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ALABAMA BAPTIST.

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100,000 white Baptists.

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ery, Ala., as second class mail matter.

No one can ask honestly or hope-
fully to be delivered from tempta-
tion unless he has himself honestly
and firmly determined to do the
best he can to keep out of it.—
Ruskin.

Nothing of the present moment
seems so enjoyable to us as some-
thing that has happened in the past;
nothing in our life so bright as
those things which lie in the un-
certain obscurity of the future.

The religious sentiment will and
must be expressed. Here it resem-
bles not the fire in the flint, which
is struck out by concussion, but the
light of a lamp, which is itself ra-
diant.—Dr. E. A. Park.

Afflictions serve their ends in that
they prevent a man from being
back-sliding who would otherwise
do so did he not have these fre-
quent trials of his spiritual strength
to show him his weak spots.

It is a narrow and straight path
between overrating and underrating
Satan. Underrate him not,
for that art no match for him.
Overrate him not, for he is no
match for Christ. Remember he is
a resistible foe; his power, great as
it is (and it is great), is not omni-
potence; his cunning is not omni-
science.—J. Harrington Evans.

We are not aware of the posses-
sion of a heart till some disease,
some sudden joy or sorrow, rouses
it into extraordinary action. And
we are not conscious of the mighty
craving of our half divine human-
ity, we are not aware of the good
within us, till some chain yawns
which must be filled, or fill the
rending assunder of our affections
forces us to become fearfully con-
scious of a need.—Rev. F. W.
Robertson.

"Live as long as you may," says
the Observer. "The first twenty
years form the greater part of your
life. They appear as while they
are passing, they seem to have been
so when you look back to them,
and they take up more room in our
memory than all the years which
succeeded them. If this be so, how
important that they should be passed
in planting good principles, cul-
tivating good tastes, strengthening
good habits, and fleeing all those
pleasures which lay up bitterness
and sorrow for time to come. Take
good care of the first twenty years
of your life, and you will find that
the last twenty will take good care
of you."

The following paragraph from
an editorial in a recent issue of the
Western Recorder is worthy of
careful attention:

"One trouble in this day is that
we desire to work too much by
wholesale. Spiritual work is not
done that way. The Holy Spirit
does not regenerate by the mass,
but by the individual. Immature
soldiers must not be so occupied
with desiring to know what is to
be done and is doing along the
whole line as to neglect each one
of his own fighting in the place
where he is stationed."

In this is to be found one of the
great secrets of success. Each in-
dividual realizing his own respon-
sibility to the Master and earnestly
striving to meet that responsibility
every day. Church members too
frequently put upon the pastor, or
deacons, or some "leading mem-
bers" the doing of things they
ought to do. Every one in his own
place doing his own duty faith-
fully means wonderful blessing.

For the Alabama Baptist.

In Foreign Lands.

LETTERS FROM DR. MALE-NO. 2.

Through the Holy Land on Horse-back.

Continued from last week.

On the morning of Friday, we
began the ascent from Jericho to
Jerusalem. Along the way we met
several robbers, fierce and bloody,
but doubtless as was Harabbar. There
is now a most excellent carriage
road from Jericho up to Jerusalem.

It is said that a lady of wealth, who
met with an almost fatal accident
while traveling over the old road,
devoted her fortune to the construc-
tion of this excellent road, still I
would advise travelers to go horse-
back, rather than by carriage, as the
road winds around deep precipices
where an accident to a carriage
might prove fatal. By an old road,
we arrived at Bethany, the home of
Martha, Mary and Lazarus. Our
camp was pitched in a young orchard
of olives. We are, however,
too much interested to eat much.

We have just been over the village,
visited the traditional site of the
home of Martha and Mary, the
grave of Lazarus, the house of Si-
mon the leper and so on. We are
now upon the Mount of Olives. As
I write this we are in sight of the
Holy City. Below us, in the light
of the afternoon sun, stretches Je-
rusalem. Mt. Calvary, Mt. Zion
and Mt. Moriah, with their sacred
and thrilling memories, are in
sight. After gazing a long time with
dimming eyes we descended into
the Valley of Jehoshaphat. It was
along this road that David went
and wept when driven out of the
city by the rebellion of his own son
Absalom. As there are hills on
each side, one can readily see how
Shimei could throw rocks at the
king in perfect security.

Our hotel is situated in the new
part of the city without the walls.
Jerusalem has a population of over
80,000 people. The Jews are re-
turning to their old home in quite
large numbers, and Jerusalem is be-
ing rapidly rebuilt. Many see in
this fact, and in the return of the
early fall rain, a sign of the second
coming of Christ. This land needs
only a rain and intelligent cultiva-
tion to render it capable of support-
ing a large population.

We have spent several days in
the Holy City, reading the Bible
and visiting the places to which
reference is made in the sacred
word. Of course one of the first
places we visited was Mt. Moriah,

upon which stood Solomon's Tem-
ple. This spot is now covered by
the Mohammedan Mosque of Omar.
Formerly it was very difficult to get
access to this famous building. It
is now necessary to secure permis-
sion through your consul from the
Turkish government to enter it. So
we set out for the mosque with an
officer from the United States con-
sul and a soldier from the Turkish
governor in front of us, and by pay-
ing the necessary fee, we entered
the immense gate and stood in the
sacred Temple area. The mosque
is one of the world's great build-
ings. It is made glorious inside by
the richest gildings, burnished col-
umns, and other species of oriental
magnificence and decoration. The
main body of the building is eight
squares, each side being 67 feet in
length, so that the interior is 536
feet in circumference.

But the mosque did not interest
me as much as the great bare rock
under the center of the dome. This
was the rock that stood in the Tem-
ple of Solomon and upon which
thousands of animals were sacri-
ficed. There is a great hole in the
rock through which the blood of
the sacrificed was carried away to
the brook Kedron without the city.
Upon this rock it is also thought
that Abraham erected his altar and
placed Isaac upon it in order to sac-
rifice him at the command of God,
when his hand was staid by the
voice of Jehovah. The Mohammed-
ans say that this is the rock from
which Mahomet ascended to heav-
en. They foolishly inform you that
the rock started to ascend with him,
when it was held down by the An-
gel Gabriel, and then remains sus-
pended in mid air. The sides of the
rock which is visible is indeed tilted
in the air several feet, and a wall
hides the remaining portion from
view, and they tell you that that
part of it is also raised above the
earth and remains suspended in the
air. If you do not believe this, they
say you have no faith, and if you
doubt that the Angel Gabriel pre-
sented the rock from ascending to
heaven, they will show you the
prints of his fingers!

