

ALABAMA BAPTIST

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24

"SPEAKING THE TRUTH"
MONTGOMERY, ALA.

JANUARY 14, 1897.

TERMS CASH: \$1.50 A YEAR

NUMBER 2

ALABAMA BAPTIST.

Published Every Thursday by the
ALABAMA BAPTIST COMPANY

Office: 110 South Avenue, up stairs,
next to Post Office, Montgomery,
Alabama.

Subscription:—Five Dollars, \$1.75 if not
paid in 3 months, \$2.00 if not paid in 6
months, \$3.00 in 12 months in regular
work.

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

RULES.
The ALABAMA BAPTIST is sent to
subscribers until an explicit order is re-
ceived by the publishers for its discon-
tinuation, and payment for changes are
made.

ORIGINALS:—Only two words in length
are charged for at the rate of 1 cent a
word. Longer lines than five words are
charged for at the rate of 1 cent a word.
When writing to the publishers, please
write on one side of the paper, and
address to the publishers, and not to the
editor.

ADVERTISEMENTS:—Do not use ab-
breviations; be extra careful in writing
proper names; write with ink on one side
of the paper; do not write copy intended
for the editor, and business items on the
same sheet. Length of advertisements; con-
dense.

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

STATEMENTS:—Will be sent to each
subscriber when it arrives. It is his
duty, and reasonable people will not ob-
ject to it.

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

ADVERTISING:—Will find it to their
interest to write for terms. This paper has
a wide circulation in Alabama among the
Baptist people.

Entered at the Post Office at Montgom-
ery, Ala., as second class mail matter.

The Great Opportunity.

It is generally conceded that the
war in Cuba must be terminated in
the next few months.

The strong probability is that it
will result in Cuban independ-
ence. If it does, then the whole
Island with its millions and a half
of people will be thrown open to us.

Everything is prepared for the
reception of our Baptist faith.
Thousands of copies of the Bible
have been scattered by the agents
of the American Bible Society.
Our work in Havana has resulted
in informing multitudes who
Baptists are and what they teach.

Those who no longer have borne
the yoke of Rome are ready to
accept the Gospel. Your work
will be to guide this movement,
and to see that it is not
perverted.

For the Alabama Baptist.

To the General Assembly of
Alabama.

The wants and fears and nature
of man make him a social being,
and necessitate society. Laws and
governments are instituted merely
for the protection and regulation
of society. Society has no other
enemy so dangerous and ruinous as
the liquor traffic. A large majority
of our men, and our women, al-
most to a woman, have petitioned
you for protection against the ruin
and moral debasement caused by
the saloon.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Let me present the appeal of our
mothers, wives and daughters who
are praying every day that the sal-
oon may be removed from our
midst, and their husbands and chil-
dren delivered from the temptation
and certain destruction that fol-
lows.

Jerusalem.

BY PROF. HERMAN HAUFF, JR., PH. D.

THE NEEDLE'S EYE.

"Then said Jesus unto his disci-
ples, Verily I say unto you, That a
rich man shall hardly enter into the
kingdom of heaven. And again I say
unto you, It is easier for a camel
to go through the eye of a needle,
than for a rich man to enter the
kingdom of God. When his disci-
ples heard it they were exceedingly
amazed, saying, Who then can be
saved?"

If it was true at the time our
Lord lived upon the earth and trod
the streets and ways of the ancient
city that such words struck terror
and amazement into the hearts of
his hearers, how much more true
must it be to us who live thousands
of miles and hundreds of years from
him.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in his
own proper person grandly illumi-
nated to behold glories which no
mortal tongue could utter. In the
visions of Patmos John saw the
abode of the blessed as a
habitation, whose name was
the city of God. The beholder
of the city coming down from
heaven, and the glory of God, and
the wall of the city was
twelve foundations, and on the
twelve names of the twelve ap-
ostles of the Lamb. And the
wall of the city was of jasper,
the city was pure gold like a
clear glass. The foundations
of the wall were adorned with all
kinds of precious stones.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in his
own proper person grandly illumi-
nated to behold glories which no
mortal tongue could utter. In the
visions of Patmos John saw the
abode of the blessed as a
habitation, whose name was
the city of God. The beholder
of the city coming down from
heaven, and the glory of God, and
the wall of the city was
twelve foundations, and on the
twelve names of the twelve ap-
ostles of the Lamb. And the
wall of the city was of jasper,
the city was pure gold like a
clear glass. The foundations
of the wall were adorned with all
kinds of precious stones.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in his
own proper person grandly illumi-
nated to behold glories which no
mortal tongue could utter. In the
visions of Patmos John saw the
abode of the blessed as a
habitation, whose name was
the city of God. The beholder
of the city coming down from
heaven, and the glory of God, and
the wall of the city was
twelve foundations, and on the
twelve names of the twelve ap-
ostles of the Lamb. And the
wall of the city was of jasper,
the city was pure gold like a
clear glass. The foundations
of the wall were adorned with all
kinds of precious stones.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in his
own proper person grandly illumi-
nated to behold glories which no
mortal tongue could utter. In the
visions of Patmos John saw the
abode of the blessed as a
habitation, whose name was
the city of God. The beholder
of the city coming down from
heaven, and the glory of God, and
the wall of the city was
twelve foundations, and on the
twelve names of the twelve ap-
ostles of the Lamb. And the
wall of the city was of jasper,
the city was pure gold like a
clear glass. The foundations
of the wall were adorned with all
kinds of precious stones.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Jerusalem.

