

# THE ALABAMA BAPTIST.

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## NOTES AND COMMENTS.

John Stuart Mill was perfectly right in saying that "there is not any one abuse or injustice prevailing in society by merely abolishing which the human race would pass out of suffering into happiness." Some extreme abolitionists were fond of calling slavery "the sum of all villainies." Well, slavery has been abolished, and yet there are several villainies left to plague us. The devil shows no signs of running short of devices. When the "Reform Bill" was stirring up the English people, Sydney Smith said that as soon as the Reform Bill passed, all the unmarried women in England

vided with husbands, and that all the school boys in the kingdom would expect that gerundi and supinus would at once be abolished, and that current tarts would come down to a nominal price. Well, the Reform Bill passed; but old maids are still plentiful in England; gerundi and supinus hold their own at Eaton and Oxford, and current tarts are as far as ever beyond the reach of the impecunious school boy.

A correspondent furnishes us this tribute to the "Old Shepherd" of Baltimore:

"How much of a preacher's influence and success is or may be due to his better half, is a question with which I do not feel called to deal just now, but I am satisfied that J. W. M. Williams, of the 'Old First,' always preaches his own sermons, though, if he should ever be tempted to violate this wholesome rule, it is pretty generally understood that he could borrow excellent discourses, without drawing upon books, and without going from home. John A. Broadus, in his admirable work on the 'Preparation and Delivery of Sermons,' speaks of a preacher's best adviser in such a way as to indicate the preacher's wife; and I have no doubt that Bro. Williams thinks that the famous preacher and author is wise."

We are not obliged to say where the following occurrences took place; but we will say that they are not fictitious: "Just before the sermon an unaccountable pile of notices are handed to the preacher, who, unwilling to attack such a task, incontinently turns them over to a resident brother preacher. There are notices of societies of men, societies of women, societies of boys, societies of girls; notices of lectures 'for the benefit of' we don't know how many different objects; notices of oyster suppers; notices of outlandish tea parties, and what not. The good-natured and long-suffering brother who undertakes the reading of the multitudinous heap gives up in despair long before the pile is finished, and says: 'But I won't read any more, for I am sure I have already confused the mind of every one in the congregation.' I cannot help suspecting that a church may be too much 'organized' that is, if organization consists in forming a great variety of societies in the church; and if this sort of organization is to go on increasing, the time may come when the reading of the notices from the pulpit will become a substitute for the Sunday morning's sermon."

A sprightly correspondent of a New York paper, in speaking of Senator Kenna, describes him as "a country lawyer of fair talent," and then added: "It is barely possible there are no bigger men in West Virginia, the state being monotonously rural." To this sneer the *Religious Herald* replies as follows:

Now, we are not set for the defence of Senator Kenna; nor, indeed, of any other politician, as such. We do not even know to what political party Mr. Kenna adheres. But when he is designated as a "country lawyer," we are constrained to remember that John C. Calhoun was open to the same slur. And when the supposed dearth of great men in West Virginia is accounted for by saying that the state is "monotonously rural," we feel disposed to state a few facts which happen to be familiar to us. Not many years ago, a correspondent of a newspaper published in — might have truthfully written as follows: "I spent last night at a country farmhouse, the birthplace of one of the Presidents of the United States. This morning, I rose early, and mounting a good horse, rode to another country farmhouse and breakfasted with the proprietor—another President of the United States. After breakfast I rode on a few miles, and called at another farmhouse, whose proprietor is a country lawyer and a Justice of the United States Supreme Court. Another short turn on horseback brought me to another farm house, occupied by another country lawyer, who has been Governor of Virginia, United States Senator, Minister to England, and Secretary of War. After a short chat with him, I rode on to the country home of another United States Senator, who was also minister to France. From his house I proceeded to the country farm house of another President of the United States, and, after tea, came on hither to spend the night in the country home of still another President of the United States. This ride was accomplished in one day, on the same horse, and neither

horse nor rider is much fatigued." The persons referred to by our imaginary correspondent are Zachary Taylor, born near Orange, C. H., Va.; James Madison, who lived four miles west of that place; Judge P. P. Barbour, four miles west of him; Governor James Barbour, four miles farther west; Wm. C. Rives, some few miles south of him; Thomas Jefferson, six miles west of him; and James Monroe, a short ride from him. The whole section was and is "monotonously rural," and at least half of the distinguished men whose names we have written above were "country lawyers." "Escott Holt" is smart; but he seems to be a little out of his reckoning when he attempts to enlighten the public on the matter of riding great men. In the South, commonly raised our great men, and they rode the crops—in the country. And then we frequently send them (as we do our other produce) to the cities, where they are consumed.

And this reminds us that when a certain Massachusetts congressman sneered at Southern society, Judge Critcher, of Virginia, replied thus: Sir, if you will go with me to my estate, you will find that the adjoining estate is Wakefield, the birthplace of Washington; on the other side you will find Stratford, the residence of "Light Horse Harry," of glorious revolutionary memory. Chantilly, which adjoins it, was the residence of Richard Henry Lee, the mover of the Declaration of Independence, and the Cicerone of the American Revolution. You will find in that same parish the home of Charles Lee, Washington's Attorney General, and of Francis Lightfoot Lee, the signer of the Declaration of Independence. There, too, you will find the home of Arthur Lee, the accomplished negotiator of the treaty of commerce and alliance between this country and France in 1778. Riding in the opposite direction, you come first, as I said, to the birthplace of Washington. Another hour's ride will take you to the birthplace of Monroe; and another hour's ride to the birthplace of Madison. Now, sir, if you suppose the present generation in Virginia unworthy of their illustrious ancestors, if you will visit that estate, and look through the lofty forests, you descry the massive chimneys of the baronial mansion that witnessed the birth of Robert E. Lee.

## A Good Thing.

"The right man in the right place" is a much prized condition of affairs. The right teacher in the right position would remedy many of the evils of our schools and would redound to the benefit of every child in school.

School agencies who deal honestly with both schools and teachers can be of great value. By making it their business and giving time and thought to the matter they are prepared to know what a school needs and to find just the teacher who could best fill that position.

The agency that commends itself most to the people now is THE SCHOOL AGENCY, managed by Hare, Pope & Dewberry, Montgomery, Ala. Their unequalled facilities and uncompromising principles render them competent to be of great value to the schools and teachers of the South and Southwest.

The following circular which has been widely scattered, speaks for itself:

President or Secretary of Board of Trustees or any School Officer:

DEAR SIR:

We desire to call your attention to the work and value of THE SCHOOL AGENCY, Montgomery, Ala., for supplying schools with teachers. We have enrolled as members of this Agency some of the best teachers of the Union and are prepared to recommend to schools seeking teachers, just the teacher needed as to character, scholarship and other important qualifications. In this work we are governed by the following principles:

1. A teacher should possess a high moral character, culture, scholarship, and professional ability.

2. Only such teachers as possess these qualifications will be recommended for positions.

3. We will not accept a teacher as a member of our Agency whom we do not deem worthy of a good position.

4. We select our teachers carefully and will recommend only one teacher at a time unless requested to recommend more.

5. While we shall be very careful to recommend only good teachers, we shall be equally as careful to deal with only good communities.

6. All communications shall have our prompt attention.

Now, though we are in the business of supplying schools and families with teachers, yet we would urge school boards to make as few changes as possible; for the longer a good teacher remains in a position the better does he or she fill that position. Hence, this letter is not for the purpose of asking you to allow us to furnish you a teacher, unless you already contemplate a change.

We can recommend Presidents, Professors, Superintendents, Principals, Assistants, Governors, etc., for both public and private schools, in all the departments of learning and culture. If you need a teacher state what you want and send the same to us. Any information concerning other schools that you can give us will be appreciated. We hope to hear from you soon.

Very truly,  
HARE, POPE & DEWBERRY,  
Managers.  
Montgomery, Ala.

## The Commencement at Judson Institute.

It was attended by an unusually large crowd. There was hardly room in the hotels and boarding houses to accommodate the visitors. They came from every direction; Arkansas, Louisiana and Mississippi, were well represented, while Alabama Baptists came in numbers sufficient to warrant the calling of the Judson commencement week a Baptist anniversary.

The first of the school exercises, those of the Class in Elocution, were thought by many to be the best of them all. The absence of stage-like stiffness and word-mouthing was a pleasant surprise to all those who expected something artificial and affected in an elocutionist. The charming feature of this entertainment was the girl-like spirit that abounded throughout; our young friends on the rostrum hardly seemed aware that any one was looking on; or looking on; it seemed to them apparently to be a school-girls' entertainment for their schoolmates. We believe it was this feature more than any other that captivated the audience.

There were nine members of the Senior Class in Music. From these it was easy to present a Seniors' Concert and to fill up an awkward gap, Saturday night of commencement week. The music, both vocal and instrumental, was rendered by the members of the Music Class of '92. Their programme, comprising Concertos, Solos and Choruses, was made from the works of Mendelssohn, Weber, Eckert, Mozart, Chopin, Gounod, Schumann and Beethoven.

The Baccalaureate Sermon was preached on Sunday morning by Rev. A. J. Dickinson, of Selma. The foundation of the discourse was the anointing of the Saviour by Mary of Bethany. Everybody was delighted with the preacher. An old lawyer said to the writer: It was the best commencement sermon I ever heard of (and he has heard many in the old town of Marion); it had so much of the Gospel in it. The points that most favorably impressed the writer were: a clear explanation of Mary's intelligent faith, and spontaneity and generosity as elements of acceptable offering and worship.

The Art Leave from 6 to 10 on Monday evening, the 6th instant, was the occasion of much enjoyment to the young people. The work of the class was exhibited in two large rooms aggregating ninety-three feet in length and about twenty-five in width. The young ladies boarding in the Judson came down into the Art Rooms in companies of fifteen or twenty, and were allowed half an hour's conversation with their friends, young and old. As each company retired another would take its place. The Art Rooms were by announcement to be open the next day from 9 to 12 in the morning, but in reality visitors thronged these rooms during the whole week asking admittance for several days before the Art Leave, by day and night, and continuing their visits off and on so long as there was a picture on the wall, even after the school had gone home.

