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The Baptist Position—Its Experimental Basis.

BY REV. LEIGHTON WILLIAMS.

In a time of such general religious discussion as ours it becomes us to consider the proper attitude of the Baptists toward the religious contentions of the day in order to meet them in the best way and take such fair advantage of them as we can for the extension of our own views. It is my belief that these discussions are tending toward our position. What we see toward the building up of some other denominations than ours, particularly the Episcopalians. Why is this? If this view be correct, it would show that in us there is some failure adequately to present our own views and rightly to estimate the popular movement of thought.

Now in order to answer correctly the question thus suggested a further question must be asked and satisfactorily answered, namely, What is the fundamental Baptist position? After careful consideration I offer this proposition:

1. Baptists build on a fundamentally different basis than other denominations. There are three possible bases for the Christian church. The first is the sacramental basis. For centuries this was the only foundation generally recognized, and to-day the Roman Catholic Church still builds on it. According to this view the church is the treasury of grace, which through the sacraments duly administered by properly ordained priests become efficacious to the recipient who receives them in faith. The objection to this basis for the Christian church is its want of conformity to facts. The recipients of sacramental grace are not uniformly changed men, and the churches building on this system have developed vast corruptions.

The second basis on which the Christian church has been built is the creedal one. With the protest of the Reformation against the corruptions of the Roman church and the recognition of the Bible rather than of the church, as the standard of faith and practice, came the construction of creeds setting forth systematically the doctrines of scripture as then apprehended. Acceptance of these creeds was the standard of orthodoxy, and the great truth of justification by faith, as popularly understood, came to mean an acceptance of one or other of these creeds.

The churches which built on this system, the corruptions of the Roman church, but they have shown a tendency to degenerate into a dead system of mere intellectualism, and the charge which Roman Catholic writers have brought against them of tending toward rationalism seems not to be without some foundation.

There is a third possible foundation for the Christian church, namely, the experimental. In the last century, the revivals under Wesley and Whitefield gave emphasis to the necessity of an actual change of heart and the evangelical religion, which, in our day, has worked its way into both creedal and sacramental churches is largely the outcome of the movement which they initiated, while the Methodist church is the monument of their labors. But, there was inconsistency in insisting on the necessity of an experience of change of heart, and yet retaining hereditary church-membership. Baptists cannot claim to be the sole evangelical church, but they can claim to be the sole denomination which builds its entire system consistently upon this spiritual experience of the new birth as its basis.

Perhaps this statement needs to be further enforced, because one hears it not infrequently said that while Baptists have no written creed they have an unwritten creed, or that the Bible is their creed. I maintain that we have no creed written or unwritten, essential or non-essential, except so far as the experience on which we build involves a creed as a matter of fact. The proof of this statement is as follows:

When a candidate for baptism comes before one of our churches he is required to relate his religious experience, and that experience consists in those inward evidences which he is conscious of, and is able to state, and which go to prove that he has received the new birth. The candidate may be a young child, or an adult, or a person too illiterate or feeble in mind to clearly grasp a creed, but in either case if the experience related is sufficiently clear to furnish good evidence of a change of heart we do not hesitate to receive the person into our churches. The conditions of admission into a Christian church give evidence of the basis on which it builds. I therefore rely on this fact as determining our basis to be experimental, not creedal nor sacramental.

It is commonly stated that the difference between ourselves and other bodies of Christians is found in the fact that we accept the Scriptures (or as some say with President Wayland, the New Testament), as our rule of faith and practice, while they add to it a mass of traditions, the accretions of post-apostolic periods. Such a statement makes the difference to be one mainly of material. I would make it one also of the method of using the material. Perhaps an argument on this point would unduly swell the proportions of this article. Suffice it to say, that the creed-maker is necessarily a legislator. He uses scripture as a new law of which Christ is the supreme lawgiver and the apostolic writers the authorized exponents. The Baptist regards the New Testa-

ment rather as a mass of historical material setting forth the operations of the new force of grace through Christ, and looks upon the apostolic writings as authoritative testimony concerning those operations because indited by "holy men moved of the Holy Ghost," deeply experienced in the working of this grace and writing under the inspiration thus received. Here let me add, to forestall a possible objection, that I believe there is no inspiration apart from experience.

Reviewing my previous statement, I think myself justified in the apparently sweeping assertion that we have "no creed essential or non-essential, except so far as the experience on which we build involves a creed as a matter of fact." Evidently the gospel narratives will evermore remain the basis of our religious experience, and the epistles will remain the testimony of primal authority regarding the workings of grace. But divine grace as an efficient power in the world to-day as at the beginning determines its own development. Scripture bears witness to the relation of the seed to the tree, not the relation of law, which as above stated is the basal idea of creed. The connection is vital, not legal; experimental, not creedal.

Again, our unity is one of experience and not of creed. When we receive new members into our churches we extend to them the right hand of fellowship, and this act sets forth that that fellowship or unity of Baptists is simply a fellowship in a common experience. Extending the hand of fellowship is no idle or unmeaning ceremony, but the expression of an existing unity.

Many persons carelessly assume that the great distinguishing feature of Baptists as a denomination is their view of the ordinance of baptism, both as to mode and as to proper recipients. But, I believe that it can be shown that our views of the ordinance are only a corollary of the fundamental position as above stated.

I think it can be shown that historically this is the correct Baptist position. Early Baptists, both in England and on the Continent, insisted on experimental religion. Yet, among them, there was at times considerable laxity as to the ordinance of baptism, and in time of persecution they sometimes allowed their children to be sprinkled as an act of conformity to the State church.

A recent writer in the *Contemporary Review* states that the fundamental doctrines of the early Baptists were those of the inner light and the Kingdom of God on earth. The evidence which he adduces in support of these

is the statement for at this time is the support which it gives to the view now presented.

The view which I have now sought to justify logically and historically may be tested also biblically and philosophically. The New Testament sets forth the gospel of Christ as a new life entering into the soul of the believer. The apostle John declares, "That which we have seen and heard, declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ." In this text the new life is presented as experienced by the believer, and that experience makes a bond of fellowship between all who share it and the God who imparts it and the Savior who brings it. President Patton of Princeton, said in his sermon delivered to the graduating class in June, 1891, that if he were compelled to choose between the formula: "Christianity is a dogma," and the formula: "Christianity is a life," while reluctant to make such a choice he should still choose the former. This declaration might raise the question whether in his Bible the Savior's great discourse in the tenth of John reads, "I am come that they might have dogma, and that they might have more abundantly." Baptists certainly would make the opposite choice and declare unhesitatingly, Christianity is a life. Philosophically considered, Christianity can only justify itself as it is supported by spiritual verities and psychological phenomena which can be ascertained and verified, and this philosophical justification can be furnished by the experimental basis and by that alone. So much in proof of the statement that Baptists build on a fundamentally different basis from other denominations.—*The Standard.*

A Good Prayer.
Take my lips, and let them be
Filled with messages from Thee,
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as thou shalt choose.
Take myself and I will be
Ever, only, all, for Thee.

—Miss Haverhill.
Say thou art the son of man,
"Is there aught I've left undone
That I might have done to-day?"
Then Love's impulse sweet obey,
And do it right away;
Nor to-morrow's dawn await,
Lest to-morrow be too late.

—Josephine Pollard.
According to the most recent returns there are in the United Kingdom 18,441 Bands of Hope and other juvenile temperance societies, with a membership of 2,613,000 young people. There is a pledged membership of the L. T. L. of the United States of more than 200,000, and many thousands besides under the same instruction, who keep the pledge against liquor, tobacco and profanity though they have not taken vows.

Sixteen hundred Congregational ministers in England and Wales are total abstainers.

For the Alabama Baptist.

Close Communion.

