

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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A shining face is an indication of a clean heart.

That depends upon whether the shining is genuine or artificial.

A great many people seem to think the art of financing now consists in collecting all the money due them and standing off every bill collector that calls on them.—The South-West.

A woman who is tidy and attractive, and can cook a good steak, never has much complaint to make of her husband.

Provided, of course, the husband furnishes the steak to be cooked.

Many prayer-meetings have been rendered lifeless by having too long prayers offered.

And some preachers need to learn the proper length of a prayer as well as of a sermon.

There will be a harvest from every sowing. Not one grain of the holy seed of love can ever be lost. The life may sink away, and seem to have perished; but from its grave will come an influence which will be a blessing in the world.—J. R. Miller.

A favorite hiding-place of the devil is behind a pile of money.

And he also finds very snug quarters behind the desire for a pile of money. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim. 6:9.

"Are you longing to give to missions and yet have an empty purse? Do not grieve; there are gifts that you have that our sad old world stands sorely in need of. You can do real mission work with kind thoughts and kind words and kind deeds. Brighten up the little corner where you live. Love is the supreme gift, the greatest thing in the world, remember."

But be sure that you have not the money before you undertake to pay your debt in kind thoughts, &c.

Let us see: The sentiment among religious newspapers seems to be that a little dog may snap and snarl and even bite a big dog, and he must pay no attention to it. Indeed, he is expected to look kindly and lovingly upon the little fellow; no matter about his teeth. All right. But suppose a dozen little dogs attack the big dog, must he look lovingly upon them while they destroy him? Logic is logic. But it is better to act according to common sense than to lose time looking for the lines of logic.

It is about time the North stopped criticizing the South for its treatment of the negro, when Atlanta built a special Negro Building and welcomed a negro orator at the exposition's opening, while Bishop Arnett could scarcely find a hotel in Boston to receive him the other day, and three students, picked pupils from the Hampton Institute, were recently refused accommodations at three leading hotels in Hartford, Conn., all on account of their color!—Standard, Chicago.

Yes, "it is about time the North stopped criticizing the South" on several points—lynchings, for one. But some people find pleasure in calling their neighbors hard names, especially when they are themselves guilty of badness.

From the Religious Herald.

"The Irrepressible Question."

Dr. T. C. Johnson, of Charleston, W. Va., presented in a recent issue of the Herald a very ingenious and able article in favor of women speaking and praying in public. If he be wrong, his arguments ought to be answered. If he is right, it becomes the duty of our sisters, being in our churches generally more numerous and more spiritually minded, to do the larger part of public speaking and praying in devotional meetings, and soon to fill the places of deacons and pastors. If some "old fogey" should suggest that these officials must be "husbands of one wife," we can very easily turn the Scripture about, only preserving "the general law," and read "wives of one husband." If not, why not? Only on the ground that "a specific and express prohibition must override any general permission." And this brings us to the gist of the matter.—Was Paul's injunction on this point of permanent and universal application? or, as Dr. Johnson argues, "of temporary and local application?"

SOME MINOR CRITICISMS.

Before proceeding to the main question, let us look at some subordinate points:

1. On the comparative ability of men and women, the present writer, having been a teacher both of girls and boys, could say much, but will not. As a general rule, sex exerts the other in certain lines, and there are marked differences. Some years ago a drunken fellow entered the door of a certain church and fired a pistol toward the preacher, striking the wall above his head. Instantly, according to the report of an eye witness, every man in the congregation was on his feet and every woman down between the pews; but if the test had been of moral courage, of fortitude in real and great danger, the positions would probably have been reversed. But mental and moral ability have nothing to do with the duties of official, or even of quasi official relation—such as between man and woman, parent and child, master and servant, host and guest, ruler and subject. Paul was immeasurably superior to Nero, but he enjoyed and practiced submission to civil authority. A gifted woman may be immensely superior to her pastor, and yet in duty bound to ecclesiastical subjection.

2. The examples of "Miriam and Deborah, and Huldah and Esther," and of the poor woman healed of her hemorrhage, [to whom we may add the women who first told of the resurrection; the widows beside the body of Dorcas; Lydia, who insisted on entertaining the preachers; Priscilla, who in the matter of expounding the way of the Lord is named before her husband; Philip's four daughters, "which did prophesy," &c., &c., not omitting Psa. lxxviii. 11, in the Revised Version—"The Lord giveth the word; the women that publish the tidings are a great host!"]—all these avail nothing for the argument, unless it be shown that their prophesying or other speaking contravened the apostolic rule to be presently considered. Let us see. Miriam, with timbrel in hand, led the women in a song of praise; she afterwards "spoke against Moses," and was smitten with leprosy. Deborah, in a time of declension from God and severe oppression by a Canaanite king, sat under her palm tree, administered judgment for all who came, when organization was needed "sent and called Barak" to lead Israel, and after the victory wrote a beautiful poem. Huldah, the prophetess, in her own house in Jerusalem, delivered the word of the Lord to five men, who went to have a talk with her. Esther, in the seclusion of a harem, talked with her attendants, then ventured before the king and talked with her husband in the presence of Haman, and afterwards of Mordecai. The healed woman simply told her experience of grace. And so for the rest.

3. Dr. Johnson is clearly wrong, unless the types misrepresent him, in saying: "Paul says that in the church there is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are all one in Christ Jesus." A reference to the passage (Gal. iii. 28) will show that it has no reference to the relations of these persons to one another, but to their one common relation to Christ, and the phrase "in the church" is no part of the text nor of the context.

4. It seems to be taken for granted that Greek custom required the veiling of a woman's face, and that Corinth was a Greek city; but these assertions, to say the least, need proof. It is true that, since the advent of Moslem influence, the women of the East are veiled and otherwise degraded into mere burden bearers. It is also true that at Athens in classic times the better class of women lived in great seclusion; but it would seem that before the Christian era the very different manners of Sparta and of the Levant had come in vogue even at Athens. Among Paul's hearers there, was "a woman named Damaris," which could hardly have been in the age of Pericles. As to the other proposition, the Greek Cor-

inth had been utterly destroyed, 148 B. C. The city in which Paul preached, though built on the old site, was rather Roman than Greek, a "boom" town, with Julius Caesar as chief "promoter," and as cosmopolitan as our own Chicago. It would not be hard to maintain that, if ever there was a city in which women might preach (and in fact, as it seems did preach), without offending public sentiment, that city was the new Corinth, with no time yet for its heterogeneous population to stray socially, and no traditions of a venerated past.

5. The argument from the good effects of the practice is delusive. Just the same has been urged in favor of infant baptism, itinerant preachers, territorial bishoprics, and every other departure from the plain letter of the New Testament. In this world of intermingled good and evil, a skilful advocate can trace the one or the other according to his predilection or his point of view. A wicked world gets evil out of good things, and a merciful God brings good out of evil. He blesses his truth, though it be imperfectly and improperly spoken; he might bless it yet more abundantly, if it were better presented. But, granting that good results have followed women's speaking in public, have no evils counterbalanced? When woman comes in competition with man on the same platform, does she not put herself down to the same social level, and lose all claim to the privileges of the gentler sex? If she stands in the pulpit, while men sit and listen, must she not also stand on the street car, while they occupy comfortable seats? If "their liberty to speak and pray more than trebles the working talent of the churches," does it not by so much diminish the "honor unto the weaker vessel," and in a generation or two destroy the sweet, quiet, resistless force of modest womanhood? Search and see whether reason and history do not alike show that along with the pressing of women into public places come not far behind the substitution of a copartnership, dissoluble at will, for the bonds of holy matrimony, the withdrawal of men from attendance on churches to frequent lodges and clubs and saloons, and the sad loss to the cause of truth and right of woman's queenly power.

WHAT SAITH THE SCRIPTURES.

But the All-Seeing alone can clearly trace consequences, and, therefore it is better not to trust our own reasonings on questions so complicated—certainly not to set them up against any clear indication of the will of a wise and loving Lord. The passages in question are few. Dr. Johnson thinks, "It is worthy of note that in none of the Epistles addressed to distinctively Jewish churches is there anything said against women speaking in public;" nor is there anything said against it in the epistle to the church at Charleston or in that to the churches of West Virginia, for the evident reason that no such epistle is in our Bible. The Epistles which are addressed "distinctively to churches" are First and Second Thessalonians, First and Second Corinthians, Galatians, and possibly Philippians, since it is sent "to the saints," \* \* \* with the bishops and deacons," the officers in their official capacity. To these we must add First Timothy and Titus, written to ministers, who had been left to regulate the affairs of new churches about Ephesus and in Crete. The other Epistles, commonly spoken of as written to churches, are addressed to the "saints," or some equivalent term, in some special place, or scattered abroad, but without reference to their organization; in them are inculcated grand doctrines and important duties to Christ, the Head, and to the brethren who compose his body—the word "church" in Ephesians, Colossians (except two places in the close) and Hebrews refers to the whole body of Christians, without any local organization. Church order, in its usual sense, and decorum in public service are incidentally touched upon in many places, formally discussed only in First Corinthians and First Timothy. That sufficiently explains the fact that in these two only have we explicit statements about women speaking in the churches. Here they come in naturally. Is there any other connection in which the subject could have been appropriately introduced?

