

ALABAMA BAPTIST. Published Every Thursday by the ALABAMA BAPTIST COMPANY.

Office:—116 Dexter Avenue, up stairs, next to Post Office. TERMS:—\$1.50 per Annum. \$1.75 if not paid in 3 months. \$2.00 if not paid in 6 months. \$3.00 to Ministers in regular work.

THE LABEL.—The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

RULES. THE ALABAMA BAPTIST is sent to subscribers until an explicit order is received by the publishers for its discontinuance, and payment for arrears is made.

OBITUARIES.—Over 100 words in length are charged for at the rate of 1 cent a word. Remember that when you send one for publication. Count the words and send the money with the notice.

always find their way to the hands of the name of the author should be sent for the editor's eye.

TO CORRESPONDENTS.—Do not use abbreviations; be extra careful in writing proper names; write with ink on one side of the paper; do not write copy intended for the editor, and business items on the same sheet. Leave off personalities; condemn.

CHANGE IN POST OFFICE.—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS.—Will be sent to each subscriber when in arrears. This is business, and reasonable people will not object to it.

REMITTANCES.—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

ADVERTISERS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

Entered at the Post Office at Montgomery, Ala., as second class mail matter.

It is better to be innocent and suffer than to be guilty and go free.

Applause is but a spur to the noble mind; it is the end and aim of the weak mind.

Dr. B. H. Carroll celebrated the twenty-fifth anniversary of his pastorate of the First church, Waco, Texas, Sunday, Jan. 19. Dr. Carroll is one of the strongest and most highly respected ministers in the South, and his service of a quarter of a century with this one church has been attended by abundant tokens of divine blessing.

Rev. S. H. Robins, in a sermon preached in the Second Universalist Church, Montgomery, Ala., on Sunday, Jan. 20, 1895, said:

"I am not a Baptist, because they believe that through immersion all their sins are washed away, and I regard that as an unwarrantable assumption."

Knowing so little about the Baptist, as he does, Mr. Robins ought not to talk about them. He needs instruction.

The election in Manitoba resulted in overwhelming victory in favor of national schools, as against dividing the fund with the Catholic schools. It will be remembered that the Canadian government undertook to force the Province to pay the expenses of the Catholic schools. The Manitoba government carried thirty out of thirty-nine districts—almost a clean sweep.

But we doubt if the Catholics will give up the contest. They are determined to have their own way, if possible, everywhere.

The president of the National Prison Congress proves that crime is on the increase. The record by decades is as follows: In 1850, 6737 prisoners, or a ratio of 1 to 34.2 of population; in 1860, 19,068, ratio 1 to 16.7; in 1870, 32,901, ratio 1 to 17.1; in 1880, 58,669, ratio 1 to 25; in 1890, 83,329, ratio 1 to 25.7. These figures are appalling, showing that crime is on the increase despite laws and human efforts.

Surely there should be a greater incentive on the part of Christians, laymen and preachers, to spread abroad the only cure for souls, the gospel of the Lord Jesus Christ.

A large part of this crime is due to the lack of home training and to courts.

To no class of men is so much advice gratuitously offered as to the ministry. There is none so humble in the church from the "leading member" up to that autocrat, the sexton, who does not offer advice to the pastor. Not only do the laymen make good suggestions to the ministers, not only have the religious newspapers been known to give them the benefit of their stores of wisdom, on certain rare occasions, but the ministers themselves more than all the others, advise the ministry. But there is not so great reason for complaint in view of this, after all. Let the brethren who get restless under the down pour of injunction and who sometimes wish that there were less paper spoiled and fewer admonitions issued in guiding the "cloth," take heart of courage. All this valuable instruction is offered because people regard the gospel ministry so highly and respect so much this body of men who are so potential in church and state. We are not apt to advise our enemies, or habitually squander good counsel on fools.—The Standard.

A SERMON. Three Kinds of Salvation.

BY REV. JAMES STALKER, D. D. For by grace are ye saved through faith; and that not of yourselves: It is the gift of God.—Eph. 2: 8.

Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.—Phil. 2: 12, 13.

Now is our salvation nearer than when we believed.—Rom. 13: 11.

The first of these three texts says, "By grace are ye saved through faith," and if it were rendered literally, it would read, "By grace have ye been saved through faith."

It is in the perfect tense, and describes something already accomplished. There is a sense in which the salvation of every Christian is already perfect. The second text says, "Work out your own salvation."

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of a salvation that is already perfect; the second, of a salvation that is at present imperfect, but is going on to perfection, and the third speaks of a salvation that is entirely yet to come. Perhaps it would be simplest to call them salvation past, salvation present, and salvation future.

"By grace have ye been saved through faith." Away back in memory, it is something over and done. Now how do you make out that? Well, I think we should begin by asking this, "Whose work is salvation?" Now I am sure every intelligent person would at once answer, "It is God's work," or, more specifically still, "It is the work of the Son of God."

He is emphatically the Savior, because the Father intrusted this work to him. He gave him up for this work, and the Son gave up himself for it. He gave himself up to his career of humiliation; he stripped

himself of his own body on the tree; he died; he was buried, descending to man's lowest humiliation and defeat. That is the most extraordinary story contained in the annals of the universe, though I suppose it has for us all been to some extent robbed of its wonderfulness by constant repetition. But it is a story past. Christ long ago laid aside the weeds of humiliation, and resumed again the robes of his glory, and he did not do so till he had finished his work. No fear of him leaving it half done. He did not leave it to be begun again by him. It is not necessary that anyone else should do any part of it. He accomplished the work which he undertook, you may depend upon that. Now, what is salvation past? Well, it is just receiving what this Savior offers us. To every sinner who hears the gospel, he offers the salvation which he accomplished, or rather, perhaps, I should say, because it is the better form of speech, he offers himself as the Savior. My hearers, have you ever realized this, that to every sinner Jesus Christ says, "I am the Savior. My Father, looking upon your misery, set me apart for that work, and I devoted myself to it; and after I did, after all my incarnation, and my agony, and my crucifixion, I offer myself to you, as your Savior. Will you accept me?" What can a sinner say in reply to such an appeal? Begin to talk about what he is going to do by his works to save himself? Is there any need for him to delay? What more is needed but the assent of his mind to what Christ offers? What but the open

heart, I am sure there are many listening to me this afternoon, who remember perfectly well when they opened the door. It was their first personal transaction with Jesus Christ, and they can never forget it; and when the door was opened Christ came in, bringing with him all the forces of salvation, which immediately began to act, and there was a great, ever-memorable change. People sometimes discuss whether anybody can know whether or not he is saved. Have you not heard such discussions? By far the more reasonable way to put the question would be, "How is it that anyone who is saved does not know it?" The coming of Christ, with the forces of salvation, into a man's heart, one would think, to be such a revolutionary experience that the wonder is not that it should be remembered, but the mystery is that there should be any who have experienced this, and do not remember it.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here, salvation is something not perfect, but going on.

It is God which worketh in you both to will and to do of his good pleasure," and there salvation is obviously described as something going on. It may be partially accomplished, but it is partly still to be accomplished, and its accomplishment lies in the dim future.

The third text, "Now is our salvation nearer than when we believed," speaks of salvation as entirely in the future. It is coming nearer, but we have not seen it yet; we have not grasped it yet; it is still all to come. These three texts, then, you perceive, represent three kinds of salvation, or, perhaps I should rather say, three aspects of



# Alabama Baptist.

MONTGOMERY, JAN. 30, 1896.

## Directory for the Baptists of Alabama.

### OUR BOARDS.

The State Board of Missions, located in Montgomery. W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT.—J. B. Collier, Secretary, Montgomery, Ala.

J. L. Thompson, Pres. Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—J. L. Thompson, Pres. Montgomery, Ala. W. E. Pierce, T. L. Jones, Geo. W. Ellis, Jonathan Harbison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Cleveland; J. A. French, Talladega; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jacksonville; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. F. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville.