Our Mohammedan conductor
showed us a place in the rock where
Mahomet drove 19 nails, and told
us that when all of the nails came
out the world would come to an
end. Seven of them have already
come out. He further alleged that
if we placed money on this place
we would be sure to go to heaven.
I noticed that the money went into
his pocket. The visitor is outraged
continually by these Mohammedan
legends with which his ear is af-
fected when he visits many places
which are sacred to every Christian,
and after visiting the Holy Land
one feels a keener sympathy with
the Crusaders, and greater sorrow
for their woes and sad and irretriev-
able fate.

The size of the present enclosure

within which the Mosque of Omar
stands is about 36 acres. Accord-
ing to Josephus, the area covered by
Solomon's Temple, with the
connected buildings and courts was
between 600 and 700 feet square.
Until within the last few years
there has been no place on earth so
rigidly guarded as this Mohammed-
an mosque to keep it from being
profaned by infidel, Jewish and
Christian feet. Mr. Floyd said he
knew of several persons who had
paid \$200 for the privilege of
spending a few minutes inside the
building, at the same time being
obliged to go through certain Mos-
lem ceremonies. Dr. Barclay in
"The City of the Great King,"
gives an account of the great prepa-
rations necessary 30 years ago, for
a Christian to go through before he
could enter this sacred spot. The
building possesses 66 large win-
dows of almost unimaginable
beauty, and the vast dome is one
of the most graceful in existence.

THE CHURCH OF THE HOLY SEPUL-
CHRE.

On our way we pass the Orphan-
age of the Sisters of Zion, a large
new building on the site of Pilate's
Judgment Hall. While excavating
for the foundations of this building,
the "Ecce Homo Arch" was dis-
covered. This arch is believed to
be a part of the original building,
very portal where Christ was
exposed by Pilate when he told the
Jews to behold their King. About
seven feet below the level of the
present street a large area of Roman
pavement has now been un-
earthed, doubtless the same once
trodden by Christ. There are also
two large cut stones, believed by
some to be the pedestals from
which judgments were promul-
gated. "When Pilate therefore
heard that saying, he brought Je-
sus forth and sat down in the judg-
ment seat in a place that is called
the pavement." Here begins the
"Via Dolorosa," the "Sorrowful
Way" along which, bearing his
cross, Jesus walked toward Calva-
ry. At the beginning of this sad
thoroughfare, upon the pavement
now stands the statue of Jesus with
his cross upon his shoulder, just as
he must have stood upon that fear-
ful morning. It may have been a
foolish sentiment that made me
stoop down and kiss the cold cheek,
but it was an irresistible impulse
in memory of that loving sacrifice.

On entering the church of the
Holy Sepulchre, one meets a corps
of Turkish soldiers, and generally a
detachment of Turkish soldiery. It
was about this church that the Cri-
mean war took place. At the close
of that sanguinary conflict the
church, according to the terms of
the treaty, was given over to the
Christians; but the Turks claimed
that they did not cede the door, as
they stand guard and charge admis-
sion. In this immense and mag-
nificent structure there are thirty-
seven different stations, at which
different sects hold service. The
following are a few of the number
representing early traditions: The
Stone of Unction, on which it is
said the Savior was laid and anoint-
ed when taken from the cross. Of
course the building is thought by
these different sects to cover Mt.
Calvary, the Tomb of Joseph and
so forth. In the centre of the ro-
tunda stands the Holy Sepulchre.
It has two chambers, the first is
called the Chapel of the Angel, said
to contain a piece of the stone
which closed the door, and on which
the angel sat on the morning of the
resurrection of the Savior; the sec-
ond chamber is the sepulchre itself.
In this 142 gold and silver hanging
lamps are kept burning day and
night. An iron cage marks the spot
where Mary is said to have stood
to see what would be done with
the body of Christ.

Proceeding some distance we as-
cended 15 feet and came to what is
called Calvary, where in a hole
rough a marble pavement the
cross is said to have stood.
A Jewish silver slide and saw a great
rent in the rock. Although one
may doubt very seriously that he is
in the exact spot where the Savior
rose from the dead, yet it is with
feelings of gratitude and of exulta-
tion that, standing by the so-called
sepulchre of Christ, he knows that
somewhere near the spot the Lord
rose from the dead, and thus brought
life and immortality to view.

The Golden Gate, facing the Mt.
of Olives, is now walled up. It is
said that the Mohammedans have a
tradition that Christ is going to re-
turn and lead his people through
that gate into the city, and that
therefore they have closed it with
heavy masonry and keep it guarded.
My own opinion, however, is, that
it is not from this apprehension
that this gate is no longer used, but
because it opens upon the enclosure
of the Mosque of Omar, which they
regard as too sacred for any but
Mohammedans to set foot in.

As we came into the city through
the Jaffa Gate, our guide pointed
out to us the "Needle's Eye." This
is a small door in the great door
of the city. A camel can go through,
but with great difficulty, and with-
out his burden. If this be a correct
interpretation, when Christ said it
is easier for a camel to go through
the eye of a needle than for a rich
man to enter the kingdom of heav-
en, he meant that it was exceedingly

ly difficult, but not utterly impossi-
ble.

Sunday some of us went out to the
hill outside the walls, which I be-
lieve is the true Calvary. This hill
is more and more believed by schol-
ars to be the true place of the cruci-
fixion. It was so believed by Gen.
Chinese Gordon, Dr. Broadus and
others. It is outside of the walls,
it is quite an eminence, it is be-
tween the Jaffa and Damascus
roads, and it has much the appear-
ance of a skull.

Standing upon this hill, and feel-
ing that probably we were upon
the spot where the cross of anguish
stood, we read the account of the
crucifixion, joined in singing sever-
al songs and in prayer together.

We went over also and re-visited
the Garden of Gethsemane, upon
the western slope of the Mount of
Olives. As we went down the hill
toward the city, we realized that
we must be near the spot that
witnessed the fearful struggle, when
he sweat as it were great drops of
blood, and the Angel bent over him
and gave him strength. I visited
also the place at which, in coming
from Bethany, Jesus must have be-
held the city when he wept over it.

On the top of the Mount of Olives
I went to see a church built on the
spot where tradition states that the
Holy Spirit, writes, "For by grace
ye saved through faith; and that
not of yourselves; it is the gift
of God; not of works, lest any man
should boast." Eph. 2:8, 9. "There-
fore it is of faith, that it might be
by grace, to the end the promise
might be sure to all the seed."
Rom. 4:16. "Now to him that
worketh is the reward not reckon-
ed, grace, but of debt." Rom. 4:4.
Neither is salvation a mixture of
works and grace. "Even so then
at this present time also there is
a reward according to the election
of grace. And if by grace, then is
it more of works: otherwise
grace is no more grace. But if it
be works, then is it no more
grace; otherwise works is no more
grace." Rom. 11:6. That is to
our salvation is altogether of
grace, and it is altogether of grace,
Paul says "It is of grace and not
of works," and assigns as a reason
"that no man should boast."

