

Alabama Baptist.

SELMA, ALA., JULY 17, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter.

TERMS, CASH, IN ADVANCE.

One Copy, 5 months, \$1.00

One Copy, 12 months, 2.00

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HOWARD COLLEGE.

Howard College is the College where the Baptist boys of Alabama should be educated. The character of the work done there is of the highest order. The graduates of the school stand in the front rank, not only as finished scholars, but as practical men. Many of them are among the most prominent and successful professional and business men in our own and other States. President Murlee is in constant receipt of applications for Howard College men to fill important positions. The demand for the institution.

The most important feature about Howard College, however, in our judgment, is the excellent moral influence exerted over its students. We believe it may be truthfully said that every young man who has spent any length of time at the college is a better man when he leaves it than when he went there. It has been the boast of the institution for years that no young man's character was worse when he left the school than it was when he entered. But we have been intimately acquainted with the college for fifteen years, and we believe the case should be put more strongly. A great many who go there as thoughtless boys return to their homes as earnest Christian men. This is as it should be. It is what we have a right to expect of a Christian school, located in a Christian community, and presided over by Christian gentlemen. There is no argument that can outweigh this in our mind. Mere intellectual culture is not the only thing that should be sought in the education of our boys and girls. Let us educate them; but let us have moral principle be added to the knowledge imparted to them in the schools, and if possible let us send them to schools that recognize the fact that the fear of the Lord is the beginning of knowledge. We believe we have such a school in Howard College.

Let us not forget that this institution is the property of the Baptists of Alabama, and as such should have their patronage and influence.

MOUNTAIN VIEW HIGH SCHOOL.—We take great pleasure in directing the attention of our readers to the advertisement of this institution. It is presided over by Rev. Jos. Shackelford, D. D., to well and favorably known to the Baptists of Alabama. Dr. Shackelford has been a successful teacher for twenty-five years, and is yet in his prime. His school is most favorably located on a mountain near Trinity Station, on the Memphis and Charleston Railroad. A more healthful place, perhaps, could not be found. Dr. Shackelford proposes to prepare both boys and girls for college. Those who do not intend to enter college will find his school a most excellent place to prepare themselves for practical life. Bro. Shackelford is a good man and an excellent teacher, and we cordially recommend him to our readers. He had a prosperous school last session, and we hope it will be even more so next session.

TUSKALOOSA MALE HIGH SCHOOL.—Among the number of first class high schools presided over by Baptist brethren in Alabama, is the school of which Prof. Jos. M. Dill is principal, in Tuskalooa. We know Prof. Dill as a student at Howard College and have known him more or less intimately since. He is an experienced and thoroughly competent teacher, and has taken high rank in his profession. He is not only an excellent teacher, but is a conscientious Christian gentleman. We recommend him and his school most cordially to those who have boys to educate.

HOLLIS INSTITUTE.—In calling attention to the advertisement of this school for girls, we desire to say that we know of no female college, North or South, that we can recommend more heartily to our readers for its intrinsic merit, and its location cannot be surpassed. Those who have had opportunity to know say that the catalogue claims truly that "no region upon the continent is more beautiful in its general aspects, and none so well adapted in climate to schools and school life, on account of the invigorating influence of the atmosphere on both mind and body, when subjected to exhausting labor." Prof. Chas. L. Cooke, the Superintendent, is one of the most prominent of the Virginia Baptists, and enjoys the reputation of being one of the best educators on the continent. His school is patronized by the better classes of society, and is a choice institution on that account. He had one hundred and thirty-six boarders last session, and others were declined.

Somehow, however, in his family will probably deprive the editor of this paper of the privilege of attending the Baptist State Convention at Tuskalooa. This will be to him a source of great disappointment. He has been so anxious to attend the meeting this year that any Convention that has assembled during the last seven years, if he shall not be permitted to attend, he begs that the brethren assembled at Tuskalooa will not forget the claims of the ALABAMA BAPTIST.

FIELD NOTES.

"You deserve more liberal patronage than you have had, and you will have it I hope in the future." The indications, we are glad to say, are all in that direction. Bro. R. J. W. DeWitt, of Jackson, has a way of putting an active brother to work for the ALABAMA BAPTIST in his church. He selects a man for the purpose who will do something. "We have no Baptist church at this place, no Baptist preaching and very few Baptists," writes a lady from Blount Springs, who compensates herself in part for the lack by subscribing to the paper.

Bro. Cicero Thompson, of Hartsell, writes an important article in his creed an earnest belief in the doctrine that every Baptist in Alabama ought to pay for the ALABAMA BAPTIST, and then ought to read it. We are quite willing to subscribe to that article.

Dr. J. E. Chambliss has notified the Tuskalooa church that under no circumstances does he expect to serve them longer than the 1st day of January next, says a Tuskalooa brother. We do not know Bro. Chambliss' plans for the future. We shall regret to lose him from Alabama. He is one of the best men in the State.

We are pained to learn of the death of Bro. Jos. B. Eddins, which occurred on the 7th inst. near Tuskalooa. He was a prominent man in his community, and his loss will be sadly felt by the Tuskalooa Association. Rev. T. M. Barbour has furnished us a notice of his death, which we will give to our readers at an early day.

"I think we still have a few members who are not subscribers to your paper, and I intend to see to it that they all have a chance to subscribe, at least for one copy to every Baptist family. No, you see, I am at work for the paper. I cannot dispense with it in my family, and I do not see how any Baptist can."—J. A. Daniel, Fayetteville.

"I have seen a copy of your paper of May 24th, in which was printed a sermon by Rev. C. P. Fountain. If I could see Bro. Fountain I do not know how long I should feel like shaking his hand. Tell him my prayers shall be offered for him, that he may live to tell the truth without fear or favor. Oh, that all our preachers would thus proclaim the truth!"—J. Praytor.

"Our Sabbath-school and prayer-meeting are in a prosperous condition. Our church is steadily increasing in numbers, and we hope also in faith. We pray for a rich harvest this summer in the way of true converts to Christ. Bro. Smyth, our pastor, is always prompt to the minute, and is ever burdened with a sweet message. He delivered one of his excellent sermons last Sabbath to a large and attentive audience."—Phyllander, Andalusia.

"If you stop my paper I will send you \$2.00. You could get along better without the money than I can without the paper. Those brethren that get ruffled will come all right when they go to the Association this fall. That is a bad way of doing, but it is the Baptist way. They get ruffled once a year in regard to denominational interests. I do not write this for publication."—C. E. Rice, Northport. There it is published anyway.