There is nothing in Christian faith or worship which has occasioned more controversy than the Lord's Supper; there is nothing which has been discussed with more earnestness by a greater number of men through a longer period of time. Justin Martyr, writing before the middle of the second century, uses the following language in respect to the holy supper: "This food is called Eucharist, of which it is lawful for no other person to partake than one who believes what we teach to be true, and who has been baptized in the bath for the remission of sins and unto regeneration, and who so lived as Christ enjoined." History teaches that there were controversies, moreover, in the third century about the validity of baptism when administered by so-called heretics. The churches of Asia Minor and North Africa rejected baptism among heretics at altogether null, and required converts from among heretics to be baptized anew. The New York *Christian Advocate* puts it this way: "There is no authority, Scriptural or Methodist, for making the invitation general. The man who will not subject himself to the discipline of the Christian church, and ally himself with its members, has no right to ask or receive the communion at its hands."

Very good Baptist doctrine, if it did come from a Methodist paper. We have positive warrant and example for observing the Lord's Supper as a church ordinance, and extending its privileges to baptized believers who are members of a New Testament church. In conclusion, we say that the divinely established order clearly indicated in Acts 2:42, 43: First, communion; second, baptism—"they that gladly received his word were baptized"; third, addition to the church—"were added unto them"; and fourth, the Lord's Supper—"they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers." To my mind, nothing is clearer than this plain Word of God. May I ask the reader to be assured, that all that I have said in this article, has been said with due regard for the feelings of those who may not accept my views. Pardon me, may I examine this subject as I have done—upon your knees with the open Bible before me.

J. SPEER.

Trinity Station, Ala.

The Church and the World.

So like each other, we wonder not
That men should sometimes say,
"Where are the pilgrims Zion bound,
And which is the King's highway?"

Removed are the ancient landmarks,
So low is the boundary wall,
That over and back with ease men climb,
Not needing the gate at all.

There seems no line to separate
The broad from the narrow way,
And a worldly church and a pious world
Walk hand in hand to-day.

O, drowsy watchman of Zion,
Awake ere it be too late,
This is no time to be taking rest,
For the foe is at your gate.

At the gate! Alas, he has entered in,
The glorious standard droops,
He has made his way to your strongest tower

With the cream of his hellish troops.
He has laid his hands on your precious things,
Your strong ones he has beguiled;
Has lured your children with laugh and song,
And their pure white robes are soiled.

O, take up your "silver trumpets,"
And send forth a thrilling blast;
O, rally your scattered forces,
And the foe from your city cast.

Build up your walls and fences,
Call out your men of might,
And bid them guard your entrances,
With weapons keen and bright.

And waken your careless shepherds,
Bid them arise, and feed
The famished flock with bread of life,
For this is what they need.

They have fed on husk till their strength is gone,
And they are an easy prey
To the ravening wolves in shepherd guise
Who tempt their feet astray.

O, blow ye the trumpet in Zion,
And give it a "certain sound,"
For sin and error, with fearful tread,
Are walking on hallowed ground.

And truth is wounded, and lieth low,
While love and zeal have fled,
And the inner courts of your holy house,
Have echoed the stranger's tread.

F. H., in London Baptist.

The nominees of both political parties furnish a fresh illustration of the fact that the small colleges of the country turn out more distinguished men in proportion than the larger colleges. Both Benjamin Harrison and Whitelaw Reid are graduates of Miami College, Oxford, O. Mr. Cleveland is not a college man and Mr. Stevenson entered Center College at Danville, Ky., but did not complete the course. Perhaps one explanation of the record in favor of the smaller colleges is this: They are patronized generally by men of moderate means, who rely on their own exertions rather than on the money of rich parents to put them through.—*The Exponent.*

Surgeon George M. Sternberg, U. S. A., will have a paper on Infectious Diseases: Causation and Immunity, in The Popular Science Monthly for September, giving the facts that have been established in this field up to date.

Letter From Rev. J. V. Cova.

HAVANA CUBA, July 26, 1892.

Rev. T. A. Hamilton—Birmingham.

DEAR SISTER: Your kind favor of the 25th inst. has been duly received and read with great satisfaction.

I have written to our Home Board, on the matter of sending Pura to that city on the latter part of August, and they answered that as the Judson Institute will not open until Sept. 20th that would be the proper time to have her there.

Now, as you know perhaps, there will be a great Centennial meeting at Louisville, Ky., on Oct. 2nd, and as we wish some of us to represent the Cuban work on that occasion, we have decided to go to that city.

I have written to the Board of the Cuban work on that occasion, we have decided to go to that city.

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Alabama Baptist.

Montgomery, Ala., Sept. 1, 1892.

Address all correspondence to
HARR, POPE & DEWEES, JR.,
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.

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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.

For First-Class Printing—Send to the Alabama Printing Company, Montgomery, Ala. (C. W. Hays, J. C. Pope and J. M. Dewees.) Everything printed, from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

BRETHREN and sisters who owe the ALABAMA BAPTIST should come speedily to our rescue. We need every dollar due us, and need it badly.

THE ALABAMA BAPTIST will be sent from now until Jan. 1st, 1893, for fifty cents. Every subscriber should send us a long list under this offer.

ALL Europe is in a tremor by reason of the spread of cholera. The cities of the United States are taking steps to shut out the dread epidemic from our shores.

We have for sale several cases of type and a number of type stands; also a quantity of type, as good as new. If you need anything in the lot, we will sell cheap, as we have more than we need.

THE Texas Baptist and Standard assures its readers if they will stand by it and pay their back dues and renewals that the paper will never get into a newspaper quarrel nor yield an inch of the common faith. This promise ought to bring help at once.

REV. E. N. WALNE, of Mississippi, but more recently of Ghent, Ky., has resigned his church and has accepted an appointment as missionary to Japan. Brother Walne is one of our most successful pastors, and we trust the Lord will abundantly use him in his new field.

CHURCH clerks are sending up very "bungling" and unintelligible letters to the associations. Many important items of contributions and other statistics are not put in. Send twenty-five cents to the Alabama Printing Company and get a dozen printed forms for associational letters.

The church whose pastor is always ready to dismiss his congregation each time the Methodists hold quarterly meeting, or the Presbyterians hold a district meeting, or the Episcopalians hold confirmation services will soon find his fold scattered and disinterested. Baptists should learn more and more to attend to their own business.

SPECIAL attention is called to the advertisement of the Sunday school publications of the Southern Baptist Convention, Nashville, Tenn. Dr. Frost gives all the information needed. Make out your list and send to him. The literature for the fourth quarter is about ready. The schools are joining in with a hearty will. Just keep it up.

THE editor of the American Baptist, in hunting for heresy beyond our borders, jumped on what he supposed was an exposition written by Dr. Stiller for the Baptist Teacher. It comes to pass, however, that said matter was written by our Prof. H. H. Harris, of Richmond, Va. This "heresy hunting" sometimes puts one in a ludicrous position.

THE conflict suggested by Judge Haralson might be avoided by delaying the meeting of the State Convention one day instead of one week, if thereby sufficient time would be afforded for the completion of the business before the close of the week. Should the meeting of the Convention be delayed just one week, it will conflict with the meeting of the legislature.

ONE of our exchanges, edited by a colored Baptist, says: "Some of our preachers take more time in putting a financial card into the hands of their members than they do in putting a tract or Christian paper." There is danger sometimes of working the financial side to the neglect of the spiritual. Preachers must plan to keep up the church finances, but above all make your plans to win souls to Christ. Study how best you can catch a man's soul, and it will be an easy task to get his money for Christ's cause.

It is cause for rejoicing that God is so richly blessing the labors of his faithful ministers. In the midst of political strife, many of these godly men have gone on with their meetings, preaching and praying that God's Spirit would break down evil speaking and evil thinking, that Christians would manifest the spirit of Christ, and that sinners might come home to God. Now our columns tell of showers of blessings being poured out. To your knees, O Israel! should be the cry.

In several towns and cities of Alabama the presidents of colleges and principals of schools are Baptists, yet many of them take little or no interest in the Sunday school and church services. Some who keep boarders never attend Sabbath school nor encourage their pupils to go. Some such brethren are afraid of being called sectarian. Who ever heard of a thorough-going church member losing the respect and confidence of worthy people?

