

THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

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Liquor Licenses by Fraud.

In speaking of the "fraud" upon the City of Tuscaloosa in the matter of obtaining licenses to sell liquor during the year 1886, we do not wish to speak harshly or unkindly of any of the parties concerned. A license to sell liquor is obtained upon the recommendation of "twenty" respectable householders and freeholders. Judge Browne construes the law literally, and after satisfying himself that the recommenders are householders and freeholders he has no alternative but to grant the license,—that he has no right to inquire how, or for what specific purpose, these parties became freeholders. We all know that Judge Browne is a conscientious man, and concede that he is an able judge; but, in the granting of the licenses last Saturday, we, the judges, the applicants, the recommending parties, and the entire community are satisfied that the spirit of the law was not only evaded and violated, but that the whole transaction, so far as the transfer of real estate to certain parties,—12 in number, we believe—to enable them to sign the applications for license, was a bogus, a fraudulent transaction; and we believe was virtually admitted to be such by the Judge and by the parties themselves, in the examination that transpired last Friday and Saturday. The defect is, that the law permitted the fraud, and the shame is, that parties were driven to the necessity of resorting to an evasive, a bogus, a fraudulent transaction to place themselves within the letter of the law to obtain a privilege of selling liquor, clearly against the wish of a majority of the bona fide freeholders within the corporate limits of the city of Tuscaloosa, by their refusing to sign the petitions. The law, literally, may have been complied with—as to freehold, by force—but the intent and spirit of the law was murdered. Twelve of these endorsers were not freeholders a day or two before signing these petitions. With in that time twelve lots in plot No. 2, were transferred, yea, sold, at the magnificent price of \$5,62½ cents, an average per purchaser, to enable them to sign petitions of three or four men to sell liquor. Under oath several of these "purchasers" had never seen their piece of ground, and could not tell in what part of the city their real "estate" was situated. Oh, Nemesis! thou god of law—how hast thou disciplined these in legal quirk. Shades of the "boom" that is about to strike the blind, oh, thou "City of Oaks,"—that building lots should sell, on the first day of January, Anno Domini, 1886, for \$5,62½ cents,—a homestead—a lot upon which the lord of the mansion may sit on the veranda and see his precious offspring, trilling hoops or calling up doodles in the front walks, and have droves of Shanghaies and Plymouth Rocks and Berkshire pigs wallowing in fat and chasing June bugs in the back yard! Let us have another session of the River and Harbor Convention!

There may have been, and no doubt was, a legal and conscientious necessity compelling the granting of licenses upon the showing thus presented. If so the law is a failure, because, under it any man, or men, in any community, can buy a quarter of an acre of old gullies or a frog pond, and deed it over to the signers of his petition for license. It is an oppressive law that permits ten or twelve "manufactured" freeholders to override the expressed wish of a majority of the bona fide freeholders who did not and would not sign the petitions. These must all succumb to trickery or the evasion of the plain intention of the law. It may be a sharp, shrewd transaction, but in the name of decency and justice, whether are we tending when a whole community lies at the feet of a Whisky Junto?

This is a Pandora's box from which will issue scorpions and scorpions will sting and bite, exhaling noxious effluvia poisoning the moral atmosphere where we and our children and children's children are compelled to breathe, without the power of extricating them or ourselves from its deadening influences.

Is there no remedy? An injunction might have scotched the evil; but it might have been only a temporary cessation, and a fearful demand for damages from those attempting to "interfere with their business." The community is not a "ring" or a close corporation upon whom a draft can be drawn even to defend a moral principle sanctioned in the innermost soul of every Christian citizen. The remedy must elect men to the legislature who will provide safer and stronger safeguards against public and social evils,—laws that cannot be evaded with impunity.—Tuscaloosa Gazette.

Some Items from Camden.

Dear Baptist: As cold as the day has been we had a nice little congregation at the Baptist church this morning. There were five additions to the church—Sister Miller, from Grove Hill, Clarke county, presented her letter and was received.

Christmas passed off very pleasantly. The Baptist, Presbyterian, and Methodist Sabbath-schools had a big tree filled with presents for all the pupils. The committee on arrangement had gotten up some splendid music for the occasion, which was rendered with very fine effect. One song I thought came in rather at an awkward time. "Old Santa" had just made his appearance, in the midst of tremendous merriment, said a word or two about the children's presents, then announced that we would all sing "Praise God from whom all blessings flow."

The Camden Sunday-school remembered its pastor and superintendent, though they were too modest to have the presents put on the tree. We have just moved into Camden and gone to keeping house again. A few weeks before moving Bro. McLeod said he and his wife had been thinking and talking of a plan by which the members could aid in fitting up a home, without letting it cost me so much. His plan was this, that the members would all get together and see what article of furniture each could loan me, thus practically furnishing a parsonage at a comparatively small cost.

His plan worked admirably, and I have been necessitated to buy only a few things. The brethren and sisters have done nobly, considering that they have to strain mightily to raise the pastor's salary and other obligations. We all feel encouraged to hope for great blessings during this year.

Camden church loses a fine member by the removal of Miss Bettie Bragg to Texas. She is a conscientious Christian, and a noble worker in the church and Sunday-school, and we trust she will be a blessing in her new home.

By the death of Sister Pritchett, Rock West church loses one of its ablest members. Sister Pritchett died at the home of her nephew, Mr. Dan Pritchett, near Camden, Jan. 2nd. She was tenderly nursed by her daughter, Mrs. Watson, Mr. Pritchett and wife. In the midst of suffering she made no complaint, but trusted the all sustaining grace. She lived a pure and unblemished life, and her influence will long linger among us all. There are only a few of the old members left, a year or two more and the places that now know them, will know them no more forever. I am often afraid we who are young sometimes neglect the old. Let us deal tenderly and charitably with them, and the blessings of the Lord will surely be ours.

You brethren are making a good paper. I often hear expressions of praise concerning the general make up of the BAPTIST.

We Baptists were all very sorry to lose Bro. Bailey from this State. I have long loved the man. But it is indeed gratifying to know that the Board selected Bro. W. B. Crumpton to fill the vacancy. I have known him from my boyhood, I have studied him closely since I became a man, and I honestly believe that he is better adapted to the work than any man in the State. As Bro. Frost said, "the preachers need not fear to have him visit their fields, for when he leaves the pastor will find himself more appreciated than ever before." I know it will be so.

