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A Few Words to the Baptists of Alabama.

BY MRS. M. F. CRAWFORD.

Dear Brethren: Will you prayerfully consider the contents of this leaflet and also communicate them to the members of your church?

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." There is no other way to obtain eternal life—it is Jesus Christ, and Jesus Christ who has died for us. But how shall they believe in him of whom they have heard without a preacher? And how shall they hear without a preacher? Surely every one who has experienced the joys of salvation feels to some extent the responsibility of making it known to others. It is the work of the Lord left for his followers to carry on through the ages. His last command was that his disciples should preach the gospel to all nations; and to encourage them, he said, "I am with you, even unto the end of the world." To some extent this command has been obeyed. Are we preparing to carry it on to completion? The Apostles and their successors went everywhere preaching the word of life and in process of time in the nations of Europe heathenism gave way to some form of Christianity, and many of our English ancestors became obedient to the faithful. What blessings have followed their labors! How thankful we should be to God and how grateful to those early messengers of the cross who spent their lives—some of them suffering martyrdom—that they might give us the gospel. Shall not we in like manner rise up and give it to those still sitting in darkness and in the shadow of death? To the teeming millions of heathen in China, India, Africa and the Isles of the Sea? They are not calling out to us in words for Christ and salvation, for they know not of their existence; but is the mere appeal of their dying need less urgent? They may not say "Come!" but Christ says "Go!"

Some may reply, "They will not accept the gospel." True, many of them will not, for the mass of them are steeped in pride, arrogance, superstition and sin. But among the millions of souls, thoughtful men and women who feel within their souls inexpressible longings for a something which they cannot name, but which we call eternal life. Let us give these chosen ones the knowledge of that for which they groan. It cannot be done in a year or a generation, or in a few gushes of enthusiasm on the part of individuals. Pastors and churches, all of God's people, must take hold of the problem calmly, soberly, prayerfully and keep up the supply of men and means until the end shall be accomplished. Let us feel that it is a life-time work and address ourselves resolutely to it.

Soon we shall all be in the presence of him who died for us, in the presence of him who committed to us the duty of making known his redemption to a lost world. Much of the time and means he has given us has been spent in ways fruitless and perhaps deleterious to ourselves and to others. Comparatively little has been done for the reclaiming of the heathen, in giving forth the light of life among men. How shall we answer those who may rise up in the judgment of the last day and say to us, "You knew the Savior, it was in your power to send us the knowledge of this great salvation, but you were indifferent—wrapped yourselves in selfish enjoyments and left us to perish forever?" Do not, I beseech you, think your responsibilities can be cancelled by one act, but in solemn prayer and consecration ask the Lord, "Shall I give myself or my money?" and let this praying and giving of self and means be continued day by day and year after year until the kingdoms of the world shall become the kingdoms of Christ. There are men and women who are spending their whole lives in imparting the knowledge of salvation to the heathen, but they are far too few and utterly inadequate to the work, while millions around them are rushing down to eternal death. Now and onward is the time to come to their rescue. The work is great, the laborers are few; pray ye, therefore, that the Lord will send more laborers into his harvest. We are all fellow-laborers with God. He says, "Go work in my vineyard," and if we seek his guidance he will make it plain whether he will have us labor in the homeland or abroad. It is doubtless the duty of many of you to go forth to the heathen. Does he call you, my brother? Go! Does he call you, my sister? Obey! If he does not call you to go abroad, he has a work for you to do at home. Not one is exempted from the labor of the condition of the perishing. Go daily, warm from the cloak of prayer, from communion with him who washed us in his own blood, and create around you an atmosphere of enthusiasm for saving the dying at home and abroad. We pass through this world but once; the time is short; let us then arise and do with our might what our hands find to do, knowing that our labors shall not be in vain in the Lord.

M. F. CRAWFORD.
Tung Chow, China, Dec. 29 '91.

The Preachers' Book Fund.

Dear Baptist: I come to you in behalf of a majority of the preachers in Alabama. Many of us think, when we have established schools and seminaries and institutes for preachers, that we have about done what could be done. And I am sure we have done much. But can't we do much

more? Of the large number of preachers in our state only a few ever go to college; fewer still go to the Seminary. (Quite a number are going to East Lake to the Institute, for which I thank God. We have a good majority left who are without even books or papers; men who would gladly do anything for themselves and their people. But hampered as they are, neither they nor their people can grow much.)

Now let's consider, (1) that these men preach under great difficulties; (2) that they have to make a living for themselves and families by secular labor; (3) that they preach to more people than educated men do; (4) that from the country come most of the great men who figure highest in every department of life; (5) that the country preacher, in shaping as he does, in a large measure, the character of the country boy, is the future success of the future church. Can we afford then not to do more for unlettered country preachers than we are doing at present?

I want to help them. I know many of them, and I know their worth. I would suggest the following plan: Let us establish what shall be known as "The Preachers' Book Fund," which shall be used for the purchase of a small collection of books. Such for instance as "Preparation and Delivery of Sermons"—Broadus; "Manual of Theology"—Dagg; "The Church" and "The Pastor"—Harvey; "Bible Doctrine of Inspiration"—Manly, etc., etc. Dr. Broadus kindly consented to make some further suggestions, of which we will avail ourselves when the miniature library is to be selected.

Let the Bible and Colportage Board have charge of this fund (I suppose all the members would be willing; I have not seen them). Let them adopt such measures with regard to the collection of funds and the distribution of books, as they see fit.

Can we make a success of this enterprise? It has already succeeded. One good man's heart so warmed up on the subject that he gave a worthy brother a set of commentaries while we were talking about it. An author of a work on homiletics told me recently that he would contribute a large number of his valuable work to that fund.

Most of people who read know how greatly Mrs. C. H. Spurgeon has succeeded in putting a goodly number of books into the hands of many ministers throughout England in this way. At the next meeting of the Bible and Colportage Board, this matter will be discussed, and I hope arrangements will be made by which much good may be done along this line. In the meantime, if anybody wants to send the board a contribution for the purpose, or write a line approving or disapproving the above, he will be gladly heard from.

J. E. HERRING.

Errata.

What strange things some of the Lord's servants sometimes perform. But who would have suspected that the noble, scholarly and Christlike Dr. A. J. Gordon, of Boston, Mass., would ever be a party to a strange and unchristian performance. Recently he baptized Lieut. Totten, professor of military tactics in Yale University, with the understanding that the lieutenant remains a member of the Episcopal church.