BRO. D. W. HERRING, one of our missionaries to Mexico, has recently been greatly afflicted. A few weeks since he lost his child and now comes the news that his wife has been taken. While this brother and the Foreign Board do not agree about the plans of work in heathen lands, yet we believe him to be a true and tried soldier of the cross, and trust soon to see him at work among the Chinese. May God sanctify to his good the sad bereavements.

WE rejoice with our Florida brethren in their great progress along educational and other denominational lines. Seven years ago DeLand University was located; now, as the John B. Stetson University, they have twelve or fifteen acres of land, five buildings and another going up, also heating and water works. The last year's attendance was good, and now, governed by thorough teachers of both sexes, the future looks brighter. Great are the opportunities before the Baptists of this country, and right nobly are they meeting them.

THE recent democratic convention of Lowndes county instructed the executive committee to call a convention of the white voters of that county for the sole purpose of investigating and satisfactorily settling the whist question, as it relates to their county. Every white man, regardless of party affiliations, is eligible. Beat meetings will be held on the 3rd day of October. There have been so many murders in that county growing directly out of the whisky traffic that all good citizens should take this opportunity to put positive instructions upon their representatives.

BRO. BELL, in the September number of the Foreign Mission Journal, states some of the discouragements which have visited the board this year, and which are now upon it,—the wide spread political bitterness, the money panic, and many missionaries have broken down and been compelled to come home to rest, while some few have resigned. Added to these, sweeping charges from prominent brethren, touching the methods of missions, have tended to unsettle those whose convictions on giving were not deeply seated. Surely these burdens must be heavy for our brethren to bear, and each one of us should with sincere sympathy put our shoulder to the wheel, and do our best to lighten the load. It is a time for prayer and active co-operation.

SOME of our Christian readers may have signed whisky petitions, or voted for the sale of whisky. If so, may God forgive them. Let them read the following from the Southern Star, Atlanta, Ga.:

A Christian man at the ballot box is no better than the vilest wretch, when there each records his sovereign will against an evil; neither is the latter any worse than the former when each there countenances or legalizes an evil. But the Christian who, with his light, knowledge and better associations, legalizes, at the ballot box, an evil that is far-reaching and wide in its devastation, engulfing thousands of the weak and unwary, is a thousand times greater sinner than he who, with his body full of disease and cravings for evil, the product perhaps of what the Christian has voted for and made possible, records, at the ballot box, an eternal protest against that evil. Man's political responsibility is never discharged until he has done all that justice requires towards destroying evil and saving others.

THE Presbyterian, in the following words, expresses our sentiments on the choir question. Baptists are treading on dangerous lines when they seek to compete with other denominations for the crowds which are attracted solely by the "airy" singing of some "painted butterfly" or ungodly man who understands the "science of notes," but knows naught of the spirit of the words he utters. It is to be deplored that the musical talent in our churches is neglected in our anxiety to get hold of specialists. Let every "musically inclined" member be put to work and then "let all the people sing."

The choir is no place for a sacred purpose. Dancers, beer drinkers and profane persons ought to be excluded. God's praises should be sung by the pure of lip and heart. It is incongruous to have the devil's agents lead in the Lord's worship. However scientific they may render their parts, their unsanctified lives counteract the hallowed effect of their music, and detract from its value in God's estimation. The worldly minded in the congregation may go off in raptures over it, for it reminds them of the opera or other secular musical entertainment, but the spiritual and worshipful find serious objections to it. Better have less artistic music if it be the expression of pure minds, pure hearts and pure lives, than the highest order of music rendered by the impure and unsanctified.

SOME brethren, when appointed to read reports at the associations, write essays, most of which give no facts, but are mere assertions. Write out facts which will enlighten people and then speak to those facts, but don't burden your minutes with essays and ask the printer to print your minutes for less than they cost.

WE extend our sympathies to the firm of Isbell & Co., Bankers, Talladega, Ala., in the loss of their senior partner, Capt. R. H. Isbell. Isbell Female college, a grand institution, in a magnificent building, situated in the heart of Talladega, is a monument to the generosity and love for his fellow man that possessed the soul of Capt. Isbell. The entire firm are enterprising, and thorough business men and their bank is one of the best in the state. The following from them is expressive:

TALLADEGA, ALA., Aug. 24: With much sorrow we announce the death of Capt. R. H. Isbell, our senior partner, who has been actively and personally associated with the firm for twenty-five years. He was born in Lowndes county, Ala., in 1834, removing with his parents to Talladega in 1856. He served through the late war as Captain of Artillery, Company D, First Alabama. Since the war his attention has been given to the banking business; and much of the success of our bank has been due to his faithfulness to business and popularity at home and abroad. Under the terms of his will and partnership contract, the banking business of Isbell & Co. will be carried on for five years under the direction of Capt. W. P. Armstrong, his sole executor, and the surviving partner, Mr. R. L. Ivey.

THE LEADER, a Baptist paper published in San Francisco, Cal., is awake to all moral issues. It strikes straight from the shoulder at the dives and the officers who make their existence possible. The municipal government is the root of many of the ills which now afflict our country, and we rejoice to see the people arousing themselves with determination to crush out the bad men who have so far led the bands of evil doers.

DOWN WITH THE DIVES. This topic increases in familiarity and significance as the weeks go by. It represents a moral movement in which the decent and respectable citizens of San Francisco are united to protest against the immoralities and indecencies that curse our city life. Bossism and bribery, corruption and crime, indifference and infamy abound on every hand in such shocking proportions as to render some uprising absolutely necessary to the welfare of our community.

The board of supervisors, at the dictation of one of the most corrupt politicians whose presence ever disgraced a city, refused to grant an anti-divine ordinance for the suppression of these dens of depravity. This denial of an indispensable reform on the part of the legislative body of our municipality, has led to a determined effort on the part of the Citizens' League to nominate a board of supervisors on a non-partisan and anti-divine platform, to be presented to the citizens of San Francisco for their suffrages at the next municipal election. These men will be carefully chosen with reference to their probity, their purity and their influence in the community and will be worthy of the suffrages of every decent, law-abiding citizen. They will be personally pledged to legislation as will most effectively suppress these immoral hatches that infest our otherwise fair city.

It looks also as if a combination non-partisan, independent, citizen's ticket might be agreed upon by no less than seven or eight reform organizations with every prospect that it will be victorious in the election of a more decent and honorable set of officials than have ruled this city for a score of years. The mass meetings at Metropolitan Temple in the interest of this movement continue with great power and enthusiasm. Plans are being adopted whereby some meetings will be held in every ward in the city, and a most determined effort will be put forth to arouse the good citizens to a sense of our peril and the crying necessity for the suppression of these immoral centers.

A FEW years ago there was a great furor raised about sound doctrine. The idea was held that the Western Recorder and its editor and publishers were about the only ones able to conserve the doctrines in their purity; but here comes Dr. J. B. Gambrell, in the Baptist Recorder, who says some plain things. Would it not be well for some close firing to be engaged in?

THE Baptist says "the Baptist Gleam" is a letter Dr. Eaton, of the Western Recorder, for engaging a Presbyterian to supply his pulpit while he is absent in Europe. "I was amazed to see such a statement. A thousand miles from home I heard it stated that Dr. Eaton's church retains whisky dealers in full fellowship. Alas! are our young preachers to breathe this kind of atmosphere? If sister Peck, editor of the Western Recorder, will turn her guns on Walnut Street church while she will have the advantage of short range, and she will do the whole denomination a service. Are not some of our Seminary professors members of Walnut Street church? There is not a more important church in the South than that over which Dr. Eaton presides, nor a more important pastor than Dr. Eaton. If a Pedro pastor can supply two months, why not two years? If these statements are not correct, they ought to be corrected; if they are correct, the church needs correcting. The denomination cannot afford the down-pull of Dr. Eaton's example in such things. I write these things that the truth may be known. If the Gleam has started a wrong report, no time ought to be lost in righting it. As to the other matter, I am assured that it is true, and more is the pity that it is true.

