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JOHN G. HARRIS, Proprietor.

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Memorial Address by Dr. E. P. Harris at Zion Church Graveyard.

There are many things of such magnitude and power that our minds become awed and bewildered in contemplating them. Nature's vast domain presents to us of this age the same marvelous and attractive study that it did when the fiat of Jehovah "launched the rolling worlds along their airy way." We find as much to admire in the "great deep" and the everlasting hills as Adam did when he first walked forth to survey the beauties of Eden, just fashioned and finished by the Eternal Hand. In the closing years of the nineteenth century, when the sciences have unfolded in nature new beauties, and discovered in the eternal vaults new planets and systems, we can but admit the truthfulness of the apostolic assertion, that "the invisible things of him are being understood by the things that are made." We look out on the material world, with its uniform laws, undeviating order and exact proportions, and we exclaim, How beautiful! Could we dig down into the bowels of the earth and trace from the lowest foundation to that on which we move and live, and see all the wonders deposited therein; could we know how each succeeding strata was placed by the Omnipotent Architect in its period, how each was laid in its order, to give to this planet its cohesive and attractive force, truly we would exclaim, "Wonderful are thy ways and past finding out." Then if we but reflect that this immense world is but a speck in the infinity of space, and that the thousands of systems and planets that move in immensity are colossal in their formation compared with the tiny sphere on which we live, we will have some faint conception of the greatness of creation.

Contemplate for a moment the teeming wonders of the heavens. See that magnificent orb of day, the immutable centre, around which all the splendid systems of worlds revolve; whose light not only gives life to the animal and vegetable kingdoms, but its rays give life and beauty to all physical organisms on this globe.

Behold the earth or any of the planets that move around it. By its heat the waters of the ocean ascend in vapors, and when condensed descend in showers. By its vegetation draws its support from the soil and air. Through its illuminating powers we have the pleasure of vision. But the time would fail us to tell of all the wonders that belong to the sun, to the planets, the comets and the fixed stars, which are moving through every region of immensity. Yet when we

"Behold this midnight splendor, worlds on worlds. Ten thousand odd, and twice ten thousand more. Then weigh the whole: one soul outweighs them all. And calls the seeming vast magnificence Of unintelligent Creation poor."

Again, contemplate for a moment the surface of the earth. In its glossy forests the giant cedar rears its foliage four hundred feet upward; the beautiful flowers and grasses cover it with their variegated colors; the lofty mountain, with its snow-capped summit and ever varying scenery, has a history associated with many of the dispensations of God toward man. Mt. Ararat tells its hope of deliverance; Moriah proclaims the triumph of faith; Sinai, amid clouds and thunderings, heralds the law and cries to men to hear and obey; Horeb and Pisgah, in softened tones, tell that mortals, whether high or low, shall fill the grave; Tabor speaks from amid the surpassing beauty of its scenery of the transfiguration of the Son of Man; soft and plaintive echoes from the Mount of Sacred Memories tell us of his ascension above principalities and powers.

It would seem to our finite minds, that this vast array of beauty and glory would be sufficient to honor and glorify the Divine Maker, as he inhabited alone the solitudes of eternity; but not so. All this grand display of his power and his wisdom was to fit a place for the habitation of man. A being pre-eminent in intelligence and morals, made in his own image, was demanded for dominion over the earth and for the glory of God. Intelligence could only worship intelligence. Reason and memory must be the attributes of the being that should utilize all things in creation for the glory of the Creator. Step by step these combined gifts of the man have carried his calculations to the utmost bounds of space and time; they have explored the depths of the earth and numbered the years of its duration; they have arrested and chained the lightning in its course and caused it to do his bidding; they have evoked a power from the water more wonderful than the fabled liquors of the gods; propelling machinery

that carries the commerce of the world from nation to nation. The mind has even ascended the empyrean, followed the planets in their course and determined with mathematical precision their weight and velocity. But, notwithstanding he has accomplished all this, and is the being for whom this grand earthly mansion was prepared, and in which he should worship, and is endowed with all the faculties which would fit him not only for the intellectual supremacy of this earth, but for a higher destiny, when the physical intelligence is merged into the spiritual; and though he may ascend to such heights of fame and power that his superiority will be acknowledged by all; though he may be able by his genius or eloquence to bring mankind under his influence and control, yet he must bow to the same fate that awaits the humblest in the walks of life; neither can he by his power and wisdom disarm death or conquer the grave; but to the irrevocable fiat, that "all must die," he must at last yield, and prove the scripture declaration: "Dust thou art and unto dust thou shalt return."

After this transition the intellectual being, if good, occupies a place of trust and honor in the abode of the just; but in the great economy of Jehovah's dealing with man, he must needs die—see corruption—in order that he may be fully prepared for that inheritance where corruption shall put on incorruption, and the mortal shall be verged into the immortal. Notwithstanding he may in life honor God by applying his intelligence to his service; by keeping that golden rule which is the test of his charity, doing unto others as he would have others do to him; by practicing the principles which are the index of his religion, visiting the sick, ministering to the wants of the widow and orphan,—yet for a time must he be an inhabitant of the grave, the grand process and medium appointed of God through which he must pass in order that all the carnality of his nature shall be destroyed. His physical imperfections are to be lost in the ordeal, that he may, when the resur-

pure, in the likeness of Christ, clothed with that spiritual body which is given him after death.

Then should we not indeed honor the burial spot where such a grand transformation is going on? Though our human senses revolt at the thought of corruption, yet when we fully believe that this is a grand medium for beautifying and perfecting the creature for his entrance into the presence of the Creator, the old sinful flesh mouldering away to the mother earth, but leaving there the grand likeness of the Son of God—the spiritual man, all our horror of the ordeal is changed into awe and reverence; and to day as we in these memorials commemorate the deeds of charity and faith performed by the good who rest in this graveyard we can realize that though the bodies deposited here are at present only dust, yet when the great final summons is sounded there shall come from this resting place sanctified bodies to swell the grand army of the redeemed, as they should the harvest home to the eternal city. Mother, that darling child of yours, for whom you experience such grief and anguish when you deposited his body in the grave, shall come forth clothed with a beauty and brightness beyond that of the noonday's sun, without spot and without blemish, pure in the sight of God.

That man of God resting there, Eld. Joseph Ryan, who was one of the pioneers of his cause and church in this State; who made all earthly sacrifices that he might teach men the way of truth; by whose labors in the main you are the happy beneficiaries of this church and its principles, when he comes forth with the sheaves given for his honesty, he will be accompanied by fathers and mothers of this community, whose labors were contemporaneous with his, and whose holy concert of faith entailed to this generation the precious truths of the doctrines of this church, established by their lives and consecrated by their death. Give honor then to the memory of those whose lives gave you such a holy heritage, whose death confirmed the power of the sacred heirloom. The holy book teaches us that after awhile they are to be "equal to the angels." This quiet burying place shall, ere long, give up its tenants, when all the former things of the material universe shall have passed away, and the new bodies, new heavens and new earth shall be homogeneous with the heavenly state, pure and holy. The omniscient and omnipotent Maker of these bodies can convert the rough carbon into the brilliant diamond. Is it extravagant then to believe that he

can convert the atoms mouldering in these grave into incorruptible beings for his eternal kingdom in that day when the declaration shall be fulfilled, "Behold, I make all things new?"

In these services we are not honoring the material part of humanity, but that which is better, loftier and grander—the moral excellence, the Christian virtues and the glorified labors which follow them as good works. If we rightly appreciate the motive and apply the incentive to our lives, it will enable our thoughts, purify our impulses, and thereby become a blessing to us.

Home Missions in Alabama.

Last year the Baptist churches of Alabama were asked to contribute \$5,000 to Home Missions. Of this amount they gave just \$1,871.85, falling short of the amount asked for \$3,728.15. While other and smaller States have advanced in their contributions, Alabama has fallen behind. It cannot be that the Baptist churches of our State are indifferent to the claims of this great interest of the Southern Baptist Convention. Alabama embraces no insignificant part of the constituency of the Home Mission Board. In former years the State was relied upon for liberal support, and for a long period was one of the foremost States of the South in contributions to Home Missions. Valuable aid has been derived from the treasury of that Board by the State, and it is still being secured. Why should Alabama not contribute as freely as before, yes, more liberally, seeing that the work of the Board is such as to require more generous aid? As the years advance the work of the Home Mission Board broadens, and its responsibilities thicken. By reason of the rapid advancement now being made throughout the South—the inflow of population, the increase of capital, the construction of new lines of railway and the erection of cities—the work of the Board is steadily growing, and consequently the necessity for aid is being more and more enhanced. In the States lying along the western confines of our

railroads has called into being many large and important towns. Other denominations seeing the advantage of being early upon the ground, secure lots for churches as a gratuity often times, and in many instances are enabled to build their houses of worship at small cost. Lack of funds has been a serious barrier to our Home Board in these important enterprises. Still the Baptist denomination of the South lays the responsibility upon this Board to provide places of worship in new centres. While the population of the States of the South is rapidly increasing, measures are on foot to swell it still more.