Rev. W. M. Garrett, of Delta, Clay county, sends us the names of five subscribers and says: "I have concluded to let you and other good brethren know that the ALABAMA BAPTIST has a good friend at Delta, and to do so, I have to-day, as I was on my way to church, secured these names. I hope to send you others soon. Our little village is composed of five business houses, controlled by good Christian men. We have a common church house and fifty or sixty members. We have also a fine school."

One of our best preachers writes: "My members have nearly all quit taking the paper, and the deacons and others have stopped our mission collections, and as a result I have resigned the care of the church. I have done more hard work for the cause here than any other man has ever done, but a few of the good old way-kind of people have hindered me very much." This state of things is not this brother's fault. He is an energetic, intelligent preacher, and has been very successful until he struck these "good old way" people, who immediately locked the wheels as soon as he proposed to move forward and do something for the Master and for the world.

"Pitt" and His Critics.

"Whether I please, or whether I please, I'd give you a piece of my mind; if the cap fit please wear it a bit, if not you can leave it behind."

"Pitt" feels good. His arrows have proven to be neither pointle nor aimless. "Somebody" is hit, and no mistake. And thus far "Pitt's" purposes have been accomplished. His object was, first, to encourage some of our good brethren who had not been attending to attend and take part in our great denominational gatherings, and to induce, if possible, their churches to assist them in doing so; and second, to call attention to some serious hindrances to the work of our Convention. My critics, who so much deplore criticism, have done me a real kindness, for by this time I suppose the universal attention of the denomination in Alabama has been arrested, and good will result from it. And I hereby return my thanks to my critics for their services. But as they did not intend this as a service, but the reverse, I wish to have a few words with them before we part. And first of all, let me say that my critics have read between the lines, and have taken me to task individually. Let me say to brethren R. A. D. and FOX,

that when "Pitt" wrote of "objectors" he knew perfectly well about what he was writing. He weighed his words. He wrote calmly and deliberately. In the "point," quoted by "Fox," "Pitt" neither said nor intimated one word about those "best men and most useful, self-denying and sacrificing preachers" whose "zeal for souls and their arduous toils in their sphere and at their posts" prevent their attendance upon our annual meetings. Bro. "Fox" would do well to both read and think before he writes again. All that I said on that point was of those whose "intolerable pertinaciousness" prevents their own usefulness, and hinders the usefulness of others. They do not all "live in poverty or obscurity." They attend our associations only to "object" to every measure and enterprise fostered by our denomination. Sometimes some of them go to the State Convention, but my own ears have heard some of them say that they simply go to get material with which to prepare them to fight the plans of the Convention; that these plans are all man's work; that the Convention's chief object is to centralize power till it becomes a veritable ecclesiastical hierarchy; that educated preachers seek their own and not God's glory; that they are yet in their sins, etc., etc. All their "objections" have been met and answered again and again, but without avail. Now tell me what is the use of making further effort to "conciliate good feelings and sympathies" with such men when similar efforts by our best and wisest men have failed for years? If they would withdraw from our denomination, they would render it the best service of their lives. Their mission, they seem to think, is to sow the seeds of discord and contention. Prov. 6:16-19.

J. B. C. says he "hopes the speakin' brethren who have something to say (my italics) will say it." Give us your say, brother. That is just what I said at the first. If a brother has "something to say" let him say it, and then quit.

LIBERTAS AND PETER seem to be medical students, and I suppose they both studied in the same school, and have formed a partnership for the practice of their profession, as their course of treatment is one and the same. "Peter" seems more familiar with medicine, while "Libertas" seems to covet to know the art of surgery. But let me assure the Drs. that "Pitt" does not need medical treatment. His digestion is good, he sleeps well at night, and he feels quite comfortable.

"Dr. Peter" mildly intimates, or at least his language might be construed into an intimation, that he has an idea that "Pitt" is "among some of our recent graduates." Let me disabuse the Drs. mind of this erroneous idea. None of our "recent graduates" are in any way responsible for what "Pitt" writes. "Dear Drs., if you have anything to say at future conventions, that is worth saying, just get up and say it, and then sit down, and you will never feel the edge of 'Pitt's' dissecting knife." Never!

THE EDITOR'S closing paragraph upon this subject so fully expresses my sentiments that I ask his permission to copy it: "Of course we must all remember that the time for holding the Convention is limited, and that a large number of brethren will be present. It is absolutely necessary, therefore, that all speeches shall be as brief as possible, so that all may have an opportunity to speak. The programme appears in the ALABAMA BAPTIST. All subjects that will be up for discussion are known beforehand. Let brethren think over the matter, and get their ideas in such shape that they may be briefly expressed, and within the time suggested in the programme as the appropriate limit for speeches." That is exactly what I have been

pleading for. If a brother has anything to say—if he really has anything worth saying—by all means let him say it, and there stop, and remain stopped till he has something else to say. If he has nothing to say let him say nothing. My kindest regards to

PITT'S ADMIRER.

He sees things as they are, and therefore appreciates the situation. He has a level head.

Monteagle, the Southern Chautauqua—Fine Opening, &c., &c.

In company with several of the grand sages, viz.: Capt. W. H. Morrow, Mr. John D. Anderson, Rev. I. H. Warren and others, we stepped out at Monteagle Station on Monday p. m., and soon found ourselves comfortable at the elegant hotel, kept by Mr. Stephens, of Nashville.

The country around is so densely wooded and so level withal, that one doesn't realize that he is 2200 feet above the sea, unless he looks about at the ferns and rhododendrons, which can flourish only in the cool elevation of the mountains.

Here has been established the Monteagle S. S. Assembly, Summer School of Science and Philosophy, running through the whole of July and August. The schools were opened in the Children's Temple on July 1st, at 8 p. m. Prof. Worman, of Vanderbilt University presided, and the exercises were sprightly and varied, giving fine entertainment to all present. Addresses were made by Capt. W. H. Morrow, Mr. J. D. Anderson, and Rev. Wm. Henry Strickland, of Nashville, Dr. G. A. Nunnally, of Rome, Ga., and Rev. I. H. Warren of Murfreesboro. Music of excellent character, both vocal and instrumental followed; then a recitation by Miss Heron, of Memphis, and another by Prof. Long, of Kansas City, Mo.

Upon a call of the roll, 50 teachers representing 15 States responded, showing that a good beginning has been made. Prof. Worman is in charge of the schools, and has prepared a programme embracing everything that a teacher will want to study in a Normal Institute work.

This retreat affords teachers admirable means of spending their vacation on the mountain top, at reasonable expense, in good society, and with advantages of study unsurpassed anywhere. Admission to all the schools is put at the low price of \$5. Board at the restaurant on the grounds costs only \$3 a week, gate fees \$3 for the two months.