At this is just what our Second
Blessing brethren do. They can
be a Pharisee boasting. Paul, in
speaking of those who have been
regenerated, represents them as
having been "delivered from the
power of darkness," and as hav-
ing been "translated into the king-
dom of his (God's) dear Son."
Col. 1:13. But our Second Bless-
ing brethren say "We are know-

ing that those who have been regener-
ated are citizens of God's kingdom,
and are saved, but this is a belliger-
ent country and the citizen can only
keep saved by turning soldier, i. e.,
getting the Second Blessing, and
fighting for dear life."

2. My second objection to the
doctrine is, that it is not once men-
tioned by Christ or the apostles.
Paul does speak in 2 Cor. 1:15
of a visit to the Corinthians, that
they might receive "a second ben-
efit or grace," but he is not talking
about this special instantaneous
work of the Holy Spirit, by which
we are made sinless. He was speak-
ing to them of receiving the grace
of a second visit which would be
to them a second great benediction
or favor, as his first visit had been.
But was not the baptism of the
Holy Ghost and of fire at Pentecost
cost receiving the Second Blessing?
And may we not still be thus bap-
tized? No. The baptism of the
Holy Ghost on the day of Pentecost
was the fulfillment of the prophe-
cy of Joel 2:28, 29. So Peter
declares, See Acts 2:16. But
if this thing is repeated, I shall have
no objection, but let us remember
that at that time "There came a
sound from heaven as of a rushing
mighty wind, and it filled all the
house where they were sitting,
and there appeared unto them
cloven tongues like as of fire, and
sat upon each of them." Acts 2:
3, 4. If this is the way people
of the second blessing now, don't
suppose that very few indeed
receive it? Then let us re-
member that the baptism of the
Holy Ghost gave them power to
speak with tongues, &c. Does it
do so now? Why not? Does not
the same cause always produce the
same result upon like subjects under
like circumstances? No, my dear
brother, the office of the Holy
Spirit is not to baptize people now.
His work is to quicken into life
those who are dead in trespasses
and sins. Eph. 2:1— "to regenerate
the soul. There is but one faith,
one Lord, and one baptism. If the
same thing which took place on the
day of Pentecost were to take place
some day among our Perfectionists
are holding a meeting I imagine
the preacher would be frightened
half to death. He would not stay
to see whether it was a hurricane
or a whirlwind.

My third objection to the doc-
trine is, that there is express re-
cord of sin committed by the most
perfect characters of Scriptures—
as Noah, Abraham, Job, David, and
Peter.

My fourth objection is based
upon the fact that the Scriptures
distinctly teach that any man on
earth lives without sin. "There is
no man that sinneth not." 1 Kings
8:46. "Surely there is not a right-
eous man upon earth, that doeth
good and sinneth not." Eccl. 7:20.
"For in many things we all stum-

ble." Jas. 3:2, R. V. "If we say
we have no sin, we deceive our-
selves, and the truth is not in us."
1 John 1:8. "There is none good
but one, and that is God." Other
Scriptures might be given, but these
are sufficient.

But it is objected that John says
"Whoever is born of God doth not
commit sin; for his seed remaineth
in him and he can not sin be-
cause he is born of God." 1 John 3:9.
Yes, but this text proves too much
for our Second Blessing people. In
the first place, it teaches that "who-
soever is born of God" i. e., re-
generated or quickened into life,
"doth not commit sin." If this text
teaches sinless perfection, then there
is no need of the second
blessing, for we are already perfect
without it. In the second place,
this text declares that "Whoever is
born of God" cannot sin, and as-
signs as a reason "because he is
born of God." Therefore he can
not fall from grace so as to need the
second blessing. And this is true
of every regenerate person.

This declaration is no doubt made
with reference to the inward man
spoken of by Paul in the latter part
of the 7th chapter of Romans.
Christ tells Nicodemus that "that
which is born of the flesh is flesh,
and that which is born of the spir-
it is spirit." John 3:6. And Paul
writes to the Galatians, "For the
flesh lusteth against the spirit and
the spirit against the flesh; and these
are contrary the one to the other;
so that ye cannot do the things that
ye would." Gal. 5:17.

It is this inward man, or soul, or
spirit, that "doth not commit sin,"
and "cannot sin, because it is born
of God." It has been made part-
aker of his divine nature, having es-
caped the corruption that is in the
world through lust. So Paul says,
"I thank God through Jesus Christ
our Lord. So then, with the mind
I myself serve the law of God, but
with the flesh the law of sin. There
is, therefore, [i. e. for this reason]
now no condemnation to them
which are in Christ Jesus, who
walk not after the flesh, but after
the spirit." Rom. 7:25, 8:1.

Here the very reason why we are
not brought into condemnation lies
in the fact that "that which is born
of God"—the spirit, serves the law
of God, "doth not commit sin,"
even though the flesh may serve the
law of sin.

Now, brethren, shall we contend
earnestly for the faith once deliver-
ed to the saints? or shall we be
"carried about with every wind of
doctrine, by the subtilty of men,
and cunning craftiness, whereby
they lie in wait to deceive us?"
Eph. 4:14.

But some of our brethren seem to
think that there is no harm in bid-
ding God-speed to those who teach
false doctrine. Brethren, will you
hear what John has to say upon
this subject? "If there come any
unto you, and bring not into your
house, neither bid him God-speed:
For he that biddeth him God-speed
is partaker of his evil deeds." 2
John 6:10. If you believe that the
Bible teaches this Second Blessing,
sinless perfection doctrine, you
ought to quit the Baptist church,
for we honestly do not believe any
such stuff. Don't stay in the Baptist
church and fall out with the
pastor, because he is true to the
principles which you have asked
him to advocate.

Abbeville. A. J. PRESTON.

the Alabama Baptist.

Perfectionists—Second Bless-
ing.

Bro. Editor: Will you permit me
to say a few words to your readers
about two or three things?

In the first place, I want to speak
of the Perfectionists—those who
teach that persons may and do attain
moral perfection and sinless-
ness in this life.

Some of them even pretend to
have received the second blessing,
i. e., a special instantaneous work
of the Holy Spirit, after conver-
sion and regeneration, by which
they were made perfect. If this
doctrine is true, then it is our privi-
lege to become perfect. But if it
is untrue it is our duty to reject it.
The only question with us should
be, "Is this doctrine true or false?"
Is it in the Bible, or is it the
doctrine of man?