1. The first passage (1 Cor. xi. 3-16), though hard to interpret in some of its phrases, is clear in its general drift. It is preceded by earnest admonition against eating sacrifices offered to idols, and is followed by severe rebuke for the profanation of the supper. It rebukes, mildly for the present, "every woman praying or prophesying with her head unveiled" (which seems to have been among the evil practices allowed at Corinth), insists upon the official subordination of woman, though with mutual dependence (verses 11, 12), and enjoins a corresponding distinction in dress. Compare Dent. xxii. 5. Perhaps a little light might be thrown upon it by reading verses 4, 5: "Every man praying or prophesying, having his head covered, dishonoreth his Head (i. e.

Christ). But every woman praying or prophesying with her head uncovered dishonoreth her head" (i. e., man). The most that can be claimed is that this passage allows woman to pray or prophesy (i. e., speak to or speak for God), but only under the badge of official inferiority; therefore, never usurping the functions of man. And this subject to the more explicit statement about to follow.

2. We turn in the same Epistle to xiv. 26-40. The subject under consideration is the proper conduct of a meeting for mutual edification, like one of our prayer meetings or Christian culture gatherings. Each one has a psalm, a teaching, a revelation, a tongue, an interpretation. If the one with the tongue find an interpreter, well; if not, let him "keep silence in the church." The speakers are to be heard in succession, and yield to one another, so as to avoid confusion. The apostle continues (I follow the punctuation of Tischendorf, which is supported by the arrangement of particles, the substitute in ancient Greek for our system of marks): "As in all the churches, let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands [men of the household, including fathers, brothers, &c.] at home; for it is shameful for a woman to speak in the church." Then, as if anticipating opposition to this emphatic statement, and attempts by reason to parry its force, the apostle exclaims: "What? Was it from you that the word of God went forth? or came it unto you alone? If any man thinketh himself to be a prophet or spiritual [and as such authorized to controvert this command], let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." And then, realizing that some would not acknowledge this express authority, he sadly concludes: "But if any man be ignorant, let him be ignorant." If a Christian does not feel the binding force of his Lord's command clearly given through an inspired apostle, all we can say is: "Joined to his idols, let him alone."

3. The third passage is in First Timothy (ii. 8-15), just preceding the discussion of the qualifications for bishops, deacons and their wives. Men are exhorted to "pray in every place, lifting up holy hands;" women to adorn themselves in modest apparel and with good works. Then the apostle, writing to Timothy, and through him to the churches in and around Ephesus, says: "Let a woman learn in quietness, with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression; but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety." Here the command is mildly stated and a reason added. Is it local or temporary? When we all get free from the effects of the sin in Eden, when there is no more birth or death, no marrying or giving in marriage, the reason will be inapplicable, and the law may then cease—not till then.

DEFINITE LIMITS.

In the light of these Scriptures, directly applicable to public assemblies, and those others, many in number, which clearly teach the duty of every follower of Christ to praise and pray and preach, how shall we draw a sharp line between what is lawful and what is unlawful, or, according to the distinction taken above, official and unofficial? Various attempts have been made—none, perhaps, entirely free from possible objection. Indeed, "hard and fast line" is not exactly according to the genius of Christianity. It inculcates principles rather than rules. The familiar old story of the duke who wanted a coachman may point a moral. He asked the first of four applicants for the place how near to the edge of a precipice he could walk with safety drive. "Within a foot," was the prompt answer. "A foot?" "Within six inches." "And you?" "With a steady team, I can put the reins flush with the face of the precipice and run no risk." "And you?" to the fourth. "My rule has always been, my lord, to keep as far away from the edge of the precipice as the road would allow." The Rev. Miss or Mrs. So-and-so, pastor, &c., has gone headlong over the precipice, dragging her church(?) with her. Will not you, beloved sister, elect lady, keep as far away as the plain path of Christian duty will possibly allow?

I have great respect for the piety and zeal of our sisters who speak out in meeting. My ancestors of only two generations back in one line were Friends, sometimes called Quakers, and my foremothers, godly and sensible women, spoke "as the Spirit moved them," but they were consistent in having no bishop or deacon, no minister, no ordinances, no church, only society. So, also, I have much regard for the learning, the sincerity, the reverence of the brethren who defend the practice in our churches; but do seem to me that they are allowing a false philosophy to lead them astray from the plain statement that Paul calls a "commandment of the Lord." If it is such, it cannot be violated with impunity. That that indescribable charm which a woman of the old school carries into everything she says or does makes her speaking very attractive, but it does not make her attractive, and in two or three generations will sadly undermine her power for good. It is certainly safer to abide by the word of the Lord. H. H. HARRIS, Southern Bap. Theo. Seminary.

For the Alabama Baptist.

The Training of Our Young People.

Whatever may be said about the B. Y. P. U. A. or the B. Y. P. U. auxiliary to the Southern Convention, or the state and local B. Y. P. U.'s, one thing presses itself upon us, namely, that our young people must be cared for. The spirit of progress shows itself among the young people in all denominations of Christians, and unless we put our young people to work in our own churches they will soon be connected with organizations in other churches. Brethren may criticize and condemn it, it is they will, but the young people's movement is here to stay and, if they are wise, they will grasp the situation and use it to the best possible advantage. Criticism cannot stay the advancing tide, nor condemnation turn the course of the stream. There may be some feverishness of the movement that need amendment, but the way to procure this is to join it, rather than stand off in querulous mood. What if there are divergences of opinion respecting methods? There can be none respecting the fact that our young people need to be trained. There can be none respecting the advantage of bringing them together for training. There can be none respecting the profit to be derived from training them apart from the regular services and adapting this training to their needs. In our school system we have academic training, college training and university training. Why not something similar in our church life? Some wise pastors have been known to divide their converts into classes, as the class of 1895, the class of 1896, and take them through a regular course of instruction, fitting them for the highest Christian usefulness. There is wonderful help to growth afforded through just such meetings—far more than can be reasonably expected from the church services alone, for the reason that young persons are never so much at ease in exercising their gifts before older persons as when left to themselves. The writer remembers a young man's prayer meeting out of which came no less than five useful ministers besides various "laymen" who attributed their development in Christian usefulness to this meeting. These things being true, what hinders every earnest and consecrated pastor from seeking thus the profit and advancement of his young people? You may organize them formally, or not, as you please; that is not a matter of primary importance, but their development, their instruction, their growth, should be sedulously sought. If you prefer an organization, you can form a young people's union, and if you wish to keep in touch with the most progressive element, you can align it with the general organizations. If you do not wish an organization, you may simply meet your young people steadily, cultivate them in Christian usefulness and cultivate in them the Christian graces. There is wonderful help to growth afforded in the Christian Culture Courses, the books for pursuing which can be reasonably procured by addressing the Baptist Young People's Union, 324 Dearborn St., Chicago, and there is great power of evangelism in the young people's meetings. In many cases, nothing has served so strongly to bind our young people to the churches, to rescue them so effectively from the influence of other young people's societies, and to reach so many unconverted young people as well-managed meetings of our own. How then can any pastor decline to undertake this work? With these lights before him, how can he get his consent not to do it? And where there is no resident pastor, what hinders a few earnest, consecrated brethren from undertaking such work for the Master and for his young people—the hope of the churches, the hope of the state and the hope of the world?

Without any special regard to our state or general organizations, my ardent desire is to see our young people all over Alabama aroused to their possibilities, to the glory of God and to the uplifting of his churches. In conclusion, I quote from Rev. D. E. Frieron, of Anderson, S. C., and a leading Presbyterian minister, this sentiment contained in an article on "Denominational Education for the Young People," recently published in the Baptist Courier:

"To get them organized, within their respective churches, as completely co-operative forces guided lovingly by the best movements and wise, is one of the best movements of the times. Your program of action for life and eternity, and deserves to be worked for all it is worth. The strongest man in Christian work, in the secular industries and in politics, is he who resolutely actuates his honest convictions.

"But the movement for a more decidedly denominational education is a still more important step in the same direction. I have long been persuaded that the only true, effective and permanent reform in our systems of education, is that in which the forces of Christianity can be used in training a generation, by inserting into their literature those powerful elements of Christianity

which counteract the impurities, increasing impurities, of our current reading.

"But this is radical, and none but the denominations can do it. There is indeed very much to be done on this line and against powerful opposition from the current wave of popular thought."

J. A. FRENCH.

Talladega, Ala.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham; Mrs. Geo. B. Eager, Vice President Ex. Com., Montgomery.

PRAYER CARD.—FEBRUARY.

Colored People.—"And what do ye do in word or deed, all in the name of the Lord Jesus."

Institutes have been held in Kentucky, Alabama, Georgia and Texas. Increased interest in work among colored women and children.

Study Topics.—Read Luke 10:1-17.

Who is my neighbor? What will solve the "Vexed Question?" The Fortness Monroe Conference. Favorable position of Southern Baptists for helpfulness. Responsibility to help.

To the Baptist Women's Missionary Society of the Southern Baptist Convention.

Dear Sisters: The Home Mission board is greatly gratified to know that its suggestion to the Women's Missionary Union for a week of self-denial, to be observed in its interest, March 8-14, 1896, by the Women's Missionary Societies of the Southern Baptist Convention, meets with their approval.

The observance of a similar week last year was attended by most encouraging results. The handsome sum contributed enabled the board to go to the Convention at Washington practically out of debt. The spirit of thankfulness for the past and inspiration for the future which characterized that meeting, was due, in a large measure, to the self-denying efforts of the Baptist women of the South.