BY PROF. HERMAN HAUFF, JR., PH. D.

THE NEEDLE'S EYE.

"Then said Jesus unto his disci-
ples, Verily I say unto you, That a
rich man shall hardly enter into the
kingdom of heaven. And again I say
unto you, It is easier for a camel
to go through the eye of a needle,
than for a rich man to enter the
kingdom of God. When his disci-
ples heard it they were exceedingly
amazed, saying, Who then can be
saved?"

If it was true at the time our
Lord lived upon the earth and trod
the streets and ways of the ancient
city that such words struck terror
and amazement into the hearts of
his hearers, how much more true
must it be to us who live thousands
of miles and hundreds of years from
him.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in his
own proper person grandly illumi-
nated to behold glories which no
mortal tongue could utter. In the
visions of Patmos John saw the
abode of the blessed as a
habitation, whose name was
the city of God. The beholder
of the city coming down from
heaven, and the glory of God, and
the wall of the city was
twelve foundations, and on the
twelve names of the twelve ap-
ostles of the Lamb. And the
wall of the city was of jasper,
the city was pure gold like a
clear glass. The foundations
of the wall were adorned with all
kinds of precious stones.

Our souls which sleep arise, and
come out of the graves after his
resurrection, and shall enter into
the kingdom of heaven. But the bodies of the saints are
the subject of the inspired statement.
When the resurrection was assured
by the work of Christ, it seemed
that some of the saints whose bodies
had slept in the dust came forth in
bodily form to demonstrate their
share in the victory over the grave;
but the language does not imply
that these holy ones were called
from a state of unconsciousness.
The words of David and Paul do
not necessarily refer to states of
soul. This whole class of passages
may be easily harmonized with the
idea of a bodily sleep; but any other
interpretation, brings them into
collision with the plain teachings
of inspiration, and must be rejected.
When David died he did not fall
into serene slumber to await a com-
ing reckoning; but while his body
was yet on earth, his soul was tor-
mented in the flames of a burning
hell. Moses and Elias, passing
from the stage of earthly action,
did not fall into unconsciousness;
but they entered into the glory of
God, whence they afterwards re-
turned to earth.

"And spoke of the strife which won our
life
With the incarnate Son of God."

Various verses of holy writ at-
test that the dead are not asleep,
and Job's question comes back,
Where are they?

In the early days of the church
paganism exerted a mighty in-
fluence, which was felt especially
in the most occult matters. Lake
Avernus, or the river Styx, lying
between the shores of time and
eternity, was believed to be the
place of the dead.

Those who have gone out from our
homes, washed in the blood of the
Lamb, have come unto Mt. Zion
and the city of God, to an innum-
erable company of angels and to
the church of the first born, the
spirits of just men made perfect,
whose names are written in heaven,
to Jesus the mediator and God the
judge of all. Absent from the
body, the righteous are present
with the Lord.

And yet where are they? Where
is the prepared place of which the
Savior speaks? Where is heaven?
In harmony with the old Platonic
philosophy, which taught that the
physical world was essentially evil,
some have regarded heaven as an
abstract state of being without re-
lations to time and space; they
have held that good spirits separated
from the body dwell in some
misty region, suspended upon nothing
or floating upon ethereal seas,
without power to remember the
past or to recognize the companions
of other years. But such concep-
tions do not harmonize with the
word of God. The Old Testament
knows only a physical heaven.
From the day when man was ban-
ished from Eden, with its flowers
and fruits pleasing to the eye and
pleasant to the taste, down to the
time of the last prophet, the heaven
of God's people was a new Eden,
a land flowing with milk and honey
and abounding in pomegranates
and figs, a paradise to the physical
senses. The New Testament rises
to higher conceptions, yet it re-
tains all the elements of a local
heaven. Jesus spoke of it as a
house, a home, a place. The physical
body in which he departed
from the earth, dwells in heaven.

Lipscomb, of Vanderbilt University,
held that the practical utility of
the forty days between the resurrec-
tion and the ascension of Christ
lay partly in the transition of his
natural body into the spiritual body
of which the apostle speaks. Paul
asserts that he was caught up to
the third heaven, and while he ad-
mits some uncertainty as to whether
he was in the body or out of the
body, he knows that he was in

Alabama Baptist
MONTGOMERY, JAN. 14, 1897.
Directory for the Baptists of Alabama.

OUR BOARDS.

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

OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. A. D. Smith, Chairman, Faculty, J. W. Stewart, Secretary and Treasurer, Evergreen, Ala. Rev. R. G. Patrick.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

OUR VISIT TO HOWARD COLLEGE.

In the last issue we referred to our visit to Howard College. With a view of ascertaining by personal observation the precise condition and conduct of the college, without the knowledge of the faculty or students, we dropped in at dinner and dined with them. At night we again visited the buildings and slept in one of the rooms. In this way we had first-hand opportunity to observe much of the workings, the table fare, the quality of beds, the condition of the rooms, and the morale of the students. As a result of our inspection and observation, we say here and now that we were pleased, yes, delighted with all the conditions. The table is well kept with wholesome and well cooked food, and plenty of it; the beds can not be improved, being equal to any in the best furnished rooms in any private family; the rooms are neatly kept; the grounds clean, and the deportment of the students that of well-bred young men.