At a late meeting of the Southern Immigration Association, held in New Orleans, it was resolved to take steps at once to establish a Castle Garden for the South in that city. New Orleans will thus become, in the immediate future, the doorway of a great current of population which will flow north, east and west from that point. As a consequence the numerous towns that have sprung up within the last few years in Texas will be thronged with a population from afar, and the great Mississippi Valley will be filled with strangers, while Alabama, Florida and Georgia will attract many themselves. With great railway lines branching in all directions and dotted throughout with towns of importance, many of which are without Baptist churches, and with Louisiana, the landing place of these coming things, without a Baptist preacher in 28 of her parishes or counties, the territory covered by the Home Mission Board is but ill prepared for the reception of these people. Upon this Board, and upon it alone, is the obligation placed by the Baptists of the South to supply these destitute regions with the agencies of evangelization. It can prosecute this work no further than it is warranted in doing by the contributions of the Baptist churches of the South. If a time has ever existed in the history of the Home Mission Board for abatement of interest in its work it surely is not now. No agency for the evangelization of the masses is more indispensably necessary at this juncture of our history than the Home Mission Board.

To assist in the accomplishment of the purposes in hand for the ensuing year, the Board asks the Baptists of Alabama to contribute \$4,000. A long, give up its tenants, when all the former things of the material universe shall have passed away, and the new bodies, new heavens and new earth shall be homogeneous with the heavenly state, pure and holy. The omniscient and omnipotent Maker of these bodies can convert the rough carbon into the brilliant diamond. Is it extravagant then to believe that he

Commencements at Tuscaloosa.

A. C. F. COLLEGE.

In the history of the Druid City the commencement season ever occupies a most important position. To it the people look forward as to some great annual festival—a mammoth feast that is ever spread with a surfeit of good things for the intellectual and social notions of man. This gala season is once more upon us. It has come with all its attractions. The "menu cards" have already been passed around and we have begun the long, tempting bill of fare. The city is in the midst of its usual activities on these occasions. The passing to and fro of men, women and children, the irrepressible small boy, the dust and the heat are all here, and we know the carnival has come. The hack driver is in his glory. He dashes down the wide avenue, leaving this poor pedestrian scribe plodding his weary way through the dust rising from the rapid wheels.

It is the desire of the writer of this communication to give some account of that portion of these exercises which affords the greatest interest to the Baptists of Alabama. The A. C. F. College is distinctively a Baptist college, and as such should be dear to every Baptist heart in the State.

The visitor to the commencement of the Central Female College on entering the building finds himself at once ushered into the capacious and magnificent rotunda; always beautiful, it is now unusually attractive, decorated as it is by the display of the art work of the present session. The artistic eye at once recognizes in this display talents of a high order which have been under the training of a skillful teacher. Miss McMaster does herself and this institution great credit in the quantity and quality of work now opened to the inspection of the public.

The Primary exhibition was the first on the programme of entertainments. On Friday night the music hall was packed to its utmost to witness the achievements of the children.

skilful training of the primary teachers the children acquitted themselves with credit to their teachers and much pleasure to the audience. The "Queen of the May" with which the entertainment closed was especially fine.

The grand concert on Saturday night was the climax of all musical entertainments with which Tuscaloosa has been regaled.

The writer confesses that the average school concert has little attraction for him, but he found himself entranced by the most skillful execution of the master pieces of musical composition. The vocal music of this occasion was also of the highest order. Mrs. Yancey, the power and compass of whose voice I have never heard equalled, sung with her usual brilliancy. The solo by Mrs. Y. in the Opera Emancipate gave full play to her wonderful voice, and the audience was thrilled and delighted.

On Sabbath morning at eleven Dr. Geo. B. Eager was greeted with a large congregation in the audience room of the Baptist church, to hear the commencement sermon. Dr. Eager preached an appropriate sermon, replete with choicest gems of thought and language. To the delight of the people of Tuscaloosa Dr. E. preached also at night.

The graduation exercises were fixed for Monday night. A full house greeted the seven charming young ladies who on this occasion bade adieu to school life and turned to the commencement of real life. The compositions were well written, and were read with that easy grace that sits so well upon the truly cultured girl or woman. In bestowing upon the young ladies their diplomas Prof. Yancey spoke appropriate words of admonition. This is the last year this distinguished educator will spend in Tuscaloosa, and he spoke on this occasion in tender words of the severance of ties which six years of co-operative work have cemented. He cordially thanked the people for the measure of support given him.

The friends of this beloved institution throughout the State must deeply regret the loss of Prof. Yancey. He has done a noble work for the Central College and for Alabama. In his new field the best wishes of those who love him and appreciate his great work will attend him.

While thus suffering the loss of one of the best educators in the South, the Trustees of the A. C. F. College congratulate themselves that they have been so fortunate as to secure as his successor Prof. Geo. W. Thomas, of Montgomery. So long a teacher and a Christian worker in Alabama

has no introduction to the people of this State, or the denomination he is now called to serve in this new capacity. Prof. Thomas has already found his way to the hearts of the people here, and we confidently expect a successful administration of the affairs of this cherished institution while committed to his hands.

Prof. Thomas has associated with him in the management of the college Prof. Sumner B. Foster. A young man of great ability as a teacher, of high moral and religious character, he will not fail to add much to the success and efficiency of the college. The administration is now organized, and we expect a prosperous year for the session 1885-6.

THE UNIVERSITY.

The commencement of the University presented an attractive programme this year. The dedication of the two elegant and massive buildings just completed, was the most novel and interesting. One of these buildings has been named the "Manly Hall" in honor of Dr. Basil Manly, Sr., for so many years the efficient president of the University. The address was delivered by Dr. Garland, Chancellor of Vanderbilt University, who was for many years connected with the University, first as professor and then as successor to Dr. Manly in the presidency. His address was a noble production, and I hope earnestly it will find its way into print. This oration was a tribute to the memory of Dr. Manly such as I have seldom heard equalled, either as to true analysis of character or beauty of diction. The central building, called "Clark Hall" in honor of the chairman of the building committee, presents a fine architectural effect upon the outside. The audience hall in this building is commodious, giving accommodation to about 1,000 people. The test given the hall this commencement indicates that good acoustics have been sacrificed to architectural display. I trust, however, that in putting on the finishing touches there may in some way be remedied.

Dr. Thompson of the Baptist church, was commencement preacher. Without the use of manuscript or note he spoke with power and unction and to the great delight of all.

The University has established an annual address before the Y. M. C. A. This was decided upon too late to procure a man from a distance, and it fell to the lot of the writer of these notes, who delivered an address remarkable for its brevity, and on that account, at least, was highly appreciated on that sultry Sabbath afternoon.

The exercises so far as participation in by the young men, were highly creditable. A graduating class of thirty-three present a number of men of unusual promise, and from whom the world will doubtless hear. Among the honorary degrees conferred we note with gratification that D. D. has been conferred upon Rev. B. F. Riley of Livingston, Ala. We feel assured that with his ability, energy and versatile talents this honor will be worn with credit to himself and the University.

OTHER ITEMS.

Prof. Yancey and family leave for their new home this week. Prof. Thomas will not move his family here until next September. Hon. H. H. Brown, a leading Baptist of North Carolina, has been elected trustee of the University. W. H. Wilds, one of the best Baptist deacons in the county, has been appointed postmaster at Tuscaloosa. Mr. Cleveland will not move if he draws largely upon the file of Democratic Baptist Deacons to fill responsible positions.

J. S. DILL.

Tuscaloosa, June 18th.

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the object or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more: happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal; peace along with happiness is eternal.—M'Leod.

You may safely commit the child's clothes to the servant, but the rest of the little one you had better take care of yourself.

The State Convention—Ministerial Education.

It is but a few weeks till the Baptist tribes of Alabama will gather at Tuskegee to present reports, appoint committees, and make speeches. Almost every Convention brings a crisis in some department of our work. The pivotal department this year is ministerial education. It has been intimated that the present plan has not succeeded. The plan has not been fairly tried. There has not been sufficient time to give it a fair test trial. But, so far, the present plan has succeeded. The success has been partial, but that is not the fault of the plan. The cause lies somewhere else. The chief cause has been the failure of the denomination to furnish the necessary means. This plan may have defects; but it takes time and patience to discover and correct defects in any work. After closely watching this work from its infancy, I submit some thoughts for the consideration of whom it may concern:

First, Let a Board of Ministerial Education be continued, but reduce the numbers of the board. Nearly all our boards are too large and unwieldy. Five live men are enough to put on any one board. Let the board be located at Selma. Not for reason of any preference of Selma to Birmingham, but because of its near proximity to the college, and because of the fact that a large majority of the students must pass through Selma to reach Marion. These reasons alone make Selma the place of all places for the location of this work.

