

THE ALABAMA BAPTIST

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For the ALABAMA BAPTIST.

"Let the Policy be Supplemented."

In the ALABAMA BAPTIST of Jan. 22nd is an article from my former honored and beloved preceptor, Dr. E. B. Teague, headed, "Let the Policy be Supplemented." In this he advocates the idea of "sending out ministers with evangelistic gifts to convert the heathen in numbers on the first proclamation of the gospel." He refers to having promulgated similar views more than thirty years ago, which I well remember. My husband and myself were then laboring in Shanghai. He there urged that missionaries should not settle in one spot, but go constantly from place to place. One sentence I still recall: "For some Bowers for China." At that time Bro. Bowers was traveling westward, Africa, and had been "writing up" his field, but I never heard that he converted the people in numbers, or in a short while. I thought then, and still think, that running about would not be the way to convert China. One fault in the method of some missionaries has been this scattering of labor—attempts to cultivate too large a territory—not remaining long enough in one place to get the foundation principles of Christianity lodged in the minds of the people, much less giving them time to develop into action.

After careful study of the Book of Acts I have been unable to find a single instance of any of the apostles preaching among heathen. Wherever Paul went he "entered into the synagogue" and taught mainly the Jews and Jewish proselytes. The Jews had been scattered over the Roman empire for hundreds of years, building synagogues, adhering most strictly to their religion, and had leavened the surrounding heathen. At Athens Paul "reasoned in the synagogue with the Jews and the devout persons." At Philippi he found a substitute for a synagogue in the "place of prayer" near the river, where women resorted for worship, and his converts there were Jews or proselytes, as it is said of Lydia, she was "one that worshipped God." A face to face contact with the heathen, no matter how highly civilized and educated, will soon convince one that their conversion under a few sermons, in a few days' time, might be called an impossibility. The idea of one living God to whom we owe our being and our worship—the immortality of the soul—the accountability of the certainty of re-

ward, especially in new lines, never develop immediate results. Churches which are gathered after a few days of preaching are never gathered from raw heathen. Rapid conversions, like those produced by the apostle's preaching, may follow such labors in Cuba, Italy, Brazil and Mexico, where the masses are leavened with more or less knowledge of God and Christianity, but this, in the very nature of things, is impossible in virgin heathen soil. This recalls a remark made to me by my revered father in my childhood. I had said to him, "How glorious the plan of salvation must appear to a heathen philosopher when first presented to him!" to which he replied: "No, my child, a heathen could not at once take it in—far more glorious does it appear to the Christian as he meditates upon it, and lives in it, as the years go on. The more he contemplates it, the more glorious it seems." Many times have I heard this gospel poured with burning eloquence and love into the ears of thoughtful Chinese scholars, and some of them in due time have accepted it—but not in a few days. The time approaches, however, when there will be great gatherings in some of the towns and cities in China, but this will be due to the preparation of the faithful and patient teaching of missionaries who have not been in a hurry to "find a good place" or to make premature converts. This teaching must be done by the wise and loving reiteration of gospel truths, in public and private, to men, women and children. Men of all degrees of talent and culture, and every diversity of gift, among them evangelists of burning zeal and eloquence who had already made a name as revivalists in their native lands, like William Burns, whose souls seemed on fire for the salvation of the heathen, have been sent to China. Some have traversed vast regions of country occupied by a dense population, and have preached to crowds so large that the outer fringes could not hear the loudest voice; but we have yet to hear of a single church being gathered in a week, or a month, or a year, by these labors. It is true in the religious as in the natural world, that effects follow causes, and the law cannot be reversed.

The receptivity of people varies greatly in different lands, and under different conditions. In parts of Africa, where the natives look upon Europeans as superior beings they may at once show a disposition to listen to the gospel preached by the white man. Where no injuries have embittered them, there remain only those hindrances presented by ignorance and sin. But in China the missionaries follow in the wake of a humiliating war, in which the natives thought themselves subjugated by a barbarous race. With their fancied highest type of civilization and learning they looked with disdain and hatred upon a people who only excelled them, as they believed, in brute force and military equipment. Every door was shut against social in-

tercourse—every ear deaf to the words proclaimed by the loathed barbarians. How was the truth to gain entrance into hearts thus closed, when they believed every loving word or deed was prompted by some sinister motive? The only resource left was to live down these prejudices and conquer this hatred. More than a whole generation has been required to do this. "You are throwing away your lives," say some; "you will never see the results of your sacrifices and labors." Those stones in a great castle buried so they are never seen by the eye of man support the structure—those hidden ones in a sea wall, over which the waves ever dash, are the important ones. Thus those who faithfully "throw away their lives" so far as indicated by perceptible results may still be as necessary in God's plan for the salvation of a lost world as those who can point exultingly to their large and numerous churches filled with devout worshippers. The foundation must precede the structure, the sowing must precede the reaping.

M. F. CRAWFORD.

Tung-Chow, China.

A Statement and an Appeal From the Home Mission Board.

Our brethren will bear us witness that the Home Board has not been accustomed to use "high pressure" methods, or to make spasmodic appeals for special collections.

We have preferred to quietly put the facts of our work, and our needs, before the churches, to rely upon systematic contributions, and to look to the regular methods of the states and the churches for the means of carrying on our work.

We have no reason to complain of the general results. The contributions to the Board have steadily increased year by year, until we think we may rely on a regular flow of funds into our treasury. But it is now our duty to make a plain statement of facts and to base on it an earnest appeal.

Notwithstanding the fact that the Convention at Ft. Worth endorsed our appeal for an addition of \$400,000 to our receipts, and apportioned it among the states, the Board was very careful in making its appropriations, and we would have come out ahead at the last convention but for several things over which we had no control, and which we could not prevent.

