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ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 23.

"SPEAKING
TRUTH IN LOVE."

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ALABAMA BAPTIST.

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interest 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.

For the Alabama Baptist.

Our Evangelist.

The eighth annual session of
Haw Ridge association convened
with the church at Clintonville,
Coffee county, Oct. 14-15. This
was, we believe, a profitable ses-
sion of this body, although we be-
lieve the missionary work for the
ensuing year was sacrificed to gratify
a personal sympathy for an aged
and needy minister, who is
unable to do the work of a mission-
ary. We hope in the future that
due sympathy will be shown both
for needy preachers and the mis-
sionary work.

Bro. Ray was with us as evangel-
ist, and did an imperishable
work. His message was "The
Love of God," that is, the grace of
God.

Don't believe the body was truly
great because the expansive
work of the denomination was so
clearly and impressively presented.
Doubtless many of the large con-
gregation never before knew the
extent of the work.

The association cheerfully
returned to the State Board, and will
hereafter co-operate with it. Bro.
Ray is just beginning to get prop-
erly acquainted with our real ne-
cessities, and we therefore think
his usefulness has just begun; and
we hope he will both remain and
be continued in Southeast Ala-
bama.

Our mother churches in this
country were constituted and
moulded by early pioneers, who,
I am persuaded, were very poorly
informed in our distinctive prin-
ciples, consequently our people have
been trained more by "custom"
than by "principle." We there-
fore need such men as Bro. Ray to
set our people right on both doc-
trine and practice. His sermons
and speeches are truly uplifting to
our people. In fact we think our
board and men are doing a needed
work, and are doing it well. This
whole country is in love with breth-
ren Bledsoe and Ray. New life,
new hopes and new energies are
being given by Bledsoe and Ray on
all lines, and the hearts of the true
Baptists are with them and their
prayers for them.

W. J. HATCHER.
Hatcher, Dale county.

For the Alabama Baptist.

The Human Tongue.

Man can guide great ships, bridle
and control vicious horses, tame
the ferocious lion, "but the
tongue can no man tame; it is an
unruly evil, full of deadly poison."

It was made to speak words of
hope, to sing anthems of praise, to
comfort the sorrowing, to encour-
age the doubting, to bless God for
His goodness. "Let your speech
be always with grace." "Let no
corrupt communication proceed out
of your mouth." But "the tongue
is a world of iniquity." It stings
like a viper, and wounds the heart.
Words of blasphemy, of distrust,
of bitterness are uttered, when
there should be only words of
truth and love, falling like the rain
drops on the new mown grass. "If
any man among you seem to be re-
ligious, and bridleth not his tongue,
but deceiveth his own heart, this
man's religion is vain."

But there are times when the
tongue should be silent. When a
quarrel is being provoked, hold
your tongue; when you have noth-
ing good to say of others, keep
your tongue; when you are in the
presence of those whose feet are
swift in running to mischief, hold
your tongue. "I will keep my mouth
with a bridle, while the wicked is
before me."

The sinful tongue is included

with the seven sins of the body.

"These six things doth the Lord
hate; yea, seven are an abomina-
tion unto him: A proud look, a
lying tongue, and hands that have
shed innocent blood; a heart that
devisech wicked imaginations, feet
that be swift in running to mis-
chief, a false witness, and he that
soweth discord among brethren."

Northport. J. H. CURRY.

For the Alabama Baptist.

About Evangelists.

Since brethren Shaffer, Shelton,
Observer, Dickinson, and others,
have been writing so much about
"keeping up," "keep in the mid-
dle of the road," &c., I have been
frequently asked what I think of
evangelists. Well, with my limited
knowledge of evangelists I think
I want to say that generally speak-
ing, I think well of them. I do not
endorse all they say and do; neither
do I endorse all the doctrine and
practice of all our pastors; for
some of them are grossly Arminian
in doctrine and Antinomian in practice.
I differ in opinion. I am willing
to accord to them the liberty I ask
for myself, to speak their honest
convictions. I have but little
respect for the man who has no
convictions, and less for one who
is afraid to express an opinion.

But what about the evangelists?
Well, I believe in them. Paul says,
"And he gave some apostles; and
some, prophets; and some, evangeli-
sts, and some, pastors and teachers."

Eph. 4:11. Here the evangelists
are enumerated side by side with
the apostles, prophets, pastors,
and teachers. "This special men-
tion leads us to attribute to them
a distinct form of activity."

Schaff.

The word (evangelists) trans-
lated evangelist, means "a herald
of glad tidings," and is from the
same root as the word translated
gospel. The first evangelist that
I read about in the New Testa-
ment was an angel sent from
God, who said, "Behold I evangeli-
ze unto you great joy, which shall
be to all people."

Timothy was exhorted to do the
work of an evangelist (2 Tim. 4:5).
Philip, one of the deacons at
Jerusalem, is called an evangeli-
st (Acts 8:5; 21:8). The work
of an evangelist seems to have been
traveling from place to place pub-
lishing the good news and glad
tidings of great joy. They seemed

not without direction from the apos-
tles or their respective churches.