I think Bro. Belsher's remarks concerning Bro. Huckabee's "Sunday" article as complete an answer as need be given. There is already too great a disposition to disregard the day, and if we enter into endless warfare concerning it, the minds of the people will be more and more unsettled. In the midst of so many questions, fraught with eternal interest to dying men and women, we can't afford to spend much time on such questions. Those who, like the Adventists, are so eager for a change of day, have other points to gain, and only make this prominent so as to gain to their side wholly, those who otherwise would never come.

C. W. HARE.

When men face a duty not only will that duty become at once less unpleasant to them, but life itself will immediately begin to gather interest; for in duty, and in duty only, does the individual begin to come into real contact with life; therein only can he see what life is, and be fit for it.—Macdonald.

Constitution of the Southside Baptist Church in Birmingham.

On Sunday, January 17th, the Southside Baptist church was constituted.

Presbytery—Rev. A. J. Waldrop, president; D. I. Purser, H. C. Taul, James Hogan, and W. C. Cleveland; secretary, W. C. Ward.

After singing, and reading of appropriate scriptures by W. C. Cleveland and prayer by James Hogan, the credentials of persons wishing to go into the constitution were called for. Seventy persons, with letters from other churches, presented themselves. Articles of faith and church covenant were read by W. C. Ward and adopted. The hand of fellowship was extended by the presbytery; after which Bro. Taul led the congregation in prayer, and Bro. Purser delivered the charge to the church.

The church was named the Southside Baptist church.

The following were elected officers: Pastor—Rev. W. C. Cleveland. Deacons—G. T. Green, W. C. Ward, R. H. Sterrett, Jas. A. Stratton.

Clerk—Jas. A. Stratton. Trustees—Jno. G. Smith, W. C. Ward, R. H. Sterrett, Wm. Gabert, G. A. Robertson.

Ushers—S. K. Ethridge and Wm. B. Baker.

Sunday-school—W. C. Ward, superintendent; Jno. G. Smith, assistant superintendent; W. B. Baker, secretary and treasurer; Lucien Kelly, librarian.

The heartiest goodwill exists between the First church and the Southside. The new church begins its work under most encouraging circumstances, and with a most hopeful outlook. The constituting services engaged the interested attention of a large congregation for two hours, and many tearful eyes manifested the joyful interest of warm Christian hearts. We have a comfortable, commodious house of worship.

The denomination is making solid progress in Birmingham. Bro. Purser is busy with his congregation putting the finishing touches on the new house of worship, which will soon be dedicated. The third church is at work, and soon the fourth will be constituted.

I have not met a more earnest, active, aggressive company of Christians than I find in the Baptist congregations in Birmingham.

W. C. CLEVELAND.

The Montgomery Advertiser.

In addition to his county paper and religious weekly, every citizen not able to afford a daily, needs a State weekly, containing in full the latest news of his own commonwealth and of the world. Nothing is so instructive and improving to the family as good papers.

The Montgomery Weekly Advertiser is now one of the largest and best weeklies in the South. It has twelve pages, every issue of the latest news of the country. The Daily Advertiser receives the complete Associated Press Dispatches, which, no other Alabama daily does, and it has also a special news service of paid correspondents all over Alabama. The weekly contains the cream of all this costly news. The Alabama department contains everything fresh and full that can be of interest to an Alabama reader, and no paper in the South approaches it in value in this respect. Its market reports are especially looked after, and are fresh and reliable. Its type is large and clear, and easily read. In every way it is a model family weekly.

But not only is it superior in quantity and quality, but its price is as low as the lowest. It has been reduced to one dollar per year, to put it in reach of every Alabama family. Congress is now in session, and fights between the Republican Senate and the Democratic President are coming. The State campaign is also opening, and the legislature will be in session next winter. It will be a great news year, and provision should be made to keep posted. The Advertiser is the Capital City paper, and has the finest facilities to supply the news.

No prizes are offered, and no commissions can be given with this low price. The money's worth is given in the paper itself. But any one who will send ten names with ten dollars will be given the paper free one year.

Now is the time to begin. Sample copies sent free on request.

Address: SCREWS, CORY & GLASS, Montgomery, Ala.

The Baptist Cause in Birmingham.

There have been some changes recently in our work. The First church has left the Opera House, after occupying it thirteen months, at an expense of about \$800 for rent and gas bills. During this time over 200 members were added to the church, and all the work done of raising money, projecting and carrying out the plan of our new church building, which we hope to enter soon. We are now worshipping in our old church for a few Sundays, while Dr. Cleveland is gathering up his congregation in South Birmingham, where he takes charge as pastor of what will be called the Second, but the Southside Baptist church of Birmingham.

By the time spring is upon us, or before, we will have four Baptist churches in our city, two of them rather small and weak, but important places, where we hope their influence will be for good.

Our city is growing rapidly, and we are trying to keep ourselves in position as Baptists to do all the good we can and occupy as much of the territory as possible. There are many things I would be glad to mention in connection with the growth of this place, but for lack of time and not wishing to trespass on your space, I will mention only our dailies. The Age and Chronicle are so managed that they get all the news, and it is almost impossible for anything to occur without getting into print. Mr. Wales Wynton, city editor of the Age, deserves special mention as a young man of unusual energy, perseverance and tact in his profession as a newspaper man. He came here from Georgia, a stranger, a few months ago, and since his arrival I see him at every marriage, funeral, or any other gathering, and without being seen by many people, he gets all the news to be had and brings it out in the next issue of the Age. But he has done special work (and of course I think good work) by reporting religious news through the press of this and other cities, so that our churches have gained a prominence during the last six or eight months never known to us before.

I can't escape Wynton, of the Age. He is at almost every marriage, unless the bridegroom comes at midnight, (as he sometimes does) and then Wynton is after me early the next morning, seeming to know by intuition that something has occurred, and anxious for the facts. So you see we are well advertised and thereby bring many strangers to our services. I close by saying we are already talking about the meeting of the Convention next July, and hope to see many of the workers of our churches in attendance. D. I. PURSER.

High License vs. Prohibition.

