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The Pastor's Joy and Crown.

(Preached by Rev. Wm. Henry Strickland, at Edgefield Baptist Church, Sunday, Dec. 14th, on "The Question of Welcoming Those Who Convert to the Lord's Table," and published by request of the church.)

Therefore, my brethren, dearly beloved and longed for, my joy and crown, stand fast in the Lord, my dearly beloved.—Philippians iv. 1.

If Paul was ever married we find no account of it, nor reference to it in the New Testament; yet, his letters abound with expressions of tenderest paternal regard. He calls Timothy his "own son," and often speaks of "my (his) children."

By these expressions he means that souls brought to Christ through his instrumentality are his spiritual children.

On this subject, Paul writes to the Ephesians: "I have begotten in my chains."

This idea of spiritual fatherhood in the pastor, and spiritual childhood in the convert, is not peculiar to Paul. John in the third epistle and 1st verse says, "I have no greater joy than to hear that my children walk in the truth."

"My little children of whom I travel in birth again until Christ be formed in you."—Gal. iv. 19.

These and other quotations disclose the undeniable relation between the pastor and those whom God gives to him as the reward of his ministry. Also, they show the pastor's anxiety for the souls of those to whom he constantly ministers.

Of Dr. Henry C. Fish, for thirty years pastor of the First Baptist Church, Newark, N. J., it was discovered after his death, that often before a great awakening was given to his church, he had been spending whole nights in his study prone on the floor in prayer for a revival. This became known through his family after he had gone home to his reward. During that pastorate he baptized more than one thousand persons. Other and humbler pastors have been in like agony for the souls of their congregation, and have felt that unless spiritual children were given them, they should die! A consuming fire and desire had filled their souls till God had heard and answered their prayers.

As the sainted Doddridge has said: "They watch for souls for which the Lord did heavenly bliss forego—For souls that must forever live, In rapture or in woe."

Notice the repeated expressions of endearment in the text, "Dearly beloved, my joy, my crown," and again, "dearly beloved," "longed for."

This affectionate relation may be further illustrated by other expressions of the Apostle, "I have you in my heart;" "Ye are in our hearts to live and die with you," uttered to the Corinthians.

To the Thessalonians, to whom his first letter was written, occur these remarkable words, "Even as a nursing mother cherisheth her own children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

In these figures of speech the Apostle best expresses the sentiments of every true minister of Christ for his flock, and especially those given him in his own ministry. In sincere love and deep humility, every pastor can triumphantly say of his converts, "Longed for, begotten in travail of soul, my joy, my crown."

The pastor rejoices and thanks God for the many kindnesses of his flock towards himself and family. He is often humbled at the generous expressions of regard; he is grateful for their sympathies and prayers; he is encouraged at the congregations that fill his house; he can never forget the devotion of his people to himself and family, when the dark-winged angel of affliction and bereavement hovers over his home; but when God allows him

"To trust in the gospel sickle

"And reap the golden grain,"

then the liveliest emotions of joy, the profoundest feelings of his being are stirred. Your pastor is duly sensible of the peculiar favor that our Heavenly Father has shown upon us all in this gracious revival—so extensive, so far-reaching, exerting its influence upon so many households. How shall we be as grateful as is becoming to us?

Here they are before us, brethren, more than thirty, just entering the fold, representing thirty families, ranging from ten to forty-five years of age. Hence, more than a dozen Sunday-school classes are represented. "Bless the Lord, O our souls, and all that is within us, bless his holy name." "What shall we render unto the Lord for his benefits towards us?" We will take the cup of salvation and call upon the name of the Lord.

But I turn to these young converts

and address my remaining words to them.

Beloved, the text is an exhortation, "Stand fast in the Lord."

The figure is a military one. Let the soldier, panoplied for the fight, planted in his place, stand fast and unshaken under the onset of the foe. "Stand fast" in your place, then.

Do you ask me what is your place? You are a stone in this spiritual temple, a branch of Christ, the vine; a star in the heavenly firmament; a hand, a foot, an eye, an ear, a mouth, a heart, an artery in this body, the Church; a soldier in the army of Christ, the Captain of our salvation. "Wherefore take up with you to the battle, the whole armor of God, that ye may be able to withstand them in the day, and having overthrown them all to stand unshaken."—Eph. vi. 13, C. and H.'s Translation.

Dearly beloved, when you rose from this grave of your baptism, you silently but emphatically declared war, lifelong and unceasing, against self, sin, and Satan. As soldiers of Christ, I exhort you, "Stand fast." Be faithful, witness a good confession before many witnesses.

You must decide for yourselves what sort of church members you shall make, for God will help you to be all that in your supreme agency of desire you wish to be!

Neither your pastor nor your deacons, nor your Sunday-school teachers, nor your parents, nor all combined can mould you, and polish you, and develop you against your own will.

Why do so many church members halt and stumble, obscure their light and bring shame on the church? Because they are willing to do it. To deny this word is to call in question God's word. "Be ye holy, for I am holy." "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you."

All your life you will be studying the problem of self, and sin, and grace, and help, and learning God's goodness and mercy to you.

To-day, in welcoming you to the Lord's supper, and thus completing your organic connection with this local church, allow me to give you some points of suggestion as to "standing fast in the Lord." The eyes of the world, the argus-eyed world is upon you. Give the world no cause to rejoice at your fall; let the church be not disappointed in her expectation concerning you; "Stand fast in the Lord."

"Stand, then, in his great might, With all his strength endued; And take to arm you for the fight, The panoply of God."

I. Let your religious duties be characterized by method and system; these are of vital importance here, as in all secular affairs.

Have a place and a time for communion with God, and suffer no demand of pleasure nor business to cheat you of these privileges. If you put your Savior and his claims into a corner, he will put you into a corner. If you trust to chance and occasion for opportunities to cultivate your souls' interests, Satan will see to it that the days pass and no "favorable season" offers.

If the claims of "base-ball" and prayer meeting conflict—go to prayer meeting. If you must decide between a social party of friends with innocent pastimes, and the prayer meeting, give the prayer meeting your presence. Let the claims of Christ, and your church, and your soul, always take precedence over pleasure or business.

Your pastor has had great comfort in other pastorate, and stimulus as well, in church members who allowed nothing, save the providence of God, to keep them from meeting him in their places at all the services of the church. He calls to mind now a sister in Sunday-school who always managed to attend her weekly prayer meetings, which met in the afternoon. If company came in, she entertained them till the bell rang; then she invited them kindly to go with her to the meeting. If they declined, she would say, in tones that betokened the lady as well as the Christian, "I feel the need of the service; my pastor expects me; I owe it to the young members to be there; you will please excuse me." Nor was she austere and puritanical. She stood as high as any one else in that city society, and had as many friends. Her husband was like unto her—a leading lawyer, with a practice bringing him \$10,000 a year. When his prayer meeting bell rang on Friday afternoon, if his office was full of clients, he would say, "Gentlemen: I must go to prayer meeting; I will be back in an hour and a quarter, or will you go with me?" "No!" "Then excuse me; I find my religious nature suffers if I

does not obtain the weekly feast of prayer meetings; I must not damage my soul."

With these words he left them, and was on his way to the meeting, pray, or speak. He didn't lose any clients—such conscientious Christians never do. He began life on a salary of three hundred dollars a year, with a wife to support—to day he is worth over one hundred thousand dollars, all of which he has made in honorable, legitimate ways. Give to Jesus, and your souls the preference over business or pleasure, and you will never regret it.

II. BEHOLD YOUR PASTOR. Behold the Pastors' picture of the good and happy man. Lord, and in his law doth he meditate day and night.

"Thy law is a lamp unto my feet, and a light unto my path."

"I have hid thy word in my heart, that I might not sin against thee."

Don't read God's word for criticism; read it reverently, devoutly, that you may be profited.