Second, As to Howard College, I am not of those who seem to think that the *summa bonum* of the work of the college is to educate preachers. If the college were never to educate a preacher it would, nevertheless, be doing a great work for Alabama Baptists. It gives our boys such an education as cannot be obtained anywhere else in the State. And I wish to say this with great emphasis. The thorough method of teaching, the moral tone of the college, the godly atmosphere that surrounds the college life, are considerations of no small moment to the Baptists of Alabama. Viewing it in this light, no parent or guardian can hesitate for a moment as to where he will send his son to be educated, if he has his child's interest at heart. Our interest in Howard College, and our support of that institution, should never be measured by what it is doing in the way of educating our young preachers, but by the great importance of such an institution to the denomination. It should have our support if it were never to educate an other preacher. But while the college is doing much for the Baptists of the State, in the way indicated, we are also doing much for the college in talking and writing for it and giving it patronage. Indeed, we give it its very existence. The college ought, therefore, to do much for Alabama Baptists. It ought to be an established, published and thoroughly understood rule of the college that tuition for ministerial students shall be free. And *freely* free; not a sort of forced charity, but *gladly* given. Some one will say that free tuition means tuition paid by somebody else. Granted. But the college can well afford to pay the tuition of ministerial students in this way; for every dollar expended on a worthy preacher is an investment that pays a handsome interest, and compounds interest, for the very best supporters of the college are the intelligent preachers. Besides, every worthy preacher that the college educates and sends out is a living advertisement that is read with more telling effect than any that may be sent out on paper. In the next place some people are no little perplexed about the matter of "furnished rooms, fuel, &c., for ministerial students," not seeming to remember that, though most of these students lodge at their own mess hall, they must have somewhere to study during the day. Furnished rooms, fuel, &c., for this purpose were supplied by the college; for which the college should, of course, be paid.

But this expense to the board can be lessened. Let the ministerial students who lodge at the students' mess hall be divided out so as to place one or two in rooms that are already occupied by other students, and for which "fuel, &c.," must be furnished anyway. If it is objected that other students would not want a "bungalow" in their rooms, I reply that the "bungalow" would be at the college only during the hours for recitations, and even then would be half of those hours in the class room; and many students would be glad to have one

or two ministerial students in their rooms—the thing has been done to the gratification of all concerned. Let the ministerial student be required to pay the usual matriculation fee and all individual expenses. This arrangement would cost the college such a small trifle that it could well afford to allow the ministerial students this privilege at a very small cost to the board.

In conclusion, I would say let all ministerial students be required to furnish their own clothing, books, stationery, &c. Any young man who is worth anything can do this. If he can't do this he had better go out on a farm and go to work. Let no assistance, except tuition, be given any student who is able to pay his own expenses, even at a sacrifice. Some people have a notion that the denomination ought to educate her preachers, even though they, or their people, may be able to pay their own expenses. Such a notion is unworthy any Christian man. The adoption of the foregoing plan will equalize the work, the college, denomination and student, all bearing their part. I have written suggestively; if something better can be devised, let that be adopted.

PITT.

From Birmingham.

Ed. Ala. Baptist: Perhaps a few items of news would be of some interest to your many readers from our city and its surroundings. We do not have the real estate boom here that we once had, but everything seems on a solid basis, and our city is enjoying the quietude that older cities enjoy. Every line of business is well filled up, and our people find enough to do to look after their own affairs.

Our church is prospering as well as could be expected under the surrounding circumstances. Bro. Purser is doing a grand and noble work; many difficulties have confronted him, but he has had moral courage, will-power and sufficient grace to overcome many of them. The insufficiency of our house of worship has retarded the progress of his work very

accommodate the congregations, which necessitated a move to O'Brien's Opera House, where we have been holding services since October 1st, 1884. We will doubtless have to continue there until about the first of October next, when we hope to have our new building finished, which is now under course of construction. We have had two very interesting baptismal services in the Opera House the past two Sunday nights. There being a pool arranged on the stage, with a lovely woodland scene surrounding it, portraying one of the most picturesque, as well as impressive, services ever witnessed by natural eyes. Each night there were three candidates buried in baptism, in the presence of about eight hundred or a thousand people. To give a full description of these two services would require too much space, so will simply add that we expect many others to follow, and if we had a suitable house we could reasonably expect a precious revival in our midst. We can worship in O'Brien's Opera House only on Sunday.

We have four mission Sunday-schools with three good houses built, originated and conducted by the young men of our church, and I would state further that this work grew out of a young men's prayer meeting, of course having the assistance of our beloved pastor, and the co-operation also of the church. This ought to inspire other young brethren to put forth their strength, endeavoring to accomplish something for the Master.

On last Thursday, June 6th, we had our annual excursion and picnic for the Sunday-schools, running to Southern Cave and Blount Springs. The cave is situated near a lovely grove, about six miles beyond Blount Springs, and a delightful place to spend a day by any who enjoy rustic scenery. A train of nine coaches, crowded with happy pleasure-seekers, left here at 8:30 a. m., and spent the forenoon at the cave and the afternoon at Blount Springs. All returned without the slightest accident, and perfectly elated over the day of enjoyment, and the happy results of \$50 net proceeds to be appropriated to our Sunday-school library.

Dr. J. B. Hawthorn, of Atlanta, will lecture here in O'Brien's Opera House next Wednesday night, the 17th inst., in the interest of our new church building.

G. G. MILES.

Birmingham, Ala., June 9th.

God sometimes washes the eyes of children with tears, in order that they may read aright his providence and his commandments.—Dr. Cuyler.

Our Young Men.

Dear Bro. West: I am glad to see that Bro. A. W. McGaha has accepted the call of the Huntsville church and is coming back to Alabama.

Years ago when I heard him preach one night, under a bush arbor, in Talladega county, I said to a friend who was helping him that there was a future for that young man, and that help given him would prove a blessing. Having finished his course in the Seminary I am gratified in its return to his native State.

By the way, would it not be well for Alabama Baptists to keep an eye upon the young men sent to Louisville and draw them back when they have completed their studies?

They go out into the country while students of the Seminary to preach to the people; many of them are called to supply churches, and when they have finished their studies working fields are open before them. Many of them would be glad to go back to their native States, but, alas, there is no opening for them. The brethren have forgotten them, or remember them only as the untutored boys that, years before, preached in their pulpits. They cannot realize that these boys have grown to be men, strong, cultured men, capable of filling our best pulpits and satisfying the demands of our most enlightened congregations. The Kentucky churches know them as they are; the Alabama churches know them only as they were years ago, and so it happens, much to the regret of the young man himself, and to the regret of the Professors of the Seminary, he is compelled to forego his preferences for work in his own State and accept the call made by these Kentucky churches.

Keep an eye on these promising young men, brethren of Alabama, whom you send abroad, and if you offer them inducements to come back to you they will surely come. I speak what I know, they will come.

J. T. TICHENOR.

Atlanta, Ga., June 18, 1885.

Alone with God.

In every instance the man who prays with God as he prays; Abraham leaves Sarah behind when he pleads with him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when the Lord comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elijah does the same, and in each case not even the mothers come in, while the prophet, alone with God, asks and receives.

So of Ezekiel, so of Daniel.

Although others are present, Saul, journeying to Damascus, is alone with Christ after that he breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter upon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is by himself in Patmos, when nearest God. It is when alone under his fig-tree, in prayer, that Jesus sees Nathaniel. All religious biography, our own closest communion and success with God, show what Christ means, when, as it were the only way to pray, he says, "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."—Wm. M. Baker.

Miss Sarah Vaton.

I have heard a great deal of this woman. She seems to be an important personage—very popular. Some preachers talk much of her in almost every sermon. Indeed I believe preachers talk more about her than every other class of men. Sometimes I have been astonished at their familiarity with, and their want of respect for her. They give her a nickname and call her *Sal-Vation*, emphasizing the *Sal-Vation*. I heard a preacher not long since. He spoke of her frequently, and every time he called her name he said *Sal-Vation*, sometimes prolonging the *Sal-Vation*, and sometimes pronouncing the *Sal* so loud that I scarcely heard the real name of the woman. Now supposing Miss Vaton to be a modest, respectable woman, I suppose she objects to all this, especially when nice young gentlemen are invited to seek *Sal-Vation*, and are told that there is none to compare with her. Now, in behalf of Miss Sarah, I want to say she does not object to the nickname, but requests that the accent be placed on the second syllable of her name and that she be called *Salvation*.

