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The tiniest dew-drop can reflect the light of the sun though the sun is countless millions of times larger. So there is no soul so small but that it can reflect the love of God.

There are not many people to whom we would intrust the running of the universe unless we could safely get on the outside beforehand.

The Richmond Advocate gives good advice: "If it ruffles you, because men will not agree with you, sit down and try to imagine what an insipid, flat, unpalatable world this would be if all the people in it were just alike."

On the resignation of Dr. R. H. Harris of the pastorate of the First Baptist church of Troy, the church adopted preambles reciting the prosperity of the work under his ministry and the following resolutions:

Resolved First, That the membership of the First Baptist church in conference assembled, regret the necessity for Dr. Harris' severing his relations with them; but they bow submissively to the inevitable.

Resolved Second, That in the removal of Dr. Harris the church sustains the loss of an eloquent and consecrated pastor; the Christian cause an able expounder and defender; and society, an exemplary member.

Resolved Third, That we congratulate our brethren of Thomaston in securing the services of this eminent devoted man of God; our loss is their gain, and we commend Dr. Harris to them as a man who will unflinchingly unfold to the breeze the banner of Christ, and will illustrate unequivocally, in his life, the cause of the Master, as he sees it.

Resolved Fourth, That as a mark of our appreciation of Dr. Harris, a copy of these Preambles and Resolutions be furnished to him, a copy sent to the church at Thomaston, and one spread upon our church records.

Here are two men praying. One stands upon the corner of the street, correct, punctilious; at the appointed time he lifts his hands, he raises his voice that he may be heard of men. The other kneels in the dust, ignorant, stammering, feeble; he lifts his face to Christ and says, "Lord, I believe, help thou mine unbelief." And that broken, stammering cry of honest faith pleases God, and brings the blessing which would never come to the Pharisee, though he stood on the street-corner till the crack of doom. Let us never be so foolish as to think that it makes no difference whether we believe or not. Faith is the soul of conduct; faith is the bloom, the breath, the vital power, of religion; without it, virtue is the alabaster box, empty; faith is the precious ointment whose fragrance fills the house. Therefore, without faith it is impossible to please God.—Henry Van Dyke, D. D.

It would puzzle an angel to make out what the man means who pays two bits a year for missions when he prays, "Thy kingdom come."—Ram's Horn.

"Not being an angel, we are not puzzled at all. Such a man has the form of godliness without the power thereof. He is not included in his own petition. If it can be called a prayer, he is praying at other people, and not to God and for himself.

From the Index. The Time of the Resurrection of Christ.

BY G. E. BREWER.

Rev. M. J. Webb, in the Index of July 18th, reviews my statements of the time of the resurrection of Jesus, and condemns them as "specious but ungrounded," and pronounces them "heresy." Doubtless they are heresy to those who believe as brother Webb, but are they when viewed in the light of Scripture rather than tradition? Let us turn on the light of God's witnesses without any desire to establish the theory of a justified change of the Sabbath from the seventh to the first day of the week. Three things must be remembered: 1. That the Jews' division of time made the day commence and end at sunset. 2. Jesus was to be in the grave three days and three nights, and rise on the third day. 3. That the guard was to prevent approach to the sepulchre by Jesus' disciples until the passage of the third day; and that the angels said Jesus arose as he said, he would. This requires that nothing less or more than three days and nights must be spent in the grave, and the resurrection take place on the third day.

By the theory of brother Webb none of the conditions are met, and Jesus by his own terms stands unaccomplished as the Messiah. If he was buried late in the evening of Friday, as assumed by brother Webb, it was just as sunset was ushering in the Sabbath day. From that sunset to sunset of the Sabbath, was one day, and no more. Then if Jesus arose about sunrise on the first day, or Sunday, we have only a part of the second and none of the third, and was in the grave two nights and not three, and only one day. If he arose as Matthew says, "in the end of the Sabbath," there was but one day and one night. By either theory there was an utter failure to meet the conditions of the only sign given, more than once by Jesus, that he is the Christ—there was an unprecedented abandonment of Roman guards from the post of duty—a fool-hardy attempt of the women to get to the sepulchre before the release of the guards charged to keep them away.

Matthew says it "was in the end of the Sabbath as it was dawning toward the first of the week" that the earthquake came, the stone was rolled from the sepulchre, and the guards fell, and afterward arose and fled into the city, and not one thing in connection with the visit of the women in the morning. He also says in this connection that "Mary Magdalene and the other Mary came to see the sepulchre." We must remember Matthew's definite statement of time—in the end of the Sabbath, and equally definite object of the visit—to see the sepulchre. Another witness, John, tells us it was dark when Mary was at the sepulchre; and it evidently was so, for she could not distinguish Jesus from the gardener, though near her. This cannot be true if it was the sunrise visit, as the other witnesses tell us it was when the women came bringing the spices to embalm his body. It is not dark at sunrise, nor would Mary have asked the supposed gardener about the removed body, after the angels had told her and the other women at the sepulchre that Jesus "was risen."

Brother Webb says: "Mark tells us plainly that Jesus rose early the first of the week." It depends upon who does the punctuating whether Mark says so or not. The punctuating as made by him and other translators, makes Mark contradict another equally credible witness. Mark 16:9, "Now having risen early the first of the week, he appeared first to Mary, the Magdalene." Here they put the comma after week, and so make it read Jesus rose early the first of the week, and so contradict Matthew. As I do not wish to contradict any of the witnesses, none of them having been impeached, change the comma (as Mark did not put it there) from after week, and place it after risen, so as to read: "Now having risen, early the first of the week he appeared to Mary, the Magdalene." With this reading Mark testifies simply to the fact that Jesus was risen (without telling the time), but tells the time he appeared to Mary—early the first of the week. This statement accords with both Matthew and John, and has no contradictions among the witnesses. If the witnesses contradict each other, no credence can be given to their statements.

It is a rule in courts that when witnesses are at apparent disagreement, their testimony must be harmonized if possible. If it cannot be done, then some one has testified falsely. As none of these witnesses are impeached we must suppose their statements true. Yet they are not, if meaning the same time and thing, some say he appeared to all the women together on their way to the city, and suffered them all to embrace him, while others say he appeared to one by herself, and refused to let her touch him; nor when some say it was in the end of the Sabbath as the first day of the week is approaching, at sunset, lingering till dark comes on, and others say it was about sunrise on the first day of the week; nor if some say it was to see the sepulchre, and others that it was to embalm the body; nor, if at the sepulchre, some say Jesus told Mary to go and tell his disciples, while others say two angels told the women to go, and they did not see Jesus until on their way to the city. If Bro. Webb can harmonize these contradictions which stand connected with his theory, he can do more than I have ever seen done, or expect to see.

But we have it all clear if we have two visits, one by Mary Magdalene to see the sepulchre, made late on the Sabbath day, that is just about sunset, where she lingers until the twilight deepens into darkness; and then another visit made by the other women in the morning about sunrise, when they bring the spices. Not a single witness says Mary Magdalene was along with the others in the morning visit. It says "they," referring to the women for the antecedent of they, but that would be the proper word to use if all or only a part of them went. So it might be inferred she was with them, or equally as truly that she was not, for nothing in the language demands us to believe she was, and I prefer to so construe it as to leave the witnesses in harmony.

Again, brother Webb's theory, by his own translation and that of all others, two Sabbaths are needed between the crucifixion and resurrection of Jesus to prevent the divinely appointed witnesses from hopelessly contradicting each other, and this is impossible from Friday evening to Saturday evening, or Sunday morning either. Notice, Mark says, 16:1, "The Sabbath being past Mary Magdalene, and Mary the mother of James, and Salome, (and Luke says, the women who followed him from Galilee,) brought sweet spices." The Sabbath was past when they were brought.

Luke says, 23:56, "And having returned they prepared aromatics and ointments, and on the Sabbath remained quiet according to the commandment." Luke does not tell the time of preparing, but Mark does say it was after the Sabbath had past, and Luke says that after they were prepared the women remained quiet according to the commandment while another Sabbath was passing. Do these witnesses tell the truth, or are they in confusion as to the facts in the case? Now, others may believe they contradict each other, but I believe they do not.

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But accepting them as God's witnesses, I believe they both told the truth, and this compels me to think some one else is rattled rather than myself. Brother Webb says "everybody knows Friday was preparation day for the Jews." No, I do not know it, nor does any one else who will let the Bible instruct him. Preparation day was the fourteenth of Nisan, during the daylight following the eating of the Passover on the evening which commenced the fourteenth. That day the houses were to be carefully searched for the removal of all leaven from the houses before the feast of Unleavened Bread began on the fifteenth, and was to last seven days. The fifteenth of Nisan, the first day of the feast, was to be a holy day, or Sabbath, throughout their generations, in which no servile work was to be done. So the fourteenth was preparation day, no matter on what day of the week it fell, and the fifteenth was likewise a Sabbath, no matter on what day of the week it comes. So we can get two Sabbaths, the fifteenth of Nisan Sabbath, and the weekly Sabbath both out of three days, with a day between for buying and preparing, and no contradiction of the witnesses when one says the Sabbath passed before they bought, and the other says they rested a Sabbath after they bought.

These two Sabbaths are both provided for and demanded by the Scriptures; and the two visits under different times, conditions, and for different purposes are related in the Scriptures. The two of each leaves the testimony of all the witnesses uncontradicted and harmonious, and as an honest juror I must stand by the verdict rendered before, even though I be denominated a heretic. Remember, pure heresy is when one believes contrary to Scripture, and not in harmony with it.

Can it not be seen that the Scriptures accord with these views, and that each witness is unimpeached; each story true to fact; Jesus meeting self-appointed conditions for believing in him; the Roman guards true to Roman discipline; the friends of Jesus acting with common sense about getting to the sepulchre; and going at the right time to do what love prompted—Mary to see if all was right for the morning's work, and the others not knowing what Mary had learned, going when they could have both opportunity and time to embalm? It seems so to me.

Why is it that so many people elect to have a few years of earthly "pleasure" in preference to an eternity of joy everlasting hereafter?

For the Alabama Baptist. Divine Sovereignty and Free Agency.

Divine sovereignty and free agency, in the relations they bear to each other, are not clouded in the obscurity and uncertainty claimed by hermeneutical enucleates.

God is sovereign, simply in two respects. The first involves the fiat of His power in creation. The second the prerogative He exercises as law maker for people.

The latter only concerns the question under consideration. It is manifested in the decalogue, etc. There is a negative and a positive in free agency. Man is not free, and he is free.

To be free, he would have the right to do as he pleased without violating law, or incurring penalty.

Not being free, means the prescription of limitations, which shall not be transcended.