The spirit of self-sacrifice has always characterized our Baptist people, and has been the foundation of their wonderful progress in this country. The Baptists in Colonial days suffered stripes, imprisonment, banishment into the wilderness, where they "knew not what bread did mean." They took joyfully the spoiling of their goods, enduring hardness as good soldiers, that they might obey him who had purchased them with his blood.

They have suffered such things, and the same law of sacrifice and self-denial binds us in our Master's service. "Deny thyself and take thy cross and follow me," is the voice of Jesus as well as to the apostles and martyrs that have preceded us. Of the glorified throng gathered before the throne the Spirit said, "These are they that have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb." We are their kindred and follow in their footsteps to the mansions above.

Our self-denial comes in a different form from theirs, but in spirit and substance it is the same. If we were imprisoned and banished, we forego our home comforts for a season to minister to the orphan, the sick and the poor. If they are deprived of their goods by the hand of violence, we lay ours a willing offering upon the altar of our King that others may be taught the story of his love. We are

"One army of the living God, To whose command we bow— Part of the host have crossed the flood, And part are crossing now."

As their self-denial was needed in their day, so is ours needed now that the world may be enlightened and saved.

Roger Williams banished to the wilderness, there laid the foundation stone of that temple of religious freedom in which today we worship God without fear and without restraint. The Baptist fathers of Virginia, who, through the windows of the jails in which they were incarcerated, preached to the throngs that gathered to hear them, never foresaw the results of their work. What the Baptists of Virginia are and have today they owe, in a large measure, to the heroic self-sacrifice of these men. Like self-sacrifice waters the prophet saw breaking out from among the foundation stones of the sanctuary, it has become a giant river where the great ships ride in safety, and whose spreading flood reflects the undimmed glory of the heavens above them.

So we today who give of our substance are helping the missionary as he toils in his different field—are cheering the hearts of wives and children in that land of hardships and privations—are gathering into the Sunday-schools children from the forest and prairie, some of whom in the years to come will be pillars in the house of our God—are building churches which will grow with the coming years, until the thronging populations then gathered about them will rise up and bless the names of those who, not despising the day of small things, builded for humanity and God wiser than they knew—are opening fountains of the waters of life, whose trickling

stream will some day become salvation's flood, sweeping everywhere to our country's confines and mirroring on its unswelling waters the rainbow girdled throne, him that sits upon it, and the innumerable multitude gathered before it.

It is worth a week of self-denial, hard and rigid, to anticipate these things. May we add some brief PRACTICAL SUGGESTIONS.

1. The board needs the help we hope this week of self-denial will bring.

We started the present conventional year, 1895-96, practically out of debt. The preceding year, 1894-95, we started with a debt of about \$6,000. But such has been the increase of work we have been constrained to take on, and such the decrease of cash contributions that January finds us in much embarrassed as did January, 1895.

2. Make efforts to have the observance of this self-denial week as general as possible. Let not only every member of each Woman's Mission society throughout the Southern states be urged to observe it, but, if possible, get others, both men and women, to unite with you. If but two or three can thus be induced to help each society, the aggregate will be numbered by thousands. How much a little effort thus directed may accomplish.

3. Make it a week of prayer as well. Increase the number of your meetings—make them daily if possible. But whether together or alone, in the congregation or at home, let daily prayer accompany the daily offering, and may each giver, to her joy, find it true that "it is more blessed to give than to receive." I. T. TICHENOR, Cor. Sec.

NOTE.—Should the time indicated, the second week in March, not be acceptable to individual or society, let a more suitable appointment be made. If possible, however, the money should be sent to the board before the close of the Conventional year in May, 1896.

I would call attention to the above appeal, sent out by the Home Board of the W. M. S. calling for a "week of self-denial" from the Baptist women of the South. Ought we not to count it a joy that by our self-denial we can become partakers in this blessed work of giving the gospel to the perishing in our own land? Like the women of ancient Israel may we with willing hearts bring our offerings of gold or silver, and pour them into the Lord's treasury. We would suggest that in a church where there is a meeting preparatory to this week of self-denial, that the appeal be read, also the leaflet accompanying, and whatever other exercises may be deemed best. Above all let us pray for the presence, guidance and enlightenment of the Holy Spirit, that we may rise to the full measure of our opportunities.

MRS. L. F. STRATTON.

"God is prospering and enlarging the work." That is used as an argument for its divine origin and its harmony with the divine purpose. The whole thing seems to be pivoted on that idea. It grows; therefore God must be in it. But if that were a reliable argument, what a comfort and peace ought to possess the hearts of liquor sellers whose business prospers; of brewers and distillers who are obliged to enlarge their facilities to meet increasing trade; of gamblers who put up fine traps for the unwary. Let us beware of that kind of an argument. The fact that an institution grows is not always a sign of the divine approval of either the end aimed at, or the means by which it is sought to effect it.—Journal and Messenger.

Dr. Tichenor says in the ALABAMA BAPTIST: "The first Baptist church organized in the state capital in every Southern state, except one, was a mission station of the Home board of the Southern Baptist Convention." He might have added truthfully that the great progress of Baptists in the South is due, under God, in the very great part to the faithfulness and wisdom of the Home board.—Western Recorder.

I have no respect for that self boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—George Mason.

The conscience requires to be enlightened. God's law is written on it; but the lettering is like that of an old inscription, where the words are filled up with moss and mold, so that they are apt to be misread and require to be recut.—Dr. Stalker.

We understand that Mr. G. W. Ellis of Montgomery will be a candidate for State Treasurer. We know that every man who has ever met Mr. Ellis will be for him. He is a polished gentleman, and is always ready to do one a favor if it is in his power. To know him is to be his friend. His election is almost a certainty.—Abbeville Times.

When we get to heaven we will wonder, with the first taste of heavenly joy, that we ever had a moment's sadness with all this blessedness in anticipation.



# Alabama Baptist.

MONTGOMERY, FEB. 20, 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.

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BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. F. H. Mell, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS. — Howard College, East Lake, Ala.—A. W. McGaha, President. — Judson Female Institute, Marion, Ala.—S. W. Everett, President.

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

A CARD from Rev. G. P. Bostick, dated at Tai-ai-fu, China, Dec. 16, and postmarked Shanghai, Jan. 17, reads thus: "Please change the address of Mrs. Bostick's paper from Shanghai, China, to Carbondale, Illinois, till I give further notice."

We have not heard of Mrs. Bostick's arrival in this country.

LOVERS of the English poets will enjoy the account of the visit to the grave of the poet Collins, from the graceful pen of Mrs. Ockenden, of this city. From the same source, but without mention of the writer, our columns last year contained some charming sketches of well known localities in England.

BRO. SAVELL calls up the subject of the Baptist ministers' protective or insurance association, which has been heretofore proposed in these columns. We know no reason why such an association should not be organized. Surely it would be comforting to a minister to know that at his death his family would not be left penniless.

THE strong article by Prof. H. H. Harris, on the much discussed subject of women speaking in the church, will be read with interest, and we doubt not with profit also, by many of our readers. The Professor's arguments would be more appreciated if we had printed the article to which he makes reply, but even without that the reader will be instructed and edified.

DR. JUSTIN A. SMITH, editor of the Standard, of Chicago, died on the 4th inst. He was born in New York State in 1819, and had therefore reached an advanced age. His death is a serious loss not only to the Baptists of the entire country, but to evangelical Christianity. Dr. Smith was a man of ability, of broad and just views, sound in doctrine, and served well the generation in which he has lived and labored.

### 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.

THE contest between Americanism and Romanism is becoming more definite every day. Rome is making a vigorous effort, as quietly as possible, to dominate this country. It has too nearly succeeded already. Every one ought to understand Romanism. Dr. Christian's book, which is advertised in this paper, comes at the right time. A copy of the book and the ALABAMA BAPTIST for one year, to old or new subscribers, for two dollars and fifteen cents, postage paid.

We have no personal knowledge of the matter of which Mr. Henry McDonnell writes in another column, in response to an article which recently appeared in this paper. We wrote, as stated, in answer to a statement and inquiry by Bro. Lambert, of Bay Minette. Mr. McDonnell does not clearly deny claiming to represent our State Board of Missions, and that was the point on which Bro. Lambert made inquiry, and on which we made answer at the request of Secretary Bledsoe. Mr. McDonnell may be right and upright, but it would prevent suspicion and further question if he were to explain himself and his work more fully and accurately than he appears to have done at Bay Minette.

### FOR WE BE BRETHREN.

The verse of which our text is the last clause, reads as follows: "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Could more tender and affectionate language be used to express the true inwardness of the great heart of the "father of the faithful?" He was a man of peace, ready to make sacrifice, in order to keep unbroken the family affection. He turned from family quarrels; he wanted no bad blood stirred, no hard feelings. He was Lot's uncle, the head of the family, and had the undisputed right to select any part of the pasture fields. But out of his kind and unselfish heart, his amiable disposition, he gave the young man first choice. This was characteristic of the good man. Peace, give me peace, for it is better than riches with strife, "for we be brethren."

Just at this time, when there is civil commotion, and preparation being made for a heated political conflict in which the passions and prejudices will be appealed to, it would be well for every Christian to turn to the thirteenth chapter of Genesis and read the interview of the old patriarch with his young nephew, which took place over thirty-eight centuries ago. What a lesson it reaches! Not only may all profit by the teaching, but every preacher in Alabama ought to make it the basis of an earnest sermon, with the supreme central thought in view, "How good and how pleasant it is" for us as Baptists "to dwell together in unity," "for we be brethren." We now propose preaching a short lay sermon. Give us your attention.