Up to January 1st our receipts were over \$5,000,000 in excess of those of the year before, and in excess of those of the year before our general mission work were over \$5,000,000 more than the year before. Still the enlargement of our work brought out a debt at Birmingham, while unexpected calls and meagre receipts since the convention have forced us to begin the summer (which is our usual drought in contributions) with just as large a debt in the bank as it is safe for us to carry. In deed, the threatened financial stringency may bring it about that the banks, which have been so ready to lend us money on the personal security of our honored treasurer, may decline to do so any longer. And in any event we do not propose to borrow any more money at present, and either the churches must send us the money or we will not be able to pay our missionaries in full for the quarter ending July 31st.

This would be a great affliction to the Board—for we have been rejoicing in the fact that, for years, the salaries of all of our missionaries have been promptly paid when due—as well as a great hardship to the missionaries for their daily bread.

But this will be the sad and inevitable result unless the churches come up to our help at once. This can be very easily done by a little extra effort on the part of our friends.

Our Washington Letter.

WASHINGTON, June 10, 1891.

Some very plain talk on the subject of temperance was indulged in at the anniversary meeting of the World's Woman's Christian Temperance Union, held here Sunday afternoon, and so far as can be learned it is generally indorsed by the friends of the temperance cause. It seems that last year some of the big brewers and malsters of this country requested the State Department to ascertain for them the best means for introducing their products into South and Central America, and that the department at once went to work, through the United States Consul, obtained the information asked for and had it printed in book form for distribution among those who had asked for the information. Mrs. Magie B. Platt succeeded in getting a copy of this book, and upon it she based a very stirring address.

She said: "For years the temperance people have been besieging Congress with petitions begging for a commission of inquiry into the alcoholic liquor traffic, but their petition has never been granted. The liquor men do not want the traffic investigated, because they know that if the calcium light of public investigation be turned upon their business it would expose such festering corruption, such depths of infamy, such demoralization of homes, and degradation of human beings as would arouse a cyclone of popular indignation."

"The government, through its state department, doffs its hat to the liquor interest, and says, 'Certainly, gentlemen, certainly, your request shall be complied with with pleasure,' and forthwith the machinery of the government is set in motion to drum up trade for American brewers in other lands. If that is national sympathy with all well directed efforts we want no more of it. Open handed, bare footed hostility is better than such sympathy. The United States Government, which we have delighted to honor, has stooped to make of itself a drummer for the beer trade. Such business is an insult to Christian womanhood, a burning disgrace to the nation, and a blighting shame to all Christendom. This government has not made for itself a hundred years of brilliant history that it may now, at the dawn of the twentieth century, fall from its high place among the nations to the low level of a brewery and dabbler in beer. Great is the fall of this government when it neglects that which it has declared should be the first concern of all good governments—the virtue and sobriety of its people—and at the behest of the

brewers and liquor men, as that class of men are amply able to do their own correspondence, and the the Honorable Secretary of State, and setting forth the fact that such work was an insult, which in the name of humanity and charity in the meeting protested against, and made the prediction that it was continued the sun of this proud nation would set in blood, and woe, and shame. The memorial was adopted by a unanimous and rising vote as expressing the sense of the meeting, which was a large one. It was also resolved to flood the next Congress with petitions asking for a commission to investigate the alcoholic liquor traffic.

I have quoted but a small portion, Mrs. Platt presented a memorial, addressed to the government, requesting that it desist from further efforts to aid the brewers and liquor men, as that class of men are amply able to do their own correspondence, and the the Honorable Secretary of State, and setting forth the fact that such work was an insult, which in the name of humanity and charity in the meeting protested against, and made the prediction that it was continued the sun of this proud nation would set in blood, and woe, and shame. The memorial was adopted by a unanimous and rising vote as expressing the sense of the meeting, which was a large one. It was also resolved to flood the next Congress with petitions asking for a commission to investigate the alcoholic liquor traffic.

For the ALABAMA BAPTIST.

Pastoral Work.

We learn from the prophecy of Jeremiah, chapter 25, verses 1-5, that in the old Jewish government, which was a type of the church, that the pastor was not a scatterer of God's sheep, and in his adverse criticism the prophet lets it drop out that they should visit the flock. His prophetic views also reveal the fact that these careless pastors would be removed, and their places filled with others who would feed the Lord's flock.

1. We may conclude, then, that the pastor is a feeder. The apostles Paul and Peter both sustained this view. Acts 20:28-30; 1 Peter 5:2. The term used by the Lord to designate the pastor's work, in the passages above quoted, suggests the necessity of thorough acquaintance with the Lord's pasture, not the Lord's barn; but the green pastures lined with inspiring beauties, suited to spiritual attraction, where the Christian may feed and assimilate divine life; where soul food abounds in sufficient quantities, and of a quality to establish and sustain in each in the highest type of Christlikeness. The feeder, then, in order to succeed in the development of the sheep under his care, should know by experience every spot of ground in his field, and what the food thereon is good for, not alone for his own good, but more especially for the good of those who are dependent on him for food suited to their wants and conditions. To know the gospel is a part of his work; not only to be able to preach, for preaching may, and I dare say, is the most pleasant part of his work; but the gospel is his authority for every position occupied, his safeguard against every attack made against himself, or the people under his care. It is the life sustaining element of every ministry he would induce the very enterprise.

Never be discouraged because good things go on slowly here, and never fail daily to do that good which lies near to your hand. Do not be in a hurry, but be diligent. Enter into the sublime view of it. God can afford to wait, why cannot we, since we have him to fall upon?—Geo. Macdonald.

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lowly; know them in their peculiar surroundings at all times; look at things from their standpoint; study their spiritual diseases; learn their setting signs; know their wants by considering their surroundings and noting their tendencies; gain their confidence; sympathize with them, if he would lead them to the rich pastures of divine truth. This part of his work may call for considerable physical exercise, but it will develop his strength. It may also make very extensive demands upon his patience, but no doubt he will be improved thereby, and I am quite sure he will never find a larger field for the display of wisdom; ample room to play Solomon.