Rev. H. C. Hurley is doing good work at Asheville.

We are sorry to learn that Rev. A. J. Preston is in poor health.

Rev. G. S. Daugherty is now pastor of the church at Bowie, Texas.

Rev. A. J. Dickinson is aiding his brother in a meeting at Uniontown.

Capt. Bowles, of Troy, preached two Sabbaths since for the Baptists of Ozark.

Rev. J. M. Devenau has resigned as pastor of the Russellville Baptist church.

Major Penn reports a great meeting at Brownwood, Texas; 250 conversions.

Dr. Broadus is hard at work preparing a book on the "Life of James P. Boyce."

Rev. I. W. Martin is now located at Linden, Ala. Correspondents will take notice.

Dr. A. J. Battle, of Shorter College, preached recently for the Jacksonville saints.

Brethren McClanahan and Schramm are holding a meeting with Bethel church, near Hartsville.

Dr. J. H. Curry held a successful protracted meeting at Grant's Creek church two weeks since.

Bro. Jno. E. Miles and wife have our sympathies in the loss of their son, Willie, who passed away August 25th.

The Waverly Baptist church will be dedicated on the first Sunday in September. Dr. W. E. Lloyd will preach the sermon.

Prof. Wm. C. Hixson, son of Rev. J. O. Hixson, of Union Springs, is now principal of the Longview (Texas) high school.

The Louisiana Baptists held a very harmonious and interesting session of their state convention in New Orleans from August 19-22 inclusive.

Rev. W. T. Cobb, of Columbus, was granted a month's vacation by his church. He spent the time among his North Alabama friends.

"I commanded that the gates shut, and charged that they should not be opened till after the Sabbath."—Neh. 13:19. Ditto, the World's Fair.

According to the Missionary Review, there are 10,000 Indian Christians, leading consistent lives and reading daily the Gospel of Jesus Christ.

The Baptist Chronicle, which, for three years past, has been published in Kansas City, Mo., has been sold to the Central Baptist, and its publication suspended.

Miss Tululah Dickson, a distinguished graduate of the Judson, is at the head of the Art department of the Troy Normal College. She is thoroughly fitted for the position.

The Muscle Shoals, North Liberty, and Big Bear Creek associations will unite in building a first-class high school for girls and boys. The school will be located at Danville.

The Baptists of Texas are in mourning over the death of Rev. H. Stribbling, D. D., and Rev. C. D. Campbell. They were both good men and able ministers of the gospel.

August 19th, married, at Montague, Tenn., Miss Willie Chisholm to Mr. T. Hays, both of Tuscaloosa, Ala., Rev. D. M. Ramsey officiating. May the greatest usefulness and happiness be theirs.

The Southern University of Greensboro has a worthy man in its faculty, in the person of Prof. D. P. Christenberry. He has in his make up that quality which will gain success under the most obstinate difficulties.

The family and friends of Mrs. R. Smith, late of Talladega, have our sympathies in the death of sister Smith, which occurred August 22nd. She is said to have been a consistent Christian since she was eleven years old.

Many hearts will be saddened to learn of the death of Rev. Matt Lyon. His was a familiar name to our readers. A man of worth and ability has gone. But he fought a good fight. Dr. Shackelford has prepared an obituary.

Bro. R. M. Hunter has a few lines on a very important matter—"Railroads and Live Stock." Let our lawmakers read that article and frame a law to suit the case for the next legislature. Something must be done. Bro. Hunter is right.

We are glad to see from the Hot Blast that Bro. Clopton has become already a thorough Annistonian. While the Parker Memorial church will be his principal thought, yet he is just the kind of a man to take lively interest in all the affairs of the city.

The many friends of Bro. Geo. D. Burke of this city will sorrow with him and his heartbroken wife in their late sorrow. After much suffering they were called on to give up their precious little girl, aged one year. May the grace of God support them.

Prof. Geo. W. Macon has been very ill for some weeks, but we recently learned that he is on the road to recovery. Howard College has no more valuable man in its faculty than Bro. Macon. A Christian scholar and a gentleman, fit to walk in and out among our boys.

A sister writes that we are "having enough hard times without a bull fight in Alabama. We don't want anything of the kind in our state." You are right, sister. Politics is bad enough, but bull fights educate after the order of the heathen of Spain and Mexico. The meeting recently held with Ft. Deposit church, conducted by the pastor, S. J. Caty, and Rev. B. E. Crum, resulted in thirty-two additions to the Baptist church. The Methodist, under the leadership of Revs. M. T. Donnelly and H. T. Johnson, had previously held a meeting from which forty-one additions were gained for their church. The entire community seems united in bonds of Christian love.

Rev. Jno. F. Purser has returned from his vacation. He spent two weeks at Boston and Buzzard's Bay. Turkey church has extended another call to Bro. Purser and hopes he will accept. We have no more useful minister in Alabama than Bro. Purser and we should regret to give him up.

One of the most deserving young men in Montgomery is Mr. W. H. Myers, agent for Haygood's Transfer Line. When he left his country home to come to this city, his dear old mother begged him never to gamble or drink. Those last words and the previous training of that mother have not been in vain.

S. B. Stiff, pastor, Birmingham, August 23: We are in the midst of a gracious revival at the Third church; preaching every night by the pastor. Baptized three last Sunday; will baptize again next Sunday. The church seems greatly revived; the Sunday school and Ladies' Aid are doing well.

W. J. Elliott, Montgomery, Ala., August 30: Our church at Clanton seems to be moving along encouragingly. Mr. Robinson has bought the old church building and will convert it into a school house. The brethren will begin their new building as soon as they can get the material on the ground.

It is with regret that we learn that Rev. D. M. Ramsey, of Tuscaloosa, will remove to Charleston, S. C. He has accepted the care of the First Baptist church. Bro. Ramsey has been the beloved and successful pastor of the Tuscaloosa church for two years. He has won the respect and love of all the Baptists of Alabama, and we would keep him in our midst, but can't blame him for returning to his native heath. The blessings of the Lord go with him.

J. W. Haggard: The people met at Fellowship church, Dallas county, on Saturday before the first Sunday in August, 1892, to begin a protracted meeting. It lasted eight days, and a good meeting it was. We had two services in the day and dinner at the church. There were twenty-eight accessions and two restorations. Out of this number there were fourteen baptized by the pastor, Bro. J. W. Dunaway. The Lord greatly blessed us there and the meeting was a grand success.

J. H. Curry, North Port, Ala., August 26: Held a very interesting meeting with Grant's Creek church, Tuscaloosa county, Ala., week before last. The church was revived—three additions by experience and baptism—others professed Christ. Bro. John C. Foster was pastor here for forty-seven years. I have agreed to serve them the remainder of this year for one Sunday in each month. Bro. D. M. Ramsey leaves Tuscaloosa and goes to First Baptist church, Charleston, S. C., September 15.

The Sunday school of the First Baptist church was not so full in attendance last Sabbath as it ought to have been. We must all form ourselves into recruiting bands and bring in the delinquents and add new pupils to the roll. Superintendent Cody and his helpers are anxious to greet a full school. Bro. Hubbard preached on a glad religion. Every child of God should be happy and seek to brighten all about him. We trust all our members will get acquainted with our brother and co-operate with him.

Jas. Hogan, Birmingham, Aug. 30: We have just closed a series of meetings of two weeks at Green Spring church. Rev. J. G. Lowrey did the preaching. The church is much strengthened, and encouraged to undertake greater things for the Lord than they have ever done. Bro. L. is sound in doctrine, and his great earnestness and sympathy for lost souls largely account for his success. It is my opinion that he can weave more Bible into a sermon than any man I ever heard. Accessions thirteen; eight by baptism.