OPHANY'S HOME BOARD.—G. R. Parnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rabb, F. M. Bruner, C. L. Gray, John Cunningham, Marion of Home, Mrs. John W. Anley, Evergreen. BAPTIST YOUTH PEOPLE'S UNION or ALABAMA.—Prof. P. H. Mott, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.—Howard College, East Lake, Ala.—A. W. McGaha, President. Judson Female Seminary, Marietta, Ala.—S. W. Averett, President.

### OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

IN RILEY'S History of the Baptists of Alabama, following page 74 is the picture of Rev. John Dennis, but by misprint the name is Davis. Open your copy of the book and write Dennis instead of Davis under the picture.

We are informed on what we regard as good authority that the Christian Index, of Atlanta, was sold last week to Rev. T. P. Bell, secretary of the Sunday-school board at Nashville. The price paid was \$1,000. The death of Bro. McMillan, the late proprietor of the Index, made a sale necessary. Bro. Bell, the new proprietor, is a man of ability and experience, and we are confident will meet all the requirements of the responsible position which he will occupy.

### 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.

We call special attention to the fact that time that steps are taken to counteract the efforts of those who, either from mistaken notions but good intentions, or from evil intentions, would destroy the day which has been so long and so generally revered as the day of rest and of worship.

It is hoped that the meeting will result in great practical good. It is needful that general attention shall be called to the proper observance of the Sabbath.

A CLUB.—We have made an arrangement with the Ruebush-Kieffer Co., the well known music publishers, by which we can furnish the ALABAMA BAPTIST and the "Musical Million" to new subscribers for \$1.50, the price of this paper. The price of "Musical Million" is fifty cents a year. It is devoted principally to musical matters, and each issue contains one to three pieces of music, but there is also much interesting reading of literary and general character. We ask our readers to make it known to their musical friends who are not subscribers to the ALABAMA BAPTIST that they can get both papers for the price of this paper alone.

A VIGOROUS movement for the endowment of Mercer University, the grand old Baptist school of Georgia, was made in the city of Macon recently. But it is said to have been inspired by a resolution that was introduced by a prominent Atlanta pastor at a meeting of the Baptist Ministers' Conference of that city. Now, why could not our Birmingham pastors lead off in a movement for the endowment of Howard College? Or if it is thought wiser to provide for present pecuniary obligations, might they not take such initiatory steps as would be readily followed by the other pastors and the Baptists of the state generally? Possibly the Birmingham pastors have already thought of the matter. But placing Howard on a better financial foundation is an object that should not be allowed to pass from the public mind, and we do not hesitate to mention it now. We have been watching and waiting for a time and condition that appeared to be entirely favorable for the movement, and an effort has been made now and then, but it is not possible to try again in a way different and more promising than any heretofore tried.

### PROFITLESS PREACHING.

Near the opening of his first letter to the Corinthians the Apostle informs us that, when the world by its own wisdom knew not God, "it pleased God by the foolishness of preaching to save that believe." In this utterance he was simply becoming a Greek to the Greeks, and viewing the subject as it appeared to them. They regarded the preaching of a crucified Christ as foolishness, and Paul observed that by such preaching God would save believing souls.

An eminent teacher used to insist that Paul did not say "foolish preaching." The point is worthy of emphasis. Not everything that masquerades under the garb of preaching possesses saving power.

One Friday evening at the beginning of the Jewish Sabbath in a certain city we went into the synagogue. The synagogue as an institution has come down through more than two thousand years, and is older than the church. It stands for the oldest form of revealed religion. Jesus used to worship in the synagogue. Years after the vision on the Damascus road, and after the experiences in the city, Paul showed his fondness for the synagogue. It is a place of hallowed associations; and on the occasion in question we tried to enter into the spirit of the place. The rabbi was a bright and brainy man, a scion of the stock of Abraham, connected with the adoption and the glory, the covenants and the giving of the law, the promises and the splendid temple service. He sat in Moses' seat, and stood as a shepherd for a remnant of God's ancient people. What was his theme? Why he toiled a full half hour to prove and illustrate the saying, "Necessity is the mother of invention." As if anybody cared, or as if his learned disquisition could make the old lady any more prolific! As we listened to the well worded address, we thought of Elijah, Nehemiah, Isaiah, and wondered if the Law, the Prophets and the Psalms had no message for modern Israel.

Others more favored than the rabbi sometimes fail of their opportunities. A great throng came together at an association. At the hour of public worship the hush of devotion and expectancy fell upon the assembly. A hymn and a prayer expressed the inspiration of devout hearts. The preacher gravely took the stand and announced his

theme to a large audience. But when a man labors to demonstrate that two horses are better than one for drawing a heavy load, and two cows better than one for furnishing a family with milk, he labors in vain, especially if he is laboring to save souls.

One of our exchanges mentions, apparently with approval, that the Rev. Somebody was attracting great crowds in a Northern city by a series of sermons? (You noted people among them "Chinese Gordon, Frances E. Willard, A. Lincoln and Fred. Douglas.")

Chinese Gordon, so-called, is said to have been a brave man and a faithful soldier. Miss Willard deserves great honor for efforts in the temperance cause, though one may doubt if she has always shown as much wisdom as zeal. Lincoln was a unique character in American history. He had his weaknesses, as his friend Speed shows in the current number of the Ladies' Home Journal; he was a long way from sainthood in this world, and he took his start out of it from a theater rather than a prayer meeting. But he went to his own place, and his name will go down to history as that of a great and wonderful man. Fred. Douglas was probably the greatest mulatto that ever lived; and out of that fact he succeeded in making quite a snug fortune. No doubt his life was as dramatic and interesting as almost any colored brother. And yet as we see it, neither he nor any of the others in this list is worthy of being formally discussed in a Baptist pulpit dedicated to the honor of Christ.

To the twin who walked to Emmaus Jesus expounded the Scriptures concerning himself. Philip went down to the city of Samaria and preached Christ unto them, and there was great joy in that city. In Corinth Paul determined to know nothing but Jesus Christ and him crucified. But this up-to-date preacher has found a different way. He expounds the history of Gen. Gordon; he goes into the city and preaches Miss Willard; before great throngs who are fascinated with his eloquence he portrays the deluge and the death of Lincoln; and instead of Jesus Christ and him crucified, he determines to know Fred. Douglas and him lionized!

We have frequently felt that the greatest mission field on this continent is to be found in the great cities of the North. Probably the fault lies in part in the preaching, which is sometimes designed to draw the crowd rather than to convert men to Christ.

### THAT BOOK.

Last week we printed from the pen of Dr. J. J. Taylor an extended notice of Rev. J. T. Christian's book, "Americanism or Romanism, Which?" From that the reader obtained a sufficient idea of the scope and purpose of the book. He could also see, as he looked at the general situation, that the book is needed just at this time.

That book ought to be generally read, and we have arranged to place it in the hands of all who may wish it. The price is one dollar (see advertisement on 4th page), but we will send a copy of the book, postage paid, and the ALABAMA BAPTIST for one year for two dollars and fifteen cents.

If we restricted the offer to new subscribers alone we might put the price a little lower, but we could not make the offer to all for less money; and then we must make some recognition of the old friends who have stood by us so long. They would send their money for the paper anyhow, but this liberal inducement may persuade them to send it right now. Besides, we hope present subscribers will show this offer to those who do not now receive the paper and induce them to become subscribers. Do that much for us, please, brethren.

To pastors we will send the paper and the book for \$1.65. Now let us have a general response all along the line.

### FIELD NOTES.

Rev. W. N. Huckabee has been removed from Camden to Pine Apple.

Rev. A. J. Noblett's post office address is changed from Wills to Albertville.

The ministers of Talladega city have organized a ministerial association, of which our Dr. French has been honored with the presidency. Those who know Dr. French hold him in high esteem.

We return thanks to E. E. Forbes, of this city, the extensive dealer in musical instruments, bicycles, type-writers, etc., for a pretty calendar prepared by the manufacturers of the famous Yost type-writer.

