

THE ALABAMA BAPTIST.

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The Funeral Rites.

A Tribute to the Memory of Rev. John W. Orme.

The funeral of the late Rev. John W. Orme took place at the family burial ground near his home in the southern part of this county, last Friday morning. The exercises were conducted by Rev. B. A. Jackson, who paid the following just tribute to the life and character of the deceased: "We have met this morning with feelings of the deepest possible solemnity, for the purpose of performing, as best we can, the funeral obsequies of this great and good man, whose corpse lies in the casket before us. This entire audience, without hesitation, will join me in repeating and applying the following words of inspiration: 'There is a great man fallen in Israel,' as elegantly befitting, beautifully appropriate to the Rev. John W. Orme. The short notice and our ill health leaves the tribute to his memory unsatisfactory to myself. I cannot, under the present circumstances, give but a feeble common place description of his excellences. In his death there is quite a vacuum made in the ministry. The wide open space will be exceedingly hard to fill. The subject of this notice compares favorably with the best ministers of our denomination. His opportunities for an education in early life were limited, but he acquired the rudiments, and his restless, untiring and searching mind built upon this foundation, until he became a man of culture, of deep original ideas, a profound thinker, and an eloquent speaker. He was what may properly be called a self-made man, but he was a man in the true sense of that term. His intellectual ability cannot well be portrayed, and his moral excellency is beyond all description. Our admiration of him is undefinable, and our love for him will ever be untold. My acquaintance with him is of long standing, yet not a single discord has ever arisen between us. He and I became at once intimate friends and companions, and this friendship grew stronger from day to day and year after year. I risk nothing in saying that he could be safely trusted in all the relations of life. As a man he was honest and correct in his dealings with his fellows. As a citizen he was true and fearless; as a father he was kind and indulgent; as a husband faithful and affectionate; as a Christian gentleman his record is commendable and praiseworthy, and we commend it to others as altogether worthy of imitation. He was not stiff and unapproachable, did not hold himself aloof from business or society. He gave no countenance to that superstitious sanctity, which is so scrupulously punctilious as to refuse the allowed amusements and enjoyments of life. He was not an ascetic or recluse. He mixed and mingled freely with society, had a kind and appropriate word for all. He was genial in his manner, lively in disposition, racy in style, full of words and thoughts, and when brought into play created a sensation. These qualities made him attractive and companionable, and drew men to him, who always met with a wise counselor and a good advisor. Whatever he undertook to do, he did with all his might. When he espoused a cause he did it fully and advocated its merits fearlessly. Fifteen or twenty years ago he made a complete surrender of himself to Christ, henceforth, he asked to know God's pleasure concerning himself and was contented and resolved to do it, and he made a public profession of his faith in Christ, and was baptized into the fellowship of the Mount Lebanon church by the Rev. David Lee, whom he joined in the Spirit Land the 27th inst. He felt it to be his duty to enter upon the work of preaching the gospel. At an early day a presbytery was called by the church to ordain him to the full work of the ministry, and he entered upon it, and was faithful unto death. He was an efficient minister, the churches will bear even testimony to the truthfulness of this statement. He has been instrumental in bringing many souls to Christ. He was always ready to speak a word for Jesus. The following words apply elegantly to him and his works:

Sowing in the morning, sowing seeds of kindness,
Sowing in the noonday and the dewy eve,
Waiting for the harvest, and the time of reaping
He will come rejoicing bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows,
Fearing neither clouds nor winter's chilling breeze,
By and by the harvest and the labor ended,
He will come rejoicing bringing in the sheaves.

Going forth with weeping, sowing for the Master,
Tho' the loss sustained his spirit often grieves,
Now his weeping over, God will bid him welcome.

He will come rejoicing bringing in the sheaves.

In the final consummation of all things, when Jesus comes to reward his servants, many will rise up and call him blessed and ascribe their salvation to his instrumentality.

"Know ye not there is a great man fallen in Israel." We have been watching with sad and almost broken hearts his steady decline from week to week. We remember well his last visit to his church. The text of the minister was this: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, I have finished my course with joy. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." After the minister had finished his discourse, he rose from his seat, saying, "I want to say some things if I can stand upon my feet. I am ready when God calls to go. If it is needful for me to be offered as Paul was, I am ready. I have fought a good fight, I have kept the faith. I wish I could give word by word in this tribute the talk he then made to the church and congregation. This was his last talk in Mount Lebanon church."

There is a hymn, the course of which begins with these impressive words: "Do they miss me at home, do they miss me? Suppose these to be his words speaking to us to day from the Spirit Land, and we answer yes; yes, we miss you. He will be missed in political gatherings. He will be missed at farmer's clubs. He will be missed in grange halls. He will be missed in the assemblies of the saints. He will be missed by the churches. He will be missed by the great throng of people, who have come under adverse circumstances through mud and water to witness his burial. He will be sadly missed at home."

I have frequently heard it said by his neighbors: There is but one John W. Orme—this shows the high estimate which they put upon him. How painful is the present hour. The moment is approaching, it is nigh at hand, when we must bid farewell to this faithful and devoted friend of ours, and after the family have imprinted the last kiss, we must take corpse and commit it, earth to earth, dust to dust, ashes to ashes. Painful task! Handle it tenderly!

B. A. JACKSON.

Ramer, Ala., July 27th.

Now Let Us Have Peace.

Now that the college is located in a new place, the ALABAMA BAPTIST is in new hands, the Judson is under a new management, and the State Mission Board having released its Secretary from office work, starts out with renewed energy, let us all be on our good behavior.

If a brother dips his pen in gall to write, let him pray a long while before he sends it to the paper. "No more quarrelling," no more hard words; "united we stand to take Alabama for Christ," let every man write these brave words on his heart, and be out with any man who wants to get up a row. We will differ of course, but let us settle our differences in a more quiet way. The 18th chapter of Matthew is as fine reading for a convention as it is for an individual. The Baptists are fast losing ground in Alabama because of many things, but *Baptist rows* are working against us more than everything else combined.

I doubt not there are fifty towns in Alabama which have been lost to the Baptists because of contentions and strifes. I know good men who have been kept away from Baptist gatherings because of the prospect of trouble. Let us be done with this now, brethren. For the sake of our Master let us have peace.

W. B. CRUMPTON.

Revival at Cullman.

Dear Baptist: The most precious revival ever known here has just closed. Our pastor, Bro. W. B. Carter, was assisted by that young giant in the Lord, Bro. J. E. Herring, of Eutaw. We cannot too greatly appreciate the goodness of God in giving us as this zealous, talented young man as Bro. H. Those who have known him—longest love him best. His sermons were powerfully convincing, and those who were never touched before were moved upon greatly by the Holy Spirit.

Bro. Carter is one of the best workers in north Alabama. Under his pastoral care our church is being built up both in faith and numbers. We had eight accessions by experience of grace.

JUDSON.

Individuality of the Christian.

Sermon of Rev. Mr. Purser, of Birmingham.

Delivered Sunday night, at the Methodist church, in Union Springs, from Gal. 2:20.

The speaker began by saying that the idea was very prevalent that the minister should do the preaching, praying and talking for their congregations, and while he would have it so to a great extent, he would not have us lose sight of the grand idea that runs all through the Lord's teaching, of each of us being personally responsible; and called special attention to the use of the personal pronoun. The text says "Who loved me," not somebody else! Blessed thought, that God proposed before we were even born, and loved us and had perfected the plan by which each one of us, by believing for himself and herself, should be saved! What wondrous love!

He spoke of how pleasant it was to preach in church, to sing together, to pray with each other, to say "Dear Father!" But when the deep waters came and rolled over the soul, then it was that we caught the whole force of what it is to fully take in the fact that it is my Father, and my God!

He then enlarged on the fact, that while Christ died for the whole world, yet had he been the only sinner he would have died for him alone.

He drew a very striking illustration, and made a very vivid picture of one dying for another; spoke of Barabbas being in prison, and undergoing the agony that a man does the night before he is to be hung next morning, and of the joy he must have experienced on being told that another was to die in his place, and that the Christ! And that is what the God man did for us—for you and for me; and how should we trust the person that did such a thing for us? Should we not then, all of us—preacher and people—consecrate all that we are, and all that we have, to his work, and try to show in this feeble manner our appreciation of the great gift?