Some of us who have been watchful, have seen untold injury done to the cause of the Master in Alabama by the introduction of baneful influences growing out of civil conflicts. Insults and denunciations, the outgrowth of intense personal views on party issues, have disrupted churches, divided families, and embittered communities. Fast friendships have been sundered, discord found its way into the sacred precincts of the home, and as the result our social and religious world has been fearfully stricken.

Let us pause for a moment and review the situation as it existed in 1894-5. The passions and prejudices of men, and even the other sex, were wrought up to the highest pitch. Bitter denunciations and even personal abuse in all its vindictiveness were given free license, unlimited. Men rushed onward regardless of results, advocating this or that measure, having no respect for the rights of antagonists. No Christian spirit dominated; no golden rule was evoked; no reason seemed to have given place to hate; and thus we were swept onward by the surging tide of mad fanaticism. What were the consequences? The wheels of Zion were clogged, the devil captured the field, and for a time reigned in his spoils. Heaven wept and Zion mourned in her desolation. But an over-ruling Providence has called a halt, and we are again as Christians coming back to the temple and vineyard of the Lord.

Let us be not led away from duty, in the coming contest by the same pernicious influences and political intrigues. Let nothing secular come between us and our Christian vows. Let there be no strife between us, "for we be brethren."

Every brother can advocate his political views and still be a Christian and a brother. One of the most astounding things on earth to us, that a Christian will allow such a thing as politics or partisanship to alienate him from his church or his pastor. This is a free country, and every man has the inalienable right to believe and vote as he pleases him on all questions, and to have his vote counted as against or for that with others. For so doing, has none of the spirit of Christ. Let Christian love and fellowship characterize our every act, and then we can say as Abram said to Lot, "for we be brethren."

DR. FRENCH kindly sends us a clipping from the Richmond Daily Dispatch, which brought the news in advance of our weekly religious papers, conveying the unexpected and unpleasant information that "Rev. E. Y. Mullins, who has so acceptably filled the position of associate corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention since last September, will accept the call recently tendered him by the church at Newton Centre, Mass." The resignation was reluctantly accepted, and it is added that "Drs. Landrum and Wright and Mr. John C. Williams were directed to arrange

for assistance for Dr. Willingham in his work. Rev. Drs. Gray, Dunaway and Battle were visitors at the meeting."

BRO. MULLINS has thus far discharged his duty with so much enthusiasm and good judgment that we had begun to expect great results from his connection with our Foreign mission work. We regret his leaving, and have some fears as to a suitable successor. But we congratulate this young preacher, who was reared on a Mississippi farm, that his services are demanded by a church whose intelligence makes the call a compliment to him with which any minister might justly feel pleased.

WE print on the fourth page an article on "Correct English," from The Standard, the Baptist paper of Chicago, which we hope will be carefully considered by our younger readers and the old as well. Slang has invaded the pulpit, the pew, the parlor and almost everywhere else to such extent that plain good English is in danger of being forgotten. As a natural result, many people of fairly good education are now at a loss for right and proper words in which to express themselves. Another result of the general use of slang is greater carelessness as to correct language even when slang words and phrases are not employed. We do not advocate stilted, pedantic speech, but we do insist that respectable English is sufficiently expressive for all uses for which language should be employed, and it is certainly more agreeable to refined taste.

IN the spirit of fairness we purpose striking at the very root of such civil disorders as are alleged to exist in our state. A religious journal cannot remain silent when it is claimed by many that justice is outraged and the rights and liberties of the people, or any class, are imperiled. It is a deplorable condition of things to find a religious newspaper, or the pastor of a church, or a religious man croaking the pregnant hinges of the knee that thrift may follow fawning. To remain neutral when vice and crime are constantly assailing the right, is to aid and abet the wrong. Let no pastor be deterred from speaking out boldly, because, forsooth, it may be a little distasteful to some influential, paying member of his church. Our denunciation of sin, whether in high places or low places, should be tempered with love and justice. Let us stand by the right, uphold principle and cleanse the Augean stables of every abuse. Let us be just and fear not, and as Paul says, "speak the truth in love."

PASTOR J. J. PORTER is an associate editor of the Baptist News, at DuQuoin, Ill. In his column we find this paragraph:

A brother writes asking us to write and publish our views on what is called the "intermediate state." We wish to say that we have no geography of such a country. Never saw anybody who was ever there, and never heard of any one who was ever there. The Bible is silent on the question, and it is not reasonable to suppose that we are wise above what is written in that book. The righteous, after death, enter into rest and are comforted; the wicked into a place of unrest and are tormented. That is as much as the book says on the subject.

We congratulate our brother on his orthodox ignorance. If there were more of it among our alleged theological teachers the better would it be for sound doctrine and for the world. Why should a preacher or a writer confuse the minds of the people on a subject about which he knows nothing and cannot know anything?

### FIELD NOTES.

The First church at Troy is disappointed at the final answer from Rev. John F. Purser that he can not accept its call.

Maj. Abner Williams, of Oxford, is always kind to the ALABAMA BAPTIST. He has been quite fruitful, as our cash book shows. We return thanks, and hope our brother will also find time to write us the Baptist news from Oxford and the region round about.

Rev. D. S. Martin, of Coosa and the Central association, is a matter-of-fact sort of a man. He sent us recently quite a comforting list of names with cash attached, and made no more ado over it than if it had been a very small affair. But that is all right, Bro. Martin; you send the money and we will supply the enthusiasm. Thank you.

Dr. I. G. Wilson kindly offers to act as agent for the ALABAMA BAPTIST in his city of Demopolis. But his authority is not confined to the corporate limits; in fact, his receipt will be good to any one in Marengo and contiguous counties. We hope that those who wish to renew or to subscribe will make haste to pay the Doctor a visit.

Dr. Hale, of Birmingham, made a short call on us a few days since. He was on his return from Lowndes county, where he had delivered a few lectures on his recent journey in foreign lands, the proceeds to be used in erecting a Baptist church at Letohatchee. He reported results as quite gratifying. We observe that a passage in one of the lectures inspired a hearer to write a poem, which was published in the county paper.

Rev. A. R. Hardy, of Greensboro, has spent several days in the city for the purpose of obtaining money to aid in the erection of a Baptist church building in that important center. We have not heard what degree of success he has had, but feel assured that most of our people appreciate the necessity of a suitable house of worship at Greensboro. We heard Bro. Hardy preach an old fashion gospel sermon at Adams Street church on Sunday morning, which was received with great satisfaction.

C. S. Johnson, Sylacauga, Bro. W. C. Bledsoe gave us a pleasant call yesterday and preached for us last night. Our people were warmed with his soul-feasting sermon, and went away better missionaries and more determined to do for the Master and our board. Dr. B. is going to his work in an energetic, intelligent, Christly way, and will deserve success. Our family will never forget his pleasant stay with us, and will follow him with our sincerest prayers and earnest effort for the board.

J. W. Stewart, Evergreen: Evergreen church and Sunday-school adopted the monthly plan of taking collections for the Orphanage, and \$12 yesterday was the result; and that, too, after having just given about \$120 on last payment. The Clayton Street ladies, Montgomery, are the oldest regular contributors to the Home has. Let other churches and Sunday-schools join the list of regular givers, and the staff of bread will be insured to our orphans.—Some churches have not yet sent their quota on last payment. Brethren, if you will send me \$37.44 I will not ask you for another cent in a week.

W. N. Huckabee, Pine Apple: I see the good people of Bay Minette have been imposed upon. How easily could all such imposition be avoided. If the State Board of Missions would only follow out the suggestion I made some time ago, through the ALABAMA BAPTIST, the people generally would know who was employed by the board. Again I make the plea. Let the State Board of Missions send out quarterly reports through ALABAMA BAPTIST, or otherwise as they may see best, giving the names of all employees of the board, where they labor and what the board pays them.

Rev. J. M. Roden, of Safford, sends money for this paper for Bro. D. S. Caine, a new subscriber. That is interesting to us, but it is not all of the story, as Bro. Roden adds, "He has recently married, and starts right by taking his denominational paper." We commend Bro. Caine's good judgment in both acts, and feel that he will continue in the path of wisdom. Pastor Roden is kind-hearted, and we feel sure that if any other young men down there wish to get married and take the ALABAMA BAPTIST he will do what he can to help them along.

R. G. Patrick, Marion: You are making an excellent paper, and merit a liberal patronage. If you will kindly furnish me with a list of the subscribers at this place, I will take pleasure in trying to collect for you, and also to increase the number of subscribers.—We are rejoicing at the continued manifestation of religious interest in the congregation of Silom church. I expect to baptize six tonight. These have come out at our regular services, and we hope that at the beginning of a great revival.

The Marion ladies are doing well in their support of the paper and his family. I expected a delightful field in coming to Marion, and my hopes have been fully realized.

Bro. T. H. Bayless, of Deposit, Madison county, got a little in arrears, as other good men have done, but he sent the money and said, "Don't be afraid to 'dun' me. I don't get mad when the debt is just." We wish our brother could find time to deliver a few lectures to the brethren on that subject.