I am praying for the time to
come when there shall be a better
understanding between our pastors
and evangelists. It is so easy to
swing to extremes. I believe that
one of the greatest mistakes made
by our evangelists is that of ignor-
ing the wishes of the pastors. I
know some men even in the pastorate
who are not fools—men who know
the needs of their people at least
to some extent. Then it must not
be forgotten that the pastor has
been given the oversight of his
flock, and it is his duty to see that
they have wholesome food. It will
be a happy day when our evangeli-
sts shall become as some of them
already are, co-laborers with our
pastors, either preaching where
there is no church, or working un-
der the direction of the pastors
where the church is duly organized
and has a pastor.

Abbeville. A. J. PRESTON.

[It appears to be necessary to
have a revision of words. The
evangelist is so clearly recognized
and approved in Scripture that
there is no room for question; and
it is not to him that brethren object
—not to the office, at any rate,
though some who occupy it may be
objectionable. But the objection is
to the methods of modern reviv-
alists, who call themselves evangeli-
sts. In strictness of speech, per-
haps, they may be rightly called
evangelists, but to avoid confusion
they should be called revivalists,
as that is their specialty.]

For the Alabama Baptist.

Fifth Sunday Meeting

At Bear Creek church, Wilcox
county, Nov. 28 and 29.

Saturday, 9:30 a. m.: Devotional
exercises. 10 a. m.: S. S. Ridgeway.

10 a. m.: Deacons' office. W. N.
Huckabee and J. G. Reynolds.

11 a. m.: Associational missions.
A. P. Majors, C. Hardy.

2 p. m.: Ministerial education.
W. L. Cahall, J. F. Lee.

3 p. m.: Want of spirituality in
our churches. I. S. Ridgeway, W. L.
Fort.

Saturday, 9:30 a. m.: Devotional
exercises. S. Moore.

10 a. m.: Sunday-schools. J. L.
Skinner, J. R. Melton.

11 a. m.: Sermon on missions.
W. L. Cahall.

The brethren appointed will
open the discussion of the different
subjects, then discussion free to all.
Speeches limited to fifteen minutes.

If souls are to be saved men must
be pointed directly to Christ.

You will never find an easy place
until you find it in the yoke of
Christ.

A Report on Temperance.

(Published by request of the association.)

To the Newton Baptist Association.

Greeting.
Your committee on Temperance
respectfully submit the following
report:

In view of the fact that at
each assembly of this association a
committee is appointed on temper-
ance, it is evident that the question
will not down. The principles of
righteousness are not to be ignored;
they forbid the government to make
a merchandise of what is injurious
to human life, morals and temporal
prosperity.

If the sale of intoxicants as a be-
verage causes these evils, it is a na-
tional sin to give license to them,
and make revenue from it to support
government. The prohibition issue
is more important than those of
tariff, gold and silver or currency,
and all the other national questions
put together. We want to keep up
no political party on this issue; we
just want to put down the saloon
and make an end of it.

All the erudite divines in obedi-
ence cannot convince the medical
fraternity that it is an opiate,
but evil for one in health to use
stimulants, for they injure the
health. Their use, then, is a breach
of the sixth commandment. Their
use, again, is a fascinating habit that
increases and destroys the power
of the will in most constitutions,
and demoralizes its victims. This
is the observation of all good men.
Total abstainers are free from this
snare.

Then we need not repeat the
twice told tale of the cost, both di-
rect and indirect of this iniquitous
traffic that is the cause of most of
the poverty in the land, and the ex-
pense of our criminal courts, pris-
ons and almshouses. Those who
drink, and do not get along, are
stealing from those who do not; and
this is not equitable, and is a breach
of the eighth commandment.

The rum seller must be put down,
and all the divines that uphold him
will be obliged to sing another song,
or the practical American will silence
them altogether.

We are proud to note that the
consumption of spirituous liquors has
decreased to a remarkable degree
within the last quarter of a century,
in proportion to the increase of popu-
lation.

Our new industrial forces and
systems are the compelling influ-
ences in this reform. Railroads, fac-

tories upon their employees; so
that an intemperate man can no
longer obtain a railroad position.
The same is true with respect to
great factories, foundries, mills,
electric works, buildings and ma-
chinery shops. Men who are but
positions of trust in any of these
trades. Even the elevated lines and
trolley car companies have recently
decided that they will employ men
of the strictest sobriety. Intem-
perance is becoming more and more
every day a distinct barrier to suc-
cess. Not only the man of drink-
ing habits, but the moderate tippler
finds himself outstripped by the
man of strict sobriety. It is not a
very significant fact, that the man-
agers of the greatest liquor trusts in
America recently adopted an iron
clad rule to employ none but strict-
ly temperate men?

Depend upon it, the young man
who today absolutely abstains from
all sorts of alcoholic beverages will
be the successful man of tomorrow.