Take the plain, surface-meaning of the Scriptures. They were written for plain, common people. It will be enriching to your souls. When you have comprehended the surface, then dig down, if you will, and you will find good, precious stones—diamonds.

Ah, so many study the Bible with motives questionable or unjustifiable; the historian looks into it as he does into Josephus. The antiquarian turns to it as he would the debris and bones of ancient Nineveh. Others prize it for its poetry. The skeptic studies it that he may find contradictions and mistakes. He arranges Prophets against Patriarchs; Peter against Paul; and when he has found what seems to him a contradiction, he is beside himself with gloom.

The controversialist comes to this blessed book as to an enemy, from which to draw swords, javelins, bat flees, that he may go away and chop and butcher his fellow Christians—none of these can say of it, "Sweeter than honey, yes the drippings of the comb."

Beloved, let this word be your meat and drink; let it be your chess and compass across life's tempestuous sea; let it be your guide book through the journey of life.

A soldier who loved his Bible carried a small edition in his breast pocket as he went into the battle; a minnie ball, on its death dealing mission, smote him, but lodging against the Bible, buried itself there. The Bible in the pocket saved its owner's life. Thousands, yea myriads have been saved unto eternal life by having this word next their hearts.

A poor blind girl was taken to an asylum, and there taught to read, by means of the raised alphabet for the blind; reading God's word, its truth came into the soul, not through her eyes, but through her finger tips, and she was converted. Shut out from all the world by her blindness, she became passionately fond of her Bible and her Savior. When grown up she was put into a factory to work, and thus came her living. When not at work her Bible was her constant companion; she loved it, O how dearly—but constant contact with the spoils, spindles and grease injured the sense of touch in the ends of the fingers. She realized that it was difficult for her to distinguish the letters as she ran her fingers over them. Coming home one night and picking up her Bible; she tried to read, but her fingers had become so calloused that the acuteness of the touch was gone, and she could not read. Bursting into tears, and lifting its open page to her lips she said, "Good bye, precious Bible," when lo! she distinguished with her lips, "The Gospel of Mark."

"Oh!" said she, "If I can't read thee with my fingers, I can read thee with my lips."

Then love and study your Bible, as did this blind girl.

"This lamp shall guide the tedious night Of life, shall guide thy way, Till thou behold the clearer light Of an eternal day."

III. NEVER NEGLECT CLOSET DUTIES. A gentleman told me that when away from home, he always wrote a line or two home every day. "It takes but a minute," said he, "to write a postal card and a line saying where I am, and how I am, is worth a great deal to my wife and children."

You need to commune with your Heavenly Father every day; you are away from home; he wants to hear from you; you need to hear from him. Often when matters go wrong, and you are peculiarly tempted and fail, if you will look back you will remember that you neglected your devotions or discharged them hurriedly.

Don't wait till night to read your Bible and pray. Does it have the

right look to come into the presence of your best friend, your greatest helper, and offer to him the fragrances of a day and a worn, faded body; and mind?

There is no substitute for secret prayer—I know of none—not do I want to know of any.

From every stormy wind that blows, From every swelling tide of woe, There is a calm, a safe retreat, 'Tis found beneath the mercy-seat.

There is a place where Jesus sheds The oil of gladness on our heads; A place of all on earth most sweet; It is the blood-bought mercy-seat.

There is a scene where spirits blend, Where friends hold fellowship with friends; Though separated far, by faith they meet Around one common mercy-seat.

And sin and sense molest no more, And heaven comes down our souls to greet; And glory crowns the mercy-seat.

IV. Be constant in your attendance on all the religious services of your church.

"I was glad when they said unto me, Let us go into the house of the Lord."

"One thing have I desired of the Lord; that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

"For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

"Forsake not the assembling of yourselves together as the manner of some is." Such are some of the inspired exhortations to attendance upon the services of God's house.

God gives you six days for labor, pleasing recreation; the seventh is his own, and he jealously claims it for his service. He gives you the six, entrusts you with the keeping of the seventh; to use it or any part of it for yourself, or secular purposes, is to violate a sacred trust, to purloin that which is not your own. Were I to meet you on the street and say, "Let me give you these six fine, luscious apples, they are yours, do as you please with them," and you should accept them, and I should say further, "I take this one, the seventh, to my wife, and give it to her"—and you should accept, take the six and the seventh, and use the six for yourself, and then eat up a part, or all of the seventh, language would fail to express the meanness of the act. What but this do you do when you rob God of his holy day?

Don't say "too tired" when Sunday comes; in whose service have you grown tired? Don't say, "Awful lazy on Sunday mornings." It is unworthy of you, soldiers of the cross. Rather with the sacred lyric say:

"Another six days' work is done, Another Sabbath is begun; Return my soul, enjoy thy rest, Improve the day that God hath blest. In holy duties let the day In holy pleasures pass away; How sweet a Sabbath thus to spend, In hope of one that shall never end."

If we begin to yield to the calls of pleasure or business, and thus invade God's day, we are in great danger of apostasy.

Our devotional natures need cultivation—must have it—or they are dwarfed. The sanctuary and its services have saved many a tired, tempest-tossed soul.

"If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Permit me to give you Dwight's paraphrase of this psalm—not as it appears in a mutilated form in our hymn-books to-day—but in its original form:

"I love thy Kingdom, Lord, The house of thine abode, The church our blessed Redeemer saved, With his own precious blood."

I love thy church, O God! He waits before thee stand, Dear as the apple of thine eye, And given on thy hand."

If e'er to bless thy sons, My voice or hands deny, These hands let useful folk forsake, This voice in silence die."

If e'er my heart forget Her welfare, or her woe, Let every joy this heart forsake, And every grief overflow."

For her my tears shall fall; For her my prayers ascend; To her my cares and toils be given, Till toils and cares shall end."

Beyond my highest joy I prize her heavenly ways; Her sweet communion, solemn vows, Her hymns of love and praise."

Jesus, thou friend divine, Our Savior, and our King, Thy hands from every snare and foe Shall great deliverance bring."

Sure as thy truth shall last, 'Tis slow shall be given The brightest glories earth can yield, And brighter glories of heaven."

Allow me to recapitulate: 1. Study your Bible; it is a letter from your King and Redeemer; read it constantly; it is a photograph al-

ways with the faces of your Heavenly Father, your Elder Brother, the Holy Spirit, your Comforter. Look on these often.

Do not forget prayer; it is the sheet of the soul. Make out a balance sheet daily, and know how you stand.

Attend upon divine worship; its uplifting, elevating, refreshing influences will give strength to your sinners, and marrow to your bones. Be often with God, and as the saints away from play-fellows of its own age, and constantly associated with the parents, faithful fathers, and mothers, its sons, so will the saints of old be with you.

Remember these things, and you will never wander far from God.

"Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Amen.

American Girls as Students and Dressers.

With regard to that important subject—dress, I would say a word. American women of all classes are extravagant in dress. All, from the wife of the millionaire to the "hired girl," dress more showily in the street and at home than French or English women consider either lady-like or becoming; there seems to be no thought of conforming dress to the position of the wearer or the work she happens to be engaged in.

I say to all English women, avoid this, and so doing you need not be "dowdy" (as American girls accuse English girls of being). By her quiet dress and refined manner the English teacher can demonstrate to the American school-girl what constitutes a true gentleness.

Teachers will find that their American pupils lack the respect with which English girls usually treat those in authority over them.

The American girl is shrewd, quick of comprehension, instant in repartee, easily taught but not easily trained, impatient of the restraint of school life, and therefore taking pleasure in breaking all possible rules, and trying to outdo her teachers in mischief, but from sheer mischief and what she calls "fun." She is ready to make amends, also ready to offend again at the first opportunity. She is only to be guided by affection and quiet determination. I have had under my care both English and American pupils, and although there are many among the latter for whom I have great affection, and who will make noble women, they will acknowledge the justice and truth of my remarks (we have often discussed the matter), and will forgive my saying that English girls being more amenable to authority, and also having more persistence in the pursuit of knowledge, make better students than their American cousins.