The annual concert was given on Tuesday night. The music class was large, numbering, instrumental and vocal, about one hundred and thirty persons. The concert programme was a long one, comprising selections from sixteen authors. It was rendered in a manner to afford a high degree of satisfaction to the audience; it occupied a little over two hours of time.

The Class Day was a new feature in the anniversary exercises of the Judson. The essay of Miss Mary Averett, on the "Self," was, by a little revamping, converted by her into an address, combining the essential qualities of a salutatory, an essay and a valedictory. The history of the class of '92, by Miss Corrie Finkler, contained some capital hits. The "Orator on the Present Era," by Miss M. K. Lockhart, presented a bright prospect for the South, and especially for Alabama. "The Prophecy of our Lives," by Miss L. Kennedy, made the class illustrious, if the prophecy should prove true. "The Judson Chorus," a poem pledging loyalty to the school, written by Miss Gabriella Knight, of Mobile, a member of the graduating class, was sung by a chorus of thirty-three graduates. The tears were hard to restrain as the song was sung and the school thought of the fair young composer detained at her home now by sickness. The Baccalaureate Address was delivered by Rev. A. W. McGaha, of East Lake. The speaker had fine attention, and well merited it. The main points of the address were in our judgment:

Graduates are expected to know something. They are expected to be something. They are expected to do something. The address made a profound impression, for it had a strength and a force not often found in orations. A very brief notice of commencement day must suffice. All the music of this occasion was organ music, and vocal music with organ accompaniment. Here is the program:

1. Doxology.  
2. Invocation, Rev. A. W. McGaha.  
3. Song—"Lift Thine Eyes" (Elijah), Misses Robinson, Murphree, Hubbard, Lovelace.  
4. Essays—A. The Ideal and the Real, Miss N. Finkler. B. Marion, Miss W. Moore. C. Autographs, Miss S. A. Bush. D. The Critic, Miss L. Towns. E. Prejudice, Miss H. Hurt. F. Lalla Rookh in Words of One Syllable, Miss K. Ballard.  
5. Song—"Let Thy Mercy be Upon Us" (Weber), Ladies' Semi Chorus.

6. Essays—A. Chips, Miss Maggie Bell. B. The Heroic in History, Miss A. Alexander. C. Our Inheritance, Miss Laura Parker. D. Christmas, Miss A. Robinson. E. Lowell, Miss Minna Bell. F. The Superlative Degree, Miss F. Cahn.  
7. Delivery of Diplomas.

Graduates in Art.  
Miss Tululah Dickson, of Alabama.  
"Mary Caffey, of Alabama."  
"Hattie Hurt, of Alabama."

Graduates in Music.  
Miss Katherine W. Averett, Alabama.  
"Mamie Carr, Alabama."  
"Mabel Lee Robinson, Alabama."  
"Ruby Thurmond, Louisiana."  
"Eliza Robertson, Alabama."  
"Josephine Lovelace, Alabama."  
"Antoinette Murphree, Alabama."  
"Amy Hubbard, Alabama."  
"Ida Waldrop, Alabama."

Musical Graduates.  
Miss Fannie Cahn, Arkansas.  
"May Huey, Alabama."

Full Graduates.  
Miss Mary J. Averett, Alabama.  
"Leila W. Adams, Alabama."  
"Annie H. Alexander, Alabama."  
"Willie K. Ballard, Alabama."  
"Maggie Bell, Alabama."  
"Minna Bell, Alabama."  
"Sarah A. Bush, Alabama."  
"Sallie Dawson, Alabama."  
"Nellie Finkler, Alabama."  
"Corrie Finkler, Alabama."  
"Maybelle Hardie, Alabama."  
"Hattie Hurt, Alabama."  
"Nellie P. Johnson, Alabama."  
"Lizzie U. Kennedy, Alabama."  
"Winifred T. Moore, Alabama."  
"Mary K. Lockhart, Alabama."  
"Sarah McBryde, Alabama."  
"Laura A. Parker, Alabama."  
"Ada B. Robinson, Alabama."  
"Florence I. Towns, Ohio."

8. Hymn—"Heaven is My Home." The School.  
9. Benediction, Rev. W. B. Crumpton.

First Baptist Church.  
Dr. Pickard's Third Anniversary—A Great Year's Work.

Yesterday was, barring the summer months usually taken by pastors for rest, the closing of Dr. Pickard's third year with the First Baptist church.

A large audience was present. Dr. Pickard took for his text Exodus 14:15. After congratulation of the members on the splendid work done by them in each department of church work, and thanking the membership for their co-operation, he presented a most helpful and practical discourse, one greatly pleasing to the audience.

The text was "Go forward." The theme was: "The law of growth is the law of life and progress." He dwelt largely on the co-operative power of the church, and showed how much more could be done by going forward in Sunday-school work, and in prayer meeting work; also in giving; all give something and give regularly, making worship of the giving. We should go forward, said he, most of all in our efforts for the conversion of souls.

He also said that "members in Birmingham should know each other better. God and Christ will take care of the question of heavenly recognition, but we surely should know each other in this world."

He further dwelt on the necessity of making the church a home for strangers and appointed a committee to welcome strangers to the church.

The following statistics show a great year's work and a very strong church. Members received during the year by restoration, 3; by letter and watch-care, 97; by baptism, 64; total received, 164; total dismissed by letter and otherwise, 48; net gain, 116, present membership, 683.

The Doctor said that in missions and all denominational work the church had more than in any year since he became pastor. The statistics of his pastoral work are as follows: Sermons preached by him in his own pulpit, 110; preached by him in other pulpits, 40; addresses to young men, 30; addresses to prayer meetings, 35; total sermons and addresses, 215.

If one will look over these statistics he will decide that to be pastor of a large city church is not a plaything.

At the close of the sermon one joined the church.

Thus the Doctor finishes his third year as pastor of this church and begins the fourth under propitious circumstances. Under his administration the church has grown rapidly all the while, and the large membership is full of enthusiasm and devotion to the church and their pastor.

At night a large congregation was present and the Doctor preached a good sermon upon the subject of "The Strength of Love." The announcement was made that, commencing next Sunday night, the pastor would begin a series of sermons that will run probably through the summer. The usual vacation will not be taken this summer, and these sermons are going to be prepared especially for the hot weather. They will be short and to the point, so that the regular services, beginning at 8:15 o'clock, will consume only sixty minutes.

God knows what he wants us to be and to do. He will shape and use us, if we will submit ourselves to him trustfully. Martin Luther calls attention to the fact that the invitation in the Psalm, "Rest in the Lord, and wait patiently for him," is in the Hebrew, "Be silent to God—let him mold thee." If we are not what he ought to be, it is because we resist God's effort to make us so, and prefer our plans to his.—*Sunday-school Times.*

## Closing Exercises

Of Marion Military Institute, Schirmish Drill and Sham Battle.

The closing exercises of Marion Military Institute were inaugurated on the afternoon of Monday, June 6th, with the Schirmish Drill and Sham Battle. A very large crowd had gathered on the beautiful campus to witness the performance, and when the finely disciplined corps marched out to the scene of action there was admiration and enthusiasm expressed by every eye in the audience. We have never seen on these grounds or elsewhere a better disciplined, better officered, or better drilled body of young men. Their movements were easy, elastic and vigorous, with the military precision of an old army guard.

Thoroughly battled between companies A and B was the most interesting part of the exhibition; especially interesting to the old soldiers present, who watched every retreat and advance and charge and flank movement and volley as if it were indeed a real battle. The program of the occasion contained a detailed and accurate statement of every movement made by the corps during the battle, and the audience was thus enabled to gain an intelligent idea of the proceedings.

Major Slemm, under whose immediate direction the corps has achieved such perfection and such public success, has earned the thanks and the cordial approval of all who witnessed his superb management of the companies on this occasion.

The Battalion Drill and Dress Parade, which was advertised for Tuesday afternoon, June 7th, was omitted on account of the inclement weather, much to the regret of everybody.

Commencement Day.  
On Wednesday, June 8th, was held the Fifth Annual Commencement of the Institute, and the occasion was honored by the presence of a great number of eager, interested spectators. Among the distinguished visitors present we may mention Dr. J. B. Gambrell, of Mississippi, Dr. A. S. Andrews, of the Southern University, Greensboro, Ala., Rev. A. W. McGaha, of East Lake, Ala., J. C. Bush, of Mobile, and J. H. Marbury, of Bozeman, Ala.

The graduating class was composed of nine young gentlemen, five of whom, viz., Norman E. Breitting, of Choctaw county, Alabama, Chas. B. Gamble, of Greenville, Ala., Dent F. Green, of Talladega county, Alabama, Hopson O. Murfee, of Marion, Ala., and J. T. Jones, of Sumter, Ala., received the degree of Bachelor of Science, having completed with distinguished credit the entire course of study prescribed.

Three of the graduates, viz., Garland Kirven, of Jefferson, Ala., Robt. B. Harkness, of Greene county, Alabama, and Geo. B. Wragg, of Montgomery, Ala., received the title of Second Degree graduate of M. M. I., and one of the number, Walter C. Long, of Pickensville, Ala., was given three certificates, having completed that number of schools or departments of study.

The speeches of these young men were marked by originality of thought and of expression; their manner was easy, dignified and confident; their delivery was quiet but effective. With their handsome, intelligent faces, their mature age and physical proportions, and their graceful movements, they won the admiration and the unstinted praise of the audience, as they had already won the esteem and the confidence of their able instructors. With their native talent and their splendid scholarship, they are well equipped for the struggles and the competition of the coming years.

The Baccalaureate address was delivered by Dr. J. B. Gambrell, of Mississippi. In simple, earnest words he told the young men to be honest and true always; never to attempt to seem to be what they were not. There was a humorous touch here and there, a little of pathos now and then, bits of human experience, flashes of wit, big chunks of wisdom, a broad sympathy, and an intelligent appreciation of his hearers; and his audience was carried by storm. Dr. Gambrell is one of the really great men of our denomination; a man of deep, broad culture, of great intellectual attainments, of sound, practical, every day sense. He is a progressive man, who keeps abreast of the times, and who is thoroughly informed upon all current questions, whether religious, educational, political or social. The people of Marion were proud to have such a man in their midst, and they will long remember his magnificent address.

The exercises were closed with prayer by the eminent educator, Dr. A. S. Andrews, of the Southern University. He is always a welcome guest.