When God said: "Thou shalt have no other gods before me," etc., including the ten commandments, His sovereignty was established. Man's free agency is in his ability to obey, or disobey the laws of God.

The fact that he is finite, and necessarily imperfect, is no mitigation of his responsibility.

We see then, that the sovereignty of God and the free agency of man, meet in the laws of God. Man's proposition to violate His law by being free anyhow, in the negative sense, is what incurred the penalty of sin, and necessitated the death of Christ for redemption.

The fact that some men are saved and others not, does not mean that God so decreed "from the foundation of the world." It is the result on the one hand of the retention of susceptibility for saving Gospel influence, from regard for God's laws; and an obliteration on the other from disregard of them.

These conditions come through parents as far back as the third and fourth generation, according to a Bible doctrine (Deu. 5:9) as well as from children directly, upon the same principle.

No man is saved, or lost, because God decreed it so, further than retention or obliteration of susceptibility admits or precludes upon the principle stated.

All the conditions that shut men from heaven are the result of sin, and chargeable to them and not God.

The infidel and unbeliever charge God with injustice, "visiting" the children of these very men, with their fathers, grand fathers, etc., are the guilty parties, and not God.

"Visiting," better understood may be called permit, that is, He intervenes no obstacle to thwart the consequences of sinful hereditary proclivities from falling on children.

I can prove all these deductions by scriptural references, and explode the hardshell heresy relative to election, predestination and foreordination.

The office of the gospel in the world is to pick up "every creature" who possesses a susceptibility for the reception of saving Gospel influence.

Those who are not saved, are the ones who cannot be touched by it, as the result of indulgence in sin, directly or indirectly.

Upon these principles rest Divine sovereignty and free agency.

W. R. WHITLEY.

An Announcement.

We desire to announce that the Board of the American Baptist Publication Society, at a regular meeting held Thursday, Oct. 17th, 1895, unanimously elected Rev. Robert G. Seymour, D. D., of Massachusetts, Field Secretary. Dr. Seymour's duties are defined as follows:

"To have charge of the securing of Church collections and other offerings for the benevolent and missionary work of the Society, to recommend the appointment of District Secretaries, S. S. Missionaries and Colporteurs, and to direct them in matters pertaining to methods of work. Also to have general charge of the Chapel Car work. Wherever practicable he will hold meetings or conventions in the interests of the Society."

Dr. C. C. Bitting will continue in the service of the Society as Bible and Home Secretary. He will attend to all matters pertaining to the Bible work of the Society, conduct the correspondence pertaining to the Bible and benevolent work, and report all applications for grants. He will also make the necessary preparations for Children's Day and Bible Day, and in general attend to the office work of the Missionary Department.

It will thus be seen that there is ample work for both Secretaries. We trust that a great enlargement of missionary activity may result from their combined efforts. Dr. Seymour will take full charge Dec. 1st, 1895. We cordially commend him to the entire brotherhood.

A. J. ROWLAND, General Sec'y.

A saloon is one of Satan's branch offices.

In Foreign Lands.

From Dr. Hain—No. 6, concluded from last week.

To me at all familiar with Greek history and legends, the Acropolis is a fascinating spot. I enjoyed visiting it many times. I climbed its steep ascent in the solemn night, and under the calm stars, I thought of its lead glories. I visited it at sunrise and at early morn. Standing upon the Acropolis, places famous in history and poetry greet the eye on every side. Just below to the west is Mars Hill, where at the solemn council of the Aeropagi, which alone had the power of life and death, and whose sessions were held at night. Here stood Paul, and held up the Cross in sight of the glories of the Acropolis. This rocky hill was once faced with marble and adorned with the statues of heathen gods. I must confess that it was of greater interest to me than even the Acropolis itself. I could appreciate his speech then, looking at the few remnants of Athenian idolatry. Little did the cultured Athenians, who mocked the Apostle and Jesus think that when the Parthenon was in ruins, that speech would continue in unimpaired preservation.

Beyond are the olive groves where Socrates, Plato and Aristotle thronged by admiring hearers, delivered their immortal lectures. The hill immediately west, is the Pnyx, upon which were the great popular gatherings, and where Demosthenes so often thrilled the hearts of his fellow-countrymen by his matchless eloquence, and where perhaps he defeated "Echine" by the greatest of his orations—that upon the "Crown."

The dungeon whose black mouth appears in the hill-side directly to the west is the reputed prison of Socrates, where it is said the great sage was forced by his ungrateful countrymen to drink the cup of poison.

To the south east is Mt. Hymettus celebrated for its honey, which indeed we found most excellent. A little further is Mt. Pentelicon, the snowy spots upon its side are marble quarries. Below you on the east rise the fifteen lofty columns of the temple of Jupiter Olympus, a once most notable edifice. Right beneath you, toward the south, and running far up the Acropolis is the semi-circular theatre of Dionysius, where the plays of Aeschylus, Socrates and Euripides were first given to the Athenian public.

And the poetry legends and history of Greece only by visiting it. He "Who would a poet understand, Must visit first the poet's land."

Our minds are better prepared to appreciate the wonderful works of the Greek writers, after seeing the bright scenery of the Illyssus, sitting in the shade of olive groves, by her deep blue seas, and under her cerulean skies. On Monday afternoon, Sept. 16, we took carriages and drove along the sacred way to Eleusis, a distance of sixteen miles southwest of Athens.

This is now a miserable, fever haunted village, with an Albanian population of about 1500. It is one of the oldest places in Attica. Here Aeschylus, the earliest of the three great Greek tragedians, was born 525 B. C. The world wide celebrity of Eleusis is derived from the worship of Demeter by the Eleusinian mysteries, which continued to be solemnly celebrated here even down to the close of the 4th century of our era.

The ancient legend is as follows: Demeter, wandering in despair over the world, searching for her daughter Proserpine, who had been carried to Hades by Pluto, arrived at Eleusis in the guise of an old woman. While sitting wearily upon the site now covered by the ruins of the great temple, King Celos kindly invited her to his hospitable home. The goddess repaid his kindness by the gift of some seed wheat, and by teaching him the art of husbandry.

The memory of this priceless gift, which enabled men to live together in comfort, was celebrated twice a year, at the Greater and Lesser Eleusinia. The festivals of March and September, at the time of the annual revival and decay of nature. This fact was illustrated in the part of the legend which relates that Proserpine was finally permitted to spend two thirds of the time with her mother, while she passed the other third in the underground abode of her husband. Just as the seed corn remains the third of its time in the ground.

None but the initiated could take part in these celebrations. The most striking feature of the festival was the solemn torch light procession that went from Athens along the sacred way to Eleusis. What these mysteries were, can not now be known, but the doctrine taught was a faith which taught its votaries hopeful things about the world to come, and made them better men.

Cicero came here to be initiated, and says that the mysteries taught were, "To live happily and to die with a fairer hope." The ancient temple of the mysteries stood upon the plateau. For half a century fruitless excavations were made

here, but in 1882 the Archaeological Society laid bare the entire temple. The magnificence of this structure can easily be imagined by the vastness and beauty of its ruins.

Wednesday morning we took carriages and drove to Piræus and boarded the steamer "Swidh." Sailing through the Grecian Archipelago we reached Salonika, the ancient Thessalonica. Here Paul founded the important church to which he wrote his two letters. Its population now numbers over 100,000. As we entered the harbor we saw "Mt. Olympus," with its summit veiled in clouds, and a multitude of classic memories thronged our minds. Adjoining Olympus was the Vale of Tempe, and not far away Ossa and Pelion rose before us. Soon we passed Mt. Athos, at whose feet the proud ships of Persia were wrecked. Passing Troas, (ancient Troy) recalled the labors of Paul, as well as the ten year's war for the beautiful Helen.

At Smyrna, we remained an entire day. This is the most important city of Asia Minor with over 200,000 inhabitants, and is celebrated the world over for its figs, raisins and rugs. Upon the top of the hill, overlooking the bay, is the tomb of Polycarp, once pastor of the Baptist church here and a contemporary of the Apostle John. The aged pastor suffered martyrdom here in the 2d century. From Smyrna we made an excursion to Ephesus, 45 miles distant. We were too late for the regular train, and had to procure a special one. They brought out the coaches and in true Turkish style neglected to leave us an engine. We were very impatient at every moment's delay. We had every motive for going, except the locomotive. We went out in fine style, riding in the private coaches of the Turkish Governor and the President of the railroad. Horses were awaiting us at the station and we had a merry gallop of a mile across the plains. These are by far the largest ruins we have yet seen. This was indeed an enormous city. We did not ride over the half of it, but saw the remains of the church of the Apostle John; the great theatre, where the mob howled for three hours, "Great is Dianna of the Ephesians;" the school of Tyrannus, and the great temple of Diana, which was one of the seven wonders of the ancient world. As one meditates among the beautiful columns of this great temple, overgrown with weeds and grass, he realizes that the glory of this world passes away.

Paul and his friends were in the minority when they were driven out of Ephesus that day in the long ago, but now Ephesus is of interest chiefly because they were there. So many of these islands, as Mitylene, Chios, Coos and Rhodes bring up memories of the famous voyage of the apostle. Upon none of them however did we gaze with so much interest as upon Patmos, whither the Apostle John was banished for the "testimony of Jesus," and where he wrote the Apocalypse. We read the latter, sailing upon the sea, out of which he saw the great beasts arise. Samos is a prosperous little island with a population of over 40,000. Here we remembered Paul stopped on his third missionary journey. It produces the famous Samian wine. Here we unloaded a great number of immense empty barrels, and took aboard a number filled with Samian wine.

At Cyprus, for the first time since leaving home, we saw some English newspapers. Here we were shown the reputed tomb of Lazarus, who was said to have been raised to life. We remembered also, while there, that this was the birth place of Barnabas, and that here, he and Saul did their first foreign missionary work, converting the Roman governor, Sergius Paulus. From this time he is called "Paul" instead of Saul.

September 26th—This has been a great day with us. We are now lying in the port of Messina, on the coast of Asia Minor. We have just returned from a trip to Tarsus, no mean city, where Paul was born. It is situated in a beautiful plain watered by the Cydnus. We went out to the Falls, where Alexander once encamped with his victorious army, and where he came near being drowned while in bathing. Our theory is that the great conqueror was seized by the cramps as the water is as cold as ice, coming down from the heights of the Taurus mountains, crowned even after this long hot summer, with deep snow. We visited the house where Paul is said to have been born, and passed his childhood. It is occupied by the family of the late American Consul.

These kind people treated us with the greatest hospitality. In this place is the famous tomb, where it is said the Apostle Julian, who fell fighting against Christianity, lies buried. Sunday we landed at Beyrout, thence to Damascus. From the latter city we begin our camp trip through the length and breadth of Palestine, to which we are now eagerly looking forward.