With regard to other workers, domestic servants of all kinds have the best chance of success and of making money if they will only be thrifty and prudent, avoiding the pitfall of showy dress. Good cooks, landladies, and general servants can generally obtain sufficient wages and comfortable homes.—An American Art Teacher in Cassell's Family Magazine for Jan.

To the Baptists of the South.

As recent publications in some of our denominational papers appear to have created the impression that the Home Mission Board has abandoned its work of Church Building, the Board deems it proper to say—

1. That the Board finds no difficulty in prosecuting this enterprise in connection with its mission work. On the contrary, it is persuaded that they can be made mutually helpful in evangelizing the masses of our people.

2. The Board has not at any time entertained the purpose of abandoning its work of Church Building, but is now actively engaged in it with prospects of gratifying success.

By order of the Board, I. T. TICHENOR, Cor. Sec.

In the latter days of his life the Rev. Rowland Hill used to come to his chapel in a carriage. He got an anonymous letter rebuking him for this, because it was not the way his Heavenly Master travelled. He read the letter from the pulpit, and said it was quite true, and that if the writer would come to the vestry with a saddle and bridle on he would ride him home.

I would say to all, use your gentle voice at home; watch it day by day as a pearl of great price, for it will be worn more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song to a heart at home. It is a light that shines. Train it to sweet tones now, and it will keep in tune through life.

A Child's Confession of Faith.

BY REV. AUGUST L. PARK.

I lately witnessed the reception of a young miss to communion in a large New England church. It is to be feared that the form of the ceremony is not novel, though certainly it is neither scriptural nor reasonable.

The candidate being called forward in view of the congregation, the pastor announced that he would now make confession of her faith. This was done by his reading, in her behalf, the following:

"I believe that there is only one true God, infinite in holiness, Father, good, and truth; and that the mode of His existence is such as lays a foundation for the three-fold distinction of Father, Son, and Holy Ghost; and these are one, as well in essence as in counsel."

Similar theological propositions followed, and when they had all been read the child, being asked if she thus believed, answered: "I do." Yet she was less than fifteen years old, and enjoyed very limited advantages, and even if she had a metaphysical turn of mind, could have had little opportunity for theological study. Her daily toil in the factory had no allowed time for looking into those deep abstractions which have in all ages exercised the ablest minds. Inquired of in private, it is doubtful if she could have explained many of the phrases to which she had assented. It would have seemed cruel to ask the child to define "the mode of His existence," or "lays a foundation for the three-fold distinction." Terms of this sort had never entered into her thinking. The "essences" she was familiar with were sold by apothecaries; yet she had been made to affirm that God was "one, as well in essence as in counsel." It was an unrealism, this "confession," and the scholastic terms and the child's mind had nothing in common.

The fault was not at all with the young Christian. She did believe that this was what the church believed, and that it was all right. And her determination to confess Christ before the world involved the going through with whatever process the church deemed necessary to that end, a part of which was the standing up and avowing this as her belief. Her attitude was only that of a willing and obedient young disciple. Yet she was made to say that she believed things which, under all the circumstances, she could not have believed, or even understood.

Nobody claims either precept or example in the Bible for requiring disciples to avow belief in what is to them unintelligible. This is far removed from that way of holiness in which the wayfaring man, though a fool, shall not err. When the candidate expresses too scientifically his views of truth, the public beginning of the Christian life is given a flavor of insincerity.

It was not our Lord who said, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith" respecting the mystery of the divine nature. This is not the first step in piety. Science can make "the disputes of this world," but not the Christian. Few of the elect are versed in such profundities as the three-fold distinction." Prof. Park told his pupils that, "while some other doctrines were difficult, that of the Trinity alone deserved to be called a mystery." It is, then, the least fit to be placed at the threshold of the church.

The philosophical accuracy of the creed referred to is not in question. The truer, perhaps, the less suitable. After our Lord had taught his disciples for three years, he told them there were truths that they "could not bear," and they discriminated in their letters between "milk" and "strong meat." It is an inversion of Scriptural order to demand of a convert a mature statement of belief.

Many churches have reformed and simplified the creeds used in admitting members. In some other cases the situation is somewhat relieved by the tact of the officiating minister, who, after reading the creed, asks the candidate: "Do you accept this statement so far as you understand it?" But the practice is still too common of expecting children to masquerade as doctors of philosophy.—Independent.

"Has a church the authority to discipline a member who is able to give to the support of his pastor and refuses to do so?" Thus asks a young pastor. Our answer must be indelicate, but it will not be less distinct and intelligible. We do not like the phrase, "giving to the pastor." It seems to us to be misleading and unfortunate. The contract of the pas-

tor is with the church as a body, and not with the individual members. It always hurts us to hear men talking about how much they "give the pastor." The pastor does not want anything—he is no pauper hanging around to see who will give him something for preaching. His pay is a thing of business arranged by the church, and all that he asks is that the church will be honest enough to pay him what has been promised. If individual members choose to attest for him their esteem by making him presents, that is another matter, and nobody has any right to object.

When a church makes a contract involving the payment of money, then it is incumbent upon the members to bear their part in meeting the obligation. If a church promises a pastor a given sum for his services, then the members must raise the money. But they do not raise the money for the pastor, but for the church. If any refuse to give, then their sin is not in refusing to give to the pastor, but in refusing to help the church. They ought to be disciplined, not for refusing to give to the pastor, but for refusing to aid the church. Their offence is against the church and ought to be dealt with as such.

Some persons have the notion that a church is released from its duty to pay the pastor because some of the members neglect to pay their part. Not so. The contract of the church hangs on no such contingency. This talk about "giving to the pastor" has led to much confusion, and sometimes to great meanness. Every cranky miser who wishes to avoid giving away his money, gladly climbs out on the pretext that he does not give to the pastor because he does not like him. Suppose he does not like the pastor. That is not strange. It would not be a compliment to the pastor if he did like him, and if the pastor is not very much in love with him. But what has this to do with the question at stake? The pastor has not asked him to give him anything. The matter is between him and the church, and he is under just as much obligation to sustain the church when it has a pastor whom he does not like, as at any other time. Doing our part for the church is not a thing of caprice and prejudice, but of duty to Christ. The treasurer of a church who announces that Bro. Crooked refused to give anything to the pastor because he does not like him, does a most impertinent deed. He ought simply to report that Bro. Crooked refuses to bear his part in the support of the church. This removes the matter beyond the pale of personality, and puts the member's conduct in a proper shape for discipline.—Reigning Herald.

What Should Our Ministers Read?

BY DR. W. JOHNSTON STODDARD.

It is assumed that a minister should have a taste for reading, and that in reading he should remember that he is a preacher, and all his reading should be such as will aid him in his work. The Bible should come first, of course. He should be familiar with all parts of the Book, so that he may have a clear perspective of the Bible history and a comprehensive view of its doctrines in their unity. Biography is especially valuable. Ministers should know men, and good biography reveals men in their excellencies and deficiencies. Church history should be read, taking precedence of secular history, which is itself good. In general literature such books, and such books only, should be read as may be transmuted into power for good.

The desire of power in excess causes angels to fall; the desire of knowledge in excess causes men to fall; but in charity is no excess, neither can man nor angels come into danger by it.

A tenacious adherence to the rights and liberties transmitted from a wise and virtuous ancestry, a public spirit, and a love of one's country, are the support and ornament of government. —[Addison.]

We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak! —[Fenelon.]

No grace is more necessary for the Christian worker than fidelity; the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.—[S. J. Nichols.]

All that thou givest thou wilt carry away with thee.

Temperance Column.

Selected for the Alabama Baptist by the Rev. Superintendent of Prison Work of Georgia W. G. T. U.

ONE AFTERNOON.

T. C. R.

On Wednesday afternoon good Sister B. came over in her neighborly way. After the errands were told I said: "You and Mr. B. were at the prohibition meeting Monday night?"

