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## ALABAMA BAPTIST.

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## The Scope of Messianic Work.

BY J. J. TAYLOR, D. D.

[Reported for the Alabama Baptist.]

Luke iv, 18. To the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

The setting of this text gives it intense scenic power. You remember that Joseph and Mary returning from Egypt with the infant Jesus heard that Archelaus reigned in Judea in the room of the elder Herod, and were afraid to go thither; but, warned of God in a dream, they turned aside, and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene. There he spent his boyhood, his youth, his early manhood. He knew every street, lane, house, and probably every person in the place. He was familiar with the people's habits and modes of life, and was a familiar figure among them. A boy who had followed the goats through the streets; a youth working in wood, making boxes and chests, doors and plantation tools; a carpenter and the reputed son of a carpenter, he had gone out from them and had filled the country with his fame. Now he returned. His brief visit included a Sabbath day, and as his custom was he entered into the synagogue. To him the Sabbath was a sacred season, and the sanctuary a sacred place; and he never failed to refresh his soul in the blessings which they bore. He entered also into the spirit of worship. When the opportunity was given he stood up to address the assembly. There was given unto him the book of Isaiah, the greatest of the prophets. In course or by his own choice he read a lofty passage in that lofty prophecy; he returned the roll to the minister in charge, and sat down; and the eyes of all them in the synagogue were fastened on him. He had strange power in his face, such that on one occasion the soldiers of Caesar went backward before his glance and fell to the earth. It was a face such that his best friends sometimes feared to draw near with familiar speech, and such that he often turned and looked upon men to prepare them for solemn words soon to fall from his lips. And that day in the synagogue of his native place his face beamed with beauty and his voice rang with heavenly harmony, as from the seat of the Scribes he looked upon an audience of expectant Israelites, and said, "This day is this Scripture fulfilled in your ears: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," etc.

It was a startling declaration. I identified the man who had worked in the little shop on the hill-side and had walked the streets in a workman's garb as the object of prophetic vision. It boldly appropriated all Messianic predictions, whether written in the Law, the Psalms or the Prophets: "Moses, and David, and Isaiah, and all the rest from Genesis down to Malachi, find me in view, and I am he of whom they speak. The Spirit of Almighty God hath anointed me, the son of Mary to be the Christ, the Son of the living God. I am come to embody the divine charac-

ter and to bear the divine message to time and the world."

Looking upon his auditors he saw the evidence of rising indignation and resentment; he knew what was in their hearts, yet was the love of truth mightier than the fear of violence, and he proceeded to state the scope of his Messianic work. It is a declaration that the heart of God is toward all those who contend with the various ills of life, and that he plans not only to sustain them amid their trials, but also to bring them through their adversities and into that peace and gladness of which the heralding angels sung. It is a declaration that God is on the side of those who are lowest in the vast and prolonged process of development which is to carry the race forward and upward in larger conceptions and richer experiences, and that in his ministrations of beneficence he begins at the bottom, where men are most numerous, most unhappy, and most in need of divine help.

Entering more specifically into the thought, you notice a proclamation of joy to the destitute: He hath sent me to preach the gospel to the poor. In one word he opens the fountains of divine benevolence to the greater part of the race. Through the ages the many have been poor, and the few rich; the many have struggled at the bottom and the few have ascended to the heights of elegant ease. In spite of Utopian dreams of universal prosperity and distributed wealth, in spite of the fanciful schemes and socialistic mountebanks, and the fiery declamation of political demagogues, poverty remains, and will remain until the millennial dawn. Christ saw poverty in its appalling aspect. He saw men ground beneath the heel of oppression, and robbed under the forms of law or without recourse to law, until they had lost heart and hope, and had sunk to the depths of squalor and wretchedness. He was anointed to bear them a message of gladness: But he did not preach a gospel of universal prosperity; rather he said, The poor ye have always with you. He knew every sliver of silver and gold that lay hidden in the earth, every gem that lurked in mountain caves and every pearl sunken in the sea. In emergencies he could draw money out of the mouths of fishes, or multiply the supply of food at will. Yet he never utilized his knowledge or his power to increase the material wealth of men. He allowed his friends to administer to his temporal wants; but he disclosed to them no secret mines, and imparted no financial knowledge by which they could increase in riches. He taught the duty of helplessness; and yet if he ever gave any beggar a piece of money, he left no record of it. His gospel to the poor was not Henry George's gospel of single tax, nor Edward Bellamy's gospel of state control in private life; he proposed no fantastic device to abolish poverty by legislative enactment, and to rob the rich for the benefit of the poor. He exalted the worth of manhood. He said, "The body is more than raiment, the life more than meat; and a man's life consisteth not in the abundance of the things that he possesseth."

Measured by what they are able to accomplish in commerce, in statesmanship, in literature, in science, in anything that pertains to the progress of society, myriads of men are almost worthless. One-half of the world's population might be obliterated today, without destroying a single useful invention or a single helpful idea, and without decreasing the sum total of human happiness. Of what practical account are the millions that struggle at the lowest stratum of life in China, in Africa, or in the slums of the great cities of Europe and America? In directing and sustaining great enterprises one man at the top is worth a thousand at the bottom. Probably fifty men of this city could control its commerce, another fifty its education, and less than fifty its politics, for most of us try to swallow the ticket that is put up, and think of physic afterwards. And the world is disposed to estimate men by what it can get out of them. Sometimes religion shows a similar disposition. Jesus lived under the sway of a splendid ritual. He saw men making their ostentatious offerings and paying their tithes of garden truck. There was no lack of preaching, for the voice of the scribe was heard from the river to the sea. And yet it was the religion of wealth, of fashion, of respectability. It had no message for the poor who toiled on the streets or dug in the fields, and it regarded their salvation as improbable, if not undesirable. But Christ came with another gospel. He measured men not by what he could get out of them, but by what they were capable of becoming under the administration of the new kingdom. He computed their worth apart from the worth of their possessions, and he rated it above earthly treasures. He illustrated his doctrine in his own life, choosing poverty rather than riches; and he crystallized the same truth in the final commission: Preach the gospel to every creature, whether rich or poor; tell the whole

race that a ransom from sin has been found.

In harmony with all this, you notice also a message of comfort. "He hath sent me to heal the brokenhearted." The pangs of grinding poverty are unknown to some of us; though poverty with all its inconveniences is not the supreme ill. Grief, however, is no respecter of persons. It comes to the rich as well as the poor, the wise as well as the ignorant, the cultured as well as the coarse, and often to the first with sharper lancing than to the last. Every heart knows its own wound. In every household since time began there have been heartaches, and often sorrow have bled inwardly, and have wasted in silence. Some of earth's noblest heroes have been unused because they have been unknown. The hosts of the brokenhearted have been of no one nation or tribe; they have been of no one age or civilization; they have been of no one race or language; they have belonged to all time and to all grades and conditions of men. Their laughter has been turned into mourning, and their gay apparel exchanged for the habiliments of woe. For them there is no balm in Gilead, and no physician able to understand their case. But the Spirit has anointed One with power to heal. It is said that he was touched with a feeling of human infirmity, and moved with compassion toward men who were shepherdless, scattered and fainting. His miracles were wrought, not as prodigies to confound the wisdom of the times, but chiefly as expressions of pity for the sorrows of life. The mother begging a crumb of comfort for her tormented child, the widow following to the grave the ashes of her holiest hopes, the bereaved sisters averring that the time for help had passed—these and similar objects of distress moved his heart and evoked his aid. When he came back from death his first appearance was to one who grieved by the empty tomb, and his first words were, "Woman, why weepst thou?" Fresh from the conflicts and victories of redemption, with scars yet upon him, he turned aside from the path of glory to walk with two dazed and despairing souls, and he made his presence known by asking, "What manner of communications are these that ye have one with another, as ye walk and are sad?" He was drawn by their sadness, because it was his pleasure to heal the brokenhearted. If he does not quite dispel the sense of bereavement and desolation, he brings the assurance that the chastening of the Lord begets his love, and afterward yields the peaceable fruits of righteousness. He allays the pang with the promise of a far more exceeding and eternal weight of glory. Under his benign administration the reign of the broken heart shall cease, and the dirge of death shall be changed into a hallelujah of triumph and gladness.

You notice again a message of liberty: "He hath sent me to preach deliverance to the captives, and to set at liberty them that are bruised." Lew Wallace may tell us of Ben Hur robbed of his property, held in captivity and chained to the galleys of Rome, or of defenceless women thrust into reeking dungeons to stiffen and starve amid cold and darkness, vermin and disease. Victor Hugo may follow Jean Valjean and his companions in misery from crime to crime, and from prison to prison, tracing through a thousand pages their sorrowful history, as they sinned and suffered, and were sinned against and suffered again. Charles Dickens may exert his genius to portray the horrors of the Bastille, or the reactionary horrors enacted by men driven insane under a sense of oppression and danger. But the story of human wrongs has never been written. If all that the weak have suffered at the hands of the strong could be expressed in words and put into books, no heart would be stout enough to read the gruesome record. If all the tears shed in hopeless captivity, as the slaves of oppression have hung their harps of joy upon the willows, were brought together, they would make a stream mightier than the rivers of Babylon. If every throb of hearts that have ached behind prison bars could be expressed in one mighty convulsion, it would shake the earth, like the quaking that opened the prison doors at Philippi. If all the sighs that have escaped the lips of the bruised were gathered into one, it would darken the heavens with clouds and storm.