I am not one who believes in spoiling folks, but I recognize the necessity for a part of a pastor to get down to the lowest of the flock, for among these he will find some of the wisest and those who will give him the most precious of sympathy and encouragement. It will be as helpful to him as to them. He should visit the flock constantly, or continuously. He may have thought that the most objectionable person he ever had to contend with was left in the community where he moved from, but he soon learns his mistake; for he finds one or more here, somewhat different, but equally as objectionable. They want to help in everything, but not in every way; they want everything done after their ideal, and former pastors have indulged them until they are spoiled. They have dwarfed in spiritual growth, and you dually find a very large use for patience to endure these church babies.

The pastor may have viewed the commercial, or the industrial, or the financial, or the literary, or the social, or the political world as furnishing the broadest field for the display of wisdom; but he finds that these were purely fancied views, for by experience he now learns that his pastoral world makes more demands on the stock of wisdom than anything yet thought of or engaged in. Just think of it! Here is the Gospel to be studied in all its varied and multitudinous rules and applications as a pasture, into which thinking and unthinking men and women, self-willed persons, people of strong conviction, and of no conviction, must be led, entertained, instructed, guided and directed. And, again, he has charge of the world's greatest interest, "church work." The prayer meeting, Sunday school, missions, and general benevolence constantly engage his mind and heart. How to interest each individual member, and induce all to take part in these Christian exercises, knowing that their development, and the

take this perfect gospel, and these, and perfect Christian, and develop the ideal church, furnishes a problem more difficult to solve than the complications arising in the conduct of secular matters, where rules of business have been studied and applied from generation to generation, where individualism is forced to succumb to the dictating power of corporations. The pastor is necessitated to undertake this work by being himself. In undertaking to follow some one else as to plans, he loses his individuality and often his interest, and fails of success. No man need be so wise as the pastor, for he is not only a soul feeder, but a soul winner.

How to keep worldliness out of the church, and yet how to get the world into the church, and the church into the world, furnishes another question mightier than how to get the iron out of the ore, and at the same time keep the ore out of the iron. He watches for the souls of men as one who must give account in that great day. A mistake may be fearful in its consequences, and this helps to magnify his responsibilities.

In conclusion, I would say that no set of men are in position to accomplish so much as pastors,—by turning on the sunlight, carrying comfort into the homes and hearts of our people, quieting, encouraging and directing them in all things; by yielding the gospels word mightily, thereby reproving sinners and producing a healthy sentiment in the popular mind on all questions that excite and move our people; and, lastly, by educating our churches up to a standard equal to their obligations and commensurate with their surroundings. Alas! no work in this country is so underrated, none so neglected, outside of the city and town churches. The average pastor does not lay any stress whatever on pastoral work. He seems to think that to preach a big sermon is the sum total of his pastoral obligation, while really this is only one small feature of his many sided work. Few succeed as pastors, while the many may succeed in the hands of the great Judge in the day of final accounts. How awful it will be to neglect his people and lose the reward. CATT SMITH, Lincoln, Ala.

A story is published of a man who has become a confirmed pessimist. He has been for some time in the habit of reading six daily papers, four morning and two evening issues; but he never reads the Bible nor a religious paper. No wonder he despairs of the world's future.—Congregationalist.

Never be discouraged because good things go on slowly here, and never fail daily to do that good which lies near to your hand. Do not be in a hurry, but be diligent. Enter into the sublime view of it. God can afford to wait, why cannot we, since we have him to fall upon?—Geo. Macdonald.

Reply to Bro. Carter.

Bro. Ala Baptist: On the 7th of May you published an article written by myself under the caption of "True Christianity." In writing said article it was not my purpose to provoke a controversy, at the same time I must confess that I do not regret the fact that it has attracted some attention. Two letters have since appeared in your valuable paper, written by thinking men, each taking issue with me, or rather not agreeing with me in all my views as expressed in my article. If what I write makes such an impression on the minds of the people as to get them to thinking, I feel sure some good is being done. Persons entering erroneous views upon any subject, certain to continue in error until their minds have been furnished with more light from some source or other.

An honest, investigating mind will do so. Hence a controversy conducted in the proper spirit, by persons acquainted with the subject and which they write, is both edifying and profitable, not only to the writers, but to readers also. The writers should be able to draw out the strong points on both sides, which, if done, enables those seeking after truth to come to more satisfactory conclusions.

In the ALABAMA BAPTIST of the 18th inst., Bro. J. M. Carter tells our readers that my views are unsound. I would ask him what particular are they unsound? Christianity is one thing, doctrine another. The one is essential to salvation, the other is not. Every truly converted person, whose sins have been forgiven, who has passed from the death unto life, been made a new creature in Christ Jesus, is a Christian, yet he does not see their duty alike. Bro. Carter says he is a Baptist. So is the writer, and we no doubt are Baptists for the same reason; and if every child of God could understand the Scriptures as we do, they would all belong to the Baptist church, all would be immersed; all would believe in the final perseverance of the saints; all would be close communionists. I take it for granted that every true Christian is honest in his views, he professes to entertain, and desires to be an honest and conscientious follower of Christ. Is it true that because he does not understand the Scriptures as we do, because he cannot see his duty as we do, because he does not understand that immersion is baptism, because he believes he can fall from grace, or as he teaches that baptism is essential to salvation, in other words, because he is not a Baptist, and does not follow out in the ordinances that Baptists do, that he is a heathen?

Does Bro. Carter believe true Christianity only exists in the Baptist church? Do not Baptists recognize and concede that there are truly converted men and women in all the churches in this country? I understand baptism to be the answer of a good conscience toward God; therefore, as I understand it nothing but being put under the water would or could satisfy me. Others look at it differently. I must regard them as being as conscientious as myself; otherwise I must brand them as playing false to themselves and false to their God. If I believe them to be Christ's, I cannot entertain such a thought. As Christians, we are all on one common level, and as such are brethren, yes, belong to the same brotherhood, being heirs of God and joint heirs with Jesus Christ.

We do not lose our right to citizenship in heaven because of a failure to belong to a certain church organization here on earth. I re-assert that the thousand and one different opinions on questions of theology do not sever the relationship that should exist between them as Christians.