"Oh, yes; and I did have to use any amount of tact to get him there."

"Well," I said, "I did not want to miss one word of the address, but I would find myself looking that way, hoping for some sign of conviction."

She quickly replied: "He was converted, and the next morning voted the prohibition ticket."

A little later in the afternoon, Mrs. R. came in on a little matter of business, after adjusting which, she asked if I had been to the meeting Monday night, adding, "My husband has been very much interested in the prohibition meeting, but you see he has never taken out his papers; never seemed to care much about voting. I could see he was very much exercised about something and Tuesday morning, while washing, he said: 'Dolly, I just wish I had my papers; I would vote the prohibition ticket.' 'Why,' said I, 'have you never felt like voting before?' 'Maybe,' he answered, 'my wife has not been as loyal as she might have been,' but as the mother of ten children I thought differently. However, there we both stand now, for the sake of the boys God has given us!"

It was my fortune to spend most of my life where one of the decisive battles of the war was fought, and near my home on the sloping hillside, all of the soldiers engaged in the second day's fight bivouacked in the early morning. I heard the reveille sound, and going to the window could see in the gray dawn, the bugles going up and down—along the line. Instantly every one was up, ready for the tap of the drum and the roll call, which to many was the last, followed. Soon the flags unfurled and every one fell into line, faces up, step steady, marching, not to victory, but to deadly conflict, with a common foe; as I looked, I thought, so it will be sometime with the women of America; they will need to march to meet a common foe, and I love to think of the great army of them, quietly taking their places, heads erect, steps steady, singing:

"Marching, as to war With the cross of Jesus, Going on before."

PROHIBITION A BLESSING.

A German voice is heard from Kansas, saying that temperance is a blessing. Here is its exact utterance: "Like most Germans, I was very much opposed to prohibition before it was adopted in our State. Indeed, my aversion was so great that I earnestly contemplated selling my farm and turning my back on Kansas. At that time I held it to be a great shame to live in a State where drinking was not free. Fortunately for me, I could not sell. I say fortunately, because I have since found that I was greatly mistaken. The State, instead of going down, as was prophesied by the liquor party, has experienced the height of prosperity. It was said that immigration would cease if prohibition was adopted, but the reverse took place. Immigration increases every day, and the price of land has risen in value considerably. Farmers are in better circumstances than ever before. Any man who opens his eyes can be convinced of this fact. Before prohibition was introduced, drinking and loafing was going on at every corner. Money was scarce and credit was the watchword of all business. But now almost everything is sold for cash at public auctions and paid for on the spot, which is certainly good proof that prohibition does no harm."—Witness.

SIR HENRY THOMPSON, F. R. C. S., writes on the evils of intoxicants: "The result of observations during twenty years of hospital and private practice in every rank, is the conviction of my mind that there is no greater source of evil, moral and physical, in this country, than the use of alcoholic beverages. By this I do not mean the extreme indulgence which produces drunkenness. I have no hesitation in attributing a very large proportion of the most painful and dangerous maladies which come under my notice to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate."

Alabama Baptist.

SELMA, ALA., JAN. 22, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor.

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

TERMS, CASH, IN ADVANCE:
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One Copy, 6 months, \$2.50
One Copy, 12 months, \$4.00
Extra copy, one year to the person sending 10 copies, new or old, and \$20.
Write for specimen copies.

PERMANENT OR TRANSIENT.

We believe there is quite a divergence of views as to the desirableness or undesirableness of long pastorates. The former idea prevailed in bygone days; the latter, perhaps, is growing most prevalent in these days.

It was supposed that long contact with the same people would establish between the preacher and his people terms of amity and affection that would indefinitely increase his influence; that he would have opportunity to declare the whole counsel of God to his hearers—to present the revelation of God to man, in Jesus Christ, in its fullness and roundness, that his church might become a school of Christ; that none of these things would interfere with, but rather promote, evangelism on the winning of men to the Savior. Examples here adduced, numerous and conspicuous, of men laboring in this way, who had marked themselves on their times—the Gills and Rippens and Fullers and Furnans and Mercers, and their compeers—who had excelled in every kind of ministerial and pastoral work. By as much as humbler men were like them, they were regarded right; by as much as they took other lines, they were wrong. The sayings of these men of eminence ripened into proverbs, and they were regarded the oracles of the Christian body to which they belonged. In Georgia, to disagree with Mercer, was set down as folly in the extreme, or, on doctrinal subjects, as unquestionable heresy. Doctrinal training, as the basis of Christian comfort and stability, and the fulcrum on which rested the lever by which a world lying in sin was to be lifted from its depths of misery, was the underlying idea of this view of Christian policy. Opportunity for the full effect of this moulding work, on old and young, was found in the common fact of permanent residence on the part of the people when they first settled down, the exception being an occasional exodus of a group of families to the new territory inviting in the West. No extraordinary facilities of locomotion as now existed.

Of late the idea of evangelism is prominent, that of training, especially of indoctrination, secondary. The changes are indeed being rung on all the Christian teaching in reference to diffusion of Christian knowledge, in outline, among all people, right in itself, but too much to the exclusion of the old idea of making sturdy theologies of the laity; just as that idea spread itself over the whole surface of Christian thought in former times to the exclusion of those holy activities intended to base themselves on the strong churches built up by stable pastorates. There is an excuse for the extreme idea of our times. People so shift as to require to be taken on the wing or not at all. A preacher rarely addresses a whole congregation a second time on his great theme; this is particularly so of the cities. It is very discouraging to attempt a chain of teaching when those who begin with you drop out as you are forging the intermediate links, or disappear altogether towards the end, or come in only once in a while and scarcely comprehend what you are about. Perhaps the best remedy may be found in intermixing systematically doctrine and appeal—preaching in exhortation. The evangelists, Whitfield, the Haldanes, Edwards and Tennents, not to name less noted parties, did so. We solemnly protest against an idea that has sometimes obtained that the great doctrines of grace are to be kept, if not out of sight, somewhat in the shade, when we would win souls to Christ! We are glad to believe that the evangelists most effectively impressing themselves are with us. We love a stalwart theology, loving tender and strong, like its Author.

For the rest, dead incumbents, holding place because they have not energy enough to move, or their people vitality enough to put them out of the way, we have known some long pastorates of this sort even boasted of. We have no word of cheer for such as these. Nor have we anything better to say of restless ones, always ready for a new pastorate, descending or ascending into the next section of the lock when the first gate is opened; keen to perceive when the tide of popularity is ebbing; unwilling to endure hardness through times of dearth that come to all. It ought to be one of the best settled maxims, that he who covets fame and ease is so far unfit for his great work.

Very many ingenious men have we known, as we imagined, making mistakes in both directions. We think of at least three at this moment, who changed every two to five years. Nobody found fault with them on any but most trivial ground; they were able and industrious; they were successful; they were always provided for as well as others; they were loved by all good people and many others. Old logs, sodden and immovable, sound but out of place, we imagine we have seen some of these.

A BROTHER, WHO, "A. asks for a letter of dismission and gives no reason whatever and expects to live within a half mile of the church where he has been for years. Can the church grant him a letter with propriety?"

As the rule, we should say, no. Yet we can imagine exceptional circumstances. We have connived at such things in a case or two, when we had reason to believe it was done in the interests of peace, some dissatisfaction existing of too little importance to trouble the church with. The party thus taking a letter is of course under the surveillance of the church as before, and if he hold the letter for any considerable time, without putting it in somewhere else, it ought to be recalled. Meanwhile, if a good man, he will attend worship, as if nothing had happened. If refractory, his letter should be recalled, and he expected to submit himself to the control of the body. True Christian magnanimity should be proof against little dissatisfactions. Who can expect to have his own way in everything? This is not an incident of Christian liberty.

Rev. L. L. Fox and wife have moved to Uniontown.

The members of the Evergreen church have raised nearly enough money to purchase a new organ.