Beyrout, Sept. 30. Rolla Floyd met us here. It was pleasant to see the American flag

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Paul and his friends were in the minority when they were driven out of Ephesus that day in the long ago, but now Ephesus is of interest chiefly because they were there. So many of these islands, as Mitylene, Chios, Coos and Rhodes bring up memories of the famous voyage of the apostle. Upon none of them however did we gaze with so much interest as upon Patmos, whither the Apostle John was banished for the "testimony of Jesus," and where he wrote the Apocalypse. We read the latter, sailing upon the sea, out of which he saw the great beasts arise. Samos is a prosperous little island with a population of over 40,000. Here we remembered Paul stopped on his third missionary journey. It produces the famous Samian wine. Here we unloaded a great number of immense empty barrels, and took aboard a number filled with Samian wine.

At Cyprus, for the first time since leaving home, we saw some English newspapers. Here we were shown the reputed tomb of Lazarus, who was said to have been raised to life. We remembered also, while there, that this was the birth place of Barnabas, and that here, he and Saul did their first foreign missionary work, converting the Roman governor, Sergius Paulus. From this time he is called "Paul" instead of Saul.

The memory of this priceless gift, which enabled men to live together in comfort, was celebrated twice a year, at the Greater and Lesser Eleusinia. The festivals of March and September, at the time of the annual revival and decay of nature. This fact was illustrated in the part of the legend which relates that Proserpine was finally permitted to spend two thirds of the time with her mother, while she passed the other third in the underground abode of her husband. Just as the seed corn remains the third of its time in the ground.

None but the initiated could take part in these celebrations. The most striking feature of the festival was the solemn torch light procession that went from Athens along the sacred way to Eleusis. What these mysteries were, can not now be known, but the doctrine taught was a faith which taught its votaries hopeful things about the world to come, and made them better men.

Cicero came here to be initiated, and says that the mysteries taught were, "To live happily and to die with a fairer hope." The ancient temple of the mysteries stood upon the plateau. For half a century fruitless excavations were made

here, but in 1882 the Archaeological Society laid bare the entire temple. The magnificence of this structure can easily be imagined by the vastness and beauty of its ruins.

Wednesday morning we took carriages and drove to Piræus and boarded the steamer "Swidh." Sailing through the Grecian Archipelago we reached Salonika, the ancient Thessalonica. Here Paul founded the important church to which he wrote his two letters. Its population now numbers over 100,000. As we entered the harbor we saw "Mt. Olympus," with its summit veiled in clouds, and a multitude of classic memories thronged our minds. Adjoining Olympus was the Vale of Tempe, and not far away Ossa and Pelion rose before us. Soon we passed Mt. Athos, at whose feet the proud ships of Persia were wrecked. Passing Troas, (ancient Troy) recalled the labors of Paul, as well as the ten year's war for the beautiful Helen.

among those of the Star and Crescent. All are well and happy, only wanting to hear from home. Love to all the brethren. They seem doubly dear amid these Mohammedans. We are just getting ready to start.

For the Alabama Baptist. Present Inspiration by the Holy Spirit.

Because of a lack of experience and proper training in my younger days I rarely attempt to write about great things. But having been so deeply impressed by reading an article in the October number of the Teacher, I venture this once to write something of the impressions made on my mind.

I have often asked myself the question, Does the Holy Spirit inspire men to write and speak in this age as he did in ancient times? In the article by Dr. W. R. L. Smith on the "Holy Spirit's Love," I believe I have an affirmative answer to my question beyond any doubt.

I believe the Holy Spirit, in his infinite wisdom and love, seeing the great need of the churches right along this line, and being grieved because of the lack of the proper understanding and appreciation of his love, work and power, inspired this servant of his to write every line of the article referred to. I believe there exists as great a necessity among the churches now for this letter as there was for the letters which Paul wrote to the churches in his time. I believe that God has brought up and inspired this servant of his to meet this necessity.

The language is so simple, the facts so plain, the great truths so clearly brought out, that any one who desires may understand and be blessed.

I candidly confess that I have never understood and appreciated the Spirit's love and power before as I do now, and I have been a humble follower for many years. I believe there are many others in a similar condition, who would be similarly blessed by reading this letter. I would appeal to all who have not read it to turn to it and read it again, and again, and call the attention of others to it. I believe it ought to be published in tract form and distributed among the churches.

Alabama Baptist.

MONDAY, NOV. 21, 1895.

Hon. H. B. D. Mallory, of Selma, has been elected president of the State Board of Missions. Dr. Eager positively insisting that he should be relieved.

We learn that Secretary Crumpton consented to discharge the duties of the office a while longer, so that the Board might have more time in which to select his successor, and also to give himself time to put some of the details of the office in more perfect order.

We print the proceedings of the Convention this week to the exclusion of everything else from the editorial side of the paper. There was nothing of special importance requiring publication. Our readers will be pleased to have the entire report of so good a Convention all at once. There was some fear that at least a part of the session would be a little heavy, but peace and good sense prevailed, and at the close there was a general expression of pleasure on the part of the delegates.

ALABAMA BAPTISTS.

Ministers' Meeting and State Convention.

Compiled from the Advertiser.

THE MINISTERS' MEETING.

SELMA, Nov. 12.

The Alabama Baptist Ministers' meeting convened with the First Baptist Church today. Rev. J. P. Shaffer, D. D., of Dadeville, was chosen Moderator, and Rev. A. S. Smith, of Roanoke, Secretary.

Rev. J. J. Taylor, D. D., of Mobile, conducted the devotional exercises, drawing most helpful and cheering lessons from the stories of Gideon and Elijah in their despondency, and God's sovereign power, as shown in ruling the world. We most heartily believe in the personality of the Spirit to whom are ascribed all of the great qualities belonging to a person. Hodge, Boyce and other authorities were recited, in addition to the Scripture proofs in evidence of this point.

Rev. W. C. Bledsoe, D. D., furnished an excellent paper on "The Administration of the Holy Spirit in Church Affairs." The paper was introduced by calling special attention to (a) The Personality of the Holy Spirit; (b) His permanent place in the church. These propositions were discussed tersely and based on Scripture. The inquiry was then raised: "Has the Holy Spirit a place in the administration of church affairs?"

The affirmative answer, "Church Affairs," was defined as "those engagements and enterprises, by the accomplishment of which the Lord designs to uplift and save the lost, to bring happiness and peace to troubled hearts, to the glory of His great and Holy name. The discussion was under three heads: 1. Affairs Evangelistic. This was put first as being first to the world was insisted upon as the prime mission of the church. The Holy Spirit abundantly proved this. 2. Affairs Educational. This, also, was discussed and placed under the administration of the Holy Spirit. 3. Affairs Sociological. This was an interesting part of the paper, and it was insisted that it is a most hopeful sign that Christian churches are beginning to see that the gospel is to be proclaimed not only as the power of God unto individual salvation, but also as the power of God unto social salvation. The paper then took up the choosing of pastors, and the public services of the church, proving from Scripture reference that their affairs were, if properly done, under the administration of the Holy Spirit, &c., &c.

Dr. H. H. Harris, the new professor of Polemics in the Southern Baptist Theological Seminary, Louisville, was introduced to read a paper on "Expository Preaching." The distinguished speaker said the general subject had been admirably presented by the prince of preachers, John A. Broadus, who gave new impetus to expository preaching. The times are favorable to expository preaching. Preaching and teaching now, as in the time of Peter and Paul, go hand in hand. A service of this kind attracts the best hearers and thinkers, and stimulates the reading of the Scriptures. Sermons consisting of separate pearls to be strung together are popular. Next come those pertaining to the same character from different points of view. Only certain parts of the Bible are adapted to serial sermons. The portions of the Bible on which expository sermons may be built were mentioned. It is important that the sketch of the last of such a series be ready before the first sermon is delivered. The civil engineer, proposing to build a railroad, was aptly used as an illustration. Serial exposition of the slipshod kind is easy; but of the right kind very difficult, demanding the best in a man, and is permanently enriching to the preacher.

"The Holy Spirit in Church Affairs," was the theme of a paper by Rev. J. H. Foster, Jr., of East Lake. The Spirit was in the creation and in the re-creation, and is necessary in all acceptable worship. The speaker pointed out the respect in which the Spirit should be honored, applying his remarks to the singing, the praying, the preaching, and the other great transaction of the church. The Spirit's influence; that every religious effort in which he has not a part must be a failure. The speaker handled without gloves the employment of Godless singers in our churches, the preaching of politics, and clasp generally in our churches.

Dr. W. C. Cleveland, of Columbia, emphasized Mr. Foster's point respecting the objectionable type of songs and singers found in many places, and gave several illustrations.

Rev. W. A. Johnson, of Woodlawn, thought that the singing of hymns by the ungodly may be the means of winning one to Christ, but he does not believe in employing ungodly men and women to sing in the choir.

Rev. Z. D. Roby, of Opelika, expressed his satisfaction at the papers. He thought Christ did not object to anybody praising him. The children cried out in the temple "Hosanna!" We may let all sing; it is the class of music we should guard.

Rev. A. J. Dickinson, D. D., of Selma, distinguished between expressive and impressive worship, standing for both in proper limitations. He called attention to a fitting pamphlet written by Rev. E. H. Johnson, D. D., on Church Music, issued by the American Baptist Publication Society, and highly commended it.

Dr. J. J. Taylor, of Mobile, does not think the Holy Ghost gives a man every word he uses in prayer. Why should not a man write down his communications with God, that he may the better pray in public? It will give us that much more acceptance with men, and that far is good.

Dr. H. H. Harris, of Louisville, Ky., pointed out that there are two things we should not forget in our worship. The prayer before and after the sermon should be adapted to the sermon. Much power is thus given one. This was admirably illustrated, he said, in the late Rev. R. N. Wilson, D. D., of New Orleans.

Rev. E. B. Teague, D. D., of Columbia, thinks there is as much prayer in written prayers properly apprehended and used as any others. He thinks the Episcopal Prayer Book the grandest human composition.

Rev. W. B. Crumpton, Secretary of Missions, asked light of Drs. Harris and Teague as to the use of the neuter and personal pronoun in referring to the Holy Spirit.

Dr. Harris said that while there is no harm in using the neuter pronoun, it is better to bring out the personality of the Spirit, in all cases in which it is certain that he is referred to, by using the personal pronoun.

Rev. G. S. Anderson, of Auburn, called attention to the musical conventions now held in the country districts, and asked what they receive the greater honor.