The law and the testimony:
they speak not according to this
word, it is because there is no light
in them." Isa. 8:20. My first ob-
jection to the doctrine of sinless
perfection is that it makes man's
salvation depend upon his own
efforts or good works. Whereas
Paul, as he was moved upon by the
Holy Spirit, writes, "For by grace
ye saved through faith; and that
not of yourselves; it is the gift
of God; not of works, lest any man
should boast." Eph. 2:8, 9. "There-
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by grace, to the end the promise
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receive it? Then let us re-
member that the baptism of the
Holy Ghost gave them power to
speak with tongues, &c. Does it
do so now? Why not? Does not
the same cause always produce the
same result upon like subjects under
like circumstances? No, my dear
brother, the office of the Holy
Spirit is not to baptize people now.
His work is to quicken into life
those who are dead in trespasses
and sins. Eph. 2:1— "to regenerate
the soul. There is but one faith,
one Lord, and one baptism. If the
same thing which took place on the
day of Pentecost were to take place
some day among our Perfectionists
are holding a meeting I imagine
the preacher would be frightened
half to death. He would not stay
to see whether it was a hurricane
or a whirlwind.

My third objection to the doc-
trine is, that there is express re-
cord of sin committed by the most
perfect characters of Scriptures—
as Noah, Abraham, Job, David, and
Peter.

My fourth objection is based
upon the fact that the Scriptures
distinctly teach that any man on
earth lives without sin. "There is
no man that sinneth not." 1 Kings
8:46. "Surely there is not a right-
eous man upon earth, that doeth
good and sinneth not." Eccl. 7:20.
"For in many things we all stum-

ble." Jas. 3:2, R. V. "If we say
we have no sin, we deceive our-
selves, and the truth is not in us."
1 John 1:8. "There is none good
but one, and that is God." Other
Scriptures might be given, but these
are sufficient.

But it is objected that John says
"Whoever is born of God doth not
commit sin; for his seed remaineth
in him and he can not sin be-
cause he is born of God." 1 John 3:9.
Yes, but this text proves too much
for our Second Blessing people. In
the first place, it teaches that "who-
soever is born of God" i. e., re-
generated or quickened into life,
"doth not commit sin." If this text
teaches sinless perfection, then there
is no need of the second
blessing, for we are already perfect
without it. In the second place,
this text declares that "Whoever is
born of God" cannot sin, and as-
signs as a reason "because he is
born of God." Therefore he can
not fall from grace so as to need the
second blessing. And this is true
of every regenerate person.

This declaration is no doubt made
with reference to the inward man
spoken of by Paul in the latter part
of the 7th chapter of Romans.
Christ tells Nicodemus that "that
which is born of the flesh is flesh,
and that which is born of the spir-
it is spirit." John 3:6. And Paul
writes to the Galatians, "For the
flesh lusteth against the spirit and
the spirit against the flesh; and these
are contrary the one to the other;
so that ye cannot do the things that
ye would." Gal. 5:17.

It is this inward man, or soul, or
spirit, that "doth not commit sin,"
and "cannot sin, because it is born
of God." It has been made part-
aker of his divine nature, having es-
caped the corruption that is in the
world through lust. So Paul says,
"I thank God through Jesus Christ
our Lord. So then, with the mind
I myself serve the law of God, but
with the flesh the law of sin. There
is, therefore, [i. e. for this reason]
now no condemnation to them
which are in Christ Jesus, who
walk not after the flesh, but after
the spirit." Rom. 7:25, 8:1.

Here the very reason why we are
not brought into condemnation lies
in the fact that "that which is born
of God"—the spirit, serves the law
of God, "doth not commit sin,"
even though the flesh may serve the
law of sin.

Now, brethren, shall we contend
earnestly for the faith once deliver-
ed to the saints? or shall we be
"carried about with every wind of
doctrine, by the subtilty of men,
and cunning craftiness, whereby
they lie in wait to deceive us?"
Eph. 4:14.

But some of our brethren seem to
think that there is no harm in bid-
ding God-speed to those who teach
false doctrine. Brethren, will you
hear what John has to say upon
this subject? "If there come any
unto you, and bring not into your
house, neither bid him God-speed:
For he that biddeth him God-speed
is partaker of his evil deeds." 2
John 6:10. If you believe that the
Bible teaches this Second Blessing,
sinless perfection doctrine, you
ought to quit the Baptist church,
for we honestly do not believe any
such stuff. Don't stay in the Baptist
church and fall out with the
pastor, because he is true to the
principles which you have asked
him to advocate.

Abbeville. A. J. PRESTON.

the Alabama Baptist.

Alabama Baptist

MONTGOMERY, JAN. 9, 1896.

Directory for the Baptists of Alabama.

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READ THIS LIBERAL OFFER.

To any person, whether an old subscriber or new, who will send us \$2.50, we will send the ALABAMA BAPTIST for 12 months, and also a copy of Dr. Riley's "History of the Baptists of Alabama." This book ought to be in every Baptist home. It contains a great deal of information. Then, too, we sincerely trust that the denomination will subscribe for the paper, and aid us in making it the best religious journal in the South. Brethren, help us with your subscription.

The First Baptist church at Eu-faula issued a Christmas and New Year's Annual in the form of a little newspaper, which not only shows the enterprising spirit of pastor Bow and his leaders, but it also furnishes a quantity of information and interesting talk about the church and its work, which its friends are pleased to read. Evidently the Baptists of Eu-faula agree with their pastor that pious sentimentality does not meet the requirements of the times, and so they are engaged in practical and vigorous warfare. The battle goes well on their part of the line. We salute the pastor and the brethren and sisters.

It is not too late for us to return thanks to the friends who interested themselves in procuring subscribers on our twenty-five cents offer. These were brethren Ray, Crumpton Youngblood, D. C. Allen, W. A. Cumbe, Downing, Bradley, Brewer, A. T. Sims, Beale, Schramm, Pettit, W. W. Lee, Stodghill, Reeves, Pool, Elliott, Pelham, Roberts, J. P. Hunter, Falkner, J. F. Parker, Cabanis, Mitchell, Glenn, and J. L. Tucker. A long list was sent without signature, but we guessed it was from Rev. M. G. Lofton, as he had said he would try to do it. At any rate, we received the money, the subscribers got the paper, and Bro. Lofton gets the thanks and the satisfaction of doing good. It would hardly be expected that a man in an ice house would get warm on any subject, especially in October; but Bro. P. B. Brown, manager of the Anniston Ice Company, "warmed up" on the ALABAMA BAPTIST and sent us a little the longest single list that we received. Other friends sent us one or two names each, and they perhaps tried as hard as those who were more successful. We beg to assure one and all that their kindly interest is highly appreciated.