The denomination ought to be proud of Howard College, and support it better. If you send your boys to this institution, they are put upon their honor, and taught from the beginning the duties and responsibilities of young manhood. Whenever a boy forfeits his honor he will be dismissed from the college. This is the fixed rule; hence all understand fully the penalty. Not a case of severe discipline has been administered during this session. With such discipline, the boys will learn, and learn to a purpose. They receive practical as well as theoretical training. No school in all this country furnishes superior advantages so far as the curriculum promises.

We attended chapel service, which occurs every morning at 8:30 o'clock. By this hour all the day scholars are in. The students, without any suggestion, raise and sing a song, then Scripture reading by one of the professors, after which prayer. From the chapel they begin recitations. We have visited this Baptist institution many times before, but were never so impressed with the wonderful influence it exerts. It is the bed-rock of our denominational power and progress. Its loss to our cause would be more than a severe blow.

was not only logical, denunciations, and descriptive, but at times grandly eloquent. His speech was powerful, and will never be forgotten. Capt. W. C. Ward, our Baptist layman, and a first-class lawyer of Birmingham, followed in a telling speech. At times he was sarcastic, witty, then logical and eloquent. His description of the gambling by the four Roman soldiers at the cross, where hung suspended the crucified Christ, was marvelous. Profound silence reigned at this sublime peroration.

Both speeches were grand successes. At the conclusion Dr. B. J. Baldwin, one of Montgomery's trust and best citizens, presented a set of resolutions for the meeting to consider, asking the legislature to make the "anti-pool bill" a law. Every man and woman voted for them.

This meeting was an educator, a

Tax frequency with which we note the failure of banks over the United States leads us to fear that confidence has not yet been restored. Only a few days ago the Commercial Bank at Selma failed, and its vice-president committed suicide by going into the Episcopal church at night and shooting himself through the head, from which he died in a few hours. No criminal charges were preferred against this unfortunate man, and still he could not face what he thought was a disgrace. We have noticed other instances of the same kind in other states. There is something radically wrong. What is it? How can confidence be restored? This is the vexed question. We tell you, live within your income, borrow no money, raise all the necessary of life at home, strive to get rich slowly, deal honestly with all men, and then confidence will come to stay and banks won't break.

you think justice and mercy would smile pleasingly if you were to do so? BRETHREN, please pay us, won't you?

THE WHITSITT CONTROVERSY.

Some of our Baptist papers are giving much time and space to the discussion of the Whitsitt controversy. We can see no objection to a careful searching and looking into this matter, provided the aim is to determine and settle, if possible, the facts in the case. Baptists want, or should want, to know the truth. To settle any controverted point in history, which goes back into antiquity, or is in any way obscure, every vestige of prejudice or partiality must be eliminated, and an honest purpose to get the facts should be the only motive. Sharp words, denunciatory resolutions, bitter epithets, caustic criticisms, never subserve a high and holy purpose.

We must search with a view, the only view, of arriving at truth, which when found, whether for or against our position, we must have the honesty, the manhood to admit. Some controversialists, with unyielding tenacity cling to error, even after the truth is demonstrated. Pride of opinion and leadership.

If Dr. Whitsitt is wrong in his historic research and conclusions, we are sure of one fact: he is courageous and manly enough to acknowledge the same when the truth is revealed. We are sure of another fact: that illogical deductions, doubtful manuscripts or prejudiced witnesses will not influence his conclusions, or move him from his position. If, however, he is in error, should that, within itself, in the least, impair his usefulness, or arraign his loyalty to Baptist doctrines? He may, as some think, have acted in some respects injudiciously or unwisely in regard to this question. Be that as it may, his integrity and faithfulness as a Baptist remain the same. He has put all the scholars searching for facts, and the wise and unwise to writing criticisms about what they know and what they do not know. After all, it may be a good thing that this question came up just at this time; it has stimulated all classes to study the history of our faith and practice. Let the controversy, or rather the research, continue by those who are qualified to grapple with the vexed question until the absolute truth can be established. But above all, we do insist that the discussions and researches shall be conducted, for one purpose only, and that is, to find out the truth, and not to display a little learning in a captious, dogmatic manner.

within the appreciative taste of every one, and at the same time clearly evidenced the cultivation which her voice has received. In quality, it is very clear and sweet, and the high notes are particularly smooth. Miss Stakely sang Mr. Leslie Gilbert's song, "If you but knew," and for the first time the public appreciated what a beautiful composition it is, and especially when sung by Miss Stakely.

This death of Col. C. H. Banes, Philadelphia, is a serious loss not only to the Baptists of that city, but to the denomination at large. After the death of Dr. Griffith he was elected secretary of the American Baptist Publication Society, and his superior business talent was at once felt in the affairs of that great institution. He did not wish to hold the office, and Dr. Rowland was elected to the place. Col. Banes entered the Federal army as captain in the late war, and was promoted for gallantry until he

was almost equal to an endorsement? J. M. Orman, Russellville: I wrote some weeks ago that our church here was without a pastor, and that we would appreciate any assistance that you could give us in securing one. We appreciate your kindness very much. We now have a pastor, Bro. Evans, and we think a good man. We have received quite a number of letters from different brethren, and we use this to reply to them all.