This institute is only two years old, and yet Dr. Vincent, of Chattanooga, pronounces it the latest effort of all these summer schools that are springing up all over the country.

The water is abundant, pure and cold freestone; the situation is beautiful, nestled in the grand primeval forest, with "leafy shades" on every hand; pleasant walks and drives; an amphitheatre centrally located, capable of seating 2,500 persons; a commodious building just erected for the children, called the Children's Temple; white tents shining out among the green trees; cottages going up on every side; a book store; post office, telegraph office; and in short every first-class mountain resort.

At the Monteagle Hotel, just outside the grounds, 400 persons can be accommodated at reasonable rates with elegant fare.

It were difficult to sum up in few words all the advantages of this place, but a few may be given. It is easy of access, being midway between Nashville and Chattanooga, 15 miles from the main trunk line, on the branch road that leads to Tracy City. Exceedingly low rates have been made over all the southern roads to thus enable persons of moderate means to attend. The whole grounds and surroundings are under the management of Christian gentlemen, who are careful to see that no card playing, dancing, racing, liquor-drinking or swearing shall be allowed on the premises; hence, roughs, irreligious and immoral people do not come—the people are Christians and all influences are moral and religious.

Is it not a great advantage that on the mountain heights one attended such a place with such company and such facilities for rest and pleasure? The Schools and Sunday School Assembly will have the best talent in the land to conduct them, and thus workers, literary and Christian, can have their hands and hearts strengthened for their work.

Why should our people go to Martha's Vineyard, Lake View, or Chattanooga, for these things when they can have them on Cumberland Mountain, among their own neighbors and friends, and at so much less cost? Upon the programme of the S. S. addresses appear the names of Rev. Wm. Henry Strickland, Dr. Henry McDonald, Dr. John M. Gregory, Dr. C. H. Strickland, and others of our Baptist family, while the other denominations are as ably represented.

Last year 4,000 people attended this assembly; this year preparations are being made for 10,000. Having breathed the air, quaffed the water, sat at the well furnished tables, I can say, "I know whether I speak, and testify of what I have seen," and I commend this place to tired, warm people seeking rest, and to those who want to combine intellectual entertainment with their rest.

Wm. Henry Strickland, Nashville, Tenn., July 2, 1884.

Vain Boasting.

The National Baptist has been a little shocked, it would seem, by some unseemly boasting heard at some of our denominational meetings, and suggests that "the highest of the Christian graces has as one of its characteristics, that it 'vaunteth not itself.'" In view of such boasting about "loyalty to the truth and to the Master," and the fact that it generally "has reference to the ordinances," it says quite pointedly: "God forbid that we should ever vary from Scriptural example in these particulars. But what we desire to remark upon is the fact that but a small portion of our Lord's teachings, either by word or by example, have any reference to these ordinances. Where he said one word about baptism, or about the supper, he said ten words about unselfish benevolence, about self-denial, about a holy life, about love to God and to our fellow men, about giving, about a life of prayerfulness. And it becomes us to consider whether we are warranted in patting ourselves on the back so complacently because we obey one set of precepts, if we are really no less emphatic, clear, and unambiguous." What if we do "utime mint, anise and cummin, if we neglect the weightier matters of the law?" But does the National really mean to intimate that there is any considerable number of our people who are guilty of such a thing? The sins of the few ought not to be set down to the many! Produce your proofs, Mr. Editor! Well, when we come to consider, we have seen a few of these people ourselves, and they were not in the "Detroit meetings" either. May the generation of them grow beautifully less!

Vox.

Our District Meeting.

Editor Alabama Baptist.—The district meeting of the Muscle Shoals Missionary Baptist Association convened with Town Creek church, eight miles west of Moulton, Lawrence county, on Friday before the fifth Sunday of June. There were nine or ten preachers present, and about a dozen absent. If any of us are disposed to find fault with this seeming neglect, we could as well find it quietly and mildly, for Baptists, for nearly two thousand years, have been mightily assertive as to their rights and privileges. But some, I mourn to say, were detained on account of the sickness and death of dear friends. Those who were there enjoyed a good meeting, and regretted the absence of many who, probably, could not well attend. It was a rainy, muggy time, and on Friday, the first day, the congregation looked thin and lonesome, for Town Creek, though it would have done pretty well for some churches. On Saturday the house was respectfully full, but not a full Town Creek meeting yet. The turn-out in strength was reserved for Sunday. It looked like a Town Creek meeting now; for though the weather was showery, hundreds, I understood, could not get into the house. I was obliged that day to be somewhere else.

Several interesting questions were discussed off-hand, to-wit: In reference to the keys of the kingdom of heaven; the text in Matt. 16:18, "Thou art Peter, and upon this rock I will build my church," etc. "What is meant by the unpardonable sin?" "Is man, in his natural state, able to obtain salvation by his own power and will?" "The authority of ministers to baptize without the special sanction of a church in every instance." "Was Simon a regenerated man when he was baptized?" I do not remember the exact order of these questions, or of the speakers. I remember that Elders J. R. Nesmith, J. Gunn, R. T. Wear, J. I. Stockton (Moderator), Thos. Weaver, Spear, and Bro. O. D. Gibson were prominent in these discussions; and that Elders Melton and Lucius Wear, by designation of the Chair, discussed some of these points. A lively interest was manifested in the argumentation, though no vote was taken as to the opinions of the body.

Bro. O. D. Gibson read an able and instructive essay on "The Two Witnesses," mentioned in Rev. 11:3. Without assuming positiveness where the greatest minds have differed, Bro. Gibson drew his conclusions from plain expressions of Scripture and undoubted facts of history. He referred to the repeated declarations of our Savior, that his disciples were his witnesses, and he regarded the bloody persecutions of many thousands of Christians, under various names, for centuries, under Romish tyranny and vengeance, as fulfilling this prophecy. Those witnesses, he considered, began their work of testifying when the Savior was on earth, and will continue in their office in the persons of all true Christians and ministers till he come again.

The essay of Bro. Gunn on the "Design of the Lord's Supper," was masterly and in the most harmonious spirit with the subject. It evidently left the body in a devotional rather than an argumentative mood, a high tribute to the writer and to his theme. On motion, the brethren sang one of

the sweet mementoes of the Savior's love, and followed Bro. Nesmith in prayer. If Bro. Gunn should comply with the request of the district meeting, your readers may have the enjoyment of perusing this impressive essay.

On Sunday the large concourse of people was addressed by Bro. Gunn and Bro. Nesmith. On this occasion Bro. Gunn stirred up the pure minds of the brethren on the subject of missions, and with good effect, as he had done on other occasions with other churches.