EDUCATE THE GIRLS.

You must not infer from the heading that we would not urge the education of the boys. By no means; but our purpose is to caution parents against the neglect of the girls. Oftentimes fathers and mothers place much greater stress upon the education of the son than the daughter. There seems to linger in the minds of some fathers the ancient idea that the boy must receive all the training and attention, so that he may be his father's successor. While we would not deny the aim and purpose of the parents to give the son all the training possible, we would at the same time insist upon the natural right of the daughter to the same privileges and opportunities.

In the report of the French commission of education, we find this declaration: "Educate a boy, and what do you get? An intelligent man. Educate a girl, and what do you get? An intelligent family." These answers have wisdom and truth in them. When you find an educated mother, whom God has given children, you will almost invariably find the family intelligent; some to a greater, and some to a less

degree, according to the devotion and activity of the mother. Give us a nation of educated mothers, and in return you will have a nation of educated people.

Why is this? Because the mother, always being with her little ones during the period of receptibility, and impressibility, moulds and fashions, and hence lays the foundation of life.

Our Baptist fathers and mothers can find no better school in all the land, where a finished education can be obtained, than the Judson Institute at Marion. Well equipped in all departments, presided over by a superior man as president, aided by a corps of talented and progressive teachers, located in a healthy and delightful part of the state, and in the midst of a refined and cultivated people; your daughter will be so trained and polished as to be prepared for the duties and responsibilities of a noble womanhood. Send your daughters to the Judson. For many years we have watched the girls that have been educated in this noble institution, and in almost every instance they have taken the front rank wherever their lot has been cast. This is a monument to its success. It is today in all respects equal, if not superior, to its former history. Let our denomination support, maintain and patronize the Judson and Howard.

RELIGIOUS RAIL ROAD MEN.

The opinion of the masses of the uninformed concerning the general make-up of the moral character of railroad men, in many instances does them great injustice and is not very complimentary. Impressions have gone out that all railroad operatives who do the hard manual work are immoral, dissolute, intemperate men. This is a very grave mistake. Some of the truest Christian men we have ever known are today running on freight and passenger trains. They have a hard life, and are subject to all kinds of temptations, annoyances and disappointments. With all this, beneath many a rough exterior you find a heart full of sympathy and Christian love for its fellows; a heart tender and kind, overflowing with charity.

Some days ago we clipped the following special from Selma, from one of our exchanges:

Years ago railroad men were considered a tough lot of citizens, but that day has passed, and now the men employed in the railway service are, as a class, our soberest and best citizens.

However, it is held by many railroad men that they are not religious and follow railroad, although this is disproved by scores of Christian gentlemen in the service today.

Austin's bridge crew, now in the Southern yards in this city repairing a trestle, is a contradiction of this theory. The crew is composed of white men who live in the bridge cars and who are allowed to visit their families one Sunday in each month. They are exposed to many temptations in their travels, yet almost to a man they are consistent Christians. One of them is a ruling elder in the Presbyterian church and another holds the same office in the Cumberland Presbyterian church. They hold prayer meetings in their car once a week. Last night was the regular night for the service, and prayers of faith and songs of praise went up from the dimly lighted apartment. The scene bore testimony that railroad and Christianity can go hand in hand if man so wills.

From our observation and investigation, for we have taken pains to inform ourselves, there are a larger number of Christian railroad men today than ever before, men who are devoted members of churches, and workers in other religious organizations. It is to be regretted, however, that there still remains among this splendid set of fellows some who are low, vulgar, obscene, and unmanly; caring little for themselves, or for the feelings of others. Some who having lost self-respect, use blasphemous oaths, and other improper language. But this class is growing less day by day. The nobler spirits are discountenancing and frowning down such characters, and they are either reforming or leaving the service.

Some of our railroads prohibit absolutely the use of intoxicating liquors, or the frequenting of drinking saloons or gambling places. We give what the Chicago and Alton Railroad officials say:

"The use of intoxicating drinks and frequenting of gambling places or other places of low resort have proven a most fruitful source of trouble to railways as well as to individuals. Recognizing this fact, this company will exercise the most rigid scrutiny in reference to the habits of employees in this respect. The use of beer or other intoxicating liquors by any employee of this company while on duty is strictly prohibited, and no employee will be allowed to have such liquors in or about any shop, or other premises of this company at any time or under any circumstances. Any conductor, trainman, engineer, fireman, switchman, or other employee, who is known to use

intoxicating liquors or frequent gambling places or other places of low resort, either while on or off duty, will be promptly and permanently discharged from the service of this company. Heads of departments, subordinate officers, and foremen are hereby instructed to see that these rules are strictly enforced at all times.

A well known Express Company has issued the following rules:

"We have been inquiry recently into causes leading up to defalcations, shortages, or dishonesty among our employees, which we regret to say, have been very large in number during the past year. From the result of these inquiries we are led to make the broad statement that many of them, if not the majority, come through negligence of superintendents, route agents, or general agents in failing to caution or reprimand the more youthful in our service against practices of drinking or frequenting saloons or other resorts where pernicious habits are formed and indulged.

Hereafter we shall hold the superintending, route agent, or general agent personally responsible for any loss occurring through failure to properly exercise their authority in the matter of controlling the habits of drinking or gambling of the men they employ. If an employee is known to drink to excess while on duty, and repeatedly, he should be dismissed from the service. It is expected that you know positively whether any of the men under your supervision gamble, and a man once found so doing must not be retained in the service a single day."

Some future day we will have more to say along this line. We only wish that all business men would make such rules as railroads and express lines.

FIELD NOTES.

It is announced that Rev. J. W. Dickinson, of Marion, has been called to the pastorate of our church at Ozark, and has accepted.

Rev. J. J. Pipkin has removed to Nantafalia, Marengo county. He will preach to that church and others convenient, and he says they are the best churches in the state.

Rev. S. R. C. Adams, who belongs to Alabama, but who has been for a few years at Carrollton, Ga., requests us to send his paper to Marietta in that state. He will be pastor in that pleasant little city.

Some brethren have sent us reports of their fifth Sunday meetings. We appreciate the attention thus shown the ALABAMA BAPTIST, although what was said and done does not require publication.

We hear that Rev. W. A. Parker, of Thomastown, Clarke county, has been called to Benton, Sister Springs and Shiloh churches, in Lowndes and Dallas counties. Whether he will accept we have not learned.

J. E. Barnes, Seminary, Louisville: Up to date 293 have matriculated, and some more are expected. Health of the Seminary very good. Examinations begin on the 3d inst. and continue through January. We have 15 from Alabama. Can't you send us a few more? Our boys are doing some fine work.