And here is a letter from a lady which attracts our attention, and she must excuse the liberty we take. Mrs. J. H. Bickstaff, of Seale, wrote to inquire how her husband's subscription figures stood on the book and added, "I am not a Baptist, but I enjoy reading your paper, and am a Harshell in the matter of paying for what we get." If that is the Harshell rule, we suggest that some other people ought to add that much of Harshellism to their creed.

Three letters taken from the post-office at the same time are of the kind that always add encouragement to practical assistance. Each contained money for subscription, with a few words of appreciation. The first came from Mrs. A. R. Williams, of Hatchechubbee, and ended thus: "Please continue to send the paper, I cannot do without it." The second was from Mrs. J. F. Barganier, of Greenville, and closed with, "I so much enjoy reading the paper." Next came Bro. J. H. Jones, of Fayetteville, who said, "I can't afford to do without the paper, and I can't afford to read it without paying for it."

B. F. Riley, Athens, Ga.: You were kind enough to allude to my misfortune sustained in the loss of my manuscript in the late Philadelphia fire. To write the History of the Baptists in the Southern States East of the Mississippi was the cherished effort of my life. Last summer I worked unceasingly upon it. The manuscript had been in the hands of the book editor but a short time before the occurrence of the fire. I am asked to reproduce it, and may do so; but my notes are by no means copious. My time for extra work is more limited than formerly, and I had in fond anticipation another trip to Europe during the approaching summer. The probability is that I will abandon the European trip and undertake the work again. Perhaps it will require another year for its reproduction.

A. B. Metcalf, Elba: The church at this place continues to grow in numbers and interest. Dr. Allred, of Luverne, will remove here with his family, which will add much to the church and town, as he is a wide-awake Baptist. Bro. H. L. Martin, of Ozark, came in last Friday, and preached several able sermons for us. The people of Elba all love Bro. Martin, and hope to be able to have him with us again in the near future.—I have been unable to fill my last two appointments at Haw Ridge on account of sickness, but was fortunate both times in getting Bro. Hauser, of Rutledge, to fill them for me. I love the people at Haw Ridge, and always regret when I can not meet them.—The churches at Victoria and Clintonville are nearer by, and so far I have been able to be with them regularly, but have done very little pastoral work at either place; but we are all about to get well again at home, and when we do I expect to go to work with renewed energy.—God has wonderfully blessed me in my work in this section, and I hope to be able to do much for the cause this year.

J. P. Downing, Downing: I was very much pleased with Bro. Eager's remarks as mentioned in the BAPTIST of Feb. 6, in regard to Dr. Stalker's sermon published in the BAPTIST of Jan. 30, on Three Kinds of Salvation. To me it is like apples of gold in pictures of silver. Such sermons are quite a treat to me and to a great many other readers of the paper who live in the rural districts, and are shut off from the better privileges of preaching. The paper would gladden our homes more if it should come more frequently bearing some soul-stirring sermon. Bro. Editor, let me make a suggestion, which is, that you draw on some good preacher each week for a sermon. We have more than enough preachers to furnish the paper one sermon a week. Give notice one week ahead to the particular preacher drawn upon, for instance, start with Bro. Geo. B. Eager, of the First Baptist church of Montgomery. Call upon him in this week's issue of the paper to prepare a sermon to be published in next issue. Take it by turns with the preachers. I think the preachers owe this much to the paper and its readers. Good doctrinal sermons are much needed.—[We print sermons from our brethren when we can get them. But so many of them have time to prepare a sermon which they are willing shall go forth in print as a supposed sample of their best. Here in Montgomery, after listening to a most excellent sermon, we have sometimes asked the preacher to let us have it for publication, and the reply would be, "No; I have not time to put it in shape for publication. I have only a few notes." The same is true as to brethren outside of the city.]

A Delayed Request. Editor Baptist: Let me call attention to the Co-operative Sabbath meeting in Montgomery on the 20th and 21st, and ask as many of our brethren as possible to be present. I trust that the Baptists will not be few in that meeting. I wrote you last week an article to this effect, but it got no further than a friendly pocket. Let the Montgomery brethren make it a point to attend in large numbers.

A. J. DICKINSON, Ch'm Sunday Com. for Bap. State Con.

### For the Alabama Baptist Seminary.

I am now in the Seminary at Louisville. Please send my paper here, as I will stay here till the close of the session. This is a fine place for men whom God has called to the work of the ministry. I believe that association rightly chosen is a wonderful factor for good in religious life, especially when one is associated with such men as compose this school. There are men here from different sections of the United States, men of deep piety and strong intellect.

The devotional exercises, which are frequent, are wonderfully helpful. I believe that in one year here a minister will learn what it would take him ten years to get by himself. God is in this work. I thought I had some conception of this institution before I came, but I find it is far superior to what I had thought. Our brethren who are so quick to criticize ought to come and see what the Lord has done to make his ministers more efficient. Brethren, pray for this institution. If the churches in the country would equip their pastors (as mine have done) and send them here even for two or four months in the year, it would be time and money well spent.

Understanding the spirit that pervades the work and workers, the devil is here pressing his work, too. I had occasion to notice this a few days ago, in a brother who has now gone home. He said that the association was so different here from what he had been used to that he would have to go home. He is a bright, splendid fellow, but the devil put it into his head that this was not the place for him. Said I, "Brother, if you are not careful the devil will nip your start in the bud; he will influence you to go home, and may be you will never do what you would have done by staying here." Home he went, but I trust that God will work about his heart that he may yet become useful in his vineyard. Hoping to return to Alabama the last of May, and doing what I can for the cause in general, I am yours in Christ, L. H. HUFF.

Louisville.

For the Alabama Baptist. Let us Walk Orderly.

We have in our church members who seldom attend service. Of course this is wrong. They can be seen almost everywhere else but at church. In town you see them at the door of the bar-room, but just mention money for the pastor, and they are too poor to pay anything. Not far from this locality there is a still, and I heard a sister say that on Christmas every male member of her church, with one exception, went to that still. This is very bad. We are commanded to avoid even the appearance of evil. We cannot do this and visit the saloon and disfigure. If there ever was a time that we needed true Baptists, now is the time. Let Baptists wake up and go to work for the Master. The harvest truly is great, but those who are willing to work are few. Brother and sister, put on the whole armor of God. It is the duty of every church member to work and live for Christ. We cannot expect the Lord to bless us if we visit places of dissipation. Let us beg our brethren and sisters to shun the bar-room, the ball-room and every other place that tends to disorderly living and the loss of Christian character and usefulness.

Island Home. J. A. KEEL.

For the Alabama Baptist. Brethren Going to Law.

Dear Baptist: Replying to the question asked by the Baptist Sentinel and reproduced in the ALABAMA BAPTIST, of the 6th inst, concerning a brother going to law with brother, I beg leave to say that our duty in the premises is plain and unmistakable. No Baptist has the right to go to law with another Baptist, although he may be wronged or defrauded, without first having availed himself of the directions set out in Mat 18:15-17 inclusive, "Moreover, if thy brother shall trespass against thee, go tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; if he neglect to hear them, take it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." It is an absolute violation of scriptural injunction to sue brother in the civil or prosecute him in the criminal courts of our country; and any brother who goes to law with another brother should be dealt with by the church, provided, however, he has not availed himself of the means above set out. Nothing is scarcely more detrimental to the cause of Christ than so-called Christians wrangling with one another in the courts, and the suggestion by the Sentinel is timely and to the point when it says "that the one who would have his own standing vindicated at the expense of the shaming of the cause of Christ, certainly loves himself a little better than that which he would leave to suffer." Just so long as the church fails to discipline brethren who go to law with one another, so long it will proportionately fail to lead souls to Christ.

L. L. CAMPBELL.

Woodlawn.

For the Alabama Baptist. Two Trips.

I took a two week's trip just before Christmas and another the latter part of January. During the former trip, I preached for Brother Blackwelder at Furman and Pleasant Hill, and for Brother Powell at Forest Home. On my last trip I preached for Brother White at Camden, Rock West, Providence and Orville. I heard Bro. Blackwelder preach a real good sermon and heard brethren Powell and White each perform a marriage ceremony. From what I had heard before of these brethren, together with what I saw of them, I decided they were real good preachers of the gospel; but what pleased me most was to see the way these brethren were regarded by their people.

I am sure that the one who recommends them to other churches will get his head into a "hornet's nest." Bro. White was bored longer by me, but gave me most through his churches.

I was also in the home of Bro. Ramsey and among his people at Pine Apple; and although I did not hear him preach, I heard his members speaking of a most helpful sermon he had just delivered. Material aid was secured here for our church, and I saw and learned that Bro. Ramsey led his people in practical benevolence.

Those parties who gave me subscriptions for our church to be paid in January or February will please forward the amounts at once to me at Greensboro. Our work is prospering and we are encouraged.

A. R. HARDY.

Forest Home. On my last trip I preached for Brother White at Camden, Rock West, Providence and Orville. I heard Bro. Blackwelder preach a real good sermon and heard brethren Powell and White each perform a marriage ceremony. From what I had heard before of these brethren, together with what I saw of them, I decided they were real good preachers of the gospel; but what pleased me most was to see the way these brethren were regarded by their people.

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A. R. HARDY.

For the Alabama Baptist. Andalusia.