This message is sent especially to preachers, and more especially to exhorters.

J. BEVERLY CARTER.

Alabama Baptist.

SELMA, ALA., JUNE 25, 1885.

JOHN G. HARRIS, Proprietor.

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THE BIBLE IN THE HOME.

How to make the Bible of great force in our homes; how to make family religion and family worship things of vital power; how to make both the Bible and family worship exert a strong controlling influence in our daily life—these are all important and intimately associated questions. More of the Bible put into our homes would certainly give a healthier and stronger religious life and happier homes. We hail with pleasure anything looking to the solution of the question and the accomplishment of the result. A. C. Armstrong & Co., of New York, have just issued a work which is designed to do this very thing, and, if it does, will fill a universally felt want among Christians. It is titled "Home Worship and the Use of the Bible in our Homes," and is a "practical method of using Scripture," and an explanation for "systematic study of the Bible by subjects, for readings suited to every special need and for ready reference." It contains four introductory essays as follows: The influence of Family Worship, by Bishop Simpson; The Church in the Home, by Rev. William M. Taylor, D.D.; Religion in the Home, by Rev. John Hall, D.D.; The Training of Jesus Christ, as a Lesson for Home Life, by Rev. George Dana Boardman, D.D. These are essays of unusual practical power, as every one knowing their respective authors, would expect, and must exert a strong influence in stimulating and directing worship at the home altar. The short expository notes on the several Scripture readings are by Rev. J. P. Thompson, D.D.; and Rev. Charles H. Spurgeon, while the whole work is under the editorship of Rev. James H. Taylor, D.D. In its plan it is thoroughly unique and well adapted to subvert the purpose for which it was intended. This plan may be best understood by the following description from the publishers:

"As some families are more limited in time than others, a two-fold plan has been adopted in the arrangement of readings. First, each page is a learned and unlearned, and having already secured a place as a text-book in the course marked out in the catalogue of the Southern Baptist Theological Seminary. In his 'Life and Words of Christ' Dr. Geikie furnished one of the best of the large number of uninspired biographies which have yet been written of our Lord's sojourn in the flesh—many think it, indeed, the very best. What he did in those two volumes for the Master and the times in which the Master lived, he now does in these six volumes for the patriarchs and kings and prophets, and for their respective times. The most distinguished feature of the former work is, perhaps the masterly setting given to the life of Jesus, in the current events and history of his day. The same thing is done here in reference to the Old Testament characters, and its great value in studying their history cannot be overestimated. From Creation to Patriarchs—from Moses to Solomon—from Rehoboam to Hezekiah—from Manasseh to Zedekiah—from the Exile to Malachi, completing the Old Testament, the six volumes run. And the very best scholarship and learning of to-day is laid under contribution to enrich their pages and to throw light on those far off times. As you sit at Geikie's feet in reading these volumes, you seem to be living in other countries and to be moving among men and scenes of far off centuries, to hear their words and catch their spirit. The author is a scholar and his work is a scholarly work. Including only the Old Testament, it is emphatically the Scriptures in the light of modern discovery and knowledge." We have here a most striking illustration of the marvelous fact that "Modern Discovery and Knowledge," with their amazing results from exploring and exhuming and deciphering, wringing from the silent rocks and stubborn iron their long-kept secrets, find nothing in nature or history to discredit but much to confirm the story that is told by Moses and the Prophets. History and nature and the Bible are never discordant when read aright. Our interpretations of them may conflict, but they never. Ah! how wonderful is this best book of God—the Bible wherein God has revealed himself and his methods of dealing with men, and his own marvellous plan of redemption for the sinful race! The students of nature gladden us with their work, but not less, nay, infinitely more, the students of the Bible. The student of nature knows there are depths yet unsounded, heights yet un-

scaled, problems yet unsolved, mysteries yet untold, so also the student of the Bible. Eagerness to know, patience and diligence in trying to find out, profound reverence and humility and devoutness, when confronted by the unknown, best become alike the students of nature and the students of the Bible. He grows rich who spends hours with nature, and he richer who spends hours with the Bible. At such seasons these books must be helpful. They are not commentaries, and yet are the best kind of commentaries. "It is probable," says the *Old Testament Student*, "that no series of books ever published on the Old Testament, have been more popular or more helpful to the general reading public. Their study cannot fail to give the student a broader, better, truer knowledge of Bible men, Bible events and Bible truth. The method employed is the only method to understand aright the Book. This work ought to be on the shelf of every man who professes to be a searcher after the truth."

Our homes are what we make them. There are things we do not want in our homes. God's word faithfully used and untrammelled will make our homes what God intended them—a source of social joy and of national strength and religious power. A right reading and understanding of God's word is so needful, and when had in the home is so powerful. We commend this book of A. C. Armstrong & Co., feeling sure it will help in this great work, and endorsing Dr. Boardman's words: "We are thoroughly delighted with this work. It is rounded in conception, reverent in spirit, trustworthy in statement, fertile in suggestions, rich in variety, tasteful in arrangement, ennobling in sentiment, uplifting in tendency, admirable in execution. Thousands of households will find in 'Home Worship' a strong helper toward the true, eternal home."

HOURS WITH THE BIBLE.

We can render no better service to our readers than to call attention to the great work which has just been completed under this title. Its intrinsic merit and the healthful influence which it must needs exert upon the study of the Bible, will surely give it a place of first rank among books of its kind, and make it eminently worthy of special editorial mention. It is a work of comprehensive scope, excellent workmanship and real moving power. The six volumes, though each is complete in itself and sold separately, yet form a set which aggregates one hundred and sixty-six chapters and three thousand and sixty-one pages—nearly uniform in size. To the end of each volume is added a complete index and also a list of the passages of Scripture which find special illustrations in its pages, thus putting in easy reach the vast stores of learning and research contained in the volumes. It has met with the warmest reception in England and America,

learned and unlearned, and having already secured a place as a text-book in the course marked out in the catalogue of the Southern Baptist Theological Seminary. In his "Life and Words of Christ" Dr. Geikie furnished one of the best of the large number of uninspired biographies which have yet been written of our Lord's sojourn in the flesh—many think it, indeed, the very best. What he did in those two volumes for the Master and the times in which the Master lived, he now does in these six volumes for the patriarchs and kings and prophets, and for their respective times. The most distinguished feature of the former work is, perhaps the masterly setting given to the life of Jesus, in the current events and history of his day. The same thing is done here in reference to the Old Testament characters, and its great value in studying their history cannot be overestimated. From Creation to Patriarchs—from Moses to Solomon—from Rehoboam to Hezekiah—from Manasseh to Zedekiah—from the Exile to Malachi, completing the Old Testament, the six volumes run. And the very best scholarship and learning of to-day is laid under contribution to enrich their pages and to throw light on those far off times. As you sit at Geikie's feet in reading these volumes, you seem to be living in other countries and to be moving among men and scenes of far off centuries, to hear their words and catch their spirit. The author is a scholar and his work is a scholarly work. Including only the Old Testament, it is emphatically the Scriptures in the light of modern discovery and knowledge." We have here a most striking illustration of the marvelous fact that "Modern Discovery and Knowledge," with their amazing results from exploring and exhuming and deciphering, wringing from the silent rocks and stubborn iron their long-kept secrets, find nothing in nature or history to discredit but much to confirm the story that is told by Moses and the Prophets. History and nature and the Bible are never discordant when read aright. Our interpretations of them may conflict, but they never. Ah! how wonderful is this best book of God—the Bible wherein God has revealed himself and his methods of dealing with men, and his own marvellous plan of redemption for the sinful race! The students of nature gladden us with their work, but not less, nay, infinitely more, the students of the Bible. The student of nature knows there are depths yet unsounded, heights yet un-

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*Hours with the Bible; or, the Scriptures in the Light of Modern Discovery and Knowledge. By Cunningham Geikie, D. D. In six volumes. Cloth, 12 mo., price \$4.50 per vol. New York: James Pott & Co., 12 Astor Place.

CORRECTION.—In our report of the Commencement exercises of the Howard and the Judson, we omitted the names of some young gentlemen and ladies who distinguished themselves. The contest for Sophomore Declamation Prize, was a splendid performance in every way, and Cadet E. W. Brock, of Choctaw county, the successful contestant, won his honor not easily, but nobly. After saying in our report the Judson gave Diplomas of Graduation to twelve young ladies, we wrote only nine names, leaving unmentioned the three who were the only full graduates, viz: Misses Annie McCall, Fannie Purifoy and Orlene Watts. The medal for soldiery was awarded Cadet C. W. Dickson, of Montgomery county, and presented to him after the drill on Tuesday afternoon by Dr. Wharton, in a felicitous speech. We gladly make these corrections, and regret the omissions which make them necessary.