No one can blame Lieut. Totten for wanting and cheerfully receiving what he is convinced is the saving baptism. Nor can any one blame him for receiving it privately, as he did at the hands of Dr. Gordon. But the strange and erratic thing about the performance is from whence did Dr. Gordon derive his authority to administer baptism for the Episcopal Church? The fact that Dr. G. is a minister in the fullest and truest sense of the word among his own people, does not argue in the least that he has ministerial powers everywhere. How presumptuous and arrogant it would appear in President Harrison, because he is the President of the United States, to proceed to England and there assume the control of Governmental affairs. Would the Queen submit to such presumption? The answer is plain.

The writer has been earnestly requested at different times by four persons (two of whom were members of another denomination and the other two were non-professors) to baptize them without connecting themselves with the church. I have unhesitatingly and persistently said that I was ordained simply a Baptist preacher, and my official authority extends no further than the work I do under the direction of the Baptist churches. I know that some will quote the baptism of the eunuch as authority for these irregular baptisms. But when it is borne in mind that the eunuch was in a desert country and a long way from any church, and Philip was an inspired man and acted in this instance as the Holy Ghost prompted, there is but little resemblance between the baptism of the eunuch and these erratic baptisms of modern times. These irregular baptismal performances simply belong to the sensational things of the day. A. T. SIMS.
Georgiana, Ala.

Money to pay the expenses of missionaries is necessary. But missionaries and money alone are not sufficient for the work. Planting and watering are essential as means for a crop, but unless God blesses with sunshine and rain, and causes the germ to swell, to push its roots downward into the soil, and its stem upward into the air, there will be neither flower nor fruit.—Christian Index.

Annual Report.

Of Central Committee of Alabama to Woman's Missionary Union at Atlanta, May 6, 1902.

The wise plans formulated by the Executive Committee command the hearty approval of all earnest workers. The centennial literature, chapel brick cards, etc., furnished by them to the state central committees, seem admirably adapted to the purpose intended. The central committee of Alabama have sent these to all societies and bands co-operating in our work. The interest aroused is gratifying, and suggests the hope of good results.

The supply of boxes to frontier missionaries was a happy inspiration, and we trust has become a permanent institution. Seventeen boxes were sent from Alabama during the last winter.

The Christmas offering for North China was \$417. The societies are educating four Cuban girls in Diaz's Havana school. They have now undertaken the education, at the Judson Institute, of Pura Cova, daughter of Rev. J. V. Cova, our excellent native missionary in Cuba.

Through the efforts of the central committee the woman's mission societies of Birmingham association have assumed the support of one of the one hundred missionaries to be sent out during the centennial year. The Birmingham association appears on the Honor Roll in the Foreign Mission Journal.

The Central Committee are glad to announce two new vice-presidents—Mrs. A. N. Jones, Newton, for the Newton association; and Mrs. E. H. Woodward, Grove Hill, for the South Bethel association.

Mt. Pinson, Jefferson county, has organized two promising societies—a Ladies' Aid society and a Sunbeam band.

New Sunbeam bands are reported at Fayetteville and Enterprise.

A Ladies' Aid society is reported at Reform, Pickens county; a Young Ladies' Society at Opelika; Pastor's Aid at Woodlawn, and Willing Workers at Dothan.

An Appeal.

The Centenary Committee has recommended raising \$250,000 as a special Centennial Fund; \$125,000 for a Church Building Fund for the Home Board, and \$125,000 as a permanent fund for the Foreign Board, to be used for "chapel building, Scripture translation and other permanent investment." It is especially for this latter fund that I make an appeal.

We can reasonably and confidently appeal to the churches for a Building Fund: (1) Because we wish only to help our converts to put up chapels. I do not believe in using foreign money to build chapels in the various towns and villages where we have members. When the number of believers in a place become too large to meet comfortably in a private house they should endeavor to build or secure a house for themselves. But in China our converts are poor and would often feel such an undertaking to be beyond their strength. If, however, we had a fund from which, for instance, we could appropriate \$200 or \$300, it would be an incentive to the native Christians to exert themselves to build. In the large cities ground is very high in price and a much larger proportion than one-third would generally be needed. Thus we should follow the plan pursued by the Education Society in the United States and make a small sum be the means of raising a larger one. This principle of help does not pauperize as a complete gift would tend to do, but would, on the contrary, be an incentive to develop the grace of giving among our converts.

(2) Because chapels for the heathen will be needed in larger towns and cities where foreign missionaries reside. We must distinguish between a church house and a preaching hall. The former should be built and owned by the native Christians, while the latter is a part of missionary machinery. A building fund would be helpful in securing such chapels and halls for preaching to the unevangelized masses, and are needed in heathen lands even more than mission halls are required in destitute portions of our cities at home before a church is gathered in the neighborhood.

(3) Because our chapels are cheap. The money spent on putting a step on some of our churches at home would build several good, substantial chapels where the gospel could be proclaimed to the heathen and Christians could gather on the Lord's day. Brethren who give to the fund may rest assured that none of their money will be lavished on costly church buildings or expensive adornments.

(4) Because our chapels are used six days in the week. Christians at home are so accustomed to seeing the churches, or at least the main audience room, opened on Sundays only that they forget the loss of capital involved in leaving a large hall unoccupied for six days in the week. Here, on the contrary, we use our chapels every day except Saturday. Thus a sum contributed for a chapel goes six times as far toward accomplishing the end for which it is given as it would if put into a church building at home.

(5) Because missionary dwellings are needed as well as chapels. Experience has proved that it is the best

economy to provide healthful, pleasant homes for missionaries. It is the height of extravagance to pay the passage and outfit of a family and their salary for two or three years and then have to pay their passage home before they accomplish any work, just because they have been living in an unhealthy house. A comfortable home is needed to enable most missionaries, and especially ladies, to stand a trying climate and to have vigor sufficient to carry on efficient work. I am not pleading for ease or self-indulgence but simply for a business matter, a matter of dollars and cents. So I say nothing about the Christian love which would lead those who are living in pleasant homes in America to furnish a comfortable shelter for those who are bearing the heat and burden of the day.

(6) Because stereotype plates of the Scriptures, printing presses and other "plant" for Christian literature, especially among nations like China, India and Japan which have a heathen literature of their own. All know its importance. Mission money cannot be more judiciously expended than in providing books and tracts, and especially Scriptures for the people.