He closed by picturing a most touching incident, illustrative of this love, as only it could be portrayed by a human being: That of a mother and child being wrecked on mid-ocean, and the life boat able to take only one of them. He said it was needless to ask any man, who remembered the love and sacrifice of his own mother, what that mother did. She bade her little son farewell, and told him to tell his father what she did for him, and thus show his gratitude. (Would he not be very ungrateful not to remember and thus carry out her last wishes? Thus should we show our gratitude to the great God who died and gave us eternal life.)

The sermon was listened to with close attention, and made a fine impression.— *Herald.*

A Gracious Revival.

On Saturday, the 9th inst., Rev. R. A. J. Cumbie, the pastor of a Highland church, commenced the annual meet. For the first few days his sermons were mainly directed to the church. At the previous meeting the church made a vow that each day until the annual meeting they would pray God to give us a gracious revival, and that many sinners might be converted and join the army of God. And from the result we believe the members "paid their vows unto the Lord," and he abundantly blessed them.

The meeting continued till Thursday, the 11th inst. On Sunday, the 17th, Bro. Cumbie baptized the candidates up to that service; 29 were baptized, and three awaited baptism who had already joined. On Thursday, the 21st, the ordinance of baptism was again administered to 28 candidates, and three waited over for baptism. Nine joined by letter, making in all 69 accessions.

I have attended many meetings, but never have I witnessed such a manifestation of the perfect work of the Spirit. The pastor seemed to be directed by the Holy Spirit, and the church actuated in the same way followed his directions. The prayers were earnest, fervent, and spiritual, and seemed to take hold on the promises of God. I have never seen a church exercise stronger faith.

The pastor did most of the preaching, but was assisted in the meeting by Revs. W. M. Scarborough, E. M. Moore, and J. G. Robinson, each of whom did some faithful preaching. Each sermon touched upon some part of our faith and practice as Baptists, and a clear elucidation of our doctrines had good effect, for we had eight accessions from the Methodist church. The pastor, in love, set forth very clearly the doctrine of

"blood before water," and that immersion only is baptism. This all ways tells.

The church at Ashland was organized six years ago, with only thirty-five members. It now has 178. The character of the membership is good. The recent additions were mostly from the best families, being intelligent young men and young women. We need indoctrination on the institutions fostered by our denomination. This the pastor will now do by a series of sermons. And I think we will now increase our subscription to the BAPTIST.

The Carey Association meets with our church this year, Wednesday before the fourth Sunday in October. Ye editors, Brethren Crumpton, Loftin and Shaffer, and any other brethren who will aid in modernizing the Carey will please attend. But I was writing of the meeting. It was a great blessing to church and community.

Let me add that drops generally in Clay county are as good as the land will produce. W. J. L. HOOD.

Important to Homesteaders.

MONTGOMERY, July 8.—A great many persons desiring to make home stead and pre-emption entries visit the Land Office, at Montgomery, for that purpose, without first informing themselves of the numbers and description of the land they wish to enter. In such instances the parties are often delayed, or have to return home, and make a second trip to the Land Office before making their entries. All this delay and expense would be obviated if people who want to make entries would take the precaution to secure a correct description of the land they desire to enter and bring it with them to the Land Office. Let all persons coming to the Land office to make entries, remember that they must bring the numbers of the land with them, as the officers and clerks are not expected or required to examine the records to hunt up vacant lands for parties. Don't forget this. When you read this call your neighbor's attention to it, so it may save much annoyance and expense. Always present your numbers and no trouble can arise.

The inspector of this division advises that the following is the correct description of the above.

J. G. HARRIS, Register.

Resolutions.

Whereas, Col. A. F. Redd has by his resignation severed his connection with Howard College as professor of chemistry and natural science, and as commandant of cadets; therefore be it resolved by the Board of Trustees of said institution:

Resolved, 1. That in accepting his resignation, the Board of Trustees desire to express their appreciation of the distinguished ability with which he has discharged the duties of his office, which he has held for the past six years.

Resolved, 2. That in him the College has possessed a scholar whose accuracy, breadth and thoroughness eminently fit him for a teacher.

Resolved, 3. That as commandant of cadets he has shown himself an officer and disciplinarian of rare ability.

Resolved, 4. That we commend him to the good people wherever he may go as a Christian gentleman and a capable teacher.

W. B. CRUMPTON,
M. W. HAND,
JOHN H. LEE,
Committee.

The Christian Sabbath.

It appears strange that in a Christian land, with a civil government founded on Christian principles, that we should boast of the excellence and liberty of that government, and at the same time endeavor to destroy one of the main pillars on which it rests—the Sabbath day. Sabbath desecration has increased in this country, at a fearful rate during the last fifty years, and now lies at the root of far more evils than the casual observer would suppose. If the day was quietly and peacefully observed as a day of rest for body and mind, when the cares and anxieties of every-day life were for the time being laid aside, and the mind devoted to the contemplation of the better interests of our race—given in efforts to cultivate, strengthen and improve the good that is in man, and overcoming the bad—we would find it greatly to our benefit in every respect. Our physical, mental, and moral natures require such rest, and we cannot long prosper in a course adverse to the law of our being.

J. H. CURRY.

Christians are like coals—they will burn brighter when gathered into heaps.

Howard College.

The Prudential Committee's Address to the Baptists of Alabama.

Pursuant to the action of the late Alabama Baptist State Convention, whereby a committee of thirteen were appointed, viz: Jonathan Haralson, Samuel Henderson, W. C. Cleveland, L. W. Lawler, M. B. Wharton, B. F. Riley, J. M. Frost, G. A. Nunnally, Z. D. Roby, T. G. Bush, J. P. Shaffer, G. A. Lofton, and J. A. Howard, to select and fix the location of Howard College, and to report the result of their action in the ALABAMA BAPTIST and other leading journals in the State, we beg leave to announce that we entered upon our work promptly on the 26th of July.

The generous consideration of friends of the enterprise, we were enabled to choose between two most inviting offers, viz: The one on the part of East Lake, a suburban villa of Birmingham, and the city of Anniston. Impressed with the gravity of their obligation, and conscious that a work so fraught with moment should not be precipitately disposed of the committee most prayerfully entered upon the consideration of the merits of the respective bids. The munificent offers of each place only served to enhance the consideration of the seriousness of our mission.

After a searching examination of the inducements offered by each location, and a most deliberate comparison of their relative merits the proposition made by East Lake was finally accepted. By this action on the part of the committee it is believed that there have been secured for the permanent endowment of Howard College money and property amounting to \$200,000, which with prospective enhancement of values and assured liberal contributions from other sources, will furnish us one of the most splendidly equipped institutions of learning in the country.

East Lake is an attractive situation six miles east of the city of Birmingham. The community has long been pervaded with a wholesome Baptist influence which has found expression in a large church and a thrifty institution of learning. The place is entirely free from local causes of disease, being elevated high above the surrounding level, and is supplied with air and an abundant supply of excellent water. While removed from the contaminating influence of a large city the community is enabled to enjoy all the elevating advantages of the same to which it is accessible by reason of the rapid transit of dummy lines.

The moral atmosphere of the community selected for the future site of the college is most healthful. The most stringent prohibitory regulations prevail in all the intervening section between East Lake and Birmingham. Arrangements have been made for the opening of the fall session on or about the 1st of October. Adequate preparations will be made for the comfortable accommodation of all students and the faculty. The members of the faculty have been most earnestly solicited to remain in connection with the institution, and arrangements have been effected in advance to secure the full payment of their salaries. Work upon the chief buildings will be entered upon forthwith, and these, coupled with the advantages already named, lift the educational interests of the Baptists of Alabama upon a high plane of prosperity, and constitute the most propitious era in their eventful history.

M. B. WHARTON, Chairman.

B. F. RILEY, Secretary.

The Cullman Church.