REV. MR. WYNN, of LaGrange, Ga., preached the commencement sermon for Roanoke Institute last Sunday. This school, which was built up mainly by the indefatigable labors of our esteemed brother, Rev. Jno. P. Shaffer, is proving a great blessing to the people of Randolph and adjoining counties.

REV. B. F. RILEY, of Livingston, has been selected to represent Alabama in the Southern Baptist Convention.

PROF. ROBT. FRAZER, of the Judson, passed through Selma last week on his way to White Sulphur Springs, Ga.

FIELD NOTES.

Correspondents of Prof. A. K. Yancy, are requested to address him at Mexico, Mo., instead of Tuska, Ala.

"My wife says she cannot do without the ALABAMA BAPTIST at any price. I send you renewal for her."—S. J. Heath, Strasburg.

Bro. T. W. Bailey has made a fine impression in the community of Zion church, both as a teacher, Sabbath-school worker and a Christian gentleman.—J. K. Ryan.

"Major J. G. Harris is now the sole owner of the ALABAMA BAPTIST. We think this excellent and influential paper should be read by every Baptist in Alabama."—Moulton Advertiser.

Family affliction prevented me from attending the late district meeting of the Bigbee Association which convened with the York Church. I ask the forbearance of a generous brotherhood.—J. K. Ryan, Vantley Creek.

I am glad that Bro. West has sold the paper, because it was ruining his health; but I hope still to be able to read letters from him in the paper, and also to know that his health has been fully restored.—P. Hamilton, Pleasant Hill.

The Faculty of Howard College will have only one change for next session. Prof. H. P. McCormick, who has made such an enviable reputation in social, religious and educational circles, goes to Kentucky, and Prof. L. M. Farmer, a distinguished graduate of the University of Georgia, and a teacher of successful experience, will take the place of Prof. McCormick in the faculty of the Howard.

Dear Baptist: At my last appointment at Burnsville I had the pleasure of baptizing a young man just entering life, and his grown sister, both of whom will no doubt prove valuable acquisitions to the church at that place. On yesterday I baptized at Randolph a gentleman just entering manhood. I never baptized any one that more solemnly impressed me than did this young man. May God abundantly bless these new members of my charge and make them bear fruit to his glory.

W. N. HUCKABEE.

Talk of Jesus.

It is not enough that in the silence of our heart we think of the goodness and mercy of God. We should let our thoughts be expressed in words. Many Christians seem to think that the minister is the only one who should talk of God, his loving kindness and care over us; that is his business. But they have so many other things to claim their attention, they have no time to spend in religious conversation. David says, "Talk ye of all his wondrous works." That ye means you and me. With praise and thanksgiving we are to offer the fruit of our lips to God. We read in the Bible that "those who feared the Lord spoke often one to another." No doubt this interchange of thought and feeling helped them to fight with greater courage the battles they had to wage with the world, the flesh and the devil. Would it not be just as helpful to Christians now, to talk with each other of all the way by which God has led them as it was to those Christians in Bible times? It is strange and painful to see how very reluctant many of us are, to speak of Christ and his wondrous love. In the quiet of our own homes, gentlemen will discuss politics and business with you, and ladies find the latest fashion in dress an unending topic of conversation. Why is it then when some one tries to talk with us of the hopes and joys of heaven, we seem very suddenly to become dumb? "Out of the abundance of the heart the mouth speaketh." Surely if some earthly friend had saved us from a terrible death, how often would we speak of his great kindness with tears of love and gratitude! Christ died that we might be saved from death, and have eternal life through him. Why should we find it so hard to testify of his loving kindness and tender mercies? Christ has bidden us to confess him before men; not a profession only, but a confession. J. H. CURRY.

June 20th, 1885.

Sunday School Convention. The Sunday-school Convention for the third district of the Montgomery Association will be held with the Ramer church, on Saturday and Sunday July 11th and 12th.

PROGRAMME:
SATURDAY 10 a. m.—Opening exercises and organization.
11 a. m.—The field in review. Reports from Sunday-schools in the district.

RECESS.
3 p. m.—Devotional exercises.
3:15 p. m.—The duty of church members to work in the Sunday-school.

W. H. SIMMONS.
4:15 p. m.—The relations of State Missions to Sunday-school work. Opened by J. W. Orme and J. R. McLendon.

5 p. m.—Music as a help to Sunday school work. Opened by G. W. Thomas and J. H. Dickson.

SUNDAY 9 a. m.—Regular Sunday school exercises, conducted by W. B. Davidson. Remarks on lesson by F. C. Waite.
11 a. m.—Preaching by Rev. B. A. Jackson.

RECESS.
3 p. m.—Mass meeting. Conducted by G. W. Thomas.

The Ramer church, in keeping with the accustomed hospitality of that community, extend a cordial invitation to the convention, and will be glad to have every church in the district send up a large delegation. All delegates going by way of the Montgomery Southern railroad, will be met by the committee on hospitality at Ada, Friday afternoon, July 10, and conveyed to Ramer and assigned homes. All delegates are requested to send their names to Rev. B. A. Jackson and Dr. J. T. Mullins, who constitute the committee on hospitality. Visitors from the other districts are also cordially invited to attend.

All delegates and visitors holding copies of the Gospel Hymns, will please bring them.

W. B. DAVIDSON, Committee-man for 3rd District.

A Card of Thanks. At a meeting of the theological class of Howard College a committee was appointed consisting of E. R. Schramm, L. O. Dawson and J. E. Herrington to draw up a resolution of thanks and send to the ALABAMA BAPTIST for publication. Therefore in behalf of the class we tender our sincere and heartfelt thanks.

1. To Col. J. T. Murree for his arduous labor, his constant care, and his untiring zeal manifested in behalf of the class.

2. To the faculty for their extensive labors, patient efforts, and the sacrifice they have made in giving the entire class all of their tuition for the entire session.

3. To Dr. A. C. Davidson for the valuable instruction given in theology every Friday night and for other information rendered us during the year.

4. To the Ministerial Board of Education for the assistance procured, the rooms furnished, and the books provided for us during the year.

5. To the people of Alabama for the liberal contributions in money or furniture that they made to the Board for our support during the session.

For these benefits may the above mentioned brethren and sisters be greatly blessed in this life, and abundantly in that life which is to come. H. R. SCHRAMM, Chair's Committee.

In Montgomery Association. A District Sunday-school Convention of the Montgomery Association was held at Mr. Hebron Baptist church on Saturday and Sunday, May 24th and 25th. The Convention was called to order by J. I. Lamar, member of associational committee; and Rev. J. J. Cloud, of the Wetumpka church, was selected as chairman, and J. K. Barton, of Deetsville, as secretary. Visiting brethren of other denominations were invited to seats in the Convention, and to take part in the discussion of subjects. Rev. H. H. McNeil, of the M. P. Church, accepted the invitation and was enrolled as a member.

The first subject, "The origin and objects of Sunday-schools," was discussed by Elder J. J. Cloud, and by brethren McNeil, Barton and others. A recess was then taken till 2 p. m. The good people of the neighborhood fully sustained their reputation for hospitality.

At 2 p. m. Bro. Cloud called the Convention to order, and Bro. H. H. McNeil, having been requested by the Convention to fill the place of Elder J. M. Johnson, made the speech of the day. Though he had only a few moments notice in which to prepare himself, yet so well did he handle his subject that at the close of his address Bro. W. G. Morrell, of Prattville church, moved a vote of thanks of the Convention to him.

Other subjects—"Should non-professors be teachers in Sunday-schools?" and "How to reach the absent scholars," drew out the laymen, and brethren Ryron, Worrell and Barton drew out their manuscripts on the subjects.

Notwithstanding the weather was unpropitious a good crowd were assembled on Saturday. But Sunday everybody who could do so, came, and the house was filled. Elder J. R. Caldwell preached a really fine and peculiarly appropriate discourse from the text, "And the word of God grew and multiplied."

The comforts that were spread this time by the good sisters put everybody in a good humor, and the mass meeting in the afternoon was an enjoyable occasion. But five o'clock approached, and as the trains, like

on motion, was declared adjourned.

There was one other kind of man we needed there, and just here let your correspondent know why it is that we do not sometimes get a glimpse of an ALABAMA BAPTIST representative on such occasions. It seems it might be conducive to its usefulness as well as a larger subscription list. "Verbum sat." The Associational Convention will be held with Bethany Church in August, and we hope to see some we did not see at our district meeting, and many who were present there as well.