And now a word or two in conclusion. The past session of the Institute has been in many respects the most successful in its history. Notwithstanding the money stringency and the depressed condition of business everywhere, the attendance has been very good. The young men have done exceptionally fine work in every department, and the discipline for which Col. Murfee is famous has been steadily maintained throughout the session. The standard of scholarship has been advanced until now the Bachelor of Science degree, which was conferred on the five bright and mature men above named, implies more than the same degree in an ordinary college, because the course of study which it embraces is as extensive, and the quality of work not merely text books, but is original investigation; so that these tested men have not simply memorized the text

books, but are themselves the makers of science and have the power to take any new subject, chaotic as it may be found, and organize it so that it may be most advantageously used and applied to most advantage. Such men are truly scientific, and were worthy of the degree which they received.

## The Need of Houses of Worship in West Arkansas and Indian Territory.

Polk county, Arkansas, borders on Indian territory. Dallas is the county seat of Polk and is the centre of a great circle, 140 miles in diameter, in which there is no town with a Baptist house of worship. In one town Baptist and Odd Fellows are partners in a house; in another, Baptists and Campbellites. But in their separate right, Baptists do not own one town house of worship in all this great circle. Think of it! One hundred and forty miles in diameter!

Paul and his Master cultivated the towns. Should not other Baptists imitate them?

Other denominations own houses in most towns in this great circle. In Dallas, both Methodists and Presbyterians have houses. Baptists preach and hold their Sabbath school in a Presbyterian house. They have a day-school under the direction of the church, in an old residence, a little way out of town, and there they hold prayer meeting each Sabbath afternoon.

Note four facts: 1. One year ago the only Sabbath school in Dallas was a union school with a Methodist superintendent. He came to the Baptist conference, and, expressing the wish of himself and his pastor and the Presbyterian pastor, requested that the school be turned into a Baptist school. The proposition was accepted and there was born a Baptist school, nourished on Kind Words literature, in a Presbyterian house—and that is still the home of this Baptist child!

2. One of the lady teachers, a widow with seven children, lives two and a half miles away, attends regularly, and walks nearly every time. An aged, intelligent sister, five miles away, is prompt at her church meetings, walking generally.

3. A gentleman, not a professor of religion, proposed to give \$500 if the Baptists will build a \$2,000 house, with rooms for church and school purposes.

4. Dallas is the center of the highest and healthiest country south of Arkansas River. Several railroads are running this way, finally bringing a thick population to this healthy region.

Does not this central town need a Baptist house? The poor members here will do their best—and who will help them to raise \$1,500 that they may secure the other \$500? Who will speak first?

How many other towns and country points need to be mentioned if we had space! Look at the crowds of whites that are pressing into the Indian domain! The beautiful Indian Territory, including Oklahoma, is rapidly increasing in population, and in internal improvements. Seven railroads are already there. Invaluable coal fields are being opened. Towns and cities are born like magic. Think of 125 railroad cities, towns and depots, all in the Indian Territory! But not more than one in twenty-five (out of Oklahoma) has a Baptist church house in it. If there are seven railroad lines now, how many will there be when the whites become citizens of this Indian land?

Nine towns have churches without houses. Purcell, the large southern gateway to Oklahoma, Vinita, the crossing of two great railroads, Tahleah, a strong shipping and trading point, and Hartshorn, the beautiful young mining city, are all without houses. And so is Eufaula, the old home of the great missionary, H. F. Buckner. South McAlester, with two railroads, and coal beyond estimate, is rapidly becoming a large city, but has no Baptist church nor house.

What must the future be in this railroad territory if these railroad towns remain without Baptist houses of worship? Oh, how many other towns and promising points in the country that need houses! Missionaries are asking for tents in which to hold meetings. Who will help some and then, again, till the Lord's houses are built?

E. L. COMPERE.

## Misapplied Scripture.

BY REV. NORMAN FOX, D. D.

The words, "The Lord watch between me and thee" (Gen. 31:49), were spoken, not as a benediction, but rather the reverse. Laban and Jacob had been playing "sharp" on each other. Laban began it, but Jacob proved apt to learn and in turn he was rather ahead of "the old man." At last when it seemed expedient to remain no longer he took himself off in the night with all his acquisitions, and Rachel rounded out the matter by stealing her father's gods. Laban pursued and overtook them near the borders of Canaan. "High" words passed between the father and son-in-law, but finally they seem both to have concluded that this was rather a disreputable family scandal and so they patched up a truce. Neither, however, had full confidence in the other, and so they set up a monument between them, as they met Mizpah, or a look-out, Laban saying: "The Lord watch between me and thee when we are absent one from another; in other words, the Lord keep his eye on you to see that you are not up to some new trick just as soon as my back is

turned. A reading of the context will show that the language is not that of affection but rather of suspicion. The text, therefore, when used at the close of the Sunday-school might mean: The Lord watch and see that you do not get into mischief on the way home. And, inscribed on an engagement ring, as it sometimes is, its meaning would be: The Lord watch and see that you do not get to flirting with some one else "when we are absent one from another." Those who use the text have sometimes done it "wiser than they knew."

It is hardly correct to represent Ruth as herself choosing the God of Israel. She expressly declares herself indifferent what deity she worships. She says: "Thy God shall be my god," whether Jehovah, Dagon or Baal. Even Naomi does not consider it her daughter's duty to serve Jehovah, but urges her to go back "unto her people and unto her gods." It was simply affection for Naomi that led Ruth to Judah to serve Jehovah and to become an ancestress of the Messiah. The proper theme of a sermon based on this incident would be: "Earthly Friendships in Their Effect on Religious Life."

The Rechabites (Jer. 35) can hardly be referred to as temperance men, pure and simple. It was not alone wine drinking which they discarded, but also the planting of grain and the building of houses. So far as appears they would not have objected to the Bedouin's whisky, which is made from milk; but the drinking of wine and a growing taste for it would have led to the planting of vineyards with the building of permanent houses and the tilling of farms, while they considered it their sacred duty to adhere to the wandering, nomadic lives of their ancestors. They were not so much temperance men as conservatives.—*Exchange.*

## The Rapidity of Travel.

Time and distance have been almost annihilated by the great improvements of the day. Leaving Montgomery, Ala., at 7 a. m., passengers reach Washington at 3:30 a. m., and New York at 2 p. m. the next day. In going the other way the time is still shorter, as those who leave New York at 5 p. m., and Washington at 11 p. m., reach Montgomery at 9:25 p. m. the next day. The road from Montgomery to Atlanta in general excellence will compare with any in the United States. The track is good and the cars glide along over splendid rails smoothly and comfortably. The conductors are all attentive and polite.

The limited train, which is fast becoming the traveler's favorite, makes less than a dozen stops from the capital of the state of Alabama to the capital of the United States, a distance of 825 miles. Their speed is an average rate of 33 miles an hour. The dining car service is equal to that of the first class hotels of the country. From here on to New York over the famous Pennsylvania railroad is a continuation of the rapid transit and fine accommodations. All the way there is a double track and for a large portion of it four tracks. In addition to this the block system of running trains prevails and the danger of accidents is minimized to a wonderful degree.—*Montgomery (Ala.) Advertiser.*

## OUR Washington correspondent says:

The result of the first attempt to secure congressional legislation closing the World's Fair on Sunday and prohibiting the sale of intoxicating liquors on the grounds, which was made in the house of representatives, was far from satisfactory. The best that the house would do towards closing on Sunday was to direct the closing of the government exhibit on that day, and it voted down the proposition to prohibit the sale of liquors in any government building. The reason this proposition was voted down was that it was too broad, and would have resulted, had it become a law, in closing the two congressional bar rooms, known respectively as the senate restaurant and house restaurant. Anything that would stop the sale of liquor, now openly carried on, in the Capitol building is certainly to be desired by all having the moral welfare of the nation's legislators at heart. At present the matter is solely in the hands of the vice-president and the speaker of the house. Every year one or the other of these officials issues an order prohibiting the sale of liquor in the house or senate restaurants, and for a while the order is partially obeyed, that is, the open sale to all comers is stopped; but it is always resumed again. Nothing short of a law will ever effectually stop it.

Sincerity is nowhere more important than in the household. The influence on children is identified with character. They have a preception of the real heart and purposes of their parents beyond all others. There is no veil which they will not soon penetrate. It is easy to speak and pray, but they know whether this is a matter of profession or of heart. Often when the sons and daughters turn away from Christ and his church, parents need only to think of their own lack of sincerity and consistency as the cause.

The liquor traffic is no friend to the workman so far as employment is concerned. It gives occupation to fewer men than any other business in proportion to its capital. For example, the annual output of a brewery estimated at \$5,000,000 employs but 600 men, while an iron ore works of the same capital requires 4,800 laborers.

## Central Committee

On Woman's Work for Missions and in the Churches.

In all the Japan Protestant missions, the first of this year, there were reported 403 missionaries and 32,380 converts.

Conference in Japan.  
In the opinion of this conference, the supreme and consuming need of mission work in Japan at this time is for more laborers to devote themselves to direct evangelization, by coming into personal contact with the unevangelized masses, and through the medium of their own vernacular. So say the Baptist missionaries in conference assembled in Japan. And ought not Southern Baptists to furnish a goodly number of these laborers? Are we to leave Brunson and McCollum there by themselves, contenting ourselves with merely having a mission in Japan? What say you, young preachers who a few years ago were anxious to go? What say others? There will be men wanted during 1892 for this field. May God turn the hearts of some thitherward.—*Foreign Mission Journal.*

I tell you, my friends, my heart goes out in pity to these poor, ignorant Japanese women. They know no God but those wretched, ugly stone images that they worship so assiduously, offering to them and binding upon their necks their dead babies' clothes, in order to propitiate them and cause them to treat their children kindly. Isn't it almost enough to melt a heart of stone? Go think of it in silence and alone, and in the light of the resurrection day, and then ask yourself the question if you can face them then with a perfectly clear conscience? We want single women in the field to help us in the work—women of strong characters and consecration. Are there not some who will come? What are you doing at home—teaching school? Making the home bright by their presence? We need you here to shed rays of gospel light into these darkened souls that shall lighten up their lives here and shine on through eternity. I have often thought that a sufficient reward for a life of the greatest sacrifice would be meeting those redeemed ones in heaven who were first shown the way by us.