Eds. Ala Baptist: In your last issue I notice the following clipped from the *Trumpet* of this place: "The Baptist church in Cullman is in a pitiable plight. The doors are about half the time open. Goats and sheep are in the house frequently, coal is scattered over the floor, several of the seats torn to pieces, some glass in the windows broken out."

This item does both the church and town a gross injustice. It is not a fact that "the doors are open about half the time," nor that "goats and sheep are frequently in the house." Our seats were removed to the picnic grounds near by recently at the Sunday-school celebration, and one of them was knocked apart in consequence. One other has been down a long time. It was in replacing these that a little coal was scattered on the floor which was swept off at the earliest convenience afterward. Our house is about as neat and clean and as well kept as any we know of. The contract for painting it has been signed up and the work will be done at once. Our church is thoroughly alive. The association meets here in October. Bro. Carter is our pastor, and even if

the church were dead, as the *Trumpet* would lead you to believe, he is too much alive to the work to allow any such condition of his house.

Just why such an impression is sought to be made, will be difficult for the readers of the BAPTIST to solve. Please publish this in justice to our church and town. Fraternally, Cullman, Ala., July 29th.

In Memoriam.

Mrs. Isabel Catherine, nee Wood, wife of R. W. Beck, born March 8th, 1853; baptized into the fellowship of Ruhama church, Jefferson county, Ala., by Rev. A. J. Waldrop, October, 1871; educated at Ruhama Academy, under Prof. W. D. Lovett, married Oct. 3, 1872; died July 19, 1887.

The summons came most unexpectedly, after but a few days illness, plunging her devoted husband, little son, eleven years old, aged parents, brother and sisters, and a large family connection, into deepest grief. Indeed a wide circle of acquaintances, with whom she was in unusual favor, share most keenly their deep sense of irreparable loss.

Intelligent, refined, exceptionally amiable, and fervent in friendship for everybody, her presence was a benediction wherever met, her graceful form and gentle face the cynosure of every eye. Her pastor had counted largely upon the assistance of her excellent influence and ready Christian activities. It looks to us like a pity that so much loveliness should so soon pass from our sight; but God had higher and holier employment for our sister above, amid the general assembly and church of the first born. How thankful we should be for such an one among us, though but for a few fleeting years.

The writer preached a funeral discourse the afternoon of the 20th, at Woodlawn, to a large and sympathetic audience, on the Citizenship of the Saints in Heaven, as described in Romans 12th, amid whom she had expressed the assured expectation and longing desire "to rest," and a little before sunset we consigned the lovely remains to their mother earth.

"Inscribed on a memorial page of church book, by order of the church: Mrs. Isabel Catherine Beck, deceased July 19th, 1887. Of elegant memory, devoted to duty, and the friend of every one. The church and community deeply mourn their loss, and tenderly cherish her memory."

E. B. T.

Mrs. Sarah A. Liverman.

In the inscrutable wisdom of Providence, our beloved sister, Sarah A. Liverman, was called from time into eternity, May 11th. She was born in Lawrence District, S. C., on the 23rd day of Dec., 1816; married E. H. B. Liverman, Oct. 30th, 1830; joined Hopewell Baptist church, by experience and baptism, in the year 1843; joined Grant's Creek church, by letter, Feb. 6th, 1847. She lived a quiet, peaceable, orderly life, devoted to the service of her family and her God. An affectionate wife, a devoted and indulgent mother, a good neighbor, a pious, Godly, Christian woman. As a member of the church always present at its meetings, when able, and opportunity offered. She bore with Christian fortitude and resignation, the severe sufferings she was called to endure, during her long illness. Always expressing herself willing to live and suffer, or die for her home, which ever was the will of the Master.

Resolved, That we humbly submit to our Heavenly Father in taking our sister from the afflictions and trials of this life to the joys of eternal life in glory.

Resolved, That we deeply sympathize with our brother, the companion of our departed sister, and all the children, and relatives and friends, in this affliction, and we pray that God may sustain them by his grace.

Resolved, That a copy of this paper be spread upon our church records, that a copy be sent to Bro. Liverman, and a copy be sent the ALABAMA BAPTIST, for publication.

Done by order of the church.
JOHN C. FOSTER,
R. H. FOSTER,
J. A. MAHARRY,
A. T. PRINCE,
Committee.

Mrs. S. A. Jenkins.

Died, at her residence in Talladega county, Ala., July 20, 1887, Mrs. S. A. Jenkins, relict of S. G. Jenkins, in the 72nd year of her age.

The subject of this notice was born in Jackson county, Ga., Aug. 26th, 1816; joined the Baptist church in 1831, and was married to Rev. S. G. Jenkins, June 4th, 1833. Mrs. Jenkins was endowed with a strong and sprightly intellect,

cheerful disposition, warm affections, and eminent social and domestic qualities. Her industry, untiring energy, powers of endurance, great executive ability, and facility of execution, were truly wonderful. She discharged all the duties incident to her various relations in life with rare fidelity and success. None ever filled more perfectly the difficult position of minister's wife. Her husband, Rev. S. C. Jenkins, as is true of all, was away from home much of his time, but "her husband could safely trust in her," for with her sound judgement and superior executive ability, she "guided his affairs with discretion, and looked well to the ways of her own household. And her husband praised her, and her children rise up and call her blessed." As the head of a family and a mother, she was a model woman. She trained her children up in the nurture of the Lord, saw them all grown, and become valuable church members.

As a Christian she was a "burning and shining light." For more than fifty years she "adorned the doctrines of God our Savior in all things." In her religious life she was not demonstrative; but gentle, ardent, constant. Her whole Christian life was a luminous attestation of the truth of her profession and the depth of her piety.

More than forty years ago Rev. G. S. Jenkins constituted Antioch church, near his home, and he was the much loved and successful pastor of it up to his death, nearly forty years. To this church our lamented sister gave the valuable work of a lifetime. While her husband lived she was the faithful, constant co-worker with him. Since his death, seven years ago, she has been the main pillar in the church. She was the missionary of the church, she gave half of the church's annual contribution for missions, and inculcated the mission spirit among all the members. The whole church sought her wise and safe counsel in all matters of importance, and never made a decision without it. Her works of faith and labors of love were seen and felt by the laity, in the sick room, and by the many needy whom she had helped. "Her own works praise her in the gates."

Alas! A mother in Israel has fallen. A chasm is made in the church that can never be filled. How irreparable our loss, how infinite her pain.

J. C. MAHARRY, Pastor.

Mrs. Elizabeth Lee,

Wife of J. P. Lee, and daughter of N. and G. E. Giles, died near Insey, Ala., June 5th, 1887. She was born in Cocke county, Tenn., Oct. 14th, 1855; baptized by Elder Bouer, June, 1875. She died suddenly. Her children were prepared for Sabbath school and sent on, when a severe attack of sickness seized her, from which she died the following evening at 8 o'clock. Husband, father and mother, brothers and sisters, and 7 little children mourn their loss. She left assurances that all was well. May the God of all comfort be a present help in this trying hour to the bereaved ones.

PASTOR.

William F. Thompson,

Son of the late Rev. J. P. Thompson, died at his late home in Foster's settlement, June 9th, 1887. He was born in Lancaster District, S. C., Oct. 25th, 1829; came with his parents to Tuscaloosa county, Ala., in 1842; joined Gilgal Baptist church in early life; married Harriet Rebecca Willingham Nov. 14th, 1851; joined Grant's Creek church by letter in 1852; was an active, orderly member, loved by all, and died in hope of eternal glory at the time above stated, leaving wife, children, grand children, brothers and friends to mourn his early death. But they sorrow not as those that have no hope. He was perfectly resigned to the will of the Lord, ready to go and be with Jesus in glory.

Resolved, That, though our brother was cut down in the midst of his years, we will be resigned to the will of the Lord.

Resolved, That we tender to sister Thompson and all the members of the family our heartfelt sympathy and condolence, praying that the blessings of our Heavenly Father may be with them through all the journey of life, and bring them safely to the haven of rest in death.

Resolved, That this preamble and resolutions be spread upon the church records, and that a copy be sent to sister Thompson and to the ALABAMA BAPTIST for publication.

