

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 23.

"SPEAKING THE TRUTH IN LOVE."

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terest to write for terms. This paper has
a wide circulation in Alabama among the
100,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

Men are apt to measure God by
their own insignificant units of
measure, whereas the universe it-
self is but an atom when compared
to the Creator.

It is nice to talk to a girl who
has her ideals, but it is discourag-
ing to live with her.

The discouragement, however,
arises not from the fact that she has
ideals, but it comes when she in-
sists upon having them regardless
of the situation.

There is no way round the liquor
traffic, no way over it, and no way
through it. It must be met face to
face and swept out of existence; or

If the Christians of this land do not
take this stand, no others will. It
is our responsibility. What are you
doing?—Biblical Recorder.

The Revolutionists in Nicaragua
are under the leadership of the
"clericals," which means the priests,
and war is waged for the sake of
maintaining the secular power of the
Catholic church. It is also believed
that American control of the Nica-
ragua Canal will be opposed by the
revolutionists, and that there is a
power behind the uprising which is
antagonistic to the policy of our
Government in its intercourse with
the South American republics.—
Journal & Messenger.

The Commonwealth tells a story
which may well make many of us
hang our heads in shame. In a vil-
lage in Burma, the rats had de-
stroyed the rice crop, the depend-
ence of the people. Yet when the
missionary came to the village, a
deacon brought a large offering to
help carry the Gospel to the Ka-
rens. Seeing the destitution, the
missionary objected to taking the
money, but the deacon insisted on
his taking it all, saying: "We can
live on rats, but the Karens can't
get along without the Gospel."

Baptist statistics of last year from
Great Britain and Ireland show
that the "free communion"
churches had a far greater rate of
increase than the "closed churches,"
which will always be found so. Open
communion Baptists in America
have been virtually at a standstill
for thirty years.—Baptist News.

However much some people may
complain of what they call "Bap-
tist narrowness," there is yet in
human nature a feeling of admira-
tion for a man or a company of
men who have a plain, consistent,
clear-cut creed and live up to it. A
creed that is definite and dogmatic
is attractive to thinking people.

Gov. Evans, of South Carolina,
in his message to the Legislature,
states that the Dispensary law has
resulted during the last year in re-
ducing drunkenness 50 per cent.,
crime 66 per cent., and the sale of
intoxicants 47 per cent.

Many Christians dislike the idea
of the state becoming a liquor sel-
ler, and therefore oppose the Dis-
pensary; but others say that until
we can have prohibition entirely,
it is better for the state to sell
whisky under strict and wise rules
and regulations than for us to have
the open saloon under the control
of bad men. If the governor of
South Carolina makes his state-
ments on correct reports, they furn-
ish an argument for the dispensary.

What Baptists Believe.—No. 2.

BY J. G. BOW.

Salvation.

Prof. W. H. Whitsett was once
lecturing upon Baptist History.
He said the Baptists in other days
had many trials, persecutions and
discouragements; they also had
some peculiarities, some of them
had "Foot-washing," some of
them had the "Jerks," but the best
thing they had was—*religion*.

Baptists hold and believe very
many important truths, but the
most important thing to every in-
dividual is the personal salvation of
the soul. The most important work
for Christians is the salvation of
others. For this brings the great-
est joy to them, the greatest of all
blessings to those saved, and they

What Baptists believe is not from
denominational pride, much less
bigotry, narrowness or selfishness,
but truth through which God has
ordained to save men and women.
Any departure from truth is er-
ror. Error can only do harm and
no good. We are not allowed to
change "The truth of God into a
lie."

How could any one suppose that
Baptists would hold to a doctrine
which was so unpopular with oth-
er denominations, and so uncon-
genial to depraved human nature,
from any selfishness or bigotry?
Are we not human? Do we not
like to be popular and please our
fellow-men? Ah! but, "we ought
to obey God rather than men." It
matters little what men think of us,
but it is of infinite importance as
to what God thinks of us.

Baptists believe that man is dead,
depraved, blind, guilty, condemn-
ed, lost and helpless, and but for
the grace of God in Christ Jesus
hopelessly so. "Dead in trespasses
and sin." "Because we thus judge,
that if one died for all, then were
all dead." 2 Cor. 5:14.

Depraved means wicked, cor-
rupt, vitiated. No use to discuss
total depravity, any more than to
total sinfulness, total wickedness.
God said, "There is none righte-
ous, no, not one." Paul proving that
all were alike under sin, in an
unregenerate condition, says, "For
we have before proved both Jews
and Gentiles, that as it is written,
There is none righteous, no, not
one: There is none that understand-
eth, there is none that seeketh
after God! They are all gone out

of the way, they are all alike un-
profitable, no one doeth good, no
one is able to please." You may put a drop of gall
into a glass of water, and that wa-
ter, all of it, is bitter, vitiated, cor-
rupt, and unfit for drink. Not as
bitter as it could be made, but it is
all bitter. So every man, all the
man, is depraved, sinful and cor-
rupt. "The heart is deceitful
above all things, and desperately
wicked;" "unto them that are de-
filed and unbelieving is nothing
pure, but even their mind and con-
science is defiled." Tit. 1:15.

Blind—"In whom the god of
this world hath blinded the minds
of them which believe not."
"But the natural man receiveth
not the things of the spirit of God;
for they are foolishness unto him;
neither can he know them, for they
are spiritually discerned." 1 Cor.
2:14.

"Having the understanding dark-
ened, being alienated from the life
of God through the ignorance that
is in them, because of the blindness
of their heart." Eph. 4:18.

"And all the world become guilty
before God."

Now we gladly believe that God
has graciously made provision for
the irresponsible—the infant and
the idiot. Not because of what
they have done, but only through
his mercy and grace in Jesus Christ.
No duties are enjoined upon the
irresponsible, no commandments are
given unto them, no requirements
made of them. They are not sub-
jects of gospel address.

We believe every responsible
soul, unregenerate, impenitent,
unbelieving is lost. No matter how
much we love them, nor how lov-
able they may be. Condemned now.
Not a chance or danger of being
condemned after awhile. "He that
believeth not is condemned already,
because he has not believed in the
name of the only begotten Son of
God." John 3:18. But listen to
the good news—the blessed gospel.
"For God so loved the world, that
he gave his only begotten Son, that
whosoever believeth in him should
not perish, but have everlasting
life." John 3:16.

Yes, "whosoever believeth in
him."
"Pardon sweet, at his feet, ever free;
Precious blood, like a flood, flows to me;
Come to him, oh! come and live,
For so freely he'll forgive,
And wash all your sins away."

"We believe that the Holy Scrip-
tures teach that the blessings of
salvation are made free to all by
the gospel; that it is the immedi-
ate duty of all to accept them by a
cordial and obedient faith; and
that nothing prevents the salvation
of the greatest sinner on earth, ex-
cept his own voluntary refusal to
submit to the Lord Jesus Christ;
which refusal will subject him to
an aggravated condemnation."