Eds. Ala. Baptist: I see in the column headed "Temperance Sentiment in Alabama," the following: "Gadsden, Etowah county, license for retailing liquors has been raised to two thousand dollars," also in Eufula, Barbour county, "Retail license will be four hundred dollars after March 1st, it is now one hundred." It seems that these items are given as being indicative of a forward movement in the temperance cause. I take the position that high license favors the cause of anti-prohibition. The State, county and municipal tax or license is a source of revenue. Hence comes the temptation to grant the license. It is a tax gathered and applied to the support of the several governments named above, and there are a number of good men who will favor such license for the sole purpose of raising such revenue, especially in the city governments, where so much revenue is required, and bar-rooms are so numerous. In my opinion the sole object in raising the tax is for the increased revenue, and not in any way in the interest of temperance or prohibition. A few saloons in any town or small city will furnish all the liquor the people want; therefore the high license does not lessen the use. And if it cannot lessen the use what has the cause of temperance gained? In my humble judgment there are numbers of towns and cities in the South that would be prohibition towns and cities was it not for the high license which is their principal source of revenue; and the drunkenness caused from the use of the liquor gives business and support to the town officials. I think it highly probable that Etowah county, in her last election, would have voted prohibition had it not been for the revenue. I am a prohibitionist and have had much thought on the subject, and my candid opinion is, that if the law requiring a tax or license was repealed the people would soon stop the license. Would like to hear from some one more competent than myself on this subject. N. A. HOOD.

Ashtville, Jan. 6th.

Prohibition in Jackson County.

Eds. Ala. Baptist: I desire to say a few things to the members of our family. I always feel that I have a right to say to Baptists what I think, because of the household. I was more than glad to see what I did last week back what brother Henderson had to say on the prohibition question. What I want to say is this. Three years ago, or about that time, we organized a lodge of Good Templars in our little town of about nine hundred inhabitants. We then had six open saloons, licensed to make drunkards of our boys. We then had three churches—Baptist, Methodist and Episcopal. Now we have five churches and three saloons. In 1883 we had in our county twenty-nine licensed places where liquor was sold. In 1884 we had 32, in 1885 we had 36, in 1886 we had 31, in 1887 we had 23, in 1888 we had 12, and in 1889 we have 6, three in the town of Scottsboro, two in the town of Larkinsville, and one at the town of Paint Rock. Not a single Christian colored man would sign the liquor men's recommendations, not a Missionary Baptist would do so, not a Campbellite did it, not an Episcopalian would sign, and only thirteen of the non-professors could be induced to dishonor themselves by signing, and this included the four saloon men who signed for each other. There were four Methodists, two Presbyterians, and one Hardshell Anti-missionary Baptist preacher who signed the petition authorizing the keepers to make drunkards out of their boys and all other boys. Let everybody know who is selling liquor. The bar tender is only doing the dirty part, while those who sign the petition are the responsible parties. We have had one election, and our county is more than half burnt district, and if we can only induce the next legislature to do the right thing—let a majority say as to the sale of liquor—we would not sell. The majority of our people are opposed to the manufacture and sale of liquors, and, I believe, would vote six or eight months never known to us before.

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The Inter-Collegiate Y. M. C. A. Movement.

It is impossible to estimate the exact results of the work during the past year. It is also impossible to over-estimate the results.

The College Secretary receive annual reports from every College Association, the summary of which affords a pretty correct idea of the progress and condition of the work. The following summary is gleaned from the last report, and indicates the condition of the work in May, 1885.

1. There are 210 College Associations, over 185 of which have been organized since the work was inaugurated in June, 1877.

2. The total membership of the Associations exceeds 10,000.

3. All of the Associations conduct devotional and business meetings, a majority maintain missionary meetings and meetings for Bible study, and a large number report work done in the college neighborhood.

4. Forty-four have rooms furnished and devoted exclusively to their purpose. Princeton College Association has a building valued at \$20,000. The Association of Hanover College, Indiana, has one erected at a cost of \$1,000. A \$50,000 building will soon be dedicated in Yale, and the Toronto University Association will enter a new building in a short time.

5. 115 Associations observed the day of prayer for colleges, the last Thursday in January, and 101 the day of prayer for young men, the second Sunday in November.

6. There are about 40,000 students in these colleges, not over 15,000 of whom are professing Christians.

7. Over 1,700 students professed conversion last college year, and nearly 10,000 have professed conversion during the past eight years. Careful inquiry shows that a large percentage of these conversions was a direct result of College Association work.

8. 2,370 students in these colleges are reported as candidates for the ministry, 116 of whom have been converted since entering college, 35 of whom were converted last year, 102 of these are reported as having been converted by the College Association.

9. 187 are reported as intending to be foreign missionaries, several of them medical missionaries. 11 of these have been converted since entering college. 41 are reported as having been influenced in their decisions for the foreign field by the work of the College Association.

Literary Notes.

OLD TESTAMENT CHARACTERS, by Cunningham Geikie, D. D., with seventy-one illustrations, chronologically, and an index, is published by James Pott & Co., New York. The author has taken more than fifty personages of the Old Testament, and giving each a chapter, has made a clear analysis of his or her character, together with a historical sketch. The book is very fascinating and cannot fail to prove a treasure to every Christian. The style is concise yet comprehensive, and worthy of its great author.

FRANK LESLIE'S POPULAR MONTHLY for February contains Mr. Croft's article on the late William H. Vanderbilt. Mrs. Lew Wallace contributes a very striking romance, A Fair Client's Story. Christian Reid gives one of her striking stories, A passing idyl. In "The Story of the Man who wrote Robinson Crusoe," Noel Ruthven takes his back to England in the time of the French Revolution, as described by Charles H. Lepper, gives the reader a knowledge of what will be England's next annexation. R. S. Tarr describes the Past and Present of a New England Fishing Town; Frank Norton, Irregular Troops. Mrs. M. A. Denison (author of That Husband of Mine), C. L. Hildreth, Henry Tyrrell, Cathie Jewett, J. F. Nicholl, contribute stories and poems. Telerage, the last application of electricity for transporting freight, will be read with interest.

FRANK LESLIE'S SUNDAY MAGAZINE, February number, begins Pauline; or, The Days of the Apostles: A Story of Rome in the First Century, by the Rev. Alexander C. Havens, which promises to be deeply interesting. Burnham and its Capital, Mandalay, tells us of England's newly acquired provinces. Mrs. Fanny A. Mathews continues her Dilettante Days—delightful sketches of travel, told with pen and pencil. A very attractive series of papers on "Instructive Architects," by Prof. Henry W. Elliott, begins, and is well illustrated. There is more about our Sacred Musicians, The Parables of Christ, New English Church at Copenhagen, Bavarian Homes, The Church of St. Genevieve, Paris, Dr. Talmage's

Home Pulpit, The Young Women's Association, with stories, poems, matter for the young to read or hear, Recitations for Sunday Afternoons, Religious Notes and News, Personal Notes and Comments.