There is another form of slavery more appalling still. Paul and Silas, languishing in the inner prison, their aching limbs fast in the stocks and their quivering flesh dyed in their own blood, were not utterly enslaved. Their bodies were at the mercy of the oppressor, but their souls were free. Dungeon walls and watchful guards could not confine their thoughts, and at midnight they prayed and sang praises to God. Socrates and Galileo yielded their physical forms to superior physical force; but their minds soared beyond the grasp of their mad accusers, and revealed in boundless realms. Jesus Christ at

Pilate's bar or in Herod's judgment hall, seemed as helpless as a little child, yet his spirit walked with invisible legions of angels, and his real self was free. He had power to put off the body, and to shake the shackles on the wrist, or the fetter on the foot, that marks the worst of slavery; nor is the prison wall or the iron bar the worst foe to the mind, the chains of evil habit, the fetters of unyielding ignorance, —these are the symbols of the most degrading and pitiable slavery.

Standing in the synagogue that day Jesus realized the existence of captivity in all its forms. He saw men struggling against the oppressions of power. He saw the publican clothed with imperial authority and extorting the unjust tribute by the force of the law. He saw the victims of tradition and ignorance crawling at the feet of priests and scribes, not daring to eat their food or wash their hands without the sanctions of their creed. He saw the broadened phylacteries and lengthened robes that covered empty pretense, whilst conscience chafed against its bonds. And he said, "I am sent to preach deliverance and to set at liberty every enslaved soul, to open prison doors and lead men forth, to strike off the fetters of superstition and sin, and to bring men into the liberty of sons of God."

It is a work of illumination: "He hath sent me to give sight to the blind," especially those who are mentally and spiritually blind. It has been said that ignorance is the mother of devotion. But devotion born of ignorance is a devotion of fear and degradation. It crawls in the dust, and cringes in dread of some unknown peril. The heathen, trembling in terror, and offering their dearest treasures to appease the fearful gods that lurk in darkness, render a devotion born of ignorance. Such ignorance is the prolific mother of many ills, and is the heaviest curse upon the race. By the decree of Almighty God, man rises above the beasts and into the divine likeness through the avenue of intelligence. By his decree wisdom shall forever dominate ignorance, as the superior dominates the inferior, and no complaint or outcry will alter the fact. The realization of this truth has made the cry of Bartimeus begging by the wayside the cry of the race, "Lord, that I might receive my sight!" That cry brought the Lord to earth, "I am the light of the world; that followeth me shall not walk in darkness, but shall have the light of life." He is on the side of the poor, the sorrowful, the oppressed, the ignorant; and by the office of which he has been anointed he is pledged to bring help and comfort, liberty and salvation to all that call upon him. Impatient souls, groaning beneath the weight of accumulated sufferings, cry with measureless paths, "How long, O Lord, holy, just and true, dost thou delay the promised emancipation? How long dost thou tarry?" Nevertheless he is steadily and surely doing his work; and he is not pressed by any emergency, or hastened by any outcry.

Far back in the past, according to the teachings of geology, mountains of snow and ice took hold on the earth and rose to the clouds. Under the glow of the distant sun they moved to the South, slowly and heavily, marking their pathway by scars on the rocks, yet growing lighter and moving faster as they went. So the race dawn by the sun of righteousness, has moved out of the dreary past slowly and with struggles whose scars remain; but it has drawn nearer to the regions of divine love, where winter never comes. Already its progress is lighter, and its progress accelerated. Faint strains of celestial music rise above terrestrial discords. Animosities and hatreds yield to the sway of brotherly love; and the white flag of peace and good-will is leading men from the realms of bondage and tears into the realms of light and salvation and bliss. In a little while, voices in heaven and voices on earth shall take up the theme, and join in one mighty chorus to proclaim the acceptable year of the Lord, and the day of vengeance of our God, Amen.

At the late B. Y. P. Union, held in July in Baltimore, the delegates were asked to bow in prayer and to think of some one they would endeavor to lead to the Lord during the year. On Sunday night, at Scott st., three persons confessed faith in Christ. As the first came forward, a brother rose and said, "That's the very man I had in mind at the B. Y. P. Union. Thank the Lord, he is my brother."

A lady came forward, and Mrs. Kemp, the pastor's wife, said, "That's the one I had in mind, prayer." The third was a man, and Pastor Kemp said: "That's the one I promised to lead to the great joy in the hearts of God's people over these gracious answers to prayer.—The Evangelist, Baltimore.

## In Foreign Lands.

Letters from Dr. Hale—No. 6.

At midnight of Thursday, Sept. 10, we left the "Eternal City" on our journey to Greece. The run from Rome to Brindisi is through extremely variegated scenery. For hours the train skirts the blue Aegean, then it passes through majestic mountain scenery, finally through miles of vineyards, olive gardens, and pomegranate orchards. At Brindisi the poet Virgil died and we visited his tomb. Standing here, where the hand that wrote the deathless Aeneid, is lost, the immortal words come back to me: "Arma virumque dno, Trojae qui primus ab oris," (Arms and the man I sing, who first from the shores of Troy, etc.) On Saturday we reached Corfu, the capital of the island of the same name. This island covers 277 square miles, and has 125,000 inhabitants. The city has 10,000 inhabitants, most of whom are orthodox Greeks. From 1815 to 1863, Corfu was under the protection of England, and was the residence of the British Lord High Commissioner, among the last of whom was Mr. Gladstone. In 1863, England granted the wishes of the Islanders, and they became a part of the kingdom of Greece. In the church of St. Spiridon lies the body of that saint, enclosed in a silver coffin. Thrice a year it is borne in solemn procession through the town.

Spiridon was horribly tortured during the Diocletian persecution, but, though shapelessly mutilated, he attended the Council of Nice in 325.

To our right as we near Greece, is Ithaca, the home of Ulysses, to which, after his long wanderings, he returned to his faithful Penelope. The descriptions of the poem rest upon local knowledge, not only of the general character of the island, but even of small details. We had expected to sail south of the Peloponnesus, but finding that we could save a day, we landed at Patros, and proceeded to Athens by rail. Patros is a city of 39,000 inhabitants, and next to Athens, is the largest city in Greece. It is famous for its export of currants, (dwarf gravels) the principal product of this part of Greece. It was here that the standard of the war of liberation was first raised on April 21, 1821. Although it was Sunday morning, the inhabitants were busy packing a freshly gathered crop of currants. While watching the packing, I could very well understand how dust and gravel are sometimes found mixed with them. Men with bare feet stand in the boxes and pack the currants. A little boy, with a shovel, puts the currants that fall out back into the boxes, and also gathers up a good deal of dust and gravel. I registered a vow not to eat any more Greek currants!

As we sailed through the gulf of Patros, on our left was Missolonghi. In the late Greek war, in this town became one of the chief strongholds of the Greeks, and offered a heroic resistance to the Turks. The defense was conducted by the brave and noble Marko Bozaris, who fell on the night of August 20, 1822. I could but recall Halleck's stirring poem:

"At midnight, in his guarded tent,  
The Turk lay dreaming of the hour,  
When Greece, her knee in suppliance  
Should tremble at his power.  
At midnight, in the forest shade,  
Bozaris ranged his patriot band,"

At this place Lord Byron died of a fever from his exertions in behalf of the Greeks. His heart rests in a tomb here, but his body was carried back to England for burial.

The grateful Greeks have erected in Athens a monument to the poet, which will be unveiled next April. At Corinth we stopped three or four hours in order to see something of the remains of this once glorious city. Modern Corinth lies about three miles northeast of the ancient city, numbers about 4,000 people and is situated on the Gulf of Corinth. The position of ancient Corinth was determined by the presence of the Akro-Corinth, a hill which rises nearly 2,000 ft. Safety was one of the prime considerations in choosing the location of ancient cities. When Paul visited Corinth it was the most splendid commercial city of all Greece, and the favorite abode of luxury and immorality. It was with better insight that I here read his epistles to this church. My young readers will remember that this was the residence of Diognes, the Cynic, who being visited by Alexander the Great and asked what favor he could confer upon him, answered, "Only that you get out of my sunshine!" The Peloponnesus has been an island for about two years, made so by the cutting of the ship canal across the isthmus. The canal connects the Gulf of Corinth with the Sardinian Gulf and shortens the journey from Patros to Athens by water by 202 miles. The idea of cutting this canal was seriously entertained by Julius Caesar, and was actually commenced by Nero, traces of whose work are still visible. The present canal was begun in 1881, and completed in 1893. It is

34 miles in length, 100 ft. in breadth and 26 ft. in depth. The height of water in the east and west seas being nearly equal, no sluices were required.

We saw the spot where the Isthmian games were anciently celebrated. These athletic exercises took place in the stadium, which now resembles a natural hollow.