The Western Recorder will begin on the first week in February to publish a series of sermons by Dr. Eaton on Distinctive Baptist Principles.

The Board of Ministerial Education is urgently in need of money to meet bills that will be due Feb. 1st. Send contributions to T. L. Hudgins, Birmingham.

At the Baptist church last Sunday morning, Dr. Renfro delivered one of the most interesting and instructive discourses to which it was ever our good fortune to listen.—Mountain Home, Talladega.

A brother who has opportunity to know and who is authority on such subjects, says that Bro. D. I. Purser is doing a great work in Birmingham and one that will last. He is laying broad foundations and is building wisely and well.

Z. A. Parker says in the Alabama Prohibitionist: "I wish to say through your paper that prohibition in Etowah is a decided success. It saves seventy-five thousand dollars a year to the county, to say nothing of the happy homes it has made."

Rev. J. S. Dill is absent from the city, attending the bedside of Mrs. Dill, who is quite sick, in Atlanta, Ga. The early recovery of the sick lady, and the return of both to their charge, in this city, is earnestly hoped, and prayed for by many of our people.—Tuscaloosa Times.

I have the honor of preaching, monthly, to a good sister who is sixty years old, and who esteems it a great privilege to walk eight miles to her meetings. She never fails to attend. She has strong faith in God's promises, and is confidently looking on to her reward, as she walks by faith, amid the vicissitudes of a world cursed by sin.—G. D. Benton, Jan. 14.

A few days ago a little son of Bro. W. N. Huckabee, of Pantersville, was reading the ALABAMA BAPTIST when his eye caught a notice of the meeting of the State Mission Board. Not being old enough to know that men sometimes constitute boards, he turned to his father and asked, "Papa, how wide is the State Mission Board? is it two inches wide?" Very wide, sonny, very wide, and exceedingly thick.

The Montgomery Advertiser of Sunday says: "The rain last Sunday night prevented Dr. Wharton from filling his appointment to begin, at the First Baptist church, the first of a series of Sunday night lectures which he will deliver on his observations in Europe. The series will therefore begin to-night, the first lecture being on Paul's Footprints in Rome. As an able and entertaining speaker, Dr. Wharton is surpassed by few, and it is safe to prophesy that this course of lectures will prove immensely popular with the general public as well as church people."

Miss Frances E. Willard calls earnestly upon all the friends of the Woman's Christian Temperance Union, to forward money for purpose of fitting up the National W. C. T. U. Booth at the New Orleans Exposition. Also to forward without delay any mottoes, flags, or other adornments that may have been used at fairs or exhibitions. Money should be sent to Mrs. Josephine R. Nichols, care of Mrs. Judge Merrick, Napoleon Ave., New Orleans. Send pack-

ages to Mrs. Judge Merrick, Woman's Department, Exposition, New Orleans.

The infant class No. 2 of the Livingston Sunday-school, Miss Annie Harris, teacher, has sent Bro. Bailey two dollars for Foreign Missions—contributions made during the past few months. This is right teaching, and we commend it to others. The little ones should be early taught to give. First one object and then another should be placed before them, their interest should be enlisted in its behalf and they should be encouraged to make contributions to it. Suppose you try it, teacher, with your class this year. These precious offerings will be a blessing to the world, and a greater blessing to those who make them.

"Bro. J. G. Thornton has recently been appointed by the State Board evangelist and colporteur in our Association for the ensuing 12 months. He is now in the field and will devote his entire time to the work. He has consecrated himself soul and body to the Lord for the work, and we feel encouraged to believe that the Lord will bless the old Union one more time. Feeling the importance of the work and the weighty responsibility of the position and the sacrifice necessary to the work, he seriously hesitated, and, but for his noble, godly, self-sacrificing wife (a daughter of the lamented Hanson), would not have accepted."—W. G. Robertson, Jan. 12, 1885.

"A man of our community, when young, joined the church, was baptized; soon after he became satisfied he was not converted; went back to the world; lived wickedly; has recently professed faith in Christ. Now, says he, he was not converted when he joined the church. Was he baptized? Well, yes, he was unquestionably baptized; but if our brother's statement of the case is correct, he ought not to have been baptized. If the church is now thoroughly satisfied that the man in question has recently become the subject of saving grace then it ought to receive him for baptism. (We know that good brethren differ in opinion on these exceptional cases, but we humbly submit, as our judgment, that the baptism of a man who was not at the time a true believer, cannot be valid baptism.)"—Religious Herald.

FIELD NOTES.

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For the Alabama Baptist.

Luther Benson in Mobile.

We have just had a visit from the famous Luther Benson. He appeared for the first time before a Mobile audience last Sunday afternoon. To most of us he was an entire stranger, and to many even his name was unknown till he was announced to lecture in our city. The afternoon was dark and stormy, but a good audience turned out in Temperance Hall to greet him. His first lecture established his right to a hearing, beyond question, and made good his claims as orator, humorist and advocate of temperance. The first view you get of him is disappointing. He is far from handsome, not at all prepossessing in face or physique, not far removed, indeed, even yet from the bar-room "rough" or "bully" in appearance—except that he wears "good clothes" and has very little of "the apple blossom" left. But he is a genius. He had not uttered a dozen sentences before he had his audience by the ears, and for an hour and a half he carried them captives at his will, moving them alternately to laughter and tears, and running first and last the whole gamut of wit and humor, anecdote and drolery, ridicule, pathos and invective. There was no logic in his lecture, except the hot logic of bitter experience and fiery denunciation. Occasionally you caught a glimpse of some rare flowers of rhetoric, but they bloomed hard by the lurid word pictures of hell. Much of his lecture was fearful, touching, soul-barrowing confession, but there was no unmanly appeal for sympathy, no glorying in his shame, no weakly sentimentalizing; all was strong, robust, manly utterance—the utterance of a strong nature brought to the brink of hell by drink, but saved at last by grace.

On the two following nights he delivered additional lectures to large and enthusiastic audiences, and disposed of over a hundred copies of his tragic life-story, "Fifteen Years in Hell." Numbers of old toppers and hard drinkers heard him and bought his book. Certainly his visit will not be soon forgotten, nor can it be utterly in vain. We wish him a hearty good speed in his resolute crusade against the whole black army, the combined forces and allies, of King Alcohol!

Mobile, Jan. 15th.

A Happy Pastor.

Last Sabbath, the 20th, the 15th anniversary of my coming to Providence, one of the brethren, Capt. H. C. Graham, one of Dallas county's able representatives, in a neat little speech, presented the pastor with a snug sum in greenbacks. It came from the ladies of the church as a testimonial of regard.

As the years come and go, the affections of pastor and people grow more tender. No pastor has a better church.

I enter upon the work of '85 with a cheerful heart.

W. B. CRUMPTON.

Shield's Mill, Jan. 15, 1885.

Some Scraps.

The Religious Herald says: "When on New Year's morning Bro. S. C. Clouton turned his breakfast plate he found a check for \$500. It was a present from the Ladies' Sewing Circle of his church. Noble women they are, and they know how to make their pastor happy." I wonder how many preachers in Alabama would like to swap churches with Bro. Clouton? Only the other day I heard one of the hardest working and most self-sacrificing pastors in the State say, that Christmas had come and gone, and New Year had come and gone, and he had nothing to remind him of these events, except the fact that the old year was gone, and his salary was not yet all paid. His charge numbers members into the hundreds, and some of them "getting rich" very fast. Is that your pastor?