THE QUIVER FOR FEBRUARY is an attractive number and opens with an illustrated poem, White as Snow, showing Christmas weather of the old fashioned sort we like so much to see. This is followed by a pertinent paper from the pen of Rev. R. H. Lovell on Toll and Sloth, in which the efficacy of work is not only urged but proved. Another poem, Inasmuch, by Margaret Scott Haycraft, precedes the serial The Heir of Sandford Towers. Then we are given an admirable description of Two Famous London Churches, St. Margaret, Westminster, and St. James, Piccadilly, by W. Maurice Adams. Very appropriately comes a paper on The Opening of the Year, by Dean Howson, which is well worth reading and laying to heart. The Paper that was Cried Over, is a clever little story. Then follow some Bible lessons and after a strong story, Mathew Duncan's Glass, by Rev. P. B. Power. The Rev. Hugh Macmillan tells us About a Pottery Mound outside the city of Rome, and Dean Plumptre gives the concluding paper on Truth and Truthfulness. The Short Arrows are as usual the last shot from The Quiver. Cassell & Company, Limited, New York, 15 cents a copy, \$1.50 a year in advance.

PARLIAMENTARY PRACTICE.

As men year after year organize themselves into conventions, societies, orders, and lodges, there arises an increasing demand for works on their proper organization and the conduct of business. The object of all rules is to facilitate order and to dispatch business. Some rules are necessary. Three such books are before us. Robert's "Rules of Order," (S. C. Griggs & Co., Chicago), is one of the most popular in use, explicit and well arranged with a table of rules relating to motions, which adds much to its value.

Uriah Smith's "Diagram of Parliamentary Rules" (Review and Herald Pub. Assn., Battle Creek, Mich.)

gives concise hints and directions for conducting the business of deliberate assemblies. Its diagram of rules, showing the relation of any motion to every other motion and answering at a glance five hundred questions, is a marvel of convenience and worth alone double the price of the book. Sp

Alabama Baptist.

MONTGOMERY, ALA., Jan. 26, 1886.

J. G. HARRIS, Editors and Proprietors.
W. A. DAVIS, Associate Editor.

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THE EXULSIVE POWER OF A NEW AFFECTION.

This is one of those happy expressions coined by Dr. Chalmers to indicate the love of God when it dominates the entire man, maintaining a constant ascendancy over his entire life. It keeps him in such constant communion with spiritual and eternal things as to break the empire of sin, emancipating him into "the glorious liberty of the children of God." It so occupies his mind and heart as to subordinate "the things which are seen" to its all pervading power. He lives in a new atmosphere—his soul moving as in a new orbit, and obeying new attractions. Religion becomes the grand presiding purpose of life to which every other is subjected and made tributary. In brief, "old things have passed away, and behold all things have become new." The new life that is "in him," so "changes the hue of immediate things," as to give every object with its own splendor. For the first time creation appears as a new world.

One grand manifestation of the perfection of Godhead, and he almost concludes that he has been endowed with a new set of faculties. But the change is subjective—it is in him—not in the objects of creation. He has no new faculties, but those with which God first endowed him are put in right relations to spiritual things. What an evil eye once, perverted into deformity now appears the perfection of beauty. What once struck his ear as a discordant sound, is now the sweetest music. What once called out the maledictions of his tongue, now awakens its highest praises. It is as if the whole volume of creation had been locked up in some dead language, and had suddenly been translated so that he could read its wondrous contents, verifying the divine declaration, "Behold I make all things new."

To the eye of an uneducated rustic a geometrical diagram has no significance. He sees no meaning in its lines and angles. But to the educated eye, every line and every angle is its meaning. So to the carnal eye the book of nature and the Book of revelation are alike sealed until the spirit anoints the eyes of his understanding, and he beholds in each, as in a mirror, the glory of God.

Now, it is the privilege of every Christian to reach this attainment in the development of his piety. He can, by looking into this divine mirror, be "changed into the same image from glory to glory even as by the Spirit of God." He can reach that maturity in his faith by which "the things which are unseen" shall expel from his heart "the things that perish with the using." He can habituate himself so to live under "the powers of the world to come," that the powers of the world that now is shall have no more dominion over him. Certainly this is not a mere ideal of the divine life. Surely we are admonished to some attainable good when we are admonished to walk in newness of life—to be filled with the Spirit—to rejoice evermore—to cherish an ever abiding conviction of the divine presence, &c., &c. Unquestionably these admonitions mean something that may be experienced in our deeper consciousness. Just take in their meaning and say whether the obedient disciple may not attain that maturity of Christian character in which the world is crucified to him and he unto the world—whether he may not be so fully delivered from the powers of darkness and translated into the marvellous light of the gospel as that he can live in the world, and not be of the world—whether he may not be so sweetly pervaded by the Spirit of Christ as to plainly declare that his "citizenship is

in heaven?" Why, O, why such frequent admonitions, if the blessing promised is beyond our reach? And above all, why is that great change which brings us from darkness to light, called a new birth—"born again?" "born of the Spirit"—if it does not introduce us into a world of new objects and ineffable joys, as new as the world is to a newly born infant? It is said that there are mines in the old world over a thousand feet deep, in which there are persons born and reared to manhood and womanhood who have never seen the light of the sun, or any object that the sunlight reveals. All they know of creation is just what is exposed by the lights kept burning in those vast excavations. Now, imagine what would be the effect upon one of those persons thus immured from infancy to manhood in those caverns, conceding that his sensibilities were not blunted by his long confinement in those mines, if he were suddenly lifted and placed within the light of the sun at midday. Would it not be as if he had been placed in a new world? How he would exult in the sublime revelations, as his eye would take in the ten thousand objects that would greet him! And is the joy less ecstatic when some poor impenitent sinner, whose eyes have been blinded by the god of this world, and who has been groping his way in the darkness of sin and death, is suddenly brought into the light of the knowledge of the glory of God as it shines from the sun of righteousness? Say, ye who have experienced this sublime transition—ye into whose hearts this glorious light—hath shined in its cloudless splendor—say whether inspiration puts it too strongly when it is said, "Therefore if any man be in Christ he is a new creature: old things are passed away, behold all things have become new?" Does Watts say too much in the well known hymn so often sung in days gone by?