If Bro. Carter should be so fortunate as to get to heaven, and should be placed at the gate of the celestial city to admit or reject those proposing to enter, would he question their right solely on the grounds of their church relationship on earth? or because they did not entertain the same views with himself as to doctrine? The credentials of every disciple of Christ is that he is a new creature in Christ Jesus.

No, Bro. Carter would not call in question any person's right to enter because that person was not a Baptist, nor reject any one because he was a Methodist or a Presbyterian. God has written his laws in the hearts of his people. He is not a respecter of persons in the sense that some suppose. Even the heathen is a law unto himself. He is not only a wise, but a just God. He punishes the wicked because they are wicked, and not because they are not versed in doctrine or in theology. A true Christian obeys his Maker in the spirit of Christ, and then we find some obeying the letter merely, obeying a tenet or dogma, worshipping their church or the doctrines of their denomination instead, of worshipping the true and living God.

I understand Bro. Carter to imply that he, as a Christian, ought not to love as brethren Christians of other denominations, because they entertain erroneous conceptions as to doctrine. In other words, they are not Christians unless their doctrines accord with his. If he concedes their Christianity then he must love them, yes, if he possesses a Christian spirit he can't help loving them. Otherwise his is a denomination, and not a Christian love. He does not love Christians because they are Christians, but because they are members of a church of the same faith and order with himself. Persons entertaining such views have a very narrow conception of the Christian brotherhood. The world, the flesh and the devil love their kind, not because their kind is right, but because their minds

and their inclinations lead them the same way. Gamblers associate with gamblers because they like the association of their kind. So with evil-doers and violators of God's laws in every conceivable way in which sin presents itself. Christians love each other because as Christians their feelings, inclinations and desires lead them to Christ and create in them a desire to serve God in spirit and truth, and to help suffering humanity. Anything outside parades more or less of the world and selfishness. God is love, and that love is as broad as himself. It embraces every Christian of every religious organization on earth, and reaches out farther and takes in many that do not belong to any church. When he comes to gather his elect to himself, the question of church organization will not arise. He knows who his children are; he knows whose hearts have been cleansed by the blood of his Son; he knows who are his true disciples, who they are that love him and are serving him the very best they can. In that heavenly home all forms and ceremonies will be dispensed with, all creeds will be left behind. De-nominational differences will not be known.

Bro. Carter, your belief in the impossibility of falling from grace will not change your status in heaven. Bro. Carter asks: "Is not obedience essential to the reception of grace?" I can inform Bro. C. that grace is unmerited love and favor. With Christians, obedience is essential to a well ordered life and godly conversation, which is the fruit or evidence of genuine faith. Keep in mind that God works with man works, but that God works in the lead, and man follows. A true Christian desires to do the will of God, but he must know what his will is before he can do it, and he must learn of him who is the Giver of all truth. He must receive knowledge from the proper source. There is no such thing as getting this knowledge through second hands. God the Father deals directly and personally in the distribution of his favors, Christ, who is co equal with the Father, being the only mediator between God and man.

I, too, believe the Baptist church is modeled after the churches of the apostolic age, but I do not believe the church is essential to salvation, but that salvation is essential to the church, because none will follow Christ except those who love him. I, too, "love my fellowman" and were it in my power would lead all men to Christ—would have them accept salvation upon the terms of the gospel; would have them surrender themselves and all they have to his keeping. To those in error, I would point them to a more correct view as my God's will.

My purpose in writing is to open the eyes of those less informed, that they may draw the distinction between serving God and serving man or man's works, and to impress upon the mind of Bro. C. and others that man's doctrine and Christ's doctrine may and does often differ very widely. Every Christian knows of the doctrine because he has been taught by Christ himself. He is a graduate and has received his diploma, which shall not be taken from him. J. D. M.

Dr. Gambrell at the Anniversaries.

Rev. Dr. Gambrell, editor of the Baptist Record, of Mississippi, a messenger to the Baptist Anniversaries lately held in Cincinnati, O., made a most favorable impression on the Northern brethren. We give the following from the Examiner of May 28th:

After a divertisement in the form of the Morrill brothers, who were introduced as not only two brothers, but two twins, and who sang one by their hymns, the floor was given to Dr. Gambrell, who wanted to show another side of the negro problem, the Southern white side. The doctor is like himself and no other. What he says, and still more the way he says it, secure him audience at once. From him the word "nigger" was as natural as to take the sting out of it. I shall quote some of his sentences, though the flavor and quaintness of dialect must be lost. Truth is, that this discussion of the work among the colored people was the one important discussion of the society's meeting, even though the subject has been up year after year. And while Dr. MacVicar was more opinionated and less hopeful than perhaps necessary, the people want to know the facts about the work, and he drew out replies that made a rounded account, with the noticeable result, too, that no one disputed the accuracy of his observations.

"I think one mistake we are likely to make in this matter," said Dr. Gambrell, "is to take the nigger and put him off as if he were altogether a different sort of person from anybody else. I want to tell you something that you don't know, and that you ought to know: and I am a little distressed by it because I don't know how much truth you can bear." Then he told a negro story that increased the laughter that made a point to almost every sentence. "Everybody will be glad to know that the efforts you are so nobly making are supplemented in other directions by the white people of the South. I don't want you to think you are doing it all yourselves, then you might go home and complain yourselves too much. Take it in education, and sixty millions have been spent for the education of the negroes since the war—twenty millions by the North and forty millions by the Southern people. That's not too much. You owe it because your fathers brought the negroes here and sold them to us, and we never got anything for them but a whipping, while you got the