It has recently been said by a
great conservative statesman, and
no crank, that the liquor saloon de-
stroys eighty thousand youths an-
nually, sending them to untimely
graves. This fearful slaughter is ef-
fected through agencies authorized
by a nation of people classed as
Christians. The public conscience
is seared into indifference in the
presence of eighty thousand homes
thus draped in sorrow and shame;
it seems worthless, the loss to the
nation's wealth that these thousands
of producers, whose lives, if spared,
and allowing \$100 each as capitaliza-
tion, show an annual producing loss
to the public of eight million dol-
lars. But this money is not the
prime item in the catalogue of loss.

The fact that the political ballot of
the church of God is on record say-
ing "well done" to this slaughter,
in consideration of money payment
by the slayers, registers a degree of
sin that human language is power-
less to portray. Though the church
of God may boastfully display her
machinery and material power, yet
we fear this sin that her members
through their citizenship abet and
keep alive, declares in thunder tones
and beyond denial, that she is want-
ing in the spirit of God, and is con-
tent with the sham and pretence of
righteousness, while at heart she is
weak and cowardly, and her hands
stained with guilt. So long as we
called Christian ballots approbate
the saloon system, the church can-
not hope to have prevailing power
with God in her fight with evil.

She is spiritually unfitted to live
the pure gospel of Christ, and is a
sinner before men and in the eyes
of heaven.

God demands that a Christian
carry his religion into every rela-
tion of life; and in this hour no re-
ligion is more important than the
political. It is only in and by
through politics that the devil at
this day is making a stand and for-

tifying himself in civil law to

credit Christianity, by secularizing
the Sabbath, debauching the home
and diminishing the moral force
of the country. It is said that
has captured thousands of preachers
and laymen with this terrible
device of his, "Don't mix politics
with religion." To puncture this
sophism, we ask those elect but
deceived ones, Should not a mis-
sionary, whose religion is his political
faith, be true, then church and
home and endorse its wickedness,
that proposition is true, then
Christian ballot that helps to estab-
lish the saloon system in the
country is an enemy of God
and of all human good.

Money greed and political
ambition are the riding
horses over all goodness in this
civil and social life.

Men would have Christ to re-
over and be with them at church
Sunday, but scout the idea that
has any right to rule over and
with them at the ballot box
Monday. It is just here that Chris-
tianity is making a failure in the
world. God would have it otherwise,
but the church vote being spent in
its political duty toward the saloon,
is a party to the crucifixion of
Christ. Thus the church has
aided to help enthroned the de-
vil as a ruling power in American po-
itics.

We respectfully admonish all our
divines and laymen to seek the
of statesmen and patriots, to re-
vitalize the age, by impressing the
minds of the people with the great
importance of inculcating a healthy
public moral sentiment against the
saloon and all intoxicating drink
as a beverage. We would further
modestly suggest that the pastors
of the churches composing this as-
sociation preach or lecture at least
four times a year upon the subject
of temperance, and the evil and
damning influences attendant even
upon the moderate use of intoxicat-
ing liquors, and to denounce in the
most severe terms all their members
who directly or indirectly aid the
sale or use of liquor or intoxicating
drinks to excess, by drinking, sig-
ning whisky petitions for the sale of
the same, or by selling it themselves,
renting houses to others for the sale
of the same, or in any manner
aiding or abetting the vending there-
of. And further, that this associa-
tion, at its present session, make
some suitable resolution, marking

one of your recent issues. In this
you say: "An extraordinary prac-
tice of the Home Mission board of
the Southern Baptist Convention is
that of soliciting and sending to
their missionaries and other sup-
plies, which have a money value
placed upon them, and are entered
in their column of cash receipts,
thus largely swelling the total con-
tributions for missions, and which
are then charged as a part of the
salary paid to the missionaries."

Allow me to say that the Home
Mission board, through its secre-
tary, sends only a few true bills
against different persons for viola-
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Christian commonwealth believes
in the necessity of the day for rest
and worship, as well as in its di-
vine authority, sanctity and per-
manence.

It is alarming, however, to con-
sider the great diversity of views
among Christian people as to what
ought and what ought not to be
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principle of Christian liberty; the
luxury of opinions and practices
among many of our people, when
judged by the Scriptures as inter-
preted by our standards; the degra-
dation of God's day by the run-
ning of mail and freight trains and
steamboats; the publication, pa-
tronage, purchase and perusal of
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tribution of the mails; the extra
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tion to leave the office, and the
other letter is from one of
our Cuban missionaries who some
months ago was driven from Ha-
vana. He says: "I am in receipt
of the box of clothing sent to us by
the Raleigh Women's Mission So-
ciety. It has surpassed our expecta-
tions, as the supply is so vast and
good that it will serve my family
and myself for a year or more."

I am sorry the Independent did
not have a better knowledge of
facts before writing this editorial.
The old clothes" were sent to our
missionaries on the frontier and
were highly appreciated by those
who received them, and serve as a
strong bond between the mission-
aries and the people.