Rev. I. A. White, of Orrville, was introduced to read a paper on "Correspondence Study of the Bible." Interest in the systematic study of the Bible is widespread and increasing. This is true of the people generally. Correspondence study of the Bible is open to all. Only one institution offers to give full and comprehensive instructions by this method. The facts, and what Christian scholarship can do in Hebrew, Greek, etc., may be learned. Mr. White minutely pointed out the advantages afforded by this method, and showed that there are reading guilds and study courses, as one may elect. The paper especially commended this means of enlarging one's knowledge of the Bible to those who have not enjoyed theological training. The paper was well prepared and well presented.

Dr. A. J. Dickinson pointed out the advantages he had derived from sociological studies prosecuted in this way, and expressed his wish that the seminary at Louisville could carry on similar work to that Mr. White had presented.

Rev. J. W. Willis, of Mobile, felt that to get the people to read the Bible by using a well formulated course is to do the best work possible, and commended the reading guild course as most helpful.

Rev. H. H. Harris, D. D., of Louisville, believes that anything which will help us to study is good; that every man who studies for himself is that much more a man; therefore he commended the systematic study of the Bible in any and every way.

Then came the last item of the morning session, an open conference on ways and means of promoting co-operation and fellowship between pastors, led by Rev. W. C. Cleveland, D. D., of Columbia. Unity is essential to any and all co-operation. In order to our co-operation we need several things: (1) Prayer for each other; (2) Social meetings to bring together pastors in their own communities; (3) Exchange of pulpits so far as may wisely be done; (4) Correspondence, fraternal and regarding the interests of Christ's kingdom for which we are responsible, and respecting good books we have read or know about; (5) District meetings on fifth Sundays, embracing preaching and discussion; (6) Ministers' meetings the day before the Associations with invited speakers; (7) Frequent communications from the pastors through the denominational papers; (8) Regular attendance on the State and District Associations. These would produce fellowship and co-operation among our ministers and would eventuate in great good.

Dr. Z. D. Roby spoke of the great good arising from ministers' meetings as those which have been held in East Alabama.

Rev. J. R. Stodghill, of Five Points, referred to the great help he has derived from attendance on meetings for conference.

Rev. A. J. Dickinson expressed his desire to have such a conference in Selma, composed of the ministers in this section.

Dr. J. P. Shaffer, of Dadeville, thinks ministers may greatly help each other by inter-communication.

The discussion was continued by Rev. H. R. Schramm, Dr. Cleveland and Rev. J. R. Stodghill, and at 1:30 the meeting was adjourned, with prayer by Dr. French, of Talladega.

AFTERNOON.

Religious exercises conducted by Rev. J. B. Powell of Forest Home.

Rev. G. S. Anderson of Auburn, read a paper on "Sermon Science, Its Importance." After a good definition of science, illustrated by electricity, astronomy, etc., he proceeded to consider his topic. He made a clearly concatenated argument for his theory, holding that it affords the largest liberty in preaching and puts the preacher in the most approved condition for use by the Spirit.

Rev. N. C. Underwood of Clayton discussed "The Duty of Pastors to Denominational Papers." He made the following good points: The duties of ministers to religious newspapers do not arise alone from the fact that they are denominational. The papers must have merit to entitle them to patronage. Second, if it is not a waste of time, is the pastor's duty to read his denominational paper, where one finds audience and can get into harmony with his denominational affairs.

Hon. J. G. Harris, of Montgomery, was next called out to give a paper on "The Duties of Denominational Papers to Pastors and Churches." The paper should be made the best possible. It should sustain the pastors in their work. To please all, an editor is suited to each class would be necessary. The editor must do his best he knows how, and ask brethren to hold their criticisms in abeyance. No stereotyped, iron clad rule can be laid down. The religious editor must follow the teachings of the New Testament and trust in the justness of his cause.

Dr. J. A. French, of Talladega, was next presented to read a paper on "The Duties of Pastors in Training of Young Christians." He said the pastor must sympathize with his young people. He amplified the following points: He should gain their love and confidence. He should encourage them by his presence and counsel. He should see that they are developed in their personal Christian lives, in their church life, in their denominational affairs. The young people's movement is going to work a wonderful revolution and give the churches an army of trained workers.

Dr. D. D. preached on the text, "A good Minister of Jesus Christ." The venerable minister said he would use the text as a motto, and would draw from his own experience quite largely, and proceeded to discuss the minister's needs:

First—A knowledge of God's word, objective and subjective. He exhorted his young ministerial hearers to know the original. The minister should know literature and science; should commune with the master minds, Butler, Bacon, etc., but should be especially informed in his own line. Spurgeon's power lay in the fact that he had a subjective knowledge of God's word. So also Moody's.

Second—A fervent spirit is needed. This may be preserved through many years. Dr. Basil Manly, Jr., once president of the University of Alabama, was a marked illustration of this truth. A minister must make himself felt in prayer, in a passion for souls, in glorifying the Savior.

Third—The habit of prayer. A minister's heart ought to be like his lungs, in that his breathings should be of those of heaven. There should be a silent waiting on God.

Fourth—The minister should keep out of debt. Paul said, "Owe no man anything." The minister must be an example in this respect and should, if need be, suffer to keep out of debt.

Fifth—An unusual reputation is absolutely important to the minister. There is power in such an example. He is like an ever-shining star, lighting men on their way. A minister should be filled with the Holy Spirit and faith, and if he has anything to say it will come. Earnestness always gives a minister a definite purpose. The most successful ministers have been men of intense earnestness.

Dr. Teague closed with a fine peroration in which he declared that we have not begun to realize the depth of meaning there is in the glorious gospel.

Then came an address by Rev. Geo. B. Eager, D. D., of Montgomery, on "The Relation of the Minister to Social Reform." Dr. Eager said the subject is underlain with difficulty and dynamite, and that he would gladly be excused. He trusted what might be said would not be misunderstood. What is done in this relation must be done in the light of the gospel. Baptists have stood for the truths of individualism for years. This truth was at the basis of the great reformation of the sixteenth century. Baptists have suffered for their adherence to this truth, suffered at the hands of the so-called church and the state alike. Jesus recognized this principle of individualism in his contact with men and in his teachings. The last picture the Bible presents

is one of organized life—a city of God, and regenerated.

Dr. A. J. Dickinson, of Selma, said: Ministers need not be afraid to say what we have to say on social reforms. Many of the disciples of the Old Testament, especially on social reforms, especially on social reforms, and were severe on the Pharisees from this point of view.

Rev. J. V. Dickinson, of Gadsden, said he is losing confidence in the business, Dr. Parkhurst whipped Tammany and then became the tool of his bad politicians as he whipped. He thinks all citizens should do their duty in social reforms, ministers included.

Dr. H. H. Harris, of Louisville, pointed out that Isaiah lived in a period when the prophets were politicians, and would guard the young ministers against becoming political preachers.

This closed an interesting day, and the Baptist ministers' meeting for 1895 came to a close.

THE STATE CONVENTION.

SELMA, Nov. 13.

The Baptist State Convention proper met this morning at the First Baptist church at 9:30. Rev. W. C. Cleveland, D. D., of Columbia, presiding.

The devotional exercises were led by Rev. G. A. Hornaday of Tuskegee, after which the body proceeded to the enrollment of delegates.

Then came the election of officers, when the following were chosen: President, Rev. W. C. Cleveland, D. D., of Columbia; First Vice-President, Hon. H. B. D. Mallory of Selma; second vice-president, Prof. P. H. Mell, of the A. and M. College, Auburn; secretary, Wm. A. Davis of Cleveland and Secretary Davis have well served in their offices for several years past.

Rev. A. J. Dickinson, D. D., pastor of the church, cordially welcomed the convention, saying the church was especially honored in having the body meet with them, and that anything the church has is at the bidding of the delegates. The president asked Hon. J. G. Harris, of Montgomery, to respond, which he did in few and fitting words.

Visiting brethren were cordially invited to seats, when the following responded: Dr. H. H. Harris, representing the Louisville Theological Seminary; Rev. E. Y. Mullins, associate Corresponding Secretary Foreign Mission Board, Richmond, Va.; Rev. J. A. Howard, representing the Christian Index, Atlanta.

Rev. Geo. B. Eager, D. D., of Montgomery, president of the State Board of Missions, read the report, remarking that sixteen months was included in the report. The amount contributed for State Missions for the year past (of sixteen months) was stated to be \$11,067. Home Missions \$4,510. Foreign Missions \$6,574. For all purposes \$12,087.

Dr. D. D. preached on the text, "The seventy-six associations in the State the great majority do nothing for these causes, through lack of instruction and information. There is a debt on the book department of \$1,652, offset by an indebtedness to this department of \$2,000. The work of this branch is now conducted on the cash system. The report pointed out the advantages coming from helping leading points in North Alabama. That to the thirty-one young ministers at Howard College some help must be given, and to one at Louisville. The board has voted unanimously to work among the colored people, jointly with the Home Board at Atlanta, and the Home Mission Society of New York, represented by Rev. H. L. Morehouse, D. D., who met with the Board at its last meeting. The report recommended that the statistical secretary furnish to the secretary to be printed in the minutes of the convention each year the tabular statement of each association by churches; also that there be henceforth a committee on co-operation appointed to bring the churches into line with denominational work. It was pointed out that the Sunday School Board at Nashville gave \$400 for State work at a much needed time, also that there was a gift of Bibles from the American Baptist Publication Society.

Some parting words from Rev. W. B. Crumpton, for ten years the consecrated Secretary of Missions, were read, in which he gave his views on evangelistic work. His resignation will be a great loss to the denomination in this work.

The report of Mr. J. B. Collier, in charge of the book department was read in the same connection by Dr. Eager.

The report was referred to committees as follows: Evangelistic work—J. P. Shaffer, B. H. Crumpton, J. Shackelford. Missionary pastors—J. H. Foster, W. H. Dewitt, J. M. Fortune. Ministerial education—W. C. Ward, B. F. Ellis, W. B. Carter. Colportage—J. H. Curry, J. H. Fendley, J. B. Powell.

Ministers' institutes—J. P. Shaffer, J. G. Lowrey, S. O. Ray, J. J. Taylor, A. E. Burns.

The report on home missions was read by Rev. G. A. Hornaday, of Tuskegee, and was laid on the table until 7:30 Friday evening.

Hon. W. C. Ward, of Birmingham, chairman, read the report of the Board of Trustees of Howard College, which was complete and instructive. It stated that the last scholastic year was the most successful in the history of the college, 175 students being in attendance, 175 young ladies being among them. Some of these students were among the best ever had in the college.

that there is often less investigation, of Christian doctrine in the cities of the country, and that those engaged in colportage work are no less Christian workers.