Done by order of the church.

JOHN C. FOSTER,
R. H. FOSTER,
J. A. MAHARRY,
A. T. PRINCE,
Committee.

Shine like the sun in every corner.

From Fort Deposit.

Dear Editors: I noticed an article in your paper of the 14th of July, in which the writer mentions the commencement exercises of Bethel Academy, the church work, the Sabbath-school, &c., but said nothing of the grand, impressive commencement sermon preached by our beloved pastor, Rev. G. S. Anderson. The house was crowded, and the sermon was highly complimented by the most competent judges. I am persuaded the pupils of Bethel Academy will never forget those words of wisdom, and sound advice. Bro. Anderson has won the hearts of all his members here, as well as those of the entire community, and is doing a grand work. He is a zealous, consecrated man of God.

Our protracted meeting will embrace the 3rd Sabbath in August. Our pastor will be assisted by Dr. J. J. D. Renfro.

Last Sunday night Rev. J. J. Pipkin was ordained to the work of the ministry. The presbytery consisted of Elders C. Plaster, G. S. Anderson, R. M. Burt, C. C. Lloyd. The ordination sermon by Bro. Burt was sound, practical, and very impressive. Bro. Plaster gave the charge. Bro. Anderson presented the Bible. Prayer by Dr. Lloyd.

Bro. Pipkin is a young man of promise, and I hope some day to see him one of our leading ministers. We often hear the ALABAMA BAPTIST complimented on its improvement. C. A. GUNN.

Fort Deposit.

A Three Weeks Trip.

I have just returned from a three weeks trip, in which time I delivered 24 sermons to fine congregations, in the mountains of Marion county and valley of Lawrence county. I had received a request to visit Mt. Hope, and arrived there on the 7th inst., to meet a respectfully large audience. I continued nine days and nights with increased interest, though meeting very decided opposition from the Campbellites, and while there was much earnestness manifest, there was no profession that I know of during the meeting.

Mt. Hope is a nice village of more than fifty year of age, yet without a church. I preached to a Presbyterian have a church one mile from town.

During the meeting we organized a Sunday school with some 40 names, and made arrangements to organize a Baptist church, with 29 names enrolled, and others to be added. Saturday before the 4th Sabbath in August is the day set to consummate the organization. There was one to be baptized on Sabbath after the meeting closed, by Bro. Wear.

Brethren Wear and Gibson did efficient services in the meeting. May God graciously bless the effort at Mt. Hope. I have two appointments for August for a meeting of days with a view to building a church at each place in the midst of destitution.

J. B. HUCKABEE.
—Alfreda, July 21st.

A Gracious Revival.

Dear Baptist: The Lord visited us with a gracious revival in a meeting commencing Saturday, the 9th ult., lasting eight days. The pastor, Rev. Scarborough, assisted by Elds. Hearn and Kalls, did the preaching; resulting in sixteen additions—four by letter and twelve by baptism. To God be all the praise.

No deeper religious sentiment ever pervaded this community, says the older residents, than was during this meeting, and that of our Methodist brethren in the week before. The cords have been lengthened and the stakes strengthened in this part of the vineyard.

Eld. Hearn, to meet his church at Coffeyville, after being left by the boat, started with the writer Saturday night, when, in the darkness thereof, came near a serious accident, two miles below Linden, by being turned over off of a bridge. But when up and straightened out the preacher, with fire in hand, led the way on foot, though slightly bruised, to Bro. James Beatty's, two and a half mile, who entertained us till morning. At 10 a. m. we reached his home at Putnam, where he left us at 1 p. m., to meet his church Sunday evening, twenty-three miles away. We know those brethren appreciate one who cheerfully sacrificed so much to be with them. More in the near future.

JNO. W. JONES.

I must confess the majesty of the Scripture strikes me with astonishment.—Rousseau.

I account the Scriptures of God to be the most sublime philosophy.—[Sir Isaac Newton.]

Alabama Baptist.

MONTGOMERY, ALA., AUG. 11, 1887.

JOS. SHACKLEFORD, D.D., Editor.
REV. C. W. HARRIS, Editor.
C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.

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Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

The committee charged with the removal of Howard College to East Lake, have decided to build a mess hall and dormitory to accommodate one hundred students, and also temporary recitation rooms.

Brothers, have you a Sabbath-school in your church? If not, why? Have you ever made an effort to have one? Will you not make an effort? It is as much your duty as the duty of any other member to help build up the cause of Christ. Go to work at once and do something for your Master.

Passing through Montevallo we called to see Dr. Cleveland. Found him somewhat broken down from his constant work with the Prudential Committee. He has settled for life with the good people of Montevallo, and they are as well pleased as he is. A peep into the Baptist church showed a very comfortable and conveniently arranged house of worship. Just in the rear of the church, and joined on to it, is the pastor's study.

Who will have the control of Howard College when removed to East Lake, the Prudential Committee who have located it, or the Board of Trustees of Howard College? is a question that has been asked by some. We suppose the Board of Trustees will be the proper persons to control it. Howard College does not lose its identity by being removed from Marion. As a corporation it still exists, and the Trustees of Howard College as appointed by the Alabama Baptist State Convention, are the proper custodians of the property that belongs, or may belong, to Howard College, and they alone have authority to elect its teachers. This is our opinion.

REV. J. J. TAYLOR, D.D., of Lexington, Ky., has accepted the call of the St. Francis Street Baptist church, Mobile, and will enter upon his work the 1st of October. We welcome our brother to Alabama. The *Baltimore Baptist* thus speaks of Bro. Taylor: "Rev. J. J. Taylor, of Lexington, Ky., has recently been on a visit to Buffalo, N. Y., where he took part in the ordination of another Taylor preacher—said Taylor being a cousin of his. The ministry clings to that Taylor family as the priesthood did to the Levites. Judson's father and uncle are preachers; Judson and his three brothers have entered the ministry, and now Judson's cousin has received his commission, and there are several precincts to hear from yet. This reminds us that Bro. Judson Taylor has been called to Mobile—an event gratifying but not surprising us. He is one of the brightest men in the Southern ministry, and he will adorn any pulpit."

EVERY LORD'S DAY, PASTOR OR NO PASTOR.

Dr. J. L. Burrows, in the *Religious Herald*, talks just exactly right. "Our churches would be far more prosperous if they would follow his advice. Let the brethren and sisters meet, pastor or no pastor, and hold a religious meeting. But read what Dr. Burrows says:

"Every church should meet for religious services every Lord's day, not only for Sunday-school exercises, but for the public worship of God, by the whole congregation. An ordained minister is not at all essential to an assembly. Often it would be better for the development of the talents and graces of the members than a formal sermon service conducted by a pastor. The reading of a short address and prayers by others, spirited singing by all, spontaneous and varied exercises, avoiding worn ruts and monotonous performances, free and devout interchanges of thought and experiences, these might be made profitable, delightful and educational assemblages of the saints."

HON. W. H. BARNES, one of the foremost men in Alabama, died at Opelika on the 29th of July. Col. Barnes has been quite prominent as a lawyer and politician. He was born in Monroe county, Ga., and was 63 years old at the time of his death. He was a member of the Constitutional Convention of 1861. He was a State Senator for two terms. He was a candidate for the Democratic nomination for Governor, in 1876, was a Presidential elector in 1884. He was a strong temperance man. Alabama has lost a great and good man.

Deacon J. L. Balew, of Decatur, is in bad health. We missed him from the church last Sabbath night.

HOWARD COLLEGE.

The Prudential Committee of this teen, appointed by the Alabama Baptist State Convention, have performed the duty placed upon them by the Convention, and located Howard College at East Lake, six miles from Birmingham. Whatever may be the opinions of many brethren as to the wisdom of this action it is now a fixed fact, and their action must be considered as the act of the Convention, and should be acquiesced in by the denomination throughout the State.