Shall We Retreat?
are perilous times for our
work. Those in charge of
the Home Convention's mission-
ary work face a most serious
situation. There is no immediate
prospect of gifts, and if the
gifts are not larger, the work must
be reduced to the debt will be-
come so burdensome that the board
will stagger and fail. But just how
and where to retreat is a most se-
rious question, particularly in for-
eign missions. A year or so ago,
we made this clear. In home work
it is not so serious a problem,
though, of course, it is never possi-
ble to abandon projected religious
work without loss and embarrass-
ment. In foreign work, the cost of
abandoning a mission and recalling
the missionaries is necessarily con-
siderable. Of course, the board
cannot honorably leave the mission-
ary and his family in a far-off land.
It is a part of the agreement with
them that they are to be brought
back, if they are to be withdrawn
from the work. This bringing back
is an expensive business. It will
cost almost as much as their main-
tenance for a year would cost.
Again, in foreign work there is al-
ways a language to be learned,
habits and customs must become fa-
miliar, national and racial peculiar-
ities must be studied, before the
missionary is really capable of effec-
tive work. To take him from the
field is, therefore, a very costly busi-
ness. The chief difficulty in the
way of withdrawing missionaries
and abandoning missions in foreign
lands is found in another and a dif-
ferent direction.

Establish a mission, for exam-
ple, in Central China town. Our
work there, after several years, begin
to reach and influence the people.
By dint of hard work, and under
the blessing of God, a little group
of believers is gathered. They come
out of the surrounding mass of dark-
ness and superstition. It is hard
for them, even with all the means
of grace which the mission provides,
to be faithful. Unnumbered and
powerful influences are tugging at
them to pull them back. Their own
families oppose and despise them.
They are outcasts from their race.
The missionary is a father to them,
and the mission is their refuge from
the storm of opposition which con-
tinually beats upon them. But
when their religious guide and in-
structor is gone and the mission is
abandoned, how helpless they are!
They are well-wishers, but under
these depressing and distressing cir-
cumstances. How can such a host
of Baptists as we have in our South-
western territory permit a state of things
such as we have just described?
But to this complexion it must
come at last—and the "at last" is
not far off—if gifts to this work are
not enlarged.—Religious Herald.

H. H. BLACKMAN,
Chairman Committee.
ADDITIONAL STATISTICS.
According to authentic report of
Commissioner Miller, in the year
1891 there were consumed 91,157,
565 gallons spirits and 977,497,761
gallons malt liquors.

The money invested in this vil-
lage in said year was \$1,200,000,
600.

Again, it will be seen from the
report of the same author, Commis-
sioner Miller, in 1892 that the pat-
rons of saloons paid \$609,000,000
for whisky and \$617,358,460
for beer—a total cost of \$1,226,358,
461. The interest on this sum for
one minute, at 6 per cent, is \$1,
208.78; for one year it is \$62,975,
567.66. What would such mam-
moth sums of money accomplish for
the Lord's kingdom, if the still
worse were destroyed and all the
vast capital employed in procuring
the same were devoted to the
world would see the revolution in
the South.

Be it resolved by this association,
1st. That any church or churches
belonging to this association that
shall tolerate in any of its members
the practice of habitual whisky
drinking as a beverage, frequenting
bar-rooms for the purpose of drink-
ing or getting drunk, or who shall
sign whisky-selling petitions, or
knowingly rent houses in which
intoxicating liquors are to be sold,
or who shall otherwise aid or abet
in the sale thereof, shall stand ex-
cluded from this association.

Adopted.

A False Statement Corrected.

Recently the New York Inde-
pendent, which claims to be always
just and fair, made a misstatement
in regard to an alleged practice of
our Home Mission board. Dr.
Tichenor wrote the following cor-
rection, but the Independent did
not print it.

ATLANTA, GA., Sept. 28, 1896.
Ed. N. Y. Independent: A friend
has kindly sent me a clipping con-
taining an editorial paragraph con-
tained in

one of your recent issues. In this

you say: "An extraordinary prac-
tice of the Home Mission board of
the Southern Baptist Convention is
that of soliciting and sending to
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It is a part of the agreement with
them that they are to be brought
back, if they are to be withdrawn
from the work. This bringing back
is an expensive business. It will
cost almost as much as their main-
tenance for a year would cost.
Again, in foreign work there is al-
ways a language to be learned,
habits and customs must become fa-
miliar, national and racial peculiar-
ities must be studied, before the
missionary is really capable of effec-
tive work. To take him from the
field is, therefore, a very costly busi-
ness. The chief difficulty in the
way of withdrawing missionaries
and abandoning missions in foreign
lands is found in another and a dif-
ferent direction.

Establish a mission, for exam-
ple, in Central China town. Our
work there, after several years, begin
to reach and influence the people.
By dint of hard work, and under
the blessing of God, a little group
of believers is gathered. They come
out of the surrounding mass of dark-
ness and superstition. It is hard
for them, even with all the means
of grace which the mission provides,
to be faithful. Unnumbered and
powerful influences are tugging at
them to pull them back. Their own
families oppose and despise them.
They are outcasts from their race.
The missionary is a father to them,
and the mission is their refuge from
the storm of opposition which con-
tinually beats upon them. But
when their religious guide and in-
structor is gone and the mission is
abandoned, how helpless they are!
They are well-wishers, but under
these depressing and distressing cir-
cumstances. How can such a host
of Baptists as we have in our South-
western territory permit a state of things
such as we have just described?
But to this complexion it must
come at last—and the "at last" is
not far off—if gifts to this work are
not enlarged.—Religious Herald.