The next meeting will be held in Moulton next Spring. The number of queries will be reduced and appointees increased, so as to secure well studied preparations on topics of importance. Greater variety and interest will also be imparted to the meeting, by occasionally affording time for devotional exercises.

A gloom is cast over a large extent of our Association by the deaths, at nearly the same time, about the last of June, of two prominent brethren, old citizens, and of wide acquaintance, brethren William Harris of Decatur, and Stephen Simpson of

Bro. Harris was venerable for age, and Bro. Simpson was advanced in years. Both were highly esteemed by many acquaintances and friends of long standing in different States, and were dearly loved by those who knew them best. Both left many family connections to mourn their departure. Their names will live in cherished memory, and though dead, they will yet speak in our religious gatherings, through the influence of their kind words and good deeds, which never die.

Our Association meets at Hillsboro, on the railroad, about the first of October. Moulton, Ala., July 2, 1884.

From Cherokee County.

Bro. Wm. Rev. L. G. Skipper, evangelist for the Tallahassee and Ten Island Association, is now at work in this county. I want to say that he is doing a noble work. He is well received, and I think is just the man we wanted. I hope he may be continued in the work. We need some good preachers in this county. I cannot do half the work I am called on to do. Bro. Skipper must make his arrangements to spend the month of August in this county. I assisted in the ordination of Bro. J. T. Bartlett on yesterday. I think he will go to work. Two weeks ago Bro. Paden was ordained as a deacon at Chaledonia. This church is getting some life into it now. Centre is doing nothing. Nazareth and Friendship are quiet, perhaps too much so. At Tate's Chapel, two weeks ago, when I baptized a lady aged seventy-six. Last winter I baptized her son aged fifty-nine. Next meeting I baptize her daughter, a married lady; also some others. Bro. Skipper is doing what he can for the BAPTIST, but there is no money now. Next fall we can do something in that direction. You ought to be at the next meeting of our Association, October 4th, at Liberty, near Amherst, Ala. My churches will bear my expenses to the Convention at Tuskalooa.

Wm. H. BURTON.

A Little Curious.

Gen. A. T. Hawthorne, of Texas, astonished many of his friends here as elsewhere by being baptized last month a second time, upon a new relation of Christian experience, and then being licensed anew to preach. This, too, after five years of effectual service in the Baptist ministry! He asks, through the *Texas Baptist Herald*, that his brethren will not indulge in premature criticism, but rejoice with him that a flood of light and peace has been poured into his soul, to which he was an entire stranger hitherto. He will give "a full account of God's gracious and wonderful dealings with him" as soon as he can. Not a few of his friends await the account with deep interest and not a little curiosity. Possibly we can see it foreshadowed in the letter which you published in your last issue from a lady who professed conversion in the same meeting. Will you give it to us when it is published?

MOBILE.

Why the Suspension?

The "temporary" suspension of the question of a Theological department to be connected with Howard College has not resulted from opposing influences resident in Alabama. Our State paper did not oppose the movement, few if any of our leading ministers opposed it, a small number only of our prominent laymen opposed it; therefore, outside influences in the premises caused the suspension, the probable abandonment of the subject. This is to be regarded a humiliating fact. A final decision against State College Theological departments would prove disastrous to popular ministerial education, injurious to the common needs of our average churches, and unprofitable to the interests of our Seminary, of which I am an humble but

TRUE FRIEND.

How Things are Moving on in Mobile.

"The Glorious Fourth" glided by uninterrupted in its tranquil flow, save by a most melancholy occurrence at "Bull's Head," one of Mobile's miserable little suburbs. Here the "straight-out" Democrats were indulging in a barbecue, when, as they were about breaking up, some difficulty occurred between a policeman and a negro. This led the negro, a desperate character and ex-convict, to fire into a wagon loaded with white men, killing one, dangerously wounding four and slightly wounding four more. Of course the news of the terrible affair soon spread over the city and created terrible excitement. It became evident, however, as soon as the facts were known, that it grew out of a purely personal difficulty and had no "political significance." You can imagine, then, the disgust and indignation that have prevailed since among right-thinking people to find that we have here in our own city men who are dishonest enough, or enough blinded by political partisanship, to pronounce it publicly, and in writing, "a deliberate assault at the hands of hidden assassins" upon the Democracy of Mobile county," and to charge, in covert but unmistakable terms, that it was "instigated by the 'Citizen's Party!'" Your reporter is no politician, and mentions these facts only to illustrate how sadly we need to have our political atmosphere purified, and to have the first principles of morality—common truthfulness and honesty—infused into the minds of some of our "leaders." I am rejoiced to be able to say, however, that there are some Christian men here of lofty character and spirit who are making themselves felt for good in political circles. That they may increase more and more in numbers and influence is devoutly to be wished.

Barring the above-mentioned affair, nothing of a disturbing nature marred our holiday. A few fire-crackers were let off about dark, and a stray pedestrian was heard now and then shouting, "Rah!" for somebody or something, you couldn't tell what. The Bull's Head difficulty does not reflect half as much upon our people as the miserable efforts making by some to turn it to political account, even at the cost of defaming most grossly some of our best citizens. Such efforts are bound to recoil sooner or later upon the heads of the authors.

For the most part, so far, the weather has been quite pleasant in our fair "city of the Gulf," the thermometer rarely mounting to ninety degrees, and a breeze from some hospitable quarter refreshing us daily. In our sister city, New Orleans, as well as in many towns of the interior, great complaint has been made of the heat. The *Times-Democrat*, apologizing for their seemingly unpatriotic way of keeping the Fourth in New Orleans, says: "To drill with the thermometer at ninety degrees of more, without the sign of a breeze, in night, but with constant, oppressive, unremitting glare and heat pouring down on one, was out of the question; to march and parade were very nearly suicide." So, they would not have the fact that they save their powder and parades chiefly for Christmas taken as proof that they are less patriotic than New York or Boston. Meridian has perspired frequently lately under a temperature of 100 degrees, and Macon, Okaloosa and other towns of the interior have been worse off than that. Here on the Gulf, however, the heat rarely ever becomes oppressive or unremitting, for scarcely a day passes but gives us a refreshing breeze, at least as "a parting blessing." Last Sunday capped the climax for fervency this season. The mercury reached only ninety-two degrees, according to the signal office, but it is generally conceded that the hours from ten to twelve, were the hottest that have been experienced here for years. During church time the heat was sweltering. There was no breeze, the atmosphere was full of heated moisture, and preachers and people really suffered. About noon, however, a storm of wind and rain, announced by a boom of thunder, burst upon us and lasted till evening. The mercury dropped nearly ten degrees, and the relief was most welcome. The night following was most delightful.