Rev. W. B. Crumpton, secretary of missions, spoke of the needs of the Greensboro church, where formerly there was a good church building. He stated that a lot with a residence on it had been purchased, and a note for \$200 given on it. By consent he engineered a contribution, which was liberal.

The convention closed with prayer by Prof. H. H. Harris, of Louisville, Ky.

THURSDAY'S PROCEEDINGS.

This morning the devotional exercises were conducted by Rev. Y. H. Shell, of Mobile.

On motion of Dr. A. J. Dickinson, Christian greetings were sent to the Christian Convention now in session in this city.

A telegram was received from the Alabama students at the Louisville Theological Seminary as follows:

LOUISVILLE, Ky., Nov. 13. Alabama Baptist State Convention—Greeting—Read Num. 6:24-46. Alabama Students Seminary, per J. F. GABLE.

The Secretary was authorized to send a reply to Timothy, 4:12-16. Hon. W. C. Ward, of Birmingham, tendered his resignation as Chairman of the Board of Trustees of Howard College, saying he needs a rest, and a younger man could better do the work he has attempted to do. There are hundreds of Baptists in Alabama who decidedly differ from this distinguished Baptist. The paper was referred to the Committee on Nominations.

At this juncture there was a pause, and then entered Prof. S. W. Averett, L. L. D., and faculty, and all the students of Judson Institute, who nearly filled one side of the church. It was a beautiful sight to see this fine array of young ladies just in the glad morning of life taking deep interest in the convention.

The hour having arrived for the discussion of the interests of Howard College, Rev. J. V. Dickinson, of Gadsden, was the first to speak. He said the college represents the Baptists, and the Baptists as a denomination will be judged by it. He thought the college needs to be saved from some of its friends. We can't run Baptist institutions by hiring steam one day at a time. He had cried over the college, but this had not paid the debt. Yet "they that sow in tears shall reap in joy." What is \$15,000 or \$20,000 to the Baptists of Alabama? If the pastors take hold it can be raised; it is their obligation to make friends for the college. More than this—There are motives and incentives put into the hearts of young men at Howard College which Baptist young men will not find elsewhere. These young men are likely to be the more prominent and influential Baptists by attending the college.

The venerable Dr. E. B. Teague was the next speaker. He said he was quite a youth in the beginning of Howard College's history. He distinctly recalled the prayers through fifty years he has heard for it and Judson Institute. The speaker grew eloquent as he referred to this point. He proclaimed himself an unsectarian Baptist, and beautifully referred to brethren of other names with whom he has labored and prayed. Nevertheless, he believes Baptists represent certain peculiarities of immense importance, and if they are not true they are schismatics. He believes with his whole soul in studying the Bible and in religious liberty. No denomination has ever attained the position it might without an educated people. He referred to the influence of the Scotch universities in Presbyterianism and of Oxford and other English colleges on Episcopacy. The Baptists are not going to throw away what they have gotten. Like the old judge's hope in Christ, Howard College is not for sale. Baptists want the prestige of a college. He believes twenty-five years hence the property of Howard College will be worth at least half a million dollars. The doctor does not think any country ever had the future North Alabama and Birmingham have. He grew graphic and intensely interesting as he pictured the possible future of the college. He thinks foundation work is the bones of a good education, but we want broadly educated and thorough men. Dr. Teague showed that his bow abides in strength and his arrows can reach the mark with their old-time precision.

Rev. J. B. Hawthorne, D. D., of Atlanta, was introduced and said he has been a wanderer, but has never forgotten his moth—Alabama. He could never forget alma mater, Howard College. He does not believe it ever had brighter prospects. It was a mistake to move it from Marion, but in our mistakes God teaches us wisdom. He is an Atlanta man, but he is as hopeful of the future of Birmingham as his venerable friend, Dr. Teague, and he believes if the Baptists will hold the college property their brightest hopes will be realized. In order to give our people right conceptions, they must be led to see the necessity of thorough and patient labor in our educational methods—a thorough education is the best thing you can give your boy. In conclusion, he gave \$50.

Hon. W. C. Ward, chairman of the Board of Trustees, said he lays down today work he undertook over twenty years ago. He bent his back to the burden, and has borne it the best he could. He said he had not the support of the denomination he desired, and hence

help themselves; (3) they should return and do what they can in the communities where they have been helped.

Dr. H. H. Harris, of Louisville Seminary, was invited to speak. He said the object of the Seminary is to train and equip those whom God calls for the work of the ministry. The Seminary does not take the place of the colleges, but is adapted to men of all degrees of attainment because the schools are separate and independent. The students of different attainments thus learn to respect each other and to work with men of different types of mind. Another great advantage is that men who attend the seminary together from all sections are ever after friends, so that wherever they go, they meet old friends. The speaker realized this in coming to this meeting where he met several of his old college students, as he does wherever he goes. Simplicity in teaching and preaching is made much of in the seminary.

Dr. Harris paid a high compliment to the faculty, saying there is no wonder to variety as to opinions where there are not important, while there is wonderful unity in the great essential truths. The conservation in the seminary at Louisville attracts a good many students from the North. The popularisms do not affect this institution on another point, it is always deserving more money, that it may do more and better work. Mention was made of the Broadus Memorial endowment of \$60,000, which Dr. J. R. Sampey is undertaking, \$30,000 of which is in sight. Dr. Harris further stated the needs of the students fund for helping young ministers in the seminary, and with the aid of Rev. A. J. Dickinson, D. D., secured in subscriptions \$318.03.

The afternoon session closed with prayer by Rev. E. B. Teague, D. D. At 7:30 p. m., Vice-President P. H. Mell presiding, the annual sermon was in order. The choir furnished some excellent music: "Lead, Kindly Light," being delightfully rendered by Mesdames Ward and Cotran. Prayer was led by Rev. J. P. Shaffer, D. D., of Dadeville, after which the great congregation joined the choir in the grand old hymn, "All Hail the Power of Jesus Name." Then came the sermon by Rev. A. W. McGaha, D. D., President of Howard College, based on 2 Kings, sixth chapter. It was the story of the miraculous deliverance of Elisha and his young man from the Syrian host. Eliminating the miraculous, the minister applied the story to these times and the difficulties we meet in our work. Weak faith sees only the difficulties—great men meet great difficulties, because they are able to cope with them. Small men meet small difficulties, but all are disposed to magnify them. This was applied to domestic and business affairs, also to denominational affairs.

A resolution as follows was introduced by Dr. J. A. French, and adopted: That we heartily commend to the brotherhood of Riley's history of Baptists in Alabama, which covers the period of our history in the State, and we express the hope that it may find wide circulation through the hands of the agents representing it.

The morning session was closed by prayer by Rev. W. B. Carter, of Laverne.

AFTERNOON.

The Committee on Missionary Pastors, through Rev. J. H. Foster, reported as follows: "We, the Committee, approve the work done and contemplated by the Board, and would emphasize the need of putting missionary pastors in our centres of population."

Rev. W. S. Brown, of Florence, spoke of foundation work in the missionary fields, in towns and cities. He spoke of the need of patience, tact and faith in this work, aptly illustrating his points in a twenty minutes address, after which the report was adopted.

Rev. J. P. Shaffer, D. D., read the report on evangelistic work, highly favoring this kind of work, and holding that it has been the most successful department of work prosecuted by the State Board, and that its influence will be to unify the denomination as nothing else can.

Rev. A. E. Burns, of Tusculum, spoke very pointedly and earnestly of this work and the educating effect of it on the churches in rural districts. He spoke of the lack of information among the people in these churches, and showed the necessity of going to their homes and teaching them and their pastors the need of co-operation with our State work. He declared that the hope of the denomination is an educated ministry.

Rev. J. J. Taylor, D. D., of Mobile, referred to the danger of creating the impression that God needs our money so badly. He spoke of the great indebtedness of the country for the men it has given them.

Rev. W. B. Crumpton said the Lord does not so much need our money as we need the blessing we receive in giving something to His cause.

The report was adopted.

Rev. C. S. Dinkins, of the Selma Colored University, by invitation, made a brief address respecting the work of his institution, and asked the appointment of a committee of the body to visit his school. The request was granted and President Cleveland appointed Messrs. J. G. Harris, D. W. Ramsey and A. J. Pickett.

The Committee on Ministerial Education reported through Hon. W. C. Ward, of Birmingham, recommending (1) care in recommending young men for the ministry; (2) as far as possible they should

that there is often less investigation, of Christian doctrine in the cities of the country, and that those engaged in colportage work are no less Christian workers.

Rev. W. B. Crumpton, secretary of missions, spoke of the needs of the Greensboro church, where formerly there was a good church building. He stated that a lot with a residence on it had been purchased, and a note for \$200 given on it. By consent he engineered a contribution, which was liberal.

The convention closed with prayer by Prof. H. H. Harris, of Louisville, Ky.

THURSDAY'S PROCEEDINGS.

This morning the devotional exercises were conducted by Rev. Y. H. Shell, of Mobile.

On motion of Dr. A. J. Dickinson, Christian greetings were sent to the Christian Convention now in session in this city.

A telegram was received from the Alabama students at the Louisville Theological Seminary as follows:

LOUISVILLE, Ky., Nov. 13. Alabama Baptist State Convention—Greeting—Read Num. 6:24-46. Alabama Students Seminary, per J. F. GABLE.

The Secretary was authorized to send a reply to Timothy, 4:12-16. Hon. W. C. Ward, of Birmingham, tendered his resignation as Chairman of the Board of Trustees of Howard College, saying he needs a rest, and a younger man could better do the work he has attempted to do. There are hundreds of Baptists in Alabama who decidedly differ from this distinguished Baptist. The paper was referred to the Committee on Nominations.

At this juncture there was a pause, and then entered Prof. S. W. Averett, L. L. D., and faculty, and all the students of Judson Institute, who nearly filled one side of the church. It was a beautiful sight to see this fine array of young ladies just in the glad morning of life taking deep interest in the convention.

The hour having arrived for the discussion of the interests of Howard College, Rev. J. V. Dickinson, of Gadsden, was the first to speak. He said the college represents the Baptists, and the Baptists as a denomination will be judged by it. He thought the college needs to be saved from some of its friends. We can't run Baptist institutions by hiring steam one day at a time. He had cried over the college, but this had not paid the debt. Yet "they that sow in tears shall reap in joy." What is \$15,000 or \$20,000 to the Baptists of Alabama? If the pastors take hold it can be raised; it is their obligation to make friends for the college. More than this—There are motives and incentives put into the hearts of young men at Howard College which Baptist young men will not find elsewhere. These young men are likely to be the more prominent and influential Baptists by attending the college.