Geo. E. Brewer, Alexander City, Ala., August 23: We had a pleasant meeting at Hartsboro last week, but the prospect of good success but for so much rain. Four additions by letter. There would doubtless have been several by experience but for being broken up by rain. Bro. L. M. Bradley assisted, and by his earnest, faithful and persuasive preaching, coupled with his sweet Christian spirit, and Christian manliness completely won the hearts of the people. Would that there were more like him. The Harris association meets at Seale on Friday before the 1st Sunday in September.

The news comes from Columbus, Miss., as follows: It is only a matter of a few months before this place will be as dry as the most arid "prohi" could wish. The law passed by the legislature requiring that saloons be closed to receiving the agents of a majority of the registered voters in order to secure a retail liquor license, means no saloons for Columbus. The registration here is small, and mainly composed of men who, while not being prohibitionists, still are not willing to sign a liquor petition. The whisky men have given up the fight. Most of the licenses now in force hold good until next spring.

J. R. Weaver, pastor, Ruth, Ala., August 23: Results of the centennial meeting at Blue Spring, embracing the 3rd Sunday in August: Revival meetings kept many of the pastors away from their subjects, and rain kept many of the people away from the service; but brethren Schramm and Lloyd, of Decatur, were there and did their work well. At the end of the map lecture on Saturday there was a collection of cash and pledges to the amount of \$18.50 for foreign missions. A revival meeting following, continuing our services for eight days. The church was greatly built up; converts added their praises to the voices of the redeemed. Eleven were added to the church by baptism and others are expected to follow.

Here is an interesting item from Marion: Mr. E. W. Garrison, Sr., of East Perry, is spending a few days with friends in the city. This is the first time Mr. Garrison has been in Marion for several years. He will be eighty-three years old on the 29th of next month; he looks to be much younger and is sprightly as a boy. He never had a lawsuit nor was ever a witness before the courts. He never held an office and never wanted one. He is a member of a Baptist church and has been a deacon in the church for more than thirty years. He raised eight sons to be grown and sent five of them into the Confederate service, where two of them laid down their lives in the interest of the Lost Cause and the other three received wounds.

Ashburn, Ga., is said to be a model Christian town. It is said that every meeting in the town, political or otherwise, is opened with prayer, and that the stores are opened every morning and before the day's work is commenced the proprietor or one of the clerks leads in prayer. They believe in a religion that goes into a man's business and one upon which they can't conscientiously invoke God's blessing is not tolerated. The merchants will not buy tobacco, it is said, from a drummer who sells liquor. As a result of this kind of religion it is claimed that there is hardly an unregenerated person who has reached the age of responsibility in the town. It is said in addition to all of the above that the citizens of Ashburn are not a long-faced set, but on the contrary enjoy life.—E. S.

A. T. Sims, Georgiana: We have just closed a good meeting at Forest Home. We had large and interested congregations throughout the entire meeting. We had twenty-one additions to the church—fifteen upon a profession of faith and baptism. Bro. W. A. Whittle did most of the preaching and did it well. Our people greatly enjoyed his labors among us. The women's meeting of the Pine Barren association will convene with the Forest Home church next Friday morning, and will continue in session three days. Mrs. Ansley, the official president of the work in the association, has done all she can to make the meeting a grand success. We will expect Bro. Hays with the close of a great revival and ingathering ought to be a good time for the paper man to come around.

A. A. Scruggs, pastor, Sandigee, Va., August 24: I have just closed a glorious revival with my church, Mt. Moriah. I do not know just how many professed faith in Christ as a personal Savior. Sixty-five have joined the church on profession of faith, two by restoration, one by letter and many backsliders have returned to the Lord's service. Our church seats four hundred, and yet we were not able to seat all the congregation. We protracted only eight days. I baptized fifty-four yesterday and will bury the others by baptism soon. Our people are greatly rejoicing over the saving grace of God in our midst, by the conversion of many old hard-hearted sinners. The Lord has greatly blessed the work of the Baptists in and around Lynchburg this summer. Not less than two hundred were converted as a result of the mission stations of the "Affili City."

Pastor Harris, of the Adams Street church, soon after arriving in Montgomery arranged for religious services for the white prisoners in the jail. The services are now held every Sabbath afternoon, the pastors of the city churches alternating. In return for this comes the following acknowledgment and expression of gratitude from the prisoners: "The white prisoners confined in the county jail in this city take this method of expressing their heartfelt thanks to the devoted Christian gentlemen who visit the jail every Sunday afternoon and expound to them the way of the Lord more perfectly than though it may be impossible to those godly men, they have sown seed that will bear fruit in its season, and more than one sad heart yearns for the hour of service to arrive. May God bless them and prosper them in their labor of Christian love, is the humble petition of—A Prisoner."

From "Wisconsin Letter" in The Standard, we call the following concerning a Texas brother: "Wisconsin has been favored with the presence of the pastor of the First Baptist church, Galveston, Texas. He was one of the lecturers and preachers this year at the Monona Lake Assembly, where he won golden opinions, both for his sermon and lecture. On Friday evening last the Chataqua circle of Racine had him to lecture in their behalf in the hall of the Young Men's Christian Association. His subject was 'Dixie,' and his lecture a subject of life in the South from his childhood up to the present time. Vivid scenes of home life before the war, facts during the war, and conduct since the war, were presented with a pathos, picturesqueness and power which held the audience intently for nearly two hours. Pleasant memories of his visit to the Badger state will live in the minds of all who met him."

RAILROADS AND LIVE STOCK.—If this item is allowed a place in your paper, I shall be glad. There is an evil in the South that I long to see corrected. In traveling the railroads I frequently see animals that have been knocked off the track by the engine, lying wounded and bleeding and panting in the hot sun. Unable to get to water or to shade, these poor dumb creatures can but suffer—God only knows how much. I have seen them bleeding and struggling to rise; and in this condition they live for days. The owner will not end their sufferings by death, for then he can recover no damages for the lost animal. Neither will the railroad officials kill the suffering beast, for they hope it may recover sufficiently to get up and away. Now this is an evil that ought to be corrected by law. These domestic animals, man's best friends, ought not to be made to suffer when it can be avoided. I have had the pleasure of a whole railroad trip marred by just such a scene as heretofore described. The helplessness and writhings of the poor suffering animal were so impressed on my mind that I could think of nothing else. Give us a law that shall be a remedy.—R. M. Hunter.

The pastor of a Congregational church near Boston recently relieved his mind in the weekly calendar distributed in the pews on a Sunday morning, as follows: Notice—It may not be inappropriate to call the attention of the audience to the bad habit they have fallen into of watching people who come in late; especially those who have new clothes. These late-comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously and they prefer that you would not notice them. The Sunday services are at half-past ten and half-past seven for the benefit of all who desire to spend an hour in worship, but for all those who have recently visited the tailor, the milliner and dressmaker the morning service begins anywhere from half-past ten to eleven, and the evening service ten minutes before eight. For the benefit of the very tardy ones the announcement is hereby made that the benediction will be the only portion of the service in which they are respectfully invited to participate.

From Bro. Bostick. Dear Bro. Editor: I see in the last copy of your paper that reached me, a comparative statement of the work of the Southern Baptist convention for 1882 and 1892 by Dr. I. T. Tichenor. I desire to call attention to some mistakes in his statements. He says that the Foreign Mission Board had in 1882, 31 missionaries, and in 1892, 172. I suppose that he intends to include native helpers. It hardly seems fair, however, to put all these under the single term, "number of missionaries," with no explanation. I know no board that so reports them. But Dr. T.'s language will give the impression to the large majority of readers that these are all foreigners, sent out by our board, and even including all native assistants his figures still do not accord with the official documents of the Foreign Board which are in my hand. By reference to the minutes of the Southern Baptist Convention of 1882, and looking carefully over the itemized report I find for 1882, 28 missionaries and 31 native assistants; for 1892, 102 missionaries, and 57 native assistants. My figures for this year are taken from the Foreign Mission Journal for May, 1892. This number includes three missionaries dropped from the list at the Atlanta meeting, three others who are not to continue with the board, two who have never been sent out, and still two others who have been at home for years and I suppose are not to return. Will Dr. Tichenor kindly give the public reference to documents to prove his figures? For mine see documents above mentioned.