Weigh the question well, pray over it, and answer to God and your conscience whether you ought to come or not.—*Extract from Mrs. Brunson's Letter, in F. M. Journal.*

Birmingham association will support one of the seven missionaries to be sent to Japan this Centennial year.

The Renfro Sunbeams, Birmingham, given ten dollars to their association missionary, and will divide funds raised this year between the Sunbeam missionary and Pura Cova.

Whose Sunbeam Band will appear on Coz. George's honor roll, this next month in the Foreign Mission Journal? Let us have our own missionary, dear Sunbeams.

## The Campaign Opens.

A Series of Missionary Centennial Meetings Appointed by the Committee.

The following meetings in celebration of the Centenary of Modern Missions have been arranged for by the Centennial Committee for Alabama, after consultation with the pastors of churches and the secretary of the State Mission Board:

Troy June 24th-26th, beginning Friday night.  
Montgomery, June 27th-29th, beginning Monday night.  
Selma, June 29th, 30th and July 1st, beginning Wednesday night.  
Birmingham, July 1st-



# Alabama Baptist.

MONTGOMERY, ALA., JUNE 23, 1892.

Address all correspondence to  
HARE, POPE & DEWBERRY,  
Montgomery, Ala.

## RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

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ALL those who are acting as agents for the ALABAMA BAPTIST will render us a great favor by hunting up the new subscribers and renewals at their earliest possible opportunity.

We wish to employ one good man or woman in every county to give all or most of his or her time from now until January 1, 1893, working for subscribers for the ALABAMA BAPTIST. Write at once for terms.

REPLYING to the sensational stories sent out "by the paper agents in the associated press," *The Converted Catholic* says that "Father McGlynn will never surrender to the Roman Catholic church." It appears that McGlynn has changed to stay changed.

BRETHREN, read the list of associations and dates, as published in this issue. If there are errors, notify us at once. We cannot publish them every week. Clip out the table and preserve it. You will need it many times in the future. Don't neglect it.

DR. J. C. HIGDON, of Eufaula, who has accepted the care of the Grove Avenue Baptist church, Richmond, Va., will be a serious loss to the ministry of Alabama. He is justly recognized as one of the ablest ministers in the denomination South. We part with him with regret, but wish him a successful career as pastor of the Grove Avenue church.

THE Centennial meetings must be largely attended to be of the most benefit. This is a campaign to get all interested in the work. There are some who will attend that have been in the ranks many years, and have heretofore attended the various meetings for the promotion of the Master's cause, but the object of the meetings, as published by the Centennial Committee, is to enroll the thousands who are uninterested. Let us all go forward.

In a political campaign the candidate for office makes a house to house canvass in order to secure votes and enlist the interest of friends in his behalf. Now, brethren, the Captain of our salvation has need of every one of us. In this centennial work we must make a house to house canvass and enlist the indifferent in the cause of missions. Surely the 100,000 white Baptists of Alabama will do their duty. Brethren, we have the numbers; now we must have the returns.

Our thanks are extended the merchants and citizens along the Alabama Midland Railroad for the liberal patronage they have given The Alabama Printing Company. We take this as an evidence of the appreciation of the quality of work turned out by us, coupled with the cheapest rates and the promptest filling of orders. To every one of our patrons we re-affirm our former declaration, that we shall take special pride and pleasure in giving them the best work for the least money.

THE centennial meetings being held in Alabama will prove the means of enlisting thousands in the interest of missions and the spread of the Gospel. Let every pastor and every church member who can possibly do so attend these meetings. The program for the meeting at Troy is a most excellent one. So will all of them be. The one in Montgomery, beginning next Monday night, will be an interesting and profitable one. Let every Baptist for fifty or a hundred miles around attend these meetings, and there will be no doubt as to the success of the movement.

POLITICS has a strange effect upon a preacher.

Let a preacher once get into politics and forever afterwards he will cringe and stammer when the question is asked, whether or not he was ever a preacher. There is good reason for this.

The preacher has a God-given right to condemn, and assist in legislating against evil in any and all of its forms, that is a part of his business, whether it touches politics or not, but he needs to work his reforms through the hearts of men more than through the channels of legislation. That is a sad day for the child of God when he prefers the "loaves and fishes" to the service of his Master.

Brother, when a preacher gives up preaching, and comes to you asking for office, ask him if he hasn't a high-

er office in the kingdom of Jesus than the one he now seeks in the mud and mire.

You don't hear of a godly, consecrated Christian minister "mixing up" with the dirt and the mud of a political campaign. Christ's kingdom is not of this world; and his followers, therefore, should keep their skirts clean of every charge of vice and worldliness.

And the preacher, who has an earnest, burning desire for the salvation of immortal souls will not risk the devil with his flock while he goes out to skirmish for a "mess of pottage." Indeed, the strongest bulwarks against vice in its multitudinous forms are the earnest men of God, who to know is to both love and fear.

The way to win men into the kingdom is to love them,—you cannot run them in. Preachers discount their religion, and lose the respect of their brethren, by exchanging the pulpit for the stump, the "holy of holies" and the sweet influence of the Gospel for the shout of bums and political makebishes and the bluster and noise and degrading influences of a political campaign.

The Lord help both pulpit and pew to see that "man's whole duty is to glorify God and serve him forever."

## IN THE INTEREST OF MORALS.

It has been a source of common talk in Montgomery for many years that houses of prostitution are kept under the very shadow of our churches and over the stores in the business portion of the city.

There is hardly a church in Montgomery but that within one hundred yards can be found houses of dead morals and blasted characters. So common has this state of things become that the man who raises his voice against it is thought by even "good men" to be "beside himself." The Christian people of Montgomery have closed their eyes to the blackest picture in their midst. So prone have they been to let "things run themselves," that the community is cursed with a festering sore upon the body social. Prostitution and immorality have crept into even many of the so-called respectable localities of the city, and with the present rate of increase of these crimes against God and man and society, ere long the black hideousness will be lent a degree of charitableness by men and women who have boasted of characters and lives "pure and undefiled."

Some of these houses are the property of "good men" (so called) who plead that they must rent to whoever applies. Real estate agents have rented property to persons of doubtful morals simply in order to gain a percentage of the rentals. The thing has gone on for a long time over the protests of some who have had the people's interests in view. It has reached a deplorable state. The time has come for action. We are informed that women—some say they stand well in society—veil themselves heavily and march to these places of death and damnation in the broad light of day! Criminals usually go under cover of night, but some here even dare to walk before a Christian community when the sun is at noon-tide!

Can we fail to enter a protest against prostitution, not to say increasing prostitution? Shall we find a few who are faithful? Have we some who have not bowed the knee? Have we men who are brave and true? God grant it.

The proposed organization for the suppression of immorality in Montgomery will meet with the hearty support of every man, woman and child who prefers honor to dishonor, morals to immorality, and virtue and piety and godliness to "license and liberty" and licentiousness.

Success will crown the efforts of the faithful.

## THROUGH THE BLACK BELT.

Up to a few years ago the Baptists who were in and around Orville held their membership with Providence church, some five miles away; but as the town began to grow the brethren took steps to erect a neat, comfortable and commodious house. After many sacrifices, they have a real good house all paid for. While their membership is not now large, yet a more earnest and benevolent church will be hard to find. Bro. I. A. White is the joint pastor for the Orville, Providence and Safford churches. Orville and Providence united in the building of a pastor's home, which would do credit to any community. This home is built on a well located lot in Orville.

Providence church has a noble history. Located at a point convenient to about three communities, large congregations have always attended its meetings. The pastors have been men of more than ordinary ability, the results of whose labors still remain.

They are all fond of their present pastor. He is not only a godly man, but a preacher of ability. Among the members whose faithfulness never fails, is brother Lewis Johnson. Since our boyhood acquaintance with that people this same brother has been the Sunday-school superintendent. He works wherever his pastor and his brethren place him. He sometimes

feels like resigning, but his devotion to duty holds him to the work. Eternity will hold many glad surprises for these earnest laborers.

The farmers about these two churches are intelligent, and for the most part cultivate their farms with great care. The present crops are full of promise.

Leaving the above named communities via buggy, we traveled through a good farming country, along Boguchitto and Talatchie creeks, until we came into the bends of the Alabama river. All this country appears to be in a most promising condition, especially the farms on the river. In Gee's Bend we heard of negroes who have been tenanted on the same plantation ever since the war. While not owning a foot of land, yet they have planted quantities of fruit trees about their cabins and feel settled for life. As a rule this class of tenants makes the best laborers and the safest citizens. By the way, our white people and their children would feel more permanently settled if they would plant orchards and vineyards about them.

In the midst of the hottest day of the season we landed in Camden, the county seat of Wilcox county. This is one of the towns which has preserved much of the old time hospitality and refinement. If space permitted, we could indulge in many pleasant reminiscences concerning the people who now live, and who once lived in this quiet burg. Here many acts of friendship were tendered the writer while he was pastor, and afterwards when a diseased throat caused him to give up the pastorate. It was pleasant to strike hands once more with those people.

The citizens have not spent much money recently beautifying their dwellings, but he it said to their credit, in the last eight years new Presbyterian and Methodist churches have been built, and now they are remodeling the Baptist church at considerable cost. In addition to all this upwards of \$1,000 have just been put into a Methodist parsonage. Of course when such a spirit of generous rivalry exists it will not be long before the Baptist and Presbyterian pastors will be presented with homes.

Rev. W. N. Huckabee has won an abiding place in the affections of the good people of Camden. He is the friend of everybody. He gives two Sabbaths per month to Camden, one to Rock West, one to Buena Vista, and one afternoon each to Bell's Landing, Canton Bend and New Hope, and a pretty busy preacher he is. Sister Welch, one of the faithful band at Camden, has been in bad health for some months, but is again able to sew and reserve the "tenth" for the Lord.

Returning from Camden, we passed out through Canton Bend. For twelve miles one barely encounters a hill, and is surrounded by farms whose broad and well tilled acres remind one of the western country. Judge Wm. Henderson, a northern man, owns vast tracts of this land, on which he makes farming pay every year. Very few white people live in this famous bend, except those families immediately surrounding the village bearing the name of Canton Bend. A Cumberland Presbyterian church is located here and is used by all the other denominations. Many years ago the writer's father taught school and preached in this community; and for several years afterward there was considerable Baptist sentiment there, but the older people died, or moved away, and their children and grand children joined other denominations.