MONDAY MORNING, SEP. 16.  
We are now in Athens, the "Eye of Greece." Early this morning I walked out on the balcony of the Grand Hotel where we are domiciled, and looked upon the glorious view extended before us. Our hotel is on the great plaza of the city, almost in front of the marble palace of the king. All the streets of Athens lead to this plaza. The city presents a busy and prosperous appearance, but it is principally for its memories and classic associations that the student of history is so profoundly moved by being within her gates. We take carriages and visit some of the most important objects. We have now reached the Acropolis. This is the centre of Athens, and of Greece in all Greece. It is a rocky plateau, rising precipitously 200 feet. The main buildings upon it are the Parthenon, the ancient temple dedicated to the virgin goddess Athena; the temple of Theseus, the temple of Victory, and the Propylaea. The acropolis reached the acme of its splendor under Pericles, and its ruins present the finest picture of the unrivalled glory of Grecian art. The highest point of the acropolis is crowned by the Parthenon, and though now in ruins, it is an imposing and soul stirring object. It can be seen for many miles in every direction, and indeed, one gets a better idea of its vastness and symmetry when looking at it from a distance through the crystalline Attic air. It excels all the edifices ever erected by the Greeks. The building consists entirely of snowy Pentelic marble. Its erection was made possible by the great wealth then in the public treasury of Athens, the peace that rested upon the land, the genius of the great architects Ictynus and Callictes, the talents of Phidias the sculptor and the enterprise of Pericles, the public spirited Grecian ruler. The sanctuary proper is 194 ft long and 69 1/2 ft wide. About this, the external colonnades and porticoes form a magnificent enclosure, and was really a part of the wonderful building. Within the sanctuary stood the famous gold and ivory statue of Athena Parthenos, (i. e. the virgin Athena,) 39 feet in height, the most admired work of Phidias. Some idea of the millions lavished by the Greeks upon this temple may be gained by the fact that the gold used in this one statue amounted to 44 talents, equal to \$750,000. Estimated by the purchasing power of money today, this would amount to three or four millions.

The Parthenon has had quite a checkered history. About the fifth century of our era it was converted into a Christian church. In 1460 it became a Turkish mosque, and a minaret was erected at the southwest corner. In 1687 the Venetians seized the city of Athens, the Turks took refuge upon the Acropolis and converted the Parthenon into a store for their powder. Accordingly it became the target of the artillerymen of the besiegers. On the evening of September 26th the building was struck by a bomb, the powder was ignited and a great part of the stately Parthenon was blown into the air, the explosion killing 300 of the Turks.

On the northern part of the Acropolis stands the Erechtheum. The legend is that this temple stands on the sacred spot where Athena and Poseidon decided their strife for the possession of Athens. The latter, striking the earth with his trident, caused a salt spring to well up, while the former caused an olive tree to spring from the soil. The gnarled olive tree was anciently shown in the temple to reverential worshippers. From the refined and unrivaled elegance of this building, it is thought to have belonged to the age of Pericles. This temple was used by the Christians as a church, and afterwards as a harem by the Turkish Pasha.

The temple of the Wingless Victory, situated on the southwestern corner of the Acropolis, overlooks a steep declivity. It was down this precipice that Egeus cast himself to death. His son, Erechtheus, so runs the legend, had gone to fight the Menotus in Crete, and had agreed if he was victorious, upon his return to hoist a white flag, but if he had fallen, a black flag was to fly from the mast. He forgot and kept the black flag in position, and his father thinking he was dead, threw himself headlong to destruction.

The most importunate of worldly cares shrinks into nothing by a graveside. How little the day's trouble would seem if we only knew how near was the end of all trouble.—W. R. Nicoll.

Youth is an arrow, swift in its decisions, and pitiless because of inexperience.

## From Texas.

Editor Baptist: You may have seen from Texas exchanges that my wife was badly burned by an exploding lamp on night of October 26th. She has been a great sufferer since. Her lips, face and neck have peeled off, and while yet swollen, are improving. Her eyes are safe. But the dangerous burn is on the left hand and arm. Today when the doctor washed off the surface, the skin being all gone, it presented a sad sight to me. But I feel thankful it is no worse. Her eyes and lips being spared I rejoice. Her health being poor, erysipelas has made its appearance. Dr. Garnett, an old physician from Virginia, has the case in charge, and we are hopeful of favorable results. We ask the prayers of our relatives and friends in Alabama who may read of this sad accident. Dr. H. H. Crumpton married us July 2, 1868, in Dallas county, Alabama, at the home of her father, John Mosely.

Pastor G. W. Reeves, of Farmville, is here in Greenville helping pastor S. J. Anderson in a meeting. Dr. Anderson for this year is president of Burleson College as well as pastor of the church. He has managed to build a three story college of stone and pressed brick with all the modern appliances. Prof. W. H. Long, of Waco, is vice president. He is Dr. R. C. Burleson's life-long friend, and this Greenville college was named in honor of Dr. R. C. Burleson, the grand old educator in the west. The marvelous and good part of the new school is that it is out of debt and controlled by the Baptists of Northeast Texas and belongs to the Baptists of Texas.

Bro. J. M. Carroll is manager of the heavy debt on Baylor college at Belton, which also belongs to the Baptists of Texas. It makes a fine agent, and is laboring with prospects of paying the debt of more than \$118,000. This is a big thing, but Texas can do wonderful things when she tries.

Bro. M. D. Early is managing the mission work of Texas, with the old Ministers' Relief Fund, wisely and successfully. Bro. W. C. Luther is the efficient manager of the Colporteur and Sunday school work in Texas. Dr. T. C. Boykin is his wise and energetic assistant. The Baptists of Texas have two state bodies. The General Baptist Convention meets in October, and the General Sunday school and Colporteur Convention meets in June each year. The Baptists are prospering in Texas. The two state colleges at Dallas and Waco, Burleson college in Greenville, Northwest college in Decatur, Baptist college in Jacksonville, Baptist college in Abilene, Baptist college in Brownwood, making seven colleges for the Baptists in Texas. Five of these are under the supervision of certain district associations and churches in their bounds, while two are controlled by the Baptist state convention. The Baptist forces are being well organized in a good way. There are ten or a dozen Baptist papers in the state. Some of these are struggling for existence.

Corn crop good, but cotton crop short, wheat and oats short. Health generally improved. Money scarce, but people hopeful. Many glorious meetings in many places. E. B. HARDIE.

## For the Alabama Baptist.

### A Delayed Report.

Dear Baptist:—A brother at Linwood promised to write you about the meeting held there in September, but as no account has yet been given, I will say a few things. Some of the hardest work I ever did was done there, and I had the pleasure of baptizing eleven persons. The first to join the church was a young lady. On returning home that night from service her father asked who joined the church. This young lady's sister replied, "Sister joined." The father was so much surprised that he slept no more that night. Early the next morning he was at church, and continued to go till the meeting closed. I had the pleasure of baptizing this man, his wife and three daughters. What a happy family this one is now. In August I preached there three or four times, and one young man joined. He has since died, and I preached his funeral. He died in the triumphs of a living faith, which must be a source of great consolation to his loved ones. The meeting above referred to in September was said to have been the best ever held in the community. Some brethren who had never prayed in public before, put on the whole armor of God. Mt. Pleasant church (at Linwood) was in a deplorable condition when Brother J. P. Nall took charge of it about a year ago. He did a good work there. The church has called the writer for the next year. There is a great work for some one at Linwood. A. E. PINCKARD.

Every mean purpose renders a great hope more incredible; a mean heart cannot believe in a majestic destiny, and a poor soul has no faith in an everlasting growth.—H. W. Crosskey.

## Central Committee.

PRAYER CARD—NOVEMBER.

Africa.—O send out Thy light and Thy truth; let them lead me." Missionaries, 7; native assistants, 6; churches, 4; membership, 239; baptisms, 67; schools, 3; scholars, 87; Sunday school scholars, 140. Contributions, \$214.45.

Study Topics.—Fetichism. Struggle between Christianity and Mohammedanism. Struggle between Christianity and the Devil. Our early work. Africa the Martyrland. Our duty.

### Obligations of Southern Baptists.

The Orientals have a handloom in which they weave a fabric of mixed colors. Dark threads and threads of silver and gold are so blended in the weaving that the product is a pattern of remarkable beauty. It is manifest that Christ the Great Weaver sits at the loom of humanity to-day and is blending the so-called higher and lower races of earth into a spiritual fabric of transcendent beauty. This is the word that His Providence speaks to us to-day. Livingstone and Moffat and Schmidt and others were the pioneers in African evangelization. They laid the fulcrum and placed the lever and left to us with the gospel to lay hold of the lever and lift Africa to God. The history of Christianity and of commerce in Africa of late years presents a thrilling story. The unparalleled devotion of martyr missionaries and rapid development of trade, and the opening up of new and vast fields of wealth—these are God's finger-boards that point us whether his mind is turning in these days. The eyes of the entire civilized world are upon Africa to-day. Though for centuries past she has been uncared for. Is it true that Africa's redemption is at hand? Is Africa's redemption about to be ushered in as the springtime is ushered in, a sudden transformation after a long winter of preparation? or as the morning cometh, a burst of glory flooding the earth suddenly after a long dark night? It may be so. Man is conquering physical Africa in quest of her material wealth. It may be that the churches of Jesus Christ are going to conquer spiritual Africa for Him, and bring her spiritual riches to lay down at his feet. It can be done, it must be done. But first we have a victory to win at home. There is an unexplored Africa of resources in Christian lands, a "dark continent" of unconsecrated wealth that must be brought forth and laid upon the altar of Christ. Churches of Christ, listen to the cry of Africa: "Send us men to teach us out of the Book you call God's mouth!" Listen to the cry of the waiting army of workers: "Here are we, send us!" Listen to the command of the Lord: "Go ye into all the world!"

REV. E. Y. MULLINS.

### Our Stations.

Lagos.

The work goes on with joy. We note some signs of the Lord's presence in the conversion of the heathen. Prayer-meetings growing in numbers and spirituality.

### Abhurkuta.

Though this is one of our hardest fields, yet we believe it to be our duty to preach Christ to the people. Sunday School well attended. Prayer-meeting held every week.