G. P. BOSTICK
Chefoo, China.

Bro. Anderson Endorsed. I failed to see Bro. Anderson's article on "The Destruction of Baptist Associations" till I reached home from a trip. I most heartily endorse what he says. That there is a declining interest in these meetings there can be no question in the minds of observing brethren. For years I have been an earnest advocate of more time being given to devotional exercises and to preaching. An association which completes its sessions in less than three days, is only "playing association."

If a program is arranged in the beginning of the session, dividing out the time to the different objects and the visiting brethren are informed of it, there will be no trouble. The difficulty arises from having no limit as to the time for each object. A brother gets the floor on missions and forgets that there are other brethren present who wish to discuss education and other subjects.

ADVICE TO THE BODY. Be sure to elect a competent moderator who has his wits about him who will not allow a minute to be wasted. Let the morning session be opened with a short prayer meeting. Let it be devotional; no need to read a long chapter and comment on it—that is not devotion. Occasionally through the meeting let the moderator call the congregation to their feet for a song and a prayer for a special object which the business of the meeting has suggested. At 11:30 every day let the association adjourn and hear a sermon.

Let the churches insist upon the delegates going to the association to stay through the session. Let the moderator impress this in the beginning and commend those who stay at the close.

ADVICE TO THE VISITING BROTHER. If the association will not divide the time, you have an agreement among yourselves about how much of the time each will consume upon his object. Let the good of the association be in your mind. Your work is not for this session only, it is educational. You are laying now the foundation upon which our denominational work will rest in the next generation.

Be sure to leave the association stronger by your having visited it. Speak encouragingly to the pastors, the deacons, the Sunday school teachers, the children. I cannot agree with Bro. Anderson, however, that all of you ought to stay through the session. The associational gatherings furnish the only opportunity our agents will have during the year to see representatives from the churches. The meetings are nearly all embraced in two months' time. It is simply folly for you to remain long after you have presented your special object, unless there are none left to discuss the other questions coming before the body. In that case maybe you had better remain longer.

When you have to leave the association before the close, do so modestly and quietly. You needn't tell them in every speech you make you are going to leave in the afternoon. If you are going to leave in the middle of the afternoon session get off at noon if you can. Your leaving the house will demoralize others. If many leave the house it may cause a stampede, as you have often seen.

ONE OF THE VISITORS.

Centennial Children's Day.
Sunday School Celebration, Oct. 2, 1892.

Dear Fellow Workers: It is earnestly desired that this Centennial year shall be made memorable by the enlistment of every one, young and old, in the cause for which Christ came into the world. Kettering, England, October 2nd, 1792, witnessed the consecration of twelve men to his work. What honor to God if we could assist in making Sunday, October 2nd, 1892, witness the greater triumph of all of our young people engaged in a missionary celebration of the day and contributing their money to the cause! To make this possible a complete program of exercises suitable for the occasion will be supplied free to every school on request, with the condition that, when used, a collection shall be taken for the cause.

CENTENNIAL FUND, and all of the collection taken shall be divided between the Home and Foreign Boards, Southern Baptist Convention. To make this plan a success will require the aid of every lover of missions.

Yours in Christian service,
T. H. PEITCHARD,
For Centennial Committee.

Passing Away. How many have noticed the sudden deaths in our ministerial ranks of late?

In less than two months I have heard of the death of seven. Bro. G. D. Staton, of Woodlawn, fell at the breakfast table.

Bro. H. Adams, of Wilcox, fell in his orchard.

Bro. Plaster died of paralysis.

Bro. Geo. W. McQueen, of Montgomery, was brought home dead from a meeting he was holding.

Brethren John C. Foster, of Tuscaloosa, and M. Lyon, of Tusculum, old and full of years were gathered to their fathers.

And Bro. J. L. Jones, of Brundidge, finally surrendered, after a long and heroic struggle against drug consumption.

There may be others, I know not; but surely one week is enough to remind us all how fast our ranks are being thinned. When the summons comes may it find us all ready.

W. B. C.

AN OPINION

AS TO WHO IS
A Woman's Best Friend.

WOODLAWN, ALA., Feb. 18, '92.
MESSRS. DUBOIS & WEBB:
GENTLEMEN—I take pleasure in giving you some of my experience with the Electropoise. I have cured a number of cases of fever on different persons of different ages. My experience has been more with children, only after some persuasion on my part for permission of the parents, but always resulted in happy surprise and enthusiastic praise of the Electropoise. I have cured a number of cases of la grippe. If taken in time, one night's treatment is sufficient to break the disease if properly treated. The Electropoise in inexperienced hands even, stands far above any other remedy on earth for human ailments, but with experience, of course, the best results are always to be had, as in violent and sudden attacks of croup, colic, fever, etc., in children, and other emergencies when quick work is needed and must be had. A little child had pneumonia unmistakably developed in both lungs as pronounced by the physician in attendance who had prescribed. I, by consent of the parents, treated the child, and the next morning the doctor was surprised beyond measure, as after repeated examinations he could find no sign of pneumonia, and the next day the child was up and OK, and has been till now as well as ever. I could mention many experiments, but will only say further that I can produce evidence to prove in addition to what I have written above, that the Electropoise is *woman's best friend*, and if this paper or I can aid you in the cause of the Electropoise, you know where to find me.

Yours very respectfully,
R. M. SADLER.

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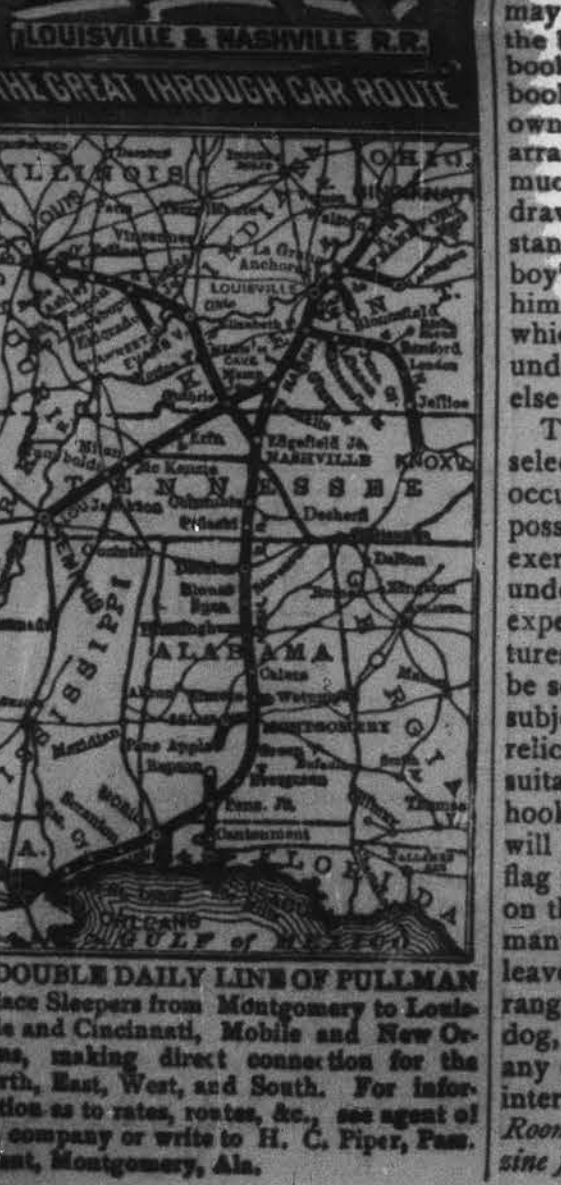
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The Mother.

As we go on in life, we find more and more that there is no love so perfect, so unchanging, as a mother's—that love that abides fast where all else wavers. But often we see sons and daughters who seem to be careless of this treasure. They fail to realize how precious it is. They mean to "do right"—to be kind, but they omit many offices of love which would brighten the sunset hours of the dear mother.