Prairie Bluff is but the remnant of one of those once prosperous river towns. All except one store has rotted down, or been removed, and only a couple of white families reside where once a large population inhabited the town.

Rehoboth, long the centre of influence and trade, is yearly losing its population and trade. The Mobile and Birmingham railroad has drawn many of its men of enterprise to build new towns, and thus we have Catherine, Alberta and Safford, three thriving towns, all within a short distance of the one old central town.

The Baptist Church at Rehoboth has not been very strong in membership for years. Sometimes they have had regular pastors, and then for a year or so they have remained shepherdless. Sister Nixon, one of the true and tried for upwards of fifty years, passed to her reward some months ago. Dr. Dancy, her co-laborer, now at the age of eighty-two years, is laid aside from active work. This brother, for more than fifty years, did a large practice, never having become so engrossed in his profession as to neglect his Christian duties. He loved his pastors and all ways gave them hearty co-operation. We stopped to break bread and commune a while with this "father in Israel." Day by day he sits on his porch, not able to read much nor to work any, yet he is cheerful, yet even happy. Said he, "I am perfectly willing to go any moment the Master sees fit to call me, and yet I am willing to stay just as long as he de-

sires it." We esteemed it a sacred privilege to sit and talk with one whose every arrangement was made to journey to the heavenly Canaan.

Dr. Powell is preaching monthly at Rehoboth, and under his leadership the membership manifest a growing interest in their work.

Catherine has a new Baptist church which bids fair to become a strong and useful body. Bro. Joe Lambert is looking eagerly for much spiritual strengthening to be given them by the missionary meeting to be held there, beginning to-morrow.

is fortunate in having the pastoral services of Bro. I. A. White. A few years ago this was nothing but a prairie field, now a score or more homes and some eight or ten stores make a very respectable little village. Concord church was located two miles away, and by a vote of the membership it was decided to remove and "come to town," where it would be accessible to more people, and where Sunday-school and prayer meeting could be held regularly. Since the move was decided upon, the old brick church sold, and a well arranged and comfortable new house erected at Safford. This is all complete and paid for, except the inside painting, for which money is now being raised. We worshiped in that house last Sunday, and were delighted to find so large and intelligent a congregation. The Sunday-school has been organized only one month, yet it gives promise of greater growth and usefulness. Bro. White preached to his people on faith. It was a powerful, yet simple presentation of a great truth.

FIELD NOTES.

The Sunday-school lessons for the next quarter will be in the New Testament. See rates over the Alabama Midland Railway for those attending the Centennial meetings. Teachers who desire good positions should put their applications in the hands of The School Agency, Montgomery, Ala. If your college, high, or private school needs a good teacher, notify at once The School Agency, Montgomery, Ala. Only efficient teachers of good character can enroll in The School Agency, Montgomery, Ala. If you need such a teacher write that agency.

Of course if you could already recollect that Hare, Pope & Dewberry are the Alabama Printing Company, you would never allow your printing to go elsewhere.

The Alabama Printing Company are doing the finest grade of printing and book making anywhere in this country. They duplicate eastern and northern prices.

Married, on the 15th inst., at the residence of the bride's mother, by Rev. J. R. Larkin, Mr. C. C. Ellis, of Birmingham, to Miss Lizzie G. Hoyt, of Livingston, Ala.

The School Agency have on their list some of the choicest teachers from our best colleges and seminaries. If you want a teacher write at once. Hare, Pope & Dewberry.

Speaking of "South Vindicated," "Bill Arp" says: "It is a masterly vindication of the South. For the sake of your children get it." Price only 50 cents. For sale by the Alabama Printing Co., Montgomery.

The Eufaula and Parker Memorial churches are pastorless now. Well, brethren, we must get as good material as we have lost. We must not go backward. "Progress" is the word now. Keep it before you.

See program of the centennial committee. Dr. Eager has entered upon the work in earnestness of soul. Brother, sister, read about the proposed work, then let your neighbor have your paper. The Baptists mean business.

W. J. Elliott, Montgomery, June 20: Dr. J. S. Johnson and wife, of Clanton, have recently donated a very desirable building lot to the Baptist church at Clanton, and it is very probable that they will begin to build on it at an early date.

Bro. J. A. Glenn reports from Ashville that, after two months' illness with typhoid fever, he is now convalescing. He is one of our best men and one of this paper's most faithful friends and helpers. The Lord speedily restore him to health.

Dr. Henry McDonald, of Atlanta, Ga., writes the expositions of the lessons for the July number of the Convention Teacher. Drs. Hatcher, Weston, Carroll, Hiden, Providence, Sampey and Ellis contribute interesting papers in the July number.

H. R. Schramm: We had the pleasure of having Bro. J. M. Quarles with us at the centennial meeting, who preached for us at East Decatur Baptist church last Sunday morning and night, June 12th. Bro. Quarles was my class-mate and room-mate while at Howard; he spent a week with me and we enjoyed his visit.

Sunday, June 12th, was celebrated at Ramey Baptist church as children's day by fervent prayer, grateful praise, appropriate recitations, declamations, essays and delightful songs; \$9.45 was contributed, which encouraged the loyal superintendent and faithful teachers, and cheered the pastor, who has served the church nearly a quarter of a century.

WANTED.—A lady teacher who is a Baptist and can teach Music, Art and the Languages. Address The School Agency, Montgomery, Ala.

The Centennial Committee have arranged for a meeting to be held at Gadsden July 6th to 8th, and as we hope to have with us several visitors, it is requested that all who purpose to come will send their names to the pastor of the Gadsden Baptist church at once, that homes may be provided for them. Send names to Rev. H. W. Williams, Gadsden, Ala.

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, etc.—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.

A. T. Fuller, Gadsden: Last Sunday was an enjoyable day with the Baptist church. The Sabbath school had "children's day" services, which were greatly enjoyed by all. Pastor Williams gave us two very instructive sermons: one received by letter, which makes fifty added to the church since October '91. We are looking forward to the missionary centennial meeting to be held with our church July 6, 7 and 8, with bright anticipations.

Mr. R. E. Pettus, of Madison, was a candidate before the last State Convention for Superintendent of Education. He could not and did not hope to win against the Democratic term precedent, but he succeeded admirably in introducing himself to the people and the party. His large vote was a high compliment indeed, and his fine race places him in the line of promotion.—*Age Herald*. Bro. Pettus deserves every word of praise the papers and people of the state have given him. He will be the next Superintendent of Education of the State of Alabama.

W. M. Burr, Dothan, June 17: We have just closed a meeting of twelve days, with twenty-two additions—thirteen by experience and nine by letter. This makes a total of fifty-eight additions within the last three months. During the last four days of the meeting we enjoyed the clear and forcible preaching of Bro. George E. Brewer. The church in Dothan has been much encouraged, the members and all the outstanding Baptists of the town show an increasing disposition to get together in church work. A new house is much needed. An elegant lot has been secured, and the question of building will be agitated this fall.

As previously announced in these columns, there will be a general centennial missionary meeting held in Birmingham Friday, Saturday and Sunday, July 1st, 2nd and 3rd. Dr. J. Wm. Jones, J. M. Frost, T. P. Bell, Geo. B. Eager, W. B. Crumpton and other brethren from abroad are to take part in these meetings. We hope to make this a great and glorious occasion. Brethren from the surrounding towns and country are invited to come and take part in and enjoy these meetings. Those who think of coming are requested to send their names at once to W. A. Whittle, Chairman of Committee on Program and General Arrangements.

## Our Centennial Campaign.

Eds. Ala. Baptist: There is a sound of a going in the mulberry trees to day quite as real if not as loud as that of the "tramp, tramp, tramp" of the politicians. It may have escaped some of your readers, and so I beg them to stop and listen to it. I allude to the great movement of the Christian world in celebration of the Centennial of modern missions. The unique relation which our denomination sustains to the significant event should not be overlooked or lightly considered by a single one of our people.

It will be one hundred years next October since William Carey, with the aid of a few others, organized the first Protestant Missionary Society for preaching the gospel to the heathen. When the Moravians and the Church of England Society had done in his day directions is not overlooked in this statement. The work of Carey and his Baptist coadjutors was the first organized effort in modern times the specific aim of which was, not to found Christian colonies, as with the Moravians, nor to minister to Christian congregations in foreign lands as with the Church of England Society, but to reach the heathen by preaching the gospel to them directly.

Of course this organized effort soon gave impulse to a wider movement. Christian churches and societies of nations are engaged, the world over, in organized efforts to evangelize the heathen.

The Baptists of the world, because of their peculiar relation to the movement, have decided, therefore, to celebrate the one hundredth anniversary of the inauguration of the missionary enterprise in an appropriate and practical manner. Already English Baptists have taken the initiative and at their spring meetings raised \$25,000 toward a special fund; Northern Baptists at their late anniversary, raised \$50,000 toward a fund of \$1,000,000; and Southern Baptists at their Convention at Atlanta, raised \$20,000 toward a special fund of \$250,000. Since the Atlanta convention a Southern gentleman who withholds his name, has offered to give \$20,000, and others have made subscriptions, making the aggregate given and pledged since the 7th of May nearly \$50,000.

A campaign of education is also an essential part of this program. Already many meetings are being held all over the world, thousands of platforms and pulpits are ringing with the story of missions, and tens of thousands of people are receiving new light and impulse, and laying extra gifts to missions upon the altars of our God. Who can estimate the good to be done this year by the agitation of such questions and the dissemination of such information!

The Baptists of Alabama have set out to raise, besides \$30,000 for their regular mission work, \$15,000 for this special fund. Centennial mass meetings will be held in Alabama at the following times and places:

Troy, June 24-26.  
Montgomery, June 27-29  
Selma, June 29-30.  
Birmingham, July 1, closing Sunday night.  
Tuscaloosa, July 4, closing Wednesday night.  
Gadsden, July 6, closing Friday night.  
Huntsville, July 8, closing Sunday night.  
Scottsboro, July 11, closing Wednesday night.