How saved? Baptists believe it
is wholly of grace. Spurgeon said,

"Grace is the fountain and faith
the channel through which salva-
tion flows to the soul." Paul said,
"By grace are ye saved through
faith; and that not of yourselves;
it is the gift of God." Eph. 2:8.

But there is no salvation except
through faith in Christ.

"Believe on the Lord Jesus
Christ, and thou shalt be saved."
Acts 16:30. Faith in anything else
will not avail. Faith in your church,
your doctrines, your parents, your
baptism, your confirmation, your
obedience, your goodness will not
save your soul. Paul said to the
Galatians, "Ye are all the chil-
dren of God by faith in Christ Je-
sus." Gal. 3:26. Peter said,
"Neither is there salvation in any
other: for there is none other name
under heaven given among men,
whereby we must be saved." Acts

"We believe in the divine plan of
salvation; that God deserves all the
glory; and that all the redeemed
will gladly sing, 'Not unto us, O
Lord, not unto us, but unto thy
name give glory, for thy mercy,
and for thy truth's sake.' Ps. 115:
1. And again, 'For thou wast
slain, and hast redeemed us to God,
by thy blood, out of every kindred,
and tongue, and people, and na-
tion.' Rev. 5:9-18.

"Salvation—Oh the joyful sound,
The pleasure to our ears,
A sovereign balm for every wound,
A cordial for our fears.

Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.

Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to praise the sound."

Some Notes.

I notice Bro. Savell favors estab-
lishing a ministerial benefit associ-
ation. I wrote three years ago
favoring such an organization. The
remark is often made that Baptist
preachers despise the ministry as
do the ministers of the Method-
ist denomination. The reason why
they do not, is because the denomi-
nation makes no provision for the
support of the preachers in old age
nor for the families of our preach-
ers after death. The Methodists
make provision for their superan-
nuated ministers, their wives and
children. It is true we have done
something along this line. If Bat-
tist preachers were to give all their

present wealth to the cause, with
whatever to take care of them in
old age, there would be more
preachers destitute of a support for
their old and worn out wives than
any other class among us; and in
half a century their children would
constitute a majority of the serfs
of our country. I favor Bro.
Savell's suggestion. This will
lead to a more consecrated min-
istry, and hence more honor to our
Divine Master.

I am moving along very nicely
in my work. One joined at Bell's
Landing church Sunday morning
after the sermon, and two at New
Providence in the evening. I never
enjoyed preaching more in my life
than I did that day. I am told
that we have about a half dozen
pastorless churches in the Pine
Barren association. We regret
very much losing Bro. Powell from
our working force. May the Lord
overrule all things for his glory.
Bro. Powell will be greatly missed
in these parts. He is a noble yoke-
fellow. God bless him in his new
field.

Farming interests here are ad-
vancing very nicely.

Thanks to Dr. Shaffer for his
broad common-sense answers to
Bro. Billingsley's questions.

THE ALABAMA BAPTIST grows in
favor all the time.

W. N. HUCKABEE.

Pine Apple, Feb. 25.

From Bro. Whittle.

Bro. Editor: I am here preach-
ing and lecturing for Dr. E. A.
Taylor, of the First church. Dr.
Taylor is a princely fellow, and he
has an excellent people. I love to
preach and lecture to them, and my
work was never more appreciated
anywhere than it is here. Indeed
the people have been so cordial and
sympathetic listeners that I have
agreed to return to Memphis in
the near future and deliver two
lectures more.

I have been lecturing and preach-
ing some in Mississippi. I still
have a dozen or more lecture en-
gagements in that state. When I
shall have been filled, I shall return
to Alabama, and will then be ready
to respond to the many calls for
lectures and meetings that are com-
ing to me from that state.

I love God and his people now
better than ever before. My heart
is in the Lord's work, and until a
pastorate opens to me, I shall be
glad to serve the brethren either by
lecturing or holding meetings, es-
pecially in the latter capacity. My
efforts in this direction have been
blessed of the Lord, and I propose
to do more protracted meeting
work than ever before.

W. A. WHITTLE.

Memphis, Tenn., Feb. 24.

The Alabama State Sabbath Association.

A large number of ministers and
laymen of different evangelical de-
nominations met in the First Pres-
byterian church, at Montgomery,
on the 20th of February, on the
call of the Vice-president of the
American Sabbath Union for Ala-
bama, and formed a State Sabbath
Association.

The introductory address was de-
livered by Bishop H. M. Jackson,
on "The Lord's Day necessary as a
day for rest and worship." It was
a masterly presentation of the sub-
ject, and was listened to with un-
divided attention. After the address,
about 125 members were enrolled.
The following officers were se-
lected for the coming year, to-
wit: Rev. E. P. Davis, presi-
dent; Rev. W. P. Dickinson, Bish-
op H. M. Jackson, Rev. J. M. Mc-
Guire, Rev. J. A. Lowry and Mr. N.
Crane, vice-presidents; Rev. H. R.
Schramm, corresponding secretary;
Rev. C. P. Atkinson, recording
secretary; and Rev. C. E. Cren-
shaw, treasurer. These officers,
together with the Revs. L. F. Whit-
tles, J. P. Morgan and J. T. How-
ell, and Messrs. C. Pope, Brad-
ford, Hardie, B. M. Washburn and
W. L. Chandler, constitute the ex-
ecutive committee for the coming
year.

On Friday morning the follow-
ing constitution was adopted, to-
wit:

Article I. This association shall be
called the Alabama State Sab-
bath Association. It shall consist
of representatives of all sections of
the state who are interested in se-
curing the objects for which it is
constituted. All such persons be-
ing present at its convention and
registering their names, shall be
entitled to take part in its pro-
ceedings and vote on all questions
before it.

Article II. The object shall be to
promote in every legitimate way the
observance of the Lord's Day by
all classes of the people, and to
serve as a bond of union among the
friends of the Lord's Day.

Article III. Its officers shall be a
president, one vice-president for
each religious denomination co-op-
erating, a corresponding secretary,
a recording secretary and a treas-
urer, who shall be chosen by the
convention at its annual meeting.
These officers, with seven addition-
al members, shall constitute the ex-
ecutive committee. Their duties
shall be such as shall be deter-
mined by the convention.

Article IV. Meetings shall be held
annually at such time and place
as may be designated by the con-
vention, or by the executive com-
mittee, who, together with the
pastors of the place where it may
meet, shall be the committee of ar-
rangements for that meeting.

Article V. The association shall
be auxiliary to the American Sab-
bath Union.

Article VI. This association may
be amended by a vote of two-
thirds of those present and voting
at any annual meeting of the association.

After the adoption of the consti-
tution, Dr. T. F. Mangum delivered
a very forcible and instructive
address on "The Lord's Day, Di-
vine in its Origin and Perma-
nence." He was followed by Rev.
J. P. Morgan, on "The Sabbath
and the Family," and his remarks
were timely.

Many points suggested were fully
discussed, and after a session of
more than three hours, the interest
was unabated.