I spent last Sunday (2d) with the Andalusia saints. They have called Rev. Geo. M. Parker, of Marion, and he has accepted. They are arranging to build a pastor's home, which they hope to complete by the time their new pastor comes. The pleasure of the meeting was greatly marred by the extreme illness of Judge M. Riley and his wife, who are members of this church. May God spare the lives of these servants. I enjoyed the hospitality of Rev. J. M. Robinson, who with his family made my stay very pleasant. I also spent pleasant hours with brethren Howell, Thomas, Solomon and others.

I preached on Monday night at Seagriff, where we had a good congregation and a good meeting. After a pleasant night spent with Bro. J. M. Sims and family I left for home. S. O. Y. RAY.

Northern Anniversaries.—Place of Meeting Changed.

The secretaries of the American Baptist Missionary Union, American Baptist Home Mission Society, American Baptist Publication Society, and the American Baptist Education Society, acting under the advice and authority of their respective boards, met in Philadelphia today, and unanimously voted that it is impracticable to hold the Anniversaries in May in Portland, Oregon, according to previous arrangement and announcement for the following reasons:

1. The continued unexampled stringency of the times rendering it exceedingly difficult to secure funds to meet the pressing needs of the societies, and forcing each of them to close its financial year with a burdensome debt, calls for economy and prudence in expenses.
2. Under existing circumstances it is believed that the Missionary Union will be unable to secure at Portland a quorum of its Board of Managers, whereas not only a quorum but a full attendance is most desirable.
3. The calamity that has overtaken the Publication Society in the destruction of its building and contents and the derangement of its business renders it inexpedient for its officers to be absent as long as would be required for a journey to the Pacific coast.
4. Information leads us to believe that there would be an exceptionally small attendance at the Anniversaries this year of the active friends and supporters of the societies if held at Portland, Oregon.

For the above reasons, it was unanimously voted to accept the cordial invitation to hold the meetings at Asbury Park, N. J., in the vicinity of the headquarters of the societies.

Definite announcements of time and arrangements will be made at the earliest possible date.

H. C. MABIE, Amer. Bap. Miss. Union. T. J. MORGAN, Amer. Bap. H. M. Society. A. J. ROWLAND, Amer. Bap. Pub. Society. H. L. MOREHOUSE, Amer. Bap. Ed. Society.

To many thinking men and women the "institutional church" seems hardly, as yet, an established reality. Its purposes, scope, and management are not widely comprehended; and yet the movement is one of the most remarkable activities of the modern philanthropic and religious world. A number of great institutional churches, with all their educational and rescue agencies, may be found busily at work in the large cities of this country to-day, and the work of several will be described in the Sunday School Times by noted leaders in this field. In the issue of February 22, the Rev. John L. Scudder writes: "The keynote of institutional work is ministering to the entire man, and interesting yourself in every department of his being," and he proceeds to tell how this is done at the Jersey City Tabernacle, in its five buildings teeming with busy workers, and planned to suit of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's.

When a man has a holiday himself, he seems to forget that the rest of the world is busy.

The unit of measure of every man is himself; and that is likewise the standard of most men.

No man makes so much work in doing anything as a lazy man.

For the Alabama Baptist. A Report and a Remark.

Dear Baptist: During the year 1895 I preached not less than 140 times, besides making prayer-meetings, Sunday-school, and other talks. Besides holding (presiding or commenting) five Baptist church covenant services, I helped to ordain two young men to the ministry, married a couple, baptized thirty persons, and traveled no less than 2,000 miles in my regular work. Including my trip to Washington, North Alabama, etc., the distance traveled was 4,614 miles, a little more than one and one half times across the Atlantic ocean. I preached two funerals (the first in my life) and conducted several burials.

I am well pleased with my new home, and have set in for a hard year's work. This is a fine little village. The Baptist meeting house here was erected before the war, but somehow it has never been ceiled. Having good material to begin with, and a good deal to work on, we hope to do good service here. It is pleasant to follow in the pastorate my father in the ministry, Rev. T. H. Stout, and also brother Howles, of Troy.

THE ALABAMA BAPTIST is ever a most welcome visitor. Since editorial on Profitless Preaching, a thoughtful and appropriate, I recall Paul's expression, "Woe unto me if I preach not the gospel." The first woe is when God impresses a man to preach and he fails to enter the ministry. The second is after he enters the ministry, and when he does not preach the gospel, but something else. Think of God's anointed, chosen ones, to whom the people look for the pure, simple truths, preaching (?) abominable things so as to draw crowds and not reach the hearts of fallen humanity! There has never been a better time since Alabama was admitted into the Union for teaching the pure simple doctrines of the Baptists than the last four or five years. I recently heard a man say that the church was our "spiritual mother." It is the duty of the church to preach the unsearchable riches of Christ, but if one is ever spiritually born it will be by the operation of the Holy Spirit, thus applying the blood of Christ to his poor, sinful heart. What times are these! Many people have heaped to themselves teachers having itching ears, for they will not endure sound doctrine. (See 1 Tim. 4:3 and 3:1-5.)

A. E. PINCKARD.

China Grove.

A Denial and Explanation.

DAPHNE, ALA., Feb. 10, 1896.

Rev. W. C. Bledsoe.

C. S. Montgomery, Ala.

DEAR SIR: I see by a letter from one Lambert, of Bay Minette, you make mention of A. W. McDonnell as an impostor and fraud, who has claimed to be under your State Board of Missions. Now, my dear sir, that statement upon the part of Bro. Lambert is without foundation, and as there is some chance for some to be too hasty in judgment, I wish to say that I have labored for the past twelve years as a missionary in the home field, in Texas, Kentucky, Mississippi, and other states, under the American Bible Society, Union Sunday-school Society and the Baptist Home boards in many states. I have never taken one cent by collection or otherwise. I pay all my own expenses, have my own conveyance, and labor in camps and all places where there is no preaching; get the children together and organize schools, and where they are unable, I furnish, by the assistance of a few noble Christian people, such lesser helps as are best suited to the people. As to the results of my work, I will let the Christian world judge, and will ask you to make personal inquiry by mail of any Christian who lives in any locality that I have ever visited.

Now, I am a Missionary Baptist and have been a member of the Baptist church for twenty-three years, and Dr. J. R. Graves was the means of bringing me to Christ. Dr. Broadus, of Kentucky, Dr. Carroll, of Waco, Texas, Dr. Curry, of Richmond, Dr. Ford, of St. Louis, Dr. Chandler, of Cleveland, Ohio, all have assisted me by their kind words of encouragement, and you, I know, would be the last man to throw a stumbling block in the way of any worker in the cause of Christ; and I now ask you to correct the statement in your paper until such time as you can have a more just cause and more reliable information to base such charges upon. For your information I will say that I have a family and am a man advanced in years, and God has blessed me with sufficient of this world's goods to place me in an independent position; and believing, as I do, that it is my duty to work in the highways and hedges for my Master, I certainly shall go on with my work, notwithstanding that some of the younger brethren do not like my work. I neither ask nor do I want the plaudits of men, but the blessings of my Master as he seeth I need.

Asking that you kindly investigate and correct this matter I beg to remain

Yours in Christ,

HENRY McDONNELL.

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's.

When a man has a holiday himself, he seems to forget that the rest of the world is busy.

The unit of measure of every man is himself; and that is likewise the standard of most men.

No man makes so much



# Alabama Baptist.

MONTGOMERY, FEB. 20, 1896.

## A Policy

on your life is good, but it is better to preserve your health by the timely use of

## Dr. Bull's Cough Syrup

the famous remedy for Cough, Cold or Pulmonary Affections.

It is sold by all dealers for 25 cents. Substitutes do not fill the bill.

Chas. LANGE'S PLUGS. The Great Tobacco Antidote. 10c. dealers or mail, A. C. Meyer & Co., Dallas, Tex.

Birmingham Conference.

Avondale—Sunday-school large and full of enthusiasm. Measles continue in town, and hinders the work somewhat. B. Y. P. U. is beginning to take on new life. Fine congregations at both services. Pastor preached at 11 a. m. from the text: "I am the true vine," and at 7:30, "We wept when we remembered Zion." One accession by letter.

First Church—Dr. B. D. Gray returned from his trip to Baltimore and Richmond, where he had gone on Committee work for the B. Y. P. U. too unwell to occupy his pulpit yesterday. Rev. N. B. Williams preached last Sunday. Large congregation in the morning. Smaller at night. Quite a large Sunday-school attendance.

East Lake—Pastor Foster preached at both services. Three accessions.

Woodlawn—Pastor Hobson preached at both hours. Good congregation. Bro. Keller, the colored city missionary, made a talk at evening service and a collection of \$5.10 was taken up for his work among the colored people of the city.

Second Church—The Sunday-school, under the energetic efforts of the superintendent, Bro. Chas. Thomas, is growing in interest, despite the contagious diseases, measles and mumps. At the close of the sermon, preached by Rev. J. B. Tidwell, two from the First church united with us.

Pratt City—One hundred and seventeen in Sunday-school. Congregations unusually good. Pastor Wood preached at 11 a. m.; subject, "The spread of the gospel." An interesting song service at night. Preached at Concord church near Pratt at 3 p. m.

Southside—Pastor Hale preached at 11 a. m. to Sunday-school teachers, on "Christ as the model teacher." 1st in manner; 2d, in matter; 3d, in motive. Two hundred and forty in Sunday-school; collection \$5.32. Large audiences and good interest. Four accessions and one baptist.