Our church life begins to show the usual effects of the heated term. Our people are beginning to scatter, seeking change of climate and rest. Congregations are of course, diminished, and church work begins to drag. It is the purpose of our people, however, to keep both of the churches open during the entire summer and fall. My church kindly grants me a vacation from the first of August to the first of October, but will secure a supply for the pulpit. We are now in correspondence with one of the best of our Seminary students from Alabama, of which more hereafter. Bro. Hamberlin is in excellent health and seems full of the spirit of work. Two of his deacons, Bro. Pearce and Maupin, leave soon on vacation, but he does not think now of leaving the city, except possibly to go down on the coast for a few days at a time.

Geo. B. EAGER.

Mobile, July 8, 1884.

Alabama News.

Building is going on extensively at Oxanna. Business in Montgomery is very quiet and dull.

Corn is looking well in the vicinity of Edwardsville.

Improvements are being made on the streets in Greenville.

Three dogs supposed to be rabid were killed near Greenville.

Eleven new brick stores are in course of erection in Uniontown.

Three negroes were injured in a difficulty with some white boys at Six Mile.

Athens was visited by a severe storm, which blew down many fences and trees.

Walter C. Sorsby was killed at Fort Payne, Ala., by the accidental discharge of his gun.

Edward Lyon, who killed Capt. H. P. Reid, has been acquitted in his trial at Hayneville.

The Selma Methodist District Conference will be held in Uniontown, beginning July 17th.

Hon. C. C. Shorter, of Eufula, is being urged for the Speakership of the next Legislature.

Jim McKleroy, the wife murderer, has been sentenced to hang in Selma on the 29th of August.

J. M. Watson, the name postmaster at Union Springs, took charge of the office on the 8th of July.

James Watson, of Cleburne county, has been declared insane and sent to the Asylum at Tuskalooa.

The store of Ike Jackson, of Eufula, was entered by a burglar who stole \$55 in cash from his safe.

A daily mail has been established between Coosada, on the South and North road, and Robinson's Springs.

The members of the Episcopal church of Talladega have enclosed their church and grounds with a neat fence.

A reduction of ten per cent has been made in the salaries of the employees of the Mathews Cotton Mills in Selma.

Jno. S. Powers, a planter living near Carthage, shot and killed a negro who was advancing on him with a drawn knife.

Steve Renfro, ex-Sheriff of Sumter county, escaped from the jail of Tuskalooa by filing a hole through the cell floor.

The subject of a boat to run from Selma to New Orleans, and to be controlled by the merchants of Selma, is being discussed.

Alonso Spivey, one of the parties under arrest for complicity in the unfortunate Georgia affair, escaped from custody near Greenville on the 4th inst.

Mrs. J. P. Higgins, of Wetumpka, accidentally shot Ella Willis, colored, while handling a parlor rifle. This wound is not serious.

The Republican State Executive Committee held an adjourned meeting in Montgomery on the 10th inst., and decided not to put out a State ticket.

In a difficulty between Archie Douglas and Cecil Whitman, in Lowndesboro, the latter received three or four lacerated wounds, none of which are serious.

A terrible storm passed over Brantford on the night of the 5th inst. Some timber was blown down, and fruit trees were deprived of much of their fruit.

Capers Braxcomb, of Union Springs, who graduated with honor at the Southern University at Greensboro last session, has been elected tutor of Latin in that University.

A statement of the liabilities of the Bank of Mobile completed on July 8th, shows the assets to be fully equal to the liabilities, the latter being \$925,891.31, and the former the same amount.

The Wetumpka Times says that some of our farmers are seriously debating the question whether it were not better to pull up the cotton and convert the fields into meadows and save the hay. They say their grass grows finely.

Will Byars, of Blount Springs, has been put under a bond of one thousand dollars to appear in the county court of Blount on the 21st inst., charged with aiding Betters in the killing of Henry Lindsay, a colored man, a few weeks ago.

The survivors of the 29th Alabama Regiment met in Randolph a few days since. The names of about 200 members were enrolled into an organization to be known as "The Soldiers' Reunion of Bibb County." They will hold a rally meeting once each year in the future.

The Eutaw Mirror says that a gentleman just out from Rockdale, Tex., over the Iron Mountain route, says the crops in Texas are as fine as could be desired, and a tremendous corn crop is already made, but he saw only poor or moderate crops the balance of the route till he struck Alabama.

The Hayneville Examiner says: "After close observation for several years, we have found that Hayneville is the only town in the State that allows its editor and printers to buy the watermelons they eat. Thus have we discovered the true cause of Hayneville's decline. *Ver. sup.*, etc."

In speaking of the recent Convention held in Greenville, the *Advocate* says: The Sunday-school Convention was a failure in point of numbers, but it was a success in other respects. Dr. Eager's remarks upon the power of the Sunday-school in the progress of nations, were very fine.

Alabama Baptist.

SELMA, ALA., JULY 17, 1884.

Time and Place of Meeting of Alabama Associations for 1884.

Prepared for insertion in the Minutes.

BY R. D. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Mount Vernon, Ala. B. Baker, clerk, Col. 10.

2 Antioch—Rev. J. M. Mason, moderator, Easton, Ala. S. F. Baker, clerk, Silas, Meets with St. Stephen's church, Oct. 20.

3 Arabachooch—Rev. T. A. Camp, moderator, Lamar, Ala. M. H. Hill, clerk, Silas, Meets at Wedowee, Randolph county, Oct. 18.

4 Bethel—J. R. Cowan, moderator, Coffeyville, Mo. J. H. Creighton, clerk, Grove Hill, Meets with Bethel church, Jackson, Clarke county, October 2.

5 Bethel (South)—J. R. Cowan, moderator, Coffeyville, Mo. J. H. Creighton, clerk, Grove Hill, Meets with Bethel church, Jackson, Clarke county, October 2.

6 Bethlehem—Rev. B. J. Skinner, moderator, Burnt Corn, Ala. J. H. Creighton, clerk, Monroeville, Meets with Bethel church, Monroe county, September 27.

7 Big Bear Creek—Rev. F. M. Jackson, moderator, Frankfort, W. M. Chaffin, clerk, Easton, Ala. Meets with Duncan's Creek church, Franklin county, October 11.

8 Bigbee—Rev. J. K. Ryan, moderator, Yantley Creek, Rev. J. D. Clark, clerk, Fushmataha, Meets with Friendship church, Fordland, Greene county, September 8.

9 Boling Spring—Rev. T. H. Howe, moderator, Boling, Ala. C. B. Bean, clerk, Oxford, Meets with Bethel church, September 27.