Dr. Lee, of Allenton, in renewing his subscription, says: "I think you have made a mistake in my figures, but anyhow please excuse the delay in renewing, and when my time is out don't stop the paper, as I do not wish to be without it, and will always pay sooner or later." That has a much more agreeable sound than some notes we receive. There is a great difference between some people and other people in some things.

How N. H. Thompson, probate judge of Bibb county, in sending his renewal adds these lines: "You are giving us a good paper, and more of our people ought to take it. Out of a membership of about nine hundred members in our church, but two copies of the Baptist are taken, hence the lack of progress in our churches."

J. J. Cloud, Auburn: I want to tell you how nicely I was remembered on Christmas morning by our Ladies' Society of Auburn. Besides many little love tokens, there was a study chair—adjustable, can sit up or lie down in it, with a delightful foot rest. All churches have their good women, but Auburn excels them all. Our church is in splendid condition. All united, perfectly harmonious, large congregations, with bright and hopeful prospects.

J. W. Stewart, Evergreen: I spent Sunday with the Sullivan and Atmore churches and secured good contributions for the Orphanage. An appointment at Brewton was

there is a power in little things. See that mighty engine as it sweeps by, drawing a long line of loaded freight cars. What force attends it, and yet the breaking of one small screw or bolt will so cripple it as to render it powerless. In an English dockyard a great ship was to be launched. A great crowd watched to see it glide into the water. All the stays were removed, but the great ship stood still. A little boy leaped forward and in his enthusiasm put his hands on it and began to push with all his might. The crowd broke into a laugh of ridicule; but it so happened the vessel was almost ready to move; the weak effort of the lad was all that was needed to start it, and into the water it went. This is a fit illustration of what the weak can do. There is a place in our church work for every member; something for each one to do. The fault is we don't even do that which we can do. If we can't do great things, we do no things. Such is vanity. We want to be noticed; we want our "great" acts talked about. When that devout poor widow came in her two mites, she did it from an earnest love of the cause. She did not care what the lookers on or the world might say; the only question with her was, "Is it my duty, is it

REV. JOHN D. JORDAN, secretary of the Baptist Young People's Union, auxiliary to the South Baptist Convention, preached an admirable and captivating sermon in Dr. Eager's church on last Sabbath. As a pulpit orator, young divine is not easily excelled. The people were delighted with both discourses. If you have an opportunity to hear him, be sure embrace it, for you will not only be entertained but edified. Bro. Jordan will be at Union Springs, Tuesday, 31st, at night; at Greenville, Monday next; at Greenville, Monday night the 31st; at Greenville, Tuesday night, 31st; at Greenville, Wednesday night, 31st; at Greenville, Thursday night, 31st; at Greenville, Friday night, 31st; at Greenville, Saturday night, 31st; at Greenville, Sunday morning, 1st.

On the second Sabbath of the month we attended the People's Union at East Lake Baptist church. Scanning the audience we felt sure an hundred or more were present. This is a Union, one of the most enthusiastic we have yet visited. Bro. H. the pastor, meets with them; he was strong as ever; but from laziness, lack of study, not willing to make new sermons but relying upon old material, they fed their people upon what Wayland Floyd is pleased to call "dried tongue," and so becoming "back numbers" in sermon production, were dismissed from public service. Young men had nothing to do with driving them out of the ministry. The fault was all their own, they drove themselves out, from lack of earnest, active, up to date thinking, reading and writing. No pastor can be growing intellectually who relies upon old sermons for present use, and is not constantly making new sermons for his people. A man's intellect should be like a rapidly growing boy, the clothes that fit him to-day should be much too small for him next year; so the sermon prepared to-day by a studious pastor, will be much too small to reveal the accumulated ability of next year. Hence if the pastor continues to make new sermons, he is fresh and interesting, while if he fails to do so, he will rapidly decline in mental power. Some people claim that a safeguard against such mental decline is for a man to stay from ten to twenty years in the same church.

We find the two paragraphs in some of our exchange papers in the following words: "No sensible man, or ever does get angry because man does him for his money; but it is not an impudent subscriber's integrity, but an outpouring of a public necessities. For instance, men owe a man from \$10 to \$20, and he has to dun them in order to get his money."

J. M. Orman, Russellville: I wrote some weeks ago that our church here was without a pastor, and that we would appreciate any assistance that you could give us in securing one. We appreciate your kindness very much. We now have a pastor, Bro. Evans, and we think a good man. We have received quite a number of letters from different brethren, and we use this to reply to them all.

Dr. Lee, of Allenton, in renewing his subscription, says: "I think you have made a mistake in my figures, but anyhow please excuse the delay in renewing, and when my time is out don't stop the paper, as I do not wish to be without it, and will always pay sooner or later." That has a much more agreeable sound than some notes we receive. There is a great difference between some people and other people in some things.

our young friends our cordial con-

her at Goodwater, the latter at Rockford. I pastor each of these churches, and while Bro. Smith is not among us Alabamians, I want to assure him that there are some of us over here who will take best care of his daughters in every time of need.