The following from the London Christian is well worth reprinting: The zeal of young disciples is often both indiscreet and censorious. But what of that? Are they therefore to be despised or rejected? Ought they not rather to be wisely and lovingly influenced by disciples of riper years and experience until their sourness mellows into sweetness? Fruit is never ripe in spring. James and John were not so lovable in their early discipleship, when they desired to be allowed to call down fire from heaven to consume the inhospitable Samaritans, as when they had received the fullness of the Spirit at Pentecost. A wise author has said that a young Christian whose conscience is like "a fire of green logs must be treated as we treat a dull fire: he must be borne with, that is, till his conscience clear itself of bitter, cloudy smoke, and become a pure, genial, warm flame of zeal tempered by charity."

"I do not desire to seef the gospel to the heathen so much because they are lost as because I am saved. As I look into my own home and my own heart, I feel I can never do enough in telling the whole world of Christ's love. If the people of God could all be aroused and enlisted in making the best of themselves for the spread of the gospel, the time would soon come when Christ would be everywhere known and obeyed.—Rev. E. Y. Mullins, Assistant Sec. For Missions.

Rejoice in the joy of life. Be touched with tenderness and sympathy for all this life that can feel and can suffer, and do not dare to add a pang to the burden of the world's sorrow.—Minot J. Savage.

Directory for the Baptists of Alabama.

OUR BORDERS. The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. BUSINESS AND TRADING OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuskaalosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. B. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile. G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Culcy, J. C. Clifton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Anley, 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-YOUTH PEOPLE'S UNION OF ALABAMA.—W. B. Crumpton, 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 for 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. THERE are three articles on the fourth page to which we direct attention—two for those interested in the B. Y. P. U. discussion, and one for all who are interested in the subject of temperance—and who is not?

A LONG time subscriber in North Alabama sends his delayed subscription and says, "I could have sent it long ago, and there was no excuse for not doing so—it was simply carelessness." We have many other careless subscribers from whom we would like to hear. Their carelessness is expensive to us. REV. B. F. RILEY, D. D., a member of the faculty of the State University of Ga., has been elected a member of the Board of Managers of the American Baptist Historical Society. This is a distinguished honor, and is conferred on a deserving man. Dr. Riley being a native Alabamian, we are doubly proud of this preference. He is a fine writer, and will make an efficient member of the society. He is a representative man. We congratulate Dr. Riley and the Board of Managers.

We have received articles from different writers advocating the views of the Seventh Day Baptists, and intended to controvert what has recently been said in these columns. Now, besides the fact that much of our space is taken up with matter that ought to be printed in the interest of our state mission work and our churches, we are not quite sure that fairness or justice requires us to print that which we do not think ought to be believed. The mission of this paper is to advocate and propagate the things that are most surely believed among us, and not to assist in breaking down the ancient landmarks of our faith and practice.

THE State Mission Board has just closed a session of unusual interest. There were present Brethren Bledsoe, Underwood, Dickinson, Ellis, Jones, Davidson, Burr, Taylor, Dawson and Eager. Among the visitors present, first and last, were Brethren Bow, of Eufula, Pinckard, of Orion, Smith of Roanoke, Powell of Forest Home, Drs. Tichenor, of Atlanta, and Morehouse of New York. In spite of all the elements of hardness in the times, the reports made show that the past year has been one of earnest and successful work. In some regards God has abundantly blessed the labors of our evangelists and missionaries. The baptisms reported, the money collected, and the interest shown by an increasing number of pastors and churches in the work of the Board, are all signs of cheer. The financial exhibit compares favorably with that of any other year, the amount reported as raised for all purposes being \$26,108.82, an amount equal to any sum ever raised by the Board in a single convention term. The amount raised for State missions is \$11,067, that for Home Missions \$4,534, and that for Foreign Missions \$6,574. That the annual income has been thus increased during such a year is chiefly due, in the judgment of the Secretary, to the persistency with which many of our churches, in spite of all discouragements, have kept up systematic collections, and that not a few others for the first time this year have abandoned the haphazard method, and adopted the envelope system of regular giving.

Of twenty-six young ministers at Howard college this session, nineteen were reported as looking to the Board for aid. The Board is also helping one young man in the Seminary at Louisville. The Board received four hundred dollars for State Mission work from the Sunday School Board at Nashville, and donations of Bibles, both from the Nashville Board and from the American Baptist Publication Society. It was a matter of regret in the Board, as it is by his many friends throughout Alabama, that Brother Glenn, after two years of most faithful and efficient service in Northwest Alabama, has been compelled to resign on account of declining health. The retiring Secretary's report was said to be one of the best ever made, and some parting suggestions made by him will certainly command the serious and thoughtful attention of the convention. How thoughtful and beautiful of the ladies of the First church to provide and serve that delightful lunch for the members of the Board and the visitors at the church on Monday evening. It seemed to be greatly enjoyed by all present. Some one suggested that the members would attend more certainly and promptly if it were known they would have such treatment all the time. So the ladies may take note and act accordingly, as God giveth them opportunity. For many years Dr. Tichenor was the idolized pastor of the First church in this city, and on this, as on every other occasion of his return to the city, he found a warm welcome. In that olden time one feature of his work was to preach on Sunday afternoons in the basement to the large congregation of negro slaves who belonged to this church. In that same room he stood Monday night and asked the State Board to join hands with the great Home Mission Boards of the North and the South, in united effort to evangelize among others of their race the descendants of their very people who used to crowd these old walls to hear the gospel from his lips. "Think of it," said he; "think of it, my brethren; Alabama took the first step toward the division between Baptists of the North and the South on this very question; how fit that she should take the initiative now toward a fraternal and co-operative union in behalf of this people?" To see him and hear him again is to be reminded of what a work he has done for the whole South and for the world as Secretary of the Home Mission Board!

Dr. H. L. Morehouse was cordially received at the meeting of the State Board, and made a most favorable impression by his strong and wise and tender statement and appeal in behalf of the proposed plan of co-operation between the Home Mission Society of New York, the Home Mission Board of Atlanta and both the white and the colored conventions of Alabama for the evangelization and education of the negroes. "It was the negroes that divided us of the North and the South long years ago, and now it looks as if God is going to use the negro to bring us together." The Board heartily and unanimously commended the proposed plan to the consideration and adoption of the convention. The funny brother in the Board meeting or at the convention—what could we do without him! Save time? Who cares for time in such a gathering? He's a necessity—oil for the wheels, or on the troubled waters! How could we do without him? Still it is the brother who can deliberate—silently and patiently, if necessary—who can sit for hours and think, and say things that will make others think, who can look on every side of a question—that is the brother who is most needed just now—the brother who has understanding of the times—as to what Israel ought to do. B. Y. P. U.—CORRECTION. The following card from Dr. Gray makes a correction of interest: I see the Entertainment Committee for the Southern B. Y. P. U. in Atlanta, Nov. 21 and 22, says the first session will be held at 10 a. m. Nov. 21. Please correct that, and say 7:30 p. m., Nov. 21st in the First Baptist church, which latter hour was appointed by the General Committee. B. D. GRAY, Birmingham, Nov. 9.

IF NOT WITH YOU, THEN NOT FOR YOU. Propositions are sometimes full of significance, expressing as they do the relation, not only between words and sentences, but also between things and persons. There is a difference between what God does for you and what he does with you. What he does for you is in the way of bestowment, endowment, enduement; what he does with you is in the way of using you in his service, making you the agent through whom he accomplishes some work. It is not easy always to say which brings the greater honor or larger blessing, whether the thing done for us or the thing done with us on God's part. It is a great honor surely to be used by him, and as well a great blessing. Perhaps you complain that the members of your church do not come to see you, and would consider it quite an honor and be much helped by having ten visits from ten of them. It is of far more consequence to you, that you give ten of them ten visits—especially if God is reaching them through you, and using you as a channel for his blessing. The burden of our prayer is that God would do something for us. This is not an improper prayer, and is needful. Yet the prayer that he would do something with us, is surely a higher and larger prayer. To be in his hands for his service—surely nothing can be higher than this. Even in this we need his help—especially need that the Holy Spirit shall work in us to do his will. What God can do for us is often measured and even decided by what he can do with us. The with us is often the open door through which comes the for us. If not with you, then not for you; if God cannot use you, then nothing much can be done for you—surely nothing in proportion to the gracious desires of his great heart toward you. A pastor beginning a special meeting in his church met one of his members, and expressed the wish that she would attend and the meeting might do much good. Her answer was, "I am afraid the Lord will not do much for our church." The pastor answered, "that depends upon what he can do with you." Does that overreach the truth in the matter. How can God fill us except as we are an empty vessel, ready for his service? This seems to us not only true, but a very important truth, and desperately in need of being emphasized among our people. When God has done something with us, through our agency and effort, it puts us on a high plane of distinction and crowns us with rich blessing. What David had done regarding the lion and the bear, remembered as acts of the Lord in slaying them, girded him with strength and courage for the giant. This thing of God working through men is masterful and master-making. It is a glorious thing to be his to receive, but a glorious thing also to be his to put forth—to have him reach others through us, and accomplish some great work with us as his coworker. We are his to be saved; but his also to be used. Even salvation itself is hardly greater than service. "Here am I, send me"—"Lord, what wilt thou have me to do?" The road of service is the royal road in the divine life. His achievements through us are a great joy.

TWENTY YEARS AGO.