10 Cahaba—R. V. Wood, moderator, Cahaba, Ala. J. P. Harris, clerk, Harrisburg, Meets with Bethel church, October 14.

11 Cahaba Valley—Rev. J. A. Glenn, moderator, Ashville, Ala. J. H. Creighton, clerk, Ashville, Meets with New Hope church, September 27.

12 Canaan—Rev. A. J. Waldrop, moderator, Woodland, Meets with Salem church, Oct. 2.

13 Carey—Rev. W. M. Scarborough, moderator, Melrose Valley, James A. Bailey, clerk, Melrose Valley, Meets with Carey church, Chocoma, Ala. Oct. 10.

14 Cedar Bluff—Rev. J. H. Glander, moderator, Broomtown, John Lawrence, clerk, Cedar Bluff, Meets with Melrose church, August 13.

15 Centennial—A. J. Slaughter, moderator, Union Springs, F. E. Toombs, clerk, Fitzpatrick, Meets with Mount Zion church, September 26.

16 Central—Rev. J. H. Colley, moderator, Equality, Rev. D. S. Martin, clerk, Equality, Meets with Union church, Coosa county, 8 miles north of Rockford, 5 miles southwest of Kellyton, Oct. 2.

17 Cherokee—Rev. J. B. Appleton, moderator, Collinsville, T. N. Appleton, clerk, Collinsville, Meets with Bethel church, September 26.

18 Clear Creek—Rev. S. Henderson, D. D. moderator, Woodland, Leola, La. clerk, Croppville, Meets with Childrens church, September 26.

19 Cullman—Rev. C. A. Owen, moderator, Cullman, J. D. Small, clerk, Hanceville, Meets with Hopeful church 1 1/2 miles south of Hanceville, August 6.

20 Elm—J. A. McDavid, moderator, McDavid, Fla. R. W. Brooks, clerk, Williams Station, Meets with Bay Minette church, Baldwin county, October 4.

21 Eufaula—Rev. W. A. Davis, clerk, Eufaula, Meets with Union church, 9 miles south of Clayton, October 14.

22 East Harmony—Rev. J. P. Houston, moderator, Tallapoosa, Ga. T. J. Burton, clerk, Edwardsville, Meets with Bethel church, 2 miles north of Tallapoosa, Haralson county, Ga., September 20.

23 Harmony (West)—Rev. N. H. Williams, moderator, Scottville, Jas. N. Hayes, clerk, Clement's Depot, Meets with Cedar Grove church, Bibb county, October 11.

24 Indian Creek—Rev. J. M. Corbin, moderator, Houston, Tenn. A. O. Montague, clerk, Sorby, Tenn. Meets with Rock Springs church, Giles county, Tenn., September 27.

25 Johnson—Rev. W. Foster, moderator, Alabama, Rev. D. Rogers, clerk, Shortsville, Meets with Shortsville church, October 26.

26 Liberty (East)—Rev. J. F. Bledsoe, moderator, Camp Hill, Rev. W. B. Bledsoe, clerk, LaFayette, Meets with Bethel church, Lee county, Sept. 24.

27 Liberty (North)—Dr. J. P. Hampton, moderator, Meridenville, R. A. Pettit, clerk, Hayes Store, Meets with Poplar Creek church, Prospect, Tenn., September 18.

28 Liberty (South)—Rev. J. D. Stone, moderator, Meridenville, Miss. J. L. Clay, clerk, Meridenville, Meets with Elm church, Clarke county, Miss., October 4.

29 Macedonia—Rev. J. L. Touchstone, moderator, Buckatuna, Miss. J. C. Williams, Sr., clerk, State Line, Meets with Macedonia church, Washington county, October 11.

30 Mount Carmel—Rev. J. W. Brown, moderator, Vienna, Rev. John M. Simpson, clerk, Somerville, Meets with Cave Spring church, Madison county, September 2.

31 Montgomery—Rev. H. C. Taul, moderator, Montgomery, Dr. J. L. Lamar, clerk, Deatsville, Meets at Ada, M. S. K. R., September 2.

32 Mobile Baptist Union—M. G. Hudson, Pres., Mobile; George A. Pearce, clerk, Mobile. Holds sessions quarterly.

33 Mud Creek—Rev. F. M. Holson, moderator, Hagler, R. M. Honeycutt, clerk, Clear Creek, Meets with Union church, 16 miles west of Centerville, September 27.

34 Mule Shoal—Rev. J. G. Gunn, moderator, Trinity, Rev. Jos. Shackelford, clerk, Trinity, Meets with Hillsboro church, October 3.

35 New River—Rev. J. B. Ferguson, moderator, Buckhorn, Rev. S. S. Sarge, clerk, New River, Meets with New River church, 14 miles southeast of Fayette, October 4.

36 Newton—Rev. J. M. Poyner, moderator, Newton, Rev. Ransom Deal, clerk, Echo, Meets with Clintonville church, October 11.

37 North River—Rev. D. Manasse, moderator, Jasper, J. W. Rogers, clerk, Toledo, Meets with Behabara church, 16 miles east of Fayette, September 25.

38 Pea River—Rev. Jesse M. Rowe, moderator, Elba, A. J. Wise, Jr., clerk, Victoria, Meets with Bethlehem church, Coffee county, October 30.

39 Pine Barren—D. W. Ramsey, moderator, Pine Apple, O. J. Barson, clerk, Buena Vista, Meets at Snow Hill, Wilcox county, September 17.

40 Rock Mills—Rev. Wm. McCarter, moderator, Roanoke, H. J. Pritchett, clerk, Rock Mills, Meets with Central church, Hatchee, Heard county, Ga., October 4.

41 Salem—T. J. Carlisle, moderator, Brundidge, O. J. Pierson, clerk, Brundidge, Meets with Union church, Henderson, Fla. county, October 3.

42 Sandy Creek—Rev. J. E. Albritton, moderator, Geneva, Rev. J. C. Coleman, clerk, Geneva, Meets with New Hope church, Holston county, Fla., families south of Geneva, October 26.

43 Selma—B. F. Ellis, moderator, Orrville, Rev. E. F. Baker, clerk, Collierville, Meets with Mt. Gilead church, Lowndes county, July 30.

44 Shelby—Rev. I. U. Wilkes, moderator, Brifield, Rev. C. W. O'Hara, clerk, Wilshire, Meets with Summer Hill church, 5 miles northwest of Shelby Springs, Oct. 11.

45 South Eastern—Rev. B. K. Jackson, moderator, Mobile, R. Powell, clerk, Citronelle, Meets with Mount Moriah church, October 11.

46 Sulphur Springs—Rev. W. D. Palmer, moderator, Partridge, Rev. C. A. Burns, clerk, Sulphur, Meets with Union church, September 26.