C. H. Morgan, Lower Peach Tree, Monroe county: Three weeks ago, when the shadows were reaching far toward the east, we bade Syllauga farewell. There are many in that town whom we have learned to love, and who will ever have a green spot in our hearts. Two weeks were pleasantly spent with relatives in Autauga and Dallas counties. After enjoying to the fullest a reunion of our family at my mother's home in Dallas county, we started Dec. 30 for our new home, which we reached in safety the next day, and were most cordially received. The pleasures of the occasion were greatly marred by the sickness of our baby. In a day or so I also became sick, and we both have been very ill, but are now

decided yesterday morning to follow the example of Birmingham and hold three mass meetings next Sunday evening in the interest of the anti-pool bill now before the legislature, and the current movement against gambling. Some of the leaders of the movement in Birmingham will be on hand and participate in the meetings, as will also some of the best local preachers, lay and clerical. The meeting in Birmingham Sunday night will spread popular interest in a grave matter, and will be felt throughout the state. The issue is joined, and no good citizen can be at a loss to decide on which side he should take his stand.

REV. JOHN D. JORDAN, secretary of the Baptist Young People's Union, auxiliary to the South Baptist Convention, preached an admirable and captivating sermon in Dr. Eager's church on last Sabbath. As a pulpit orator, young divine is not easily excelled. The people were delighted with both discourses. If you have an opportunity to hear him, be sure embrace it, for you will not only be entertained but edified. Bro. Jordan will be at Union Springs, Tuesday, 31st, at night; at Greenville, Monday next; at Greenville, Monday night the 31st; at Greenville, Tuesday night, 31st; at Greenville, Wednesday night, 31st; at Greenville, Thursday night, 31st; at Greenville, Friday night, 31st; at Greenville, Saturday night, 31st; at Greenville, Sunday morning, 1st.

On the second Sabbath of the month we attended the People's Union at East Lake Baptist church. Scanning the audience we felt sure an hundred or more were present. This is a Union, one of the most enthusiastic we have yet visited. Bro. H. the pastor, meets with them; he was strong as ever; but from laziness, lack of study, not willing to make new sermons but relying upon old material, they fed their people upon what Wayland Floyd is pleased to call "dried tongue," and so becoming "back numbers" in sermon production, were dismissed from public service. Young men had nothing to do with driving them out of the ministry. The fault was all their own, they drove themselves out, from lack of earnest, active, up to date thinking, reading and writing. No pastor can be growing intellectually who relies upon old sermons for present use, and is not constantly making new sermons for his people. A man's intellect should be like a rapidly growing boy, the clothes that fit him to-day should be much too small for him next year; so the sermon prepared to-day by a studious pastor, will be much too small to reveal the accumulated ability of next year. Hence if the pastor continues to make new sermons, he is fresh and interesting, while if he fails to do so, he will rapidly decline in mental power. Some people claim that a safeguard against such mental decline is for a man to stay from ten to twenty years in the same church.

We find the two paragraphs in some of our exchange papers in the following words: "No sensible man, or ever does get angry because man does him for his money; but it is not an impudent subscriber's integrity, but an outpouring of a public necessities. For instance, men owe a man from \$10 to \$20, and he has to dun them in order to get his money."

J. M. Orman, Russellville: I wrote some weeks ago that our church here was without a pastor, and that we would appreciate any assistance that you could give us in securing one. We appreciate your kindness very much. We now have a pastor, Bro. Evans, and we think a good man. We have received quite a number of letters from different brethren, and we use this to reply to them all.

Dr. Lee, of Allenton, in renewing his subscription, says: "I think you have made a mistake in my figures, but anyhow please excuse the delay in renewing, and when my time is out don't stop the paper, as I do not wish to be without it, and will always pay sooner or later." That has a much more agreeable sound than some notes we receive. There is a great difference between some people and other people in some things.

our young friends our cordial con-

The Howard's Debt. I need today (Monday) \$3,000 to meet the demands of the creditors. Of this amount I have seven hundred dollars in subscriptions, most of which I will get this week, and I need \$2,500.

Money that reaches me by 11 a. m., Feb. 8, will be in time. Brethren will see this in time to send a contribution. One thousand dollars had better borrow five to be sold.

Birmingham. M. M. Wood.

Our B. Y. P. U. Work.

My Dear Brethren and Sisters: As corresponding secretary of the Baptist Young People's Union auxiliary to the Southern Baptist Convention, I have been slow to rush into print for reasons too numerous to mention. I wish now to say a few words to you.

1. Our very existence means to foster all our denominational enterprises. Our mission boards are in debt and need our immediate help. We urge each young Baptist of the South to make an offering to missions between this and the 15th day of April. Make that offering as large as possible, give till you can't.

2. As a member of the Board of Trustees of Howard College, a meeting of this board is called for Monday, February next, at 10 o'clock a. m., in room No. 7, Jefferson County Bank Building, Birmingham. It is doubtful if there has ever been a more important meeting of the board than this is to be.

Can't we urge the members from distance to make some sacrifice, need be, to meet with us? The presence of any one interested in the welfare of the college will be appreciated.

C. C. JONES, Secy. Board of Trustees, East Lake.

One View of the Subject.