In the evening additional mem-
bers were enrolled, and the Rev.
John Barbour delivered an address
that abounded in striking facts and
illustrations. His subject was "The
Sabbath or the Saloon—Which?"
The first meeting was a success, and
we believe that, if we are prayer-
ful, united, intelligent and wise in
our future efforts, we shall accom-
plish much for the better observance
of the Christian Sabbath.

The first week in April has been
observed for many years in many
parts of the world as a time for
united prayer for the Lord's Day,
and we earnestly hope that it will
be observed throughout Alabama.

E. P. DAVIS.

Our Young People's at the Seminary.

No intelligent Baptist would in-
fringe upon the rightful privilege
of any church in the selection of a
pastor, but I am sure that we feel
interested in the young preachers at
the Seminary, and would like to
have them return to Alabama. I
would not insist upon "Alabama
men for Alabama," for "the field
is the world;" but I do believe that
the Baptists of our state ought to
be especially interested in their
own sons in the ministry. Some-
times churches complain that they
assist in the education of young
ministers and then these young
brethren go to other states after
graduation. But if this be true,
why? It is because they have an
opportunity to go elsewhere, and
none to return to Alabama. In a
private letter from one of the stu-
dents a few days ago, I read these
words: "I trust we shall all be per-
mitted to return to our own state."
This young brother has a commend-

able record both at the Howard and
the Seminary, and his piety is un-
questionable. Every old Seminary
student knows how the boys want
to return to their native state. Now
that the session is nearing a close,
good and capable men from our
own state are prayerfully hoping
to hear the voice of duty calling
them back to Alabama. They
would gladly accept work here,
even at a sacrifice, in preference to
going elsewhere. Some of these
brethren only want work for the
summer vacation; others find it
necessary to remain out of school a
year or two, and still others are
ready to enter upon the work per-
manently. Some of our pastorless
churches could not do a better thing
than write to Dr. Whitsett or Dr.
John R. Sampey—who is himself
an Alabamian and an old Howard
graduate—for information as to a suit-
able position among our boys, and
without much courtship they might
soon be a fitting marriage. Some
of our hard worked city pastors
will be off for a little rest during
the summer months, and will want
their pulpits supplied. Then, there
is mission work to be done, and
meetings to be held. This is a mat-
ter in which we should not draw
lines and make rules. Some of the
most gifted and useful pastors in
Alabama are from other states. Let
us have these and as many more
like them as we can get, but let us
not forget our own boys. I should
be glad to see a field in our Zion
for every one of them. We can
never have a surplus of men who
"labor because they love," and
whatever else may be true, it is cer-
tainly true that a man has a pecu-
liar love for the people and institu-
tions of his native state, and the
sacred memories of home and school
life, of childhood and associations
and friendships are strong incen-
tives to duty.

Woodlawn. W. A. HOBSON.

District Meeting.

Of the Tuskegee association, to be
held with Pleasant Hill church,
five miles northeast of Tuskegee,
March 27-29.

PROGRAM.

Friday, 11 a. m.: Sermon. W.
G. Gregory.

2 p. m.: Church training; led
by T. J. Carlisle, J. R. Grimes and
J. J. Cloud.

7:30 p. m.: Sermon. W. R.
Adams.

Saturday, 9 a. m.: Christ in the
world; led by W. A. Hobson.

11 a. m.: Sermon. W. E. Lloyd;
J. J. Cloud alternate.

2 p. m.: Ministerial support.
Led by John W. Copeland; John
Cargill and C. W. Hare.

7:30 p. m.: Sermon. H. Wal-
lace.

Sunday, 9 a. m.: Sunday-school
address by E. Brewer and Z. D.
Roby.

11 a. m.: Sermon. G. S. An-
derson.

1:30 p. m.: Sermon. W. C.
Cleveland.

J. B. CLEMENTS,
Chairman Committee.

Fifth Sunday Meeting.

The fifth Sunday meeting of the
North River association convenes
with the Baptist church at Jasper,
on Saturday and Sunday, March
28 and 29, 1896. The committee
earnestly insists on all the churches
being well represented. Let every-
body be present who can, and make
this meeting a success.

PROGRAM.

Saturday, 10 a. m. Prayer and
song service, conducted by J. W.
Rogers and W. T. Walden.

10:30. The importance of the
Bible in our churches. J. H. Mc-
Guire.

11 a. m. The attitude of our
churches toward the liquor traf-
fic. W. T. Rutledge and R. A. Baker.

2 p. m. The duty of Baptists to
support their denominational insti-
tutions. J. E. Barnard and J. S.
Watts.

7:30 p. m. Sermon by L. A.
Morris; subject, The duty of Bat-
tists to promulgate their distinctive
principles.

Sunday, 9:30 a. m. Prayer and
song service, conducted by Wm.
Randolph and J. A. Huggins.

9:50 a. m. Sunday-school mass
meeting. 1. The respective relation
of church and Sunday-school. W.
G. Davis and S. Lacy. 2. The
duties of parents toward the Sunday-
school. H. L. Watlington and W.
B. Apppling. 3. The qualifications
of Sunday-school teachers. Joe Ap-
pling and J. M. Williams. 4. The
importance of teaching Baptist
doctrine in the Sunday-school. J.
E. Barnard and J. W. Rogers.

11 a. m. Missionary sermon. A.
E. Burns, of Huntsville.

2:30 p. m. Lecture to the chil-
dren. J. E. Barnard.

3:15 p. m. Young people's socie-
ties; their relation to the church,
etc. L. A. Morris and J. H. Mc-
Guire, followed by general discus-
sion.

7:30 p. m. Temperance sermon,
A. E. Burns.

H. C. HURLEY,
Chairman of Committee.

Christian liberty is never loyal to
Christ.

The Dispensary Law.

Ed. Ala. Baptist: In connection
with the communications recently
published from brethren Crumpton,
Dickinson and Reeves, approving
of the dispensary system of dealing
with the liquor traffic (as the best
thing for the present) it may be
well to remind your readers that
the state convention in July, 1894,
at Marion, strongly endorsed two
salient features of that system when
it

"Resolved, That the standing
committee on temperance be ap-
pointed at this session shall confer
with other church organizations
and temperance societies within
the state with a view to securing
the General Assembly amendments
to the existing statutes which shall
provide that no liquor shall be sold
to be drunk on the premises where
sold; nor sold in the night time;
nor sold without the consent of a
majority of the householders, who
are freeholders, living in the ward
or precinct affected; nor sold in
any town where a state or denomi-
national college is located."

Anniston. WM. A. DAVIS.

Not all a Dream.