H. H. BLACKMAN,
Chairman Committee.
ADDITIONAL STATISTICS.
According to authentic report of
Commissioner Miller, in the year
1891 there were consumed 91,157,
565 gallons spirits and 977,497,761
gallons malt liquors.

The money invested in this vil-
lage in said year was \$1,200,000,
600.

Again, it will be seen from the
report of the same author, Commis-
sioner Miller, in 1892 that the pat-
rons of saloons paid \$609,000,000
for whisky and \$617,358,460
for beer—a total cost of \$1,226,358,
461. The interest on this sum for
one minute, at 6 per cent, is \$1,
208.78; for one year it is \$62,975,
567.66. What would such mam-
moth sums of money accomplish for
the Lord's kingdom, if the still
worse

Alabama Baptist.

MONTGOMERY, OCT. 29, 1896.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery. W. C. Hedges, Corresponding Secretary, Montgomery, Ala. Book Department, J. B. Collier, Secretary, Montgomery, Ala.

J. L. Thompson, President, Montgomery, Ala. Members and their Post-offices: J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. E. Bager, Jonathan Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Malloy, Selma; W. M. Burr, Dothan; J. A. French, Tallapoosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. F. Wood, Troy; J. J. Taylor, Mobile; R. E. Pettus, Huntsville; J. P. Shaffer, Dadeville.

ORPHAN'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Amley, Evergreen.

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

OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. A. D. Smith, Chairman Faculty. Judson Female Institute, Marion, Ala.—W. W. Averett, President.

THE BIBLE IN SCHOOLS AND COLLEGES.

Of late years, much has been said and written regarding the introduction of the Bible as a text-book into our public schools and colleges. It is a sensitive question that has two sides to it. The Christian world would rejoice to see the Word of God taught to all children. But all men are not Christians, nor do all men endorse Christianity. Our government is representative, confederated, and composed of all classes and creeds. We are a heterogeneous nation, both as to religion and nationality. "All men are created equal," says the Declaration of Independence, "and are endowed by their Creator with certain inalienable rights," and among these are "life, liberty and the pursuit of happiness." The various governments, federal, state, municipal, are all based upon these ideas. Any tendency toward the bringing together of church and state, either directly or indirectly, would come in conflict with the principles of the Baptist denomination. The use of the Bible as a text-book in schools and colleges supported in part by the state or federal government, under a statute, might be a step in the direction of uniting church and state. From the

University, answered: In Brown the Bible is the basis of eleven courses of study, each covering three hours a week for one-third of a year. The interest in the Bible among the students is decidedly increasing. Secondly comes President Gates, of Amherst, who says: Amherst College is one of the institutions which led the way in the systematic study of the Bible, as a regular text-book. Besides the four Bible classes maintained and taught by members of the faculty for the study of the Bible with reference to direct spiritual results, the Department of Biblical Literature is fully equipped and organized. Next comes a letter from Pres. W. D. Hyde, Bowdoin College, who writes: I am happy to say that one term of Freshman year four hours a week is devoted to the study of one of the Gospels in Greek, as a basis for the study of a life of Christ. There are organized classes for the study of the Bible. I think the interest is on the increase. We should be glad of help in this matter from any source. Harvard responds with an interesting letter from President Eliot: I do not think the Bible is used as a text-book in the same manner in which you use the word. In our Divinity School we have courses on the Old and New Testaments, Church History, Comparative Religion, Sociology and Theology; all of which courses, with insignificant exceptions, can be counted toward the degree of Bachelor of Arts. I should not approve of using the English Bible as a text-book in ordinary weekly instruction in large heterogeneous classes. I think it has been abundantly demonstrated that it is not a good way to use the Bible. This is President Carter's answer from Williamstown, Mass.: The Bible is not used as a text-book in our institution; I cannot say the interest in the Bible is on the increase. Where the college is small and the religious sentiment and tradition is strong, I see no reason why the Bible should not be required as part of the curriculum. I should certainly be glad to see the study of the Bible everywhere increased. A letter from Dr. W. F. Warren, President of Boston University, says: Elective courses in Bible study are offered in connection with our College of Liberal Arts, more this year than ever before. The number electing them is not large, but perhaps never as large as now. Pres. George C. Chase, of Bates College, writes: We give one hour a week to a systematic Bible study by all the members of the Freshman class. The interest in Bible study is decidedly on the increase. Our method is largely an attempt to show the relation of Bible history and teaching to the moral questions of our own time. "Our Bible study is really the study of Christian ethics. We find our students greatly interested." From Mount Holyoke College, Mass., we have this response: The Bible is used as a text-book in our college. The time is one hour a week for four years—144 hours in all; and it is required work. The interest in Bible study is on the increase. The best way of increasing the interest in Bible study is the use of the highest methods of instruction. And finally, for the New England section of colleges, the secretary of President Irvine, at Wellesley, reports as follows: The Bible has been used as a text-book in this college ever since its opening. The present requirement is that of four hours out of the fifty-nine required for the B. A. degree. Interest in Bible study among our students is certainly not declining. We think that the history of Bible study in this college proves that such is generally interesting, when ably conducted.