money. You ought to pay it back now. And we ought to put in lots of money, too; but I'm not talking about that part just now. What I want you to know is that we spent forty millions in public schools for the colored children, and colored boys can read, and we are putting Testaments into their hands, and that is where the race problem is to be solved. Then we have a Normal School in Mississippi, and a colored university supported by the state. Besides, the negroes themselves are establishing supporting schools. That's something. Then our brethren hold institutes and invite the colored brethren, and that's something; and our pastors hold conferences to help them, and that's something. I'd have you know that the niggers ain't so far in the woods as some of you think. Everything that's been said here is so, but it ain't all that's so. One Sunday I counted eight spring vehicles on the way to church. Do you reckon the colored people in there were poor? I reckon not. The negroes are apostolic in one thing, they haven't attained to perfection yet; but they are doing very well. Why, there's more meanness and devilry in Cincinnati in one night than in the whole of Mississippi in a week. The negroes ain't all babies that need to be looked after. I admit that they don't stand on the Decalogue as well as they stand by the work of the old Triennial Convention, which was organized in 1814, and of which Rev. Richard Furman, D. D., of South Carolina, was the first president. To that the Southern Baptists have a part in and still cherish a warm affection for the missions established by that convention prior to 1845, when the separation took place between the Northern and Southern Baptists and the Southern Baptist Convention was formed. The firstests of the Southern Baptist Convention now have representatives in five continents, namely: Asia (China), Africa, Europe (Italy), South America (Brazil), and North America (Mexico)."

From Dr. Thomas H. Pritchard's valuable leaflet, "Some Reasons for Supporting Foreign Missions," the following is clipped: "Do you ask what has been done in the foreign field? I will try to tell you what has been done, though my imperfect sources of information will leave the grateful story half untold. Foreign missionaries have not only contributed more largely than other travelers to our knowledge of men and things in strange countries, but they have given the great blessing of a written language to two hundred millions of human beings, and these languages they have consecrated to the diffusion of God's Word; they have translated

the language and dialects of And schools, colleges and theological seminaries have been established in India alone, there are two hundred thousand children gathered into Christian schools, forty thousand of whom are Hindoo girls. To a Baptist belongs the honor of originating, or rather reviving the modern missionary enterprise, and when our people in this country were dead to this call of Providence, the God of missions woke them up to a sense of duty by converting to our views two young missionaries, Judson and Rice, while on their way to Burmah, and throwing them upon the churches for support. And in the great blessings bestowed upon our missions, blessings more wonderful than have attended the labors of any other body of Christians, abundant encouragement is given to attempt greater things for God, and expect still greater things from God.

Dr. Cheney, of Elgin, Ill., in 1881, published the following statement as to the expenditures and laborers employed, with the results for the year previous: Congregational: missionaries 416; native preachers, 567; amount expended, \$627,862; mission membership, 17,165. Presbyterian: missionaries, 314; native preachers, 229; expenditures, \$420,427; mission members, 12,609. Methodist: missionaries, 394; native preachers, 1,656; expenditures, \$299,174; mission members, 26,702. Total up to a sense of three denominations: missionaries, 944; native helpers, 1,453; expenditures, \$1,347,465; mission membership, 56,744. To compare the Baptist statistics with these: missionaries, 762; native helpers, 1,052; expenditures, \$274,962; mission membership, 85,368. With about half as many laborers in the field, and with an expenditure of not more than one fifth as much money, our converts are yet 28,834 more than three of all these great churches. How little we Baptists are doing for the Master, and how much he is blessing our work "To the Lord our God, belongeth mercies, but unto us confusion of faces."

It was not to impart sinners or to anxious inquirers that Paul addressed the famous injunction, "Work out your own salvation with fear and trembling;" he was addressing the blood-bought church at Philippi. And if he were alive to-day, he might well ring these solemn words into the ears of every Christian in the land. For if our original deliverance from the condemnation of sin and the desert of hell depended on our surrender to Christ, so our constant salvation from the assaults of sin depends on our constant obedience to his commandments. . . . To the last moment on earth our salvation depends on complete submission to Jesus. Without him, nothing, with him, all things.—T. H. Cuyler, D. D.

Every man stamps his value upon himself. The price we challenge for ourselves is given us.—Schiller.

Add to Your Vocabulary.

A certain father constantly told his daughters, "Girls, get new words into your vocabularies!" It was plain his admonition was heeded. Seldom were girls met whose language was as varied and picturesque as theirs. They were never at a loss to express exactly what they intended. They used different phrases to describe different feelings and sensations, and the proper one appeared where it was needed. After talking to the average girl, to whom everything is "awfully sweet," or simply "dreadful," and whose terms for joy or grief, assent or denial, can be confidently predicted, it was a pleasant surprise as well as a relief to listen to these bright young people, whose conversation showed that what might be accomplished with a little effort.

The English language, made up as it is of words derived from the principal languages of the world, holds immense possibilities for the student. Those able to speak or write it easily, who have a ready command of a correct phraseology, possess a power quickly recognized and strongly felt. And it is a power which a sufficient amount of study can give to those willing to take the trouble to acquire it. Every one may not be able to write freely and with the most agreeable effect to the reader, although, with the requisite amount of pains, more could be done in this direction than most people suppose. But it is at least possible for young people to get a few new words into their vocabularies." A book of synonyms is an easily accessible help. It could take a few adjectives besides those in every day use, which are frequently worn threadbare. Indeed, some of these stock phrases have become meaningless. A family which established a fine for the use of any one of them, coupled with a reward for a clever application of a new word, might institute a reform which would spread, as do the ripples, until it covered a whole corner of society's millpond.—Harper's Basar.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. GEO. B. EAGER, Vice-Pres., Amistion, Ala.
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

JULY—PRAYER CARD.

Foreign Board—"Go ye into all the world, and preach the gospel to every creature." Missionaries 86; native assistants, 76; stations, 185; churches, 67; membership, 2,377; baptisms, 461; scholars, 823. Receipts of Foreign Board, \$13,522.37. Eight new missionaries appointed.

Study Topics—"Our duty to evangelize the world. Results already achieved. What part have Southern Baptists taken? Need of reinforcements. How to increase missionary offerings. Centennial of missions.