But there is more needed than a mere acquiescence upon the part of those who were opposed to the removal of the college. There ought to be a hearty support of the college where it is located. It belongs to the Baptists of the State, and should be sustained by them. So far as the location is concerned, we think that it is a healthy place, removed to some extent from the bustle and confusion of busy Birmingham. It is in the midst of a refined and moral community, surrounded by a strong Baptist influence. Let the Baptists of Alabama rally to its support. Let no mere difference of opinion cause them to withdraw their patronage from it. The trustees doubtless will do their best to secure a faculty every way competent. If all the present faculty should not go to East Lake, they will be in a position to give more advantages in the way of instruction than they were able to give at Marion.

The college will start off at East Lake with an endowment of \$150,000, and \$50,000 for buildings. If the Baptists of Alabama will come heartily to its support, we can make it one of the grandest institutions in the State. There ought to be at least two hundred students in the college this fall, and there will be, if every one will do his duty.

We earnestly beseech brethren all over the State to come up to the support of Howard College. We appeal to the Alumni of the Institution to exert their influence in its favor. We were opposed to its removal, and thought it an unwise step, but as the Convention thought otherwise, we defer to their opinion, and shall do what we can to sustain it where it is located. The Baptists of Alabama cannot well do without the influence of this college, and to make its influence potent for good, they must sustain it by their money and patronage. In union there is strength, and the strength of the Baptists of Alabama will be best developed by a united support of Howard College, and all the other agencies we now have at work in the State for the advancement of our Savior's cause.

There is one thing, however, that the Baptists of Alabama should clearly understand. The magnificent estate made by the citizens of Birmingham and East Lake, is not a sufficient endowment of Howard College. If we make it just such an institution as it should be, and as the necessities of the denomination demand, its endowment should be at least \$500,000. It ought to be a University in the full meaning of that term, and it will take \$500,000 to make it such. It has now a good beginning. In ten years the \$150,000 we now have ought to be increased to \$500,000. The seventy-five thousand white Baptists in Alabama can give this \$350,000 in that time, if they will. There are some Baptists men and women in this State that can give \$10,000 each, to this object, and they can't do a better thing with their surplus money. Will they do it?

We must make this institution equal in every respect to the State University and Agricultural College. With a liberal endowment we can do it. If the State schools continue to give free tuition, we will have to give free tuition at the Howard. We can't do this without a large endowment. We would regret to see this done, however, and to prevent it, Baptists must exert their influence as citizens to get the Boards of Trustees of these State Institutions to rescind their action in this matter.

Again, we repeat, let the Baptists of Alabama rally around their own college. Send your sons to it and give your support in every way. Do not complain at the action of the Convention, nor of the brethren who favored removal. They were honest in their convictions, as we were honest in ours. Let the past be forgotten and let us all work together as brethren, and by our united effort place the Howard among the best Educational Institutions of the land.

THE Y. M. C. A.

Having attended several meetings of this order, noted the plan upon which they work, the good they are doing, their efforts to avoid interference with the work of the churches, &c., &c., we are prepared to say that our brethren should be careful how they abuse them. If our churches were organized and would labor as they should, there might be no need for this institution, but the facts are plain, they are doing a work for young men that our churches do not do. Many of our best church workers have been trained to do efficient service by this Association.

The members are taught that the Bible is the foundation for all Christian endeavor. Young men are taught to love the souls and bodies of young men more. In our cities the social and intellectual benefits are far reaching. Personally the general and several local secretaries are well known to us, and we know them to be most Godly young men. Could our readers attend some of the devotional meetings held here and elsewhere, they might feel differently.

Last week's paper was held open as long as possible, hoping to get the official report from the Prudential Committee, which we knew would refute the charges from the Anniston correspondent to the *Montgomery Dispatch*. But it came not. This correspondent seems to think much bad blood has been stirred, &c. Well, now, the Baptist family are not going to be led into quarrels by any such things. The committee took options on lots before leaving Birmingham, for the denomination and not for themselves. They acted in the best way for the College. They are men of too much Christian manhood to bend a great cause to suit their private interests. Everybody may not be exactly satisfied, but we doubt not that under the circumstances they did the very best thing for the denomination. Baptists of Alabama are independent, not afraid to have and express opinions, but when the majority decide, they are ready to co-operate with all their might. Brethren, let us forget our preferences and remember Christ's cause. We are a grand people with marvelous possibilities opening before us, and now let us go up and take the land for our Master.

Judge John W. Inzer, of Ashville, Ala., says: "I have been a subscriber to the paper since the first copy was issued; I am in every way well pleased with the Baptist."

W. G. R.

BLOSSOMS FROM DOGWOOD GROVE.

The action of the trustees of the State University at the last commencement, in making tuition free to all students, residents of the State entering that institution, has brought the subject of free tuition in our State schools prominently before the people. Is it right? Is it just to the taxpayers? Is it right and just to the State? These are questions that the citizens of this State should consider.

We do not believe that the people of Alabama favor free tuition in the State University and the Agricultural College. We doubt if they favor it in our Normal schools. The parties receiving the benefit are generally those who are able to pay their tuition. Those who are not able to pay tuition, to a very great extent, are not able to pay the other expenses necessary in attending these institutions.

We commend to our readers the article upon this subject which we clip from the *Alabama Christian Advocate*, which will appear next week. The arguments against free tuition in this article are worthy of serious consideration. The people of this State should have something to say in this matter, and if their voice is heard and heeded, we think the trustees of the University will reconsider their action. If these schools cannot secure students except by offering free tuition, it is time that a change be made in their management. But we do not believe that it is necessary to have free tuition in order to secure patronage. We think both schools have able faculties, and that they can prosper without making tuition free. They have large endowments and doubtless they are doing good work. The trustees have made a mistake. While striving to benefit the University in making tuition free, they have struck a blow at the struggling Denominational schools which depend on tuition fees for support. While making an effort to appear liberal and desirous of benefiting the poor, by giving them the advantages of a higher education, they have made it evident that it is not the poor that will receive the benefit, but largely the rich who are able to pay their way. There has already been a muttering among the people about the money expended on Normal schools and other State Institutions. This muttering will be increased, and this question of free tuition in our State schools will form no unimportant part in the political canvass of next year.

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W. G. R.

FIELD NOTES.

How can we reach Cedar Bluff Association?

The Junior is attending the Seina Association, at Pleasant Hill.

There are 1,065,171 Baptists in the South, only 10 with five schools and five churches.

Missionaries in Africa, foreign and home, only 10 with five schools and five churches.

Baptist church organized in Havana, Cuba, in January, 1886, in May, 1887, had 301 members.

In Mexico we have 17 missionaries, of all classes, and the work is encouraging in spite of Romish superstition.

Pastor Browning is watching the corners at Decatur, trying to enlist the new comers and put them to work.

Four hundred million Chinese, and fifty-four native and foreign missionaries under the auspices of the Southern Baptist.

The Standard Hotel has been rented for the use of our Seminary boys at Louisville until their own house is completed.

Teachers, male or female, desiring positions, will address Alabama Intelligence Agency, care ALABAMA BAPTIST, Montgomery, Ala.

Rev. G. W. Cox has just come into the Baptist church, but judging from his readiness to work for the paper we suppose he is in for the war.

Rev. L. M. Bradley writes of a good meeting at Ocmulgee church. He will make next Sabbath an ALABAMA BAPTIST DAY. He usually does that.

Book-keepers and statesmen waiting positions will do well to address Alabama Intelligence Agency, Montgomery, Ala. Care ALABAMA BAPTIST.

Rev. R. L. Thurman, who for 35 years has served the Baptists of Kentucky as mission agent, has retired to private life. He has done a noble work.

H. M. Wharton & Co., Baltimore, will have ready for sale, by Sept. 1st, Dr. Boyce's "Abstract of Theology," which will be an 8vo. 50¢ pp. book, at \$3.50.

From St. Stephens we receive \$5, to be placed to the credit of a good sister, who thus pays for her paper far ahead; many thanks for your kind consideration.

Dr. Cook has just added a supplementary chapter on colored Baptists to his great work, the "Story of the Baptists." This book can be gotten of H. M. Wharton & Co., Baltimore, Md.

The senior has had a very sick daughter for the past month, and the junior a very sick wife for a week, hence we have not been able to see so many people. Help us redeem the time.