We enjoyed a visit from Judge Inzer, of Ashville, a day or two since. We tried to draw from him a promise to write something for our columns, but he would not commit himself, pleading fear of the Revising Pencil. But he committed himself unservedly in speaking in high praise of Rev. J. A. Glenn.

H. C. Hurley, Jasper, Jan. 3: Bro. J. W. Stewart, of the Orphanage, was with us yesterday, and preached for us last night. His sermon was appreciated, and his talk on the Orphan's Home much enjoyed. Nineteen years ago yesterday, Bro. Stewart entered school at this place. It was interesting to hear him relate the many struggles and afflictions he endured in beginning his education. We are always glad to have this good brother with us.

Rev. G. W. Townsend, of Montgomery, has gone to the Seminary to take a full course. With long experience as a lawyer, and already a few years in the ministry, Bro. Townsend feels that he is prepared to receive the instruction imparted at the Seminary in a way that will greatly aid him in doing the Master's work. Many others with Bro. Townsend's success in the pulpit would have thought they knew enough without the Seminary. But he is not too proud to learn.

Rev. S. L. Loudmilk, recently from Tennessee, desires to find work among the Baptists of Alabama. Being a stranger, he is quite ready to give satisfactory references. We have met the brother two or three times and have been pleased with him. He has a small family. A church in need of a pastor can address him for the present at Cosada, Elmore county. He would teach a school, also, if desired.

Mrs. I. C. Brown, Cor. Sec., Lake: We are sensible of your kindness and assistance for many years, and in return try to induce our ladies to subscribe for your excellent paper. In this season of good wishes let us assure you of the best wishes of the Central Committee—a merry Christmas, a happy and prosperous New Year, a long list of subscribers, and many years to serve them in.

F. M. Hauser, Rutledge: I merely ask for space to correct a typographical omission in my queries concerning "That Council in Syria." In the paragraph in which Southside church is referred to as receiving a member of that Syrian church, the sentence should read as follows: "The church might refuse, but could Dr. H. do so?" &c. Without this correction the paragraph is unintelligible.

S. O. Y. Ray: I spent recently a very pleasant day at Cowarts. Preached to a good congregation at night. Spent a pleasant time with Bro. Ben Forrester and a night with Bro. White, the pastor.

An employee seen taking a glass of liquor while on duty, or during business hours, should be cautioned at once, and, on repeating the offense, be discharged immediately. If an employee is known to drink to excess while on duty, and repeatedly, he should be dismissed from the service. It is expected that you know positively whether any of the men under your supervision gamble, and a man once found so doing must not be retained in the service a single day."

Richard P. McPherson, New Datur, Jan. 2: The writer came to this place and became pastor of the Central Baptist church Nov. 1 last. Since that date eight persons have united with the church, three of them by baptism. The work on the church building is progressing splendidly. Some of the best and most influential citizens of the city are members of this church.

must not fail to express my most sincere thanks to the brethren who presented to me a handsome gold watch and chain as a Christmas gift.

Rev. C. H. Morgan has removed from Sylacauga to Crewsville, Coosa county, and requests correspondents to address him accordingly. This reminds us that something ago we asked Dr. Lett, of Gooch, the question, "How is brother Morgan developing as a preacher?" The answer came promptly: "Very well, very well. He preaches a good sermon now, and will still better." Then we inquired, "And how is Bro. Harmon getting along?" "He's growing, too. His sermons are good, and they are

ting better. Both those brethren will take high rank in the ministry if they continue to study and improve." We were pleased to hear that from a judge of good preaching.

We have not room for the glowing description which Rev. S. P. Lindsey writes of his new field of labor, which is comprised of the churches at Georgiana, Dunham and Bellville. His home is at Georgiana, where he preaches twice a month. Bro. T. F. Hendon left the church in good condition, with special interest on the part of the young members. A Christmas gift of fifty dollars was made to the Orphan's Home, and the pastor and family and the poor were also kindly remembered. Steps have been taken to build a pastor's home. The church is ready to co-operate with the pastor. At Dunham the prospect is bright, largely owing to the active interest of Bro. B. B. McKenzie. Bellville church appears to be reorganizing its work to some extent, and better things are believed to be in the future.

H. R. Schramm, Phenix City: Ramah church, Barbour county, pays the pastor promptly, and in addition gives him something to carry home. This time they loaded him, down with provisions, besides a Christmas turkey ready for the pot. That is not all. Through the efforts of Mrs. R. A. Brown, R. R. Gary, Misses Cora Vaughn, Lella Dismuke and Annie Robinson, the pastor has received a handsome copy of Thayer's Greek Edition of the New Testament, which was highly appreciated. The brethren raised in conference nearly the whole of ten dollars which they promised at the association, and with the Sunday collection after I preached on the Orphan's Home we got \$13.65. All present on Saturday, from the smallest to the largest, gave something. Good friends at Phenix City kindly remembered us on Christmas.

A. A. Hutto, East Lake: The New Prospect people had a splendid Christmas tree on the night of Dec. 24th. I was present and made a talk on the celebration of Christmas. I endeavored to press home to the hearts of the young that it was a celebration of the birth of our Savior. We all had a pleasant time. The occasion was pronounced a success in every respect. I was presented with a good hat and a gratifying sum of money.

The donors are unknown to me, but suppose they are brethren and sisters of that church.—All hearts were made glad in my home on Dec. 24th, by receiving from the good sisters of Eastaboga a box filled with a variety of good things for the table and some toys for the children. This is not the beginning but only a repetition of such things. They know how to express their appreciation of a pastor, and take him and his family happy. May the Lord graciously bless them for their labors of love.

The Neediest of All.

The State Board of Missions is now the neediest of all our enterprises. I cannot write a letter to all my brethren and sisters in Alabama making special appeals to them. I am anxious to even up all scores and begin February with debts. The neediest of all—just remember that, please, W. C. B.

the Alabama Baptist.

Dr. Riley's Book.

Dr. Riley's announcement in the last issue of the ALABAMA BAPTIST moves me to say a word for his book which I have long wanted to read.

It ought to be read by every Baptist in the state. I believe that ought to spend less money for mail, raiment and other material things, and more for head and heart culture in the shape of good books. Bro. Broadus used to say that history is the best of all reading. Then surely there is no better reading for the Baptists of the state, than the History of the Baptists of Alabama. All agree that Dr. Riley is the very best man to write such history. He has done his work well. To me as a native of the state it possesses the deepest interest. Let every intelligent Baptist of Alabama read it.

Wm. H. Smith.

Columbus, Ga.

For the Alabama Baptist.

Questions for Dr. Hale.