Rev. H. R. Schumann, located at the town which he has just left that we will not readily think of him as being at any other place.

It looks as though ex-Secretary Crumpton intends sure enough to leave Alabama. By reference to the advertisements it will be seen that he offers his home at Marion for sale. This is an excellent opportunity for one who desires to enjoy the educational, social and religious privileges of Marion.

In a private note attached to the letter from Mrs. Crawford which is printed on the first page, it is said Mrs. Bostick would probably soon be in Alabama. She was a Miss Thornton, of West Alabama, and married Rev. G. P. Bostick after going to China. She will be greeted by many relatives and friends.

Rev. P. S. Montgomery having accepted the pastorate of the church at Springville, has removed thence from his farm near Ashville. He says the Sabbath-school has largely increased in numbers, and the members are hopeful of improvement in the church. A resident pastor makes a great difference.

Rev. J. D. Cook, of Clinton, kindly offers to look after the interests of the ALABAMA BAPTIST within the bounds of his field in Greene and Sumter counties. But if any one wishing to subscribe outside of his lines, there would be no harm done and no war talk if he gave the money to our kind agent.

Opelika Post: The sermon at the Baptist church next Sunday evening will give an infallible rule for the attainment of prosperity.—[Dr. Roby has been heretofore opposed to appearing in print with a sermon, still we venture to say to him that we would be glad to let our readers have the benefit of that discourse if he will be kind enough to write it out for them.]

A brother writes us from Pickens county that money is scarce over there. It is bad enough in other localities where money is only scarce, but what is to be done where it is scarce? However, our brother only indulged in a little humor, and we are not uneasy about the good old county of Pickens. The brethren have some money, and they will divide with the ALABAMA BAPTIST.

Hartselle Enquirer. It is claimed that in an adjoining town the other Sunday, the clergyman noticing that the choir seats were unoccupied when the time for beginning services arrived, rose and remarked: "I see all the singers are absent this morning. Let the congregation rise and sing 'Praise God from Whom All Blessings Flow.'" [And we suppose that the congregation sang the doxology with unusual heartiness.]

The papers say that the creamery in Alexander City is now an assured fact, and that the capacity will be about 700 pounds of butter a day. Perhaps it is a mistake as to the quantity of butter per day, but we are not specially concerned about that. We are wondering what effect it will have on the Baptist pastor in that city when he gets into the midst of so much milk and butter. Will he, like Jeshurun, "wax fat and kick?"

J. W. Stewart, Evergreen: Bro. Gerald sends a good contribution from Sunday-school of First Baptist church, Montgomery, and that the school has agreed to contribute the collection of every third Sunday to the Orphanage. He suggests that I seek to get all the schools of the state to give the collection of the third Sunday in each month for this purpose. Some are sending regularly now. Every month I like the checks. Let others still do likewise.

J. P. Rockett, Venus, Texas: While I have left the state of Alabama, I still want to know what the Baptists are doing and thinking about in the old state, and I know I will find it in the ALABAMA BAPTIST. Besides myself, my wife and children love the paper very much. It has been coming to my home twelve or fourteen years, and I believe it is better now than ever. It always comes with something good. How I wish all your delinquents would pay up and see if you can improve the paper.

I had a pleasant visit to Howard College last week, looking after matters connected with ministerial education. I was kindly received by President McGaha and the faculty, and shown every courtesy. Our College is doing splendid work, and is worthy of the highest place in the esteem of our people. I had a personal interview with each one of our ministerial students, and one thing impressed me deeply, viz., the Baptists of Alabama are doing a great work in helping

at Oakman (formerly Day's Gap.) Congregations good, two received by letter, spiritual interest excellent, and a collection of \$6.58 for Ophan's Home. Treasurer's report for the month nearly \$60. Bro. T. S. Watts, acting for Bro. W. J. Walton, of Jasper, presented to the church a handsome pulpit. A large majority of the noble brethren and sisters of that church contribute to the general expenses of the church. During the trip I visited fifteen families and preached three sermons. Prospects encouraging. Oakman and Guin are the only churches I have; it is too hard on a college boy to have more.

A. J. Lilly, Talladega: C. C. Crail, the converted tramp, lectured here on the 21st to a very large audience on the subject, "The two roads." Bro. Crail interested the people so much that they prevailed with him to stay and lecture for us the following night, but rain prevented attendance. His arguments in favor of temperance are new and original, and so convincing they cannot fail to do much good wherever they are delivered. He also wakes up people on missions. His lectures are heard gladly by both saint and sinner, and we trust he will meet large audiences wherever he lectures. People may rest assured that they will be doing us good to hear him. He is due in our other visit soon, and we trust it will not disappoint us.

A. J. Preston, Abbeville: We have received since our last report eight members by letter. The meeting here Christmas was pronounced by all a success. We expected Bro. Esby to write up the meeting, but it seems he has failed.—Hon. J. B. Ward, who has been superintendent of the Sunday-school for 13 years, resigned in December, and Bro. R. W. Miller, one of our best young lawyers and most faithful members, has been elected to take his place, and Bro. H. Griffin has been elected to assist him. Bro. Z. W. Laney, jr., is one of the most faithful secretaries in the state. He was present every Sabbath in 1895. The Sunday-school presents him with an \$8.50 Holman's Bible.

J. W. Dickinson, Oakark: I have just moved from Marion to Oakark. Am now quartered in the neat parson's home. The ladies are making

it cozy and comfortable in every respect. We left as good and kind a people as can be found in the state. We find them equally so here. Our pantry was filled with good things too numerous to mention, but not to enjoy. Will be glad to see any of the representatives of the paper at any time, and will put in a good word for the paper as opportunity offers.—[We hope you will make the opportunity, brother. The people will appreciate your desire to keep all departments of the work before them, and we will appreciate your kindness.]

For the Alabama Baptist.  
From Judson Institute.

During this week we have had three new students—two of them for the special study of Art. The second term will begin on the first of February. With the large number of classes we have in all departments, the "new scholar" will not fail to find a place suitable for her scholarship. We are preparing rooms for boarders whom we expect to receive next week.

Bro. A. E. Burns has just completed his round of appointments, and so far as I have been informed, every one is satisfied with the labors dispensed. The weather was exceptionally good for this season of the year. He reached every appointment but one at Mt. Pleasant, at which place a good congregation met to hear him. Rain in the early morning prevented him. At his last day appointment not a single member of the church greeted him, but at night at Vernon Academy the contributions were fully up to his expectations. There is one thing certain, he will never fail in the future to have a good hearing at any of the points he visited in his first round. He will begin in Cedar Bluff Association the first of next month. I think the Board has struck the keynote by sending out these district evangelists. They will reach more of our people than can be reached by any other method, and awaken a more general interest in our work.

We had a very pleasant meeting at Collinsville last Saturday and Sunday, although our pastor, Bro. C. S. Johnson, was providentially absent. Received one by letter Saturday. The Sunday-school was truly an inspiration to all the services that followed. Received a very worthy young man by letter Sunday morning. Preaching at the usual hour, congregation good and attentive. The W. C. T. U. had a meeting in the evening which was well attended, and in a fitting way rounded up the services of the day.

JNO. B. APPLETON.  
Collinsville, Jan. 22.  
For the Alabama Baptist.  
Two Things.  
1st. Let me say that I am glad the price of Riley's History of the Baptists in Alabama has been reduced to \$1.00. I have read it, and I should be in it at my home. I had read and passed my copy on to somebody else, but this week I found a brother with several copies, and I bought one to keep. There ought to be one thousand of them sold by the last of March.

2d. I want to say, if those brethren who haven't yet sent their contributions for the Orphanage will do so, I'll pay the last of the debt by Jan. 31. Some churches and individuals pledged certain amounts at the Associations. Some have paid, and I am looking for all the rest to do so, too. Brethren, please help now.

Well, I believe I want to say a third thing; and that is, some good contributions came in just too late to be printed with December receipts. Look for Georgia, Selma, Anniston, &c., next month.