"When God revealed his gracious name,
And changed my mortal state,
My rapture seemed a pleasant dream
The grace appeared so great.
"The world he held the glorious change,
And did thy hand confess."
My tongue broke out in unknown strains,
And sang surprising grace."

A FEW EARNEST WORDS TO OUR MINISTERS AND CHURCHES.

As we enter upon the responsibilities of the year 1886, it would be well for us, each and all, to look at the work before us, measure our resources and aspire to that zeal that will enable us to do with our might what our hands find to do. Conscious of past delinquencies, the sharp corner we are now turning may well cause us to cry out, "God to stir up his church!" God's word and providence. The new lease of time afforded us is a clear indication that he who numbers our days appoints us to our fields, and bids us enter them, has work for us to do commensurate with all these blessings. The Casarian maxim, "Count nothing done while anything remains to be done," may well stimulate our activities, and not the less because it came from a heathen. And the apostolic maxim ought to stir our hearts to their deepest depths, "forgetting the things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." O, if there be anything sublime and awful in the moral position which places the "royal priesthood" of heaven between the living and the dead to scatter holy incense that the plague of sin may be arrested—a position on which three worlds, heaven, earth, and hell, concentrate their fearful issues—that position, Christian reader, has been assigned to you. You can no more evade it than you can cease to be. It is a vital condition of your life, your means and your opportunities. You may shut your eyes, you may stop your ears against it, but this would only increase the sin of your moral guilt. You might just as well hope to extinguish the flames that are devouring your house by shutting your eyes, or silence the cries of your children for bread by closing your ears, as to attempt to evade by any subterfuge those moral relations which arise out of your very existence as a Christian.

What then do we owe the cause of the Master this year? And are we arranging our plans so as to meet the obligation? An honest man, when he contracts a debt, always begins in due time to pay at maturity. It occupies him through the whole year, and he never abates his efforts until he obtains his receipt. Now, we owe our blessed Lord infinitely more than we can ever owe any being on earth. We are not our own. He has bought us and all that we have and are with his own precious blood. The price he paid for us demands our all. If he continues life and health to us, it is that we may consecrate them to his cause. If he sends us prosperity, he it much or little, it is that we may honor his checks upon our resources. The command comes to us with all the force that Omnipotence can express, "Let every one of you lay by him in store according as God has prospered him." And this is to be done "on the first day of the week." So that he demands a weekly settlement with his stewards. He seems to

graduate our prosperity according to the demands of his treasury. If we fail to respond to these demands, is any wonder that he dries up our resources? Can we hope to be trusted with more from the great Author of all when we have failed to "honor him with our substance" in the past? May not the poverty of which we so much complain be the result of our past delinquencies? May not blessings abused be withdrawn by their owner?

But we want to come to particulars. And to begin with our State Mission Board; we wish to entreat our ministers and churches to make this year the most effective year of its existence. It can be done just as easily as for us to will it. Is there a minister in our State that deserves his place in the ranks of this sacred calling, is there a church among us that deserves its existence that will not vindicate the wisdom of God in calling of one and establishing the other by an earnest co-operation with this Board in supplying our own State with the gospel? This is home work. They are our own people who are to be evangelized. Patriotism, as well as Christianity, comes in to enforce the obligation. A gracious Providence has given us a man at the head of this Board to fill the place of our late efficient Secretary, eminently fitted for the place. Rev. W. B. Crumpton combines all the qualities that can conciliate the confidence and co-operation of his brethren. Wise in counsel, cautious in expenditures, and energetic in action, we expect him to push the work of his Board into fresh fields, and to augment its efficiency. But to do this he and his Board must command and receive the zealous co-operation of our ministers and churches. They are our representatives, our agents, commissioned by us to do our work, the work that we have promised to furnish the means to do. Our brother Crumpton—why, he is "the messenger of the churches and the glory of Christ," selected by our best men to "set in order the things that are wanting" in our Zion. The Board—what is it but the custodian of our bounty to supply our waste places with the living ministry? So that these are our men, chosen by us, and put in charge of the noblest charity that can appeal to our Christian beneficence. Can we do less than to give them our hearty support, our prayers, and our sympathies? We only wish we could isolate each minister and each church, as though we meant only them in their separate capacities, and ask them, "Will you do your part of your work for Christ? Will you contribute of your resources to the only cause that can eternize it, and thus make it your everlasting possession? For we all must know that work done for Christ in this world is the only work that will survive the fires of the great day. (More anon.) S. H.

HOWARD AND JUDSON.

We clip the following well deserved notice of the Howard College and Judson Female Institute at Marion, from the columns of the *Montgomery Daily Advertiser* of the 22nd:

Marion, located as it is, in one of the richest farming sections in Alabama, and commanding as she does a citizenship whose social and intellectual culture, together with her generous hospitality, stand unexcelled, can proudly boast of her deserved reputation as being one of the leading towns in the State.

It is with pleasure and delight that I note the many and vast improvements that are constantly being made here, inasmuch as there is to be seen now in course of erection churches and buildings of the latest architectural beauty, which is but a delineation of the esthetic culture and genuine enterprise that pervades this most excellent community.

HER COLLEGES.

The well known and justly popular Judson, under the supervision of its high toned, elegant, and splendidly educated President, Col. Rodert Frazer, is one of the best female colleges in the South, and is in a most prosperous condition. With a matriculation of one hundred and eighty, of which one hundred and five are boarders, the reading public can readily perceive the splendid reputation it enjoys throughout this and other States. This prominent and excellent institution is equipped with every facility that is best calculated to promote the highest attainment in female education. I can but compliment, in highest terms, its achieved success, and predict a continuation of the same. Long let her live and may she ever prosper.

The Howard, with its large, commodious and well arranged barracks and chapel, is in a most flourishing condition, and maintains with honor its reputation as being one of the best male colleges in the State. Its president, Col. J. P. Murfree, is well known as one of the best educators and disciplinarians throughout this and other States, and is eminently worthy of the large patronage of this well known factor in male education. With a roll of ninety-four students, eighty of whom board in barracks, I can but look with rapturous delight to its future attainments.

In reference to these two institutions of learning under the fostering auspices of the Baptists of Alabama, we must emphasize the fact, that no better schools can be found in the United States. This may seem an extravagant assertion—but to the "law and the testimony."