Looking through a copy of the minutes of the Alabama Association of the session held October, 1895, we found two items of interest. The first is as follows: "The Associational Board of Missions reported, pending the discussion of which the following resolution was presented: 'Resolved, That a committee of three be appointed to consider and report on the propriety and practicability of uniting the Associational board with the State board, and report on Monday at 10 o'clock.'" The committee made its report, and it was adopted, as follows: "Resolved, That a board with the powers of the Executive Board, to be located at Carlowville, consisting of five brethren, be appointed, who are instructed to co-operate with the State Mission board in the prosecution of the Associational Missions." Dr. W. C. Cleveland was appointed Chairman of the board, the other members being J. H. Williamson, J. Z. Hearst, S. W. Lide and Joseph Swink. The other item to which we referred is this: "On motion, resolved to appoint a committee on the ALABAMA BAPTIST, to report during the session."

Rev. T. M. Bailey was chairman and made the report. The preamble recited the importance of a sound religious paper in the family and among the people at large, and closed with this resolution: "Resolved, That this association does most earnestly urge the membership of our churches to support our State paper and do all in their power to increase its circulation." Both the State Mission Board and the ALABAMA BAPTIST were then in their infancy. The good that each has done in the intervening years since they were endorsed by the Alabama association cannot be told. RECENTLY Rev. J. H. Foster, of East Lake, assisted pastor Thompson in a series of meetings at Clayton Street church, this city, the results of which gave joy to many hearts. The additions to the church have been reported in the proper place in these columns, but we may add that there was a heartiness and a depth of feeling in the meetings that made one feel very much like singing "Old time religion." Clayton Street and congregation are warmly attached to Bro. Foster. At this writing pastor L. O. Dawson, of Tuskaalosa, is preaching for Bro. Gay day and night at Adams Street church. Large congregations, and a revived church attest the power of the truth as well as the pungency of the preaching. We are grateful for the fact, and indulge in just pride in it, that our Montgomery pastors can call in from the towns and smaller cities strong young preachers who are in every way qualified to conduct a meeting in any church. Pastor Hobson, of Woodlawn, who preached so efficiently at Clayton Street last year, is also in mind as we write these words.

WITH the opportunity for observation which long and extensive travel in the state has given to Bro. Ray, the evangelist, he said to us: "Our preachers could fill the Judson with pupils to overflowing if they would only work for it, but they do not." We have often wondered why our brethren in the ministry do not take greater interest in the prosperity of the Judson and the Howard. One reason is that many of them are not well acquainted with those two Baptist schools. Would it not be well to have an excursion from Selma to Marion during the convention, and give the delegates and visitors an opportunity to see the Judson in its every-day appearance and working gear? No showy reception, no hurrah, but a visit for observation, acquaintance and information. It is related that, on being asked if he were a Christian, a brother replied, "Why, yes indeed, I've been a Christian off and on for twenty-five years!" The expression impressed us. "Off and on" tells the experience of many of the church members of our land. On during a revival; off when the special services are closed. On when there is any unusual attraction in the services of the sanctuary; off under the ordinary ministrations of the word. On when they are put in the lead and crowned with honor before men; off when it comes to working patiently along unobserved except by God. On when the pastor pleases them; off when the sermons strike favorite sins. What if they should be called to meet God? The Son of man cometh in such an hour as ye think not. The servant faithful and wise to rule over the Lord's house and give all their meat in season shall be blessed when the Lord cometh.

In some quarters earnest Sunday-school workers are expressing the fear that the elaborate helps now used in our schools are a source of weakness rather than of strength. So much is given in regard to geography, topography, ethnology, philology and other secular things that the practical religious phases of the subject are often obscured. The interest in Jewish rituals seems sometimes to surpass the interest shown in the inner kingdom. The light of history is allowed to outshine the Star of Bethlehem. But teachers should ever remember that helps are simply helps, and that much more is presented in the treatment of a lesson than any one teacher can use, because the helps are prepared for an army of teachers who have different qualifications and different castes of mind, and it is hoped that some help may be given to all. Use the helps as helps, and be sure that the Alpha and the Omega finds some place between the beginning and the end of every lesson.

FIELD NOTES. Rev. I. L. Taylor, of Georgiana, paid us a brief visit on Monday. He appeared to be in good spirit and good health. J. W. Stewart, Evergreen: Only a partial list of the receipts at the Orphanage was published last week; the others will appear next week. A misunderstanding caused the delay. Rev. A. E. Pinkard, of Orion, spent a while in North Alabama for his health. He had a good time, and his fleshy ponderosity was increased by several pounds. He went down to Selma to attend the convention. W. T. Cobbs, Hartselle: I have been called as pastor of the Hartselle church and begun work on the first Sunday. We had good congregations, morning and night, and the Spirit was with us. Received 4 by letter. God bless our work at Hartselle. Rev. W. A. Parker, Jr., whose headquarters have been at Tensaw, Baldwin county, for some time, passed through the city last week on his way to the Seminary at Louisville. Our young preachers feel the necessity of sharpening their swords for the most efficient service in the army of the Lord. J. E. Barnes, Seminary, Louisville: The arrival on yesterday of Bro. W. A. Parker, Jr., made 14 students from Alabama and 275 in all. The Alabama boys are doing well, and getting down to hard work.—The weekly visits of the ALABAMA BAPTIST are always hailed with delight, and we appreciate them.

Rev. D. C. Allen, of Brundidge, called to see us the other day, on his return from the Exposition. He had changed somewhat in personal appearance since we last saw him, but he is in good health, and is still ready to do a kindness for the ALABAMA BAPTIST. We thank him for past favors. Bro. A. B. Metcalf writes an account of a meeting at one of his churches, (a report of which, however, was already in type), and adds: You will please send my paper to Elba instead of Ozark, as I have moved to Elba. I have just commenced my work with the church at Elba, and hope to be instrumental in doing much good for the Master in these parts. A young brother who is now teaching school sent what money he could spare to pay for the ALABAMA BAPTIST, and wrote, "I was financially embarrassed when I left college." If he was not also in love he was fortunate. Not that it would have been wrong, but it is often the case that college boys are in love and out of money at the same time—and that is confusing. Two brethren write us of the touching occasion when Rev. W. B. Carter recently bade farewell to the church at Girard. Our space is limited, and we are forced to leave out descriptions of events that are local in character. Nevertheless, we thank the brethren for writing, and are pleased to know that Bro. Carter left a warm friendship pastorate with the seven friends of the people, and especially of the good brethren who wrote us of the parting.

W. A. Wilde & Co., 25 Bromfield street, Boston, publishers of Peloubet's Notes on the Sunday-school lessons for 1896, have sent us a copy of that well known work. Few books are more generally used than Peloubet's Notes, and the fact that they have so long maintained their popularity is evidence of their worth. This is the twenty-second volume. The price is \$1.25. There are many small pictures and eight beautiful full page illustrations. Adams Street church has had a very unusual meeting. Elder L. O. Dawson did the preaching with

great power and in the demonstration of the Spirit. The church was very much awakened, and there were large crowds from beginning to end. There was great interest manifested, too, so that the church was very much revived, but there were only a few accessions. This was such a meeting as was perhaps most needed, as the church has accessions all the time anyway, and a good revival season was greatly enjoyed by all present. A. J. Wise, Jr., Victoria, Coffee county. Bethlehem church, at this place, has had a great revival. Bro. Frank M. Hauser, of Rutledge, stopped on his way from Pea River Association and preached Saturday night, and continued until last night, the 8th. There were twenty-five accessions, twenty-three of them by baptism. Bro. Hauser was alone in the meeting, as Pastor Metcalf could not attend. Bro. Hauser is a great revivalist. He came into our midst with Bro. S. O. Y. Ray. Pastor Metcalf has removed his family from Ozark to Elba. M. P. Reynolds, Midway: Our Ladies' Aid Society has just packed a box of nice things for a frontier missionary. They put in a warm new suit of clothes, a good overcoat, and other serviceable goods. Each member of his family was remembered, and all the goods were new with the exception of one article. How much good do our consecrated women accomplish!—Our church is moving on and our spiritual condition is gradually improving.—I am glad to say that we have had no disturbances in the church since I have had the honor of serving it.—We have much for which to be thankful. Good crops and good prices for cotton, and good health.—I must say that I have never been treated better by any people. I do not believe my family have had a dozen meals this year without having something on the table that was sent in as a present. S. A. Adams, Jackson: Mrs. E. H. Woodard, of Grove Hill, died Oct. 21st, at the home of her son-in-law, Dr. Gross Chapman, at Jackson, Ala. She had been in bad health for several months and was fully aware of approaching death. She was a native of Indiana, but came to Alabama when quite a young lady to teach school, in which business she spent many years of her life. She was the last of the original members of Grove Hill Baptist church to cross over the river. During this long life of Christian service, she was very active, especially during the few years in which she survived her devoted husband. She seemed wholly given in thought and life to serving her master. It has not been my privilege to know of a life more fully developed, one whom I thought was better prepared for that higher sphere of living and service. Her many friends, along with her children and relatives, will cherish in memory, this strong, noble and faithful life. M. F. Brooks, Brewton: Our pastor, Bro. L. M. Bradley, after serving Brewton church one year, was given an indefinite call at our last conference. This is the first year that our church has had a pastor located here and giving his entire time to the church, and such a forward movement as we have made! The church has prospered under Bro. Bradley's ministry as never before. There is a spirit of harmony and good feeling amongst the members—all are united and co-operating heartily with the pastor in all his work. Our contributions have more than doubled during the present year; 42 accessions to the church, 38 of whom were from the Sunday school. We have a splendid Sunday School, Sunbeam society, Ladies Aid and Missionary society. In addition to the work done by our pastor with his own church, he has done considerable missionary work, preaching at points near by as he could find opportunity. Two weeks ago he constituted a church at Wallace, fifteen miles from here, with 19 members. He has been serving them once a month, during the week, for most of the year.