47 Tallapoosa River—Rev. J. H. Norton, moderator, Nottuland, Rev. J. H. Norton, clerk, Nottuland, Meets with New Harmony church, October 23.

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51 Tennessee—Rev. R. J. Benson, moderator, Pigeon, R. A. Coffey, clerk, Steadman, Meets with Mount Zion church, Jackson county, September 26.

52 Towa Creek—Rev. M. A. Morgan, moderator, Fendragan, W. W. Beck, clerk, Musgrove, Meets with Centre Point church, Marshall county, September 5.

53 Tuckahoe—Rev. T. M. Barbour, moderator, Tuckahoe, Rev. T. M. Barbour, clerk, Tuckahoe, Meets with Big Creek church, September 20.

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55 Union—Rev. J. C. Foster, moderator, Foster's Rev. J. H. Chappelle, clerk, Carrolton, Meets with Pleasant Grove church, Lamar county, September 23.

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THE FAMILY CIRCLE.

Something to Decide.

She wasn't homesick, at least, not exactly, though it was her first day at school, but she was thinking. It was almost bed-time, and she dreaded it. For the first time in her life she must get herself ready for bed in a room with three other girls, strangers to her, and two of them, at least, chattered so much that they made her nervous. If she could only slip away to her room before the others, and have a few minutes of quiet! But there was no use trying for that; the moment the bell rang they were all expected to troop to their rooms.

If the truth must be told, Sophie Baker felt a little bit like a coward. She did not mind brushing out her lovely hair before the girls, nor getting out her pretty dressing-case, and using her ivory-handled tooth-brush, nor even putting on her dainty night-dress with its delicate lace trimming; the thing that she did not want to do was to kneel down before those girls and pray. She knew there were girls Mollie Andrews, only a few days before she left home, laughing about a girl in school who kept up her "baby" habits, and always "said her prayers" before she went to bed. And Mollie Andrews had been in boarding-school for two years, and knew how things went. What was to be done? Sophie was the youngest of all the girls, and could not bear to be laughed at, and she "most knew," she said to herself, that none of those girls prayed. Yet she had never in her life gone to sleep without praying, and it shocked her to think of doing so.

Of course she wouldn't; but couldn't she slip into bed, cover her head closely, and pray as well as she could on her knees? This was what she asked herself, with a beating heart, while the girls buzzed around her, busy with a last glance at their next day's lessons.

Sophie had been very carefully taught; she knew that if she was sick and could not kneel down, God would be as well pleased with her prayer in bed as He would on her knees, but how about creeping into bed and praying because she was ashamed to be her husband?

The sequel is soon told—Charlie has no longer to be a boot-black. The gentleman promised him a place in his own office, with ample time and means to pursue his studies to complete his education. When he left that hospitable couple he was loaded with presents for his mother, himself, and Johnny, ten times more than the half of the ill-gotten golden piece would have purchased.

Charlie continued to rise in the estimation of his employers, and he is now, young though he is, a trusted and highly esteemed clerk in a large firm, with the certain prospect of ere long being a partner in the concern.

As for Joe, the last heard of him was that after serving a term in the Reformatory, there was every prospect that he would be a long time resident in the State prison.—Church Union.

A Real Boy.

A real, true, hearty, happy boy is about the best thing we know of, unless it is a real girl, and there is not much to choose between them. A real boy may be a sincere lover of the Lord Jesus Christ, even if he cannot lead the prayer-meeting, or be a church officer, or a preacher. He can be a godly boy in a boy's way and place. He is apt to be noisy and full of fun, and there is nothing wrong about that. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and shout like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. No real true boy chews or uses tobacco in any form, and he has a horror of intoxicating drinks. The only way he treats tobacco is like the boy who was jeered and laughed at by some older ones because he could not chew. His reply was, "I can do more than that; I can *chew* it." And so he did all his life. A real boy is also peaceable, gentle, merciful, & c. Above all things he is never afraid to show his colors. He need not always be interrupting, but he ought not to be ashamed to say that he refuses to do anything because it is wrong and wicked, or because he fears God, or is a Christian. A real boy never takes part in the ridicule of sacred things, but meets the ridicule of others with a bold statement that for all things of God he feels his deepest reverence. And a real boy is not ashamed to say "father" or "mother" nor like it if I do so and so. It is only your sham, milk and water boys that are afraid to do that. Every one respects the real boy, and every one despises the sham, too big for his parents, smoking, tobacco-loving coward, who is afraid to do right for fear of a little ridicule.—The Outlook.

A Boy's Logic.

A boy, astonished his Christian mother by asking her for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a year's time. His mother was horrified, and rebuked him.

"Oh, my son," said she, "that was for the church."

"But if it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?"

A Brave Boy.

BY MARY WARE FISHER.

His name was Frank Thompson; he was fifteen years old, and he lived in a large city in the State of Ohio, where he was a pupil in one of the public schools. He was a slender lad, with quiet, gray eyes, gentle ways, and with nothing of the "brave" about him. Some of the boys called him a coward because he never would fight, and whenever a rough fellow would shake his fist in Frank's face, with "You don't dare to fight," Frank would quietly say, "I dare not to fight," which was a much braver thing to do.

But there came a day after which no one doubted Frank's bravery.

Suddenly the teacher in the division where Frank Thompson studied discovered from a cloud of smoke that burst into the room that the school building was on fire. There were five hundred children in it, and in less than one moment half of the children in her room knew as did she of the danger, and were preparing to rush out of doors. The teacher, Miss Olney, said not a word, but springing to the door, she lifted her hand, and with a commanding gesture motioned the pupils back into their seats, and they dared not disobey. She then hurried from the room to warn the

Quick as a flash, a slender boy with flashing eyes had taken the teacher's place at the door for every pupil in the room had risen to his feet to escape as quickly as possible. The boy at the door was Frank Thompson.

"Stand back!" he cried, "not one of you can pass through this door! Disobey orders, and you will be crushed on the stairs!"

And do you think a boy moved? Not one. The pale-faced flashing-eyed lad at the door, with uplifted hand, was equal to an army with banners. Every one felt that the boy who dared not to fight, dared to hold his post, and guard it too. And so he stood until the teacher returned, when he slipped into a passage way, and fairly flew into one of the lower rooms, where he knew there was a tiny little fellow, weak and lame, who might be overlooked and lost in the danger.

Hunting him out of the crowd of little ones, Frank lifted him in his arms, and never lost hold of his burden until he had put him safely down in his mother's door, two or three squares away. Then he returned to the school building from which the children had all safely escaped by leaving it in quiet order, and the fire engines were rapidly put out the fire.