REV. G. E. FARR, writing for the Standard, of Chicago, pens very cogent, thoughtful words concerning some of the causes of the decline of preachers. We commend the following extract from this article as being close to the point and near the cause. He says: As in all other learned professions, so in the ministry we believe that the studios, thoughtful pastor, other things being equal, may be mentally young and interesting in the pulpit and out of it from the time he is passing from fifty-five to seventy; while the careless, indolent, unthoughtful clergyman may begin to fail at forty-five or fifty. How often have we known young men fresh from the theological seminary to rise rapidly in position and influence for fifteen or twenty years and then suddenly decline. The writer has in mind several men who up to

fifty were constantly growing in intellectual power, and were pastors of large churches, some of them wearing conspicuously the title of D. D., who from fifty to sixty contracted a decline in mental vigor, drifted out of the ministry, their place being filled with younger or more vigorous men. Why this change? Not because of overwork, or failing health, or physical weakness, but because of laziness, lack of study. Not willing to make new sermons but relying upon old material, they fed their people upon what Wayland Floyd is pleased to call "dried tongue," and so becoming "back numbers" in sermon production, were dismissed from public service. Young men had nothing to do with driving them out of the ministry. The fault was all their own, they drove themselves out, from lack of earnest, active, up to date thinking, reading and writing. No pastor can be growing intellectually who relies upon old sermons for present use, and is not constantly making new sermons for his people. A man's intellect should be like a rapidly growing boy, the clothes that fit him to-day should be much too small for him next year; so the sermon prepared to-day by a studious pastor, will be much too small to reveal the accumulated ability of next year. Hence if the pastor continues to make new sermons, he is fresh and interesting, while if he fails to do so, he will rapidly decline in mental power. Some people claim that a safeguard against such mental decline is for a man to stay from ten to twenty years in the same church.

state convention, have just received the following encouraging note: "We hope the Lord will smile on the Howard this year, and that the money so much needed may come in at once, and that the sale of the dear old college may be prevented. Enclosed find \$11.80 from Roanoke and Milltown churches. Yours in the work, W. J. D. Upshaw." These dear brethren show the sincerity of their kind wishes. I was reminded on reading the note and seeing the Methodist Preacher, who wrote to Mr. Wesley that his family were in dire need, and asked his advice about quitting the ministry and returning to his secular vocation. The great man replied by simply quoting the beautiful promise of God, in Ps. 37:3, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Around the quotation, however, were wrapped five five pound bank of England notes (\$25.00). The young itinerant promptly replied: "My dear Mr. Wesley: I have often been refreshed by the comfort of that passage, but yours are the

not expect much from Dr. Sampey in the realm of Old Testament interpretation—a realm that has hitherto been so largely occupied by scholars with loose views on inspiration. The students' prayer-meeting of last week was led by Dr. Sampey, and in view of his approaching departure he made a feeling talk from the word Micah. In Bro. Shelton's absence his pulpit was occupied by Bro. Lee in the morning and the writer in the evening. He has a good people to preach to. In Dr. Pickard's Broadway church the question of choir or no choir is being agitated. The church has just purchased a fine supply of hymn books, and there is a growing desire to revert wholly to congregational singing, led by a precursor. Dr. Pickard's work at Broadway is on the upgrade. A. G. M.

For the Alabama Baptist.

Gone to Work Among the Children.

For thirteen years, since I was a mere boy, I have been teaching in school and preaching. I have spent my vacations in doing general educational and religious work among children and young people.

will please place to my credit, and move up my figures as I may see just how we stand, and before long I will come again.

With Christian regards for you, and unbounded success for the ALABAMA BAPTIST, I am very truly yours, &c., P. BROWN.

For the Alabama Baptist, From Birmingham.

The Board of Ministerial Education held a session at the next Convention—The Circuit Rider—Keep out of Debt.

Suffer another word in reference to the plan of the Board of Ministerial Education, viz.: to lend its beneficiaries the money, instead of giving it to them outright. Although not a member of the board, I was present, by invitation, when this departure was made, and after hearing all sides of the question thoroughly discussed, and learning all the facts of the complex situation, I heartily coincided in the final decision of the board. The length of time given the students in which to return the money makes the struggle less difficult for them than it is for many of the non-ministerial students. True, many students will more than repay the Board and College, but they will feel better and have a higher standing in the eyes of their fellow-students, not to be regarded as charity students. Students feel better if they can either work their own way, or borrow money on such terms as not to be oppressive. Before we had a board I knew of students in the Howard who rejoiced to be able to hold meetings during the summer and then work their way through, and who at the Seminary declined any assistance as soon as they could stand the new arrangement. I understand the new arrangement is generally entirely acceptable to the young brethren. They will prove loyal to all our denominational interests, not simply because they received a helping hand in the hour of need, but from the higher feeling of loyalty to Christ. The plan will commend itself to the business laymen of the state. The churches will be in no danger of having the channels of benevolence dried up for lack of appeals for this good and great work. Missouri had William Jewell College last year. I would we had the entire hundred render them all needed assistance. Of course the board, being the servant of the brethren for the Lord's sake, will give the money outright to the donors. It seems to me both just and wise to give the board a fair chance, to sustain them by our prayers and sympathies, and cheer them by liberal contributions.

AS TO THE COLLEGE.