Let these few facts suffice to call attention to the importance of this "Permanent Fund." Christians! may we not count on your earnest, liberal help?

R. H. GRAVES.
Canton, China.

Honor to Whom Honor is Due.

BY REV. W. B. CRUMPTON.

By reading carefully the facts of history given below, all fair-minded people must admit that the Moravians should have the honor of being the first to organize for preaching the gospel to the heathen. True they were then, and they are now, a little people; but their devotion and their suffering surpass anything recorded in the history of modern missions. The Lutheran state church of Denmark first embarked in the work; but very soon they seemed to have been absorbed in the Moravian movement, furnishing men who went out by appointment of the Moravian Brethren. The Danes were liberal too, in furnishing means and transportation to the missionaries of these poor people.

As early as 1705 the Lutheran state church of Denmark sent two missionaries to Tranquebar in Southern India. It was known as the "Danish Tamil" mission. The death of Schwartz, in 1795, who seems to have been the only successful missionary, after nearly fifty years of earnest labor, "put an end to its prosperity."

In 1721 Hans Egede, a Norwegian, went to Greenland, taking a few colonists with him, and established a mission. In 1736 he abandoned the mission and returned to Denmark. In 1738 the Moravian Brethren at Herrnhut, in Saxony, started two missionaries, Leonard Dober and David Nitschman to Copenhagen and their way to the Island of St. Thomas. Six dollars was all that was given them to make the trip of 600 miles to the Danish capital and the ten weeks' voyage to St. Thomas. "Their steadfastness of purpose raised up influential friends for them among the royal family, courtiers of state, and two of their Majesty's chaplains." When they reached the field they made their living as best they could. Other missionaries followed these, and missions were started in other islands. A little later, by the same people and in the same way, Frederic Bohmisch and Christian Stach were sent to Southern Greenland.

In 1735 missionaries from the Moravians came to America to preach to the Indians. In 1740 Count Zinzendorf himself, visiting his brethren in this country, "made many heart-stirring visits among the Indians." In 1748 the same pious people established missions among the negroes and Indians in the Dutch colony called Surinam. In the northern part of South America. In 1737 George Schmidt was selected by the Brethren at Herrnhut to open a mission in South Africa. He was successful, but finally, in 1744, he was compelled to abandon the field because of opposition and persecution by the Dutch colonists.

Missions were established in the West Indies in 1705, in Labrador in 1725; the first missionary, John Christian Ehardt, a sailor, having been converted by the Moravian missionary, Ary Martin in 1741, in the Island of St. Thomas. This mission has been in operation for 140 years.

Once each year for 120 years, a missionary ship has made the trip from Europe to Labrador. "No fatal accident has been permitted to befall the favored bark, or those whom she was carrying across the boisterous and often ice-bound deep, and along a coast bristling with rocks, and abounding with peculiar perils."

From 1734 to 1790 attempts were made by the Moravians to establish missions in Lapland; on the shores of the Arctic Ocean; in Algiers, Ceylon, Guinea, Persia, Egypt, and the East Indies. Baptist missions have been gloriously successful, and we have much to be proud of; but we can't afford not to recognize the Moravians as leaders in the movement. There was not much "organization" about their movement, and it did not cost them much, as the Brethren seem to have gone out at their own charges; but yet they were "sent," and as early as 1769 we read of "The Brethren's Society for the Furtherance of the Gospel Among the Heathen." After the

Moravians, beyond all question, ours was the first organization for work among the heathen.

Mission Work of the Southern Baptist Convention.

We give below the increase made in the work of the Boards of the Convention in the last ten years. No fact speaks more strongly of the wisdom of their management, and of the Divine blessing upon their labors than these figures.

It will be seen that the cash receipts of the two Boards have increased about an amount, the increase for the Foreign Board being \$64,168, and that of the Home Board \$66,051.

INCREASE FROM 1882 TO 1892.

Foreign Board—Number of Missions: In 1882, 34; in 1892, 173; Receipts: In 1882, \$51,157; in 1892, \$114,325.

Home Board—Number of Missions: In 1882, 124; in 1892, 189.

Church members: In 1882, 1022; in 1892, 2733.

Home Board—Number of Missions: In 1882, 38; in 1892, 365.

Cash receipts: In 1882, \$18,120; in 1892, \$84,171.

Co-operative work: In 1882, \$10,000; in 1892, \$68,683.

Additions by Baptism: In 1882, 109; in 1892, 5274.

Additions by Letter: In 1882, 214; in 1892, 5973.

Total Additions: In 1882, 333; in 1892, 11,247.

There are certain conclusions borne out by these figures, which will commend themselves to all our people.

1. While the receipts of the Foreign Board have little more than doubled, the number of their missionaries has increased five and a half times, and the number of their church members more than two and a half times. As the receipts are increased, the number of workers and the results of their work are increased in a much larger proportion. This arises from the fact that in mission work, as in every other business, there are certain fixed expenses which must be incurred, whether the work is large or small, and these expenses do not increase proportionately with the increase of the work.

2. The increase of membership has been far greater proportionately in the Foreign than in our home churches. The increase of the white Baptist churches within the territory of the South—Baptist Convention from 1882 to 1892 was 308,121, or about 33 per cent, while the increase of the churches under our Foreign Board was 236 per cent in the same time.

3. In our Home field, while the cash receipts have increased four and a half times, and the co-operative work of the Board six and a half times, the number of missionaries has increased ten times, and the additions to the mission churches have risen from 333 in 1882, to 11,247 in 1892.

No comparison can be made in the work of church building on the mission field, as the Board in 1882 did little in that direction, and made no report of its work, while in 1892 \$64,000 were raised and expended in this work. This sum is almost entirely net gain in this department. Such facts should silence all adverse criticism, and bring every lover of our Lord in cordial and active sympathy with the work of the Convention.

I. T. TICHENOR.

"Strive and Wait and Pray."

Brethren Editors: As I read in your last issue this expression, "God may accept our prayers, and yet not grant us the very things we pray for," I thought of that exquisite little poem by Miss Adelaide Anne Proctor, "Strive and Wait and Pray."

I have often read it and every time with pleasure, and thinking it may also be a pleasure to some of your readers I hand you a copy of it. If any of them have not read it they will enjoy it and those who have read it oftenest will gladly read it again.

"Strive and Wait and Pray."
Strive; yet I do not promise
The prize you ask of to-day.
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would not perchance disdain.
Will come when your toil is over,
And pay you for all your pains.