JNO. W. STEWART.  
Evergreen.  
For the Alabama Baptist.  
A Parting Word.

After a continuous pastorate running through ten years, I shall, on the last day of this month, sever my connection with the church here to begin my work at LaFayette. As I look back over the years that are gone, I can but be filled with gratitude to God for the record of faithfulness which the church has made, and for the unfailing interest which the members have ever manifested in this unworthy scribe. I take great pleasure in saying that the Tuskegee Baptist church stands loyal, always, to the truth, devoted to the cause of Christ and faithful to him who is called to lead.

In the light of my own experience, I can testify that whosoever he may be, he will find that his lines have indeed been cast in pleasant places. It is usual for churches to bestow favors upon him who comes; but day by day as I am making ready to go, the members of this church are overwhelming me and mine with evidences of love and kind consideration. Thank God for such a true and noble people; and may he send one to minister to them who shall love them and be loved of them as he leads in the way of truth.

G. A. HORNADY.  
Tuskegee, Jan. 15.  
Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

The Bible is the Christian's charter. God is the fountain of all goodness. Be careful to live like a saint and you will never talk like a sinner. Many are wise in their own account who are fools in God's sight. When a man goes on a tear, he must expect to reap tears.

For the Alabama Baptist.  
The Young People's Work  
GADSDEN.—The Union of the Gadsden church has recently been very actively interested in the extension of the work. They have organized unions in several neighboring churches, and are arranging to visit other churches with the same end in view.

BIRMINGHAM ASSOCIATION. L. UNION.—First Sunday meeting at Pratt City was well attended and devotional. Subject, "Scripture Teaching." At the annual election of officers the following were chosen: E. P. Hogan, president; L. P. Fleming, Vice-president; T. F. West, secretary and treasurer.

For the Alabama Baptist.  
A Serious Loss.  
Ed. Ala. Baptist: Will you kindly allow our society a small space in your columns to express our sincere regret at the loss of sister Harris, wife of our beloved pastor, who has recently removed to Galveston, Texas. She has been a member of our Missionary and Aid Society two years, and we knew her but too late. She was so true, so free from ostentation, and had a smile and welcome for all,

The Union shares with the Southside church a great loss in the death of Bro. Cornelius Dabney, its ex-secretary. Next meeting, Feb. 1st, at Third church, Birmingham, at which the Christian Culture Courses will be discussed.

BIRMINGHAM.—The Southside Union flourishes under the leadership of Brother Sawyer. The leadership of the First church Union, resigned by Brother Wheelock, will be filled at the next meeting, Monday evening.

Pastor Hobson is delighted with the recent splendid work of his young people at Woodlawn. The work of the young people at the Third church has supplanted despondency with new life and bright prospects. And the North Birmingham, Pratt City, East Lake, Avondale and Bessemer young people all have happy and hopeful reports. These are not red tape affairs, but simply young people's prayer-meetings. W. D. D.

For the Alabama Baptist.  
In Cherokee Association.

Bro. A. E. Burns has just completed his round of appointments, and so far as I have been informed, every one is satisfied with the labors dispensed. The weather was exceptionally good for this season of the year. He reached every appointment but one at Mt. Pleasant, at which place a good congregation met to hear him. Rain in the early morning prevented him. At his last day appointment not a single member of the church greeted him, but at night at Vernon Academy the contributions were fully up to his expectations. There is one thing certain, he will never fail in the future to have a good hearing at any of the points he visited in his first round. He will begin in Cedar Bluff Association the first of next month. I think the Board has struck the keynote by sending out these district evangelists. They will reach more of our people than can be reached by any other method, and awaken a more general interest in our work.

We had a very pleasant meeting at Collinsville last Saturday and Sunday, although our pastor, Bro. C. S. Johnson, was providentially absent. Received one by letter Saturday. The Sunday-school was truly an inspiration to all the services that followed. Received a very worthy young man by letter Sunday morning. Preaching at the usual hour, congregation good and attentive. The W. C. T. U. had a meeting in the evening which was well attended, and in a fitting way rounded up the services of the day.

JNO. B. APPLETON.  
Collinsville, Jan. 22.  
For the Alabama Baptist.  
Two Things.

1st. Let me say that I am glad the price of Riley's History of the Baptists in Alabama has been reduced to \$1.00. I have read it, and I should be in it at my home. I had read and passed my copy on to somebody else, but this week I found a brother with several copies, and I bought one to keep. There ought to be one thousand of them sold by the last of March.

2d. I want to say, if those brethren who haven't yet sent their contributions for the Orphanage will do so, I'll pay the last of the debt by Jan. 31. Some churches and individuals pledged certain amounts at the Associations. Some have paid, and I am looking for all the rest to do so, too. Brethren, please help now.

Well, I believe I want to say a third thing; and that is, some good contributions came in just too late to be printed with December receipts. Look for Georgia, Selma, Anniston, &c., next month.

JNO. W. STEWART.  
Evergreen.  
For the Alabama Baptist.  
A Parting Word.

After a continuous pastorate running through ten years, I shall, on the last day of this month, sever my connection with the church here to begin my work at LaFayette. As I look back over the years that are gone, I can but be filled with gratitude to God for the record of faithfulness which the church has made, and for the unfailing interest which the members have ever manifested in this unworthy scribe. I take great pleasure in saying that the Tuskegee Baptist church stands loyal, always, to the truth, devoted to the cause of Christ and faithful to him who is called to lead.

In the light of my own experience, I can testify that whosoever he may be, he will find that his lines have indeed been cast in pleasant places. It is usual for churches to bestow favors upon him who comes; but day by day as I am making ready to go, the members of this church are overwhelming me and mine with evidences of love and kind consideration. Thank God for such a true and noble people; and may he send one to minister to them who shall love them and be loved of them as he leads in the way of truth.

G. A. HORNADY.  
Tuskegee, Jan. 15.  
Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

The Bible is the Christian's charter. God is the fountain of all goodness. Be careful to live like a saint and you will never talk like a sinner. Many are wise in their own account who are fools in God's sight. When a man goes on a tear, he must expect to reap tears.

For the Alabama Baptist.  
A Co-operative Sunday Association.

A co-operative Sunday association for the state of Alabama will (D. V.) be formed at the First Presbyterian church, Montgomery, Ala., Feb. 20th, at 7:30 p. m., whose prime purpose will be to strive to secure a better Sabbath observance throughout the state. It is to be composed of representatives of the various religious denominations of the state, and is to be auxiliary to "The American Sabbath Union," of New York city. At recent meetings of our religious bodies, committees were appointed for the accomplishment of this end. The North Ala. Conference of the Methodist Episcopal Church South, appointed Rev. L. F. Whitten, A. M. Rowe and G. W. Read; the Alabama Conference, Rev. T. F. Mangum, D. D., W. P. Dickinson and W. P. Atkinson; the Methodist Protestant, Rev. J. McD. Radford and Mr. Morgan; the Baptist State Convention, Rev. A. J. Dickinson, E. B. Teague and H. R. Schramm, and the Presbyterians, Rev. E. P. Davis, John Barbour and J. L. Brownlee. The courts of other churches have not met, and hence no committees have been appointed to represent them. But the movement. By the authority, therefore, of these representative committees, I call a convention to be held at the time and place indicated above, (1) To organize a "Co-operative Sunday Association;" (2) To adopt a constitution, and (3) To discuss some phases of the Sunday Problem, to be announced a little later.

As a proper observance of the Lord's Day touches so many interests of our common Christianity and country, it is believed that all who love the day for rest and worship will further this united effort.

E. P. DAVIS,  
Vice Pres. for Alabama.  
Montgomery.

For the Alabama Baptist.  
Bro. Pace's Work.

I have moved a short distance. Another man bought the place on which I lived, so I was compelled to move. New comers are buying a good deal of land in this county. A few of them are members of the different churches; some of them belong to no church at all. I have lately visited some of them, who seemed highly pleased with my visits.