Our Chatauqua. The Alabama Chatauqua Assembly is now thoroughly organized, with the following officers: Rev. Dr. A. B. Jones, President; Dr. Geo. R. McNeill, Supt. of Instruction; Hon. J. B. Graham, Supt. of Platform; Rev. S. P. West, Manager. The session of 1896 will be held at Talladega, Ala., June 30 to July 26. The programme will be a magnificent one, equal to the best. Alabamians by the thousands should make their arrangements to avail themselves of the rich intellectual repast to be spread in Talladega next July. There is no other place where they can get as much pleasure and profit for their money.

For the Alabama Baptist. "Let's Dont." Reply to Dr. Dickinson's Open Letter. Dear Brother: The points of difference between us hardly need discussion. The main point before us is, how can we get the most good out of that Atlanta meeting? To discuss anything else would be to waste time and impose on the patience of the brethren. With me (and I am sure it so with you) it matters very little what plan is adopted or upset, just so the work of Christ's kingdom is done. If it is necessary to discuss the points you raise, that necessity was met in last week's BAPTIST by President Mell of the Alabama B. Y. P. U., by the Executive Committee of that organization and by our mutually beloved Dr. French, of Talladega. When this reaches you the brethren will be with you in such numbers that you will have present proof that neither your supposed ire, nor yet my false alarm, can keep them away when the convention is to meet with such a hospitable church, presided over by a Bishop whom we all so universally love and esteem. If Pastor Gay and his good people will let me off from the meeting now in progress here, you may be sure I will be there, too, to break bread with you under your own roof tree. Under such happy circumstances we can easily settle with those "presumptuous" Georgia brethren who dared "affront" our "constituted leaders," and that too, when those C. L.'s were especially charged with the duty of organizing us under the protecting wing of the Northern Union. Until then "let's dont't." L. O. DAWSON.

For the Alabama Baptist. A Grateful Missionary. Alabama Baptist:—Will you please permit me to say a few words through your columns. First, I am a missionary, and my field of labor is in South-east Texas association. But what I wanted to say mainly is this: A few days ago I received a letter from Miss Georgia McMullan, of Greenville, Ala., stating that the missionary society of Greenville had on the 30th day of October shipped me and my family a barrel of goods. When we opened it we found clothing, shoes, and two beautiful quilts. The barrel was full, and when wife and I began taking them out our hearts became full. We feel so thankful to those dear sisters, for they were surely mindful of us in a time of need. May the blessings of heaven rest on those dear sisters and all the Baptist host of Alabama and throughout the entire world. I will write more of my field and work in the near future. Your brother in Christian love, T. H. FEAGIN, Missionary of South-east Texas Association. Devers, Texas, Nov. 6.

For the Alabama Baptist. The Atlanta Exposition. I have thought that it might prove helpful to such of the readers of the ALABAMA BAPTIST as contemplate attending upon the Atlanta Exposition, to indicate places where such comfort is afforded for a few days. But there is a corporation which has rented a large number of dwellings within easy reach of the lines leading to the Exposition grounds. The rooms have been supplied with beds and cots, and the company can accommodate as many as 2,000 a night. Their rates are uniform. They charge only fifty cents for a cot. I refer to the Atlanta Hotel and Accommodation Company. The headquarters of this company are near the corner of the Kimball House Block, just across the street from the Union depot. In order to be sure of obtaining rooms, parties should write in advance and ask for the reservation of as many rooms as may be needed. No eating houses are kept by the company, but reasonable restaurants are within easy reach. Unless arrangements are made, one may find himself drifting haphazard along the streets of a strange city hunting for a place of lodging. There is no need of this if the precaution, already named, be heeded. It is far better to take the large four-horse vehicles than to use the electric street cars, especially if one has charge of ladies and children. The cars are usually jammed and the party is broken up and confused in taking seats on them. In the vehicles an entire party may be held intact. The fare in the covered vehicles is only five cents. If one is alone, the electric cars are preferable. Many persons are taking with them to the exposition their lunch baskets, well filled. This is a capital idea. Pots of coffee and tea are easily obtained. By this means a trip to the great exposition may be made very inexpensive. Every one who can, should visit the exposition. It is a most wonderful exhibition, surpassing any similar enterprise ever undertaken

in America, except the World's Fair. I have written what I have written with the hope of rendering aid to my Alabama friends. B. F. RILEY. I neglected to say that the address of the corporation named is Atlanta Hotel & Accommodation Co., No. 4 N. Pryor St., Atlanta, Ga. For the Alabama Baptist. A Correction. The minutes of our last session of Bethlehem association are out, and I desire to call attention to an error therein that reflects somewhat upon our church at this place, in that ministerial education appears at zero, while we contributed \$14.10. I do not charge any one with the fault; but it is there. It may be the error of our church clerk, or the finance committee, or the clerk of the association. One thing we know, and that is that Perdue Hill contributed \$14.10 for ministerial education, which was sent up to the association, but we are not credited with anything for that object. Owing to sickness in my family, and being confined to my bed myself, I did not attend the association. Our contributions for the year at Perdue Hill were as follows: Foreign, home, state and district missions, \$30.15; Orphanage, \$9.20; ministerial education, \$14.10; aggregating \$53.45. I write this because the different committees worked hard to secure these amounts, and we want the church to have credit for what she has done. S. P. LINDSAY. I expect to move to Georgiana the last of this month and begin work there on the fourth Sabbath. May God bless you in your work. Your brother, S. P. L. For the Alabama Baptist. Trip Notes. The Zion association met with Zion church on Friday before the third Sunday in October. The meeting was one of the best for years. Missions, temperance, education and other questions of importance were discussed by the brethren in a first-class way, and the preaching was good. Moderator Watson was at his best, and he is one of the best I have met. The contributions were better than usual. We all missed Judge M. Riley, who was kept away by sickness. HAW RIDGE. Met with Mt. Liberty church, Dale county, Wednesday before the 3rd Sunday. Bro. King was elected moderator and Bro. W. M. Cooper secretary. Bro. W. J. Hatcher preached the introductory sermon, which was after the Hatcher order—one of the best. Bro. Hatcher is one of the strongest preachers in this part of the state. Bro. C. L. Mathews is a member of this body, and is one of the leading preachers of this part of the state. This association is the most aggressive missionary body in south-east Alabama, and will some day take its place among the best in the state. I spent pleasant nights with Bro. Mathews and Bro. W. M. Cooper. While at Bro. Cooper's arrangements were made for his charming daughter, Miss Anna, to return with me to the Judson Institute, her grandfather, Bro. G. W. Hays, a good Methodist, paying her expenses. Bro. Hays is one of the most prominent farmers in the county, and his granddaughter one of the choicest young women I have met anywhere. What a sensible grandfather he is. May the number be multiplied who will invest their money in the training of their children and grandchildren. From this association I went to the New Providence association, which met at Luverne, an account of which has been published in the ALABAMA BAPTIST. This association will lead in this part of the state in a few years. They have just been strengthened by the addition of brethren W. B. Carter, pastor at Luverne, Brantly and Goshen, and Frank M. Hauser, pastor at Rutledge, both strong and aggressive. Sec. Crumpton and I were entertained at the home of Dr. and Mrs. Allred, one of the best homes in the town. We enjoyed the presence of little Miss Evelyn Allred very much. Some day she will come to the Judson. PEA RIVER. Bro. Hauser and I left on Monday after the New Providence for this body, which met near Victoria (the original Smut-Eye). We had preaching at Spring Hill on Monday night and at Henderson on Tuesday night. At both places the congregations were good. The meetings of the association were disturbed by rain, and the weather was quite chilly, which kept away many, and then the show kept away some others, but the meeting was fairly good. I was very much impressed with the mission spirit of this association. They agreed to raise \$50. for ministerial education and \$50 for missions. They also agreed to co-operate with the Convention Board in their work. Bro. Moore will go to Howard College. Bro. Rowe was elected moderator, and A. J. Wise secretary. This is one association which declares they have no destination. This is the coming part of the state, and coming in a hurry, I hope. S. O. Y. RAY.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla. It is not how long we live but how well.



# Royal Baking Powder

ABSOLUTELY PURE

A Southern B. Y. P. U.  
BY PRESIDENT J. B. GAMBRILL.

Since the action of the Georgia Young People's Convention looking to a Southern union has been made known, divers and sundry inquiries have been made of me, which can be better and far more easily answered in some general statements, than in numerous letters, which I really have not the time to write. Hence this article. As to my opinion, it is substantially what it was before the Washington Conference. This opinion is not influenced at all by my personal relations to the general organization, which are of the most cordial character. We have to deal with a situation and to do it in the most effective way. I did believe, and do believe, that a Southern union can be made highly beneficial. If everyone could see, in all respects, as I do, the need might be less, but even then there would be a field and a work for a Southern union.