Wait; yet I do not tell you
The hour you long for now.
Will not come with its radiance vanished,
And a shadow upon its brow.
Yet far through this misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears,
An answer, not that you long for,
Will come when you think to see it,
Yet drive and wait and pray.

Miss Proctor, the "golden-tressed Adelaide," as she was sung by her poet father, gave expression to many beautiful sentiments, serious and tender, but nothing, as it seems to me, so perfectly exquisite as the above. It breathes the very soul of piety and prayer, of trustful resignation and joyous hope.

And here is a touching prayer she breathes for herself, doubtless "with tears," and with this I will close. It is the closing stanza of a short poem she styles—"Ministering Angels."
Then leave me not alone in this bleak world,
Where I roam;
And at the end, with your bright wings unfurled,
Ah! take me home.
To this we can all say amen.
May 12th. A BAPTIST

Interleaved Bibles.

BY REV. J. S. WRIGHTHOUS.

I desire to call the attention of the readers of this paper to the advantages that may be derived from the possession of an interleaved Bible. A present of one from the publisher (a member of the writer's church), has given the writer an opportunity of practically testing the value of such a book. In this case, it consists of the Old and New Testament in the Revised Version.

An interleaved Bible is one in which each alternate leaf is entirely blank, so that, opposite each printed page, is a blank page of paper, suitable for writing with pen or pencil. Such a book may be used in several ways: (1) To note any striking thought which a Bible reader may wish to retain in connection with any passage of Scripture. (2) To preserve an important explanation of any text. (3) To note a reference, by page, to any book in which may be found a useful discussion or explanation of any text; or to refer, by number and page to notes, or other books, in which may be found illustrations of the thought in the passage. (4) To preserve an outline or even more, of each sermon preached on any text, with the name of the minister, and time and place of preaching. (5) To the minister the book may become a "sermon Bible," a collection of the notes on his sermons on every text. He could tell at a glance, if he has preached on a given text, and when and where. The book may be used in the pulpit, if he desires to refer to his notes there. (6) If a Bible student desires, (as a friend of the writer is doing) to make a personal analysis of the Bible, he will find such a book more useful than to interline in red ink, or to use the margin, as so many do. (7) The comments on the Sabbath school lessons may be pasted in, and so the book become a Bible commentary.

But all the uses that suggest themselves are too various to be named. The advantage of such work is that material, as it accumulates (and such accumulation is very rapid), will be associated with the texts, or passages, where it belongs. We are all in possession of many facts which we are unable to use, because we do not know where to find them. It is wonderful how, if we attend to the preserving and classifying the Bible knowledge, or facts bearing on the Bible, that come under the observation of the humblest Bible student, of what a vast store of such knowledge we find ourselves to be possessors. This knowledge will be better to us than that gathered for us in some ready-made book, for it will be our own collection. The humble museum of the amateur collector is more to him than the Royal Museum—and it should be so. It represents himself—his own toil and acquisition. So with the museum of Bible knowledge, which may be written in an interleaved Bible by our own pen or pencil.

Concerning Mrs. Crawford.

TUNG CHOW CHINA,

Dec. 28, 1891.

Rev. W. B. Crumpton, Marion, Ala.

DEAR BROTHER: "During this Centennial of Modern Missions I desire to address a few words to the brethren and sisters of my beloved Alabama on this momentous subject." Accompanying this letter was the MS. for a tract, entitled, "A Few Words to the Baptists of Alabama," and a check for \$30 to pay for its printing and distribution. Bro. Crumpton had 4,000 printed. The supply is exhausted and we are now printing another supply. We let our readers have the benefit of this tract this week. Continuing, sister Crawford writes:

"The disturbances in China have not thus far seriously affected any of the Southern Baptist missions. In this region the people seem increasingly friendly, and there is more work to be done than could be accomplished by thousands of missionaries. Our cry is still for more laborers—more laborers. Since Bro. Pruitt's departure Hwanghien has been without an occupant. Bro. King, who is two months on the field, hopes to take up the work there when he shall have learned the language and the people sufficiently to justify it."

"We do not think it advisable for a new comer to occupy a station alone, and no one can be spared to accompany him. We are now through with our autumn tours among the towns and villages and are settled at our city work for the winter."

"The hearts of the heathen are hard, but God's word is powerful and will accomplish that to which he sends it. We are not without visible encouragement in finding some who give heed to the truth, and are seeking salvation. Pray for 'showers of blessings' upon our labors. M. F. CRAWFORD."

"The Self-Sacrifice Band."

FOR THE ALABAMA BAPTIST.

"We are called upon by Bro. W. B. Crumpton to join the 'Self-Sacrifice Band.'" If the Baptists in Alabama would send in their names they could greatly aid in the celebration of the Christian work which William Carey inaugurated one hundred years ago. If we wish to make an effort worthy of the cause, we must be willing to "take the cup of salvation and call upon the name of the Lord," asking "What shall I render unto the Lord for all his benefits toward me?" "Speak unto the children of Israel that they go forward." That is the

watchword for the hour in the cause of missions.

Now, therefore, forgetting the things that are behind, "let us make a decided advance," and seek to raise this year the full amount asked for by the Boards of the Southern Baptist Convention and the Centennial Committee appointed by the Convention. If the world is ever to be converted, it is by God working through human instrumentalities. Christ bade his disciples go and preach the gospel to all nations, and he meant it. He did not intend that they should carry their selfishness into this great work, and confine their efforts within the narrow limits of their own locality, but he spread the map of the world before them, and showed the field of their labor, and commanded them to enter into it. But to do that effectively we must understand that "the real progress of the cause can never be secured by self-seeking men or churches." It is those who are willing to make sacrifices, who can forward the cause of Christ. Napoleon said, "The army that stays in its entrenchments is already beaten." So is the individual or the church that continues to act only on the defensive.

W. J. ELLIOTT.

Montgomery, Ala., May 18, 1892.

The Outlook.

From many stand points, Italy's future is bright. What she has done is a hopeful prophecy of what she will do. Great as were her victories during twenty-one years of war, those gained during twenty-one years of peace have been greater. Bourbonism backed by Austrian arms was not more formidable than ignorance, mightily with the growth of ages. Whereas in 1864, 80 Italians, and in some of the southern provinces 85 and even 90 out of every hundred could neither read nor write, now half the entire population can do both. The following facts give promise of a still larger improvement: Parliament is expending annually over \$600,000 on education; 12,000 evening classes collect together 600,000 pupils; art and technical schools are frequented by nearly 20,000; there are 12,700 students in the 26 universities of Italy; the public libraries were attended in 1881 by 778,619 readers. In 1882 the right of suffrage was so enlarged that the number of voters was increased 1,500,000. The dense ignorance which once enveloped Italy is now steadily disappearing.