Some weeks since the editor of the Home Department of the Baptist Record wrote a "Plea for the Martha Side of Religion," that ought to be read by every Christian in this land. I have never had any sympathy with those persons who, with saintly consecration, but their shafts, at a careworn disciple who "served" his Master by ministering to his temporal wants, when he was her guest. The following is an extract from the excellent article referred to above:

"We do not wish to make a plea for the fretfulness and fault-finding which carried Martha to the Savior with the complaint against Mary and the command to 'bid her that she help me.' We make a plea for the faithful women who serve God in performing labors which minister to the daily wants of others. And many times it takes more of the spirit of Christ to do the serving than the sitting. It takes a spirit of good will to others and forgetfulness of self, to serve without feeling oneself cumbered with serving. It has been our fortune to see many patient women who for their serving might have been rightly called Marthas, but who carried the fragrance of Christy lives into the kitchen, the wash-room, and over the ironing table. It has been our misfortune to see and hear about some who were self-styled Marys; leaving all the disagreeable duties for some one else, flattering themselves all the time that their minds were so fixed on heavenly things that they could not come down to such sublimity employments and unsanctified cares. We think the proper name for such elevation (?) is, consecrated selfishness and laziness."

"For the sake of comparison," the Foreign Mission Journal puts in parallel columns the sums asked from the several States, for the current year, and the sums contributed during the eight months that have elapsed since last May. The sum asked by the Board is \$100,000, and up to January only \$36,669.43 have been contributed. Of this sum Alabama contributed, of the \$5,000 asked for, only \$1,375.88, leaving a balance of \$3,624.12 yet to be raised, and now little more than three months in which to raise it. Shall it be raised? To do so will take a "long pull, a strong pull, and a pull all together." Let a general effort be made all over the State. Let us press our collections, and raise the amount. Why should not Alabama be the banner State? Why not?

A. Norwalk, Conn., special to the St. Louis Republican, gives an account of a very unique and, so far, successful temperance society.

On the night of December 31, 1883, three intoxicated young men sat around a tavern fire in Georgetown, Conn., watching the old year out. When the clock struck twelve one of the young men said: "Boys, the new year is here, now let's swear off and form a temperance society." In a spirit of fun the others agreed to it. The articles of agreement were then and there drawn up. They were similar to the rules of other temperance organizations, with one exception. The clause containing the pledge had the following penalty attached: "And any one of us who shall drink any intoxicating liquor, for any purpose whatever, between now and midnight of December 31, 1884, shall be barred and feathered."

When the fact became known they were given the name of "The Tar and Feather Temperance Society." The society of three held frequent meetings. Soon applications for membership began to pour in, and in less than six months the society numbered thirty members. On the night that the year of abstinence expired, they gave a grand reception. At midnight the President announced that the pledge had expired. By unanimous vote it was renewed for another year, and about twenty new names were added to the roll. The penalty is an attractive advertisement. The badge is a blue ribbon, with a lump of tar filled with chicken feathers attached.

Accounts of great suffering, and the loss of life and property come from all parts of the world, caused by floods, and cyclones, and earthquakes, &c. All this is bad enough, and calls out the sympathies and efforts of philanthropists in behalf of the suffering. But what shall we say of the great moral evils that are doing such destructive work everywhere? Sin like a cyclone sweeps over the earth; like a flood inundates the land; like an earthquake shakes the foundations of our moral system. Intemperance, profanity, Sabbath-breaking, licentiousness, and other evils are bringing suffering, sorrow, ruin and death, all over the earth, and only a few godly men and women toiling to check their deadly work. If the work of sin were checked suffering from natural causes would be greatly lessened.

PITT.

For the Alabama Baptist.

"Corn in the Ear."

In Dr. Renfro's admirable lecture lately published in your columns, I find these words:

"No true scientific writer on education has attempted to surpass the Savior's doctrine of the evolution of the Christian life in the life of a man. First, the germinating grain of seed corn, then the tender blade coming through the earth's surface, then the strong young stalk, then the shoot or sheath for the ear, and then the full corn in the ear; and thus he illustrates the process of the Holy Spirit in so using the incorruptible seed of the divine words as to bring the sinner to the measure of the stature of the fullness of Christ."

The thought here is clear and striking, and I take it, thoroughly true. I offer only a minor criticism on the terms in which he expands the Master's words: "First the blade, then the ear, after that the full corn in the ear." If I mistake not, the Doctor takes the words to refer to what we now know as "corn," i. e., maize or Indian corn. But "corn" in that sense was unknown in Palestine. When the common English version was made the meaning of the word "corn" was grain or breadstuffs of whatever sort; but when used to translate the language of the sacred writers, it could only mean wheat or barley. So throughout the English Bible the words "corn" and "ears of corn" refer to small grain cereals and not Indian corn. If the Doctor has fallen into the error attributed to him, however, he has only done what thousands of others, all English readers, indeed, have done, when left to decide the matter in the light of the English Bible alone.

PROCLAIM, NOT DEFEND.

"I insist," says the Doctor wisely and well, "that it is the duty of the ministry to stand in the old paths and proclaim the old truths; I do not say defend the truth. God will defend his own truth. It is the preacher's business to proclaim it as if there were not an infidel on earth." Apropos of this thought, let me relate an incident in the life of the eccentric Dr. Frank Johnson, of Georgia. When in New York city on one occasion he dropped in to Dr. Armitage's church to attend service. The pastor recognized him and invited him into the pulpit, explaining that he couldn't ask him to preach as he was to lecture on the Evidences of Christianity by appointment; but adding that he would be glad for him (Dr. Johnson) to say anything he could say in conclusion, and then lead in prayer. The learned pastor then proceeded with his lecture, which proved to be an elaborate defense of Christianity against the attacks of infidels. When he had finished, so the story goes, Dr. Johnson arose, and gazing out into vacancy, said with marked deliberation: "I see a vision—a huge mountain—on one side of it are some poor devils trying to hew it down with pen-knives! On the other is a poor fool trying to hold it up with his shoulder! Let us pray."

I do not applaud the quaint Doctor's courtesy, nor do I vouch for the correctness of the story; but accepting it as substantially true, the odd genius of Georgia evidently knew what he was about, and had Dr. Renfro's idea as to "the preacher's business." It was the Elder Pitt, I believe, who said of Butler's Analogy: "It raises more doubts than it solves," and Spurgeon is accredited with saying, "The preacher must dogmatize!" At any rate he does it bravely.

VOK.

State Missions—Work of the Quarter Ending Dec. 31, 1884.

Men in the field, 36; miles traveled, 6,368; sermons delivered, 385; addresses delivered, 81; churches constituted, 5; baptized by the missionaries, 35; baptized by others in connection with their labors, 106; received by letter, 54; restored, 9; Sunday-schools organized, 2; Sunday-schools addressed, 24; books sold, 493, valued at \$275.24; visits to churches, 107; pages of tracts distributed, 1,548; religious visits to families and others, 690; number of preaching stations without churches, 27; visits to preaching stations, 81; subscribers to ALABAMA BAPTIST secured, 17; subscribers to Foreign Journal, 4; Bibles and Testaments given away, 23, valued at \$4.25; letters written in the interest of the work, 54; prayer meetings attended, 106; meeting houses begun, 9.

T. M. BAILEY, Cor. Secretary.

If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people, and this is almost always difficult for we believe others to be happier than they are.—Montesquieu.

To the Brethren of the Southern Baptist Convention.

Dear Brethren: The new year finds the work of our Home Mission Board in a condition of prosperity never exceeded. The blessing of God has been upon the labors of our missionaries, and since the last Convention more than 2,000 have been baptized by them and more than 3,000 added to the churches where they labor. Our work has been extended in nearly every field where we operate, and to meet the increasing demands upon us we are contemplating further enlargement.

Among the most notable indications that Divine Providence points us forward, is the condition of our work in New Orleans and Key West. In New Orleans we are constrained to build a house of worship in which to organize a Third Baptist church. There will then be four places of worship, where three years ago we had but one, and that one embarrassed by a heavy debt. We will then have the First Baptist church, Rev. M. C. Cole; Coliseum Place church, Rev. S. Landrum; Carrollton House of Worship, Valence Street House. To supply the last named place, the Board has elected Bro. O. F. Gregory, of Charlotte, N. C., and strong hopes are entertained that he will accept the appointment.