Rev. I. L. Jones, preached five sermons for Bro. R. G. Mullens at Providence, a new church near Talladega. Congregations good, accessions 3. He went from there to Hephzibah.

Next October 23rd will mark the 50th year since the organization of the General Association of Kentucky, and on that date the brethren will meet in Walnut Street church, Louisville, and have a grand jubilee.

Eight million five hundred thousand pupils in the Sunday-schools of this country. This is an age of great awakening on the subject of studying God's word. Let there be a Bible school in every church in Alabama.

Harper's Bazar and Harper's Weekly always come as welcome guests, and who would be without them when their cost is such a small matter. Ladies should never be without the Bazar of Fashion, and everybody should have the Weekly Illustrated.

We gratified to learn from Bro. F. T. Plaster, that he has been aiding in some most encouraging and interesting meetings, at Spring Creek, New Summa, and Steep Creek churches, having received 16 for baptism, and the work is yet in progress at Steep Creek.

Bro. W. J. Elliott writes us: "I am gratified to hear that your subscription list is growing rapidly. I need not tell about how I feel interested in the ALABAMA BAPTIST." We thank you, dear brother, we hope to keep you and all our good people duly interested.

The Scientific American is an illustrated weekly which every mechanic should have in his house, or any one else, who takes pleasure in keeping abreast with all the most valuable improvements in mechanical science which are daily transpiring. Subscription \$3 a year.

We received, from Bro. G. D. Benton, ten dollars and a list of subscribers, and he says: "Your new edition pleases the best and purest class of our people." He also says: "I am having the earnest and useful services of our young Bro. R. Calhoun in a series of meetings."

A young lady from Uniontown, Ala., writes: "We have been reading the paper so long, we cannot well do without it. You are making it interesting, and I hope your devotion to its interests may be blessed with continued success." Thank you for the compliment and encouragement.

Dr. E. F. Ivey, late of Bullock county, has moved with his interesting family to Montgomery, and is keeping boarding house on the corner of Perry and Jefferson street. His friends visiting the city will find his fare first class and charges reasonable, and near enough to the center of business to be convenient.

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A gentleman who visited the railroad picnic at Jayville, said he failed to see a single drunk man. This reminds us that the managers of the great L. & N. railway system are doing all in their power to discourage intemperance on the part of their workmen. This course proves that corporations can do much for the elevation of morals when they try.

The little folks have not been forgotten by the publishing establishments. Our "Little Ones" and The Nursery, published by the Russell Pub. Co., 36 Bromfield St., Boston, comes to us as prettily illustrated as it speaks of the little ones, saying: "Their gowns have the hue of the rainbow—Violet, crimson and pink. And their faces are fair as the morning When the sun first rises, I think."

Bro. J. B. Hamberlin, from Healing Springs, writes, on August 5th: "I must say that the ALABAMA BAPTIST is better than ever. This far in your hands it has an earnest of great success; personally, I have full confidence in your leadership, as to soundness in doctrine and prudence in tactics. May God bless and strengthen you, and guide you in your responsible task."

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Among the many excellent monthlies which come to us with regularity none excel The Century Illustrated Monthly Magazine; full of the most interesting reading matter, and splendid illustrations. Among its most valued contents will be found an article by Gen. Joseph E. Johnston on "Opposing Sherman's Advance on Atlanta," also, "Hood's Invasion of Tennessee," by Col. Henry Storer. The entire magazine is this month full of thrilling interest.

Mr. Wallace R. Willis, of Vandy Creek, Ala., died suddenly on Monday, July 27th, aged 64 years, under peculiar circumstances. While examining a beehive he was stung by a bee just under the eye, and in less than thirty minutes he was dead. He had been many years troubled with *hemiparesis*, which had doubtless been the primary cause of his death. His death was greatly lamented, as he was a faithful deacon of Mt. Zion church; a kind father and husband and a true neighbor. Now he is resting from his earthly labors, and his works follow him.

Rev. J. L. Jones, of Sylacauga, writes for the benefit of those who may not understand the meaning of the 22nd verse of the 2nd chapter of Matthew. Some suppose that Joseph disobeyed God, failed to go back to the land of Israel, because he was afraid of Archelaus. By noting carefully the punctuation he thinks it is clear that God directly warned him to turn aside. The revised version has "and" instead of "notwithstanding," which makes the meaning clearer. Bro. Jones is right in saying that the history of Joseph shows him to have been obedient in all things, and it would be unreasonable to think of disobedience on his part now.

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Alabama Baptist.

MONTGOMERY, ALA., AUG. 11, 1887.

Who Settled It.

"Come now, Squire, that spring is mine, and you can't keep on with your pipes and pulleys without making trouble."

Mark Aton was evidently excited. His face grew purple, his short, stocky frame expanded, and the rickety fence on which he leaned fairly shook under his emphatic poundings.

As for his auditor, Squire Ingham, a tall, square man of gentlemanly build and bearing, several years Mark's senior, he was simply exasperated.

The spring—the small and innocent cause of a family feud of many generations—grew between the Inghams and the Atons—lay just on the boundary line between the two farms, and the question was who had the most claim to it.

Squire Ingham said little, but assumed possession with such exasperated coolness that Aton's quicker temper was kept in blazing heat most of the time. Within a few days the square added fuel to the fire by quietly laying pipes from the spring to his house, thus cutting off Aton's lingering hope of ownership. Seeing the square out, he had come up to expostulate, beginning with the spirited sentence just quoted.

Ingham leaned gracefully against the throbbing fence, and looking over the rickety Mark superciliously, said, "If the spring is yours, prove it."

"Prove it," echoed Mark with an alarming thump on the long-suffering fence. "There are papers in our house that my own father wrote, showing that he bought and paid for it."

"Humph!" responded the squire, with a look of supreme contempt, "my father owned that spring when you were a baby."

Mark fairly choked. The squire's one weapon was his superior age, and Aton felt the force of it, but he replied, "Well, what if he did? The Atons bought it back again, you know. What are you going to do about that?"

"Well," was the cool reply, "for the present my intention is to lay these pipes in as nearly a straight line as possible. Like this," and the squire took up the section he had put down, and proceeded to fit it to another piece.

Mark boiled. "If you do, so much the worse for you," he said hotly. "I came up here to have this matter settled, and if you don't do it, lawyer Heaven will. I'll go to Litchfield for him to-night."

"Most too early an hour, isn't it?" asked Squire Ingham sarcastically with a significant wave of the hand toward the setting sun.

"Never mind; an hour or two of night work don't signify," and Mark strode off toward the farm, fully determined to carry out his threat.

He worked with violent energy, dashed out the buggy with a bang, jerked the harness from its nail, and was about to throw it on his horse with great noise and ceremony, when a glance at Whitey's foot brought his movements to a sudden standstill.

He had cast a shoe, and of course could not be driven the nine long miles to Litchfield without attention.

"Well, the only way," he remarked ruefully to himself and whitey, "is to get her shoe now, and then I can go after the lawyer in the morning."

Just then Libbie, his bright young wife, came to the door with the dish pan, and Mark called out: "Say what to go to mother's a little while? I've got to drive up to the village."

The pleasant brunette face rippled all over as she replied: "Yes, indeed, I've been wanting to see mother all day."

So, less than ten minutes they were seated in the easy buggy, off for a pleasant drive instead of the wrathful, lonely one Mark had planned.

He intended telling her something of the spring trouble, but when they were fairly under way it seemed really too bad to spoil their enjoyment talking about the squire's meanness.

The grass was just turning a tender green, the early birds twittering, the frogs holding forth lustily, and all the air so full of pleasant spring sights and smells that Mark wisely talked of other things, though in doing so he kept his first secret from his wife.

For it was hardly a year yet since Libbie Holman had left Clifton, the village a mile above, to settle with Mark Aton in Mardale for life. It was not strange therefore, that she welcomed every chance to run up home for a while, though just as eager to get back to the other home at Mardale.

To-night, as they came in sight of the blacksmith shop—which stood near the village—she saw her coming towards them and so met there.