He said, as they prepared the table,
"I am going in especial to in-
vite our dear Baptist brethren to
unite with us in commemorating
the dying love of our common Re-
deemer, notwithstanding their breth-
renhood, then our Methodist breth-
ren," &c. I felt constrained to protest,
though his words, voice and
manner were affectionate: "We
never 'use lightness' in referring to
the dying love of our Lord. In ap-
proaching the emblems of that love,
we feel as Moses felt when ap-
proaching the burning bush, that
the ground on which we stand is
holy ground. Taunt us not. There
must be a limit to invitations to
the Lord's table. Who shall fix it,
we or the Master? Your standards
make baptism a prerequisite, and all
scholars know the word baptism
has but one meaning." I was
grieved at the fling. Oh, let no one
use lightness, whether we speak of
the broken body and spilt blood, or
the grave and the resurrection! Rom.
6:4, Col. 2:12. E. B. T.

A Fifth Sunday Meeting.

Of the Alabama Baptist Association
will be held with Chapel Hill
church, Crenshaw county, on the
29-31 inst.

PROGRAM.

Friday, 11 a. m. Sermon. W. A.
Hobson.

2 p. m. Church training; led
by T. J. Carlisle, J. R. Grimes and
J. J. Cloud.

7:30 p. m. Sermon. W. R.
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Alabama Baptist

MONTGOMERY, MARCH 12, 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.

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

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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.—W. V. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

OPENING COURT WITH SCRIPTURE READING AND PRAYER.

We find the following in a letter from Mobile to the Montgomery Advertiser of the 4th inst.:

At the opening of the circuit court of Washington county yesterday at St. Stephens, Judge W. S. Anderson presiding, Samuel B. Browne, a prominent member of the bar of this city, sprang a surprise on the large assemblage present in the court room and made a motion that the proceedings each day be opened with the reading of the Scriptures and prayer. The judge acquiesced in the motion, and said he thought it was a very proper thing to do, whereupon Mr. Browne read the first chapter of Second Peter, and after he had finished Stewart asked Brooks, solicitor of the circuit, to lead in prayer, which he did, making a very fervent appeal to the throne of grace. The large assemblage gave respectful attention to the strange ceremony of opening a court, and stood while the prayer was being made.

Why not open all our courts in this manner? Each house of the Congress of the United States has a chaplain, and while he may not read the Scriptures, he opens the daily sessions with prayer. Not only is this true of the national legislature, but every state legislature, so far as our information extends, has the same custom. Is this not as it should be? We are a Christian nation; our foundation stone is the law of God as set forth in the Bible.

—ought it not at the beginning of each day's proceedings to ask the guidance of a divine mind that never errs?

For what are courts organized? To give to every litigant justice. But some do not get justice, and may it not be from the fact that jurors and witnesses do not fear God? A solemn invocation at the throne of grace at the beginning of the morning session, when all parties are present, would probably have a wholesome effect.

We do not know whether or not all our circuit judges and chancellors and city judges are members of Christian churches; but we feel safe in saying they believe in the Christian religion, hence we would say that it would be a beautiful custom if all the judges would open their courts with prayer, offered by themselves or some one else. Judge Bilbro, of Gadsden circuit, the papers say, has adopted the custom in his courts. Such a service would impress men with the solemn duties resting upon them as witnesses, jurors, attorneys, officers. At first it would appear a little out of place, because it is new, but it is out of place? Ought we not in the beginning of any undertaking, any enterprise, any duty, first invoke God's guidance and blessing? Who will be ashamed to do it? Where is the judge, whether a Christian or not, who will deny any officer or citizen, the privilege of opening court with prayer? Especially do we expect judges who are Christians and members of a church to adopt this manner of opening their court. It is in harmony with our theory and system of government, and we sincerely believe, if the method is adopted by all the courts in the state, more beneficial and lasting good will result than from any moral or religious movement made in this state perhaps ever before. Let us trust that it will be made a universal and constant service in our courts of justice.

The unusual number of obituary notices for two weeks past makes some of them late in being printed, besides crowding out other matter.

DR. EAGER'S pressing pastoral duties prevented the carrying out of his intention to write for this issue an appeal in behalf of our Home and Foreign mission boards, which are in such pressing need of money to pay debts already due. But our brethren should not wait to be urged and plead with when the needs of the boards have been so plainly and earnestly laid before them. If pastors and Sunday-school superintendents will earnestly lay the matter before their churches and schools, and ask for money, they will get it, and the boards will be relieved. Right now is the time for the money to be sent to the boards.

The imperious rule of Romanism in France seems destined to be swept aside by the resistless tide of the spirit of liberty before which, within the last hundred years, so many defenses of political and spiritual despotism have disappeared. The French Premier announces his intention to introduce a bill for the divorce of Church and State, and declares his purpose to wage vigorous war against Roman Catholic monasteries, convents, and all religious societies whose propaganda partakes of a political nature.

The rulers of Catholic nations are learning the lesson, slowly but surely, that there cannot be peace and progress while Church and State are united. It is true of any country that the union is wrong and hurtful, but the fact is more apparent in Catholic countries whose priests are lacking in piety and patriotism.

FIELD NOTES.

Rev. Geo. M. Parker has gone to Andalusia to begin his work as pastor of the Baptist church there. One or two other churches will also claim his attention, perhaps.

A. T. Sims, Georgiana: We had a good day last Sunday at Prattville. Large and interested congregations. Six additions—two by experience and four by letter. Our people are gathering funds for the purpose of building a nice new house of worship. Collections for all purposes good.

Robert Jones, Cullman, March 7: Bro. C. C. Crail delivered his famous lecture, "Two Ways," at our West Cullman church, Thursday night to a large audience. This is his second visit to our city. Crail is doing a good work. Who in Alabama is doing a grander? Brethren, help him.

K. S. Steele, Hokes Bluff: I have been taking the ALABAMA BAPTIST 16 or 17 years, and although I have read it all

J. B. Small, Carrollton: Please put me down as one ready and waiting to go into line on Bro. Savell's plan for a ministers' relief fund. We need it, and I will be one of one thousand ministers to put in my money to make it a permanent move in the right direction to make an insurance for our ministry.—Hope you will still be able to make us one of the best papers in the world.

J. P. Hunter, LaFayette: We had a very pleasant and, we hope, a profitable meeting at Bethlehem Sunday. Dr. Bledsoe was with us. He gave us a good Sunday-school lecture and preached a most interesting and instructive sermon. There are no people in the state who love the Doctor more and wish him more success in his new field of labor than the people of the East Liberty association.

R. P. McPherson, New Decatur: I am becoming more and more delighted with my new field. The Central church is composed of a noble band of Christians, who labor so earnestly and faithfully with their pastor. The congregations have gradually increased until we now have one of the largest in the city. I am especially obligated to Mr. and Mrs. W. N. Rawden, with whom I make my home, for their unbounded kindness to me.—The work on our building, which is progressing splendidly, is due largely to the indefatigable efforts of the consecrated women of our church.

J. W. Sandlin, New Decatur: Bro. C. C. Crail, the converted tramp, lectured last night in the Central Baptist church to a large and appreciative audience. For an hour and a half they listened with deep interest, many standing throughout the lecture for lack of room. Notwithstanding that the First church had heard him before, and contrary to our custom, we dismissed our services and went in a body to hear him again, and were highly pleased with the result. May God bless our brother.