The winter has been favorable. Thus far I have been able to fill nearly all my appointments. It is hard work, traveling long distances over the muddy roads. I have been exposed a good deal, and got wet several times; once Cypress creek ran over the top of my buggy, and I got wet, of course. Yet in all the history of my life has my health never been better than at the present time. I am satisfied that the Lord is blessing my work.

I have delivered lectures and held 187 outdoor services, and 2 lectures in the penitentiary, and 37 talks in jails. Several Sundays I have lectured 3 times, and some weeks I lectured 8 times. Besides I gave talks to tramps on the road. My best week was in Mississippi, when I gave 8 lectures, and 7 talks on the road. I have walked something over 1000 miles. I have persuaded 4 boys to return home, 2 of whom were white and a colored. One lived in Kansas, and was working for a Methodist brother at Gainesville, Ala. One I met at Anniston; he was on the road, and lived at Fish Dam, N. C. The colored lived at Starkville, Miss.

I have met some and talked to them and prayed with them, and found them locked up in the station house when I would go there to hold services. Then again I have met some whom I have found at work afterwards. I met one man who belongs to a wealthy family in the state of Kentucky. I ate dinner with him one day, when he had 4 or 5 dollars; the next morning he came to me shaking a nickel in his hand and asked me to give him 10 cents to get his breakfast. I told him I could not do it, but if he would go with me to a restaurant I would give him his breakfast. He remarked, "If you cannot treat me like a gentleman you need not treat me at all," and walked away.

My heart is sad as I look over the tramp field. No church is trying to save the wanderers. They come from every land and from every state. They have cut loose from their homes and churches, and they are going farther and farther away from all good as the years go by. We are fed and clothed by Christian people, but we are only tramps. The Christian people who feed us forget to point us to Christ, or stop to think we have a soul to be saved or lost. I ask every Christian who reads this to point every one to Christ. The only hope of the wanderer is private personal work. God sends them to us for bread (sometimes butter) and let us give them the word of God while they eat.

It will be seen by this report that I have held 418 services the past year. Some days I have held 5 services with tramps and then lectured at night. I am glad to say that my way is getting brighter.

F. S. I wish to say I have received help from four sisters and three brethren. I was in sore need when the three brethren came to my rescue. I will not give their names. I know them, they know the Lord knows them. So far this year, one brother made me a \$17 present. May the Lord bless them all.

CALHOUN.  
Montgomery, Jan. 28.

For the Alabama Baptist.  
A Card of Thanks.  
Hon. Wm. A. Handley, of Roanoke, Ala., will please accept my thanks for a beautiful pony phanton presented to me on Thanksgiving day.

It would have been my pleasure to acknowledge the present at once, but he forbade me doing so, saying that he gave it to me to help me discharge my ministerial duties, and not to be further known to the public. Since it has become known to a number of persons, I dare to thank him publicly for it.

JNO. P. SHAFFER.  
Dadeville.

For the Alabama Baptist.  
"Where are We At?"

If immersion in the Jordan is the proper thing; if it is better than in the classic Lubbub, or the majestic father of waters, ought not Baptists to halt and take anew their bearings? If yes, what is to become of we poor mortals who can never hope to be plunged beneath Jordan's rolling flood? Has it come to pass among Baptists that "anything and any way will do, so that the heart is right?" Away with this go-as-you-please sentimentalism. Let us stand by the old landmarks, if peradventure any are left. "They have taken away the Lord \* \* \* and we know not where they have laid him." I like the way Bro. Whately speaks out in the meeting, but I do object to his use of the word "trumps" in his criticism of the Hale baptism.

WM. G. ROBERTSON.  
Carrollton, Ala.

For the Alabama Baptist.  
Religious Work Among Tramps.

C. C. Crail, the converted tramp, (who spent several months in the penitentiary, and was a member of Adams Street Baptist Church, Montgomery) sends us by his letter the following report of his work:

I have delivered lectures and held 187 outdoor services, and 2 lectures in the penitentiary, and 37 talks in jails. Several Sundays I have lectured 3 times, and some weeks I lectured 8 times. Besides I gave talks to tramps on the road. My best week was in Mississippi, when I gave 8 lectures, and 7 talks on the road. I have walked something over 1000 miles. I have persuaded 4 boys to return home, 2 of whom were white and a colored. One lived in Kansas, and was working for a Methodist brother at Gainesville, Ala. One I met at Anniston; he was on the road, and lived at Fish Dam, N. C. The colored lived at Starkville, Miss.







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

# Royal Baking Powder

ABSOLUTELY PURE

The population of the United States, January 1, 1896, according to the estimates made by the Governors of the states and territories, is 71,197,652. According to Dr. Henry K. Carroll, there were in 1890 in the United States, 5,121,636 Methodists; 7,501,439 Catholics; 3,785,740 Baptists; 1,416,204 Presbyterians; 1,337,131 Lutherans; and 600,764 Episcopalians. It should be remembered, however, that while the Roman Catholics report all whom they baptize as members of the church, the Methodists, Baptists, Presbyterians, etc., claim only communicants as members. It is estimated that for each of these communions there are at least two others affiliated with the denomination, so that, in order to arrive at a correct estimate of the members associated, more or less closely, with the five Protestant denominations mentioned, the figures must be multiplied by three. Thus, while the Roman Catholic adherents are given as 7,501,439, and we may be sure the number is not understated—the adherents of the five Protestant bodies number more than 36,000,000.

E. Payson Porter, of New York, and Edward Towers, of London, estimate that there are in the Evangelical Protestant churches of the world 224,562 Sunday schools; 2,239,928 teachers, and 20,268,933 scholars.—*Examiner*.

The Food and Dairy Commission of Ohio found twelve out of eighteen specimens of drugs purchased in Cleveland, impure.

Sins unrepented of are sins unforgiven; but sins pardoned are sins blotted out.

## AILMENTS CURED FREE

—WITH—

## ELECTROPOISE.

Doubtless you have often heard of the wonderful cures of helpless invalids, and others who have been cured by the Electropoise after all other treatment had failed. If you desire to know more about it write to us. If you desire to own an Electropoise you can do so without cost. We have a limited number that we will put *Absolutely Free*. This offer is to you, if you want to take advantage of it do so at once.

Dr. W. H. Morgan, of Nashville, one of the best known men in Tennessee, says:

"I was a cripple with rheumatism so that I could hardly walk and in every way."

The Most Convenient Form of Obtaining Oxygen.

Physicians have been withheld from using oxygen to a very large extent, because of the difficulty in getting the article in its purity, and also from the cumbersome means of its manufacture. With the Electropoise a system is presented which obtains oxygen in abundance in its entire purity, and with no trouble or expense. The oxygen in the air was created for man, hence, of all sorts, atmospheric oxygen is probably best fitted for man's use, and this the Electropoise supplies, enabling the patient to receive it by skin absorption, and certainly giving to the lungs an enlarged capacity for its reception and disposal.

"INCURABLE."

We know that its sounds quicken to talk about the Electropoise curing incurable diseases, but bear in mind the fact that it is the old treatment which has pronounced the case incurable. We do not make the claim that we can cure all so-called incurable diseases, but we do maintain with all earnestness that a case pronounced incurable by your family physician, is a splendid field for the operation of the Electropoise. It may be just the treatment necessary, and is quite likely to be so. If it fails, there is no argument against the "Poise," but in such a case, the fact of the physician's statement is proven to be true. But many of the patient who has been given up by his physician who has again received life through treatment of the Electropoise.

DUBOIS & WEBB,  
223 Twenty-first Street,  
Birmingham, Ala.

"I think not, darling, under the circumstances," the anguished father said.

Then she asked of mother: "When will all this suffering cease?" And she sweetly answered herself, as she said with a smile like the very dawn of heaven: "Some sweet day, by-and-by." And her weak, gentle voice, that had spoken only a few broken words for many days, sang, "Some Sweet Day," and—

"This religion that can give Sweetest pleasures while we live; This religion must supply Solid comfort when we die."