The rapid development of natural resources, the building of a navy probably unrivalled, and the equipment and support of a large army may well be taken as additional signs of returning power. From \$70,000,000 in 1868, Italy's exports had grown to \$210,000,000 in 1875. In 1861 there were only 820 miles of railroad, in 1881, 5,500 miles were in use. In 1861 there were 1250 post offices, but in 1882 the number was 4002. In 1863 there were 385,000 depositors in the savings banks of the country and, in 1879, the number had grown to over 925,000.

What can be said of Italy's religious outlook? The years which have been so full of political progress, have not marked a corresponding advance in the larger liberty given by Christ. Yet much has been accomplished. G. B. TAYLOR.

Am I in Duty?
BY R. L. DRAUGHON.

If you are obeying God in all particulars, and directing your life and conduct according to His word, you are in duty; but if you are allowing anything in yourself but this, you are out of duty. "Be ye holy as I am holy," is the injunction of our blessed Lord—"if ye love me, keep my commandments."—It is the way, walk ye in it!—"let your light so shine before men, that others may be constrained to glorify your Father which is in Heaven." "If any man have not the Spirit of Christ, he is none of his." He was "holy, harmless, undefiled, separate from sinners, and higher than the heavens." "Be ye perfect, as my Father in heaven is perfect." If you are studying the Scriptures to order your life by them, for duty's sake, you are in duty—if not, you are short!

It has been said that in all great lives the sense of duty is dominant. In the service rendered by the constraining impulse of duty no sentiment of self-interest is allowed to interfere. It imparts to the man moral strength thus to act. It makes his example an influence for good. Yet the feeling of duty in the Christian heart does not prompt the man to act reluctantly, wishing that he might do otherwise. Love is an inspiration to him. He gladly sacrifices his personal inclination that he may serve his Master. He is in sympathy with the work to be done. He throws his heart into it. We sometimes hear people talk as if they were simply moved by love, that they had got beyond the feeling of duty in their Christian lives, and no longer felt their Christian lives, and no longer felt the influence of its constraining impulse. This is a superficial reasoning. It fails to recognize the harmony between the sense of duty and the inspiration of love. It would be a sad day for the cause of Christ, if his disciples should ignore the claims of duty. It would be the symptom of the decay of love.—Christian Secretary.

Minutes Wanted.

DEPARTMENT OF THE INTERIOR, U. S. CENSUS OFFICE.

PLAINFIELD, N. J., May 2, '92.
Eds. Alabama Baptist: Will you allow me, through your columns, to call general attention to the fact that I have been unable to obtain, for the eleventh census, thus far any report whatever of the following regular Baptist associations:

Alabama—(white) Mud Creek, Boiling Springs, Haw Ridge, New Providence, Rushing Springs, Dallas County, Free Mission, Alabama, Sea Coast, Uniontown, Auburn, Byram, Troy, Clear Creek, East Liberty, Harmony.

Alabama—(colored) Hope Hill, and Mt. Pleasant, Bowen East, Good Will, Mt. Pilgrim, Colored Bethlehem, New Pine Grove, Bibb County, Wm. Dorsey, Southeastern, Pea River, Evergreen, Sisey, South East, Bethlehem, New Star, Union, Ebenezer, Bethel, Eufaula, Spring Hill, Early Rose.

Will not those who can assist me in at least getting minutes for 1890 or 1891, or even, if not for these years, for 1892? The report of the Regular Baptist denomination for the eleventh census will be incomplete without information from these associations. I have exhausted every possible means of obtaining it, and take this method, as the last resort, of appealing to those who may have it in their power to assist me.

Alabama Baptist

MONTGOMERY, ALA., JUNE 9, 1929.

BIRMINGHAM, ALA., March 15, '92.

Dear Sirs:—I used tobacco for nineteen years, and had been smoking since I was a child. I quit it about seven months ago, with the aid of the Rose Tobacco and Snuff Cure, I quit it, and now find my health greatly improved, and I have gained thirty pounds in weight. Respectfully,

A. T. BAKER.

Experience, like silver, needs continual polishing; like a growing tree, it needs to strike its roots deeper every day.

Catharrh Can't Be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catharrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catharrh Cure is taken internally, and acts directly on the blood and mucous surfaces. It is prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catharrh. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, price 75c.

Insurance Agent: "I came to call your attention to the fact that your policy expires to-day and beg you to renew it. Economize. Very sorry, but this is the tenth year that I insured in your company and nothing has happened, so I have made up my mind to try another company."

FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Our responsibilities are great. There is no danger of oversteering this truth or of giving it too large a place in our thoughts. On the other hand we must remember that we are responsible for only one minute at a time.

DEAR SIR:—The tobacco habit bought of you December 30, 1891, has given perfect satisfaction. It has cured two persons of the tobacco habit—myself and another. I smoked cigarettes four years, and had been chewing fourteen years. Since the use of the tablet I have no desire whatever either for smoking or chewing. It did the work in four days.

Yours truly, E. T. ODOM, Gadsden, Ala.

To conquer the world by loving it—to be blest by ceasing the pursuit of happiness and sacrificing life instead of finding it—to make a hard job easy by submitting to it—this was Christ's divine philosophy.—F. W. Robertson.

Your Blood Undoubtedly needs a thorough cleansing this season to expel impurities, keep up the healthy tone and prevent disease. The best should take Hood's Sarsaparilla. It is a blood purifier and system tonic. It is unequalled in positive medicinal merit.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for him; but it is often a thing not less great to be ready to take up our daily cross and to live for him.—John Caird.

For Nervous Diseases Use Hood's Acid Phosphate.

Dr. F. G. KELLY, Alderton, W. T., says: "I have prescribed it in a large number of cases of restlessness at night, nervous diseases generally, and also in cases of indigestion caused by lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world."

It is only when one regards church going not so much as a duty as a precious privilege, that he can heartily sing, "I was glad when they said unto me, Let us go into the house of the Lord."

"Go where glory waits thee," she said, as she buckled on her armor, and pressed into his off-hand embrace. It contained a few bottles of Dr. Bull's Cough Syrup, she didn't want him to have to contend with an enemy and a cold all at the same time. Sensible girl!