Ed. Ala. Baptist: According to Dr. Hale's letter, No. 7, published in the ALABAMA BAPTIST of Dec. 5th, he and some of his party while in the Orient did some very strange things. This is especially so when we remember that they were representative Southern Baptists. In the letter referred to Dr. Hale says that the Third Baptist church of St. Louis empowered Dr. W. R. L. Smith and the party to ordain Said Jureidini to the full work of the ministry. They visited the brother, heard him preach, and after examining him determined not to ordain him because the Baptists of America would be responsible for him. This, I think, was a wise conclusion. No man should be ordained who is not equipped. But Dr. Hale says, "they authorized Said Jureidini to receive members and baptize them." Now what I want to know is, how did they authorize him to receive and baptize members? Is there any Baptist precedent for this? Did the Third Baptist church of St. Louis "authorize" them to substitute "authorizing" for ordination? What about this "authorize" way, anyhow? Where in all the realm of Baptist literature will I find how this "authorize" can scripturally take place? I suppose Dr. Hale will agree that an unordained minister cannot legally baptize. Well, then, I want to ask the Doctor a question or two. Suppose a man baptized by a Methodist preacher comes to your church to join you; will you receive him without baptizing him again? No, you answer at once. Then why? Well, you will say that Methodist preacher was not a legal administrator, for he has never been legally ordained by the proper authority. Just so. That's correct. Now, another question, Doctor: Suppose Said Jureidini baptizes a man, and that man comes over here and offers to join your church. What will you do about it? Remember Jureidini is not legally ordained and therefore not a legal administrator. In fact he is not ordained at all, so you say in letter No. 7. Now Doctor, you are back at home and have had ample time to get over that fright caused by that robber's big-gun barrel, and to be relieved of your strange over-trying to drink like the Syrians, and I would like to have you come forward and explain all about how "authorizing" can be in accordance with Baptist usage.

E. P. REED.

Springville, Ala.

For the Alabama Baptist.

A Delayed Letter from Rev. J. V. Dickinson.

Ed. Baptist: I have just returned from Hokes Bluff, in this county, where we held our fifth Sunday meeting. I feel that the good work at that place ought to be known, so I write. They are building a splendid new church forty by seventy-five feet, and are asking for no outside aid. At the same time they are building the Etowah Male and Female Institute, and have great plans for that school. Rev. W. Y. Adams, the energetic and indefatigable president, is succeeding finely with the school, has already one hundred and fifty-six on roll, and a large number will be added before the first of February. Prof. Adams has a good course—equal to any I know north of Birmingham. Only generations to come can tell the good that institution is doing for this section of the state. While they were building the church, school buildings, and many of their own residences, they gave me a collection of fifteen dollars for the Howard. Pastor W. L. Culbertson, the moderator of our association, is universally popular, and is doing fine work for the Hokes Bluff saints.

They ought to have him for all his time, and say they will next year. They believe in progress and are forging ahead.

We organized a B. Y. P. U. in the church of thirty-five, and they say they will make it fifty by next meeting, and will send delegates to Chattanooga.

The Union of the First church here will go out to the West Gadsden church next Sunday afternoon and organize one for them at their request. As we have to charter a special dummy for our Union on that occasion, you see the young folks of my church are at least keeping up with the procession. No man is prouder of his church and young people than Gadsden. J. V. DICKINSON.

For the Alabama Baptist.

Onward Move in Brazil.

In all our churches there is a constant moving forward and onward. It is astonishing. The missionaries cannot understand nor explain it, except that it is "the Lord's doing."

Never before have we had so many that are coming forward, leaving Rome with all its attractions and promises.

Never before have we seen such reality in conversions amongst the Brazilians.

Never before have we heard so many good testimonies given by men who before would do their utmost to hinder the cause of Jesus.

It is the Lord's doing and to him—him only—we give all the praise! Let me begin to tell your many readers about what is taking place in Rio de Janeiro.

Bro. Bagby, the pastor of that church, writes, saying that two more persons were received for baptism, and that these two candidates were baptized before a great multitude of witnesses in the beautiful baptistry in the new church. The hall was crowded with eager on-lookers and Bro. Alvares, one of the native pastors, made use of the opportunity to preach to hundreds of people the sweet message of God's love to lost sinners.

Dr. Ottoni, the ex-priest, made a visit to his old diocese, and I am informed that he used his stay there for the furtherance of the cause of Jesus.

All that knew him as the celebrated Catholic priest were eager to know the reasons why he left Rome and joined the humble Baptists. And he told them all about it. You can imagine the effect of his preaching! May God bless him in all his undertakings. Pray for the ex-priest!

Our colporteur, Bro. Souza e Silva, has been suffering some hard persecution, especially since he joined the Baptists. He was an employee of the British and Foreign Bible Society, whose agent in Rio de Janeiro is the pastor of the Congregational church. Our Bro. Silva was one of his best helpers, as the agent many and many a time affirmed. But one day Bro. Silva

saw his error about sprinkling and came asking for baptism. Of course, after giving proof of his conversion and sincerity, he was duly baptized. But the British and Foreign Bible Society agent did not appreciate his step in the right direction and did all he could to hinder him in doing so. But not succeeding, he finally managed to dismiss him.

But our Bro. Silva, strong in the Lord, did not lose his courage. He took books, Bibles, gospels, Testaments, etc., etc., and is selling them on his own account. He is struggling hard, but is doing a great and good work, though still suffering both from Protestants and Catholics. Lately, while selling books in a suburb of Rio de Janeiro, some men fell on him and beat him about cruelly, leaving him bleeding on the road. Still he goes forward. Praise the Lord!

Now, before finishing, a word about the Campos Baptist mission. First comes the news of the organization of the church of Christ in Santa Barbara, state of Rio. This makes the fourth church on this field. When I first came here, about two years ago, I only found about 50 believers in Campos; today, praise the Lord, we have four churches—the church in Campos with 125 believers, in San Fidelis church with 60 believers, the Guandri church with 40 believers and the Santa Barbara church with 22 believers.

It is the Lord's doing! I must also tell you something about our new press. We were in great need of one. Every month we had to pay 40 mil reis just for the printing of our Baptist paper, and supplying the paper and ink was a heavy burden. Now we have just all the bad will of the Catholics.

We cried unto the Lord in our difficulty and he helped us; and do you want to know how? Very simply!

A daily journal became bankrupt and all its possessions sold at auction price. Amongst its possessions was a large, beautiful, good press, just the thing we needed, and we bought it for 1,000 mil reis, it being worth eight times as much. Was not this something of the Lord's work?

Now just another little prove of the Lord's doings in Brazil and I will finish.