You may be sure there were no boys to call Frank Thompson a coward after that. The story of his bravery, his quick, determined action, got into the newspapers, and several gentlemen had a gold medal made, and on it were these words:

TO FRANK THOMPSON, FROM THE CITIZENS OF C. IN HONOR OF A BRAVE DEED. DEC. 21, 1880.

This was the date of the fire. And the medal was hung about Frank's neck in the presence of all his school fellows, while one of the gentlemen made a little speech, in which he told the pupils that it was always a brave lad who dared to do right, and always a coward who dared to do wrong.—Wide Awake.

The Drunkard's Farm.

Often and often, while passing through the country, have we passed farms whose history we could read at a glance. The door-yard fence had disappeared—burnt in the shiftlessness born of drink. The house was unpeopled and battered; broken beams of glass were stopped with old hats; the chimney stood in a tottering attitude; the doors swung in a creaky condition on one hinge; the steps were unsteady like its owner; everything was decayed, untidy, and cheerless. A single look showed that its owner traded too much at one shop—the rum shop. The spirit of thrift had been killed by the spirit of the still. Outside matters were the same. The barn-yards were wretched sties; the roofs were leaky, the gates down, the carts crazy, the tools broken, fodder scarce, and the stock poor and wretched. Neglect, cruelty, waste, filth, ruin—all had come from drink. The farm showed the trail of the same serpent. The staggering and stumbling stone walls, the rickety fences, the weed-grown fields, the sparse and half-headed crops, the dying orchard, all said to the passer-by, "Whisky did it." Drink has given the plaster of a mortgage instead of a coat of fertilizer; sloth instead of labor; care in the place of thrift, and demoralization in lieu of system. The farm was drink-blighted, and advertised its condition as plainly as its owner did when he came reeling home from the town. One of the most interesting lectures for young farmers is especially a good look at a drunkard's farm.—Caldwell Rule.

It is Your Tongue.

It is your tongue; it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue. It needs watching. It is an unruly evil—"watch it. It is a fire"—watch it. It is a helm which guides the vessel; let the helmsman keep wide awake.

It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish they could bridle it, but they cannot do it. You have the power—watch that tongue!

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes and days, weary nights, fearful eyes, and heavy hearts. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that

They speak no guile." Watch that tongue.

It is the glory of man. It distinguishes him from brutes. It was bought with blood by the Son of God. He claims it as his. It should speak his praise; misemployed, it may degrade himself and those around you. You are charged to attend to it. Watch that tongue. "There is not a word in my tongue, but in O Lord, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue.—Watch Tower.

Hints Worth Noting.

Never stand at the foot of a sick-bed and survey the patient. All figures loom large to fevered eyes, and by the side of the bed are only partly seen, and do not annoy with the sense of too much presence. Do not open the door very slowly, for then the attention is strained, speculating as to who the next comer can possibly be after all this preparation and with such cautious approach, generally creaking low, but clear tones; quiet, but sure movements—not stooping—and rapid rather than slow, are a great relief to any patient who is blessed with a practical nurse. Whispering is torture. Silence is best.

And make no mystic about anything. In severe illness the nurse must watch her patient steadily, but not seem to be looking. In convalescence it frequently soothes the invalid to have nurse seated at the window, apparently looking out. This frees the faculties from the tension that the sense of being watched usually gives and also quiets anxiety.—Religious Herald.

GOD'S CARE.—God's care of the widows and the fatherless is seen in the history as given in 1 Kings xvii. 1-24. Let it be read and studied. The meal and the oil failed not, and the son was raised to life from the dead. God is the God of the fatherless and the judge of the widow, providing for them all. See also the history in 1 Kings iv. 1-37, where the oil was made to fill all the vessels. Could anything be more wonderful than this? Oil was created to pay the widow's debt and to support her and her family. Surely he who did such things can do all that any widow or any fatherless may need. Well may they be encouraged to trust in him when he says, Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. He who cares for the sparrows will care for them. They that trust in the Lord shall not want any good thing. His presence shall be with them, and his blessings rest upon them.—A. R. Presbyterian.

Dr. Holt's Dyspeptic Elixir.

It has been tested five years, and never failed to make a permanent cure. Your druggist will show you testimonials, or address Dr. F. R. HOLT, Esq., Atlanta, Ga., for any information desired. Price, 75 cents per bottle.

E. T. Va. & Ga. R. R. Schedule.

Taking Effect, Sunday May 25th, 1884.

NORTHWARD DAILY.

Passenger.	Passenger.
Meridian	5:40 a.m.
Lauderdale	6:40
York	7:15
Demopolis	8:10
Ar Selma	9:00 a.m.
Ar Selma	7:40 p.m.
Calera	8:15
Talladega	11:35
Aniston	12:55 p.m.
Ar Rome	2:40
Ar Rome	3:55
Ar Dalton	5:25
Chattanooga	7:20
Ar Dalton	6:45
Ar Cleveland	8:00

SOUTHWARD DAILY.

Ar Cleveland	8:15 a.m.
Ar Dalton	9:30
Ar Chattanooga	8:20
Ar Dalton	9:52
Ar Dalton	9:55
Ar Rome	11:15
Ar Rome	11:25
Aniston	2:05 p.m.
Talladega	3:25
Ar Selma	5:15
Ar Selma	5:55
Ar Selma	8:00
Demopolis	9:50 a.m.
York	7:46
Lauderdale	8:18
Ar Meridian	9:00

CONNECTIONS.

At Meridian with M. & O. V. & M. and N. O. & N. E. R. R. for points West and South. At Lauderdale with M. & O. R. R. for St. Louis, Memphis and Northwestern cities. Time, 28 hours Selma to St. Louis. At York with Ala. Gt. Southern R.R. At Selma with L. & N. C. S. & M. and N. O. & S. R. R. At Calera with L. & N. R. R. for Montgomery and points South, and for Louisville and points North and West. At Aniston with Ga. Pacific. At Rome with Atlanta Div. for Atlanta, Macon, Augusta and Georgia points. At Dalton with W. & A. R. R. At Chattanooga with Cincinnati Southern R. R., N. C. & R. R. and Memphis & Charleston, for all points West. At Cleveland, for Knoxville, Bristol and all Virginia and Eastern cities.

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From a President's Lady. I have been sick in two years to walk or stand without suffering from indigestion, nervous prostration, and general debility. There is nothing like it for the disease for which you recommend it. Mrs. R. H. BROWN, Griffin, Ga.

A Prominent Minister Writes. The Mother's-Dist. Sir: After years of great suffering from indigestion, nervous prostration, and general debility, I have been permanently relieved by the use of your Lemon Elixir.

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