A Week at McKinley. Having accepted an invitation from Bro. Drew, the pastor and teacher at this place, to be present on "Children's Day," I left Marion on Friday, after having feasted a week on the good things of commencement occasion, and after a ride on horseback of a dozen miles from Uniontown I arrived here at 2 o'clock Saturday evening.

On Sunday morning a large congregation assembled to witness the exercises of "Children's Day." The church was tastefully and appropriately decorated. The exercises reflected much credit on all who participated. The address of welcome by Master John Neely and a recitation by Miss Minnie Foster deserve special mention. Judging from these we conclude that Bro. Drew has not only succeeded in bringing up the church to a higher state of organization, but he has also imparted to his pupils much useful instruction in elocution. At the close of the exercises a liberal contribution was taken up as a result of the day's work. After services Sunday night the pastor and the writer constituted a presbytery ordained Dr. S. S. King and Bro. T. J. Ogletree to the office of deacon. With these brethren wide awake to their duties as deacons the future of Bethel church is full of promise.

We have had preaching every night this week; considerable interest manifested, and although there have been no accessions to the church we trust permanent good has been accomplished. JNO. W. STEWART.

McKinley, June 19.

On the 21st of May a large number of friends assembled at the residence of Geo. M. Cooper, near Wilson's station, Ecambia county, Ala., to witness the marriage of Jas. H. Hubbard and Miss Emma Cooper. The ceremony was performed by the writer.

S. W. JONES.

From Bro. Montgomery.

Dear Bro. West: While the gentle showers are falling I have concluded to pen a few thoughts for our ALABAMA BAPTIST. Our paper ought to be in every household, and especially in every Baptist family in Alabama. I examine every article in every number, and find so much to approve, so much in regard to the great practical duties of Christian life and work—just that kind of instruction that our people so much need.

The need of the present times is great Christian workers, "men in whom the current of everlasting life seems deep and strong, who neither brag nor seem; men that are neither to be bought nor sold;" men who, wise as serpents and harmless as doves, glory in nothing save in the cross of the Lord Jesus Christ; men who, knowing their duty, dare to do it, and, knowing the truth, dare to defend it. We need men just as broad and liberal in mind and heart as the truth in Jesus will make them, in order that their work may be in the highest degree effective in the salvation of men—no less liberal and no more so.

Paul says, "I make myself all things to all men, that I might by all means save some." Yet he never sacrificed Christian truth nor principle, but held to them with a tenacity that challenged death, counting not his own life dear unto himself, when purchased at the sacrifice of truth. He instructed others to follow him as he followed Christ. His all absorbing theme was the cross of Christ. To him Christ was "all in all." I often think how much the spirit of the Lord Jesus is needed by all of us to make our life and work effective. Instead of holding up Christ to the world many are trying to exhibit self.

Now, I conceive the great work of the present time to be the preaching of the gospel to all men, and the organization of churches—"the church of the living God," that "one body" in Christ which is the light of the world and the salt of the earth.

Sabbath-school work is also one of the effective agencies of Heaven in implanting the great vital truths of God's word in the hearts and minds of the young. How any Christian man or woman can be negligent in regard to this great work can be accounted for only on the ground of ignorance or indifference. The time has been in this section when there was opposition among some to Sabbath-school work, but as light has increased the opposing element has become very weak, and can only murmur as the *evening shadows* pass them by and press onward. I sometimes, my brother, feel like crying out, "Hallelujah! Jesus of Nazareth is passing by." God bless the cause and its workers everywhere!

The temperance reform is another important work, of whose progress in the last few years I am proud. Every day brings us some advancement in this great work. The contest is a hard and fierce one, but the work is moving surely on. I am glad that our Baptist ministers in this section in the main stand up like men of God in this struggle. Among them are brethren Glenn, Inzer, Hood, Harris, Pike, Castleberry and others. They let their words and actions give no uncertain sound. The same is true of our Methodist and Presbyterian ministers. Eternal vigilance is said to be the price of liberty. It will not do to sleep over this great work when a victory has been gained. The arch fiend is continually at work. Let us sound temperance from our pulpits, teach it in our Sabbath-schools, and have it taught in our literary schools, and have no teachers there who will not teach it. But let us begin at the fireside to teach it, both by precept and example. If our children never take the first step there will be no danger, but the first step taken there is always danger. Young men, before the chain is around you stop. Ye fathers who have any regard for the eternal welfare of your offspring be aroused to the danger. Mothers, wives and daughters, whose names lie so near to our hearts, to you I appeal, and God help you in this good work. P. S. MONTGOMERY.

Ashville, Ala.

A Pleasant Occasion. Dear Bro. June 18th was the day appointed for the annual picnic of the Baptist Sunday-school of Huntsville, Ala. The place selected was the beautiful grounds surrounding Wall's Spring. The grounds are very beautifully situated. The back ground is a spur of the Cumberland range of mountains—the spring gushing forth from the base, with as grand a view of landscape stretching out far away to the south, as the eye ever feasted upon. The day was remarkably propitious, cool and pleasant, with a nice breeze playing quietly with the leaflets along the rock-rimmed mountain side. The train from Decatur, Huntsville, Scottsboro and other intermediate points along the Memphis & Charleston R. R., with its living freight of happy human souls, reached the grounds about one mile east of Stevenson, Ala., about 11 a. m.

On reaching the picnic grounds we met the citizens of Stevenson and

surrounding country, who gave us a hearty welcome through their representative, T. Boyd Forster, who received us with a nice, choicely worded address of welcome, which was happily responded to by Dr. J. A. B. Lovett, of Huntsville, who said, that while Baptists were close in church communion, they were not selfish on occasions like this; that they never did things by halves, but when they baptized a man, they covered him entirely with water; so to-day, they had come up from Huntsville and elsewhere to have a whole day of enjoyment and he knew they would have it. The writer also spoke a few words of welcome.

After dinner the crowd gathered around the stand, when we were regaled by several young ladies with spicy recitations and by a few speeches of five minutes each. This ended, the Jackson Guards went through a drill which was highly creditable to Captain W. H. Payne and his company. This ended the days pleasure on the grounds, and each returned home with the satisfaction that a day had been well spent. I estimate the crowd at from 800 to 1,000 people. The Sunday-school realized about \$200 as a profit on the day's work. The writer is under many obligations to brethren J. A. Irwin and J. W. Wall for courtesies shown. I must say that Scottsboro, with her usual liberality, contributed about one hundred guests to the entertainment, and Miss Lizzie Snodgrass, a recitation happily rendered. May God bless that day's work for good to his cause. L. C. COULSON.

Scottsboro, June 20.

Springville Meeting. The Ala. Great Southern R. R. cars on last Tuesday transported to Springville from different points along the line ministers and members to attend the Ministers' Conference.

The meeting began with a sermon on Tuesday night by Rev. D. I. Purser, from the text, "War a good warfare." This sermon seemed in a large measure to form the text of the meeting.

Wednesday, 9 a. m.—Devotional exercises were conducted by Rev. J. A. Glenn.

Church development was discussed by brethren Purser, Henderson, Cleveland and Glenn.

Afternoon.—Temperance was discussed by brethren Glenn, Henderson, Montgomery and Cleveland.

At night Dr. Cleveland preached on the same subject.

Thursday 9 a. m.—Devotional exercises were conducted by Rev. J. S. The claims of the sanctuary was discussed by brethren Henderson, Cleveland, Tucker and Waldrop.

Afternoon.—Family religion was discussed by Dr. Cleveland.

At night Bro. Glenn preached, and the meeting closed.

It was one of the most interesting meetings I have attended, and will doubtless leave its impress on the hearts of that intelligent, warm hearted people. Every service seemed to be one of special interest and to form an important part in the make-up of a good meeting. Every person who addressed the people seemed warmed by the influence of the Holy Spirit. The prayers and songs contributed no small part to the success of the meeting. Those who were so fortunate as to be able to attend, were pleased, paid, and blessed. It is wise for Christians to cultivate a social Christian spirit by associating themselves together in this way.

It is gratifying to know that the temperance cause is receiving earnest support in this Christian community.

M. State Temperance Convention. All delegates and visitors to the State Temperance Convention, to be held in Athens July 28th and 29th, are respectfully requested to send in their names to the undersigned committee at once.

PROF. L. MOORE, W. R. MCWILLIAMS, T. J. TURRENTINE, W. B. RUSSELL, GEO. W. CAIN, Committee.

Note of Thanks. Dear Baptist: A few weeks ago your voice was heard sounding the praise of the good people of Randolph. The writer and his dear wife, have just been placed in an attitude where they are constrained to say in the language of the queen who visited Solomon, "that the half has not been told." These people abound in unity and good works. We have since your notice been made the recipients of their goodness in the way of valuable substantial. Please permit us through your most excellent columns to express our highest appreciation of this token of their love. Dear friends, these things betray your love for us, and will ever bind our hearts to yours. May you be richly rewarded for these gifts, by him who alone can pay you for your service. W. N. & M. A. HUCKABEE.