Of course you remember San Fidelis—the place where two years ago I was imprisoned for preaching the gospel of Jesus—well today we have glorious times there, the meetings being well attended and great progress is being made.

Lately the young pastor, Bro. A. F. Campos, made a little interior trip to a place called Colonia, known for its disorders and constant trouble. Our brother had received a warning not to go there as the people would not tolerate his preaching. But, brave little fellow, he went and had a glorious time,

four making profession of their faith.

But he had not finished, when a group of men, armed with different kind of clubs, daggers, guns, etc., etc., presented itself at the door, demanding some knowledge of what was being done.

Our brother, invited them to sit down and listen, as he would gladly tell them all about it. And he did. He told them about Jesus, his birth, his work, his death, his resurrection and his power to save.

They listened and listened. As soon as he had finished to preach, the leader of the group stood up and said: "Vamos embora! Pensei que era outra coisa." (Let us go! I thought it was something else.)

It is the Lord's doing, and it is marvelous in our eyes. God bless you.

Your Missionary,

SOLOMON L. GIBBS.

Campos, Dec. 19, 1895.

For the Alabama Baptist.

A Letter from Birmingham.

Dear Bro.: Remembering your kind offer at the Selma convention of the columns of the ALABAMA BAPTIST as a means of communication for the Baptists of the state, I send you some dots from the magic city.

Our district has passed through a year of financial depression, but the cloud has lifted, and we enter upon 1896 with much more to encourage us than we have had a year ago.

THE FIRST CHURCH.

has lengthened her cords and strengthened her stakes under the wise leadership and faithful ministry of Dr. B. D. Gray. It is remarkable how this Mississippian has, in so short a time, become one of us, thoroughly identified with our denominational interests and institutions. The recent meeting at the First church, conducted by Dr. J. L. White, of Chicago, was one of great power. Dr. White presents the truth with clearness, earnestness and force, and Bro. Jacobs is one of Zion's sweetest singers. There were fifty or more additions, and the church was greatly revived.

SOUTH SIDE.

is happy over the return of their pastor from the Holy Land. During Dr. Hale's absence, his pulpit was filled by Dr. A. W. McGaha and other able ministers from different parts of the state, while Dr. Gray, of the First church, kindly assisted on funeral and marriage occasions. With such an arrangement the church suffered the least possible from the pastor's absence. Since his return large congregations have greeted him, and he enters upon the new year with the freshness that comes of travel and the encouragement of renewed tokens of appreciation by his people.

PRATT CITY.

has won the distinction of being called the banner church of the

Birmingham Association. A new raised more money last year, in proportion to their membership, than any church in the association. Church efficiency proves pastoral excellency. The Pratt City church had quite a good meeting in November.

BESSEMER.

moves steadily on with Bro. W. R. Ivey at the helm. Both pastor and people are happy over the completion of the new pastor's home.

AVONDALE.

boasts of being out of debt and having the best pastor in the state, and that they have a good one there is no doubt. Bro. R. M. Hunter has just entered upon his work here, and he talks quite hopefully. Avondale church has had many reverses, but a day of better things is at hand.

EAST LAKE.

The schools have had their holidays, and are back with their books. The Howard has a fine looking and hard working set of students this session. The writer assisted pastor Foster in a meeting a few weeks ago, and was especially pleased to see the interest the college boys took in the meeting. A young man, one of the brightest of their number, whose home environment and early impressions were infidel, was converted and baptized. Unfortunately the atmosphere of some colleges tends to infidelity. If in these days of danger the reverse is true of the Howard, we have reason to rejoice. Just the other day I dropped in to see a lady whose son is one of the most noted gamblers of the city, and she said he was a good boy until he went off to college. How many mothers have just such an experience. Let us send our boys to a college where there is least risk of moral contamination.

A WORD FROM WOODLAWN.

We had a good meeting of two weeks in December. Rev. J. H. Foster, jr., of East Lake, did the preaching. There were twenty additions. We have had fifty-five accessions to the church during the year. Dr. D. D. Jones and Bro. J. B. Burris were ordained deacons recently. The First church has been good to us of late in giving us some of its best members.

Woodlawn's public school, under the management of Prof. J. M. Dewberry, is better than ever before.

The change of fields on the part of brethren W. W. Harris and J. F. Savell left Elyton and the North Birmingham church pastorless. Bro. Tidwell, one of the college students, has been called to the latter, and is doing a good work. Elyton is still without a pastor.

Most all of the Birmingham churches made Christmas offerings to the Orphan's Home.

W. A. HOBSON.

Woodlawn, Jan. 2.

Texas Greetings to Alabama.

After reading the minutes of the State Convention at Selma, I feel constrained to send you my hearty congratulations for your glorious work in education and missions, and above all for your harmony and brotherly love. For though I left dear old Alabama for Nashville University in 1840, and was seven years in completing my literary and theological education, and though I have been in Texas forty-seven years, I love my dear old native state with all affection. I rejoice to see the profound enthusiasm for dear old Howard College and Judson Institute. My wife, Miss Georgia Jenkins, who has stood heroically by my side for forty-three years, graduated at the Judson in 1851. And every part of Texas is blessed with the noble, cultured, pious ladies who were educated in that dear old institution. Eternity alone can tell the influence the Judson, with her Christian education, has exerted on Texas and the whole South. I pray that the light of these noble institutions may grow brighter and brighter till the stars grow dim. I am peculiarly rejoiced to see the increasing interest in dear old North Alabama or Tennessee Valley, where I was born, Aug. 7, 1823, and converted, and on the following Sabbath was baptized by Rev. Wm. Holcomb, 21st of April, 1839. It is a fact known only to a few that the first person ever baptized in Alabama was Capt. Jas. Burleson, a brother to my grandfather, and he was baptized in Flint river, near Huntsville, by my grandfather, Eld. William Byrd. Under the apostolic zeal of Jeremiah Burns, John Davis, John L. Townes, Wm. and John Lee, Josiah Barker, Silvanus Gibson, Jas. Edins and Joseph Lane, North Alabama or Tennessee valley became the most thoroughly Baptist portion of Alabama or the whole South. But alas! they did not realize the great fact that the denomination that educates the children will become most prosperous. They did not aid the eloquent D. P. Bestor to build up a Baptist college for North Alabama. And he was forced to go into South Alabama. They aided by their large patronage the Methodist, Presbyterian and Episcopal colleges, and these Pedo-baptist schools paid these back in a luxurious crop of Pedo-baptist sons and daughters. Baptist preachers were sneered at for their want of education, and the magnificent Tennessee valley was lost to the Baptist cause. I never shall forget a humiliating event that occurred about a year after I joined the church. I went with my venerable father, a Baptist deacon, to hear a Methodist pres

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