As often as she had sung, "How sweet the name of Jesus sounds in a believer's ear," soon, in the sacred hour of that sweet April twilight, she peacefully "Laid her head on Jesus' breast, and breathed her life out sweetly there."

That, my friends, is the memory that made my last Christmas day, not as when Sallie Blanche, or "Tattie," as we, following my little angel brother, called her, had grown up around my bedside and had been the sunshine and inspiration of all my invalid years. Thank God, I am happy in the sweet hope that I shall see her again.

She spent her first Christmas day in heaven.

And from her home in the skies she seems calling me every day: "Come up higher, brother Willie. Work for Jesus and poor lost souls."

**The Columbia**  
Bicycle  
**Pad Calendar**  
For 1896

YOU NEED IT.

A Pad Calendar is a necessity—most convenient kind of almanac for the household. It contains a complete and accurate record of all the days of the year, and is a most valuable and convenient reference work.

YOU NEED IT.

It contains a complete and accurate record of all the days of the year, and is a most valuable and convenient reference work.

For the Alabama Baptist.

Not as Then.

A Tender Christmas Day Memory.

It was a glad—a happy time. The sparkling cheer, the golden sunshine, the tender love-light of a happy home circle, all fell into my heart to gladden and to bless; while the added charm of beloved friends mingling around the brightness of Christmas fires and gathering in gladness communion about the Christmas board, conspired to make for us all, it would seem, an ideal Christmas day.

Words of gaiety, peals of mirth, pleasant repartee, earnest reflection, congenial heart-throbs and joyous song—all these, so natural to such a time, in swelling notes went round.

To the stranger who stood aside and looked on, it would have seemed that all hearts were ready to join in singing the first of McBeath's "Christmas Bells":

"Away! away  
With sorrows today!  
Let rose-lipped joy  
And Song and Mirth  
And Love and Laughter  
Make glad the earth!  
While thanks for blessings  
So freely given,  
Ascend on the wings  
Of Hope to Heaven!  
Lift up! lift up!  
The gladdest song  
To swell the current  
Of joy along—  
Be Care forgotten;  
Bid Anger cease;  
And welcome again  
The morn of Peace!"

But, O reader, amid all these merry chimes of joy, there fell on my heart the sad, sad tones of "the second bell":

"Alas! Alas!  
No day so glad  
But some hearts must be heavy,  
Some souls be sad."

For as I quaffed the cup of brimming joy, each silvery sparkle held the image of a sweet, angelic face that was with us a year ago on Christmas day, but is not with us now. And with every wave of inspiration and pleasure so natural to the gladdest time, there came the undercurrent of sadness, the language alone of human grief: "Oh! 'Tattie' is not here to enjoy it with us!"

And I remembered how on that Christmas morning I had run out from Atlanta to the home of my parents at Douglasville, and found my sweet sister of eighteen there on bed, with her frail little arms uplifted in welcome, tenderly saying: "Bless your heart, brother Willie, I am so glad you have come!"

ence, and said: "This is the happiest Christmas day I ever spent. Although I cannot go out and mingle with my young friends, as has been my custom, Jesus is with me, as I lie here on bed, and I am happy—so happy in him."

And I see now again the tears of joy that filled her eyes, as she spoke these happy words.

I see four more months of terrible suffering drag their weary way, until one morning she looked up amid her torture and said:

"Father, it is wrong to pray to die!"

"I think not, darling, under the circumstances," the anguished father said.

Then she asked of mother: "When will all this suffering cease?" And she sweetly answered herself, as she said with a smile like the very dawn of heaven: "Some sweet day, by-and-by." And her weak, gentle voice, that had spoken only a few broken words for many days, sang, "Some Sweet Day," and—

"This religion that can give Sweetest pleasures while we live; This religion must supply Solid comfort when we die."

As often as she had sung, "How sweet the name of Jesus sounds in a believer's ear," soon, in the sacred hour of that sweet April twilight, she peacefully "Laid her head on Jesus' breast, and breathed her life out sweetly there."

That, my friends, is the memory that made my last Christmas day, not as when Sallie Blanche, or "Tattie," as we, following my little angel brother, called her, had grown up around my bedside and had been the sunshine and inspiration of all my invalid years. Thank God, I am happy in the sweet hope that I shall see her again.

She spent her first Christmas day in heaven.

And from her home in the skies she seems calling me every day: "Come up higher, brother Willie. Work for Jesus and poor lost souls."

**DR. ROY'S**  
CREAM  
PINKET  
POWDER

THE PERFECT MAKE.

A new Cream of Tartar Powder, Free from Arsenic, Alum or any other adulterant, and the "TARTAR" brand.

until he calls you home—to him and to me."

Yes, "Tattie," sweet sister, I am coming! And I am trying to gladden your dear heart, and the heart of Jesus, too, by seeking to take with me all I can, to your Savior dear and to mine.

"EARNEST WILLIE."

Box 41, Atlanta, Ga.

For the Alabama Baptist.

UNVEILED.

There's beauty in the plainest weed.

That bends and sways in yonder sea;

There's beauty in the humblest deed

Disclosing love and charity.

There's beauty in the song of bird

That never altogether dies;

There's beauty in a single word

That helps the struggling soul to rise.

There's beauty in the smallest star

That gets the azure sky of night;

There's beauty in the lightest scar

That tells of battle for the right.

There's honor, wondrous honor, won,

More than we know, indeed—far more.

For every duty nobly done,

For every care and trial borne.

VENI McDONALD.

Montgomery, Ala.

For the Alabama Baptist.

"As the Face of an Angel."

BY DR. C. W. BUCK.

In a pleasant home room, well furnished and carpeted, the table and shelves well filled with books and periodicals indicating culture and refinement, the fire burning in the well-filled grate, throwing out its ruddy rays, gave the appearance of enjoyable home comfort. On one side of the table, in front of the fire, sat an aged woman of the olden kind. She had a volume of The Book lying upon her lap, across which her hands were resting. The eyes were fixed upon the face of the other occupant of the room—a man. He seemed, from appearance, to be nearing the line of middle age, as here and there a silver thread glittered among the otherwise dark and abundant hair that crowned a brow which indicated thought and power. It was not what one would call beauty, but strong and grand. The resemblance between the two faces declared the relationship. They were mother and son. He, too, had been reading; but the steady look of the mother seemed to have produced that mesmeric influence upon the son which impressed him with her presence and thought. Looking up, he said, "What is it, my mother?"

A pleasant smile swept over the mother's face as she answered: "I have been reading that touching story of where our dear Lord adopted his disciple John as himself, when in his most trying hour, as he hung upon the cross, he said to John, 'Behold thy mother,' and to her, 'Behold thy son,' as if to say to them, 'I make John as myself.' These thoughts led me to reflect. I must soon pass away, and before I go I would have you find some good woman from among the many to bring to your home as companion and loving helpmeet, so that hereafter at these years, but there have been some true, noble women who have come in contact with you, and I have often wondered why you have not found some one among the many true and good who would have found a nesting place in so loving a heart, and that could have in some measure supplied the loss when I am gone. It would, indeed, give me comfort to have a dear daughter, in that hour, to whom I could say, 'Be all to him that I have been, and more.' Why can you not choose you a wife from among the many fair daughters of men?"

With steps trembling with emotion, the son, strong and manly, went over to the mother, and kneeling at those feet where he had first lisped "Our Father" in the far back misty years; for a moment he leaned his head upon mother's knee once more as if in prayer, and then looking upon the broken, withered form before him, all bent and worn; those lips, thin and tremulous, those cheeks faded and wrinkled and yellowed by time, he looked into those almost sightless eyes, and as he looked, he remembered how from the days of his infancy and before, that mother had walked through poverty and toil, through temptation and denial, through sickness and sorrow—her faith never wavering—with the hand of faith clinging to God's promises—love leading her boy—bringing him day by day closer to the presence of the Holy One. Now, as he looked and remembered, a halo of indescribable beauty gathered worship as he knelt before her. With gentle hand, as if with loving touch he would smooth away the wrinkles from her cheeks, he exclaimed, "I will tell you why. This angel face, to me so fair and beautiful, so perfect in its mother love and truth, putteth to shame the beauty and fairness of all other women, and turneth my heart away from them."