The venerable Dr. E. B. Teague was the next speaker. He said he was quite a youth in the beginning of Howard College's history. He distinctly recalled the prayers through fifty years he has heard for it and Judson Institute. The speaker grew eloquent as he referred to this point. He proclaimed himself an unsectarian Baptist, and beautifully referred to brethren of other names with whom he has labored and prayed. Nevertheless, he believes Baptists represent certain peculiarities of immense importance, and if they are not true they are schismatics. He believes with his whole soul in studying the Bible and in religious liberty. No denomination has ever attained the position it might without an educated people. He referred to the influence of the Scotch universities in Presbyterianism and of Oxford and other English colleges on Episcopacy. The Baptists are not going to throw away what they have gotten. Like the old judge's hope in Christ, Howard College is not for sale. Baptists want the prestige of a college. He believes twenty-five years hence the property of Howard College will be worth at least half a million dollars. The doctor does not think any country ever had the future North Alabama and Birmingham have. He grew graphic and intensely interesting as he pictured the possible future of the college. He thinks foundation work is the bones of a good education, but we want broadly educated and thorough men. Dr. Teague showed that his bow abides in strength and his arrows can reach the mark with their old-time precision.

Rev. J. B. Hawthorne, D. D., of Atlanta, was introduced and said he has been a wanderer, but has never forgotten his moth—Alabama. He could never forget alma mater, Howard College. He does not believe it ever had brighter prospects. It was a mistake to move it from Marion, but in our mistakes God teaches us wisdom. He is an Atlanta man, but he is as hopeful of the future of Birmingham as his venerable friend, Dr. Teague, and he believes if the Baptists will hold the college property their brightest hopes will be realized. In order to give our people right conceptions, they must be led to see the necessity of thorough and patient labor in our educational methods—a thorough education is the best thing you can give your boy. In conclusion, he gave \$50.

Hon. W. C. Ward, chairman of the Board of Trustees, said he lays down today work he undertook over twenty years ago. He bent his back to the burden, and has borne it the best he could. He said he had not the support of the denomination he desired, and hence

his failure to endow the college. The denomination put the burden of the college on him, and then turned their backs on him. He had been bowed down by the weight of responsibility, and would stay down until the denomination lifts him up. Now that he was leaving his position, he felt at liberty to speak freely, and would do so. The leading churches have not sympathized with, nor contributed to, Howard College, where it ought to be. The young ministers in the surrounding country are field for usefulness. He has played for the colleges as he did for his children, but the labor is too great, and he gives it up. He asked forgiveness if he had spoken too plainly.

Dr. H. H. Crumpton felt that the college will not die; that Dr. Ward has too little faith, but all manner of other accolades, and he wished to pay him the tribute he so highly deserves. He believes the college was never in better financial condition.

Dr. J. J. Taylor, of Mobile, thought what is needed is to let the trustees control the institution; meet its difficulties the best they know how, and not bring the unpleasant things to the convention.

Rev. W. C. Ward, of Montgomery, said he did not know how he loved Howard College until these things came out, and would do anything he could.

Col. H. H. Brown of East Lake, is interested in the college denominationally, locally, and from the Christian point of view. He believes we must use all possible human instrumentalities and also pray earnestly.

Dr. A. W. McGaha, President of the college, said the college was founded to educate the young Baptist ministers, and it has done a grand work. By distributing the work through ten years we can perpetuate the college, if what is already promised is paid. He said if the brethren would come to the rescue and promise to supply an emergency fund, by tiding over the interest for a year, the college would see daylight.

Dr. Eager said Montgomery First Baptist Church had promised \$2,000 and would celebrate Thanksgiving Day by raising it.

President McGaha engineered the emergency fund and secured pledges on the spot for \$1,786. We can't run Baptist institutions by hiring steam one day at a time. He had cried over the college, but this had not paid the debt. Yet "they that sow in tears shall

Alabama Baptist.

MONTGOMERY, Nov. 21, 1895.

Forefall

CONSUMPTION, the greatest enemy to life, by using in time the unsurpassed

Dr. Bull's Cough Syrup, it cures at once Cough, Cold, Grippe and all Lung Troubles.

Dr. Bull's Cough Syrup is sold every where. Beware of substitutes alone.

See LANGE'S PLUGS, The Great Tobacco Ad.

When questions of death and

eternity commence to assail a man, it shows there is something wrong somewhere with his religion.

IT CURED THEM ALL

Mr. Henry Shira, Girard, Ala., says: "Two years ago I had a severe case of Grippe and could not recover from its effects. About a year ago I tried King's Royal Germetizer and was soon well. It also cured me of bowel trouble, which I had for four years, and I find it to be a quick cure for headache. It cured my wife of Grippe also, and she says it is the best thing she can get for Asthma and Vertigo. I heartily recommend it as a good family medicine. New packages of 100 bottles, 188 doses, 5c. For sale by druggists.

Cheap - Printing!

Minute and Brief Work from 50c to \$1.25 per page.

Note heads from \$1.50 to \$2.50 per 1000
Letter " " " 2.00 " 3.00 " 1000
Bill " " " 75 " 3.00 " 1000
Statements " 1.00 " 2.00 " 1000
Bus. Cards " 1.50 " 2.50 " 1000
Ladies' Vis. cards " 50 " 1.00 " 1000
Wedding Invitations " 2.50 " 5.00 " 500

Orders filled promptly. The best grade of work. The best equipped office in the State. Print anything, from a visiting card to a 1000 page book.

Alabama Printing Co.,

22 Dexter Ave., MONTGOMERY, - - - ALA.

It is the first glass that we should guard against: no man ever became a drunkard who never took his first glass.

Atlanta Exposition.

One of the greatest fairs ever known to America. Many features of the Chicago World's Fair and many additional and new ones. Open Sept. 18th to Dec. 1st, 1895. Low rates via the Queen and Crescent Route. Write to W. C. Rinegar, G. P. O. Cincinnati, O., for printed matter, or call upon Q. & C. Agents for full information.

A man who can hold his tongue when angered, always comes out ahead of him who lets his tongue run with his temper.

THE BEST PLACE

To have your shoes made to fit the foot is at

FRED JANSEN'S.

Under Cantelou & Co., Sim's old stand.

The religion of some people is so cold and clammy, that it has evidently been kept on ice for fear that it would spoil.

SEND YOUR JOB PRINTING

TO THE ALABAMA BAPTIST.

People who live as though this life were all, will find that they have made a sad mistake when they come to die.

If you are thinking of buying a Piano or Organ, you should read E. E. FORBES' Advertisements.

There are verses in the Bible that will comfort every trial and every affliction if we only look for them.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. 25 cents a bottle.

Better aim high and fall low, than aim low and fall so much lower.

Any fool can be a sinner, but it takes a wise man to be a Christian.

IMPLES

Freckles, blotches, pimples, eruptions, itching, scald head, tetter, and all other skin disorders positively cured with

HEISKELL'S OINTMENT. PRICE 50c. A BOX.

If you would have soft, smooth and healthy skin, use HEISKELL'S SOAP.

HEISKELL'S SOAP. Price 25c. A BOX. Sold by all druggists.

The question of life is not one of mere physical existence.

Atlanta & West Point Railroad and the

Western Railway of Alabama Day at the

Cotton States and International Ex-

position, Atlanta, Ga.

November 23d has been set apart by the

management of the Cotton States and

International Exposition at Atlanta & West

Point Railroad and Western Railway of

Alabama Day.

Special low rates of one cent per mile

in each direction have been authorized

for teachers and pupils living on these

lines to Atlanta and return, tickets to be

valid Nov. 23d and 24th, good to return un-

til Nov. 25th, for parties of 25 or more

traveling together.

It is earnestly requested that the friends

and patrons of these lines visit Atlanta on

the day in question and make it one of

the most popular days of the Exposition.

Low rates and convenient schedule are

accorded for parties. Come to Atlanta

and make our day what it should be.

J. A. G. G.

General Passenger Agt.

Geo. C. Smith, Pres. & Gen'l Man'r.

An opportunity neglected, may

mean an eternity lost.

This was finely illustrated. He paid a glowing tribute to the power of the Judson Institute in the homes, the churches, the State.

Professor S. W. Averett next spoke. He said if you will give woman time she will accomplish anything. He believes in the absolute importance of thoroughness. He compared woman's colleges North and South, and declared it better to advertise what can be learned and to teach it. Not a pupil has been reported for misdemeanor this session. The school is in good condition, and the prospect the best.

Mr. J. B. Lovelace made a few remarks and announced a desire to bring other matters before the body pertaining to the Judson later.

Dr. C. C. Bittling, representing the American Baptist Publication Society, Philadelphia, addressed the body by invitation, and made a strong presentation of his cause, leaving an excellent impression as to Bible work.

The tide was high throughout the morning session, which closed at 1:30 p. m., with prayer by Rev. Oscar Haywood, of Huntsville.

At the afternoon session the report on Woman's Work was presented by Dr. J. A. French of Talladega. Rev. J. L. Thompson of Montgomery highly commended the noble women for what they have achieved, and urged full cooperation with them.

Hon. W. C. Ward reports that the Orphanage has been most discreetly managed. Rev. L. M. Bradley, Rev. J. W. Stewart, manager, and Rev. S. O. Y. Ray made remarks.

Mr. W. H. Merritt, representing the Baptist Young People's Union, Chicago, was introduced.

The report on Temperance was read by Secretary Davis. Ringing addresses were made by Major J. G. Harris and Dr. J. G. Bow of Eufaula.

At 7:30 p. m. Vice-President H. S. D. Mallory presided. The choir furnished delightful music and Rev. J. H. Foster, Jr., led in prayer.

The Foreign Mission report was read by R. E. Pettus of Huntsville. It covered the whole field.

Rev. W. M. Harris of Greenville, discussed the theme, "The lost world as a unit always in the Divine contemplation, in the love of the Father, of the Son, in the influence of the Spirit." These points were finely elaborated, speaking with great power.

Next came Rev. E. Y. Mullins, associate corresponding secretary Foreign Mission Board. He said: God's call to the present generation of Christians is to the evangelization of the world. God has brought the world together in a physical sense. He has brought it together in an intellectual sense, and he is bringing it together in a spiritual sense. The greatest need, the supreme test of the Christianity of our churches today is world-wide evangelization. We as Baptists need to interpret afresh our own Christian mission.

Dr. French of Talladega, Dr. Roby of Opelika, and Major J. G. Harris made remarks, and the first recommendation was unanimously adopted, and the paper was transferred in fee simple to its owner.

The second recommendation was unanimously rejected. The third recommendation was unanimously adopted. The fourth recommendation, after slight amendment, was unanimously adopted. The fifth recommendation, after amendment was adopted. The sixth recommendation was adopted. The closing suggestion and the preamble were also adopted. The report, as amended, was adopted as a whole.