"The candle moth invasion," as our mission work was sneeringly called by the organ of the Catholics in that city, has already achieved success little dreamed of by the adherents of that great ecclesiastical despotism, which boasts its control of the great mass of its gay and thoughtless population.

Our new mission among the CUBANS at KEY WEST, promising, as it does, an early entrance of the gospel into that island so long closed against the Protestant World, must matter of joy to every heart. Read Brother Wood's account of his work. Important additions have been made to our working force among the Indians. The native churches are awakening to the spiritual needs of their own people and are actively engaging in missionary work. The Levering Manual Labor School, under the charge of Major I. G. Vore, is prospering as never before. Our work in Texas has been greatly enlarged, and the brethren there are co-operating with us more earnestly and more successfully than ever before. The recent Convention in Florida gave a new impetus to the Baptist cause in that State, and thus brought increased demands upon our Board.

The call for help from feeble churches to aid them in building houses of worship, have been many and pressing, and these calls have come from Virginia and Georgia, as well as from Florida and Texas. The Board is laboring faithfully and earnestly to supply these wants, but "its five loaves and two small fishes" are nothing to such multitudinous demands. Plans have already been laid to expend \$3,000 in Florida and \$4,000 in Texas.

The building of the Valence street house of worship will make large drafts upon our resources. The Board has in this department of its work gone to the last limit that prudence will allow, until its resources shall be increased by liberal contributions from our brethren.

Though the receipts of the Board for the current year have been fully equal to those received during the corresponding months of last year, many thousands are still needed to carry us successfully through the work already undertaken.

We must have FIFTEEN THOUSAND DOLLARS for our mission field, and FIVE THOUSAND for church building in New Orleans. Many of our churches have already made their annual contributions to our work, and we can rely only upon those whose offerings are yet to be received. The facts stated show good reason why these offerings should be more liberal than before. Let them be made as promptly as possible. A dollar now will be more helpful to us than the same dollar will be in April. Do not by delaying your contributions, discourage the spirit of enterprise in your Board. We are striving to do the great work you have committed to our hands, and we need your sympathy, your prayers, your timely and cordial support. I. T. TICHENOR, Cor. Sec.

Atlanta, Ga., Jan. 15, 1885.

A Social Event in Meridian, Miss.

On the night of December 24th, in the First Baptist church of Meridian, Miss., Dr. J. R. Phillips, of that city, married Miss Annie H. Woods, late of Alabama, Principal of Meridian Female College. The ceremony was performed by the pastor, Dr. J. W. Bozeman, a special friend of the bride and groom.

Rarely ever has it been our pleasure to witness a scene of such elegance and brilliancy. The beautiful bride was one of Alabama's loveliest and most gifted daughters. The groom is a gentleman of distinction. The church was festooned with evergreens and flowers, a tribute of love and honor from her pupils in the city.

At 7 o'clock the doors were opened to admit the anticipating crowd that soon packed every pew in the large church, brilliant with bright faces and flaming gas chandeliers. The interval was passed in a merry buzz of conversation. The laying of a spotless carpet from carriage door to altar heralded the approach of the bridal party. A listening stillness prevailed. Again the doors were opened. Prof. Eugene Ayers, of the Judson, Marion, Ala., late of Richmond, Va., presiding at the organ, sent forth thrilling strains of music that burst upon us like enchantment.

First came the ushers, Messrs. Wm. S. Lott, Albert S. Bozeman, Henry Hammock, and George W. Northrop, who in their evening dress, made as handsome a quartette of gentlemen as the city affords. Next the attendants, Mr. Hal. J. Granberry, of Meridian, and Miss Katie Woods, of Alabama; Mr. Wyndham Brown, of Mobile, and Miss Iola Woods, of Alabama; Mr. Chas. F. Woods, of Meridian, and Miss Anna Lynn, of Ohio, moved down the aisle with exquisite grace to their positions on the right and left of the altar. Last came the stately groom and his quene, bride into the presence of the minister. The ceremony was impressive and beautiful. Then in the reverse order the party left the church, while Prof. Ayers again discoursed most delicious music.

A brief reception was held at the M. F. College. The scene in the parlor was a rare one of congratulations and merriment. The bride received many handsome presents. These were from Mr. and Mrs. Abrams, of Virginia; Mrs. Col. Woods, of Alabama, mother of the bride; Mr. Chas. Ellison, of Richmond, Va.; W. Brown, of Mobile; Miss Iola Woods, of Alabama; Mrs. Jno. H. Gary, Jr., of Meridian; Miss Katie Woods, of Alabama; Miss Lynn, of Ohio; Mr. C. F. Woods, of Meridian; Prof. E. E. Ayers, of Marion, Ala.; Dr. and Mrs. Clark, of Mississippi; Dr. and Mrs. Chisolm, of Tuscaloosa, Ala.; Mr. and Mrs. Flournoy, Allan and Benna McCant, and the pupils of the M. F. College.

Every thing conspired to make it a memorable evening of pleasure to the entire party. At 9 o'clock the newly wedded pair departed on their bridal tour, amid the many "good byes" and "God bless you" of admiring friends. Taken all and in all no social event of greater elegance has ever occurred in Meridian.

WITNESS.

Union Association.

Elder James G. Thornton, missionary and colporteur, makes the following appointments:

Pleasant Grove, 3d Sabbath in Jan. Fellowship, 4th " "

Mt. Pleasant, 1st " Feb. Corinth, 2d " "

Flat Woods, 3d " " Zion, 4th " "

Chalcedony, 1st " Mch

Other appointments will be made at the proper time. Bro. Thornton will visit every family, if possible, within the bounds of each church during the week before preaching on Sabbath. He will have a supply of religious books, belonging to the Matthew P. Smith colportage fund which will be sold at publisher's prices. We beg the churches to give him a hearty reception, and so do all they can to aid him in the cause he represents. By order of the Executive Committee.

W. G. ROBERTSON, Sec'y.

Resolutions.

The following preamble and resolutions were adopted by Liberty Hill Baptist church in conference Dec. 13th, 1884, in reference to the death of William Henderson Wood, who died Dec. 12th, 1884.

Whereas, it has pleased our Heavenly Father to remove from among us our beloved brother, William Henderson Wood, we submit the following:

Resolved, That we bow with submission to the will of him who doeth all things well, believing that our loss is his eternal gain.

Resolved, That these resolutions be spread on our church record, and a copy be sent to the ALABAMA BAPTIST for publication as a tribute of respect to our departed brother.

Signed A. B. TIDWELL, W. H. TIDWELL, W. M. TIDWELL, Committee.

OBITUARY.

Little Willie Hogue, eldest son of Mr. John and Mrs. Bettie Hogue, of Newberne, Ala., died on the 7th inst., in the eighth year of his age.

The whole community was startled by this sudden stroke. He lived only three hours after his severe illness began. He was handsome in person, amiable in disposition, and bright beyond his years. He was a mother's joy and pride and a father's comfort and stay. His industry and care in home affairs was materially aided by his manliness observed by all. A deep wave of sorrow has rolled over our community and the dark cloud still casts its shadow. What seems untimely with us though is timely with God. Beyond the storm radiance glories shine. Heaven is richer. Another voice calls from the skies: Hie away to the heavenly home; loved ones, come, come home! A.

THE FEBRUARY NUMBER OF DEMOCRAT'S ILLUSTRATED MAGAZINE contains several articles of unusual interest, among which are "Rembrandt and his Art," "Madame Adam," "The Story of Thorwaldsen," and "Old and New Industries for Women," by Jennie June. Mr. Barnard's serial, "A Strange Girl," is continued; and several good stories and poems, household art suggestions, fashion, and "Current Notes" give additional attraction to this excellent publication. The frontispiece is an oil picture suited to the season dedicated to Saint Valentine.