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rather not, but didn't like to say so. Her mother caught the look, however, and hastened to say:

"I'd stay at home with you usually, but you see there's somebody a little extra to-night, a man from Hartford."

"Well," replied Libbie reluctantly, "I'll go with her, and if meetin' ain't out, you can come up after me, Mark."

"All right," he said, but he looked doubtful, for he wasn't a professor like Libbie, and only went to church to please her. He hoped the work would take too long, but it didn't, for Davis fitted and pounded with unusual rapidity, remarking as he drove the last nail, "Believe I'll step up to meetin' a little while, too."

As they entered Mark perceived the meeting was not an ordinary one. The preacher, a young man of energy and power, spoke with sincerity and earnestness, and the hymns were heartily rendered by the really good country choir.

Mark forgot his troubles in listening, and when at the close of the meeting he was appointed for the next afternoon and evening, he determined to come, till an intruding thought of the spring reminded him of his previous engagement.

"Wasn't it good?" asked Libbie, as she settled herself in the seat beside him. "And mother wants us to come up to-morrow, so as to go again."

"I can't," said Mark, more crossly than he had ever spoken to her before. "I'm going to Litchfield and shan't get back in time."

"Oh, Mark!" exclaimed Libbie reproachfully, "I thought you would, and told mother we'd come early so I could trim her bonnet, and now she'll be disappointed."

"Can't help that," he began, but something in the company face made him stop and say impulsively, "I'm a great bear, Libbie. Of course you go. Litchfield can wait till next day."

"All right," she answered, giving him a hug, "but don't be a bear any more, will you?"

"And he wasn't, though he felt like it the next day, when he had to stop work at noon—good, thrifty farmer as he was—just to go to meeting. He chafed, too, about the delayed trip to Litchfield, for Ingham was working laying pipes and carrying water, evidently ascribing the lawyer's non-appearance to Aton's cowardice. The latter, however, was bound not to punish his wife for the squire's misdeeds, and when he drove up to the Hillsdale church and found all the other men out with their wives he felt quite repaid for the effort.

The afternoon talk was principally for Christians, except at the close, when Mr. Tapley appealed so earnestly to all that Mark felt strangely moved.

That means us, Mark, said Ed. Haynes, as they stood together on the steps before getting their teams.

"Don't you believe it, I do," Mark understood it better that evening when Mr. Tapley had asked all those wishing to be Christians to rise, Ed. was on his feet with this simple confession: "I want to serve Christ, but I've been trying to keep my own sinful heart too. I am ready to give that up now, if I can only have him."

Mark wished he could say that, but he thought of the spring and was silent. Nevertheless there was a strange stirring at his heart, which could not be repressed, and as he and Libbie rode home in the silvery light of the full moon, the "Savior, thy doing love," etc., floated through his mind persistently.

As for Libbie, she too was deeply moved. Of a light, volatile nature, religious impressions were not lasting, and further than to echo her mother's wish, "If Mark were only a professor," she had never gone. Now, however, a great longing possessed her soul to see him a Christian, and conscience was urging her to help him and reminding her that she never had. As these thoughts occupied her he was excusing himself by the very fact which she deplored—"Irreligion isn't worth enough for my wife ever to speak of, I guess I don't need it."

Libbie, meantime, felt that she must speak, and at last, just as they were turning into the yard, she faltered out:

"That hymn they sang last, 'I am praying for you,' was a beautiful one, wasn't it?"

"Oh, pretty enough," replied Mark, with an indifference he was far from feeling.

"And it's true, dear," she continued softly, as he lifted her softly to the steps, and reaching up, kissed him in a way that expressed more than words. Mark hurried to the barn in a tumult of feeling. His last excuse was gone now; wife did care enough to speak, and she was praying for him? Why not yield? What stood in the way? Only that spring, and Mark turned to where the still uncovered pipes gleamed in the moonlight.

Should he stand still and let that go on under his very eyes? No! And Mark Aton, who was as dogged as he was impetuous, made all the preparations again for an early ride to Litchfield.

As he went into the house, however, the words of his wife came back with redoubled force, and fearing she might say more, he decided not to go upstairs, but to sleep until his early rising hour on the old lounge in the kitchen. Calling out to her his intention he threw himself down, but not to sleep.

Fragments of the hymns, sentences from the preacher's talk, the tender words of Libbie, together with the long forgotten precepts of his mother, many years dead, mingled in his mind as he tossed and turned on the lounge.

All the time he longed for the Savior, felt his great need of him, but when he heard reach up the hand of faith, always that spring, and his plan to injure Squire Ingham would interfere.

At last he could endure it no longer, "I must find rest," he said, and knelt in the agony of a strong man by the window. How beautiful it was! All nature was at peace. "If I only could find it!" moaned Aton. "You can," answered the faithful inward monitor, "Give up your quarrel with Squire Ingham and all will be well."

"I can't do that," his heart would reply, and so the fierce struggle went on.

At last conscience urged too loudly to be resisted, and he said wearily, "If it ever comes morning I'll see the squire."

He felt quieted for a moment, but the thought intruded itself: "Why not do it now?"

"I shouldn't find him now, he would be up," was the ready reply, but glancing over to the stone house on the hill, a twinkling light in the squire's library gave the lie to his words.

There was another conflict then, Satan whispering "wait till morning," the better angel urging "go now."

"I will," he said at last through his set lips, and murmuring the prayer, "O Lord Jesus, go with me," he hurried "cross lots," to Squire Ingham's.

With some trepidation he lifted the old-fashioned brass knocker, and waited for its heavy thud to bring some one.

"Good morning, sir," he said, with chilling politeness, wondering what could have brought his neighbor over at that hour.

He had not long to surmise, however, for Mark came straight to the point at once.

"I've come to settle that spring business, squire," he said, stepping into the library.

"To settle?" asked the other. "Have you seen Lawyer Haven?"

"Lawyer Haven? No," returned Mark a little quiveringly, for it seemed to him, unreasonable though it was, that the squire must know all that he had passed through.

"Where have you been all day then?" questioned Ingham angrily, for he had watched Aton's movements with more interest than he had cared to acknowledge.

The impatient question helped Mark to explain. "I've been to meeting, Squire, and have found what I wouldn't from any lawyer, that I can't keep such a bickering with you and get any comfort or life right at all. Let's have the whole thing settled. I've been cross and snappy about it, and tried to injure you, and so if you'll call that quits and take the spring for yours, I'll be perfectly satisfied."

He paused breathless, and Ingham looked at him in a dazed sort of way, as if he did not yet comprehend.

"If there's any damage for what I've done in the way of breaking down your fences and filling in your spring, I'll make it right," and Mark pulled out his well used pocket book with an air that left no doubt of his sincerity.

Ingham's face, over which varying expressions had been chasing, expanded into a beaming smile.

"Not so fast, my friend," said he setting down the lamp and taking Mark cordially by the hand. "Don't eat so much humble-pie that there isn't any left for me. If you've been touching, I've been aggravating and hateful, and am ashamed of it. As a settlement, I believe in fair play. It isn't all to be on one side. In the course of our excavations we have discovered another spring near the first, about the same size. Now, as I've put pipes in the first, I want you to take the other. You've wanted water at the house ever since you went to housekeeping. Get at it to-morrow, and Mike and I'll turn in and help you."

"Agreed," said Mark, "that's fair, I'm sure, much obliged," and his face fairly glowed as he returned the squire's hearty grasp. "Glad I came," he added as he turned toward the door.

"And I'm glad you did too, and brother," he continued, uncorking the address of his early Methodist training as he walked with him to the gate. "I'm glad you went to meeting, and I trust we shall walk the Christian way together better than I have alone."

It was more than the reticent Episcopalian was ever known to say before, and Mark's heart went out to him for the effort. Never, it seemed to him as he walked home, had the air seemed so balmy or the moonlight so radiant. As he said afterward, "I could talk to the Lord now, and kneeling by the stone wall he gave himself up in glad surrender to that one who had led him in this strange way to himself.

Libbie, in the meantime, troubled at his going out, had come down stairs to watch for him at the kitchen window. She understood it better when he opened the door and, coming up to her, said, putting his arm tenderly about her, "I am praying for you, a sweet hymn, darling, and the best of it is, the prayers are answered, Libbie."