The committee that prepared a program for the fifth Sunday meeting in one of the associations,

printed in these columns, gave prominent position in the meeting to two preachers who removed at least two months ago to other fields an hundred miles away. But the committee didn't know it. They also failed to give any place on the program to the new pastor of the most prominent church in the association, who came to the church two or three months since. Surely those who prepared the program didn't know he was there. The removal of the two preachers and the coming in of the other have been mentioned in the ALABAMA BAPTIST, in different ways, two or three times. But those who prepared the program do not take the ALABAMA BAPTIST, and so they did not know of the important changes in their own association. If you want to see a Baptist who is behind the times, look for one who does not take his denominational paper.

W. M. Cole, Zephyr, Texas: I wish to apologize to you for not sending in my help sooner. Really I have no excuse except neglect for not sending you some money for my paper.—I have lived in Alabama since my birth up to last April. I have been a Baptist for twenty-eight years. I take three or four Baptist papers all the time, but there are none which I enjoy reading more than the ALABAMA BAPTIST. I think the paper is better now than ever in its past history.—I am out here in Western Texas, where I am busy in the practice of medicine and preaching all I well can to help the cause on for my Master.—I have just this morning got a Methodist brother to read in the ALABAMA BAPTIST, "Why I am a Baptist; or What Baptists Believe," also Dr. A. T. Pierson's statement of change of faith. After he read them I asked him how he liked them. His reply was that it would do for Baptists, but it was not good for Methodists to read such. I said I thought the truth was good for any one. I think we ought to have more such articles. There are a great many people whom you have to cut down and dissect thoroughly before you can teach them any thing which crosses the Pseudo-ism on which they have been raised.

For the Alabama Baptist.

In Marengo.

The outlook for the Baptists in this section is probably brighter than it has been for a long time. This seems to be a Baptist country. There are about twenty churches in this (the Bethel) association, and several of them are doing a fine

This portion of the state has been represented as a hard anti-missionary field; but I do not find it so. It seems that a great many of the churches have been neglected, yet they all seem anxious to better themselves. As an evidence of this, the churches that I am serving are coming up admirably every month on pastor's salary and missions. I have a church of twenty members at Myrtlewood, which one month ago gave me three dollars for the Orphanage, and last Sunday they gave me about four dollars for missions. They have just bought a new organ, and I have ordered the lumber to ceil the church. Myrtlewood is the home of Hon. D. J. Meador, who has represented this county for several years in the legislature. He is quite a business young man, a Christian and a Baptist.

We are expecting to ceil, repair and carpet some of my other churches in the near future.

We want Dr. Bledsoe and the evangelists to come and see us.

Nanafalia. J. J. PIPKIN.

[This reminds us. One night, while the Southern Baptist Convention was in session in Washington, last May, a stranger came up to some of the delegates in front of the church and asked if any of them came from Alabama. Being answered in the affirmative he further inquired, "Do you know a man named D. J. Meador?" To which the writer replied, "I have met him only casually, but know of him very well." "How does he stand?" "He appears to be quite useful and successful as a Baptist church member, as a farmer and as a legislator." "Just as I expected. He and I were warm friends at the University of Virginia. I remember that he was a Baptist in sentiment. From his character and standing as a student I expected him to make a good and useful man, and your report of him is very pleasant to me, but not surprising. I thank you for such a good account of my friend. Good night."

The school boards of Hiram and also of Chattanooga, Tenn., have passed laws providing for the expulsion of anybody who shall be found smoking cigarettes either at school or on the way to or from school. The law also refuses admittance to the schools of any boy known to be addicted to the use of

For the Alabama Baptist.

Home Mission Board.

Two communications from Dr. Tichenor, Secretary of the Home Board, press upon my heart and mind two things—the necessity for and the importance of the work committed to this Board, and the fact that the Board is crippled in its efforts by lack of money.

There is urgent need of liberal contributions in this direction immediately. The conventional year will close in a few weeks, and the books of the Board must be closed.

The following extract from a leaflet sent out by the secretary will impress and make clear the importance of the work, and the necessity of prompt contributions. I would press it upon your earnest and prayerful consideration now.

"DESTITUTION.

One of the gravest difficulties in the way of our work is that people do not realize the great needs of our field. It requires no argument or even thought to convince any one interested in missions that there is destitution in China, India or Africa. But they are so accustomed to the enjoyment of religious privileges themselves that they cannot realize that in this favored land there are any communities which are without such privileges. It requires facts, argument, reflection, to produce the conviction that there is destitution in America as well as in foreign fields.

It is a startling thought that as all are born without knowledge of the truth, if evangelistic efforts should cease America would become as much a pagan country as China within a single generation. It is another startling fact that notwithstanding all that has been done by our churches and Mission Boards in the last fifty years, and the great success that has attended their efforts, though Baptists have increased from 450,000 to 2,600,000, in this Southern land, there are more unregenerate persons within the limits of this convention than there were fifty years ago.

It is estimated that one-half the population of the South, say 10,000,000, are under Baptist influence; deducting one-fourth of this number as below the age of accountability, and the 2,600,000 church members, leaves about 5,000,000 of unregenerate persons under the influence of our Baptist churches. These we must give the gospel or they will probably never receive it.

With the view of ascertaining some just idea of the destitution of our Southern land, the Board addressed three questions to the Corresponding Secretaries of our State Boards as follows:

1. How many men would be required to supply the religious destitution of your state?
2. What amount would be required to support them?
3. What amount would be needed to supply them with houses of worship and other necessary equipment?

Eight states—Kentucky, Missouri, Tennessee, Mississippi, Alabama, Georgia, Florida and Louisiana—returned answers that their fields of labor would supply, and about an equal amount for church building annually for the next ten years. This means that including the remaining states within the convention, there would be required to supply our religious destitution 2,000 missionaries, an annual expenditure of not less than \$500,000 to support them and afford them houses of worship and other facilities requisite for the work.

These facts force upon us the conclusion that, great as has been our success, the work of our Baptist churches has been only half accomplished, and in view of the rapid increase of our population in the near future, it becomes us to redouble our diligence, and let the dawning of the coming century see a thousand missionaries working under our Board, State and Home, gathering from this whitening harvest sheaves for the garner of our Lord.

Read this, think of it, and make prompt response, and thus enable the Board to continue the enlargement of its work, and more fully meet the demands of the destitution that are urgent and pressing.

W. C. CLEVELAND.

For the Alabama Baptist.

Approval.