No experience makes one grow old so fast as struggling to keep down the voice of conscience. No one can do this without wasting the strength of his life.—A. E. Dunning.

Dairymen, stockmen, livestock men, and horse-car men unite in saying that no such horse and cattle lot as Salvation Oil has ever been put upon the market. It should be kept at every stable and stock yard in the land. Price 25 cents a bottle.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.—Brooks.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, having tested its wonderful cures in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, a copy of the German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, to this paper, W. A. NOYES, 280 Powers' Block, Rochester, N. Y.

"I wonder who the Mediterranean is so blue?" "You'd be blue if you had to be washing the Italian shore all the time."—A. Life.

WOMAN'S BEST FRIEND. LUXOMNI—The Gem of all female remedies for irregularities, pains and diseases peculiar to women. Used 50 years by an eminent physician. Never fails to cure. Address, with stamp, LUXOMNI CO., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

Many of the best teachers in the Union are members of school agencies. Any school that desires a first-class teacher in any department—Literature, Language, ancient or modern; Science, in any of the departments; Mathematics; Music; Art; indeed, any line of school work, apply to The School Agency, Montgomery, Ala. They recommend only good teachers, so far as they are able to judge, and do this without charge to the school.

Writing concerning a Bible recently received by him from the Alabama Printing Company, Montgomery, Ala. Rev. Pitt M. Calloway, Sr., says: "If I could have had such an one fifty years ago it would have been immensely valuable in supplementing my education." The best books by the best authors.

The Commencement at Judson Institute.

The appointments are as follows:

Evocation, June 3rd; Seniors' Concert, June 4th; Baccalaureate Sermon by Rev. A. J. Dickinson, June 5th; Art Exhibition, June 6th; Annual Meeting of the Board of Trustees and Annual Concert, June 7th; Class Exercises and Baccalaureate Address by Rev. A. W. McGaha, June 8th; Commencement, June 9th.

These appointments are all for night, except the Sermon, the Board Meeting and the Commencement, which are for the forenoon.

Round trip tickets to and from Marion will be on sale at all points on the E. T. V. & G. Railroad in Alabama from June 3rd and June 9th, good for return passage till June 10th inclusive.

On the 9th of June a special train will leave Selma at 8 o'clock in the morning, and arrive at Marion at 9:15, in time for the Commencement at 10 o'clock, and returning, the train will leave Marion at 2:30 p. m., and arrive at Selma at 4 o'clock, connecting closely with trains for Birmingham and Montgomery.

The Queen & Crescent Route have placed in service between Chattanooga and Shreveport, via Birmingham, Meridian, Jackson, Vicksburg and Monroe, new vestibuled sleepers of the most modern improvement, being lighted with gas and upholstered in grand style.

This improvement is in accord with the improvements that are being made on the entire system, making it the most comfortable route between the North and South, which the traveling public will fully appreciate.

Anniversary Exercises of Marion Military Institute, 1892.

Monday, June 6th, 9:00 a. m.—Meeting of Board of Trustees.

5:30 p. m.: Turkish Drill and Shouting.

Tuesday, June 7th, 5:30 p. m.: Battalion drill and dress parade.

Wednesday, June 8th, 10 a. m.: Graduating Exercises.

Excursions to Minneapolis, Chicago and Omaha, via Queen and Crescent Route.

For the Republican National Convention at Minneapolis, Minn., tickets will be on sale at half rates June 1st to 5th, good for return until June 20th, 1929.

For the Democratic National Convention at Chicago, Ill., tickets will be on sale at half rates June 10th to 20th, good for return until July 1st, 1929.

For the People's Party National Convention at Omaha, Neb., tickets will be on sale at half rates June 25th to 30th, good for return until July 2nd, 1929.

Solid Vestibuled Trains New Orleans to Cincinnati, without change, making direct connections in Cincinnati Depot with Vestibuled Trains of connecting lines. For further information call on agents or address D. G. Edwards, G. P. & T. A., Cincinnati, O.

Commencement Exercises

Of the Agricultural and Mechanical College, Auburn, Ala.

Sunday, June 12th, 11 a. m.: Baccalaureate Sermon by Rev. Geo. B. Eager, D. D., Montgomery, Ala.

8 p. m.: Sermon before Y. M. C. Association.

Monday, June 13th, 9 a. m.: Meeting of Trustees.

10 a. m.: Junior Class Orations.

4:30 p. m.: Military Exercises.

8 p. m.: Oratorical Contest between Literary Societies.

Tuesday, June 14th, 10 a. m.: Alumni Address by D. D. McLeod, Esq., Anniston.

2 to 5 p. m.: Exhibition of Mechanic Art Laboratory, Experiment Station, Drawings, Laboratories, etc.

5 p. m.: Military Exercises.

8 p. m.: Address before Literary Societies, by H. L. Martin, Esq., Ozark, Ala.

Wednesday, June 15th, 10 a. m.: Commencement Exercises—Orations by Graduates, Conferring Degrees.

8 to 11 p. m.: Reception by Faculty.

The Queen & Crescent route will sell tickets at reduced rates account the following occasions:

Hagerstown, Md., M. E. Church Convention at Westminster, Md., May 30th to June 30th.

Atlanta, Ga., American Association of Nurserymen, June 1st to 11th.

Cedar Rapids, Iowa, Conference of German Baptist Brethren, May 28th to 30th.

Detroit, Mich., American Medical Association, June 5th and 6th.

Mt. Vernon, O., Epworth League, (General District) of M. E. Church, June 7th and 8th.

Birmingham, Ala., Meeting Alabama State Teacher's Association, (Colored) June 8th to 10th.

Old Point Comfort, Va., Annual Convention of American Society of Civil Engineers, June 8th to 17th.

For further information call on ticket agents, or address D. G. Edwards, G. P. & T. A., Cincinnati, Ohio.

OBITUARY.

W. R. Andrews.

Whereas, In his goodness and mercy, God has seen proper to remove by the hand of death our beloved brother, Rev. W. R. Andrews, who was born near Newton, Dale county, Ala., joined the Baptist church in 1861, and was ordained a minister Nov. 7, 1891, therefore, be it

Resolved, That those church, Kinsey, Ala., and many friends, sustain and mourn in his death a very great loss, which the church of his life and the victory in his death show to be his eternal gain.

That we appreciate his earnest and faithful work and godly zeal, which promises in the years to come much good to the church and general cause of right.