In the first place, and above all, in these schools the heart is trained to

love and worship God, not by precept alone, but by noble example. Nine out of ten pupils who attend these schools become members of some church before they graduate. We use the term "some church," because owing to the superiority of these institutions, other than Baptists attend them.

As to the literary facilities of both these institutions, there can be no question as to their high standing. Those who have graduated there, wherever they locate, make their influence felt and appreciated, and their moral worth effective.

The Judson has a full corps of the very best teachers, and uses the most effective systems by which knowledge may be imparted.

This year the Howard will have the largest graduating class ever known during the forty-four years of its history. A larger proportion of old students returned at the commencement of this scholastic year than at any period heretofore. Now, we may ask, why the popularity of the Howard, when the endowed institutions of the State are making such strong efforts to increase their number of matriculates? It is answered in one word—*character*.

The splendid work and conduct of previous years the equipping of boys for profitable and responsible positions in the business world. Wherever you find a Howard graduate, you find a business man, commanding business wages, for while here he is practically applying every theory learned. Not only this, but the expenses at the Howard are cheaper, or as cheap, as can be had at any other institution of like grade in all the South. If parents would only investigate this matter they would be astonished at the cheapness of the institution. The character of the instruction is far ahead of the expenses of the college. A much larger gain for the same money can be had at Howard College than any other institution of like character we could name. If you send your children to the Judson and Howard. Then they are BAPTIST SCHOOLS, of the very highest grade, located in a most healthful region, surrounded with a cultured, refined, Christian community, with a preacher to preach to them every Sabbath, than whom there is none superior in Alabama. Bro. Davidson is just the man, for Marion. He is lovable in character, spiritual in all he does, full of charitable labors, and one of the most interesting and forcible preachers of his time.

Taking therefore all these influences together the Baptists of Alabama ought to patronize their own institutions, and aid in developing our educational resources. As a denomination, if unified, we can accomplish any result in church and educational work we may undertake. Let us obey the order given at the Red Sea, "Go forward!" and every obstacle will recede as we advance, and our victories will not only be numerous but permanent.

FIELD NOTES.

The Statistical Secretary still lacks several copies of Minutes in order to complete his file and make out his report. Will the brethren please refer to his list in another column and give the matter attention? It is VERY IMPORTANT.

Bro. L. G. Skipper preached at Verbena on the 17th.

Rev. John N. Prestridge, now of Hopkinsville, Ky., has been spending some time with friends in Selma.

Bro. Carter from South Carolina preached two Sundays at Tuskegee for Bro. Hart, during the absence of the latter.

Dr. Teague has been preaching more than forty years and not more than fifty, as was incorrectly published last week.

Rev. C. S. Johnson has moved from Beulah to Salem, Lee county, where correspondents will please address him.

M. G. Hudson, a banker of Mobile, Ala., is one of the best lay preachers in the South. He is a Baptist from sun to sun.—*Texas Baptist*.

The Macon Baptists will commence rebuilding their church edifice at an early day. They have received already about \$3,000 towards the work.

Rev. E. Z. F. Golden, recently of Atlanta, has accepted the call of the Home Mission Board to take charge of Valencia Street mission, New Orleans.

Some Mobile amateurs are arranging for an entertainment for the benefit of the Alabama Teachers' Home at Montague, Tenn., at the suggestion of Rev. Dr. Eager.

Our citizens will be pleased to learn that the Rev. J. J. Porter will be in Greenville on the 20th, and will probably select Greenville as headquarters for the winter.—*Advocate*.

Rev. J. J. Beeson, of Pisgah, is a candidate for circuit clerk. If elected, we hope his duties will not interfere with those of the ministry. His record is clear, having held office before.

Rev. David Lee of Mt. Willing, is a candidate for one of the next year's appointments here, if you will promise to preach one sermon a year in its favor. Now, if you dare! But the Methodist brother declined. We forbear to comment.—*J. C. Hiden, in Baptist Weekly*.

The Clarke county Democrat reports that work is progressing satisfactorily on the church building at Suggsville. There is a disposition in various portions of the State to repair and build the Lord's temples.

The Jacksonville church is served by Rev. M. H. Lane of Cave Springs, Ga., who preaches twice a month. The church numbers one hundred members and the Sabbath-school has forty members, with Capt. Jas. Crook as superintendent.

Rev. W. C. Bledsoe will soon issue his book giving a history of the East-Liberty Association. It will contain also the two sermons preached at the recent session of the association. The book will be sold at one dollar and will be a valuable addition to Alabama Baptist history.

Rev. Tresvant Thomason passed through Montgomery on Saturday on his way to Eufaula, whither he goes to assist Bro. Nunnally in a meeting of days. A report comes from Eufaula that the church lecture-room was full to overflowing on the prayer-meeting night, which indicates that the church is ready for a good work.

Meetings for Moody and Sankey have been arranged as follows: New Orleans, February 9 to 21, inclusive; Houston, Texas, February 23 to 25; Galveston, Texas, February 26 to 28; Mobile, Ala., March 2, 3 and 4; Oxford, Miss., March 6 and 7; Selma, Ala., March 9 to 14; Atlanta, Ga., March 16 to 18; Savannah, Ga., March 21 to 23; Jacksonville, Fla., March 26 to 28.

The Mobilians are actively at work with their arrangements for the Moody and Sankey meetings to be held shortly. The rank, which it is estimated will hold six thousand people, is the place selected for the meetings. The citizens will do all in their power to make the reception of the evangelists one creditable to the port and worthy of the great evangelists. We hope the meeting will do much good.

The young ladies of the Baptist church have organized a missionary society, which they have dubbed the "Willing Workers." Their first meeting was held last Sunday, when Miss Mary Ramsey was elected president, and Miss Willie Fore secretary and treasurer. The little ladies have evidently set out with the determination to accomplish something worthy of the cause in which they are enlisted.—*Pine Apple Enterprise*.

Rev. J. C. Wright, at the Baptist church on last Sunday, preached a very appropriate sermon, for the times. It was replete with timely suggestions for the new year, and good practical thought for all hearers. He had one hearer, at least, (and we hope many more), who will endeavor to make the new departure so earnestly insisted upon, and for the year 1886 has determined to do the best and most he can for Christ.—*Oxford News*.