Secretary Davis read the report of Rev. S. O. Y. Ray on Sunday schools, which showed that there are less than 500 Sunday schools in Alabama, with less than 40,000 pupils enrolled, while the membership of our churches is more than 110,000, and recommended that the work be pushed until in every church and school there is an organized Sunday school.

Dr. H. L. Mott of New York, followed in a most interesting and instructive address, giving his observations as to work in the great cities among foreigners and among the Indians, and called on Southern Baptists to take care of the cities as they have long cared for the country, saying that if America fails the world fails. The late hour forbids a fuller account of this fine address.

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State Board of Missions, to succeed those whose terms expire in 1895: G. W. Ellis, R. E. Pettus, A. J. Dickinson, W. M. Burr, J. A. French, T. L. Jones, D. D. Daniel, ex-officio.

Central Committee on Woman's Work: Mrs. L. F. Stratton, President; Mrs. B. D. Gray, Vice-President; Mrs. L. C. Brown, Secretary; Mrs. G. M. Morrow, Treasurer.

Trustees of Howard College to succeed those whose terms expire in 1895: A. W. Bell, J. H. Eubank, W. T. Smith, J. W. Minner, H. H. Brown, B. D. Gray, S. W. Welch, M. B. Neece, and to fill vacancies, W. B. Crumpton in the place of J. M. McKleroy, deceased.

Trustees of Judson Female Institute, to succeed those whose terms expire in 1895: Dr. J. A. Frazier, B. T. Eley, and to fill vacancies, J. S. Knight in place of J. C. Bush, resigned.

Trustees of Orphanage: It was recommended that the term of office of the Orphanage be six years, provided that the trustees appointed now be divided into two sections, as follows: Term expiring 1897—Z. D. Roby, John Cunningham, J. C. Bush, term expiring 1899, J. W. Stewart, C. S. Rabb, C. L. Gay; term expiring 1901, George R. Farnham, P. M. Bruner, P. T. Hale.

Delegates to the American Baptist Education Society—A. W. McGaha, R. C. Jones, J. T. Murfee, S. W. Averett, Geo. S. Eager, B. D. Gray, Jos. Shackelford, G. Harris, W. C. Ward, P. H. Mell, H. C. Gilbert.

Eighty brethren were appointed delegates to the Southern Baptist Convention, whose names will be found in the minutes.

By a unanimous rising vote, it was decided to purchase the new building for the Alabama Baptist Convention, which was a member of the Board of Trustees of Howard College, and for a number of years their chairman.

Prof. P. H. Mell of Auburn, spoke most encouragingly on young people's work, setting forth what has been achieved and what it promises to do for the churches with proper encouragement.

Prof. H. H. Brown, of East Lake, spoke most encouragingly on young people's work, setting forth what has been achieved and what it promises to do for the churches with proper encouragement.

At 1:30 p. m. the body was dismissed with prayer by Rev. J. J. Taylor, D. D. of Mobile.

At the afternoon session Dr. B. H. Crumpton, from the committee on time and place, reported recommending Huntsville, and Friday before the second Sunday in November, 1896, as the place and time for the next meeting, which was adopted after some discussion.

Then followed much routine and miscellaneous business.

At 7:30 p. m. President Cleveland was in the chair and the attendance was good. Rev. G. A. Hornaday, of Tuskegee, read the report on Home Missions, which was comprehensive.

Rev. Oscar Haywood, of Huntsville, the eloquent young pastor of the First church, Huntsville, made a stirring and striking address. The Jews, said he, divided the world into two parts and it entirely suited their selfishness to take care of the cities as they have long cared for the country, saying that if America fails the world fails. The late hour forbids a fuller account of this fine address.

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Trustees of Howard College to succeed those whose terms expire in 1895: A. W. Bell, J. H. Eubank, W. T. Smith, J. W. Minner, H. H. Brown, B. D. Gray, S. W. Welch, M. B. Neece, and to fill vacancies, W. B. Crumpton in the place of J. M. McKleroy, deceased.

Trustees of Judson Female Institute, to succeed those whose terms expire in 1895: Dr. J. A. Frazier, B. T. Eley, and to fill vacancies, J. S. Knight in place of J. C. Bush, resigned.

Trustees of Orphanage: It was recommended that the term of office of the Orphanage be six years, provided that the trustees appointed now be divided into two sections, as follows: Term expiring 1897—Z. D. Roby, John Cunningham, J. C. Bush, term expiring 1899, J. W. Stewart, C. S. Rabb, C. L. Gay; term expiring 1901, George R. Farnham, P. M. Bruner, P. T. Hale.

Delegates to the American Baptist Education Society—A. W. McGaha, R. C. Jones, J. T. Murfee, S. W. Averett, Geo. S. Eager, B. D. Gray, Jos. Shackelford, G. Harris, W. C. Ward, P. H. Mell, H. C. Gilbert.

Eighty brethren were appointed delegates to the Southern Baptist Convention, whose names will be found in the minutes.

By a unanimous rising vote, it was decided to purchase the new building for the Alabama Baptist Convention, which was a member of the Board of Trustees of Howard College, and for a number of years their chairman.

Prof. P. H. Mell of Auburn, spoke most encouragingly on young people's work, setting forth what has been achieved and what it promises to do for the churches with proper encouragement.

Prof. H. H. Brown, of East Lake, spoke most encouragingly on young people's work, setting forth what has been achieved and what it promises to do for the churches with proper encouragement.

At 1:30 p. m. the body was dismissed with prayer by Rev. J. J. Taylor, D. D. of Mobile.

At the afternoon session Dr. B. H. Crumpton, from the committee on time and place, reported recommending Huntsville, and Friday before the second Sunday in November, 1896, as the place and time for the next meeting, which was adopted after some discussion.

Then followed much routine and miscellaneous business.

At 7:30 p. m. President Cleveland was in the chair and the attendance was good. Rev. G. A. Hornaday, of Tuskegee, read the report on Home Missions, which was comprehensive.

Rev. Oscar Haywood, of Huntsville, the eloquent young pastor of the First church, Huntsville, made a stirring and striking address. The Jews, said he, divided the world into two parts and it entirely suited their selfishness to take care of the cities as they have long cared for the country, saying that if America fails the world fails. The late hour forbids a fuller account of this fine address.

Dr. H. L. Mott of New York, followed in a most interesting and instructive address, giving his observations as to work in the great cities among foreigners and among the Indians, and called on Southern Baptists to take care of the cities as they have long cared for the country, saying that if America fails the world fails. The late hour forbids a fuller account of this fine address.

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Dr. H. L

Royal Baking Powder

ABSOLUTELY PURE

Are Coffee and Tea Injurious.

There is, at the present time, a pretty general consensus of opinion among physicians as to the unhealthful character of the common beverages, tea and coffee. Both these substances contain in them abundant quantities of caffeine, which is known to be a powerful stimulant to the stomach and the digestive system. It is probable, however, that few physicians are fully awake to the great prevalence of tea and coffee poisoning among chronic invalids. Not a few sufferers from chronic nervous headaches recover almost immediately when they discontinue the use of tea and coffee. The writer has demonstrated this in some hundreds of cases, and has for more than twenty years absolutely prohibited the use of tea and coffee. The caffeine contained in portions of the tea-leaf and the coffeeberry is also well known to be antagonistic to peptic digestion. Brinton has shown that tea and coffee diminish the activity of the peptic glands. Wolf has shown that even so small a quantity as twenty centigrams (three grains) of caffeine is sufficient to diminish the total acidity of the gastric juice, even when the stomach is in full activity, at the same time diminishing the secretion of hydrochloric acid and the formation of pepsin. This small amount of caffeine is frequently surpassed by habitual users of coffee. Roberts has more recently shown that tea and coffee are, in the highest degree, inimical to starch digestion, completely neutralizing, when present even in very small proportion, the action of the saliva upon starch whereby starch is converted into maltose. Is it not the duty of the physician who becomes acquainted with these facts to place them before his patients in so emphatic a manner as to produce the discontinuance of tea and coffee, which must be classed with tobacco and alcohol, as among the most potent of the widely operating causes of disease which prevail in modern times among civilized people?—Modern Medicine.

The man who is perfectly satisfied with himself must be easily pleased.

A HELPLESS CRIPPLE
Restored to Perfect Health by the Use of the Electropoise.
Criticism Overcome—Would Not Be Without It—Uses It as a Tonic and a Preventive.

Last winter my daughter was attacked by a gripe, 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 so 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 a gripe, 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, "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 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.

A Dangerous Pet.
There are some things which are too dangerous to be petted. There is a story of a gentleman who got a serpent called a python, fifteen feet long, and kept it in his warehouse to clear out the rats. It was allowed to creep about at its will, and the workers got used to it, as it seemed perfectly harmless and was as docile as a dog. They could stroke it and amuse themselves with it, and even ventured sometimes to tease it. But one morning a shriek attracted the attention of the workers of the warehouse, and on looking a German boy engaged in the office was seen holding on to a snake, while the serpent uncoiled its body from that of the boy. He had been playing with and teasing the reptile. At last, venturing to tread on its tail, it caught him by the throat and threw three powerful coils around him, crushing nearly every bone in his body. The workers were surprised that a creature so gentle as this python had seemed should so suddenly

HIS SECOND LETTER.
3423 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. Book of particulars free.
DUBOIS & WEBB,
2221 Twenty-Ninth Street, Birmingham, Ala.

Awarded Highest Honor—World's Fair, DR. PINK'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.

change its aspect. But they need not be surprised—the serpent was just acting out its real nature. There are men who seem mild and meek, and even pious, who yet are really serpents and a generation of vipers, and will by and by show their real nature to those who trust them. There are habits and passions and sins which seem mild and meek and innocent and harmless for the present, but beware! Satan, though transformed into an angel of light, is still the same old serpent as from the beginning. The hidden sin petted and cherished will break loose at last and ravage and destroy. The wine cup, though it sparkles and dances to-day, at the last "biteth like a serpent and stingeth like an adder."—The Little Christian.

Rome and the Sabbath.
At Santa Clara, Cal., there is a flourishing college founded by the Jesuits. It clip these items from the local daily paper of September 21.

The College Sodality Athletic Association league teams played an interesting game on their campus Sunday afternoon. The Xaviers, captained by Charles Graham, won the toss-up and the game by a score of six to three.