"We plead for the best men for office." "We be brethren." "Turn on the Search Light." These three articles, touching the signs of the times and bearing upon the condition of our country, appeared in the ALABAMA BAPTIST from the pen of Major Harris, proprietor of the paper. The articles are thoughtful and timely, and deserve more than a passing notice. I do not think a religious paper should be used to parade political addresses, as such, but articles calling attention to our country's needs, and reminding us of sound political philosophy, are timely, and the least of it. Christians can ill afford to sit with closed mouths when the honor and welfare of this country are at stake, especially when moral issues are involved. If they should not speak under such circumstances; if some leader should not represent the Christian masses, then it might be said, and truly, that they are not loyal to the Master nor faithful to human interests. During the recent past brethren Eager, Dickinson and French have spoken out against current evils with plain words, and they voiced the Christian sentiment of the Alabama Baptists of all us. What Christian man in Alabama or elsewhere,

will take the other side from them? Until their position is criticized, it must be understood that our Christian hosts are with them. The proprietor of our religious paper, as he has spoken in the articles to which I have referred, has aimed at our country's good, and deserves Christian endorsement. If Christians should not be modern politicians, they may be statesmen.

JNO. P. SHAFER.

Dadeville.

ANOTHER ENDORSEMENT.

Ala. Baptist: Allow me to say that your recent editorials touching upon the matters of fraternity, and upon questions relative to the political welfare of our state have been vigorous and timely. With our diversified views and interests we need to be continually reminded that we are brethren; and certainly no Christian man can be indifferent to the welfare of the state in which he lives. We ought to turn on the searchlight and look into the methods which politicians are forcing on us. Victor Hugo suggests that politician sometimes means traitor; maybe it is true in Alabama. Let us see, and let us demand the best men for office.

Mobile. J. J. TAYLOR.

For the Alabama Baptist.

Seminary.

Board in New York Hall for February was seven dollars.

Bro. Hindon is having quite a successful revival with his mission this week.

Bro. Geo. W. Townsend will be ready for evangelistic engagements after June first.

Bro. Ed. J. Richardson lectured at East Baptist church Friday for the benefit of the City Mission.

The writer will assist Dr. Varde-man, of Bardonia, Ky., in a revival the first week in April.

Dr. Whittinghill, of Coliseum Place Baptist church, New Orleans, is in the city this week raising money to pay off the debt on the First church of that city.

Dr. Sampey preached an able sermon at Walnut Street church Sunday morning. He is not only a fine teacher, but an eloquent and forcible preacher. Truly can it be said of him, "He is mighty in the scriptures."

Dr. Folk took supper with us Saturday, after which he made a splendid talk on "Rats in the Seminary." The next morning at breakfast a very large rat made his appearance in the dining room, and caused no little stir, especially among the ladies present.

Bro. Barnes, who was the successful pastor at Selma last year, will not return to the Seminary next fall, but will enter the pastorate in June. He is a strong young man, and we cannot afford to lose him from Alabama. Let some of our pastoral churches correspond with him.

Bro. M. J. Webb, an alumnus of Mercer University, and now a student of the Seminary, is preparing out a new book on "The Christian's Duty."

Dr. Kerfoot, in a lecture last week on Sunday-schools, paid the first church in Montgomery a high compliment by saying, "Their inauguration of Sunday-school teachers and officers was the best he had ever seen." He gave the plan to the class in Pastoral duties.

MISSIONARY DAY.

Our missionary day for March was observed on the 29th of February, as the first came on Sunday. These meetings are always interesting and instructive, but this was more so than usual.

Reports from the various mission Sunday-schools conducted by the Seminary students showed an average attendance per Sunday for last month, of nearly twelve hundred. Letters from brethren Pruitt, of China, and Eager, of Italy, were read. These letters report the work in those fields as succeeding quite well, all things considered.

We were fortunate in having two of our leading brethren with us—Dr. E. E. Folk, of Nashville, editor of the Baptist and Reflector, and Dr. R. J. Willingham, of Richmond, the Secretary of our Foreign Mission board.

Dr. Folk gave us a good speech on, "How to arouse the sleepers to missionary activity."

Dr. Willingham spoke next on, "The home side of the work of Foreign missions."

A. E. PINCKARD.

China Grove.

For the Alabama Baptist.

The President's Point.

Whether we regard President Cleveland as a demagogue or a demi-god, the words he recently spoke before the Presbyterian Home Mission Society (North) should be carefully considered. The temptation to lawlessness and vice in frontier settlements is well known to all, and the presence of missionaries among them is the most powerful civilizing tonic that can be given them. If neglected, they are not only spiritually lost, but, as Mr. Cleveland said, they "settle down into bad municipalities and form bad states," and so hurting us all. Let us increase our gifts to the Home Board in Atlanta that we may put more preachers on the frontier and elsewhere.

L. O. DAWSON.

"I am cured since taking Hood's Sarsaparilla." Is what many thousands are saying. It gives renewed vitality and vigor.

The Christian becomes wiser every day; a child may play with a snake, but a man gets as far away from it as he can.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "BROWN'S BRONCHIAL TROCHES" have remarkable curative properties.

Dr. J. P. Hampton, H. E. Rice.

11 a. m. Missionary sermon by appointee of meeting.

Let each church in this association send five delegates to this meeting, and as many other brethren and sisters as can come, and let us be a blessing to the Bethel saints. Dinner at the church.

W. W. HARRIS, For Ex. Committee.

For the Alabama Baptist.

Dedication.

Sunday the 1st of March was a notable day in the history of the Second Baptist church of Selma. In addition to the Sunday-school and morning service, there was a house warming at 3 p. m. Brethren from the various churches favored us with speeches appropriate to the occasion, while music by the chorus choir added much to the interest and pleasure.

At 7 p. m. the house began to fill rapidly. The choir, under the direction of Bro. L. R. Ekwang, sang as it never had before. In half an hour the pews, the extra chairs, and the standing room were taken, and many were turned away. After the reading of the Scripture (John 4:19-27), and prayer, Dr. Eager, of the First church, Montgomery, preached from Rom. 12:6, 7, a most excellent sermon full of spiritual illustrations, warning upon the memory Bible truths helpful to saint and to sinner. At the close of the sermon the choir sang a hymn written by Bro. Eskew for this occasion. Following are the words:

DEDICATION HYMN.

Bow down, O Lord, in condescending grace; Design to receive the gift we gladly bring; Dwell Thou in us and in this sacred place Where happy subjects serve thy Holy King.

Fill all the place, and us, dear Lord, O'er all; Till living water flows from heart to heart; Then shall thy children do thy Father's will, And sin and sorrow from our souls depart.

When'er within this fold thy flock may meet, Good Shepherd, Thou Thy presence manifest; Lead forth to pastures ever green and sweet; Refresh us, Lord, with Thy long promised rest.

From this time forth may this a center be Of truth and mercy, grace and love divine; Until the conflict o'er, we reign with Thee, Thine shall the honor be, the glory Thine—Amen.

A collection was then taken, the dedication prayer was offered, another hymn sung and we were dismissed.

J. F. SAVELL.

For the Alabama Baptist.

Baptist Rally

At Mt. Pleasant church, Linwood, Pike county, Friday night, March 27: Preaching by Eld. J. M. Reynolds, or F. J. S. Yarbrough, or Discipline and character.

9:30: The design and importance of the two ordinances. Eld. J. M. Reynolds.

10:30: The object of the gospel, and who should preach it. Eld. D. B. Mills.