"The Foreign Mission work of the Southern Baptist Convention began with the organization of that body in Augusta, Ga., in 1785; but the work of Southern Baptists in foreign fields antedated this by a number of years. For they bore no small part in the work of the old Triennial Convention, which was organized in 1814, and of which Rev. Richard Furman, D. D., of South Carolina, was the first president. To that the Southern Baptists have a part in and still cherish a warm affection for the missions established by that convention prior to 1845, when the separation took place between the Northern and Southern Baptists and the Southern Baptist Convention was formed. The firstests of the Southern Baptist Convention now have representatives in five continents, namely: Asia (China), Africa, Europe (Italy), South America (Brazil), and North America (Mexico)."

From Dr. Thomas H. Pritchard's valuable leaflet, "Some Reasons for Supporting Foreign Missions," the following is clipped: "Do you ask what has been done in the foreign field? I will try to tell you what has been done, though my imperfect sources of information will leave the grateful story half untold. Foreign missionaries have not only contributed more largely than other travelers to our knowledge of men and things in strange countries, but they have given the great blessing of a written language to two hundred millions of human beings, and these languages they have consecrated to the diffusion of God's Word; they have translated

the language and dialects of And schools, colleges and theological seminaries have been established in India alone, there are two hundred thousand children gathered into Christian schools, forty thousand of whom are Hindoo girls. To a Baptist belongs the honor of originating, or rather reviving the modern missionary enterprise, and when our people in this country were dead to this call of Providence, the God of missions woke them up to a sense of duty by converting to our views two young missionaries, Judson and Rice, while on their way to Burmah, and throwing them upon the churches for support. And in the great blessings bestowed upon our missions, blessings more wonderful than have attended the labors of any other body of Christians, abundant encouragement is given to attempt greater things for God, and expect still greater things from God.

Dr. Cheney, of Elgin, Ill., in 1881, published the following statement as to the expenditures and laborers employed, with the results for the year previous: Congregational: missionaries 416; native preachers, 567; amount expended, \$627,862; mission membership, 17,165. Presbyterian: missionaries, 314; native preachers, 229; expenditures, \$420,427; mission members, 12,609. Methodist: missionaries, 394; native preachers, 1,656; expenditures, \$299,174; mission members, 26,702. Total up to a sense of three denominations: missionaries, 944; native helpers, 1,453; expenditures, \$1,347,465; mission membership, 56,744. To compare the Baptist statistics with these: missionaries, 762; native helpers, 1,052; expenditures, \$274,962; mission membership, 85,368. With about half as many laborers in the field, and with an expenditure of not more than one fifth as much money, our converts are yet 28,834 more than three of all these great churches. How little we Baptists are doing for the Master, and how much he is blessing our work "To the Lord our God, belongeth mercies, but unto us confusion of faces."

It was not to impart sinners or to anxious inquirers that Paul addressed the famous injunction, "Work out your own salvation with fear and trembling;" he was addressing the blood-bought church at Philippi. And if he were alive to-day, he might well ring these solemn words into the ears of every Christian in the land. For if our original deliverance from the condemnation of sin and the desert of hell depended on our surrender to Christ, so our constant salvation from the assaults of sin depends on our constant obedience to his commandments. . . . To the last moment on earth our salvation depends on complete submission to Jesus. Without him, nothing, with him, all things.—T. H. Cuyler, D. D.

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Alabama Baptist
MONTGOMERY, ALA., JULY 9, 1901
Address all correspondence to
HARRIS, POPE & NEWBERRY,
Montgomery, Ala.

One of the editors of this paper, Bro. J. C. Pope, was married to Miss Lottie Peck on Tuesday, June 30th. The bride is cultivated, refined and highly intellectual and a member of one of the most prominent families of this city. Her father, Maj. A. B. Peck was for many years president of the Farmers and Planters National Bank and was a fine financial manager. The Pecks are among the best of the South. Bro. Pope not only has a lovely wife, but also one who can sympathize with him and aid him in his great life-work. It is unnecessary to write an introduction of Bro. Pope to our readers, for they have been reading the productions of his pen for several years in these columns.

A SIN, SHAME AND DISGRACE.
It is a sin, shame and disgrace that women of bad character and habits are rented rooms in build-ups in the center of the city of Montgomery. It is a sin, shame and disgrace that persons owning property will let it out to parties who are known to be running such dens of infamy and crime. It is a sin, shame and disgrace that real estate agents will rent out rooms for such vile purposes, under the plea that the property is given to them to let out and they "must make money for their patrons."

Married, at Blount, Ala., on June 18th, Miss Catharine to Miss Della White, Rev. John P. Stauffer officiating. Both parties are of Blount, and well connected. The marriage is a marriage of Christians and is a happy one.

W. C. Hiedson, LaFayette, June 27: We have had a gracious meeting. Dr. J. J. Taylor, of Mobile, has been with us since Monday, preaching three times a day best Monday and Tuesday. His sermons were full of power and full of the gospel and presented with a power we have never heard before. Several persons will be baptized after the sermon tomorrow night, and one has been received by letter. Christians have been much edified and profound impressions made upon many of the unconverted. The Baptist cause here moves steadily forward. The church is in good condition.

Green county has only five Baptist churches in its bounds—only five. Beulah is fourteen miles from Etaw. Pastor Apey had arranged for a two-day "Baptist Rally," and we had it. On Saturday the house would not hold the crowd, and on Sunday the woods about the church were full of people. The people rallied and we had "dinner on the ground" enough to have fed twice the number.

IN REPLY TO "SOME FACTS TO CONSIDER."
Bro. A. B. Baptist: My character involves all that is sacred and essential in life, the justification of which I desire disclosing, and bringing to light truths, which, I trust, will overwhelm any fraudulent and malicious effort to ruin me.

Which is being encouraged most among your people, the grace of giving or the ability to speculate in ice cream, cakes, etc.?

This is the way the "old parties" are at work in Iowa for the election of their favorites and their tickets:

It is a sin, shame and disgrace that good people will permit rooms of infamy to be established under the shadow of the church spire, and while they are singing praises to God for the redeemed there are those within the sound of their voices who are drawing their souls in the pits of corruption.