They love her—of course they do; but the outward tokens are withheld. Often she sits lonely, missing her early friends, perhaps her husband, gone to the heavenly home; and her children, immersed in care or pleasure, are apparently oblivious of the fact that the one to whom they owe most, whom they love most, is left to desolation of spirit, yearning for a word of tenderness from her own children.

Show your mother that you love her. Let your affection wrap her around like a garment. Speak the kind, reverent, cheerful word now; see that she has every comfort now; soon it will be too late.

In the evening twilight sit close beside her. Clasp the pale hands. Touch the white hair gently. Remember that soon the white locks will be brushed smooth for the last sleep; the brow will be cold; the tender mother eyes will be closed; the dear lips speechless. Then the words and acts of affection, which are now possible, cannot reach her. Never more can you speak one syllable of love to her, or perform one act of kindness for your mother. How you will then need such blessed memories! They will be as a benison of peace. And however affectionate you have been; however complete your unity of spirit with the dear mother, still you will then wish that you had been yet more outspoken, yet more demonstrative in your tenderness.

"Act, act in the living present," and do all you can do this day, this hour, and every day, every hour, to make the evening time of your mother's life tranquil and blessed.—*Eliza Woodworth.*

An Early Start.

In traveling it is well to know what to do, and then to do it. Some travelers, however, think they know some things which by sad experience they learn are not so. They will not admit the possibility that they may be mistaken, and so scorn suggestions. Such a man was stopping at a western hotel, and upon retiring for the night, charged the landlord to call him in time for the five-thirty train. "Now don't forget," he said, "the five-thirty."

"But the five-thirty—" began the landlord.

"Never you mind anything about the five-thirty. I know all about it. You call me in time to get it. That's what you're to do. See?"

"All right," replied the landlord, a little shortly.

At five o'clock the next morning there was a tremendous thumping at the door of the man who wanted to use for the "five-thirty." A voice from within called "all right!" and the landlord retired to the office.

The traveler soon appeared dressed for the day's journey. As he paid his bill the landlord inquired, briefly:

"Getting an early start, ain't ye?"

"No. Always take the five thirty when I go through here."

"One of the directors of the road?"

"No."

"Superintendent of division, mebby?"

"No. What are you trying to get at?"

"Nothing. Only the five thirty was taken off the time table yesterday, and the first regular train doesn't pull out till nine thirty. Didn't know but you had some official connection with the road, and was going to pull out on a special five-thirty all by yourself. You wouldn't let me tell you last night, but 'praps 'taint too late now.'"

The man who "knew all about it" walked out of the office without a word, and the landlord smiled as he said to himself, "In the language of Josh Billings, 'It's better not to know so much than to know so many things that ain't so.'"

A Boy's Room.

In the first place give a boy as good a room as you can spare for him. He should not have the best in the house, of course. That would be impracticable for many reasons, the most important of all being that it would give him too great a sense of his importance.

The furniture of the room should consist of a good bed, a dressing case, a washstand with drawers, two straight chairs and a rocking chair, book shelves, and a writing desk. If he is fond of reading and is likely to collect a number of books, a low bookcase may be used. But if you do not have the bookcase, at least have hanging book shelves; for every boy has a few books which he likes to keep as his own. If the writing desk can be so arranged that it can be locked, so much the better, and have one or two drawers in the dressing case or washstand so that they can be locked. A boy's treasures are very valuable to him, and he always has a few things which he thinks it is important to keep under lock and key, whether anybody else thinks so or not.

The decorative articles should be selected with a view to pleasing the occupant of the room; and, so far as possible, it would be well to let him exercise his own taste in this regard, under the mild guidance of a more experienced person. A few good pictures on subjects pleasing to him may be selected. If he is fond of military subjects, and most boys are, any army regiments fastened against the wall will be suitable; and a rack for his gun or a hook on which to hang his ragquet will be appreciated. An American flag is also very appropriate to drape on the wall. Do not clutter up the mantel with pieces of bric-a-brac, but leave plenty of room for him to arrange as he chooses the picture of his dog, or of the last foot ball game, or any other subject which has a passing interest for him.—From "A Boy's Room," in *Demorest's Family Magazine* for August.

There are eighty-five women saloon keepers in Philadelphia.

The Young Abstinence' union in London has now over 8,000 members. One-tenth of the suicides in France is directly traceable to the use of alcohol.

September 22, the birthday of Mary Clement Leavitt, has been selected as world's W. C. T. U. day.

Where twelve men formerly made beer in the Walruff brewery at Lawrence, Kan., 100 people are now busy making shoes.

Abstinence is better than moderation, if for no other reason because it is easier. The latter is a losing fight, the former a constant victory.

Linnaeus truly said of alcohol: "Man sinks gradually by this fell poison; first he favors it, then he warms to it, then he burns for it, then he is consumed by it."

A German doctor has started a theory that most drunkards can be cured by a very simple and pleasant course of treatment, namely by eating apples at every meal.

It is said that the agricultural, manufacturing and commercial industries connected with the liquor traffic in Germany occupy one-fourteenth of the productive energy of the country.

Does the state not recognize that the character of the home is the great test of the usefulness of the citizen, and will the state deny that there is nothing more destructive of the home than the dram shop?

Dr. Darwin says that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary even to the third generation, increasing, if the cause be continued, till the family becomes extinct.

There is said to be an abstinence society in St. Petersburg with six hundred members whose activity has consisted in establishing no less than eight tea houses in that part of the city where drinking places most abound. An inebriate's asylum is also contemplated.

Five thousand chattel mortgages on 9,000 saloons in New York city are held by twenty brewers, distillers and wholesale liquor dealers, who thus control 40,000 votes. No other monopoly can compare with this twenty-men syndicate in respect to possibilities of evil.

It is said that the practice of ether-drinking in Ireland originated in the time of cholera, more than forty years ago, when a "quack" sold drinks of ether as a preventive. Finding the ether a pleasant one the people continued its use after all need or excuse for it had disappeared.

"Among persons selected with care for physical soundness and sobriety the death rate is more profoundly affected by the use of intoxicating drinks than from any other cause, apart from heredity," is the statement of the president of one of the oldest life insurance companies in England.

Much poor wine is sold in Paris and the provinces. The tax alone on each litre of wine that enters Paris is greater than the price asked per litre at many decent shops. But the consumption of strong drinks has increased enormously of late years in France, and with it alcoholism in violent forms.

The prohibitionists of Maine are jubilant over the fact that having cast more than one per cent of the last vote for governor, as required by the new Australian ballot law, they are entitled to have the names of their candidates on the official tickets, both state and local, and may now nominate by convention.

Canon Wilberforce says: "In the old days total abstinence were scoffed at, and we almost had to apologize for drinking water; now we find constantly murmuring something like an apology for drinking wine in our presence. The change is coming slowly and steadily, and when we are beginning to be disheartened in our individual effort, we must look to the change that is taking place all over the world, take courage and thank God."

Miss Frances E. Willard says: "There has never been a saloon or hotel bar or a public billiard hall in Evanston, Ill. That there is some illicit sale we know, and beyond the four mile limit the traps are set on every side, but the enforcement of the law is, on the whole, excellent. Our officers favor enforcement; our citizens insist upon it; the W. C. T. U. keeps up the education of public sentiment year in and year out; our white ribbon kindergarten trains forty or fifty little people from the least protectioned homes in the way of total abstinence; the temperance text book is in our public schools; temperance meetings are often held, and we have some pastors who believe it to be their duty to preach often and boldly on the sin of liquor drinking, liquor making and liquor selling. Real estate men know that it is a good thing financially to have Evanston advertised as a prohibition town, and school authorities believe that it helps our institutions. I believe that no one thing could possibly bring so much sanity, happiness, cleanliness, morality and religion to our people as the banishment of grog shops."

AGRICULTURAL.

Live Stock.