11:30: Duties of parents to their children—educationally, morally and religiously. Dr. W. C. Bledsoe and Prof. F. A. Threadgill.

Miscellaneous. At night, missions or preaching. Sunday, 8:30: Devotional exercises, by Eld. Joe Nelson.

9: Sunday-school—its management and work, aim and relation to the church. Conducted by deacon Jesse H. Dickinson.

10: Temperance. Eld. J. M. Reynolds and others.

11: Sermon, by Dr. W. C. Bledsoe.

Dinner at the church.

We trust that all the brethren whose names are above will be present. All are invited, and we hope the occasion will be of great benefit. Come, brethren, and pray that the Spirit may be with us.

A. E. PINCKARD.

China Grove.

For the Alabama Baptist.

The President's Point.

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For the Alabama Baptist.

Judge Riley.

In the death of Hon. Malachi Riley, probate judge of Covington county, which occurred at his home in Andalusia, on the 24th ult., the Baptists of this section of the state have lost one of their brightest lights and most liberal supporters. Although a young man, he had devoted so much of his time, thought and means to the public good, that he was known far and wide by all classes, and known only to be loved and honored. But few men can be found who have so unselfishly and gratuitously devoted so much time for the benefit of the public as did Judge Riley. All classes of men that were acquainted with the Judge, whether of his own or some other political school, could approach and ask any reasonable favor of him with perfect assurance that it would be granted.

The deceased was a member and an active deacon of Andalusia Baptist church. He was ever loyal to his church, to his pastor and to the denomination. He leaves a noble Christian but invalid wife and five children to mourn his loss. God bless them in this dark hour.

Georgiana. A. T. SIMS.

For the Alabama Baptist.

Who is Right?

Bro. Editor: I am now in your sanctum. Two good brethren are discussing the question, "Who is my neighbor?" (Luke 10.) They express conflicting views. One contends that the Good Samaritan in the parable is the neighbor, while the other claims that the man who fell among the thieves and was so badly treated, and afterwards received kind ministrations at the hands of the Samaritan, was the neighbor. Will Dr. Teague kindly give us his views through the ALABAMA BAPTIST on the subject and greatly oblige.

A. T. SIMS.

For the Alabama Baptist.

Program B.Y.P.U. Convention.

Following is the program, as arranged to date, for the third annual convention of the Baptist Young People's Union of Alabama, which is to be held in Parker Memorial church, Anniston, April 8, 9, 10, next.

Wednesday evening, Organization of convention. Addresses of welcome: For the Anniston churches, Rev. J. H. Foster, Jr.; for the unions, J. W. Abernethy. Response to addresses of welcome, Rev. A. J. Dickinson, Selma.

Opening address, Rev. L. O. Dawson, Tuscaloosa.

Thursday morning. Reports from the field, by the delegates.

"The need of our churches." Discussion opened by C. W. Ashcraft, Opelika, and Rev. W. D. Gay, Montgomery.

Afternoon. "The Young People's Movement as an Evangelistic Power." W. M. Burr, Dothan, and Rev. J. V. Dickinson, Anniston.

Evening. "The Young People's Meeting Auxiliary to the Pastor." Will the meeting be an added burden or a help? Opened by Rev. J. A. French, Talladega, and Rev. J. J. Taylor, Mobile.

Friday morning. Better ways of working. Open conference. Afternoon. Unfinished business. Adjournment.

Delegates will be entertained by the Anniston brethren, who expect a large attendance, and request that all who will accept their hospitality will so advise them not later than April 4th. Address: P. B. Brown, Chairman, Anniston, Ala.

Rates of one fare going and one-third returning (certificate plan) have been secured over all roads for accredited delegates. For further information write at once to WALTER D. DUNLAP, Sec., March 7, Birmingham, Ala.

For the Alabama Baptist.

Catholic Intolerance.

The Catholic News, which seems to be one of the leading papers among Catholics, breaks out with characteristic bitterness against the missionaries of the American Bible Society, who are at work in South America, as follows: "Those paid emissaries of a society that gathers into its coffers the savings of dyspeptic old maids, those self-constituted apostles, laymen clothed in clerical garb, carrying on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addled dupes who are weak enough to listen to them. All honor then to the Catholic missionaries of South America who have expelled the evangelical carpet-baggers. The priests and people of South America will not remain passive while the slimy serpent of heresy endeavors to imprint its poisonous fangs in the souls of their little ones."

This choice passage is worthy of careful study by people who cherish religious liberty as one of the inalienable rights of every living soul. The only crime of these men who are so savagely denounced is that of distributing the Word of God to the oppressed and ignorant devotees of popery, whom the Catholic News calls "addled dupes;" and the traffic regarded as so infamous is simply carrying the Bible to the poor dupes of popery.

Yet the Catholic News waxes hot, and speaks of "far and feathery," a judicious application of which would be sufficient to keep the bawling ranters of a Bible society at a safe distance from their shores."

In perfect

Alabama Baptist.

Montgomery, March 12, 1896.

Forefall

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

Dr. Bull's Cough Syrup,

it cures at once Cough, Cold, Grippe and all Lung Troubles. Dr. Bull's Cough Syrup is sold everywhere, 25c. Leave no bottles alone.

Chas. Lange's Plugs, The Great Tobacco Anti-Smoke Co., Baltimore, Md.

The C. S. Bell Company claim that the same amount of money invested in one of their bells will secure a bell of greater volume of sound and more suitable in tone for a church, and can be heard farther than could be obtained by the purchase of one of any other class of bells. Their address is Hillsboro, Ohio.

"THE COMMON PEOPLE."

As Abraham Lincoln called them, do not care to argue about their attitude. What they want is a medicine that will cure them. The simple, honest statement, "I have tried this and it cured me," is all that is needed to convince the masses, and this is what many thousands voluntarily say.

Hood's Pills are the best after dinner pills, assist digestion, cure headache, etc.

The Colporter for March is in large part devoted to description of the late fire, with numerous illustrations engraved from photographs of the ruins of 1420 Chestnut Street. It forms an historical number of great interest and one that will be very largely sought. The edition will be 100,000 copies, in order to supply the great demand that is expected. The subscription price being only five cents a year, in clubs of twenty or more, it is almost incredible that any wide awake church should be willing to do without it. Samples will be sent freely on application to the Parent House at 1632 Chestnut Street, Philadelphia. The April number will be largely occupied with descriptions and illustrations of the temporary quarters of the Society immediately after the fire, and the May number will show the new store and the manufacturing building.

A. J. ROWLAND, Sec'y.

AN EXPRESS AGENT.

Mr. J. E. Mitchell, Agent Southern Express Co., Griffin, Ga., May 28th, 1895, writes: "I have used King's Royal Grenadier in my family, and consider it the best medicine I have ever used. It has relieved me of Muscular Rheumatism. I also know of several other cases of rheumatism and other ailments cured by its use." Write to the Atlanta Chemical Co., Atlanta, Ga., for 48 page book, giving full information, free. New package, large bottle, \$2.00, 60c. In sale by druggists.