3. That while we realize with great sorrow the loss of our dear brother, we will bow in humble submission to the will of our all-wise Father, who doeth all things well; and that we cherish a fond hope and strong desire to meet our brother on eternity's shore, where we, too, shall receive the crown instead of the cross, and join him in singing songs of deliverance in the courts of glory and presence of God.

4. That a copy of these resolutions, with our sincerest sympathy and love, be sent to the bereaved family, a copy to the Sisters and one to the ALABAMA BAPTIST for publication.

By order of Union Baptist church, Rev. D. B. BURKHEAD, Pastor.

W. A. PEACOCK, Committee.

Kinsey, Ala.

The Alabama Printing Company will do its share towards putting good books into the homes of people of this country. No matter what book you need, order it of the Alabama Printing Company, Montgomery, Ala.

No matter who publishes a book the Alabama Printing Company can sell it to you at publisher's prices.

Catharrhal Dyspepsia.

A Disease that is Very Prevalent in City and Country.

The symptoms of catharrhal dyspepsia are: Coated tongue, pain or heavy feeling in the stomach, sour stomach, belching of gas, dizzy head, sometimes headache, despondent feelings, loss of appetite, palpitation of heart and irregularity of the bowels.

For this condition I find Peruna to be an admirable remedy. In all cases it brings prompt relief to the painful symptoms, and in a large percentage of the cases it makes a permanent cure. Peruna soothes the inflamed mucous surface, and thus strikes at the root of the disease. In cases where the inflammation has been so severe and continued as to produce extreme irritability of the stomach, the remedy may be taken in small doses at first, diluted in water; but as soon as the improvement is sufficient to permit the full dose to be taken undiluted, it is a better way, and the cure is much more rapid.

Each bottle of Peruna is accompanied with complete directions for use. Kept by most druggists in the United States. If your druggist does not happen to have it in stock, he will order it for you.

A valuable pamphlet of thirty-two pages, setting forth in detail the treatment of catharrh, coughs, colds, sore throat, bronchitis and consumption, in every phase of the disease, will be sent free to any address by The Peruna Drug Manufacturing Co., of Columbus, Ohio.

OBITUARY.

On Sunday, March 20, 1892, this community was called to mourn the loss of a dear good brother, Rev. Thomas X. Mills. He attended preaching in the morning at his pastor's regular service. He went home from church, ate dinner and studied his Bible in his hand. Between home and the school a death pain struck his head and he died instantly. He was from Blount county, but has been in this district forty years. He was born March 20, 1827; at death he was sixty-five.

At an early age he accepted Christ and joined the church. He has the credit of complying with the requisition of his church, and of living for Christ.

He was a consecrated Christian, a devoted father and husband. He was twenty-five years a minister of the gospel.

He leaves a widow, a daughter, a host of friends to mourn his loss.

He was at the time of his death a member of Rouses Valley church (Missionary Baptist). His remains were deposited at Hickman cemetery.

We do not mourn as those who have no hope. We have no doubt that our loss is his eternal gain.

We are confident that he is now in that blessed state of those who die in the Lord.

As we are he was.

W. H. CONNELL.

The National Prohibition Convention at Cincinnati.

Delegates from the South attending this Convention, buying tickets over the Queen & Crescent route, will be enabled to stop over on return trip, at Harrison, Tenn., the Prohibition Town, in order to participate in the Celebration which will be held there on July 4th, without extra charge.

Delegates from other sections of the country after the close of the Convention, leaving Cincinnati on July 1, 2, 3 or 4, can purchase tickets to Harrison and return at reduced rates.

Wanted.

President for College in Kentucky—College property for rent or sale. Good opening.

President of a College in Alabama—Salary \$125 per month.

A Position as Assistant in a College or High School—By a lady with a college education.

A Position as Primary Teacher—By a lady who is a graduate and has a long and successful experience.

President of a College in Alabama—To be taken on its merits. Good location.

Superintendent of City Schools in a thriving little city in Georgia. Salary, \$1,200.

A Professorship of Natural Sciences or Mathematics—By a man of experience and reputation.

A Position as Music Teacher in a College—By a man of long experience and who is eminently qualified for such a position.

Assistant in Female Department of a College in Alabama—Lady who can teach the languages wanted. Salary, \$50 or \$60 per month.

Professorship of English or Mathematics—By a man of college education and successful experience.

Principalship or Superintendency of City Schools—By a man of college education and special preparation for his chosen work.

Position as Governor—By a competent lady.

Position as Art Teacher in a Good School—By a competent and experienced lady.

Summer Schools—By competent teachers.

Assistant Teacher in Graded School in Georgia—Lady wanted. Salary, \$50 per month.

Principal of a High School in Alabama on the L. & N. R. R.—School to be taken on its merits. The right man can make it pay well. Good school building.

Principal for a High School—To be taken on its merits—on the Western Railway of Alabama. Excellent community and fine chance to build a paying school.

Governess for a nice family on railroad in Alabama—Must teach music. Salary not stated.

Address, THE SCHOOL AGENCY, Montgomery, Ala.

NOW IS THE TIME.

The boys and girls of Alabama are being led to ruin through the instrumentality of bad books. Parents owe it to themselves, to their children and to the country to put pure reading into their homes. If you don't know what book you need, write to the Alabama Printing Company and they will select it for you. Just state what price you desire to pay.

No matter who publishes a book the Alabama Printing Company can sell it to you at publisher's prices.

Prof. Lyon at Howard.

In addition to the baccalaureate dress to be delivered by Dr. D. Lyon at Howard College, there will also be an address on "Babylon Ruins," an account of the recent discoveries in Assyrian and Babylonian ruins, in the college chapel on Tuesday, June 7th at 8 p. m., for the benefit of the two literary societies.

The aim of this lecture will be to give as comprehensive a view as possible of the remarkable civilization of the Tigris-Euphrates valley, extending from 4000, B. C. to the beginning of our own era.

This lecture will be most important influence in the world through connection with the Hebrew people.

The lecture will be profusely illustrated with specimens of clay books, seals and other objects, brought from the ruins, also with stereoscopic views. This will be one of the greatest treat to literary people and students of sacred and profane history ever presented to an Alabama audience, and everyone should avail himself of the opportunity of hearing this most distinguished alumnus of Howard College, whose reputation for scholarship is world wide.

Meeting of the W. M. U. Held at Atlanta.

The annual meeting of the Woman's Missionary Union of the South was held at Atlanta, Ga., June 1st to 5th.