Married, at the residence of Mr. J. W. Jones, in Blount, Ala., on the evening of June 28, 1901, Mr. Henry Clapp and Miss Martha Thomas. Rev. J. G. Lowry officiating. All of Blount. Peace for their bosom and flowers for their path.

F. C. Plaster, Blount Springs, June 15: There never was a time when we needed so much such men as you who stand at the wheel and pilot the grand old ship through the rough places in Alabama. Tell Bro. Crumpton to fall in line, bringing the sisters with him, and if we men are so hampered that we cannot assert our manhood, take his banner, wrap the old ALABAMA BAPTIST and the blessed old Bible around his standard and "go through and God will give the victory."

Wm. G. Robertson, secretary, Carrollton, June 20: The twenty-third session of the Sunday-school Convention of the Union Baptist Association will be held with the church at Kennedy, Lamar county, twenty-five miles north of Carrollton, beginning Friday before the fourth Sunday in July.

He being the pastor of Union church I placed my membership there. He was the first to encourage my ordination in the ministry; offered me several opportunities of preaching, and he used all the influence he had with the church in taking action in behalf of a desecutive in every county.

There is quite a discussion now going on among the friends of the State University concerning its military feature. There are many who contend that a great university should admit only such students as have graduated from some college, and that it should not waste time with military.

While we of the South must contend in "the white man's party" against ignorance, in the North where there are not many colored people, the party which they call the "progressive" is the one that usually succeeds. It seems, judging from the above, that the democrats are the least respectable, as they are scraping in "all the refuse of earth" to gain their point.

It is a sin, shame and disgrace to Montgomery if her mayor and council, aided by all lovers of virtue and respectability, will not see to it that there is no work of the kind extant.

Bro. G. S. Anderson has gained such a reputation as a teacher of sermon building that the brethren have asked him to issue a book on making sermons. We bespeak for such a book a large sale; for we are told that there is no work of the kind extant.

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Colman county has not exceeding a dozen colored people in it, the town of Colman alone having three or four of that number. "It is a white man's country," said a friend the other day, "it is a white sort of funny to see a colored face among our people."

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The many new subscribers that come in every week are encouraging. Those who are expiring daily are not sending the money very fast, but we confidently expect that they will send it in the early fall. All those who possibly can renew promptly should do so, for it costs just as much to run the paper now as it did when money is plentiful and it is paid in cash every Saturday eve. Send on the new subscribers and the money, too, if you can.

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The tobacco habit among boys is growing less. The law, passed some years since, requiring all public school teachers to teach the evil effects of alcohol and narcotics to their classes, is having good results. The law recently passed by the legislature of this state, prohibiting the sale of cigarettes to boys, will do additional good; and now if Sunday-school teachers will comply with the law and moral lessons, the power and teachings of the word of God we may hope to see a grand work.

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Among the young lawyers of the state none are making more progress than E. R. Rushton, Esq., of this city. We can say to our readers what we have said to our friends privately, he is one of the few young lawyers who will be found on the right side of every moral question, and that is saying a great deal, but not too much. That was a splendid tribute to his merits by the gentleman who introduced him to an audience at Ramer, recently, on the occasion of the school celebration, when our young brother delivered a splendid address. Howard College need not have fears about E. R. Rushton. Ten years hence he will stand high in our courts. Mark these words.

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There are no able lawyers in Alabama, perhaps, than Hon. H. S. D. Mallory, of Selma. He ranks among the strongest legal lights in Central Alabama, and has a large and lucrative practice. He is a modest man, so modest that none know his real worth, but in his modesty lies his strength. He is active in all church work, having held the office of superintendent of the Baptist Sunday-school for a long number of years. He was mayor of Selma two terms, one of the best officers the city has ever had. All these things should be known by our people who are coming up on Christian, lawyers are looking for material for Christian statesmen.

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There is no man more consecrated to the cause of Christ than Rev. J. L. Thompson. He is an earnest, devoted servant of Christ, and his labors are being felt in Montgomery since he came here three years ago. The Sabbath school and church have more than doubled in membership and their contributions are three times as much as when he first became pastor. As citizen and pastor he has been faithful to God and his fellowman. He is strong in the social circle and is recognized as a preacher of righteousness of whom any community may feel proud. A man of deep convictions and sound in the faith, the church before whom he goes in and out is indeed fortunate.

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We hope he will withstand his resignation, and will continue to do good service, also, by his lectures.

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WHO DOES YOUR THINKING?

If you do, lend us your ear, while we give you a subject to think about.

THINK OF YOURSELF, or your friend, who may be suffering, remember that the

Electroprise

Cures All Diseases Without Medicine

The readers of the BAPTIST have seen ELECTROPRISE advertised in its columns for some time past. Some have paid little or no attention to it, while others have tested its merits...

I believe the Electroprise is going to cure my heart disease. I am better than I have been in two years.

Rev. Dr. J. DeW. BURKHEAD, Montgomery, Ala.

I take pleasure in saying that the Electroprise gave me permanent relief from neuralgia of the stomach and bowels, after all other remedies had failed to arrest the disease.

Rev. M. B. WHARTON, Montgomery, Ala., July 20, '90.

I do not want to be without an Electroprise under any circumstances.

Dr. J. M. MASON, Columbus, Ga.

For particulars address DuBois & Webb, 101 1/2 1st Avenue, BIRMINGHAM, - - - ALA.

TO THE PUBLIC. A LADY TELLS OF ALMOST A MIRACULOUS RECOVERY

---READ.

To the Editor of the Journal: I wish to tell the people of Atlanta something through your columns. I have a sister who lives in Birmingham, Ala., who has been afflicted with what many physicians termed "internal tumor"...

MRS. A. A. BOGGS, 18 Emma Street, Atlanta, Ga.

Advertisement for COTTON GIN BLOOM GIN with latest improvements and prices.

A Dispute About Taste.

Few maxims are more frequently quoted, or more generally believed, than the one which teaches that "there is no disputing about taste."