Be loving and you will never want for love; be humble and you will never want for guiding.—[D. Mulock Craik.

There Remaineth therefore a Rest to the People of God.—Heb. 4:9.

The sick man appreciates health, the ignorant man knowledge, the tired man rest. The thought that at eve he shall have rest, is a great stimulant to the working man through his daily round of arduous labors.

Sleep has rightly been called "God's blessed boon of rest." It is then that both mind and body lose themselves in oblivion. The tired limbs and aching brain, in this blissful state, regain what was lost in the toil of the previous day, and refit themselves for another day of usefulness.

But the rest to which the apostle Paul alludes in the context is the rest given to the Christian after he has left this sublunary state, a rest that shall be given to all who have spent their lives in the Master's service. No rest that it has ever been, the lot of mortals to enjoy, can be compared to this heavenly rest—this rest in which there is no alloy—a rest with God.

PHENIX.

NEWSPAPERS OF TO DAY.—People and even those who may be termed steady readers and close observers, have but a faint conception of the magnitude and influence the press of this country has attained. From a careful examination of the advance pages of the 1885 edition of the AMERICAN NEWSPAPER DIRECTORY, issued May 1st, by Geo. P. Rowell & Co., of New York, it appears that there are 14,147 newspapers and periodicals published in the United States and Canada; of these the United States has 12,973, an average of one paper for every 3,867 persons. In 1884 the total number of newspapers was less by 833 than at present, and while the gain this year is not so marked as in some previous years, it is still considerable. Kansas shows the greatest increase, the number being 78, while Illinois follows with a gain of 77. It is curious to notice that New York, the scene of so much political activity during the last campaign, should have only about one-third as many new papers as the State of Pennsylvania. As an index to the comparative growth and prosperity of different sections of the country, especially the Territories, the number of new papers forms an interesting study, and may well occupy the attention of the curious.

Things to Consider. Dear Bro. West: I am preaching to six churches; hence is seen the need of more laborers in the vineyard. But the great want with most churches in the country is stonger faith, more grace, that would prompt them to take hold of the promises of God. Then our churches would have a system by which the ministry would be supported, and thereby be enabled to spend the whole time in the work.

There are several Baptists in my field holding church letters, and I have not the time to visit them as often as I desire. There are others who are away from their churches, and should unite with the church in the neighborhood in which they live. There still another class who claim a hope in Christ but are still living out of the church. In view of all this there is certainly a demand for a consecrated ministry. But when will this ever be! Just when our deacons come up to the measure of their duty and see that every member contributes something. If the church has a member who cannot help the church in any way, it is the duty of the church to help that member; and when a church has a member who is able to help support the church, and willfully refuses to do so, I think it a sufficient cause for a charge. There is no consistency in a man's claiming to love God and acting in this way. Such men would do well to hear the apostle James: "But wilt thou know, O vain man, that faith without works is dead!"

My churches are in sympathy with the work of the denomination, but not alive as they should be. Yet I look forward with hope to that auspicious period when we will be one people in faith and practice, and when our churches will have a system that will look well to the support of the preacher, and that will educate our people in giving of what the Lord has given them.

I have had some good meetings with some of my churches, and with the prospect before me I feel greatly encouraged. While there are some difficulties in the way I know the Lord is able to free us from them all. So with humble confidence in his word, I shall battle on until the last battle is over.

S. M. ADAMS.

Destroy Christianity and you destroy society. Take from the world the idea of a hell and there are many men who would soon turn this world into a hell.—Rev. Dr. Talmage.

Subscriptions to Dr. Yates' Chapel. Brethren who subscribed, at the last meeting of the Southern Baptist Convention, to this chapel in China, and have not paid already, will confer a great favor by remitting their subscriptions as early as possible. H. A. TUPPER, Cor. Sec. Richmond, Va.

There Remaineth therefore a Rest to the People of God.—Heb. 4:9.

The sick man appreciates health, the ignorant man knowledge, the tired man rest. The thought that at eve he shall have rest, is a great stimulant to the working man through his daily round of arduous labors.

Sleep has rightly been called "God's blessed boon of rest." It is then that both mind and body lose themselves in oblivion. The tired limbs and aching brain, in this blissful state, regain what was lost in the toil of the previous day, and refit themselves for another day of usefulness.

But the rest to which the apostle Paul alludes in the context is the rest given to the Christian after he has left this sublunary state, a rest that shall be given to all who have spent their lives in the Master's service. No rest that it has ever been, the lot of mortals to enjoy, can be compared to this heavenly rest—this rest in which there is no alloy—a rest with God.

PHENIX.

NEWSPAPERS OF TO DAY.—People and even those who may be termed steady readers and close observers

Alabama Baptist

SELMA, ALA., JUNE 16, 1885.
THE FAMILY CIRCLE.

For the Alabama Baptist.

Home.

BY MISS M. E. STALLINGS.

What is home? This is I think, a very important question, the answer to which should greatly interest all who have a home. Home will determine happiness or sorrow, in the present life, and besides, our eternal welfare may depend upon it. Home is a place where character is formed, where education goes on, and where people are impressed for time and eternity. It is a place to be happy in and to start out from for all good and honest living. Very great is his or her responsibility who is in possession of such a kingdom. Alas, when I think of how many thousands of homes are destitute of anything that promotes happiness and gives comfort, I can in some degree conceive how important it is for every individual to exert every effort to make home attractive and pleasant. Home is a place where kind words should spread forth their glittering smiles of delight, and where pleasant smiles are ever waiting to give all the dear ones around a hearty welcome to enter into the joy of the happy home. "Home, sweet home," is the place of delight.

Is a feeling of sadness and longing. That is not skin to pain. And resembles roses only. As the home resembles rain.

How can a home be sweet without kindness? I think it is impossible, and it should be a very important and pleasant thought to every one of us to know that a mild, gentle, kind word is easily spoken, and will always be remembered with fondness, perhaps where a harsh, angry one, would pierce deeply with sorrow and regret to the vital depths of our hearts. Parents, I beseech you to try to make your homes sweet and attractive to your children, so when they have reached the age of maturity, and perhaps are separated far from each other, the memory of childhood days spent at their old homestead will ever be sweet and refreshing; even when old age creeps upon them it will be a consoling thought to have old home dwelling sweetly upon their memory. Let us all think for a moment how easily a mother, father, brother or sister, can clog home with misery—mother especially, for to a very important extent, she makes or mars its completeness. She may scrub the floors until they are as white as snow, but the recording angels watching over her performances, will sweetly say, "This you ought to have done, and should not have left the other undone."

There should be liberty in a home without license for family intercourse, and space for personal solitude, room for the entertainment of guests and the maintenance of life, and ever a tender, trustful daily atmosphere of true devotion and communion with God. All this is not a luxury, but largely in the hands of her who is the center of thought and the well spring of pleasure in every Christian home, is the dear, honored and gracious mother. Let no one who is a keeper of fear not to manage her office, she holds a very sacred one, and if she performs it faithfully, she is worthy of great praise.

Blessed home, how many sweet and soothing associations thou canst have, so many holy, purifying influences, which are just what everybody needs to be happy. We all think it a big sacrifice to leave a happy home, and indeed it is. O, the joy of our abounding hearts when after weeks and perhaps months of unceasing toil and anxiety, we turn toward our home weary and worn; no matter how long the journey, or rough the way, or chilly the winds, we heed them not on the homeward track.

"What do we seek on a weary way. Though lonely and benighted, When we know there are lips to cheer us, And eyes that will beam, love lighted."

A sweet home has, so many duties that bind the hearts of children to remain. But there is generally an earthly separation, and the parting words should be, I trust we shall know each other in heaven where we dwell together without interruption, and our joy be the greater when the "sheaves," gathered through these years of separation, are brought into the garner above.

"When the holy angels meet us, As we go to join their band, We shall know the friends that greet us In the glorious spirit land."

The Lord's Money.

Here is something for the boys and girls to think about when they put money in the contribution box. The incident is told by Mrs. M. E. Stallings in the *Christianity*.

"Bertie, Bertie, isn't this a shame!" cried little Casper Hall, as he held up a silver quarter for his older brother Jim to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterward been filled up.

"They wouldn't take it where I bought my slate," said Casper, ruefully, and then I tried to pass it at a candy shop, and the lady shook her head, and when I offered it to the conductor of the car, he was quite cross, and asked me if I didn't know how to read. When I said, 'Yes, of course I did,' he pointed to a notice in big letters, 'No money taken in every thing pertaining to the Croquet and Hammocks at all prices.'"

"Well, you must be sharper next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, Casp; it's a quarter that had a hole in it. No many."

body'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone. But, just on the other side of a curtain which divided the room from the parlor, their little cousin Ethel was sitting. As Casper moved toward the mantle where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you, and Casper, dear, don't drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lips quivered like to say, "I give this to thee, because nobody else will have it." It was gold, frankincense and myrrh the wise men offered the infant Jesus.

The boys drew near Ethel. She went on: "Isn't it much we can give to him who gave himself for us, but I believe we ought to give him our best, and what costs us something. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out of sight."

Casper and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?

The Hook and the Bait.

He was seated by the little wooden bridge, as I came near, his rod and fishing tackle lying on the grass beside him. He was so intent with his hook and his bait that he did not look up till I said:

"Ho, ho! Tommy Tucker. So you are playing truant to-day, are you?" Tommy Tucker looked up, his bright eyes flashing. "No," he said, "I have a holiday to-day; and I came down to the brook to try my luck at fishing. But see!" he went on, holding up his workmanlike and with pride: "Isn't that a cunning way to put the bait on? Won't that fetch 'em?"

I took the hook in my hand, and examined it carefully. "Why?" I said, "you have covered the hook with bait, so that you can't see a bit of it. You didn't need to do that, did you?" Tommy Tucker looked very much as if he doubted my sanity.

"Of course I did," he said. "Fishes know too much to bite, if they see the point of the hook sticking out of the bait. You don't know how cunning you must be to catch fish."

The little fisher looked very wise as he said this, and stretched out his hand to take the hook from me.

"Ah, Tommy Tucker!" I said, "there are hooks for men as well as hooks for fishes; and the hook is always hidden by the bait. There isn't any human fisher who is half so cunning as old Satan; he knows how to dress up the hook with a bait so pleasant to see that foolish people rush right at it, and get caught on the hook before they know it. Do you think Satan would show the hook at first? Not a bit of it. He just dangles the bait before people's eyes; and some remember that there's a hook behind the bait, and keep away; and others seize it greedily and get caught."

Just then a middle-aged man shuffled along the bridge, and went off in the direction of the village.

"He's going to the school," said Tommy Tucker, "Is that the kind of bait that you mean, Mr. Earlson?"

"Yes," I said; "that's one kind. Years ago Drunken Sam, as you at college. The Devil fished for him. The bait he dangled before him was a life of pleasure. Sam began to be persuaded that the Bible was too strict. He wanted to live while he lived, he said. So he neglected his books and took to drink, and to the theatre, and to other wrong things. Then he felt the hook. And now you see him, a drunkard, making for the saloon, as if he couldn't live anywhere else."

"He didn't see the hook, or he wouldn't have taken the bait," said Tommy Tucker. Then, after a pause, "I suppose that bad companions, and bad books, and everything that draws people away to wrong, are bits of Satan's bait."

"Yes," I said; "and you'll find lot's of Satan's baits dangling before your eyes, too, if you only keep your eyes wide enough open to see that they are Satan's."

"I'll look out for them," said Tommy Tucker. "And when I feel that I want to snatch at the bait, I'll remember the hook."

And I said, "Right, Tommy Tucker."—*Ernest Earlson, in S. S. Times.*

TRUST IN GOD'S CARE.—One winter a poor little orphan boy of six or eight years begged a lady to allow him to clear away the snow from her steps.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"And are you never afraid that you will not get enough to live on?"

The child looked perplexed, but said, "don't you think God will take care of a boy if he puts his trust in him and does the best he can?"—*Morning Star.*

For Diarrhea, Dysentery, Inflammation of the Bowels.

Take internally from five to ten drops of Darby's Prophylactic Fluid in a tablespoonful of water every hour or two till improvement takes place. There is no longer in taking more of it and more frequently if occasion requires. In chronic cases, or when the stomach refuses to retain anything, use injections of the fluid and water. We have never known a case that did not readily yield to such treatment and it saves the lives of many.

Garden Herbs.

Few things add more to the pleasure of a thoroughly good cook than to have a full supply of kitchen herbs ready to hand, says the *Garden*.

A line of one thing or another in this line often makes all the difference between a successful dish and one of mediocre quality. Every garden should have a few, and where they

What Kapt Jim Percy Sober.

"I wonder what's become of Jim these days?" asked one of his old companions at the beer saloon around the corner.

"I don't know, I'm sure," replied another. "Ever since that night we saw him carrying a little girl home, I've not put my eyes on him."

"Well, he's a jolly fellow, and I miss him, that's true," said the first speaker. "I'll ask Sam if he knows anything about him."

Sam was just coming in with a fresh supply of black bottles and mugs, and Tim Wakefield put his query to him at once.

"What's become of Jim Percy, Sam? We haven't seen him here for ages."

"No more have I," replied Sam, setting down his bottles with a loud noise. "And what's more, I don't want to. I'm out of all patience with him—a big fellow like him tied to the apron-strings of a bit of a girl not four years old!"

"What do you mean?" inquired his listeners, much surprised.

"Why, you see, one night he was just on his way here, he says, and he found a child crying in the street and saying how she'd been turned out of doors. Jim was always a soft chap; so he picks her up and carries her home, and he and his wife, they've kept her ever since."

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are wanting should be looked after at this season. Perhaps the most useful of parsley. That has to be raised from seed, although the flower stalks are cut off as they come up in the summer the same plant may be prolonged several seasons. It does not go to seed, however, the first season of sowing; so that it is sown early and kept strong before summer comes we can get a pretty good supply of leaves the first season. The seeds, however, take several weeks to germinate, and should be put in as early as possible. Another herb of great service to the best cooks is the leek; a kind of onion which is not onion, as it makes all tops and little roots. It is not so strong as the ordinary onion, and gives a delicate flavor to certain soups and sauces which nothing of the true will do. This has also to be sown early and on very rich ground. But, if possible, the richness should be given to the ground the previous year. Fresh and tank manure is unfavorable to good leek culture. Many make good use in winter of majoram and summer savory. These are raised from seed sown at the usual time in the spring. Sage and thyme are perennials; but they require an occasional pruning or replanting to get them in the best condition. If left to themselves they become woody, scaly, and are not entirely killed by the severity of the winter. Thyme can be kept in good condition by being sheared down to the ground or cut back with a knife every spring. This induces a good healthy growth, which is in excellent condition for use at any time. Sage is often kept many years in good condition by simply cutting back; but often it needs starting quite anew. This may be done by taking cuttings of the old plant and burying them deep down in the ground so that the tops of the shoots are barely above the surface. These root well and soon make good plants. There are other herbs useful on some occasions; but these are essential to every good garden.—*Farm, Field and Stockman.*

"Golden Medical Discovery" will not cure a person whose lungs are all most wasted, but it is an unfailing remedy for consumption if taken in time. All druggists.

Improve the farm and improve the flocks and herds with equal care. Let no means of higher cultivation of the land and the securing of abundant crops be untended. Let no method, means or system of improving the farm animals go without earnest consideration as to the propriety of adopting it, if it really prove to be an improvement. Crops big in quantity and of the highest quality should ever be the farmer's ambition. Stock of the most rapid maturity and greatest size compatible with quality only should be tolerated on the farm. The farmer who has no ambition to be constantly advancing in his business may be satisfied with a poor farm, poor crops and scrub stock; but the progressive farmer should be satisfied with aiming at nothing less than the best.

Don't hawk, hawk, and blow, blow, disgusting everybody, but use Dr. Sage's Catarrh Remedy.

Any mare that is fit to raise a colt at all is worthy of a good mating; says the Nebraska farmer, and if the plug stures that are traveling over the country, standing at from five to ten dollars, were ignored entirely by owners of mares, there would soon be more good horses. It costs no more to raise a colt that will sell for from \$150 to \$300 than one that sells for \$75, and the former is always salable, while the latter is a drug on the market.

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.—Jefferson.

Gratefulness.

Mr. H. Sampson, Ottawa, Kansas, writes: "Dr. S. B. Hartman & Co., Columbus, O.—Gentlemen: I have written for seven years; have tried every thing and have failed, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath ceased to leave my lungs, and numbness overpowered me. I determined to use PARANA and MAXALIN. I used four bottles of each, and my health was restored. I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MAXALIN with me, on account of bad weather, etc. I arrived here with one-half bottle, and found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, but I saw the name of the MAXALIN. She told me, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case That Was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson Street, Milwaukee, Wis., writes: "Dr. S. B. Hartman & Co.—Gentlemen: I take great pleasure in stating to you on behalf of many of my friends, that I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me. I bought your PARANA and MAXALIN, and used four bottles. I received from your valuable PARANA, I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me. I bought your PARANA and MAXALIN, and used four bottles. 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