The most difficult part of the problem lies on the one hand, in leading some brethren of the B. Y. P. U. A. to see that devotion to local interests and adjustments of the movement to local conditions, need not militate against the larger fellowship; and to induce some, on the other hand, to understand that the larger fellowship need not be in the way of a compact sectional organization. Of course, sectional is used in no partisan sense, but simply in the territorial sense. This was the trouble in Washington. Ardent friends of the B. Y. P. U. A. so feared the predominance of a narrow spirit in a Southern union, that they voted with the bitterest enemies of the whole movement. Since that battle was fought there has been a clarifying of the atmosphere, and the real friends of the movement come very much nearer to seeing things as they are. Before organizing a Southern union, some things need to be well considered. These are questions of limitations and methods. If we go about it in the right way, and above all in the broad spirit of the Dallas convention, there is good success ahead. Of course, it is quite easy to spoil matters. Personally I shall go with brethren into a Southern union, provided, of course, right aims and

## A HELPLESS CRIPPLE

Restored to Perfect Health by the Use of the Electropoise.

Skepticism Overcome—Would Not be Without It—Uses It as a Tonic and a Preventive.

Last winter my daughter was attacked by la grippe, and through the ravages of this mysterious disease, reduced to a helpless cripple. From a bright, rosy, handsome child she became in three weeks so weak, emaciated, and in shape distorted, that words fail me to adequately describe her condition. By accident I learned of the Electropoise. I purchased one—more through desperation to leave no means untried than through belief in its efficiency. I confess, I thought it something on the order of a liver pad, "made to sell," and a sort of mild humbug. It was with more than half-way skepticism I applied it in accordance with directions. Day by day, as I observed the marked improvement in my daughter, my doubts vanished. In eight weeks after the first application of the Poise my little girl was fully restored, enjoyed sound sleep, a good appetite, and is now in the possession of vigorous health; and as to her figure, there is no trace even that she had ever had the first stages of spinal curvature or la grippe, which causes it. I use the Poise in my family as a tonic and preventive. I would not be without it for any consideration. I feel that it has solved many a hygienic problem, and is to solve more as time goes on. Given your able little book, a "Poise," and common sense enough to put on rubbers or raise an umbrella when it rains, and I think any disease can be mitigated, and if taken in time, destroyed and banished. I have recommended the Electropoise to many of my friends and always shall, and I am glad to say where my advice has been followed and one purchased good results always come. Very faithfully yours,

HORATIO GATES,  
Venerable Archdeacon of West Missouri,  
Kansas City, Mo., Dec. 21, 1893.

HIS SECOND LETTER.

3422 Euclid Avenue,  
Kansas City, Mo., July 10, 1894.

Dear Sir—Replying to your inquiry, would say that my opinion of the Electropoise is as favorable as ever. It is a companion which improves upon acquaintance. Familiarity with it never breeds contempt. Yours truly,

HORATIO GATES,  
Venerable Archdeacon of West Missouri.

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

A proper spirit are in the ascendant. And I do not fear the result of an effort. In this movement we will not be entangled with any general organization. We would be glad to have them with us; but if they are religiously opposed, let them exercise their religion in that way, and we will follow our convictions in promoting this great work by efficient means. Let there be the utmost freedom.

My attention has been called to an editorial in the Western Recorder, and I have been asked to answer it. There is not much that need be said. Dr. Eaton has been able to misrepresent this movement in so many ways, his views are so un-Baptist and contradictory, his objections so frivolous and his whole course so unfair, that it is little to be wondered at that he should seek to make a point on the fact that old men are lending the movement, as if it were ever dreamed of to let inexperience guide so great an affair. He evidently does not know the genius of the movement, or else he chooses to pervert the intent of it.

The point made that the conference at Washington settled the whole matter is utterly without weight. That was a free-for-all conference, with no one bound to anything. There was absolutely no attempt to bind anyone. There were plenty of brethren there who declared that the thing proposed was unscriptural. Dr. Eaton was one of them. No one would expect Dr. Eaton to go into an organization against his conscience. The truth is, the churches are absolutely free to act as they think wise in this matter, and so is every brother. The effort to make it appear that an open conference could take this or any other matter out of the hands of the churches, is beneath serious argument. It is on a par with the numberless captious and groundless objections of which the Western Recorder has been so prolific.

I trust we are fairly through with preliminary discussion. Let us get to work. Long before we can settle every point to the satisfaction of the unfriendly in spirit, a generation of young Baptists will have passed out of the gristly stage into a condition of fixedness. There is no probability that we can ever all agree, but a strong working force can agree.

To my mind a Southern union is simply a practical measure to reach in a more efficient way the Southern churches. For this reason I favor it. But in doing so, I do not abate one iota of my devotion to the B. Y. P. U. A. Each has its place and function.

I sincerely hope we will look to what is practical, and earnestly press this work all over the South. No section need it more than the South. It is a nightmare on my spirit, the thought of bringing on another generation of untrained Baptists.

Let me state specifically some reasons for a Southern union, as they appear to my mind: 1. The territory of the B. Y. P. U. A. is too large for any central office to deal with anything like details. There is need of administration in the great sections. I believe there ought to be, and will be, a Canadian union, an eastern union, a western union, an eastern union, a western union, and a Southern union. These are needed for practical work.

2. The need of a Southern union is intensified by the peculiar conditions in the South. Many excellent brethren cannot be induced to support the B. Y. P. U. A. I do not agree with them in many of their views, but every dictate of common sense urges me to seek a working agreement with them by which we may unite to develop our Southern churches in this work. For the sake of the work itself, let us have a Southern union.

But my closing words shall be these: Let there be liberty. The Dallas convention advised that the matter of affiliation be left to the local churches. That is where it belongs. Some churches do not agree to any outside affiliations. Very well, let them have their way in peace. Others will not go beyond a city union. Very well, let it be so. Others still will unite to go as far as a state union. Let no one object. Still others will go as far as a Southern union, and some will go into the International. If we will all stand fast on the doctrine of church independence we will get on nicely.

Mercer University, Macon, Ga.  
—The Baptist Standard.

Awarded Highest Honors—World's Fair, 'DR. PRICE'S CREAM BAKING POWDER' MOST PERFECT MADE.

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

## For the Alabama Baptist. Further Reasons for not Organizing the S. B. Y. P. U.

1. It is not needed, as the demand is already supplied from the B. Y. P. U. A.

2. It will inaugurate a war between the two in the South, which will inevitably involve the Southern Baptist Convention.

3. The independent movement will be compelled to have its own independent literature, and cannot for many years have the financial strength to produce anything like the quality of that of the B. Y. P. U. A. The Southern Baptist Convention will not be able to help them, for it cannot afford to take sides between factions of its constituents in outside movements, especially when many of its constituents look on this whole movement as meat offered to idols, viz., Dr. Eaton and his followers. The convention cannot afford to offend these good brethren in a matter of conscience by incorporating this movement into its regular work.

4. The B. Y. P. U. A. movement in the South can be made any thing we please. Hence there is no need for a new movement.

5. The new movement will perpetuate a spirit of division among Baptists, the occasion for which has long since ceased to exist, and hence is schismatical in the body of Christ. For my own part, I favor cultivating fraternal relations and affiliations with our brethren everywhere upon every opportunity. Anything that is native to the religion of Jesus is not by me called a forger. I have ceased to call the Yankee "unclean" since God has blessed him.

6. Many of our brethren believe that the Washington conference of general representative character ought not to be reversed by a limited meeting like that at Macon. I went into that conference favoring a Southern Union; I got whipped, and would no more presume to reverse that decision without a new trial before a similar body than I would that of a jury which had decided against me. That verdict can be reversed only by a similar meeting.

7. Many of our Southern brethren who are useful and efficient went to the Southern Rally of the B. Y. P. U. A. in Baltimore, as did Dr. B. D. Gray, and committed this work of organizing the South to a committee in Richmond, and are in honor bound to respect them in that capacity. At least so it seems to me. I should feel that I had compromised my honor if I now deserted from my own chosen leaders.

8. It will embarrass the board at Nashville. They publish a "Young People's Literature." That board cannot use that literature in favor of one of these B. Y. P. U. A. as opposed to the other, for it is equally the property of both. If it publishes for the S. B. Y. P. U. A. we will be sure to demand as our right that it also publish for the B. Y. P. U. A. of the South. Now what can that board do?

Brethren, I am satisfied that you have acted hastily in this matter. It does seem to me that it would be wiser to wait until all who are interested in B. Y. P. U. work in the South can be brought into one organization, and avoid division and strife.

Selma, A. J. DICKINSON.

## Corn Stalks in Manure Piles.

It is when the farmer is drawing out his winter-made manure pile that he regrets most strongly not cutting corn-stalks fed to cattle, says the Orange County Farmer, instead of feeding them whole. There is some loss of feed, for a greater proportion of the cut stalk will be eaten. But the greater loss is in the manure pile. The uncut stalks keep dry, because the outside of the stalk is hard and flinty, so that the manure water from the soakings of the manure can only enter the stalk a little way. Each of the joints into which the stalk is divided is an insuperable barrier to urine or water. But when cut into short lengths each piece will soon become saturated with manure water, and will rot very easily. Uncut stalks, when plowed under, keep the soil, as they hold the furrow up, and make an air space under it, which prevents roots from getting firm hold of the soil. Such stalks are sometimes found after a dry season without any change, after lying under the furrow all summer and increasing the injury from drought.

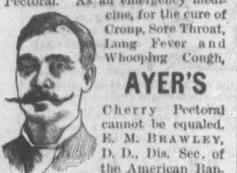
—Colman's Rural World.