In Dr. Gray's absence the First church was not represented at the Monday Conference of a week since, and Dr. Bledsoe's presence with us was not noted. He filled the pulpit morning and night of the Sabbath preceding with great acceptance. Such sermons as he delivered here, apart from his other services as State Secretary, if preached over the state, would be worth to the churches more than the few dollars and cents paid him as an officer of the convention.

N. B. WILLIAMS.

"BROWN'S BRONCHIAL TROCHES" are unrivaled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

YOU CAN BELIEVE

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood. Hood's Pills for the liver and bowels, act promptly, easily and effectively.

A Butcher's Experience.

Mr. J. W. Herring, a butcher of Phenix City, Ala., says, May 14th, 1895: "For five years I had indigestion, which continued to get worse until my suffering was intense. I spent hundreds of dollars in going to get relief, but grew worse until the fall of 1895, when I commenced to use King's Royal Gernetur. I took only three bottles, but began to improve from the first use of it. I bought it of Dr. D. E. Morgan, and he can tell about my case. I cheerfully recommend Gernetur as the best medicine for indigestion and dyspepsia. New package, large bottle, 100 doses. For sale by druggists."

Sensational preaching may bring large crowds into the church, but it won't bring them into the Kingdom.

FOR OVER FIFTY YEARS

MRS. WISSELOF'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures croup, whooping cough, and is the best remedy for Diarrhea. 25 cents a bottle.

PLANS OF CHURCHES, HOUSES, SCHOOLS, etc., drawn by C. H. BELL & CO., Architects, Philadelphia, Pa.

Her Face

What her friends say—Why? Because her face is so perfect. It is the result of using HERRICK'S SKIN PREPARATION. It is a skin treatment that purifies the pores, removes all impurities, and gives the skin a soft, smooth, and healthy appearance. It is the best remedy for all skin troubles, and is sold by all druggists.

THE BEST PLACE

To have your shoes made to fit the foot is at

FRED JENSEN'S.

Repairing Ready Done.

Under Cantonment St., St. Paul, Minn.

What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co.

Pittsburgh, Pa.

For the Alabama Baptist.

Second Baptist Church of Selma.

In the year 1877 members of the Selma Baptist church began a Sunday evening prayer meeting in Mrs. E. E. Haralson's home, in East Selma, with the hope of establishing a mission work there. Soon Dr. Cleveland, pastor of the church, came and preached a few times and an evening Sunday-school was begun. At the organization of the school the five grown people present were Perry Fowles and Joe Stillwell, Mrs. Geo. Pierce and Misses Mary and Emma Acker.

The few children that gathered from time to time were presided over by Mr. Stillwell as superintendent. Mrs. Stacy Goodwin and Mrs. E. Crossland soon joined the workers, and the school, then meeting in an old drug store, began to be felt in that part of the city. Mr. Perry Fowles succeeded Mr. Stillwell as superintendent, afterwards Mr. I. R. Eakew was elected with Mr. E. C. Edwards, secretary. The school seemed to be prospering at times, then again the work was discouraging.

Special meetings held from time to time resulted in much good, but there being no Baptist church nearer than West Selma, other denominations received most of the converts.

The Ladies Aid society, with Miss Mary Acker as president, and Mrs. E. E. Haralson, vice-president, did much towards furnishing the chapel. Mrs. Pierce, the second president, with Mrs. Eskew, Mrs. Benjamin and others, were efficient helpers.

Mr. R. W. Barnes succeeded Mr. Eskew as superintendent, with Jimmie Gay as secretary, and the former holds his position still. During the summer of 1893 Rev. J. E. Barnes was selected by the Selma Baptist church to give a part of his time regularly to this mission, this being the first regular preaching ever done in this new field. Under many difficulties, and at times with much discouragement, Bro. B. worked faithfully and wisely. A new church was then talked of. The First church, which had fostered this cause from the beginning, appointed a committee to select a lot. They located it on Sylvan street, five squares from the center of the city, on the eastern side, paying \$750 for the lot.

About this time Bro. Barnes decided to return to the Seminary at Louisville. Thus, after a little more than two years of service he resigned, leaving the work in good condition.

On Oct. 5, 1895, the writer of this article came on the ground to find the foundation of the new house being laid. Mr. Dainwood, the contractor, promised us the house for Christmas service. Every time the trowel sounded it was music to the ear. Brick upon brick the building grew.

On Dec. 25th the children and friends met in the new building to participate in a delightful entertainment. The Ferris wheel loaded with presents and revolving between two beautifully decorated cedars, while sweet music filled the house, all made an impressive service.

The 5th Sunday in December the writer enjoyed the first preaching service in the house. So many elegant houses are spoiled in their acoustics. But in this case the architect deserves a premium, for a more delightful house man never spoke it.

January 5th was a great day with us. Bro. W. B. Crumpton preached in the morning and at 3 p. m.; every available seat was taken, and some standing. Dr. Dickinson spoke on church organization. One hundred and fifty-seven names were enrolled; a covenant entered into; articles of faith adopted, officers chosen, and the church was declared organized. Dr. Dickinson preached at night on missions to the new church. We started right. Six have been received into the church since the organization. J. F. SAYELL.

1632-1634 Chestnut Street.

The new address of the American Baptist Publication Society is 1632 Chestnut Street, Philadelphia, Pa. We have taken two handsome stores as above, where we will remain during the rebuilding of our recently burned headquarters. We are prepared to fill all orders with our usual promptness. The periodicals for the second quarter will be ready for mailing on time. A. J. ROWLAND, Secretary.

There has been wide spread interest in the work of the Chicago Woman's Educational Union in relation to the preparation of a selection of readings from the Bible for public schools. Following the suggestions of the late Professor Sewing, they have been working for the past two years with the counsel of the Committee which he suggested, composed of representative men of various religious bodies. Their work is soon to be published by Scott, Foresman & Co., of Chicago.

A man will invent an excuse to offer his Lord for breaking his covenant to go to church; that he wouldn't dare offer to any one else in the universe.

For the Alabama Baptist.

Collins.

This day, one year ago, the writer stood by the tomb of the poet Collins in Chichester Cathedral, England. He was born in Chichester, Christmas day, 1719. Tombs of the great were around. Almost in touch was the table-tomb on which, hand in hand, are the effigies of Richard Fitz-Allan and his beloved wife, who was beheaded in 1397. Not far away was a quaint picture representing a beloved countess whose life was given to charity. She is seated under an oak, the birds hover about the spot, and with extended hand she is dropping coins into the hat of an aged pensioner. While there is enough of interest there to occupy every column in this paper, the reader shall only hear of Collins, the poet, now. Above his ashes rests the most beautiful piece of sculpture ever executed by Flaxman, and the finest in the cathedral. His face is lifted as if speaking. The artist has commemorated a single incident of his life. Dr. Johnson called on him while passing through London on his way home to die. He found him absorbed in a book. Upon asking him what he found so interesting, the poet lifted his eyes, saying, "I have but one book, but that is the best." It was the New Testament. The open book lies before him and a neglected lyre is at his feet. His epitaph by Hayley, who was also born in Chichester, is given in full, and contains high praise of him.

"Who touched the tenderest notes of piety's lyre."

Poor Collins! Poverty was the nurse of genius.

"He was severely doomed to penury's extreme, And passed in maddening pain life's feverish dream."

His "Ode to the Passions," now considered one of the finest in the English language, did not pay for the printing, and the sensitive poet, aware of its worth, in a moment of indignation and pain, committed all the unsold copies to the flames.

Terrible depression of spirits followed, during which he took to the fatal bottle for relief. His sensitive temperament, physical delicacy and poetic capacity of feeling, made him an easy victim. Ill health followed, finally the delicate fabric of his teeming brain gave way and a mild type of melancholy despair, called insanity, consigned him to the lunatic asylum. In these days he would have been treated for nervous prostration, and probably lived to realize the truth that he had already surpassed all of his contemporaries. At the end of his harmless but troubled days, he was given to the care of a fond sister, in whose arms he died at the old home. The same Dr. Johnson who had been one of his severe critics was the man whose visit called forth the utterance immortalized in marble and in poetry.

More poets than Collins have died of broken heart. It is a sad fact that the public, like justice, wears a bandage over its eyes and too often knows not its own. Ah, that one might touch "the tenderest notes of piety's lyre" to practical sympathy for the great living unknown! I. M. P. O.

Montgomery.

The Impregnable Rock.

BY DR. P. S. HENSON.

It is impossible for man or devils to undermine the impregnable rock of Holy Scripture, for though heaven and earth may pass away, not one jot or tittle of that word shall fail. But it is not a thing either rare or difficult to undermine faith in the word, and never was more of that mischievous work being done. And one of the most insidious and effective is that which is being widely adopted by inflated sciolists who sneer at all thorough-paced believers in the authenticity and divine authority of the old book, as being men of narrow minds and meager learning, backwoods preachers and hide-bound bigots, who are not intouch with the mighty movement of modern thought.

Now, whatever may be thought by others of these backwoods preachers, our own opinion is that many of them are men whose shoe latches are not worthy to unlatch.

However that may be, there is one whose name shines so resplendent, and whose form towers so colossal, that no American or Englishman, with any pretensions to intelligence, will undertake to charge him with littleness or narrowness or want of thorough knowledge of the burning questions of our times. He is not only a statesman of magnificently massive proportions, but a scholar of the broadest scope and ripest culture. If it be said that he is not a specialist, we have only to say that he could swallow a whole managerie of Lilliputian specialists, and never know he had a meal. The name is that of William E. Gladstone. And this

ARMSTRONG & MCKEY, Pittsburgh.