And in the months that followed, when the neighbors wondered at the sudden friendship which had sprung up between the Inghams and Atons, and inquired of Mark "who settled that spring trouble," "The Lord Jesus Christ, for if he hadn't been with us it would never have been done,"—*Illustrated Christian Weekly.*

A Mother's Work.

My children bring their contributions to the missionary cause, we heard a mother say one day at a woman's conference; but it dawned upon my mind that they did not bring their interests, their hearts. How was I to awaken the interest of my boys and girls in this far away work that I considered of such vital importance?

resolved to have a missionary evening once a week; the time set apart is now tea-time on Sundays, when we make a family collection for missions. All through the week my eyes are open for any anecdote or bit of news bearing on the subject; these I mark or cut out. By Sunday I manage to have quite a store of missionary reading, and the children have grown to expect and enjoy it. Now they know our missionary names, and eagerly follow their work. All this means trouble, but the children learn to themselves. "Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it."

*** Confidential advice, to either sex, on delicate diseases. Book 10 cents in stamps. Address, World's Dispensary Medical Association, 603 Main St., Buffalo, N. Y.

Bones of a Mastodon.

Interesting Remains Discovered in Hale County, Alabama.

Dr. J. Higgins, of Hale county, has just discovered a skeleton of a mastodon, which may prove of interest and value to men of science. It was in Prairie Creek, near the village of Newberry. The parts are not petrified, but well preserved in the bone state. One piece, which is supposed to be the upper bone of a hind leg, is thirty-six inches long, thirty-seven inches in circumference at the top and twenty-one in the middle and twenty-three at the lower end, and weighs sixty pounds. One of the jaws measures twenty-one inches in length and has two sockets for tusks, six inches in diameter. A fragment of one of the tusks is twenty-five inches long and fifteen inches in circumference. The jaw tooth consists of four pairs of prominent spines ranging in two rows and all joined in one solid piece, the top of which is enamel of the color of tortoise shell. The prominent spines are worn as if from long use. The tooth weighs five pounds.

A segment of the backbone is twenty-three inches in circumference and nearly four inches thick. A rib with two or three inches broken off, is fifty-five inches long and three and a half inches wide. A short rib, supposed to belong to the foot, is twenty-two inches long. If twenty inches be allowed for the short joint, ten inches for the foot and sixty for the body, the animal must have been over twelve feet high. A bone eighteen inches long, with a six-inch cross piece at one end and a ball three inches in diameter was at the other, was found. No one felt sure what position it should be assigned. A small deer bone was found along with the bones of the mastodon.

Dr. Higgins has a collection of fossils which would be of interest to scientists, and he takes great pleasure in communicating information concerning the specimens which are found in the alluvial district of Alabama.—*Times-Democrat.*

Fried Tomatoes.

Cut ripe tomatoes crosswise in halves, dust them with pepper and salt, and fry slowly on both sides in butter. When thoroughly cooked, take them out with an egg slice, lay them upon a hot dish. Pour a little cream or milk in the frying-pan, thicken with a little flour and water, mixed smoothly together, pour over the tomatoes and serve hot. Green tomatoes may be cooked in the same manner, using the dressing or not.

Another style for frying tomatoes is to slice the fruit, say in three parts; then dip each slice into beaten egg, cover with grated bread or cracker dust, season with a little cayenne pepper and salt, and fry them in hot butter; brown well on both sides and serve hot.

A Pitiful Sight.

What sadder sight can be imagined than that of a noble man, whom the world can ill-afford to spare, stricken down in the prime of a useful life by consumption. Thousands are yearly filling consumptive graves, who might be saved by the timely use of Dr. Pierce's "Golden Medical Discovery," which is a positive cure for consumption in its early stages. It is the best alterative and pectoral in the world. All druggists.

Conquering by Politeness.

The Bible says, "A soft answer turneth away wrath." The Irish Times tells us of a case in which a gentle action served the same purpose.

"A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, belonging to an itinerant organ grinder, seated upon a bank within the grounds, and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him to reconnoiter. Both animals took a long, steady stare at each other, but the dog evidently was recovering from his surprise, and about to make a spring for the intruder. At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to leave it until his polite but mysterious guest had departed."

There are times when some animals act more sensible than some people, and this poor organ grinder's monkey preached an excellent sermon to all who are too ready with fists and angry words. It takes two to quarrel always, and if one won't the other can't.



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May 22, 1887. No. 52. Lv Montgomery 7:45 am. 8:15 pm. Ar Louisville 8:45 am. 9:54 pm. Chehaw 8:45 am. 10:20 pm. Auburn 9:45 am. 11:37 pm. Opelika 9:45 am. 11:57 pm. Columbus 11:45 am. 1:00 pm. West Point 1:00 am. 1:30 am. Atlanta 1:25 pm. 6:10 am.

Via Cent. R.R. Lv Atlanta 2:00 pm. 6:50 am. Ar Macon 5:40 pm. 10:25 am. Savannah 5:55 pm. 5:00 pm. Via W.A. & R.R. Lv Atlanta 1:40 pm. 7:50 am. Ar Rome 6:55 pm. Chattanooga 7:07 pm. 1:00 pm. Cincinnati 6:50 am.

Via Ga. R.R. Lv Atlanta 2:45 pm. 8:00 am. Ar Augusta 4:45 pm. 11:25 pm. Columbia 10:45 am. 9:55 pm. Charleston 5:15 am. 9:45 pm. Via Piedmont Air Line New York and East.

Lv Atlanta 6:00 pm. 7:40 am. Ar Spartanburg 2:17 am. 3:43 pm. Ar Charlotte 5:45 am. 6:25 pm. Danville 6:00 am. 11:25 pm. Richmond 3:45 pm. 6:40 am. Lynchburg 1:05 pm. 2:00 am. Charlottesville 3:30 pm. 4:10 am. Washington 8:45 pm. 8:35 am. Baltimore 11:00 am. 1:00 pm. Philadelphia 3:20 am. 12:35 pm. New York 6:20 am. 3:20 pm.

Only 37 hours and 45 minutes Montgomery to New York. Train 53. Pullman Buffet Cars, Montgomery to Washington, and Washington to New York. No. 51, Pullman Palace Buffet Car Atlanta to New York.

So. Bound Trains No. 50, 52. Lv Atlanta 1:15 pm. 10:00 pm. Columbia 4:45 pm. Opelika 5:00 pm. 3:53 am. Greenville 6:37 pm. 4:57 pm. Chehaw 6:00 pm. 5:10 am. Ar Montgomery 7:15 pm. 7:05 am.

FOR SELMA AND BEYOND. No. 8. Lv Montgomery 1:55 pm. 8:15 am. Ar Selma 4:08 pm. 12:05 pm. Marion 6:00 pm. 2:50 pm. Greenville 6:37 pm. 4:57 pm. Tuslaola 8:35 pm. Monday 11:00 am. Wednesday 7:30 am. Friday 6:55 pm.

FROM SELMA. No. 7. Lv Vicksburg 7:30 pm. Tuesday 3:15 am. Thursday 5:45 am. Saturday 7:40 am. 10:14 am. Marion 8:45 am. 11:50 am. Selma 10:12 am. 3:30 pm. Ar Montgomery 12:20 pm. 6:45 pm.

Cecil Garrett, Chas. H. Cromwell, Gen. Manager. ANNISTON & ATLANTIC R. R. Trailing effect Sunday, April 24, 1887.

Going South. Daily Daily Sun. Mixed Pass. Pass. Frgt. a. m. p. m. p. m. No. 4. No. 2. No. 6. Stations. No. 5. No. 1. No. 3.

7:00 1:30 1:30 10:15 5:50 5:50 2:00 1:45 1:45 10:02 11:33 5:03 7:40 2:02 1:55 10:40 9:50 11:43 4:45 8:20 2:19 2:05 7:50 9:40 10:58 4:25 8:25 2:26 2:11 10:00 9:44 10:38 3:45 8:40 2:38 2:24 10:00 9:33 10:25 3:33