Some of the best bulls in the country are being bought up by the range cattle men. It is a pretty good sign that they are in the business to stay. Do not permit the refuse cabbage leaves and the soft and unsalable heads to waste in the field. They are excellent food for all kinds of stock, being very nutritious. Feed them in the stall, if possible, so that all will be utilized. If not, then turn the stock in the field as soon as you have removed the good heads—before the rest begins to decay.

If you want your stock not paying quite so well it ought to take more pains to save the manure than you have ever done before, and credit it against the cost of feeding. It will help to remedy the defect.

The last census shows a marked increase in the average wealth of our population. Farmers have not made quite so large a gain as they should have done. By the improvement of their live stock this could easily be remedied, and before the next census they could rank much above the average.

Poultry.

During the hot, dry weather that is quite apt to prevail from this time on the poultry needs good care, otherwise a flock that has become nicely started may stop making growth, become stunted and probably diseased, and the owner's hope of profit will vanish. Vegetation is dying, and even if the fowls have free range they cannot pick up as much fresh, green food as they should have. Refuse from the garden, especially roots, would be of value to them now, and some light grain, such as oats or bran, might be profitably fed. Give them plenty of water, also, pure and fresh, and keep everything about their coops and yards thoroughly clean. If you can keep them healthy and growing now until cool weather comes you will have a pretty well started flock. Your flock will then rapidly develop into winter layers, or they will be in good shape to feed for the Thanksgiving and Christmas markets. One who can carry chickens safely through the late summer need not be much afraid of his ability to handle them at any other season.

The European experiment stations are ahead of our own, because they have been longer in operation, and so have become more firmly established. They have had much more aid from the government, and, as an educational factor, are regarded in the same light as the schools, their value being as practically demonstrated. A single illustration will suffice to show their usefulness. Tens of thousands of German farmers carry in their pockets a little book called the "Farmer's Almanac," which contains the concentrated product of applied farm science. Beside the things common in such books, calendar, memoranda, cash accounts, etc., there are blanks for the names of workmen, their wages, forms for registering crops and their daily and weekly yield of milk, and for other stock. Other forms are for keeping account with each field on the farm—size, crop, manure, seed, product, etc. Then comes a series of tables and statements, which compress in brief space an amount of information that is almost marvelous. One table gives the amount of seed by weight or measure under a Prussian acre or hectare, broadens or in drills or hills, for each of 95 given kinds of crops. Another gives what they call in Germany fair yields—here they would be large yields—with duration of the germination of the plants, and what corresponds in German weights and measures to weight a bushel or bulk for every 100 pounds of the different kinds of products. Further on are tables of mixtures for grass seeds for different soils and purposes, number of plants an acre, valuation of seeds, etc. Other tables are those of the chemical composition of plants, fertilizers, feeding stuffs, fodder rations, human food, and even of the whole bodies of animals. If a farmer wishes to find out how much plant food he has removed from his field in a hay crop of five tons, he turns to a "Table for calculating the exhaustion and enrichment of the soil," and finds that the five tons of hay would contain about 155 pounds of nitrogen, 132 pounds of potash, 85 pounds of lime, and 41 pounds of phosphoric acid. The composition of nearly 200 kinds of grasses, grains, straw, root crops, etc., is given in this table. In order to calculate how much plant food is given back to the soil with a given amount of manure, there is another table, in which is given the average composition of 126 manures and fertilizing materials. There are also tables of the composition of feeding stuffs and fodder rations, which show at a glance how many pounds of the valuable food ingredients—protein, carbohydrates and fats—there are in hay, corn, straw, cornstalks, bran, oil meal and about 250 other materials which German farmers feed their

stock. With these are tables of feeding standards, which tell the amount of each of these ingredients that will make a fair daily ration for every 100 pounds live weight of oxen at rest in the stall, of oxen at work, milch cows, young cattle, and so on. We have gone at length into this description, because we want something of the same sort in this country. We have all this information, but it is scattered about, and is not readily available for the farmer. Why can not our experiment station do good service, by collating and publishing such a pamphlet or bulletin and distributing gratis among our farmers?

Swine.

A pig should make a pound a day for every day of his life. If it does this it is ready for market at any time after it is six months old.

To get the best growth from the use of skim milk it must be fed to the pigs while sweet, and preferably with either corn meal or middlings. The two feeds combined will produce more than double the growth that either will singly.

When the pasture is getting short in the autumn it will pay to buy milk feed to keep the hogs growing. Do not let them go back, or even come to a stand still, in growth.

If the pigs have been kept on short rations all summer you can not turn the corn crib into them now with much profit. Better sell for feeders if you can find any one to buy.

Wheat middlings is one of the best middlings that can be used between grass and corn. It will keep the pigs growing, and begin to round them out as well.

If you can get the old boar and the antiquated sow right fat you will find more profit in turning them into lard than in selling them on the hoof at a discount.

Next to the Jersey Red, the Poland China breed is considered to rank highest in regard to hardiness and ability to resist disease.

If you watch the markets you will see that hogs usually command a good price in July and August. To grow them for sale at that season the pigs should be farrowed in late autumn, and have such winter feed as will keep them growing.

For the summer market heavy weights are not wanted. Six or eight months should be sufficient to make all the growth desired.

Soaked oats promote growth in young pigs very rapidly, but they are rather an expensive food, and you should observe the results carefully as you go along. Otherwise they may not return you the cost of the grain.

Different men find profit in having the pigs come at different seasons, so that any month finds a good many youngsters afloat. If you have some now that are beginning to look sharp for food, give them plenty of roots with milk feed. It will make up for the lack of clover.

Worms frequently prevent hogs from making the gain that they would otherwise do. If given free access to salt and ashes at all times they will have no trouble from this source.

Charcoal is a corrective for the digestive organs, and a box of it should always be kept in the hog lot. Then, when over fed or suffering from constipation, the animals will at once avail themselves of the remedy.

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Wonderous is the strength of cheerfulness, although past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from every gladness, beautiful because bright.—*Carlyle.*

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No. 26	No. 6	No. 78	STATIONS.	No. 27	No. 5	No. 25
4:00 pm	8:00 am	7:00 am	Montgomery	8:40 pm	6:00 pm	10:00 am
4:25 pm	8:25 am		Dermid		6:25 pm	10:25 am
4:50 pm	8:50 am		Snowdown		6:50 pm	10:50 am
5:15 pm	9:15 am		LeGrand		7:15 pm	11:15 am
5:40 pm	9:40 am	7:38 am	Sprague Junction	8:00 pm	4:55 pm	8:50 am
5:55 pm	9:55 am		Dillard		4:35 pm	8:30 am
6:10 pm	10:10 am		Grady		4:22 pm	8:12 am
6:25 pm	10:25 am		Kent			8:00 am
6:40 pm	10:40 am		Shelhorn		3:47 pm	7:37 am
6:55 pm	10:55 am	8:37 am	Troy	6:58 pm	3:20 pm	6:50 am
7:10 pm	11:10 am		Banks		3:00 pm	6:20 am
7:25 pm	11:25 am	9:07 am	Brundidge	6:35 pm	2:30 pm	6:00 am
7:40 pm	11:40 am	9:22 am	Tennille	6:09 pm	2:05 pm	5:42 am
7:55 pm	11:55 am	9:30 am	Archie	6:02 pm	1:55 pm	5:31 am
8:10 pm	12:10 pm		Oriskany		1:37 pm	5:15 am
8:25 pm	12:25 pm	9:51 am	Newton	5:35 pm	1:10 pm	4:50 am
8:40 pm	12:40 pm	10:16 am	Pinkard	5:13 pm	12:33 pm	4:20 am
8:55 pm	12:55 pm	10:30 am	Midland City	5:07 pm	11:59 am	1:00 am
9:10 pm	1:10 pm	10:45 am	Porterdale	4:50 pm	11:50 am	12:52 am
9:25 pm	1:25 pm	11:00 am	Cowart	4:37 pm	11:02 am	12:08 am