Her "face did shine as if it had been the face of an angel."

Professor Walters, in his lecture on "Gumption on the farm," says an exchange, denounces the tirades against debt which are indulged in by many speakers and writers. While he does not advise going in debt recklessly, there is not, he thinks, a farmer in a dozen in this country who did not get his start by going in debt.

The public debt of Cuba is about seven dollars an acre for the entire island; probably as much as the land is worth, even were the country under good government.

However you may doubt of your love to God, never doubt of his love to you.

A Shy Bearer.

As I passed his orchard on my way to town, I saw, my friend Jenkins cutting down some large and healthy looking trees. I stopped and said: "What is the matter with those trees? They don't show any signs of disease or decay."

"No; they grow vigorously, but they are shy bearers. Some years they blossom well, but the fruit does not mature, and I get only a quarter of a crop. I cannot afford to give such a soil as this and the best of culture to trees that don't pay. I must get rid of them, and put in their places those that will bear full crops."

I admitted the wisdom of Jenkins' course, and yet I could not help feeling sad as I saw those noble trees falling. What a pity that they were so irregular and capricious in responding to the purpose for which they were planted and cultivated. Why was it? Other varieties under the same conditions bore regularly and heavily. There must have been some inherited defect in this case, or some want of proper care in propagation. Pomologists cannot explain this shyness, or suggest a remedy. And all the orchardist can do when he finds that certain trees, or kinds of trees, do not pay is to cut them down as cumberstoes of the ground.

As I drove on I thought of shy bearers in the garden of life. Our Saviour said, in his beautiful parable of the vine: "Herein is my Father glorified, that you bear much fruit." The emphasis is on the adjective. When we see a tree with only a few gnarly apples on it, we are tempted to think that it has been neglected. And when we see one loaded with large and luscious apples, we feel like saying that that orchardist understands his business. Much fruit glorifies the cultivator. And that is the kind of glory that God seeks in our characters and lives. If we are only a little better than the worldling around us; if we give only a small pittance of our means to the cause of Christ; if our Christian activity is occasional and spasmodic, the men who take knowledge of us will say: "There is probably something in religion, but not much; for if it was all that it claims to be, these pious people would be giving a great deal more than they give, and doing a great deal more than they do."

And how sadly the Lord must look down on the shy bearers. No doubt he often feels like saying in regard to many of them: "Cut it down; why cumbereth it the ground?" And yet he spares us, though we so sadly dishonor him as the husbandman. O, if all his trees of righteousness responded to the richness of the soil in which he has planted them, and to the wise and loving culture that he bestows upon them, the world would speedily be attracted by the abundance and the excellence of gospel fruitage.—Senex Smith.

occupied by General Grant's army, for a national military park.

Well Satisfied with

## Ayer's Hair Vigor.

"Nearly forty years ago, after some weeks of sickness, my hair turned gray. I began using Ayer's Hair Vigor, and was so well satisfied with the results that I have never tried any other kind of dressing. It requires only an occasional application of

**AYER'S**  
Hair Vigor to keep my hair of good color, to remove dandruff, to heal itching humors, and prevent the hair from falling out. I never hesitate to recommend Ayer's medicine to my friends."—Mrs. H. M. HAIGIT, Avoca, Nebr.

**AYER'S**  
Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Take Ayer's Sarsaparilla for the Completion.

**DOUBLE DAILY LINE OF PALACE SLEEPERS** from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East and South. For information as to rates, etc., apply to the company or write to H. P. BARNETT, Ticket Agent, Montgomery, Ala.

Two Germans of San Francisco, Henry Miller and Charles Lux, together own fourteen million acres of land, in three states. This area is equal to four of the New England States, including Massachusetts. It is half the size of New York, three times the size of New Jersey, about the size of West Virginia, and two-thirds as large as Indiana. The San Francisco Examiner has done good service in exposing these immense holdings. The men appear to have grabbed more land in the United States than the British in Venezuela. Land is a strictly limited gift of Nature. Suppose we were to prohibit one man from owning more than ten thousand acres of it, which would divide these estates in 1,400 holdings! Ten thousand acres of the earth's surface would be a very liberal allowance for any one of its people; especially as there is no way by which the size of the earth can be increased.

**Cuticura SOAP**  
MAKES SOFT WHITE HANDS

**Showrooms full of**  
... **Bicycles**

All bright in shining nickel and enamel—all tempting in promise of speed and pleasure. Which shall you choose? How shall you know the quality back of the glitter? Only one safe way—trust to the reputation of the maker.

The best that can be said of any other wheel is that it is "just as good as the COLUMBIA." Don't put up with anything just as good. Let your mount be the standard itself—

**Select a Columbia**  
or a Hartford.

**POPE MFG. CO.**  
General Offices and Factories, HARTFORD, Conn.  
BOSTON, NEW YORK, CHICAGO,  
SAN FRANCISCO, PROVIDENCE, BUFFALO.

Catalogue of Columbia and Hartford Bicycles is free at any Columbia Agency, or is mailed for two-cent stamps.

## Americanism or Romanism, Which?

—BY—  
**JOHN T. CHRISTIAN, D.D.**

**Cloth.**  
**280 Pages.**  
**PRICE \$1.00**  
**AGENTS WANTED**

"Picturesque and able."  
—The Congregationalist.

"It ought to be put in our public schools as a text-book."  
—North Carolina Baptist.

"The book is of great value."—*Wesleyan Methodist*.

## Plant System.

TIME CARD IN EFFECT DEC. 15, 1895.  
SOUTH AND EAST BOUND.

36	DAILY.	Leave Montgomery 7 10 a.m., arrive Troy 8 44 a.m., Ozark 9 59 a.m., Bainbridge 12 38 p.m., Thomasville 2 08 a.m., Valdosta 3 12 p.m., Dupont 4 12 a.m., Waycross 5 13 a.m., Savannah 6 30 p.m., Brunswick 7 40 p.m., Jacksonville 7 30 p.m., Palatka 3 46 p.m., Ocala 11 55 a.m., Leesburg 3 25 p.m., Homosassa 7 30 p.m., Lakeland 1 21 p.m., Tampa 3 30 p.m., Bay Hotel 4 45 p.m., Port Tampa 1 20 p.m., Through Pullman Buffet Sleeping Car service between St. Louis and Jacksonville and between Montgomery and Port Tampa via Dupont and West Coast Line. Free Chair Cars between Montgomery and Savannah.
		Leave Montgomery 8 00 a.m., arrive Troy 9 34 a.m., Ozark 10 49 a.m., Bainbridge 1 38 p.m., Thomasville 3 08 a.m., Valdosta 4 12 a.m., Waycross 5 13 a.m., Savannah 6 30 p.m., Brunswick 7 40 p.m., Jacksonville 7 30 a.m., St. Augustine 11 15 a.m., Live Oak 6 26 a.m., Birmingham 10 15 a.m., Palatka 3 46 p.m., Ocala 11 55 a.m., Leesburg 3 25 p.m., Homosassa 7 30 p.m., Lakeland 1 21 p.m., Tampa 3 30 p.m., Bay Hotel 4 45 p.m., Port Tampa 1 20 p.m., Through Pullman Buffet Sleeping Car service between St. Louis and Jacksonville and between Montgomery and Port Tampa via Dupont and West Coast Line. Free Chair Cars between Montgomery and Savannah.
58	DAILY.	Leave Montgomery 7 10 a.m., arrive Troy 8 44 a.m., Ozark 9 59 a.m., Bainbridge 12 38 p.m., Thomasville 2 08 a.m., Valdosta 3 12 p.m., Dupont 4 12 a.m., Waycross 5 13 a.m., Savannah 6 30 p.m., Brunswick 7 40 p.m., Jacksonville 7 30 p.m., Palatka 3 46 p.m., Ocala 11 55 a.m., Leesburg 3 25 p.m., Homosassa 7 30 p.m., Lakeland 1 21 p.m., Tampa 3 30 p.m., Bay Hotel 4 45 p.m., Port Tampa 1 20 p.m., Through Pullman Buffet Sleeping Car service between St. Louis and Jacksonville and between Montgomery and Port Tampa via Dupont and West Coast Line. Free Chair Cars between Montgomery and Savannah.
		Leave Montgomery 8 00 a.m., arrive Troy 9 34 a.m., Ozark 10 49 a.m., Bainbridge 1 38 p.m., Thomasville 3 08 a.m., Valdosta 4 12 a.m., Waycross 5 13 a.m., Savannah 6 30 p.m., Brunswick 7 40 p.m., Jacksonville 7 30 a.m., St. Augustine 11 15 a.m., Live Oak 6 26 a.m., Birmingham 10 15 a.m., Palatka 3 46 p.m., Ocala 11 55 a.m., Leesburg 3 25 p.m., Homosassa 7 30 p.m., Lakeland 1 21 p.m., Tampa 3 30 p.m., Bay Hotel 4 45 p.m., Port Tampa 1 20 p.m., Through Pullman Buffet Sleeping Car service between St. Louis and Jacksonville and between Montgomery and Port Tampa via Dupont and West Coast Line. Free Chair Cars between Montgomery and Savannah.