The campaign will be extended into the country through the district associations and fifth Sunday meetings, and every nook and corner of the state will be made to resound with the "noise of a going in the mulberry trees."

Among the distinguished speakers from beyond our state borders whose voices will be heard in these meetings will be Drs. Hawthorne, Tichenor and Jones, of Atlanta, T. P. Bell, of Richmond, J. M. Frost, of Nashville, and J. B. Gramble, of Mississippi. Later in the year we hope to have with us also Drs. John A. Broadus, of Louisville, and F. M. Ellis, of Baltimore.

Such meetings cannot but exert a wholesome and educative influence upon our own and other people. Pastors, awake and arouse your people to the importance of this movement! Let there be a triumphant advance all along the line.

Attend these first meetings, if possible, at any cost, and urge others to attend. Let pastors, the state over, recall the great Centennial day in the Atlanta Convention, especially Dr. Broadus' speech, and rehearse it to their people. Let them inform themselves and keep informed about the progress of the movement. Above all things let us come up to these meetings in a spirit of prayer and dependence upon Almighty God. Alas! Alas! if his presence go not up with us.

Geo. B. EAGER,  
Chairman State Committee,  
Montgomery, Ala.

## Our Cause in the Decatur.

Bro. Editors: Perhaps some of your readers would be interested to know something about the progress of the Baptist cause in the two Decatur's. I will therefore give them some information concerning our cause in those two towns. For the benefit of those who may not be acquainted with the fact, I will state that there are two incorporated cities lying side by side—Decatur, which is the old town, and New Decatur, which is the new town. The latter almost surrounds the former, and perhaps has the larger population. The Baptists have had a church organization in Decatur since about 1842. Before the war they had a good brick church house and a good membership. The house was destroyed during the war and the membership scattered. After the war a small membership was gathered together, and made an effort to build. After many trials and disappointments they succeeded in building a comfortable, though small house of worship, which was dedicated in July, 1883. Their numbers gradually increased under different pastors. It has been helped by the State Mission Board and the Association Board of Missions until last year, when it became self-supporting. In 1889, the First Baptist church of New Decatur was organized. This church was located in what is called East Decatur. It has received help from the State Mission Board. It is in a neighborhood where there are a good many people and ultimately can be made a strong church. The failure of the United States Rolling Stock Company has interfered somewhat with its success, as a great many employees of that company were thrown out of employment by that failure and had to leave. We trust, however, that it will not be long before that company, or some other company, will begin work again in the shops, and that part of the town will begin to grow again. Bro. H. R. Schramm is the pastor of the church, and has done a good work.

A few months ago a number of the members of the First church in Decatur, who lived in New Decatur, thought it wise and best to have a church more centrally located in New Decatur, and so located that it would suit the Baptists of both towns; they thought it would be better to have but one church, and that where the larger proportion of the membership was, which was in New Decatur. An effort was made to accomplish this, but failed; then a large number, thirty or more, of the members of the First church in Decatur called for their letters to organize a church in New Decatur. Some of the members of the First church in Decatur, and others, then with others who lived in New Decatur, but who had not connected themselves with either church, organized what they called the Central Baptist church of New Decatur. They called Eld W. M. Blackwelder, who had, up to that time, been pastor of the First Baptist church in Decatur, but who had resigned, to be their pastor. He accepted, and is now actively engaged in building up that church. The new church has grown very rapidly, and now has about one hundred members. It has a large Sunday-school. The prospect is very flattering for building up a strong church in New Decatur.

The old church, as a matter of course, has lost strength by this movement. Its membership has been very much reduced. But it has some strong members, who remained, especially some sisters, who have labored for it in the past, when the prospect was more gloomy than it is now. They propose to stand by the old ship, and do what they can for its success. The church is now wanting a pastor—about \$400 has been raised to pay a pastor. The church has a preacher's home which will bring some revenue, if it can secure an unmarried man for a pastor. This is a hard field, yet a young man of energy and devotion who will come here and be willing to live on a small salary, and do a good deal of hard work, can do a good

work, and I believe it will prosper in his hands.

The Muscle Shoals association was appointed to meet with the Decatur church next October. The church, though weakened in membership, proposes to entertain the delegates as engaged to do. In this matter, all the Baptists of both Decatur's will do their duty in entertaining the delegates and friends who may attend. In this, there is no division, whatever there may be about other things; and furthermore, the good people of Decatur, not Baptists, will aid in this work of entertainment, as they have ever done on all such occasions.

So we say to brethren who may hear various reports about Decatur Baptists, that the association will be held with the First Baptist church in Decatur, as appointed. And further, I wish to say that there are no dissensions among our brethren and sisters of the two Decatur's. There was a difference of opinion as to the best policy to be pursued in order to build up the Baptist cause. The friction produced by this difference of opinion, if there was any, has about disappeared, and while the brethren and sisters may work on a different line, yet harmony and fraternity will be maintained.

Bro. Blackwelder has pursued what he sincerely thought was the best and wisest course to build up the Baptist cause. Those brethren and sisters who could not follow him into this new organization do not doubt the purity of his motives, but they cannot bring themselves to give up that for which they have toiled so many years.

My prayer is that God may bless his cause in the two Decatur's, and that all three of our churches there may grow and prosper.

JOS. SHACKLEFORD,  
Trinity, Ala., June 12, 1892.

## Centennial Meetings.

Program of Meeting at Troy, June 24-26.

Friday 24th, 8 p. m. Devotional exercises.

"Address of welcome, by the pastor."

"The missionary map and its story," by Rev. W. B. Crumpton, Marion.

Saturday, 9 a. m. Devotional exercises.

9:30 a. m. Reports from the churches as to interest in the centennial movement.

10 a. m. Address, "The root of the matter," by Rev. W. M. Harris, Montgomery.

11 a. m. Address, "The two sides of the missionary enterprise," by J. B. Gambrell, D. D., Mississippi.

2:30 p. m. Devotional exercises.

3 p. m. "Heroism in modern missions," by B. F. Riley, D. D.

4 p. m. "A hundred years of missions," by I. T. Tichenor, D. D., Atlanta.

8 p. m. Devotional exercises.

Symposium, "Why celebrate the centennial of missions?" Open to all.

Sunday, June 26th, 10 a. m. Talks to the Sunday-school on missions, by appointed speakers.

11 a. m. Sermon, "A new missionary era," by J. B. Gambrell, D. D., Mississippi.

4 p. m. "The place of prayer in missions," a conference.

8 p. m. "The field is the world," T. P. Bell, D. D., Richmond, Va.

Churches of the association and of all South-East Alabama requested to send representatives—especially their pastors.

Geo. B. EAGER,  
Ch'n State Com.

Meetings in Montgomery begin Monday night with Dr. J. J. Taylor, of Mobile, A. J. Dickinson, of Selma, and others in addition to the speakers who will be at Troy.

## A Note of Warning and Information.

The Southern Baptist Convention has set out to celebrate the centennial of missions by raising a special fund of \$250,000 for permanent work of the two general boards, the Home and the Foreign. A strong committee has in hand the raising of this money, and this committee is aided by committees in each state, and these in turn by committees in each district association, and in some cases by committees in the local churches. For a year past all over the country there has been a campaign of education on missions—all tending to the preparation of the people for the raising of this fund. The attention has been awakened and their interest excited. Very many of our people, both old and young, will naturally be anxious to have a part in this special work, and will as naturally turn such gifts as they will be able to make to missions in this direction.

The centennial permanent fund will probably absorb the attention of the people, and possibly draw to itself the larger part of their gifts, and justly so. While the centennial fund is being spoken for, written for and given to, it is possible that our people will lose sight of the fact that a large and increasing work has to be carried on by the Foreign Mission Board—a work that will require for its maintenance and extension not less than \$16,500 a month, and a work that in addition has begun the year hampered with a debt of some \$16,000. If the centennial permanent fund shall absorb the contributions necessary for the carrying on of the regular work of the board, it will be a serious calamity and one that may involve very serious consequences. So I beg to call the attention of the brethren to several facts:

1. The Centennial Permanent Fund is a special fund, and cannot be used for the current expenses of the board.

2. If current expenses for enlarged work fall off in amount, an enlarged debt will be entailed on the general work and no increase in the missionary force will be possible.

3. The Convention has expressed the desire that the centennial year shall be marked by the addition of one hundred missionaries to our present force, and the Foreign Mission Board is laboring in that direction.

4. The centennial fund had best be known for convenience as the "chapel building fund" or "permanent fund," at least so far as the Foreign Mission Board is concerned.

For the term "centennial fund" for our board will embrace as well the fund designed for the enlarged work of the year. So,

5. We state now that all centennial funds sent to our board fund, designated as for "permanent fund" or "chapel building fund," will be considered by us as designed for this enlarged work. Therefore,

6. All persons sending funds to the Foreign Mission Board for any part of the centennial will do well to designate very clearly how they wish them used.

7. The "permanent fund," "centennial chapel fund," and "chapel building fund"—all three meaning the same thing, and all three here given because they have been used in the papers—so far as the Foreign Mission Board's part is concerned will be used for chapel building on foreign fields, Bible and tract translation and distribution, and such other work as may be of a permanent nature. All not needed at once will be invested and held as a permanent fund, to be drawn on for these purposes as needed, the interest, meantime, being used, and the principal, so long as not used, serving as an emergency fund, should the board be at any time in peril, and be unable to find relief from the ordinary sources of supply. This emergency fund will be used only as collateral on which money may be borrowed in time of special pressure, and will not be used for current expenses.