Bro. Wood is proving himself devoted, energetic, faithful, and successful. But I don't the brethren forget that the 31st of February is the day when the time of postponement of the sale will be exhausted. Let every pastor send the very best collection he can secure in the meantime to Rev. M. M. Wood, Birmingham, and let every lover of the cause of Christ in our churches help swell these collections. If the brethren will only stand by the

and who at the Seminary declined any assistance as soon as they could stand the new arrangement. I understand the new arrangement is generally entirely acceptable to the young brethren. They will prove loyal to all our denominational interests, not simply because they received a helping hand in the hour of need, but from the higher feeling of loyalty to Christ. The plan will commend itself to the business laymen of the state. The churches will be in no danger of having the channels of benevolence dried up for lack of appeals for this good and great work. Missouri had William Jewell College last year. I would we had the entire hundred render them all needed assistance. Of course the board, being the servant of the brethren for the Lord's sake, will give the money outright to the donors. It seems to me both just and wise to give the board a fair chance, to sustain them by our prayers and sympathies, and cheer them by liberal contributions.

As the day is dark and gloomy, and the mud deep and sticky, and several days, I will drop a few lines to the dear old ALABAMA BAPTIST. I have been here only four months. I am well pleased with Texas and the Baptist brotherhood, so far as I have become acquainted. I find the majority of them are missionaries, but there are a few anti's, and I suppose there will always be somebody to oppose God's plans of work, even after he has saved them by giving us his only Son. I am very sorry that the minds of so many strong brethren are so divided as to the methods of work, and I am sure there is too much clamoring over methods and plans for our real good. If brethren can not and will not give to the organized work, we should not fall out by the way about each other, and thereby wound the feelings of brethren who do not look at matters as we do. It greatly retards the work in some places and with some churches and pastors. Some brethren seem to never realize the fact that thousands of brethren become discouraged and quit giving anything because some strong man has said so many hard things against those that don't give much and don't prefer to give it according to his notions. I try to pattern after Paul. I am all things to all men, so that I can influence them to give. My idea is to first make them feel it is their duty to give, and to give cheerfully, and then to increase this giving; and when they

are better paid in Texas than in the old states. The churches make it a matter of business strictly to settle with the pastor and see that he gets every cent the contract line in the older states is driving a great many preachers from the churches and forcing them to come west to be better supported while they are holding up the banner of our blessed Lord. There is room for more men yet who can and will contend for the faith once delivered to the saints.

God bless the ALABAMA BAPTIST in its mission. It has stood long and worked hard for the propagation of truth. It is a welcome visitor in our home in this western field. A. J. NOBLETT.

Boz, Texas.

It was evident that the labor problem had come to stay, to puzzle and be considered in the Legislature. The doctrine of letting the thing work out itself is suicidal.—Rev. J. F. Albion, Universalist, Malden, Mass.

IRRITATION OF THE THROAT AND HOARSENESS ARE IMMEDIATELY RELIEVED BY "BROWN'S BRONCHIAL TRUCKER." Have them always ready.

Others have found health, vigor and vitality in Brown's Sarsaparilla, and it surely has power to help you also. Why not try it?

YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON, East Lake, Ala.

PRAYER MEETING TOPICS.

Feb. 7.—What and How to Hasten Mark 4:24.

The Christian Index makes some timely suggestions to the effect that it is possible that our first enthusiasm as a Union is beginning to wane, and some are getting weary of the monotony of the weekly meeting. "Well, what of it? We surely did not enlist for lively man nature has a tendency to get tired just about half through things. It is the most dangerous period for work with new vigor and hold on more credit than those who hold on when everything is cold and slow. Such people prepare the way for better days. To merely hold our ground is sometimes to do a great deal."

The editor suggests that our earnest work, with a determination to hold on to the end. Such a course will not only benefit the Union, but will surely and especially benefit the individual worker.

P. S.—Send us money to college to Rev. M. M. Wood, 3101 1/2 Avenue, Birmingham. The "all" means all you have, or can borrow in the next two weeks.

If the pastors will let some of us know when their members move to Birmingham, so that we may look after them, we shall appreciate the courtesy and thoughtfulness, and so will they.

Hurray for this week's BAPTIST! You ought to have 10,000 subscribers. Come up some Sunday and I will do my best here.

For the Alabama Baptist, Seminary.

Bro. Shelton was called home Wednesday by the sickness of his child, but returned Monday, leaving the little one better. He expects his family to come to Louisville in a few days. His church at Portland avenue is doing well, and they think they have one of the best pastors in the city.

Bro. Moseley trimmed his side-whiskers and has sore throat. Bro. Hood, of Anniston, entered the Seminary last week.

Bro. M. S. Stevens, of Waucho, Fla., writes that he expects to enter the Seminary about the middle of February. He will be remembered as a member of the Howard class of '94.

Several of the brethren from Alabama will graduate at commencement, and ought to find work in the home State. Brethren Fugh, Hagood and Maness finish the full course, while Brethren Hendon and Langston finish a two years course. All wish to return to their native State. Louisville. W. W. LEE.

Texas Letter.