82	Leave Montgomery daily, except Sunday, for Pinckard and all intermediate stations, arriving Pinckard 10:45 p.m.
MIXED.	

NORTH AND	
33	Leave Dupont 11 37 a m, Thomasville 1 39 p m, Bain p m, Montgomery 8 45 p m.

57	irmingham 12 01 night, Nash 7 20 p m, Louisville 12 27 no
DAILY.	This train carries Pullman S Montgomery and L. & N. R

57	Leave Dupont 11 11 p m,
	m, Thomasville 1 11 a m, 1
	6 13 a m, Montgomery 7 50
	m, Birmingham 11 35 a m, 1
	Louis 2 30 a m, Louisville 1

For tickets or any further information, apply to any agent of the PLANT SYSTEM, or  
W. V. LIVERY, D. P. A., Montgomery, Ala. W. H. JACKSON, T. P. A., Montgomery, Ala. B. W. WATSON, T. M., Savannah, Ga. H. C. McPARDEN, A. G. P. A., Savannah, Ga.

DEATH.  
Two men lay dying. One, with fierce groans looked up and saw The Angel Death, a phantom dark, Stern featured, hard and cold, and said: "O! Death!" he cried, "depart from me; Grim master let me live, Give me back my life, Give me back my life, Give me back my life!" And so he died.

The other peaceful lay, And smiled to see Death come, A radiant being in robes of snow, A face benign and calm. "Sweet Death," he sighed, "Lead me from life into my perfect peace, Across the tide."

The Angel, stooping, kissed his brow, And spoke—"O child of tears, I come to break thy fetters hard—To calm thy fears."

And thus Death comes— Shall come throughout all years. How wilt thou greet him, friend, When at thy mortal he appears?—Helen G. Trenholm, in Balt. Telegram

The rich gold fields of Forty Mile Creek, in Alaska, are said to be on our territory, as shown by both the British and American surveys, which agree. The dividing line is the 141st meridian. Forty Mile creek, though flowing in a general southerly direction, winds about, and is cut by this meridian. Some twenty-three miles of it, as shown by the surveys, are in British territory, but in this portion no gold has

Do not expel a bad boy from the Sunday school. We have never found it necessary. Watch him, find out his approachable point, and influence him in that direction. A little patience, forbearance and kindness may win him. We have never known harshness to succeed.—Evangelist.

Afflictions, like medicines, are few of them sweet but all of them good.

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

THE BEST AND GREATEST CURE OF PAIN.

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

In constant use for half a century.

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

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

**SELMA -- MARBLE -- WORKS.**  
SELMA, ALA.

**J. N. MONTGOMERY & SON, Prop's**  
Importers, Dealers in and Manufacturers of  
**Italian and American**  
**Marble and Granite.**

Monuments, Headstones, and  
General Cemetery Work.

**ALL KINDS OF IRON FENCES.**

Write for prices and save agent's commission.

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

**Bible Stories** Which tell all about Palestine as it was in olden times and 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

—OF THE—  
**Man of Galilee.**

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 both 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:

attempted. It has involved three months of Palestine and the East, by Bishop Vincent and paid for 1894. By Dr. Lee, accompanied by Dr. Bain, both under special contract with the work. Over 800 negatives were secured, and 804 pictures of the Holy Land were carefully selected from these and published. Those now are presented in strictly chronological order, and with the accompanying descriptions, constitute a complete personal history of the Savior, recounting also the journeyings of the Apostles to Asia Minor, Greece, Rome, and the Archipelago Islands. Part I, also contains Dr. Stephen J. Andrews' celebrated **OUTLINE HISTORY OF THE HOLY LAND**, and every number is accompanied by a **BEAUTIFUL KEY MAP** in eight colors, on which the journeyings of our Lord and His Apostles are clearly traced. All in all, the work is new, original, and unique. It is striking in every respect. It is copyrighted, thoroughly exclusive, and needs to be obtained in the manner below indicated. **SEND NO CENTS FOR SAMPLE COPY OF PART I.**

**SPECIAL NOTICE:** A Handsome and Durable Portfolio Holder in rich English cloth stamped in gold will be given to EVERY ONE completing the entire series of 24 parts.

## THIS SUPERB SERIES

Is obtainable on these exceptionally easy terms

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.

## WESTERN Railway of ALABAMA.

Read down.	IN EFFECT FEBRUARY 4, 1895.	Read up.
32	38	37
32	38	37
4:00 pm	4:35 am	Lv. Selma
5:05	4:54	Ar. Selma
5:30	5:10	Ar. Selma
5:50	5:24	Ar. Selma
6:12	5:35	Ar. Selma
7:15	6:10	Ar. Selma
11:00 am	7:50 pm	Lv. New Orleans
3:15 pm	12:20 pm	Lv. Mobile
1:35	11:30	Lv. Pensacola
1:45	6:10 am	Ar. Montgomery
36	38	37
11:50 am	11:00 pm	Lv. Montgomery
12:02 pm	11:30	Ar. Montgomery
12:21	12:01 am	Ar. Montgomery
12:27	12:08	Ar. Montgomery
12:37	12:18	Ar. Montgomery
12:59	12:45	Ar. Montgomery
1:13	1:00	Ar. Montgomery
1:25	1:17	Ar. Montgomery
1:40	1:38	Ar. Montgomery
7:37 pm	10:15	Ar. Montgomery
9:05	10:15	Ar. Montgomery
2:03 pm	2:20 am	Lv. Opelika
2:09	2:25	Lv. Opelika
2:24	2:40	Lv. Opelika
2:39	2:55	Lv. Opelika
2:54	3:10	Lv. Opelika
3:09	3:25	Lv. Opelika
3:24	3:40	Lv. Opelika
3:39	3:55	Lv. Opelika
3:54	4:10	Lv. Opelika
4:09	4:25	Lv. Opelika
4:24	4:40	Lv. Opelika
4:39	4:55	Lv. Opelika
4:54	5:10	Lv. Opelika
5:09	5:25	Lv. Opelika
5:24	5:40	Lv. Opelika
5:39	5:55	Lv. Opelika
5:54	6:10	Lv. Opelika
6:09	6:25	Lv. Opelika
6:24	6:40	Lv. Opelika
6:39	6:55	Lv. Opelika
6:54	7:10	Lv. Opelika
7:09	7:25	Lv. Opelika
7:24	7:40	Lv. Opelika