T. P. BELL, Asst. Sec'y,  
Richmond, Va.

## Alabama Midland Railway Co.



NAME	TIME	PLACE OF MEETING.
Montgomery, Florence,	July, Tuesday before 1st Sunday.	Lowndeshboro.
Seban,	Aug. Friday before 1st Sunday.	Pleasant Valley.
Tracy,	" Tuesday before 2nd Sunday.	Providence, 5 mi Orvilleville.
Mobile,	" Friday before 2nd Sunday.	Shiloh.
Bellevue,	" Friday before 2nd Sunday.	Mt. Pleasant, Mobile Co.
Sulphur Springs,	" Tuesday before 3rd Sunday.	Bethany, Monroe Co.
Bellevue,	" Thursday before 3rd Sunday.	Good Hope, Jefferson Co.
Andros,	" Friday before 3rd Sunday.	Osgood, Marengo Co.
North Alabama,	" Friday before 3rd Sunday.	Union, Washington Co.
Tuscaloosa,	" Friday before 4th Sunday.	Bellevue.
Shelby,	Sept. Tuesday before 1st Sunday.	Bethany.
Harris,	" Wednesday before 1st Sunday.	Shiloh.
Stowall,	" Friday before 1st Sunday.	Seale.
Bigbee,	" Tuesday before 2nd Sunday.	Attalla.
Conecuh,	" Thursday before 2nd Sunday.	Cuba Station.
Cahaba Valley,	" Friday before 2nd Sunday.	Gravelly, Butler Co.
Ham,	" Saturday before 2nd Sunday.	Cool Springs, near Ashville.
Cherokee,	" Tuesday before 3rd Sunday.	Canoe, L & N R R.
Pine Barren,	" Tuesday before 3rd Sunday.	Liberty Hill, Collinsville.
Cocoa River,	" Wednesday before 3rd Sunday.	Campen.
Tracy, Tenn.,	" Thursday before 3rd Sunday.	Sylva.
Liberty (North),	" Friday before 3rd Sunday.	Forest Springs, Clark Co.
Cedar Bluff,	" Friday before 4th Sunday.	Union Grove.
Liberty (East),	" Tuesday before 4th Sunday.	Hickory Grove.
Centennial,	" Thursday before 4th Sunday.	La Fayette.
Evergreen,	" Friday before 4th Sunday.	Union Springs.
North River,	" Saturday before 4th Sunday.	Sardis, Barbour county.
Birmingham,	Oct. Tuesday before 1st Sunday.	Bellevue, Tuscaloosa Co.
Salem,	" Wednesday before 1st Sunday.	Warrior.
Centel,	" Wednesday before 1st Sunday.	Bethel, Ala. Midland R R.
Mulberry,	" Wednesday before 1st Sunday.	Liberty, Tallapoosa Co.
Judson,	" Friday before 1st Sunday.	Rehoboth, Bibb county.
Muscle Shoals,	" Friday before 1st Sunday.	Headland.
Rock Mills,	" Friday before 1st Sunday.	Decatur.
Hampton,	" Saturday before 1st Sunday.	Union Grove.
Yellow Creek,	" Saturday before 1st Sunday.	Poplar Springs, Ga.
Sispey,	" Saturday before 1st Sunday.	Zion, Marion County.
Carey,	" Tuesday before 2nd Sunday.	Chapel Hill, Pickens Co.
Tallahassee,	" Tuesday before 2nd Sunday.	New Salem.
Unity,	" Tuesday before 2nd Sunday.	Nance's Creek, Calhoun Co.
Harmony,	" Wednesday before 2nd Sunday.	Sevier Hill, Lamar Co.
Ullman,	" Thursday before 2nd Sunday.	Norfolk.
Weogufka,	" Thursday before 2nd Sunday.	Cedar Grove.
Columbia,	" Thursday before 2nd Sunday.	Pine Grove, 12 m Culman.
Calhoun,	" Thursday before 2nd Sunday.	Pine Grove.
Alabama,	" Friday before 2nd Sunday.	Pleasant Plains, Columbia.
Mt. Carmel,	" Friday before 2nd Sunday.	Harmony, near Anniston.
Big Bear Creek,	" Saturday before 2nd Sunday.	Spring Creek, Butler Co.
South Eastern,	" Saturday before 2nd Sunday.	Cave Springs, Madison Co.
North River,	" Saturday before 3rd Sunday.	Bethesda, Colbert county.
Tuskegee,	" Tuesday before 3rd Sunday.	Macdonia, Green Co. Miss.
Warrior River,	" Tuesday before 3rd Sunday.	Stewart Sta., A G S R R.
Clear Creek,	" Tuesday before 3rd Sunday.	Filgrim's Rest.
Mad Creek,	" Friday before 3rd Sunday.	Cross Keys, Macon Co.
Zion,	" Friday before 3rd Sunday.	Blountville.
Arbacoochee,	" Saturday before 3rd Sunday.	Macdonia, near Hayleyville.
Belling Springs,	" Tuesday before 4th Sunday.	Mud Creek, near Aigen.
Tallapoosa River,	" Saturday before 4th Sunday.	Sardis, Butler county.
Eufrata,	" Thursday before 4th Sunday.	Corinth, Randolph county.
Marshall,	" Friday before 4th Sunday.	Mt. Moriah, Clay county.
Tennessee River,	" Friday before 4th Sunday.	Midway.
Geneva,	" Saturday before 4th Sunday.	Altaville, Marshall Co.
New Providence,	" Saturday before 4th Sunday.	Bethel, Fackler M & C R R.
Macdonia,	" Saturday before 4th Sunday.	New Hope, Holmes Co. Fla.
Pine Bluff,	Nov. Friday before 1st Sunday.	Macdonia, Home, Rutledge.
Pae River,	" Saturday before 1st Sunday.	Pine Bluff, Wayne Co. Miss.
UNKNOWN—Haw Ridge, Liberty, Bibb.		Sardis, Geneva county.

If there is any mistake in the list I will be greatly obliged if the brethren will inform me of it at once.

W. B. C., Marion, Ala.

## 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.

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## Montgomery Churches.

West Montgomery—Pastor Townsend preached to full houses both morning and evening. His text at 11 a m was, "Ye are bought with a price," 1 Cor. 5:20. Evening topic, "What shall be done with the drones of the churches?" 2 Thess. 3:11. The pastor announced services in the new church at 11 a m, July 4th. He took pleasure in announcing that all the false prophets who had prophesied that the new church would not be ready by the 4th of July had died out during the past few days, as they saw the finishing touches being put on the first story of the building. Strange, but true, the Sunday school was as large the Sunday after as it was the Sunday before the pic nic.

Adams Street—Sunday school attendance large—no decrease in interest. Large congregations at both services—the house at night being full. Text at 11 o'clock service, part of Acts 2:22; subject, "Miracles." At night, continued morning subject. The closest attention was paid the preacher at both services.

## Birmingham Churches.

South Side—Pastor Hale preached at 11 a m. "Paul's Foreign Missionary Tour to Europe." At night Dr. J. C. Hiden preached a very able sermon.

East Lake—Pastor preached at 11 a m, and Rev A T Sims at night.

Bessemer—Owing to wet weather there was a small congregation at 11. Bro J I Stockton preached. No services at night.

Irontdale—A W McGahs preached on Saturday and Bro A J Waldrop preached an earnest and able sermon Sabbath evening.

Second Church—Dr J B Gambrell preached at 11 a m. No service at night because of heavy rain. Dr J C Hiden preached for Bro Whittle Wednesday night.

First Church—Yesterday was rainy, but good congregations were present. At 11 a m Dr J C Hiden preached; his text was 1 Cor 2:2. The sermon was an exposition of Paul's singleness of purpose to advocate the gospel.


The sermon was clear, concise, powerful, practical, spiritual, and was greatly enjoyed by the congregation.

At the evening service the pastor preached. Text, "O taste and see that the Lord is good." This was the first of a series of Sunday evening discourses that will run through the summer. One was baptized.

Theological Institute—There are over forty present, and the interest is greater than at any previous session. Rev G S Anderson and Prof Fenno came in last Saturday, and begin their work to day.

Review by Bishop Doane and Bishop Mallaliou.

Mrs. Snaggs was bewailing the fact that she had no library. "Look at me, my dear," said Snaggs, swelling up with pride; "am I not a whole library, including dictionary and encyclopedia?" "Yes," answered his wife, looking at him discontentedly, "bound in calf."—Detroit Free Press.



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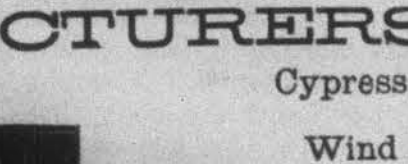
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 Besides the special set of denominational articles by special men, *The Convention Teacher* is running for this year three series of articles as follows: On "Missions," by R. M. Ellis, D.D.; on "Bible Character," by W. E. Hatcher, D.D.; on "Sunday School Instruction," by John A. Broadus, D.D. The June number has the first of three articles from R. H. Carroll, D.D., on "My Infidelity and What Became of it?" and the second of four articles from Prof. J. R. Sampey, D.D., on the "Old Testament's Prophecy," July 1, C. H. Hiden, D.D., begins a series of six articles on "The Acts of the Apostles," July 1, and Henry G. Wainwright, D.D., a series of six on the "Acts of the Apostles." The *Teacher* is a living power to the interest of the Sunday-school among church members and in the home circle, and to make it even worthy of the pastor and preacher - *From the Report of Sunday-school Board of the Southern Baptist Convention*

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The Electropoise.

REV. DR. WHARTON'S TESTIMONY.  
Having received a number of inquiries in regard to the merits of the Electropoise as a remedial agency for various diseases, and knowing that Dr. M. B. Wharton, of Montgomery, Ala., had made a personal test of its virtues, we wrote to Dr. Wharton for a statement of his experience. His reply is brief but comprehensive, as follows:

Montgomery, Ala., Feb. 2, 1891.  
I used the Electropoise with great benefit to my health. Two or three prominent citizens of Montgomery have spoken to me of their confidence in it, and claim to have been cured by it.

MAJOR PENN'S EXPERIENCE.  
Bonham, Tex., July 1, 1891.  
Messrs. DuBois & Webb: Gentlemen— I have given the Electropoise a thorough trial. I give as my opinion, that it ought to be in every family, and that every traveling man ought to have one. I have not missed having one or two bilious spells in the Spring for the past twenty-five years, and I have come now to July without having any spell, and only one time a slight symptom, and I used the electropoise and it all passed away. I have had the electropoise six months.

Yours truly, W. E. PENN.  
After a year's trial Major Penn comes forward with fresh testimony, viz: Boonville, Mo., Feb. 8, 1892.  
Messrs. DuBois & Webb: Gentlemen— The case to hand all right. Accept many thanks. I have used the pocket Electropoise for over twelve months, and I would not part with it for anything in the bounds of reason, if I knew that I could not get another. My wife is sometimes troubled with insomnia, passing a whole night without sleep at all. The Electropoise has not failed to put her asleep in from ten to thirty minutes, and give her good night's rest.