Thousands of people who cannot construe a line of Caesar or of Virgil, are thoroughly familiar with the form and meaning of "De gustibus non est disputandum," and they really believe that it teaches a great truth.

Lord Kames' "Elements of Criticism," another very capital book, is also a dispute about taste, from the beginning to the end.

Macaulay's critical Essays, Carlyle's Essays, and, indeed, our critical literature generally, are all full of disputes about taste.

Edgar A. Poe's "Rationale of Verse," the only valuable treatise that we have ever seen on the subject, is overflowing with disputes about taste.

When Mr. G. Washington Moon reproved Dean Alford for using the phrase, "a precious mess," for calling a man "an individual," and the Queen "a female," he was disputing about taste, and he was doing it with a vengeance when he proved that one of the Dean's paragraphs, of less than ten lines, was so ambiguously worded that it might be read in 10, 240 different ways!

But a truce to other people's disputes about taste, and we will supply some fresh ones of our own.

Some time ago we attended what is called a Christian church. The elaborately upholstered priest, dressed much more like a woman than like a man, turned his back upon the congregation and muttered certain gibberish that nobody could understand.

We attended a so-called Protestant church, and saw the rector administer the ordinance of infant baptism. He then and there made that infant "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," and then called upon the worshippers, who were supposed to be rational human creatures, to join him in thanking God that this child was "now regenerate and born again."

We attended a funeral service, conducted by a Presbyterian preacher of high standing. It was the funeral of a youth of some sixteen years, who had made no profession of religion.

little disfigured but still in the ring. I criticized his official career last November. It needed criticizing.

Now, we call that bad taste, but we have no doubt that many hundreds of people have read that telegram with enthusiastic admiration.

Again: Our excellent contemporary, the Watchman, in a notice of George Eliot's life, once expressed the opinion that "of original intellectual force," she seems to have possessed "no great share."

Finally: The Watchman calls the Fourth Evangelist "St. John." Outside of the Watchman's staff, we have never known an educated Baptist to do, and it's the grandest piece of nonsense that I ever read.

But, we think, we have proved sufficiently that there is disputing about taste.—Religious Herald.

Only a Little Thing.

"What's the matter, Robbie?" Susy said just hurying out of the little old school house when she was stopped by the sight of Robbie's forlorn face.

"Dear me, Robbie," said Susy, with a little impatience, "I'm afraid you're stupid about arithmetic."

"I guess I am," said Robbie, with a doleful shake of the head.

"I thought you'd be sure to get 'em right to-day," agreed Robbie.

"And came the nearest to not having my geography lesson."

moment keener and crueler. Stumbling almost blindly before its dreadful force, Miss Lane helped on, cheered on, her little band, thankful indeed as finally she saw the last one in her care safe within shelter.

All night the storm raged, and for two or three days afterward no children could get out in the deep snow.

"There comes Miss Lane," said Susy, looking out of the window, inside of which she felt as she had been quite long enough a prisoner.

"I thought it best, because he is such an inattentive little fellow; it sometimes seems impossible for him to do them when the others are there.

Testing God. A short time ago I handed to one of God's own children, who was not a member of my church, some money I had secured for him and his family in their time of need.

The world may misunderstand God's rebukes, or put an unkind construction upon them; his children cannot, for they know "God is love."

Advertisement for B. B. B. Botanic Blood Balm, curing scrofula, ulcers, and skin diseases.

Advertisement for PASTOR KOENIG'S NERVE TONIC, a natural remedy for epileptic fits, falling sickness, and nervousness.

Advertisement for FREE Japanese Pile Cure, a guarantee cure for piles of whatever kind.

Advertisement for SYRUP OF FIGS, showing a woman holding a bowl of figs.

ONE ENJOYS Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation.

Advertisement for 44,000 PIANOS and ORGANS, listing various models and prices.

Advertisement for LUDDEN & BATES Southern Music House, featuring Chandler Bros.

Advertisement for Bible and Colportage Work, offering Bibles, Testaments, and Hymn Books.

Advertisement for Marble and Stone Works, offering monuments and tombstones.

Advertisement for BIRMINGHAM MARBLE WORKS, featuring Thomas H. Holt.

Advertisement for American and Italian Marble, offering a variety of marble products.

Advertisement for JOB PRINTING! by Alabama Printing Co., offering printing services for various documents.

Advertisement for R. H. DAVIS, G. G. MILES & CO. REAL ESTATE AGENT, listing various properties.

Advertisement for Richmond & Danville R. R. Co., operating the Central Railroad and Banking Company of Georgia's Railroad and Steamship Lines.

Advertisement for CENTRAL R. R. OF GEORGIA, listing routes to Savannah and other cities.

Advertisement for Georgia Pacific R'y, listing routes and services.

Advertisement for QUEEN & CRESCENT ROUTE, listing routes between New Orleans and Jacksonville.

Advertisement for WEST JACKSON VICKSBURG SHELBYPORT, listing routes and services.

Advertisement for BIRMINGHAM MARBLE WORKS, featuring Thomas H. Holt.

Advertisement for American and Italian Marble, offering a variety of marble products.

Advertisement for JOB PRINTING! by Alabama Printing Co., offering printing services for various documents.

Advertisement for This Paper, Region! IF YOU WISH TO ADVERTISE ANYTHING AT ANY TIME, KEEP THIS FACT IN MIND.

Advertisement for Louisville & Nashville R.R., showing a map of the route.

Advertisement for Georgia Pacific R'y, listing routes and services.

Advertisement for QUEEN & CRESCENT ROUTE, listing routes between New Orleans and Jacksonville.

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Advertisement for JOB PRINTING! by Alabama Printing Co., offering printing services for various documents.

Table of Western R'y of Alabama train schedules, listing routes and times.

Table of Louisville & Nashville R.R. train schedules, listing routes and times.

Table of Georgia Pacific R'y train schedules, listing routes and times.

Table of QUEEN & CRESCENT ROUTE train schedules, listing routes and times.

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