The church was filled with eager listeners and earnest speakers held their attention. Mrs. Pruitt, Miss Minnie Everett, Miss Joerg, Miss Clothilde Diaz and Miss Lottie Moon made excellent addresses. It was a memorable time—the seeing of so many missionaries together and hearing their words of exhortation and encouragement.

Mrs. Geo. B. Eager, vice president for Alabama, laid before the meeting the case of our missionary, Mrs. Taylor, who has so recently undergone a severe surgical operation, and suggested that the Union supply her with a low vehicle for her convenience in carrying on her work upon her return to Brazil. One hundred dollars was raised for this purpose.

A Presbyterian lady in the audience, from Alabama, immediately begged the pleasure of subscribing the whole amount as a thank offering, she having been for months a sufferer, and unable to walk. This request was willingly granted, but others coveted the honor of contributing to this object, and with fifty dollars subscribed by a Carolinian, and the basket collections, our \$500 was raised. Never was a collection more heartily taken, and all felt honored in having a part in it.

Devotional exercises were conducted Monday evening, by Mrs. Hillman, of Mississippi, and they fairly bristled with "Thus saith the Lord" for woman's encouragement in his work.

Mrs. Early, with tears in her voice, spoke on the subject of sending boxes to our frontier missionaries—followed by Mrs. Davis, of Texas, and Miss Minnie Everett. After hearing them, one could readily endorse Mrs. Early's remark, "It takes a hero to make a missionary."

To say that Dr. Ellis spoke on the Centennial of Missions means that the theme was forcefully and exhaustively handled, and that one was more than ever impressed with the fullness of the speaker. He proved by mathematical calculations that the sum proposed to be raised during the centennial year could be raised. "It is not a matter of ability, but of consecration. Thirty-two cents from each Southern Baptist would raise the \$250,000 and put the 100 missionaries in the field. The success of this movement largely depends upon the women. The reflex influence is greater upon Christians than upon the heathen. Every whole duty can do two things—every whole duty can exert her influence over others. The thought that stirs my heart is not the raising of the money but the hastening of my Lord's coming—this fairly lifts me out of myself. Baptists are committed to the Christian world for this centennial work. Shall it be said they began to build and could not finish? Do not minimize the power of prayer. The base of the pyramid of mission work rests upon intelligence. What an opportunity is afforded in this year to enter upon fuller Christian lives than ever before! What a noble deed is opened into closer fellowship with the Lord Jesus Christ!"

These are a few of the many striking thoughts so lavishly poured into the hearts of those who had the privilege of listening to Dr. Ellis. It was indeed good to be there.

Mr. Bell came to "talk business." Seven new missionaries are to be sent to Japan—four of these the Woman's Missionary Union was asked to support. The Christmas offering this year, by recommendation, of the Board, will be appropriated to this field. The missionary to be supported by the women of the Woman's Missionary Union will be one of the newly appointed missionaries to Japan.

The reports from the states were interesting—nor were the Alabama delegation ashamed that their state had sent out the largest number of boxes to the frontier, and that out of ten Cuban girls being supported, four were taken care of by Alabama. Let us should be puffed up with pride, however, the fact must be mentioned, that the sum raised last year exceeded that reported this year. Let it spur us up to greater exertions.

Mr. Diaz's address was much enjoyed. He promises that Pura Cova shall come in the fall, the sickness of her father and her mother preventing her being at the convention. His account of his work in Cuba was encouraging. He said: "I always trust the Lord—he is the richest and best member of my church." The Spanish song by Diaz, Miss Joerg, Clothilde Diaz and the little Cuban boy, was very sweet.

Work for and among the young people, and how to be successful in the Sunbeam societies, held a prominent place in the discussions.

The election of officers for another year was the important work of Tuesday. Mrs. Eager presided during the period of election. Miss McIntosh having signified her determination not to accept the presidency for another

Miss Heck, of North Carolina,

was elected president. No other name than Miss Armstrong's was proposed for corresponding secretary, and Mrs. F. M. Ellis received acclamation, and Mrs. E. Oliver, treasurer. Thus the ship goes forth well equipped for another year's passage. May the sailing be as smooth and the sea as placid as heretofore, and above all, may she guide who give of "wisdom liberally and ungrudgingly."

After singing "God be with you till we meet again," the parting hand was given with hopes of meeting in Nashville next year—God willing.

Montgomery Churches.

First Baptist—On account of rain attendance upon the Sunday-school was small, but none of the exercises were omitted. Rev. G. A. Hornady, of Tuskegee, preached two able sermons, one at eleven a. m. and the other at night. Dr. Eager was in Tuskegee, where he went to preach the commencement sermon of the Alabama Military Institute.

West Montgomery—Pastor Townsend preached to good houses, both morning and evening. His text at 11 o'clock was from Hosea 10:3, "And their heart was divided; now shall they be found faulty;" and at 8 p. m. his theme was, "Avoid the appearance of evil."—1 Thess. 5:22. Bro. Townsend, deceased, among other things, the present craze—baseball—had advised Christians of Montgomery to "abstain" from it, because it had been debated into a sort of gambling institution of the traveling variety.

Adams Street—Sunday-school decreased in attendance on account of rain. Tickets distributed to scholars and members of the church for the annual picnic at Youngblood's Mill, on June 3rd. Preaching at 11 o'clock by pastor Harris. Text, Acts 1:8; subject, "A Christian Experience." Good attendance and close attention to the discourse. No service at night. The spelling bee last week netted the church a handsome sum.

The Baptists of York Station have regular preaching by Bro. Brunson, of Mississippi. At his next appointment he will ordain two deacons. The writer was permitted to attend a meeting of the Ladies' Aid Society at that church recently. The good women had just made \$25, and met to devise ways and means of expending it. Part of it goes for a nice lamp and some for missions.

THE COMMERCIAL PUBLISHING CO., MEMPHIS, TENN.

No. 1010. Maund vs. Sylvester C. Maund.

In the City Court of Montgomery, Ala. In this cause it is made to appear to the court by the defendant, Sylvester C. Maund, a non-resident of the State of Alabama, and resides in the State of Florida, but his particular place of residence is unknown; and further, that through regular subscription price of one dollar a year, but this special offer of twenty-five cents for six months is made in order to put it in the hands of every intelligent voter in the South during the Campaign. Address THE COMMERCIAL PUBLISHING CO., MEMPHIS, TENN.

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