\$100.00 in Gold Given.

For selling a book of great interest and popularity, "Story of Turkey and Armenia," with a full and graphic description of the country and its people.

Write to the Atlanta Chemical Co., Atlanta, Ga., for 48 page book, giving full information, free. New package, large bottle, \$2.00, 60c. In sale by druggists.

\$200.00 in Gold Given.

Of Special Interest to Students and Teachers.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of 100 copies of anyone who will sell 100 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 60 days. Agents sell to 15 copies a day. An Easy order, retail price \$2.00, given for selling 100 copies in 3 months. A \$100 bicycle given for selling 60 copies in 3 months. A gold watch for selling 60 copies in 1 month. Complete outfit 35 cents. Freight paid. Credit given. Agents wanted also for "Talks to Children About Jesus," 150,000 copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles. Write and get special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books. Among them were 17 who were made over \$200. 17 who were made over \$200 premium, and 76 made over \$150 for their summer work. Write them immediately.

To School Boards.—And any one else desiring to employ a teacher. The School Agency, Birmingham, Ala., recommends suitable teachers free of cost to schools, colleges and families. Write and get particulars. This agency is prompt, just and faithful. Only first-class teachers are enrolled.

To Teachers.—Competent and successful teachers desiring positions should write The School Agency, Birmingham, Ala., for circulars, and send schools to secure good positions at small cost throughout the South and Southwest.

FOR OVER FIFTY YEARS

Mrs. Winslow's SOUTHERN SYRUP has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. 25 cents a bottle.

PLANS of Churches, Houses, Schools, Cottages, etc., S. D. PRICE BELL & CO., Architects, Philadelphia, Pa.

Her Face

was her fortune—Why? Because HEIKEL'S SOAP.

Heikel's soap is made in the most perfect manner, and is the best for the face.

HEIKEL'S OINTMENT.

For the face, neck, and hands. It is the best for the face.

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Macbeth lamp-chimneys are

right if you get the right one

for your lamp.

Let us send you the Index.

There is no other way to

enjoy your lamp and avoid

expense.

Geo A Macbeth Co

Pittsburgh Pa

Montgomery Churches.

Clayton Street—Good attendance

at Sunday-school. At 11

o'clock Rev. W. D. Gay, of

Adams Street church, occupied the

pulpit and preached a fine sermon

on "Elijah the Tishbite;" text,

1 Kings 17: 1. At 7:30 pastor

preached on the subject of "Heaven-"

ness;" text, Rev. 22: 3. Two were

received by letter. At 3:30 p. m.

Rev. D. C. Bacheler preached at

West End. Brethren R. L. Dil-

lard, J. L. Sayre and Wm. Tew

were ordained as deacons. The

first named is now the youngest

deacon in the city, and is a most

earnest and consecrated young

man. Dr. Geo. B. Eager, Rev.

W. D. Gay, Rev. C. Johnson, Rev.

J. W. Elliott, Rev. W. N. Gunter

and the pastor composed the pro-

gram.

First Baptist—Large attendance

at morning service. Dr. Eager

preached from Gal. 6: 1, 2. The

subject was presented under the

following heads: How to look upon

others' sins; The burden of sin;

and, how to restore the sinner. Dr.

Eager and Rev. W. D. Gay ex-

changed pulpits at night. The

mission collection of the Sunday-

school for February amounted to

\$10. Next Sunday the collection

will be for the Orphanage. The

Young Ladies' Mission Circle will

give an entertainment Friday eve-

ning for the benefit of the Orphan-

age. Dr. A. W. Lamar will as-

ist the pastor in a revival meet-

ing in April. The work is encourag-

ing all along the line.

Birmingham Conference.

Woodlawn—Pastor Hobson

preached in the morning; subject,

"Self-denial." At night Rev. Geo.

A. Fair, of Chicago, made a mis-

sion talk on South America, where

he expects soon to go as a mission-

ary.

East Lake—Good Sunday-school.

Rev. R. M. Hunter preached morn-

ing and night to large and appreci-

ative congregations. Church

made a unanimous call to Rev. L.

O. Dawson, of Tuscaloosa.

Avondale—Ninety-six in Sunday

school. Rev. J. H. Longier

preached at both services, the

pastor being at East Lake holding

services for that church. Rev. Mr.

Fair lectured for the B. Y. P. U.

at 3 p. m., on South America.

Those who heard the lecture were

all service. One addition by

experience; three baptisms; four

waiting baptisms. Dr. W. J.

Pickens, a most valued m., died

during the week. The B. Y. P. U.

of the church will make their special

offering for missions this week.

Second Church—Sunday-school

large, with several new pupils.

Congregations larger than usual.

Pastor Tidwell preached in the

morning on "Christ and the disci-

ples crossing the sea, and Christ's

power to calm the storm;" at night

on "The little ships with him." Mark 4. Under the lead of one of

the good ladies of the church, the

members and friends have pre-

sented the pastor a fine suit of

clothes.

Southside—Pastor Hale preached

at 11 a. m. on the "Spirit of

Elijah," and at 7:30 on "Justifica-

tion by Faith." One received for

baptism. Monthly collection for

missions. The treasurer reports

about \$60 received for missions in

April. Pastor spent last Sunday

in Jackson, Tenn., aiding Pastor

Simmons in a meeting. About 40

have united. There are 50 young

preachers in the Southwestern Uni-

versity, and the Baptist cause is

flourishing in West Tennessee.

Pastor Geo. H. Simmons has a fine

grip on all the people of Jackson.

OBITUARY.

The chilly mantle of death has again

been thrown over our home and we

have been made immeasurably sad

by the death of our beloved brother, Alfred

Stewart. He was born at Nantahala, North

Carolina, Ala. April 13, 1878, and died Jan.

31, 1896. It seems hard that one so young,

so promising, should be taken in the

morning of life. We know that our

loss is his eternal gain.

"And when the last loud trumpet sounds,

And joy to all be given,

O, may we meet again, dear Al!

Around the throne of heaven." C.

On the morning of Jan. 28, 1896, near

St. Mary's, the home of her son-in-law,

Mr. G. A. Gunnell, Mrs. Ira H. Huff

sweetly asleep in Jesus. Mrs. Huff

was formerly Miss Elizabeth Farrar, of east-

ern Percy county, Ala. Daughter of Rich-

ard and Olive Farrar. She was born Jan.

18, 1830, and was married to Mr. Huff

Dec. 25, 1856. The deceased joined the

Baptist church in early life, and was

ordained by Rev. J. S. Ford into the fel-

lowship of Concord church, Percy county.

She then moved her membership to Pis-

gahat church, and lived a consistent mem-

ber for many years. She was everything

that made life beautiful and grand.

Loving, kind and affectionate to all, like

the Master she lived for others. Mrs. H.

survived her husband and isolated son,

Richard, six years. Notwithstanding her

short stay in Georgia, she made a host of

loving friends, who missed her devoted

and loving daughter. She was a true

mother's heart. As she was a true

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