are all found in the New Holy Land Books, called . . .

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**Man of Galilee.**

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

	32 sun	38	STATIONS.	37	31 sun	1
pm	4 10	4 35 am	Lv.....Selma.....Ar	11 15 pm	10 am	11 am
5	4 54	5 11	.....Benton.....	10 30	9 30	10 10
5	5 10	5 23	.....Witchhall.....	10 23	9 13	9 46
5	5 24	5 31	.....Lowndesboro.....	10 10	9 00	9 26
5	5 35	5 43	.....Burkeville.....	10 00	8 45	9 10
5	6 10	6 10	Ar.....Montgomery.....Lv	9 30	8 15	8 15
11	11 00 am	7 50 pm	Lv.....New Orleans.....Ar	7 35 am	10 25 pm	10 11 am
3	3 15 pm	12 20	.....Mobile.....	3 15	5 20	12 25
3	3 35	11 30	.....Birmingham.....	5 30	12 30	12 30
1	1 45	6 10 am	Ar.....Montgomery.....Lv	9 30	11 20 am	11 18 am
6	34				35	33
pm	11 00 pm	6 20 am	.....Montgomery.....	9 20 pm	11 05 am	8 30 pm
1	11 30		.....Mt. Meigs.....		10 2	7 50
7	12 08		.....Shorters.....		9 am	7 30
7	12 27		.....Goodwyns.....			7 30
7	12 45	7 30 am	.....Cowles.....		0 10	7 20
7	1 00		.....Clatch.....		9 53 am	6 59
7	1 17		.....Natusulga.....			6 43
7	1 35	8 05 am	.....Loachapoka.....			6 30
7	1 52		.....Auburn.....		9 17	6 14
7	2 03			3 07	9 05	5 59
pm	2 20 am	9 10 am	Dp.....Opelika.....	7 10 pm		2 00 pm
pm	2 40	8 15 am	Ar.....Columbus.....Dp			2 20 pm
pm	3 05		Lv.....Opelika.....Ar	7 33 pm	9 02 am	5 52
pm	3 25		.....Cusseta.....		8 37	5 20
pm	3 46	8 55	.....West Point.....	6 52	8 17	5 02
pm	4 07		.....Gableville.....		7 05	4 48
pm	4 26	9 24	.....La Grange.....	6 27	7 47	4 21
pm	4 40		.....Hogansville.....		7 21	3 55
pm	4 55		.....Grantville.....		7 09	3 40
pm	5 10		.....Moreland.....		6 57	3 26
pm	5 25	10 21	.....Newbern.....		6 45	3 10
pm	5 30		.....Palmetto.....	5 28	7 45	3 10
pm	5 45		.....Fairburn.....			2 54
pm	6 10		.....Manchester.....			2 00
pm	6 25	11 23	.....East Point.....	4 35	5 52	1 55
pm	6 40	11 40	Ar.....Atlanta.....	4 20	5 35	1 30
pm	8 00 am	12 00 am	Lv.....Atlanta.....Ar	3 55 pm	5 30 am	9 30 pm
pm	8 20	5 30 pm	.....Greenville.....	3 28	5 13 am	4 05
pm	8 40	8 20	.....Charlotte.....	9 25	10 40 pm	12 20
pm	9 05	11 00	.....Greensboro.....	6 58	7 35	8 45
pm	9 25	12 27 am	.....Savannah.....Lv	8 45 pm	5 55	7 00 am
pm	6 45 am		.....Richmond.....	12 40 am	5 12	12 30 pm
pm		7 13 am	Ar.....Washington.....	5 35 am	12 30 pm	12 50 am
pm		8 23	.....Baltimore.....	10 25 pm	11 00 am	
pm		10 39	.....Philadelphia.....	9 20	9 42	
pm		1 23	.....New York.....	8 55	7 50	
pm	8 10 am	2 00 pm	Lv.....Atlanta.....Ar	4 30	12 15	
pm	8 30 pm	7 10	.....Chattanooga.....Lv	1 55 pm	6 45 pm	6 00 am
pm	7 30 am		.....Cincinnati.....	8 45 am	1 20	11 15 pm
pm	7 30 am	4 00 pm	Lv.....Atlanta.....Ar	8 00 pm		8 30 am
pm	11 00 am	7 35	.....Macon.....	7 45 am	8 05 am	11 30 pm
pm	6 30 pm		Ar.....Savannah.....Lv	4 45 am	8 35 pm	7 55
pm	7 20 am	3 40 pm	Lv.....Atlanta.....Ar	1 15 pm	5 30 am	6 15 pm
pm	8 45 am	9 25	.....Augusta.....Lv	8 00 am	11 00 pm	11 58 am
pm			Ar.....Charleston.....	1 05 am		7 15 am

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