REYNOLDS-BARNES, Pittsburgh.

DAVIS-CHAMBERS, Pittsburgh.

FAIRBANKS, Pittsburgh.

ANDERSON, Pittsburgh.

ROBINSON, Pittsburgh.

ATLANTIC, Pittsburgh.

ROBINSON, Pittsburgh.

NEW YORK, New York.

STANLEY, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

VERON, New York.

Illustrous Englishman stands not alone, as the sneers at the old faith would have us believe; he is only one of a multitude of men of worldwide fame whose feet are unshaken amid the wild surges of modern unbelief.

But it may be re-assuring to the faith of some faint-hearted souls to listen to the words of this foremost Englishman of our time, who, standing at the gate-way of the other world and looking back upon this whole field of action, and uttering his deliberate judgment of the most momentous of all issues, as he does in his "Introduction to the People's Bible History." We quote the opening paragraph: "It sometimes happens," says Mr. Gladstone, "in the crisis of a great engagement, that the fiercest of conflict rages around the standard which the one party is endeavoring to capture, and the other to save from the grasp of hostile hands; and it is even so at this day with reference to the subject of this prefatory notice. There is a banner which waves, and which is seen to wave over the whole of the field, the widest and by far the most noble-worthy in the world, on which is being fought out the battle that is the greatest of all battles, and that ultimately may be found to include all the rest—the battle of belief in Christ. It there, or there not, one great and special revelation of the will of God to mankind vital to the welfare of the human race? This banner is the banner of the Holy Scriptures, of the Old and New Testament Scriptures.—Baptist Teacher.

What is the use of being a Christian if we let God share none of our burdens?

No matter how weak and crippled a man's body may be, his spiritual being can be strong and safe in God.

A man is most oblivious to his pet fault when considering himself, and most keenly alive to it as seen in others.

OBITUARY.

In Memoriam.

It has pleased God in his all-wise providence to remove from the walks of men our beloved sister N. C. Mayfield, wife of G. D. Mayfield. She died Dec. 13, 1895, and was followed by a large concourse of relatives and friends to her final resting place. She was a devoted wife, a faithful daughter, a true sister, and a true friend. She was a member of the Baptist church at Dun's Creek, Tuscaloosa county, where she lived a worthy member until her death. Sister Mayfield was a model Christian; humble in prosperity, cheerful in health, and patient in affliction, ever abounding in the faith. We extend to the bereaved husband and children our sympathy, and direct them to the God of all good, who can comfort the bereaved, heal the broken hearted, and bind up every wound.

SISTER R. S. BAILEY

Was born in North Carolina, Jan. 25, 1827, and departed this life in Tuscaloosa county, April 29, 1895. She joined the Baptist church in the 16th year of her age and lived a consistent member until her death. We keenly feel the loss of this devoted sister; but know our loss is her eternal gain. We sincerely recommend her to the God of all good, who can comfort the bereaved, heal the broken hearted, and bind up every wound.

Resolved, That the above be spread on our church book and kept in memory of our beloved sister.

Memorial.

Mr. N. H. Bledsoe, the son of Rev. D. E. and G. A. Bledsoe, was born Feb. 11, 1869, and died Dec. 11, 1895. His life was one of more than ordinary interest. He made good use of the educational facilities afforded by his native place. His ambition was to be a thoroughly equipped teacher. He attended the Normal school in Troy, for a time, but finally took the classical course at Malla-Rien Seminary, in his native town.

The testimony of his teacher is that "Norman was a faithful student, always kind and attentive to his instructors; and he doubtless would have made an efficient and conscientious teacher."

For about three years he was superintendent of the Baptist Sunday-school in Kinsey, and made a good record in that important office. This work was very near his heart, and he maintained his interest until he was too weak to attend to his duties. He was a valued member of the Baptist church, which will greatly miss his cheerful face and willing hand. He never enjoyed robust health, and being attacked by a slow fever, his strength was so much weakened that he felt a temptation to that insidious destroyer, consumption. He made a brave struggle for life, but when it was evident that his disease had beyond the reach of earthly remedies, he calmly resigned himself to the care of him "who doeth all things well."

A short time before he died, the family gathered around his bedside, and prayer was offered for the last time on earth. He retained clear perception to the last, and his last words were, "Let me go. Thy will be done, O Lord." Parents, a sister, five brothers and numerous friends remain behind to mourn their loss, but they feel that their loved one has passed on to a better world.

They know he is in that happy land where pain and sickness come no more. His body was laid to rest in the cemetery in Kinsey, in the presence of a gathering so large that it expressed more strongly than words the esteem in which he was held by all.

We believe the influence of his life will long be felt by his associates, so that it may be truly said of him, "He being dead yet speaketh."

MARGARET RACKLEY.

Kinsey, Ala.

THE KIND THAT PAYS, the kind that lasts. In painting, labor is three-fourths the cost; and with Pure White Lead and Tinting Colors more work can be done in a given time than with inferior materials. It makes—with Pure Linseed Oil—the best paint and the kind that lasts. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands).

Any shade or color desired can be easily obtained by using NATIONAL LEAD Co.'s brands of Pure White Lead and Tinting Colors.

Pamphlets giving valuable information and card showing samples of colors, etc., sent free. Also, color charts, etc., sent free. Write for them to NATIONAL LEAD CO., 1 Broadway, New York.

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A man's spiritual condition is determined, not so much by where he is as by the direction in which he is moving. He whose face is set toward God and the eternal life, though he be still a great way off, is in a better case than many a man who has had a larger experience of redeeming grace, but is making little or no progress toward a fuller experience of it. To be "side-tracked" from the way of life, no matter how near to your final destination, is a miserable situation. If your conversion and sanctification are not growing in you, what are they worth to you? Other things are sure to grow while these stand still, and thus they come to count for less in the sum total of your life. To grow in grace is the only way to be gracious.—S. S. Times.

The man who cheats the street railway company out of a nickel because he thinks he can stand it, will have that nickel to pay with a heavy rate of interest added when the judgment day comes.

From Infancy

My daughter was troubled with scrofula. A swelling formed in one of her ears and broke open. It discharged a thick, yellow, offensive matter, and the whole of her head became affected. The trouble continued ten years and she lost the hearing in that ear. After an attack of typhoid fever she was left very weak. She coughed and raised a great deal. We resorted to Hood's Sarsaparilla and after taking six bottles she was greatly improved. Now she is perfectly healed and she has good hearing in that ear. Mrs. M. W. WATKINS, Parkman, Tenn.

Hood's Sarsaparilla

Is the Only True Blood Purifier prominently advertised. It is for sale by all druggists. Prepared only by C. Hood & Co., Apothecaries, Lowell, Mass., U. S. A.

Hood's Pills

get harmoniously with Hood's Sarsaparilla.

CONSUMPTION

To THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to bestow it freely on all having lung troubles or consumption if it will send me their express and P. O. address. T. A. SLOCUM, M. D., 183 Pearl St., New York.

DR. HARRAES

Latest Eye Glass

CANT SHAKE 'EM OFF!

TRY THEM!

Eyes Tested Free!

HIS SPECTACLES

Are the Best!

TRY THEM!

OPTICAL

INSTITUTE,

No. 11-12 Court Square

MONTGOMERY, ALA.

MORTGAGE SALE

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Eliza Hill and Patterson Hill, her husband, to the National Building and Loan Association of Montgomery, Alabama, on the 16th day of March, 1894, which mortgage is recorded in Book 131 of Mortgages, page 34, of the records of the Probate office of Montgomery county, state of Alabama, the said National Building and Loan Association will proceed to sell at public auction at the Artesian Building, in the city of Montgomery, Alabama, to the highest bidder for cash, the following described property, situated in the city and county of Montgomery, state of Alabama, to-wit: Lot No. eight (8), of the city and county of Montgomery, state of Alabama, containing one hundred and twenty-five (125) feet, being the same property conveyed to Eliza Hill by James Chapman and wife on the 13th day of May, 1885, as of record in the Probate office of Montgomery county, Alabama, in Book 23, page 46.

This is the 17th day of February, 1896.

NATIONAL BUILDING AND

LOAN ASSOCIATION, Mortgagee.

WM. E. HOLLOWAY, Gen'l. Attorney.

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WM. E. HOLLOWAY, Gen'l. Attorney.

MORTGAGE SALE

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Eliza Hill and Patterson Hill, her husband, to the National Building and Loan Association of Montgomery, Alabama, on the 16th day of March, 1894, which mortgage is recorded in Book 131 of Mortgages, page 34, of the records of the Probate office of Montgomery county, state of Alabama, the said National Building and Loan Association will proceed to sell at public auction at the Artesian Building, in the city of Montgomery, Alabama, to the highest bidder for cash, the following described property, situated in the city and county of Montgomery, state of Alabama, to-wit: Lot No. eight (8), of the city and county of Montgomery, state of Alabama, containing one hundred and twenty-five (125) feet, being the same property conveyed to Eliza Hill by James Chapman and wife on the 13th day of May, 1885, as of record in the Probate office of Montgomery county, Alabama, in Book 23, page 46.

This is the 17th day of February, 1896.

NATIONAL BUILDING AND

LOAN ASSOCIATION, Mortgagee.