If the predictions of the leaders of the two dominant political parties shall come true, we are certain to have a marvelous and disastrous panic after the election. One party asserts, without any reservation, that if its formidable competitor is successful the financial panic is sure to come. On the other hand, the other party announces without any reserve that if its antagonist gets into power a financial panic is as certain as the coming of day. If these prophecies are true, then come what may, the financial panic is coming; it cannot be stayed. Considering the situation as perilous, if these leaders are correct in their predictions, we would urge our readers to save all the farm products possible, lay up in store such necessities as will keep the wolf from the door, and thus provide for the panic. Pay up all debts, and free yourself from the money creditor. Get into good shape. Stop all the leaks. Apply the rules of economy. Make both ends meet. Whether the panic foretold by politicians comes or not, the observance of the above rules will insure contentment and freedom from want and depression. We do not, however, believe such a crisis is coming as men tell us about. While, under certain conditions, there may be some stringency in financial matters, yet we do not fear a "crisis." Let us trust in God, and attend to our home matters, saving everything, spending nothing for luxuries or for such articles as we can do without, and all things will work well with us.

The question as to whether Baylor University at Waco should continue as a co-educational institution was permanently settled by the Baptist general convention at Houston last Monday, by the unanimous adoption of a resolution that the school be continued as it now exists. This question has been pending for ten years, and Dr. B. H. Carroll in his speech said the uncertainty of this matter had greatly hindered the progress of the University.—South Texas Baptist.

Some schools try the plan of educating young men and young ladies together, and adopt it permanently, as in the case of Baylor University. Others try it and abandon it. It appears from this that what is good for one is not always accepted as good for another.

Two or three weeks ago the Baptist Record, of Mississippi, came to this office looking so bright and so much changed in form and general appearance that a second reading of the heading and the names of the editors was required to make sure that it really was our old friend and brother. New type, white paper and improved make up give the Record a modern and rather stylish air that excites our admiration and a little envy, perhaps. Yet, we sincerely congratulate our neighbor, and hope that its days may be long in the land and full of prosperity and good works.

FIELD NOTES.

Memorial exercises in honor of Dr. Averett were held at Marion on Sunday last. We have the promise of a full report for our next issue.

John M. Simpson, Winton: Gilliam association closed a harmonious meeting with Mt. Carmel church on the 18th inst. This was its second meeting. All honor to the members and citizens of Mt. Carmel church, who entertained the messengers so well.

President Central Committee: In connection with the convention at Huntsville a woman's meeting will be held on Friday, Nov. 6th, beginning at 10:30 o'clock. Let all vice-presidents who cannot attend send reports of work accomplished during the year.

R. E. Conger, Hackneyville: I cannot do without our paper. It is always a welcome visitor. It gets better and better. It ought to be in every Baptist family in the state. I am 68 years of age, and expect to take the ALABAMA BAPTIST as long as I live, and also work for its interests.

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Recently a Baptist citizen of Montgomery, writing Russell University on business, was asked by some Baptist ladies to give them the address of Bro. J. J. Taylor, of the Orphanage. He showed that they do not read the ALABAMA BAPTIST. If they had, they would have known Bro. Stewart's address, and would doubtless have sent something to the Orphanage long ago. One way to help the Orphanage, and indeed all our enterprises, is to circulate this paper.

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J. E. Burnard, East Lake: 26. Yesterday was our meeting day at Oakman. All of the services were good and well attended. The church gave me a unanimous call. Seven additional members were received Sunday afternoon. The Lord has been blessing this church with the presence of his Spirit for the last year more than ever before in its history, and the good work continues with prospects brighter than in the past. All honor to him who is ever willing to bless all who trust him for help.