THE "QUIVER" FOR JANUARY.—The Publishers say their judgment in bringing out an American edition of THE QUIVER has been sustained by the public, and the success of this magazine in the United States is a foregone conclusion. The second number is not behind the first in point of interest. Among the articles we note the following: "Talking;" "The Mysteries of Revelation and of Nature;" "Restful Talks in the

Alabama Baptist.

SELMA, ALA., JAN. 22, 1884.

Caught by an Octopus.

A diver was trying to find pearls off the Alabama coast, found none, but found himself all of a sudden, in the grasp of an ugly octopus with arms twenty-seven feet long. Such an experience is rare; but there are thousands of people who are caught by dyspepsia, which is quite as bad. An octopus has to let go, so does dyspepsia. Brown's Iron Bitters cures dyspepsia, and makes it loose its cruel grip. Mrs. Schmidt and her daughter, of 136 Conway street, Baltimore, were both cured of dyspepsia by the use of Brown's Iron Bitters.

A chimney-sweep is always contented with his business, because it suits him.

KENDALL'S SPAIN CURE.

Sandy Bottom, Va., Jan. 26, 1884.
Dr. J. H. Kendall, Co., Sirs:—I have been selling your Kendall's Spain Cure for several years and find it to be one of the best medicines for horse treatment known to the profession. In fact the article contained in 50 cent bottles designed for the treatment of man is an excellent remedy for horses and worth ten times its price. Find 25 cents a bottle for which please send me your book, The Doctor at Home, and send some circulars with address printed on each side.

The best way to make your coat last is to make your trousers and waistcoat first.

A peck of worms have been known to pass from one child. Shriver's Indian Vermifuge has the remedy used. Only 25 cents a bottle.

You are over head and ears in debt because you haven't sold your Bitter.

About twenty-five years since Mason & Hamlin announced improvements in their instruments, then known as melodeons. So considerable were the changes and improvements that they claimed for their new instrument another and better name—organ or cabinet organ,—by which it has since become universally known, and obtained wonderful usefulness and success; about 50,000 organs being now made in this country yearly, while American organs are largely exported to every civilized country.

The same company now offer to the public an improved Upright Piano, which they have been experimenting upon and testing for a number of years, and confidently claim present improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings directly to the iron plate, so securing perfect vibration and more powerful musical tones, with much greater durability. The changing conditions of wood, so objectionable in such a material, are entirely avoided. The improvement certainly seems to be one of the greatest importance.—[Boston Traveller.]

"Brown, what did you clear by that speculation?" "I cleared my pockets," said Brown.

The Cincinnati Bell Foundry Company.

The advertisement "Blymer Manufacturing Company Bells," familiar to our readers for so many years, in this issue of our paper gives way to that of "The Cincinnati Bell Foundry Company." The growing importance of the Bell business of the Blymer Manufacturing Company, has led to its separation from their main business, and to the formation of "The Cincinnati Bell Foundry Company," with Mr. D. W. Blymer as President, and Mr. S. W. Skinner as Treasurer. This new company succeeded to the Blymer Manufacturing Company in all that pertains to its Bell business, and will continue the manufacture of Bells for Churches, Schools, Fire Alarms, &c. As the Cincinnati Bell Foundry Company has ample capital, and will be under the management of Mr. D. W. Blymer, who has been in charge of the Bell business of the Blymer Manufacturing Company, it may be safely assumed that the reputation of these celebrated Bells will be fully maintained. The Cincinnati Bell Foundry Company, press its Catalogue for 1885, containing full and correct prices, &c., of the bells, and over 1,500 publications, which will be sent free on application.

"Julius, seize her!" said Sambo, as Julius was contemplating a fat pallet by moonlight.

What is the best remedy for sore throat?

The Seven Springs Iron-Atomizer & Syringe will cure ulcerated sore throat? Sooner than any other remedy known. How long would I have to use it? If your blood is in a healthy condition, only a few days. Otherwise as many weeks. How long for curing sore throat? Usually one day—3 or 4 applications. Is the Mass good for Dyspepsia? It has cured hundreds and thousands. Where can I get this Mass? From any first-class druggist, or from L. L. Litchfield, Abingdon, Va., at \$1 per bottle post paid.

The reason why men succeed where their own business, is because there is little competition.

We respectfully call the attention of every subscriber to the seed advertisement of Jas. J. H. Gregory, Marblehead, Mass. His list is complete, and catalogue is sent free.

Nobody ever thought it necessary to urge a pawnbroker to take more interest in his business.

A Corpse Restored to Life by Electricity.

A wonderful story was lately published from Berlin, telling how a man who had apparently been dead two days was restored to life by electricity. While this may be doubted, it is a well known fact that electricity properly applied, if it does not restore the dead, at least cures many cases of paralysis. An electric appliance made by a German physician has recently created great excitement in Europe by the marvellous cures it has made, and we are pleased to learn that a well known agency for this country, and offer it at a price within the reach of all. See the advertisement of Forrest & Co., in this issue. At the price named it is certainly worth a trial.

Blaine didn't vote for prohibition; and the prohibitionists don't vote for Blaine. That accident appears to be about square.

An Only Daughter Cured of Consumption.

When death was being expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of California, he accidentally made a preparation which cured his only child of Consumption. His child is now a healthy girl, and is now engaged to be married. The Doctor now gives this recipe free, only asking 2-cent stamps for express. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address: DR. H. JAMES, 1032 Race St., Philadelphia, naming this paper.

"Tommy, my son, what is longitude?" "A clothes line, papa." "Prove it, my son." "Because it stretches from pole to pole."

"Healing Pills"—Symptoms Moisture, Like perspiration, intense itching, worse by scratching, most at night, seems if pin-pricks were crawling. "Cure's Ointment" is a pleasant, sure cure.

A health writer says: "Sleepless people should court the sun." Those who don't care much about sleep generally court the daughter.

HOLMES' BORE CURE.

MOUTH WASH AND DENTIFRICE.

For sale by O. B. Heid & Bro., and R. B. Lockhart, Selma, Ala.

"Pa, is it right to call a man born in Poland a Pole?" "Of course, my child."

"Well, then, if a man is born in Holland, is he a Holey?"

Bro. German Burns.

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I felt very badly to lose an heirloom like that, besides, I was ashamed to confess to Mr. Neale that I carelessly left the pin in plain sight, and I was the only one in the house but an Irish washwoman, even for an hour. Of course I accused the woman of taking it. I must confess that her sur-

Mabel's Wish Realized.

was attired in exceedingly becoming. This was her first appearance in public, and her friends applauded her heartily. Everybody seemed much pleased with the entertainment, which concluded with another song from the children. Scarcely had the last notes

Words.

How to Keep Your Room.

small quantities they will prove very beneficial. Aim to feed hogs for the market profitably. Intelligent observation and experiment will show how it can be done. Remember that warm, dry, well bedded sheds are absolutely essential to profitable feeding.—*American Agriculturist*

PERUNA I think I would be in my grave now, it is a wonderful remedy, and I recommend it to all my friends."
Messrs. Baker Bros., Mt. Vernon, O. write: "Your PERUNA sells well. Customers speak of it as being a good medicine."
Mr. Daniel R. Spry, Portsmouth, O. writes: "I have a good trade in PERUNA. It sells well, and is a good medicine."

& S. R. R., Al Colera with L. & N. K. R. for Montgomery and points South, and Louisville and points North and West. Anniston with Ga. Pacific. At Rome w. 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. Cleveland, for Knoxville, Bristol and all

Land and Immigration Society.
LANDS BOUGHT AND SOLD.
 Parties in Central and South Alabama having for sale lands suited to farming and stock raising are invited to correspond with us.
 Address
R. H. AGE, Secretary,



DOUBLE DAILY LINE OF PULLMAN PALACE SLEEPERS from
 New Orleans to Louisville and Cincinnati,
 Mobile and New Orleans, making direct con-
 nection for the North, East, West and South,
 for information as to rates, routes, &c., see
 agent of the company or write to C. P. A.

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