As the day is dark and gloomy, and the mud deep and sticky, and several days, I will drop a few lines to the dear old ALABAMA BAPTIST. I have been here only four months. I am well pleased with Texas and the Baptist brotherhood, so far as I have become acquainted. I find the majority of them are missionaries, but there are a few anti's, and I suppose there will always be somebody to oppose God's plans of work, even after he has saved them by giving us his only Son. I am very sorry that the minds of so many strong brethren are so divided as to the methods of work, and I am sure there is too much clamoring over methods and plans for our real good. If brethren can not and will not give to the organized work, we should not fall out by the way about each other, and thereby wound the feelings of brethren who do not look at matters as we do. It greatly retards the work in some places and with some churches and pastors. Some brethren seem to never realize the fact that thousands of brethren become discouraged and quit giving anything because some strong man has said so many hard things against those that don't give much and don't prefer to give it according to his notions. I try to pattern after Paul. I am all things to all men, so that I can influence them to give. My idea is to first make them feel it is their duty to give, and to give cheerfully, and then to increase this giving; and when they

are better paid in Texas than in the old states. The churches make it a matter of business strictly to settle with the pastor and see that he gets every cent the contract line in the older states is driving a great many preachers from the churches and forcing them to come west to be better supported while they are holding up the banner of our blessed Lord. There is room for more men yet who can and will contend for the faith once delivered to the saints.

God bless the ALABAMA BAPTIST in its mission. It has stood long and worked hard for the propagation of truth. It is a welcome visitor in our home in this western field. A. J. NOBLETT.

Boz, Texas.

It was evident that the labor problem had come to stay, to puzzle and be considered in the Legislature. The doctrine of letting the thing work out itself is suicidal.—Rev. J. F. Albion, Universalist, Malden, Mass.

IRRITATION OF THE THROAT AND HOARSENESS ARE IMMEDIATELY RELIEVED BY "BROWN'S BRONCHIAL TRUCKER." Have them always ready.

Others have found health, vigor and vitality in Brown's Sarsaparilla, and it surely has power to help you also. Why not try it?

count of the parable of the sower, in which there are four kinds of hearers: (1) the wayside hearer, (2) the stony ground hearer, (3) the thorny ground hearer, and (4) the good ground hearer. In general we would say hear: 1. Attentively (Neh. 1:6; Luke 19:48; Jas. 1:19). Some one has said that this is a day of religious disaffection. That we hear more than we can assimilate. There is certainly danger of forming a habit of indifference to hearing, and such a habit is a very dangerous one. (Heb. 2:17) Therefore we ought to give the more earnest heed to the things which we have heard, lest we let them slip, etc.

2. We should hear in the right spirit (John 4:34; Rev. 1:10). We attend a service in a formal or critical spirit. A preparation of the heart is necessary for the hearer as well as for the speaker. Many times the preacher seems dull when the fault is in the hearer. If the ear is heavy, the mind preoccupied and the heart unprepared, the discourse is not likely to be very interesting. One should give himself up to the spirit of worship and the message of God's servant. A prayerful heart will silence a complaining tongue.

3. We should hear with a view to circulation. They will not be glad to hear that the new Bible operations of the Society have been more than justified, it being impossible to publish Bibles fast enough to supply the demand. The future is full of promise. The new two-story building at 1420 Chestnut St. is rapidly advancing, and in a few months the Society will be in better condition for its great work than ever before. A. J. ROWLAND, Sec'y. Philadelphia.

Keep the Portals.

There are few greater dangers in life than to be remiss in watchfulness, easy of assent, in contracting and holding opinions and views of sacred things. Our Maker's steady urgency in calling upon us to "keep the soul" and "keep the heart" implies peril when we do not watch the gates of thought, and when we suffer our minds to be open, like neglected doors, giving facile entrance to error, or gladly receiving all that unbelieving or reckless or inconsistent men may choose to say against his nature or against his word. If you want to lose your religion, hope, and fall into a dreary uncertainty about eternity, do that. The story of "George Eliot's" life bears this on every page. What more dismal than that easy lapse of poor logic from that easy and faith into those ever deeper and darker mazes of melancholy, hopelessness and unbelief! The revelation of her letters is that she made no stand against infidel assaults. "Watch!" "Keep thy heart diligently, for out of it are the issues of life." The voice of the heavenly Wisdom implores us to make the

ascertainment of truth a matter of diligent earnestness and self-denial, "watching daily at her gates." But it is the snare of some that they incline to what it is easy to believe, because it relaxes restraint and seems to promise freedom. To go their own way, to take up with the sneers and aspersions cast by brilliant doubters on the Word of God, is easier than to take it every day in their hands and look into its clear depths and listen reverently to its holy voice of truth and appeal that steals into the life of one who orders his walk faithfully according to its counsel.—H. O. Swinington in New York Observer.

For the Alabama Baptist, Appointments in Etowah Association.

The undersigned expect to be at the following churches on the dates named:

IN FEBRUARY. Saturday and Sunday, 6 and 7, West Gadsden. Sunday night, 7, Gadsden. Monday, 8, East Gadsden. Tuesday, 9, Mt. Ararat. Wednesday, 10, Hoke's Bluff. Thursday, 11, Macedonia. Friday, 12, White's Chapel. Saturday, 13, Fairview. Sunday, 14, Attalla. Monday, 15, Bethany. Tuesday, 16, New Harmony. Wednesday, 17, Greenwood. Thursday, 18, Union No. 1. Friday, 19, Cave Springs. Saturday, 2