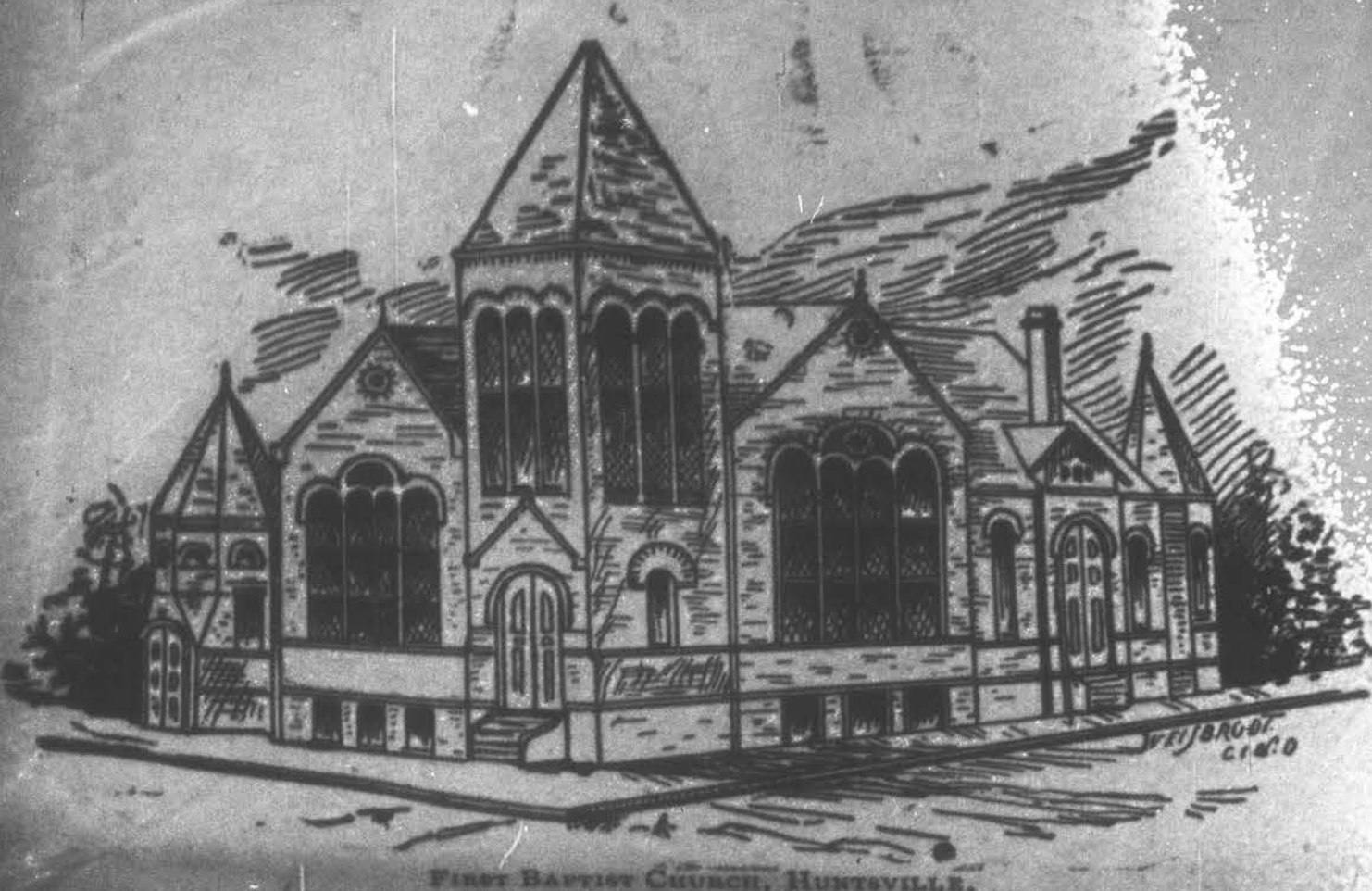
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FIRST BAPTIST CHURCH, HUNTSVILLE, ALA. The next session of the Alabama Baptist State Convention will be held, beginning Friday morning, November 6. Rev. J. L. Sproule, pastor.

The Pool Tent Meeting.

I feel that it would be neglect of a Christian duty for me to keep silent on this subject. Bro. J. H. Pool, at my earnest solicitation, pitched his gospel tent in the center of our town. For at least a week we labored with no visible results. Then the flood-gates gave way, and the warm gulf stream, the river of salvation on whose banks grows the evergreen tree of life, flowed through all the length and breadth of our little city. How I bless us! He turned our city as the streams in the desert. Bro. Pool is an earnest, consecrated man. He is worthy of the hearty and aid of our Baptist church.

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vice the second and fourth Sunday in each.

I find a good people here; they were very kind to me during my stay.

I had a delightful time at the Centennial and Eufaula associations.

Midway. H. R. SCHRAMM.

For the Alabama Baptist. The State Baptist Convention in 1897.

Should be held in Evergreen: 1. Because the church wants it, and a second time has cordially invited it.

2. Because their petition a year ago was withdrawn with the hope that it might be granted this year. That petition is now renewed.

3. It is time for the Convention to be held toward the southern part of the State.

ROYAL BAKING POWDER

A cream of tartar baking powder. Highest of all in leavening strength—Latest United States Government Food Report.

ROYAL BAKING POWDER CO., New York.

Ode to the Hen.

Of robin and blue bird, and linnet, spring poets write page after page; their praises are sounded each minute by prophet, sooth-sayer, and sage; but not since the stars sang together, not since the creation of men, has any one drawn a goose feather in praise of the patient old hen.

All honor and praise to the singing that cheers up the wild-wood in spring; the old recollections of bringing joy, childhood, and that sort of thing; but dearer to me than the twitter of robin or martin or wren is that motherly cluck when a litter of chickens surround the old hen.

And her mid-winter cackle, how cheery above the new nest she has made; it notifies hearts all a-weary another egg has been laid; and when the old bird waxes heavy, and aged and lazy and fat, well cooked with light dumplings and gravy, there's great consolation in that.—Home Journal.

A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snap," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint," I'll warrant," some boy is ready to say.

No he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what he wore.