W. E. PENN.  
TRIED IT ON A METHODIST BROTHER.  
Talladega, Ala., April 25, 1892.  
Mr. J. E. DuBois, Nashville, Tenn.: Dear Sir—At our last interview I was suffering from sciatica, but on my return home I began the use of the Electropoise, which you so confidently recommended to me, and I am happy to report that there has been no recurrence of that torturing pain to date, although I began the use of that wonderful remedy more than two years ago. My general health is better than for six or seven years past. For producing tranquility or relief from insomnia, I have tried nothing equal to it. My wife and myself use it with good results. With gratitude and assurance of high esteem, I am sincerely yours, etc.

W. C. HEARN,  
North Alabama Conference.  
For further information in regard to the Electropoise and for a 40-page book describing treatment and giving testimonials from responsible parties, write to  
**DuBois & Webb**  
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Had the Desired Effect!!  
CARROLLTON, MISSOURI, Nov. 1890.  
I highly recommend Pastor Koening's Nerve Tonic to anyone who has suffered from nervousness as my son did for 5 years, because 3 bottles of the medicine cured him.  
M. MORTIMER.  
Cured After Thirty-two Years.  
MILWAUKEE, MAY 26, 1890.  
I am personally acquainted with a man who in the year 1857, then forty-four years of age, commenced to take your medicine for epilepsy, which he had for thirty-two years. The attacks which he had formerly every four weeks diminished as soon as he took your medicine and disappeared entirely in August, 1889. The man is so healthy now that he can do any kind of business without fear. By this wonderful cure a large family has been made happy, and of this fact I am convinced and gladly testify.  
REV. PATER ARGENTIUS.  
FREE  
A valuable book on Nervous Diseases sent free to anyone who sends for it. This medicine is prepared by the Reverend Pastor Koening, of Carrollton, Mo., and is now prepared under his direct supervision.  
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Sold by Druggists at \$1 per bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

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Best Castings and Iron and Brass Castings, Bells, Pumps and Chimneys, Joints and Valve Seats. Name this paper.

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There is a positive remedy for the above disease by its use thousands of cases of this kind and of long standing have been cured. Indeed no strong faith in its efficacy, that I will send two bottles free, with a VALUABLE TREATISE on the disease to any person who will send me their Express and P. O. Address.  
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Every-Day Manners.

BY MARION HARLAND.  
"Probably his mother never taught him how to behave when he was young."

The remark was in a teasing tone, but the smile that went with the railway was affectionate. Both were aimed at the gray-haired matron whose indignant strictures had called them forth. The speaker, a handsome six-footer, leaned against the mantel and looked down upon the mother he had installed in an arm chair, a cushion under her feet, and a screen between her and the door. It was a pleasing picture, and gave persistence to the son's laughing protest.

"You must know," he added, turning to "that" who were the buffer with which he met my boyish intolerance with people whose behavior displeased me. The ball recoiled upon me, for the burden of her song, ever since I can recollect anything, has been: "One day you will thank your mother for teaching you these things now, while you are not too old to learn."

The chivalric tenderness of the son to the parent to whose judicious discipline he owed the breeding, remarkable even in the refined society of which both were ornaments, was thrown into more striking contrast by the ease with which he was discussing. We had had no dinner in the evening, among them a wealthy, self-made man, and the widow of an eminent statesman. The millionaire was ensconced in the most luxurious corner of the sofa, when the widow, a woman of much grace and dignity of manner, entered. As the hostess named him, he sat perfectly still, his legs crossed, one hand in his pocket, and his spinal column supported at an angle of, say, thirty-three degrees by the sofa pillows. He dropped his head slightly toward one shoulder, and cocked his eye (there is no other word descriptive of the act) up at the new comer.

"Is this Mrs. B.?" he said affably. "I knew your husband well, my way. He was an able man to my way of thinking." "As he might patronize a washerwoman who, did up, his linen fairly well!" the mortified hostess said, when we were left to ourselves. "It would seem impossible in this century that a man, who had ever, even occasionally, been brought face to face with well-bred people should sit—rather lounge—while conversing with a lady who was standing. And that such a thing should have happened in my house almost makes me a partner in his outrageous incivility."

Her fun-loving son, with enjoyment born of intimate knowledge of her idiosyncrasies, retorted with the time-worn formula, "I have set down. The principle it indicates is flawless. The university in which most and lasting life lessons are learned is the home, and the mother is the faculty thereof. If she has a just appreciation of her duty and the strength to perform it, the father is little more than an advisory board, or perhaps the honored president, to whom all exceeding knotty points are referred. The children are under her influence nine-tenths of the time, under that of the father one-tenth. He may, and should be, the casting vote, and general supervision, but in the regulation of domestic politics and ordination of household discipline she is sovereign."

The fine youth, aloof, whose mother had taught him right ways and things when he was young, was called "a safe general rule of gentlemanly deportment" to a comrade whose early training had been neglected. The latter, conscious of his deficiencies, asked the better-bred friend to "post him a little in society observances." The mother's boy complied kindly and modestly. "You have the root of the matter in you, old fellow, only, perhaps, as you say, not altogether up in all the by-laws. If I were required to condense the code into one sentence, it would be something like this: never sit while a woman is standing in your presence; take off your hat at every reasonable opportunity, and practice your best manners at home."

I incline to the opinion that the last clause is the most important. Manners that are not kept in daily use are pretty sure to rust and get stiff in the joints. I have no better precept than this characteristic utterance to offer in this friendly chat upon a subject that receives altogether too little attention from otherwise sensible people. Manners that are not habitually used become flaccid, or lose elasticity. I wonder if the average husband—disposed by nature and too often by education to hold such niceties of custom as trifles and cheap—suspects what a blow is dealt to his wife's ideals when he begins to show either that he respects her less than of old or that he is less truly the gentleman than his careful conversation of the elegant properties during courtship led her to imagine. It costs him but a second's thought and slight muscular exertion to lift his hat in kissing her on leaving home in the morning, and in returning at evening. It ought not to be an effort for him to rise to his feet when she enters the room, and to comport himself in her drawing room and at his own table as he would in the house of his neighbor's wife. Each of these slight civilities elevates her in her own and other's eyes, and tends to give her her rightful place as queen of the home and of his heart. She may be maid of all work in a modest establishment, worn and depressed by overmuch drudgery, but in her husband's eyes she is the equal of any lady in the land. Her stove burnt face and prim position do not delude him as to her real position. Furthermore, a sense of the incongruity between the courtesy of her husband's manner and slovenly attire upon the subject of his attentions would incite her to neatness and becomingness in dress. It is worth while to look in the eyes of a man who never for a moment forgets that he is a gentleman and his wife a lady.

A conversation I heard upon a ferry boat the other day will illustrate how crucially rare is the outward display of gentle deference due from the strong-

"Bright's Disease."

This Dread Disease is Due to Catarrh of the Kidneys.  
SYMPTOMS.  
Pain in the back and loins, restlessness, flashes of heat, disturbance of the stomach, loss of appetite and hectic fever are the most prominent symptoms in the first stage of Bright's disease. In the latter stages of the disease there is puffiness under the eyes, swelling of the feet, bloody urine, dropsy, convulsions and great weakness.

At the appearance of the first symptom Peruna should be taken in tablespoonful doses six times each day; or, if more convenient, two tablespoonfuls three times each day before each meal. This remedy strikes at once at the very root of the disease. It at once relieves the congested kidneys of their stagnant blood, preventing the escape of serum from the blood. Peruna stimulates the kidneys to excrete from the blood the accumulating poison, and thus prevents the convulsions which are sure to follow if the poisons are allowed to remain. It gives great vigor to the heart's action and digestive system, both of which are apt to fail rapidly in this disease. Peruna is as full as reliable in cases of chronic "Bright's disease" as in the acute. No matter how long it has run, or to what extremity the patient may be reduced, there is always hope in Peruna.

Every one should have a copy of The Family Physician No. 2, a complete treatise on catarrh in all of its forms, written especially for family use. Sent free to any address by The Peruna Drug Manufacturing Co., Columbus, O.

A Story on Senator Vance.  
Senator Vance, of North Carolina, unquestionable the champion story teller of the Senate, has a broad stripe of Calvinism down his back, though he is not a communist in the church. It is told of him that riding along through Buncombe county one day he overtook a venerable darky who whom he thought he would have "a little fun."

"Uncle," said the Governor, "are you going to church?" "No, sah, not edacally—I'm gwine back from church."

"You're a Baptist I reckon—now ain't you?" "No, sah, I ain't no Baptist, do most of the breddren and sisters about here has been under de water."

"Methodist then?" "No, sah, I ain't no Methodist, nudder."

"Campbellite?" "No, sah, I can't errogate to myself de Camelite way of thinkin'."

"Well, what in the name of goodness are you, then?" rejoined the Governor, remembering the narrow range of choice in religions among North Carolina negroes.

A True Story.

Some years ago there lived in a city not very far away, a little girl whom we will call Winnie. Her mamma almost called her so, and then decided upon another name. She was much like other little girls, with plenty of faults, but one of her strong good points was her truthfulness.

One day her mamma found that some one had been to the preserve closet, and as she had no other little girl she thought that it must have been Winnie's small fingers that had been tempted to go wrong.

On questioning the little one, she stoutly denied it. Her mamma was very careful in her training, and it seemed so sure that Winnie must have been the one, and caring most to tell the truth—she talked quite seriously to her about it, urging her if she did it to tell mamma.

Winnie's face was a study—grief and surprise at her mamma's distrust showing itself there. Finally she burst out: "Well, if I did take the jam, God saw me do it, and he didn't see me do any such thing."

The Burman Bible printed in Rangoon cost four rupees, \$1.44 a copy. The Missionary Union, availing itself of the photographic process, has now had each page of this Burman Bible photographed on a reduced scale, and plates made from these by means of which a Burman Bible can now be printed in Boston so as to be sold for one rupee, and the New Testament for about eighteen cents. This is a triumph of modern science which will be a great blessing to Burma—Helping Hand.

"What are you walking over that rug so much for? Aren't you afraid you'll wear it out?" "You don't understand, old man. My trousers are under that rug, being creased."—Clothes and Furnisher.

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