We find the following in the papers credited, Booker T. Washington, the well known principal of the Negro Normal School at Tuskegee:

A short time ago I attended a preaching service on a plantation near Tuskegee, and the minister preached for two hours, the burden of his discourse being an exhortation to his hearers to get rid of the world and the things of the world. I happened to know the members of his congregation individually, and there was not a person present who owned an acre of land, a mule or a cow. I said to myself, what else is it that he wants these people to give up? He has plenty of religion, but what the Afro-American wants to be taught is how to apply it to the practical affairs of life. After the service I said to this minister: "Why is it that you do not preach to this people about lying, defrauding their neighbors and drinking whisky?" "Professor," he replied solemnly, "if I was to preach to dem on dem subjects I would find cold water on de meetin' in de light o' de revival!"

## THE OLDEST AND THE BEST

Cough-cure, the most prompt and effective remedy for diseases of the throat and lungs, is Ayer's Cherry Pectoral. As an emergency medicine, for the cure of Croup, Sore Throat, Lung Fever and Whooping Cough,



AYER'S Cherry Pectoral cannot be equaled. E. M. BRAWLEY, D. D., Dis. Sec. of the American Baptist Publishing Society, Petersburg, Va., endorses it, as a cure for violent colds, bronchitis, etc. Dr. Brawley also adds: To all ministers suffering from throat troubles, I recommend

## AYER'S Cherry Pectoral

Awarded Medal at World's Fair. AYER'S PILLS Cure Liver and Stomach Troubles.

For the Alabama Baptist. The Red Vampire.

In some of the Oriental countries there is a bat called "the vampire bat." Its chief diet is blood. In the East, when the traveler grows tired at night, he lies down in the open air to sleep. The bat hovers just above his face, and with its long wings fans the weary man into a deep sleep. Thus unconscious of danger, or even of his own existence, he sleeps till the morning. But the sleep has not refreshed him, for he is pale from loss of blood. The vampire, while the man slept, filled itself with blood from the sleeper's veins. Thus by after day this evil bird pursues its victim; and night after night fills its self with his blood, till all is gone and the man is dead. The Eastern bat is brown; the Western is red.

It is an acknowledged fact that the most destructive element today is not dynamite nor gunpowder, but alcohol.

I would be fair in an argument, even with that which I hate, as I do liquor. "It is said on good authority, after careful estimates, that 60,000 men in the United States die every year from the effects of drink. So far as the state is concerned, as many more are made so useless or dangerous by the use of liquor, that they would be worth more if they were dead!"

Really the liquor traffic gets credit for far less than it deserves of the mortality and crime for which it is responsible.

The great London plague of 1789 took scarcely any but drunkards.

A few years ago the country was terrified by the ravages of yellow fever in the South. But trustworthy physicians, who were on the ground, tell us that it rarely attacked any but drinking men, or at least with fatal effects. When Great Britain and Ireland were visited with cholera, which swept away 10,000 persons, not a dozen teetotalers were among the number. In Montreal, of the 360 total abstainers who had the disease, only one died.

Thus the devil slips his culprit—drink—out of the back door, and lays his crime to "heart failure" or "grip," or some other malady, when, if there had been no whiskey in the case, the man would be alive and sound to-day.

Mr. ROCKEFELLER has made another great gift to the University of Chicago. He donates one million dollars unconditionally, and two millions on condition that the trustees raise an equal sum before the year 1900. The trustees say they will have no trouble in raising this amount, and Mr. Rockefeller agrees to pay in dollar for dollar as they raise the money. This is certainly a generous gift, and will place the university upon a sound financial basis, with an endowment of about twelve millions, of which Mr. Rockefeller will have contributed \$7,400,000.

## Beautiful Bicycles...



Buy a COLUMBIA or a Hartford.

POPE BICYCLE CO. General Offices and Factory, HARTFORD, BOSTON, NEW YORK, CHICAGO, SAN FRANCISCO, PROVIDENCE, BUFFALO.

Send two-cent stamps for a Columbia Catalogue; free if you call at a Columbia agency.

## The Queen & Crescent Route

Offers every facility for Luxurious and Speedy Travel.—Solid Vestibuled Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

This young man is educated in the low morals of the bar-room, his brain muddled, his animal nature developed, his spirit dwarfed; and when he robs his employer, outrages purity, stabs his companion, or takes his own life, we say, "loose business principles," "haste to get rich," "race track," "domestic infelicity," or shift the responsibility to some other scapegoat, where it does not belong, instead of charging up the saloon with what it is the author of, and making it pay the damages."

"We can only approximate an estimate of the awful ruin that whiskey is working in our country to-day. Those who are blessed with homes in prohibition districts, ought, like Daniel, who refused the 'king's meat,' and prayed three times a day with face toward Jerusalem, thank God every time they realize they are not living within the conglomerated jargon of a barkeeper's hell."

"I cannot, like Paul, say I have 'fought with the beasts of Ephesus,' but can with scars upon me, made by the dragon's tongue, say I have, in the last two years, fought with the beasts of the bar-room."

"I have a just cause to hate the whole business. It has ruined some of my people, and by its lying tongue it would drive me back to my pulpit, or rather out of it."

Will the Baptists of Alabama continue to sign petitions to wreck their homes? As well, my brother, sign your boy's death warrant!

How long will the Christians of Alabama submit to that unjust law, which empowers only twenty men to fasten the bar room curse upon a whole town? Will our people ask the legislature for a repeal of that unjust, unchristian, undemocratic act? "An undertaker said in a cemetery in Baltimore, pointing to a fine mausoleum: 'The owner of that is a brewer, and it cost \$30,000; but we bury the men who buy his beer in the seller's field.' The man who sells beer lives full, the man who buys it goes hungry. The man who sells it rides, the man who buys it walks. The man who sells it is respected, the man who buys it is despised."

The man who sells it controls politics, the man who buys it is controlled by politicians.

The children of the seller are shining lights in society, those of the buyer occupy the poorhouse and the penitentiary.

The seller is buried in a \$30,000 mausoleum, the buyer in the potter's field! With these stern facts staring us in the face, tell me, ye Christians, what ought we to do? Keep our mouths shut, and let our pulpits and presses be silent until we are no longer able to defend ourselves against this horrid monster, who is certainly against us? Brethren, I believe the churches are neither saying nor doing enough against the liquor traffic.

R. M. HUNTER.

The question is often asked: "Where do sea-birds obtain fresh water to slake their thirst?" But we have not seen it satisfactorily answered, says a writer in Golden Days, until a few days ago. An old skipper, with whom we were conversing on the subject, said that he had seen these birds at sea far from any land that could furnish them water hovering around and under a storm-cloud, clattering like ducks on a hot day at a pond, mid drinking in the drops of rain as they fell. They will smell a rain-squall a hundred miles or even farther off, and scud for it with almost inconceivable swiftness.

How long sea-birds can exist without water is only a matter of conjecture; but probably their powers of enduring thirst are increased by habit, and possibly they go without water for many days, if not for several weeks.—Watchman.

Walter's mother was very sick with rheumatism, and he was rubbing her arms when she said: "Walter, it's too bad that mamma is such a trouble to you."

Walter replied cheerfully: "Never mind, mamma; if you are only just alive, we don't care how much you suffer."

Mrs. Suburb—I don't see what's the matter with our hens. They don't lay at all.

Farmer Meadow—You don't feed 'em right, mum. Just you give them about two dollars' worth of corn, every week, and they'll lay you a dollar's worth of eggs every seven days.—New York Weekly.

Redeemed through the world. British Depot: F. New, 25, Abchurch Lane, London, E.C. 4. Sole Proprietors, U. S. A.: DENO AND CLEM, CORP., Sole Proprietors, Boston, U. S. A.

## A Barber Shop

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

## Hughes' "OLD RELIABLE"

CURES CHILLS Tonic, SURE. Druggists Have It.

WHY SUFFER? SURE RELIEF. Reliable, Palatable ROBINSON'S LIME JUICE AND PEPSIN. 50c. and 81c. 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.		First Class.
9 10 am	Lv. Sheffield, Ar.	6 10 pm
9 22 am	M. & C. Junction	5 58 pm
9 34 am	Spring Valley	5 44 pm
9 35 am	Passing Place	5 41 pm
9 48 am	Littleville	5 26 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	Spruce 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	Delmart	3 40 pm
11 43 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	Sargossa	2 42 pm
12 42 pm	Gamble	2 35 pm
1 00 pm	Jasper	2 20 pm
2 30 pm	Ar. Birmingham	12 20 pm

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## Aticura WORKS Wonders

In curing torturing, disfiguring, humiliating humours of the Skin, Scalp, and Blood when all else fails.

Redeemed through the world. British Depot: F. New, 25, Abchurch Lane, London, E.C. 4. Sole Proprietors, U. S. A.: DENO AND CLEM, CORP., Sole Proprietors, Boston, U. S. A.

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## Hughes' "OLD RELIABLE"

CURES CHILLS Tonic, SURE. Druggists Have It.

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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.		First Class.
9 10 am	Lv. Sheffield, Ar.	6 10 pm
9 22 am	M. & C. Junction	5 58 pm
9 34 am	Spring Valley	5 44 pm
9 35 am	Passing Place	5 41 pm
9 48 am	Littleville	5 26 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	Spruce 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	Delmart	3 40 pm
11 43 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	Sargossa	2 42 pm
12 42 pm	Gamble	2 35 pm
1 00 pm	Jasper	2 20 pm
2 30 pm	Ar. Birmingham	12 20 pm

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

2	32	38	STATIONS.	37	31	31	11
4 00 pm	4 10 pm	4 35 am		Ar. 11 15 pm	10 10 am	11 15 am	
5 05	4 54	5 11	..... Selma	10 39	9 30		