The Mayor of Birmingham has wisely designated February 10th as Arbor Day for that city, "respectfully and earnestly invoking the co-operation of all the people in planting out shade trees and ornamental trees, thus embellishing and adorning their homes, sidewalks, public grounds, and cemetery. If each family or person would set out only one or two trees, time would prove that no day was ever more profitably spent in enhancing the comfort and beauty of the city."

The musical talent of the place was called into requisition on the evening of the 4th, in behalf of the First Baptist church. A prominent feature of the occasion, was the silvery voice of Miss Annora Brooks, of Cuthbert, Ga., who kindly lent her aid. Our amateurs, guided by the able hand of Rev. John F. Purser, were greeted by a delighted audience, which filled Minchener's Opera House. All the participants acquitted themselves creditably, and about \$40 was realized. This will go toward the purchase of an organ for the church.—*Troy Correspondent Advertiser*.

Rev. J. F. Purser was called by the First Baptist church a short time before Christmas. Mr. Purser is also a young minister and is unmarried. He has proven himself fully equal to the task imposed upon him, and has won a warm place in the hearts of our people. He is a speaker of rare powers, and will rise to noble heights in deeds of love for his Master's cause. Rev. B. Rider is pastor of the Second Baptist church, and has served that congregation too long and faithfully to need any comment. Being re-called so often by the same church proves beyond doubt his great fitness for his work.—*Troy Cor. Advertiser*.

When John A. Broadus was pastor of the Charlottesville (Va.), Baptist church, a new Methodist preacher came to the place. The two preachers met one day in a book store, when the Methodist said: "Well, I suppose it will not be long before you will give your congregation a discourse against infant baptism." Broadus replied: "Now, I will propose a bargain with you. I will promise now and here not to say one word against infant baptism, during the two years of your appointment here, if you will promise to preach one sermon a year in its favor. Now, if you dare!" But the Methodist brother declined. We forbear to comment.—*J. C. Hiden, in Baptist Weekly*.

Rev. B. T. Jones was called to the pastorate of the Baptist church at Newton on Saturday last. When the Saviour suggested that "a prophet is not without honor, save in his own country and among his own kins people," he only meant to indicate a general rule, to which, of course, there are exceptions, and the case of Mr. Jones is one, and a very striking and pleasing one. He was reared, almost from infancy in the town of Newton, and such has been his blameless life, and unquestioned piety, that although a young man, he has been unanimously called to the pastorate of one of the strongest and most influential Baptist churches in the county.—*Ozark Star*.

We have just passed through one of the quietest holiday seasons that we ever saw. No drunkenness or carousing of any kind except a few "sociables." I am just settling down to my work for the year. I am still with Bethel and Forest churches, but have resigned Corinth. I have been called to Beulah, Bro. J. E. White having resigned to go to Deep Creek, Marengo county. I greatly fear the field which he leaves will suffer. The one to which he goes is fortunate in securing the services of such a minister. Bro. Crumpton's appointment is giving satisfaction so far as I have heard. May heaven's choicest blessings rest on Bro. Bailey and family.—*M. M. Wood, Hickman, Ala.*

Regarding Bro. W. S. Rogers, the Cuthbert, Ga., *Enterprise and Appeal* says: "The discourse was characterized by nice discrimination, logical argument, and apt illustration. The preacher's style of composition is neat and strong; original and appropriate; concise, yet varied. With his discriminating emphasis, and a certain indescribable something, called the 'sympathetic' in voice, he is, on the whole, a speaker much above common, in impressiveness. Any one, who enjoys the product of superior powers of thought, well expressed, and that in the line of sound gospel preaching, cannot fail to be interested by him. He is certainly a man of a fine-spun and highly-wrought intellect."

Silam church, Marion, has again suffered a great loss by the death of Maj. I. B. Vaiden. He was for many years a teacher in the Howard and always had a large class in the Sunday-school. He was a man above reproach and very useful indeed in that community. We copy from the *Marion Standard* the following particulars of his death: "On the evening before his death Maj. Vaiden was apparently in as good health as he ever was, and with some friends who had called on him, he was as jolly and lively as usual. After supper he remarked that he had to get his Greek lesson, and went to his study. After finishing that he practiced over some new songs that the Baptist choir were learning. Mrs. Vaiden retired while he was still singing, but about eleven o'clock he awakened her and complained of a pain in his side. As he was sometimes troubled with indigestion, some simple remedy was given him and he seemed to be relieved, and in a short time he went to bed. Mrs. Vaiden was awakened this morning about 2:30 o'clock by his heavy breathing, and realizing his condition, began screaming, which soon attracted some of the neighbors, and the doctors were at once sent for, but in a few minutes, and before any aid could reach him, his soul had taken its flight."

Letter from Salem, Ind.

On Jan. 10th, I took the south bound train for Chicago. The mercury was fifteen degrees below zero, the snow, in drifts, was from two to three feet deep. I arrived at Louisville at 8 p. m., and had time to visit a few of the boys in the Seminary from Alabama. They were in good spirits, but somewhat nervous over the coming entertainment given by the professors to test the students' knowledge of the subjects considered during the term.

I arrived at Huntsville at 5 p. m. Monday. The pastor of the Baptist church, Rev. A. W. McGaha, met me at the depot. The good feeling which existed here between pastor and people was known before, but the smiling face of Bro. McGaha betrayed his bright anticipations.

Tuesday morning at half past 8 o'clock, according to previous arrangements, I entered the Baptist church, found it nicely decorated and a large crowd assembled. I presently the organ began the wedding march and the time was kept by the pastor, Rev. A. W. McGaha and the organist, Miss Mose Miller. Assisted by Bro. Gunn I bound them together. I don't think I ever saw a marriage give more general satisfaction than did this. In the first place it is in keeping with the fitness of things for the two leaders of the congregation, the pastor and the organist, to become one. In the second place this union met with the hearty approval of the entire church. In the third place, Bro. McGaha's friends by this union have another kind, congenial friend.

The prospect for the Huntsville church is hopeful. The pastor and people seem to be well pleased with each other. B. F. GILES.

Prohibition in Talladega Once More.