With the exception, possibly, of the anthropoid apes, the homing sense is possessed in a higher or a lower degree by all mammals; this is true also of the birds. The well-known exploits of the carrier-pigeon are so familiar that they will scarcely need comment. The duck and the goose sometimes have this sense very highly developed. I once knew a goose to travel back home after being carried in a covered basket for the distance of eighteen miles. A drake and a duck, to my certain knowledge, traveled back to their old home, a distance of nine miles, after having been transported by railway. Instances of home-returning in dogs, cats, horses, etc., are of such common occurrence that I hardly need call attention to them; the following instance is so unique, however, that I will give it.

In the fall of 1861, a gentleman of Vincennes, Indiana, visited his father at Lebanon, Kentucky; when he started to return home, his father gave him a yoke of young steers, which he drove, via Louisville to Vincennes. Shortly after his arrival the steers made their escape, swam the Ohio at Owensboro, Kentucky, one hundred and sixty miles below Louisville, and in a week or so were found, one morning, at the gate of their old home at Lebanon. Led by their sixth sense alone, these animals had made a journey of several hundred miles over a route entirely unknown by them.

Fishermen are well aware of the fact that certain fish choose localities for their lurking-places which they will share with no other fish. The black bass, brook-trout, sturgeon, and goggle-eye are familiar examples of the fish which have this habit. Some time ago I performed the following experiment: I took a black bass from his home near a sunken stump, and, after passing a thin, short piece of strong thread through the web of its tail and knotting it, replaced it in the river two miles below its lurking-place. The next day I saw it in its old home, clearly recognizable by the bit of thread, which waved to and fro in the clear water as the fish moved its tail.—James Weir, Jr., in November Lippincott's.

Guayaquil, Ecuador, S. A., has been almost totally destroyed by fire. Next to the great Chicago fire in 1872, perhaps this recent one is the most destructive of the century. The conflagration began about midnight of October 6, and raged in wildest fury for twenty-four hours, reducing more than 2,000 houses to ashes and leaving 35,000 people to wander homeless and without food or drink. Guayaquil is the only city on the Pacific coast of South America that has a good harbor. The city was a prosperous one, with a rich export and import trade.

Scandals and crimes in the newspapers are helping the devil about as much as the hypocrites in the church.—Ram's Horn.

DR. FLETCHER'S CREAM BAKING POWDER

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

One Dozen and One Fact.

It is a fact—That the three leading worldly amusements are card playing, dancing and theatre going. That the Bible demands that Christians shall be separated from the world. (See Matt. vi. 24; John xvii. 15, 16; II. Cor. vi. 14-18; James iv. 4; I. John ii. 15, 17, etc.) That not a single evangelical denomination approves of these amusements, and many have formally declared against them.

That Christians, people, when brought under conviction of sin, invariably believe that these amusements should be renounced. That persons desiring to become Christians never want a dancing, theater-going professor's assistance in learning how.

That the worldly-minded members of any church contribute little or nothing toward the spiritual forces and work of their church. That any church sanctioning these amusements is spiritually inert. That unchristian people have little or no respect for the religious professions of church members who indulge in these amusements. That the persons most difficult to win to Christ are the children of church members who approve of these pastimes.

That indulgence in these pastimes has led multitudes to disgrace and ruin. That no one in the dying hour wants one who loves these things to pray with them or speak with them of the life to come.

That church members given to these pastimes have little knowledge of the Bible, and are seldom found in their church prayer meetings. That if you are a Christian and indulge yourself in all these worldly pleasures, but for the honor and glory of our glorious Savior and Lord will at once renounce them; you will have his sweet approval, and such joy as the world cannot give (Matt. xiii. 29).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father to the fatherless, and a Merciful Father to the widow."—I. Cor. v. 9-11.

When tempers are out of control and digestion is impaired, it is in spite of the fact that God has blessed us with a healthy body. You expect your pastor to be there, and would be surprised if he were to stay away from the church. Your presence is needed on Sundays when the church is crowded. On any important weather does not keep you at home, and church is very important. Such weather keeps you at home, and church is very important. Such weather keeps you at home, and church is very important.

THE MISTRESS OF THE HOUSE

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Pure White Lead

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NATIONAL LEAD CO., 1 Broadway, New York.

Plant System.

TIME CARD IN EFFECT MAY 17, 1896

SOUTH AND EAST BOUND.

Station	Time	Station	Time
Leave Montgomery	7:10 a.m.	Arrive Troy	8:57 a.m.
Bainbridge	10:10 a.m.	Valdosta	4:00 p.m.
Waycross	6:15 p.m.	Savannah	9:30 p.m.
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NORTH AND WEST BOUND.

Station	Time	Station	Time
Leave DuPont	11:45 a.m.	Arrive Valdosta	12:33 p.m.
Thomaston	1:55 p.m.	Bainbridge	3:09 p.m.
Montgomery	8:45 p.m.	Mobile	3:05 a.m.
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Leave Montgomery daily, except Sunday, 3:45 p.m., for Pinckard and all intermediate stations, arriving Pinckard 10:00 p.m.

Leave DuPont daily, except Sunday, 3:40 a.m., for Montgomery and intermediate stations, arriving Montgomery 9:50 a.m.

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