The Senior third nine of the college met with defeat at the hands of the Junior first nine in a game played on the college campus Sunday afternoon by a score of 13 to 8. What would Christian people think if they read reports of games played Sunday afternoon on the campus at Wabash or Hanover, or at any of the State universities? But this is the custom at the Romish institutions, because Rome does not believe in the Sabbath. Archbishop Riordan, in a sermon delivered last Sunday in St. Mary's Cathedral, San Francisco, said:

Sunday is not the most important of the religious festivals, but still it serves to bind all together. Sunday is not the Sabbath, nor is the Sabbath, Sunday. Sunday is a religious holiday under the new law. It is confounded by those outside of the pale of the Catholic Church with the Sabbath of the old law. There is nothing in ecclesiastical history to warrant such confusion.

Yes, Sunday is not a holy day, but a holiday! The Archbishop told his hearers that they ought to go mass on Sunday morning, and exhorted them to refrain from servile labor, and seek for "proper recreations" for the remainder of the day. Of course, athletic games are proper recreations. So are bull-fights in Mexico and South America.

The Romish priests give the people nothing to interest or instruct them on the Sabbath. Attending mass is a mere form. The people don't understand a word that is said. They are not allowed to read the Bible. Then what can they do but feast with wine and play games? So they spend their Sabbaths. The prevalence of Romanism in this country would give us a European Sunday, as well as an ignorant, sensual, priest ridden population.—Journal and Messenger.

A Hero of Our Day.
Many years ago there was a great fire that burned down a large portion of Chicago. Hundreds of homes were swept away, and many strange events occurred while the flames were raging. A rich lady was hurrying through the crowd of frightened people, and trying to save a few of her household goods. She saw a small boy, and called him to her, saying, "Take this box, my boy, and do not part with it one instant until I see you again. Take care of it and I will reward you well." The boy took the box, and the lady turned back to save more of her household goods, if possible. Soon the crowd came rushing between them; they were separated. All that night and the next day passed. The lady took refuge with friends outside the city, and heard nothing more of boy or box. Her diamonds, a large amount of choice jewelry, and all her valuable papers were in the box, and of course she was in great distress at losing them. But on Tuesday night a watchman found the boy, sitting on the box, and almost buried in the sand and dirt that had fallen about him. He had been there all through the long hours, without food or shelter. At times he had covered himself with the sand to escape the terrible heat. The poor child was almost dead with fright and fatigue, but had never once thought of deserting the precious box that had been entrusted to his care. Of course he was amply rewarded by the grateful lady, but the boy who could be so faithful to a trust would be rich and noble without any gift.—Our Little Ones.

That Plate Columbia means... The Best Bicycle.
On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider. No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

Hard Price \$100
HARTFORD BICYCLES, next best, \$80.00. \$100 for boys and girls' sizes.
POPE MFG. CO., Hartford, Conn.
Soleman, New York, Chicago, San Francisco, Providence, Boston.

SPECIFIC FOR SCROFULA.
"Since childhood, I have been afflicted with scrofulous boils and sores, which caused me terrible suffering. Physicians were unable to help me, and I only grew worse under their care. At length, I began to take

AYER'S
Sarsaparilla, and very soon grew better. After using half a dozen bottles I was completely cured, so that I have not had a boil or pimple on any part of my body for the last twelve years. I can cordially recommend Ayer's Sarsaparilla as the very best blood-purifier in existence."—G. T. REINHART, Myersville, Texas.

AYER'S
THE ONLY WORLD'S FAIR Sarsaparilla
Ayer's Cherry Pectoral cures Coughs and Colds

A Boy Again.
The director of one of our large corporations was in the habit of prowling around the office. One morning he happened to come across the dinner pail of the office boy. His curiosity led him to take off the cover. A slice of home-made bread, two doughnuts, and a piece of apple pie tempted the millionaire's appetite. He became a boy again, and the dinner-pail seemed to be the one he carried sixty years ago.

Just then the office boy came in and surprised the old man eating the pie—he had finished the bread and doughnuts. "That's my dinner you're eating," said the boy. "Yes, sonny, I suspect it may be; but it's a first-rate one for all that. I've not eaten so good a one for sixty years."

"There," he added, as he finished the pie, "take that and go out and buy yourself a dinner; but you won't get so good a one." And he handed the boy a five dollar bill.

For days after the old man kept referring to the first-class dinner he had eaten from the boy's pail, for which he had paid five dollars.

There are few things more important in the education of children than fostering in them the right estimate of personal obligation. The child should be enjoined against borrowing and begging in his small transactions. Let him be held to strict account and responsibility as to his management of his allowance. Fidelity here will tell in years to come, when his dealings are no longer small, but affect great commercial interests.—Harper's Bazar.

A GENEROUS LAD.—"Tommy!" No answer. "Tom-me!" "Well?" "What are you doing to your Brother Willie?" "Nothing." "Yes, you are. You are making him cry." "No, I ain't—I'm bein' generous. I'm givin' him half o' my codliver oil."—Harper's Round Table.

Pink and blue gingham of a washable make can be kept from fading by washing in a weak solution of vinegar and water. Rinse in the same way and dry in the shade.

That Plate Columbia means... The Best Bicycle.
On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much—satisfaction and highest enjoyment to the rider. No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

The Queen & Crescent Route
Offers every facility for Luxurious and Speedy Travel.—Finest in the South) run Daily Meridian, Birmingham and Chattanooga and the North. Through Sleepers to Knoxville and Bristol. Between Atlanta, Vicksburg and California via New Orleans. Choice of Routes to port.—Solid Vestibuled Service to Louisville. All this magnificent mand. Buy your ticket Ask agents for details.
W. C. RICHARDSON, G. P. A., CINCINNATI, O.

Moral Pluck in Texas.
The world has looked on with deep interest as the people of Texas have waged war upon the prize fight and finally driven it beyond the boundary of their state. Rev. C. L. Seasholes, pastor of the First Baptist church, Dallas, who was chairman of the Reform Committee that led in the campaign, says in a letter to the editor: "From the time the prize fight was announced to occur in Dallas, our city began to fill with bad characters, but we were at work driving out the gamblers, etc." The victory for moral sentiment in Texas is an encouragement to all lovers of good order. The moral pluck shown there seems to be contagious and has seized upon the administrative heads of the commonwealth of Arkansas. The fact is, the masses are upon us when good men stand together and wage relentless war everywhere upon the criminal classes and the base elements of society. We are proud of the fact that a Baptist preacher added the struggle in Texas. He and his committee are pressing on in the good work, and propose to stop Sunday base ball playing and the opening of saloons. This is the right way. Nothing short of a clean sweep of these evils is likely to succeed. Homeopathic doses of reform never cured the body politic, and never will. Moral pluck is the need of the hour. The Lord give us more of it."—The Baptist Union.

A Boston paper declares that when a cat is detected in the act of catching a young chicken it can be effectively cured of such practices by tying the body of the bird around its neck and compelling the animal to carry the burden for two or three days.

It is now a well-established fact that several species of ants keep slaves, which are "bondsmen" and "bondswomen" in every sense of those terms. Sir John Lubbock describes a species which live in the valley of the Amazon and which have enslaved a neighboring tribe of ants and compel them to perform all kinds of menial labor, even to cleaning and feeding their masters. These slaveholders have become so lazy that they will actually starve before they will feed themselves, even though food be within easy reach.

A good farmer is necessarily a better man than a poor farmer, for a man cannot be a really good farmer without possessing a majority of the cardinal virtues.

On many farms the weather wears out more tools than use, and wastes more food than all the stock on the place. Protect your tools, your crops and your stock.

Johnnie, after giving close attention to Mr. Grumbler, who stuttered badly, said: "Gum, Mr. Grumbler is lame in the mouth."

Happy is the Christian worker who does not grow weary of the unavoidable routine of duty. Thrice happy he who does not go through the routine in a perfunctory way.

Torturing Disfiguring SKIN DISEASES
Instantly RELIEVED by **CUTICURA** the GREAT SKIN CURE

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.

THAT + TIRED + FEELING
Caused by washing hair has been conquered by the CHAMPION WASHING MACHINE.

Can sit down to run it. Runs light and fast and washes cleaner and faster than any machine on the market. G. H. Mills (Cyclone, Pa.) writes: "I would not take \$1000 for my side-gear washer if I could not get another. People come to my house to buy. Sell faster than I can get them. Send 24 machines at once." We will sell at wholesale rates where we have no agents. Write for prices, mentioning this publication.

CHAMPION MFG. COMPANY,
Middletown, Pa.

1814
LOUISVILLE & NASHVILLE R.R.
THE GREAT THROUGH CAR ROUTE

DOUBLE DAILY LINE OF PALACE SLEEPERS
From Louisville to Nashville, Chattanooga, Knoxville, Memphis, St. Louis, Cincinnati, and New York. For information as to rates, etc., see agent of the company or write to R. F. BRASLEY, Pass. Agent, Montgomery, Ala.

Liver and Kidney Diseases
As manifested by BACKACHE, RHEUMATISM, LOSS OF APPETITE, FOUL TONGUE, BAD BREATH, WEAKNESS, LOSS OF ENERGY and CHRONIC CATARRH OF THE THROAT.
DR. J. H. McLEAN'S LIVER AND KIDNEY BALM
Is the remedy you need, of equal service in all mild or chronic LIVER, KIDNEY and FEMALE TROUBLES.
For sale everywhere at \$1.00 per bottle.
THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

SELMA - MARBLE - WORKS, SELMA, ALA.
J. N. MONTGOMERY & SON, Prop'rs.
Importers, Dealers in and Manufacturers of Italian and American Marble and Granite.
Monuments, Headstones, and General Cemetery Work.
ALL KINDS OF IRON FENCES.
Write for prices and save agent's commission

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

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

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

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

Earthly Footsteps Man of Galilee.
—OF THE—
There are twenty-four of these books and each book has sixteen pictures eight inches wide and ten inches long, making 384 pictures in all, and each picture has a story which tells all about it. The pictures are like large photographs and the stories are told by ministers who have been to all the places seen in the pictures, such as Egypt, Palestine, Asia Minor, Greece, Rome, and the Islands in the sea around Greece.

Bear in Mind:
"EARTHLY FOOTSTEPS OF THE MAN OF GALILEE" is a wholly unique production. Never before has a work of this plan and scope been published. It is a series of 24 books, each containing 16 pictures and a story. The pictures are like large photographs and the stories are told by ministers who have been to all the places seen in the pictures, such as Egypt, Palestine, Asia Minor, Greece, Rome, and the Islands in the sea around Greece.

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Send One Dollar and Fifty Cents to the ALABAMA BAPTIST. You will get one of the Books, and it also pays for the paper for one year. Those who do not subscribe for the paper can get the Books at 25 cents each. To our subscribers the entire series of 25 Books will be sent for \$2.50. They are worth the money.

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