Eds. Ala. Baptist: I have read the article of Dr. Taylor in your issue of the 20th inst. I find it necessary to ask you to do me the favor to republish that part of the report of the grand jury which relates to prohibition, and that part of my article of January the 7th, which refers to the grand jury. The report of the grand jury touching prohibition is as follows:

"Upon the important question growing out of the prohibition law, now the law in the county, and upon which your honor twice instructed the jury in most lucid, exhaustive and instructive charges, it is, perhaps, proper to state that our body did not reach an unanimous conclusion. While every juror was agreed, that there was a clear violation of the law, as charged, yet a number of jurors, in the exercise of the discretion granted them, believed that the public good would not be benefited by a presentation of the alleged violators of the law, and therefore conscientiously declined to find true bills. A numerical majority of the jury, however, equally conscientious, viewed the matter from a different standpoint, and favored the finding of indictments. Viewing and realizing the gravity of the question, and the space which it occupies in the public mind, it is deemed proper to set this much in explanation in our final report, in justice both to our own body and to the public."

The only allusions which I made to the grand jury are as follows: "In due course of time the grand jury was organized; went through its usual session, and made its report without finding a single bill of indictment under the prohibition law, though in its report it pronounced it 'the law,' yet under the principle of 'discretion,' which was allowed in the charge of the court, there were no bills found against open liquor houses, and I suppose the law also provides for discretion." It is said this "discretion" was controlled mainly by the tacit promise of the liquor men to close on the first of next month. But no prohibitionist expected that they would do so."

I beg the reader to compare these two extracts carefully, and in the language of a humorous author, I then ask, "Can you tell which one of the two is the most alike?" I regret the bad spelling—"discretion"—but it was unintentional. I had not noticed it until my attention was called to it. I shall not attempt any reply to Dr. Taylor's article of last week. No man can reply to that article without calling in question the work of the grand jury. I have not done that, and have no desire to do it. It was proper for Dr. Taylor to state the considerations which led them to their final decision, but I have no wish to remark on those considerations. I simply write to deny most emphatically, and over every inch of the ground, that I have criticised the grand jury of Talladega county, and to say that, though I did not have the report before me when I wrote that article, yet the report sustains what I said, except as touching the supposed promise of the liquor dealers.

J. J. D. RENFROE.

From Other Editors.

ONLY GOOD OF THE DEAD.

Referring to the stories of the religious character of some prominent men, recently deceased, the *Christian Index* remarks, "When a man's piety can never be seen except by a post mortem examination we have no confidence in it."—*Baptist*.

NOT STRANGE.

The "Central Baptist," of Mo., never heard of the four Baptist preachers reported to have joined the Methodist conference of Missouri, and over whom our Methodist exchanges have rejoiced greatly. We suspect they have caught four "Tartars."—*Ex.*

BIG DIVIDENDS.

In no other shape does money yield such large and beneficial returns as in the support of missions. No future event is more certain than that Baptist doctrine will completely overrun Florida if the churches will furnish the State Board with funds to sustain the requisite force of missionaries, and will also invoke God's blessings on the labors of the men employed.—*Fla. Witness*.

ELECTIVE COURSES.

To judge by the way the colleges are introducing the elective system, we may expect that soon a college course will mean a four years' residence in a college town, an enrollment in the catalogue, as much time devoted to study as can be spared from base-ball, boating, etc., and an "examination" in such branches as the young men may think that, on the whole, he can best pass in.—*Journal and Messenger*.

WHO DOES IT FIT?

The man who never says a cheery word to his pastor for fear of puffing him up, must be brother to the man who never takes a religious newspaper, yet spends twenty cents a day—\$60 a year—for tobacco, and then curses the memory of his ancestor Adam, because his children take to dime novels. Ah, Adam! but you are not responsible for all the sins of your children.—*Christian at Work*.

AN EXCELLENT MOTTO.

"Under God, the people rule." This is the new motto of a new State—or, rather, a Territory seeking admission as a State—Dakota. "Not

toes, like maxims or proverbs, are the "wisdom of many, the wit of one." They are supposed to represent, in the most sententious and compact form, the deep conviction of those who frame them. Dakota has chosen a motto worthy of this Christian republic and of this nineteenth century.

—*Ex.*

VERY WELL SAID.

We believe in the power of the press. The printed page ranks next to the living speaker. It has become a mighty and successful agency in the propagation of the gospel. We believe in the power and necessity of a denominational press. A religious denomination without a press would be like a ship without a sail, or an engine without steam. The educational power of the weekly *Christian Journal* cannot be overestimated. A moment's conversation with a man, a few moments in the family will disclose beyond a doubt whether the denominational paper has a place in the household literature.—*Fla. Witness*.

GIVING A REASON.

It is not always that we have a reason for our actions. It would be better if we had. Dr. Livingston found that it was a common thing for Central Africans, when asked why they did a certain thing, to say, "I did it only," which was another way of saying, "I only did it." A common answer by a child, among us, to the question, "What did you do that for?" is, "Because," which is another way of saying, "For no cause." This may answer for grown-up heathen, or for thoughtless children; but they who have put away childish things, and who have put on Christ, ought to have a reason for their conduct, and be able to give the reason.—*S. S. Times*.

DR. JETER'S CONVERSION.

"The following account of the instrumentality of the conversion of the lamented Dr. Jeter, was recently told by one of his old friends to a correspondent of the *Herald*: 'One day in a field, not far from his father's home, Dr. Jeter was plowing. He saw a man ride along the road, but was not near enough to speak to or recognize him. He noticed, however, that the stranger stopped a moment, at his father's stable, which was on the road. When he unhitched his team and came to the stable, he found a small tract in the crack of the door. He read the tract, and from it received the impressions that led to his conversion. That seed, though sown by the wayside, fell into good ground and brought forth good fruit.'

EDITORSHIP.

Some people estimate the ability of a periodical and the talent of its editor by the quality of its original matter. It is comparatively an easy task for a frothy writer to string out a column of words upon any and all subjects. His ideas may flow in one weak, washy, everlasting flood; and the command of his language may enable him to string together like bunches of onions, and yet his paper may be but a meagre and poor concern. Indeed, the mere writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the fact of a good editor is better known by his selections than anything else; and that, we know, is half the battle. But we have said, an editor ought to be estimated, his labor understood and appreciated, by the general conduct of his paper—its tone, its uniform, consistent course, aims, manliness, dignity, and its property.—*Courier Journal*.

Envelopes for Collections.

I will send printed envelopes to any church or Sabbath-school which will promise to distribute them and take a collection. Write me the number needed and the date intended for collection. W. B. CRUMPTON, Cor. Secretary.

Marion, Ala.

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Association Minutes Wanted.

I need the following Minutes for 1885, to-wit:

