

THE ALABAMA BAPTIST.

HARE, POPE & DEWBERRY, Publishers.

VOL. 19.

MONTGOMERY, ALA., THURSDAY, OCTOBER 20, 1892.

TERMS CASH: \$2.00 A YEAR.

NUMBER 42.

Thoughts on Matthew 24:14.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

No higher obligation was ever given to churches of Christ than that of giving the gospel to the perishing. It is his great command to his people—a command comprehensive yet specific in its provisions, simple in its structure and perfected by a declaration of authority both in heaven and in earth; and we have his assurance of his presence even unto the end of the world.—Matthew 28:18-20. This command, as it stands, will not admit of anything that would be disintegrating, nor can any one of its factors be eliminated without incurring the displeasure of him who gave the command. How careful should we be, then, when we remember that he is always walking in the midst of his churches, beholding our acts and motives in carrying out this, his last and greatest command. In obedience to this command we must each and every one hold himself responsible—personally responsible—to go and carry the gospel, or to give of our substance to aid in sustaining those who are our representatives in proclaiming the glad tidings to dying nations, for giving the gospel to the nations is gospel giving.

I ask, What have we to inspire us to obedience? I answer much, when we look at its beginning, like the little mustard seed; the opposition it encountered by enemies within and enemies without, and then see the great fruits of the few who hearts were moved benevolently towards heathen lands; and, inspired by the spirit of Christ, left all their natural love of ease and comfort, and went into the desert lands, bearing the lamp of truth and witnessing for Christ.

William Carey, moved by inspiration, although greatly opposed, faltered not. He traveled in soul and trusting in him who called him to this great mission, and almost without money or friends, he marched in obedience to the order of the Captain of his salvation. Behold! what wonders have been accomplished! At first the gospel, like the morning star, was in darkness, but now the Sun of righteousness is fast driving back the clouds of India. Idols are still falling and Christ and his church are shining forth as pure as the moon, as clear as the sun and as terrible as an army of banners.

Now let us prayerfully follow these indications and see what we have to inspire us to obedience. Turn your thoughts to Africa, then to China, and see how Christ's gospel is triumphing. Still other doors have recently been thrown open. Cuba, Mexico, Italy, and still the indications bid us onward in this grand army of God's mighty host. What are the indications? First, the Macedonian cry; and second, the readiness of men inspired by the same spirit that moved Carey, Judson, Bowen, Phillips, Eubanks, Simmons, and many others. I ask, Shall God make heathen lands to cry, come over—shall God move upon and qualify men? Yes, he has done it. Now, in the name of God, what will we do? Ah! we must and will answer this awful question. Oh, my God, for a spirit of earnest prayer and the guidance of the good Spirit that we may answer it aright. Will we say, like the servant of old, Yea Lord, we are ready—we will go in our own means and in our prayers? God help us to do this, and not say by our actions, we will not go. Do we answer, we will go? If so, we must rise to the responsibility during this centennial year and set up a monument to missions that will point to victories won by the gospel in the past, and to still greater victories in the future.

We can do this only by obedience in gospel giving—giving from gospel motives. In obedience to the will of the Father, our Savior, while on earth, set us an example in this work, saying, "I seek not mine own will, but the will of the Father which sent me," John 5:30, and the teachings of inspiration are, though a Son, he learned obedience by the things which he suffered, Hebrews 5:8. Obedience to the Lord is the strongest evidence of the life of the Christian. It is that which develops and intensifies our love and makes a strong faith; these graces bring us into sweet subordination to the will of him who has chosen us to be his witnesses, to carry out this great command. He says, "If you love me you will keep my commandments," and "if you are my friends you will do what I command you." John 14:15. The command is "Go ye into all the world and preach the gospel to every creature." Have we the spirit of obedience, as Christ had, to do his Father's will? If not, what does our Father say? "If any man has not the spirit of Christ, he is none of mine." Now, have we the spirit of obedience that has intensified our love, strengthened our faith and brought us into subordination to the will of him? Then we are ready to obey and give our substance to do the will of him that commands. God spared not his own Son, but delivered him up for us all, the Son of God gave himself a ransom for his chosen ones. Then will he not give us all things that will be for our good—that will prepare us for the good work and bestow upon us the higher blessings which await us? Paul calls us to a sense of gratitude for the exceeding riches of his grace as one of the higher motives to our liberality: "For ye know the grace of our Lord Jesus Christ who was rich, but for our sake he became poor, that through his poverty we might be rich." He argues, As ye abound in everything, in faith, and in virtue, and in knowledge, and in dili-

gence, and in your love to us, see that ye abound in this grace—liberality." Inasmuch as we have been made the depositors of all these riches, should we not all abound in liberality to those who have not these blessings? Like Paul, we ought to feel that we owe it to the wise and to the unwise, to the Greek, and to the barbarian. Can we evade the responsibility by any excuse and expect to enjoy the blessings which follow the faithful in spreading the gospel? The liberal soul shall be made fat, but he that withhold more than is meet he shall be lean, because he rendereth to poverty.

How many are to-day pandering to the vanities of this world—sowing to the flesh and reaping corruption, that which must be gathered when they shall be drinking of the wormwood and the gall. Oh, my God, save us from such an end! Brethren, we are not left to conjecture in this matter of gospel giving, the law is according to our ability. It is our duty to ever keep this in mind, and I know nothing so much suited to this end as is laid down in the New Testament.

I want to now notice the promptings to give. One of the constraining motives to give is the blessings which result from the act, both to the giver and to the receiver; and we are assured that the giver is the more blessed of the two. The Master urges cheerful giving and the cheerful giver will not withhold his substance from the Lord. We owe this to the cause of our king—the Lord and Master, whose kingdom is to break in pieces all other kingdoms and is to fill the whole earth with his glory, and what shall be his glory shall be ours, for we are heirs of God and joint heirs with Christ in all that he shall receive at his second coming.

Dear brethren, I need not say much of the times, for we who are keeping up with them realize that they are turbulent. It seems that Christ's prophecy of his second coming is near at hand. When we survey the great revolutions that are taking place they remind us of the time of his first coming. Then all the nations of the earth were merged into the Roman empire and were as in the days of Noah. So shall it be in his second coming. Does it not look that way now? The upheaval of all things, at the present, indicate that some great revolution is near at hand. It seems that all the adhesive powers, which once held us together in all the relations of life, have been destroyed, and confusion reigns in all the world. Evil is the disintegrating element and has been fostered until it has become the ruling power that runs through the entire land. The family was the first organization that God ever set up. In that body, he made the parents the officers, and gave them such laws as would enable them to send forth from that nursery such elements as would raise the moral standard high above the corruption which now exist and inflict us on the parents, but this curse has come in and made the world a pandemonium. The bitter streams have found their way into the social circles, into the political world, and into the church relations, so that terror reigns through all. In connection with these evils which we have to meet, all Europe is pouring into our country the surfs, thoroughly educated by the foul spirit of Catholicism, the very darkness that seems to carry destruction to all that is worth living. To whom shall we look but to the God of all who have been firm in the hour of trial and have come out more than conquerors? These are stubborn facts, then how shall we meet the demands of the hour? Let us begin a thorough missionary work in our homes, bring ourselves and our children in the line of missions and gospel work. Let us teach our children, by precept and example, a system of worship that will identify us with this good work of Christian benevolence, give to them such moral training as will become the people of God, then like a good shepherd we will be able to lead our little ones up to the house of worship. This one way the association will become aroused to the importance of this good work, and this power in the homes, in the church and in the association will be brought to bear on the conventions, and all will be exposed in the mighty work against the evil that now threaten our homes, churches and nation. Who shall lead us in this great effort but Christ and his law? Oh, ye ministers whom he has called to his work, much of this evil is laid at our door, for as the preacher, so the people; then let us as ministers awake from our slumbers and set the example of holy living.

If these be facts what must be our conclusion?

1. That we are not our own, but are bought back with a price, therefore we are absolutely his.
2. Then his command is, Go into my vineyard and labor—to bring yourself into subordination to the command.
3. Again, we are represented as soldiers of the cross, to fight the good fight of faith—that is, of Christ who giveth us the victory.
4. The world is the field—it is his kingdom to be subjugated to him and his chosen ones by breaking in pieces all other kingdoms, and his glory shall fill the whole realm. Then his prophecies, which were brought to Mary by the angel, will be fulfilled—that Christ shall be seated upon the throne of his father David and crowned the King of kings and Lord of all. Then will he crown all his chosen ones and the shout of victory will be, Alleluia! the Lord God omnipotent reigneth!

A. L. MARTIN.

Louisville Centennial Celebration.

Dear Baptist: As I was the only male representative from Alabama at the "Centennial Celebration of Modern Missions," held at the Walnut Street church, in Louisville, Ky., beginning on October 20 and inst., I concluded that a synopsis of some of the many good things that were said might prove of interest to the brethren in this state, and give additional impetus to our centennial work. It will doubtless be remembered that the Southern Baptist Convention appointed a centennial committee, composed of Dr. T. T. Eaton, H. H. Harris, L. L. D. F. M. Ellis, D. D. L. T. Tichenor, D. D., and T. H. Pritchard, D. D., under whose direction this meeting was held.

The program was most admirably conceived in all its details, and was successfully carried out, not only in the broad scope and scholarly preparation of the addresses, but in the deep spiritual influence which pervaded their delivery. There was a soul-felt earnestness in all of the discourses, which commingled most harmoniously with the dignity and purpose of the occasion. Some of the most striking and beautiful things that were said—the sparkling gems—were uttered in the intermediate or short talks, and I fear these will be lost to all except to those who heard them, as no stenographic reports were made.

The program opened at 10 a. m. Sunday, with an address on the "Results of a Century of Missions," by Prof. Harris, of Virginia. He spoke with great earnestness and power of the wonderful progress in the philosophy of government, in the science of war and the arts of peace during the century just closed. He referred to the fact that Carey's voyage to Calcutta consumed five months, and it took a year before the news of his arrival reached London. Now the voyage can be made in two weeks, and the news of arrival sent by cable in a few minutes. Among some of the more important indirect influences of modern missions he referred to their effect upon comparative Grammar and Philological science, in reducing what was hitherto almost unmeaning jargon into systematic, intelligible written language, into which the Scriptures could be translated. He also called attention to the advancement in the science of Botany and Geology, due in large measure to the research of missionaries. The extension of the arts of civilized society, the steady growth of good feeling between the nations, the promotion of the peace of the world through the intervention of international treaties were cited as some of the indirect results. Among the indirect results, four were emphasized, to wit: The reflex influence upon the minds and hearts of Christians at home; The conversion of not less than a million of souls among the heathen; The increased circulation of the Scriptures. One hundred years ago there were 33 versions of the Bible, many of which could be read only by a few scholars, and now there are 380 versions, and nearly every nation on earth can read the sacred word in its native language.

The fourth and last direct result mentioned was the preparation for future work in the organization of Christendom for the world's conquest. He concluded by saying that the past century had been a time of planting, watering and tilling. The first Karen convert was received in 1828, and now there are twenty seven thousand. The Telugu Mission was apparently fruitless for thirty years, but then came the Pentecostal season.

At 11 o'clock Sunday Dr. Ellis delivered a great sermon on the "Moral Basis of Missions," from the text 1 John 3:14-18. To say that this was a grand effort, worthy of the man and the occasion, is but to express it temperately. It seems almost sacrilege to give a mutilated report of this sermon. He asserted as his first proposition that the moral basis of missions is found in the benevolent nature of God. The divine love awakened in us is the main spring of missionary endeavor. This love makes priesthood as universal, as salvation is personal. God is love, and love is giving—love is sacrificing. Our work for Jesus is worth nothing unless it be a work with Jesus. This fellowship in service links us with God, and gives a moral dignity to our work.

Let us remember that love descends. The love that elevates is the love that descends. To lift men up we must be above them with Christ. Enthusiasm is useful, but it is only a sentiment; the Holy Ghost is a person. Enthusiasm cannot take the place of the Holy Spirit's power. The omnipotence—the omnipresence—of Christ is the reason—the basis—of missions. Every word of the commission pulsates with the conception of the divine sovereignty. Within this commission lie enfolded revivals, reformations, revolutions. This is but a faint outline of this magnificent sermon.

At 3 o'clock Sunday R. H. Harris, D. D., of Columbus, Ga., addressed the meeting on the "Fate of the Un-evangelized," in which he answered logically and scripturally the oft repeated question, "Are the heathen lost without the gospel?" He referred to the testimony of Dr. Graves, missionary to China, who said that he had never known a heathen that did the best he could.

Following this address was a short one by Rev. John Newcomb, a missionary for twelve years among the Telugus, in which he stated that during the past year 3,000 converts have been baptized.

Sunday night Dr. Powell, our mis-

sionary in Mexico, spoke on the "Condition of Papal Fields," giving some very interesting and startling facts about the situation in his field.

Bro. Cova, who was to speak on the "Work in Cuba" did not come, having been detained by quarantine regulations now in force.

Dr. Carroll, of Texas, who was to speak on the "Needs of the Home Field," was detained by sickness, but his place was ably filled by Dr. Tichenor at the 9 o'clock meeting Monday morning.

The next address was "America as a Factor in Missions," by Dr. W. P. Veaman, of Missouri, and was most excellent in subject, matter, spirit and delivery. Among some of the striking and forceful things he said were these: "All things considered, our people are the most thoughtful Christian in the world. This is a fact. What sense is America in a condition to evangelize the world? American institutions are dynamite under the throne of tyrants. Religious liberty is a Baptist benediction to America. We must bring our churches up to an appreciation between the material and the spiritual. Our first obligation is to the kingdom of Christ."

Monday afternoon Dr. B. D. Gray, of Mississippi, delivered an address on "Methods in Missions," in which he showed with much force and clearness that all proper methods involved both principle and expediency, and emphasizing the importance of a wise discrimination as to when, where and how the one or the other was involved in the particular work. Taking Paul's utterances and conduct as a basis, he showed how we are now converting a matter of policy into principle and vice versa. He made a brief review of three pamphlets by former missionaries of our board, and in a very temperate, gentle spirit, showed how they were inconsistent with the very principle they contended for.

This address was followed by some very interesting short speeches by Drs. Broadus, Harris, Powell, Dawson and Dargan.

Monday night Dr. Hawthorne spoke on "Beginnings of Modern Missions," and it is but feeble commendation to say that his subject matter and eloquence were in keeping with the dignity of his subject, and his great reputation as an orator.

Tuesday morning one of the grandest and most interesting addresses I ever read or heard, was delivered by Prof. O. T. Mason, of the Smithsonian Institution, Washington, on the "Relation of Commerce to Missions." I will not mar the beauty of this address by attempting a synopsis, but will say that it ought to be in the hands of every Christian in the land. To give you an idea of the impression it made upon great minds, I will merely add, that there was an outbreak of untimely praise coming in rapid succession from many of the ablest men in the meeting.

Dr. P. S. Henson, of Chicago, was to make the closing address Tuesday night on the "Moral Heroism in Missions," but he did not come, and his place was filled by Dr. Ellis, after which some short talks were made and an announcement by the committee that arrangements had been made to temporarily recall Dr. Powell from Mexico and put him into the field in the centennial work. In conclusion I will say that arrangements are in progress to publish the entire proceedings of this meeting as a memorial of the meeting and a campaign document for this work. This will be done by the Baptist Book Concern, of Louisville, and will cost about 25¢ per copy, the proceeds to be given to the centennial fund. I feel that I have done a good service in that I can induce our brethren in this state to send our names at once to the Baptist Book Concern, and indicate the number of copies they desire. I am very confident it will do much good in all our mission work, and start us off with grander ideas and nobler purposes in this new century than we ever had before.

G. R. FARNHAM.

Evergreen, Ala.

A Contribution from Every Church.

The Centennial Committee of the Southern Baptist Convention at its recent meeting at Louisville has devised measures by which it is hoped to reach every pastor and every church, with the desire of obtaining contributions from every member, a special contribution during this Centennial year.

The committee is earnestly solicitous that state committees and others who may have been placed in charge of Centennial work will co-operate with them in the attainment of this end.

In some of our states brethren are already perfecting arrangements to hold missionary meetings in every important city and town. The committee will be greatly gratified if every church shall be visited by some brother whose heart is burning with the desire for Christ's triumph and the world's salvation to enlist their sympathy and their prayer and stimulate their contributions. We appeal to you, dear brother, to do what you can to promote this great end.

I. T. TICHENOR, for Com.

Atlanta, Ga.

It is the boast of England that the sun never sets on her dominions. The United States can say as much, for when the sun sets in Alaska it is an hour high in Maine.—Ex.

He who has no inclination to learn more will be very apt to think that he knows enough.—Powell.

Our Washington Letter.

WASHINGTON, Oct. 12, 1892.

In no branch of religion and moral reform work at the National Capital has there been more rapid progress than in those conducted by the Woman's Christian Temperance Union and by the association known as the Central Union Mission. Both have branches in various sections of the city, and while there is no connection between them, they are in no sense rivals. The former has just leased and thrown open to needy and unfortunate women and girls what is to be known as the W. C. T. U. Industrial building, which is to be conducted solely with the idea of aiding and comforting any woman in need of either. A dressmaking establishment and a laundry are to be conducted on the premises, and an employment agency will be maintained to procure employment for women, and those having no home will be taken care of until work is found for them, and women whose wages are small will be provided with comfortable rooms and good board at very low prices. The ladies of the Hope and Help Mission, who are in immediate charge of the industrial features, believe that the building will be nearly if not quite self-sustaining.

The Central Union Mission has also just secured a new and larger building than the one it has occupied for several years for its main headquarters, and as soon as it is ready for them they will occupy it. This mission does for men what the W. C. T. U. does for women, and is generally recognized as a powerful factor for good in the community. It will hold its eighth anniversary meeting next Sunday and among those who will speak at the meeting are Hon. J. W. Foster, Secretary of State, and Justice Brewer, of the U. S. Supreme Court.

"Honesty is the best policy" is constantly being shown to all who do not shut their eyes and refuse to see. For instance, a young man came from Idaho during the late campaign, with the intention of enlisting in the United States Navy. He was surprised and very much disappointed when he arrived in Washington and learned that he could not enlist until he was of age. "Swear you are old enough," said a man to the boy. "No," replied the lad; "I am two years under the age, and to swear differently would not be honest; I will wait." While walking around near the Washington monument the boy found a pocket book containing \$5. Although he had not sufficient money to pay for a bed to sleep in, he did not think of keeping what he had found, but turned it over to the first policeman he saw, who left it with the custodian of the Washington monument. That night the boy slept on a bench in one of the parks, and a policeman arrested him as a vagrant. The next morning when his case was called in the police court he told his story, but it seemed so improbable that the judge was not disposed to believe it, and said that he must furnish bonds or be sent to the workhouse. Fortunately there was a kind-hearted policeman in court who knew that the boy's story was true; he told the judge that he would become bondsman for the lad and would find him employment. This led to investigation, the judge released the lad without requiring bond, and the prosecuting attorney procured him a situation. The custodian of the monument still has the pocketbook and the money, and if its owner does not call for it within five days it will be turned over to the lad who found it, and whose honesty would not allow him to keep it without making an effort to find the owner, notwithstanding his urgent need. Who wouldn't be proud to be the mother and father of that boy!

Matthew Henry says: "A scandalous maintenance makes a scandalous ministry." Dr. Guthrie puts it this way: "The poverty of the manse will develop itself in the poverty of the pulpit." Reason upon it as we may, the fact remains that failure to support properly those who preach the gospel, shows itself in a decline of the ministry. The decline may be in supply or quality, or in both, but there will certainly be a decline.

Without jumping to the conclusion that the men who are in the pulpits are there chiefly or solely for the living they get out of it. As a matter of fact, there are hundreds of men preaching who could command far more salary in other occupations, and who have refused tempting offers to turn aside from their chosen tasks. The salaries offered by ninety nine out of every hundred churches are not large enough to tempt the men who occupy them to make all the preparation necessary to fill them, and do all the hard work required to hold them. The supposition that these men hold on for mere gains, is a violent one. They could demand much more money for playing false to their convictions and professions. The Jewish religion set a broad pattern for the support of religious instructors and the New Testament amply confirmed, the right of the laborer to his hire. Added to this highest and sufficient authority is the fact we have already stated, that the character of the ministry will be affected by the measure of its support.

While it is true that the churches give liberally to the education of its rising ministry, it is still true that this aid is not much in excess of the help given to young men who are preparing for the professions, and is immeasurably less than the time and

labor and means that the beneficiary himself puts into his preparation. Out of his own hard earnings or by parental help, he passes over a large part of his educational course in the common and high schools before the churches invest a dollar in him. In some measure he has demonstrated his worth; he has taken the risks; he has passed through the expensive and precarious part of his education before any Board or Society will venture to aid him. And even then, the hundred dollars given him along the way each year represents a very small part of the cost, to say nothing of the time and labor consumed in his college and seminary course. Certainly his obligation does not cover all the years of his life after he has such sense that he is required to live on short rations and be reminded of his debt each day.

Poverty is no disgrace; if it were, then there are few preachers who escape it. They do not seek, and we do not plead for them, that they shall be endowed with riches. If, however, it is demanded of them that they shall not entangle themselves with the affairs of this world, they ought to be protected from having to worry for a living. It is cruel irony to demand of a minister that he shall not go into business engagements or ventures; that he shall not haunt the markets and invest in promising real estate, while at the same time his salary is reduced to so low a point that it never gets a month in advance of its expenses. It is a very poor rule that does not work both ways, and we insist that the churches, which demand all of the man's time and energy, shall not shirk the corresponding obligation.

If asked to describe what we call a sufficient support, we would answer that the circumstances of each case would have to be considered. In general the minister should live in as comfortable a house, and wear as good clothes as his station suggests and as the average of his congregation can afford. If they are very poor and live in plain style, there are few pastors who would not join them in the plainness of their living. Indeed, his usefulness would suggest and his good sense would accept a sharing with them. His usefulness will be impaired if he must be harassed with unpaid bills, or if he is constantly worried with the vexatious questions of paying for food and clothing, or if he is prevented from buying books for reason of demands for bread, or if he is forced to face the dark possibility of leaving his family without the means of keeping them from beggary and servitude to poverty. A comfortable house, a good table, respectable dress, opportunities for the education of his children, and a reasonable provision for his family—all these are implied as his right from the church by the demand that he shall not devote any time to worldly pursuits in providing for them.

That he will get a reward in the world to come, is true, but not more so of him than of those who serve in other places; the question of support refers to how he is going to get along till he gets to the world to come. He has no monopoly of the world to come, any more than the members of his church have a monopoly of this present world. Those who go to war and those who stay by the staff are to be equal partners in the possessions.

We may congratulate ourselves, as a denomination in the state, that we have made improvement all along this line, and it ought to be noted that the ministry is not yet rich nor the churches poor. The danger line does not appear to be reached. Meantime the churches have grown and the ministry is not a whit behind that of any other denomination. But there are churches who have not learned how to deal generously with their pastors. The barest support is all they have felt it their duty to give. Their liberality has never thought of making the salary a liberal one, such as to put the pastor at ease and make him feel that there is anything more than painful duty in the support given him.—Central Baptist.

From Camden.

The Tuskalooza presbytery of the Presbyterian church has just closed its session in our town. In the absence of Rev. Mr. Waller, Dr. Russell Cecil, of Selma, preached the opening sermon. This scribe was struck with some things he saw and heard. I have decided that the Baptists are more decorous, and really more formal in their deliberations, than the Presbyterians. I admire the decorum of the Presbyterians. When I arrived at the church on Thursday evening, a Rev. Mr. L. E. Scott, from the Winchester presbytery, was undergoing an examination preparatory to becoming a pastor in the Tuskalooza presbytery. He was examined on experimental religion, theology and church government. I was especially struck with some of the questions propounded to Mr. Scott. He was asked, (I merely give substance of questions and answers) "Do you believe the Bible to be the word of God? that is, that it doesn't only contain the word of God, but that it is the word of God?" This question was answered in the affirmative. The next question was, "Do you believe there are any errors in the Bible?" Mr. Scott answered, "Only such as have crept in through human agency. As God gave it in the original it contained no errors." Hence my conclusion was that the Presbyterians, of this presbytery at least, were not in sympathy with the higher criticisms of the day. The next morning I said to the secretary, Mr. Prague, "You are not in sympathy with Mr. Briggs and the critics?"

"No," said he, "nor with the revisionists either." His opinion was that the Union Seminary would cut loose from the General Assembly, and sustain Dr. Briggs.

In all the sermons I heard, I was impressed with the unadulterated Calvinism that characterized them. Man's helplessness and God's almightiness and sovereignty stood out in bold outline in every sermon. On last night Rev. T. J. Ponder was installed as pastor of the Presbyterian church here. I was highly pleased with this service. I would not object to such a proceeding among Baptists.

Dr. Otis was appointed to preach a sermon on ministerial education, which he did on Thursday night. Your scribe failed to hear it, but heard adverse criticism on it from some who did hear it. On yesterday evening the Doctor lectured to the Y. M. C. A. on his travels in Bible lands. Dr. Cecil thinks a great deal of our Selma bishop, Bro. Dickinson.

We are exceedingly thankful to Almighty God for a great many scholarly men in the Baptist denomination, who will measure up and down, and round and round, with the giant intellects of the world, notwithstanding the opinion of some men that we are not much on an educated ministry.

W. N. HUCKABEE.

Oct. 10, 1892.

How Welsh Baptists Talk.

At the annual meeting of the Welsh Baptist Union, held at Engedi, Rev. W. Harris, for thirty years pastor at Aberdare, presided. He took for the theme of his address the importance of unflinching adhesion to the truth, and an energetic effort on its behalf—he remarked that the present formed a grave period in the social, political and the religious world. In matters pertaining to religion, the opinions of men seemed more acceptable than the commandments of God. There was much uneasiness abroad, and almost everything was doubted. Romanism was eating up the Established Church, and infidelity was on the ascendant in the land. While the Church of England was going almost entirely to Rome, others had commenced the journey. The lovers of truth must be valiant for the truth. It was for the Welsh Baptists to join in this battle, and especially to fight the battle of the ordinances, for the English Baptists, he was sorry to say, received into church membership the ungodly as well as others. He regarded those churches as traitors to their principles and brethren of the faith. It therefore devolved upon the Welsh Baptist Union to uplift their work and to wield the pen in the defense of their principles.

They had the advantage of resting upon the unshaken foundation of the truth. The Baptists and the Roman Catholics were the only consistent religious bodies existing; the Catholics were consistent, though not Scriptural, inasmuch as they upheld the authority of tradition; but the Baptists had the advantage of being Scriptural and consequently consistent as well.

Much was said about a union between the different denominations. Such a union was undoubtedly desirable, inasmuch as the existence of so many sects was one of the greatest curses and leads inevitably to the creation of thousands of infidels, but it would appear that the object of a union between the denominations was to silence Baptists of the doctrine which distinguished them from all other sects. Other denominations might easily become united, as the difference between them was exceedingly small, but between them and the Baptist body there was a vast difference. The Baptists, therefore, should guard themselves against this hypocritical union, and take their stand firmly by the Christian ordinances. For the Baptists a union was impossible, as they could not enter into it without betraying their principles. The worst thieves were those who took away the truth. In doing service to the truth there must be strength in the pulpit. To the preacher purity of life was essential. He must be a character. Prophets and apostles were bright as stars. Culture was not enough, character gave strength. The understanding must be appealed to, as well as the emotions. Solomon informed the mind, and so does every Solomon. Thought was the greatest power. It was the function of the pulpit not to please, but to direct men. Elijah was a man of power, Ahab and Jezebel, and so must they face the great as well as the small. They should not be hindered with the affairs of this life. It was not honest, when the ministry demanded the whole of their time. When we had a powerful pulpit and a powerful date, the all-powerful God would not fail in establishing our work.—The Christian Statesman.

How do you spend Sunday? Do you commence a journey on that day? Or, if the trip is a long one, do you start off Saturday evening? Do you spend part of the precious day reading the Sunday newspaper, with its scandal and gossip? Is it the day to go to a dinner party, or give one? Is it a day to drive out to get the fresh air? Is it the day you visit, or are known to your calling friends to be "at home" on that day? Do you open and answer business letters on that day? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics form the staple of conversation? Exodus 20:8 reads: "Remember the Sabbath day, to keep it holy." Do we remember? Do we keep it holy, as God has commanded? Let each one examine his own heart and answer—not us, but God.

Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. G. B. EAGAN, Vice Pres., Montgomery, Ala.
MRS. G. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

MISSION CARD—OCTOBER.

Colored People.—"Open thy mouth and plead the cause of the poor and needy." Missionaries, 80. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do but for the negro?" The best Christians, the best citizens. Hold that helps others to help themselves, the best help. Participation of the colored people in the Centennial.

Population of colored people in the Southern States, 6,996,166.

A translation of the Bible into the Swetsa tongue, which is spoken by 200,000 Africans, has been made by a former slave of Jefferson Davis.

The average negro of to day is a very different being from his savage ancestor who first put foot upon American soil two hundred and sixty-eight years ago, a barbarian from the coast of Guinea, with no knowledge of God, and no desire about the gratification of the lowest instincts of his nature.—Rev. Wm. McIntosh.

They are with us. Their fathers were not immigrants, seeking a home in the new world, where they might find "freedom to worship God," but exiles from their native wilds, and captives, to become "hewers of wood and drawers of water" for a more favored race. They have as such accomplished the purpose of an overruling providence, and God has made them free. They are accessible, they speak the same language, they are our neighbors, they are employed on our plantations and in our houses. The great commission is to "preach the gospel to every creature." If it is our duty to carry it to China and Africa, by what process of reasoning can we excuse ourselves for neglecting those at home?—Lassell—Negroes of the South.

Our Home Mission Board has instructed all of its missionaries to give special attention to work among the negroes, (many of our state boards have done the same), and we have

men to hold institutes for their ministers and deacons, and have employed missionaries to work directly among them. We have in our country at this time about sixty missionaries among the negroes, and we are seeking to enlarge the number and extend the work as rapidly as the churches will give us the means.—J. Wm. Jones

Moman's missionary society of Parker Memorial church, Aniston, sends \$10 for Maria Cova's education. Quite a number of societies are requesting the names of frontier missionaries, promising to send boxes to them. Nineteen boxes were sent out from Alabama last year. What shall it be this centennial year?

The Sunday-school to which Miss Armstrong belongs in Baltimore, raised \$330 on children's day for missions. Are any of us blushing in Alabama over our record?

"With Jesus."

"They took knowledge of them that they had been (were) with Jesus." Acts iv.

Iron sharpeneth iron, so the countenance of man his friend. The law holds good in the natural and in the spiritual world, in the lowest and in the highest and most hallowed friendship. The interaction is real and proportionate to the closeness of the fellowship. To associate with the good and true will develop these qualities in ourselves; to make friends of the low and godless, save as Christ did, is to degenerate like them. His person and ministry suffered nothing from his surroundings, but like a pure ray of heaven's light, not only remained uncontaminated by human sin, but left behind in the hearts of his disciples "a quenched gleam of the celestial fire." They caught his Spirit; they continued his work. And men "took knowledge of them that they had been with Jesus."

The Need of Prayer.

If you have any trial which seems intolerable, pray—pray that it be relieved or changed. There is no harm in that. We may pray for anything, if we do so in faith, with perfect freedom, if we do so prayerfully. We are disabled from duty by sickness, we pray for health that he may do his work; or one hemmed in by internal impediments may pray for utterance, that he may better serve the truth and the right. Or, if we have a besetting sin, we may pray to be delivered from it, in order to serve God and man, and not be ourselves Satans to mischief and destroy. But the answer to the prayer may be, as it was to Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—Rev. J. F. Clarke, D. D.

It is appointed unto men once to die, but after this the judgment.—Heb. 9:27.

Each day holds reason for gratitude.

Alabama Baptist

MONTGOMERY, ALA., OCT. 30, 1899.

Address all correspondence to
HARR, POPE & DEWEERRY,
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. If service 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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FOR FIRST CLASS PRINTING—Send to the Alabama Baptist Company, Montgomery, Ala. (C. W. Harr, J. O. Pope and J. M. Dewberry.) Everything printed, from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

Send a club of ten subscribers to the ALABAMA BAPTIST at \$1.50 each and get the paper for yourself free for one year.

POLICY may win for a time, but the world soon comes to despise a vacillating, characterless man. A certain political or business course may pay for a season, but "honesty is the best policy."

SO MANY of our readers request the republication of "An Open Letter to the Devil" that we will let it go in next week's issue. Tell all your friends about it and let them read it. Every boy and young man in Alabama should read the letter.

A CHEAP RATE.—Those who pay up their back dues to the paper, and send \$2.00 to begin their subscription this month, will receive the paper till January, 1899. Remember, to receive the advantage of this cheap rate, all back dues must be paid.

MONEY is scarce, we know, and in order to favor our readers all we can, we will give the ALABAMA BAPTIST from now until Jan. 1, 1899, for \$2 to all new subscribers and to those who pay up past dues and renew. Act on this offer at once, for it will soon be withdrawn.

LOWNDES county, in the recent prohibition convention, decided for prohibition by a large majority—80 to 15. This means that the white citizens have instructed the representatives and senators from Lowndes county to vote for prohibition. Now let the temperance workers of other counties do likewise.

THOSE who wish to make contributions to the Baptist Orphanage should send them to either Bro. F. S. Moody, Tuscaloosa, or Rev. Jno. W. Stewart, Evergreen. Or, if you prefer, send to the ALABAMA BAPTIST, and receipt will be given and acknowledgment made in the paper and the money deposited in bank in the name of the Home.

BRO. J. B. CRANFILL, editor of the Texas Baptist Standard, made a great speech on state missions at the recent Texas State Convention. Bro. Cranfill is a thorough Texan. His brain and heart are busy devising and carrying out plans to make the people of that great state citizens of the kingdom of God. He deserves the sympathies and help of his brethren.

THE Baptists of Texas are discussing the advisability of consolidating their mission interests, and thus "simplifying their machinery." There are many brethren in Alabama who are fully persuaded that our work, especially as it touches colportage and missions, should be managed by the same machinery. These interests are too vitally connected to allow of any opportunity for friction.

WHEN a preacher moves into Alabama and accepts the care of a Baptist church, does he not say to the brotherhood of the state, "I propose to stand by you in maintaining the institutions and interests of the state?" This is the way most of us look at it. But as strange as it may appear, there are a few Baptist preachers in Alabama who advise young men to go to colleges other than Howard College. They minimize the intelligence of the faculty, and magnify their faults. These same preachers pick up every unfavorable criticism which they have heard from boys who were dismissed from the college, or from patrons who were urged repeatedly to pay their bills, and with holy horror these, many times malicious and unfounded rumors, are repeated to injure the college. The same can be said of other brethren in their treatment of the Judson Institute, of the State Mission Board, and of other interests. Our colleges may not be just what all of us would like to have; our boards and paper may not have reached a stage of as great efficiency as we desire, but instead of talking them down, it is the duty of every Baptist preacher to talk them up. If there are defects, in all kindness tell those who are leading in the different departments and help them to correct such things. The flag we need to hoist should bear the words, "Enthusiastic Unity."

PRESIDENT T. H. WATTS, of the city council, introduced, and that body passed, at its last session, an ordinance "prohibiting the congregation of any crowd or crowds from, about or in front of any church before, during or after any service, or before any saloon, theatre, music or concert hall, pool parlors, and the like, or also about or on any of the thoroughfares. They must keep a moving and not stop under pain of orders from the patrolmen. If the crowd or crowds refuse to move when instructed to do so by a policeman, arrests will be made and a fine of not less than \$1 or more than \$100 will be imposed, on conviction, upon the violators."

Now, the hope is expressed that the police will enforce the ordinance. It is too often the case that laws for the good of the community remain dead upon the books. For years the vulgar-garçons of loafers have held sway in Montgomery, and we are heartily glad that they must "move on." Let them move, or go to jail.

It had been the intention of President Harrison to attend the festivities at Chicago on the 21st inst., but owing to the serious illness of Mrs. Harrison he has declined. Ex-President Cleveland had also notified the committee that he would be present with his family. Thousands were awaiting the arrival of these distinguished men. But, since President Harrison has notified the committee that he cannot come, Ex-President Cleveland has also declined, out of respect to Mr. Harrison and his family. In a letter to the committee Mr. Cleveland says: "I may be over sensitive, and even morbid on the subject, but I cannot allow myself to take political advantage of the opportunity afforded in the sad sickness that keeps President Harrison away from Chicago."

That is only characteristic of the man. Mr. Cleveland is the largest-hearted and bravest public man in America. He won his way to the most prominent position by his integrity and faithfulness to the people's interests, and the indications are that he will again be "at home at the head of the nation."

In some of the Northern, Eastern and Western states our brethren are awake to the necessity of reaching the young people in our Baptist churches. So far little has been done among Southern Baptists, except now and then some church has undertaken this important work. We must get hold of the boys and girls, the young men and young women, who come to us for training in spiritual things. They are with us in crowds. Faithful teaching in the home and in the Sunday-school is bringing many of those who are quite young to publicly profess Christ as their Savior, and unless they are used in church work they will naturally become careless and indifferent. Often they ally themselves with pleasures and business affairs and are out of sympathy with their church and its duties. In all of our cities there are clubs of various kinds into which the youth and maiden find ready access, which in the main are injurious to the spiritual being. It behooves the city pastor and his co-workers to form some kind of a society within the church which will give social, literary and religious entertainment, and thus bring into activity the great amount of talent now lying dormant.

PRESIDENT HUDSON made his report on Bible and Colportage and then his speech before the Tuskegee association. He said they had not done as much as they hoped, because of the stringency of money matters and the political dissensions. Bro. Hudson, the colporteur, made a good speech in the same strain, and neither he nor Bro. Hudson referred to the ALABAMA BAPTIST, but when he closed his speech somebody handed him a resolution which, by request, he offered to the association. "Resolved, That it is the sense of this body that the State Convention own its organ," or words to that effect. Bro. Hudson seconded the motion. Somebody asked, "What has that resolution got to do with the Bible and Colportage?" Another somebody asked, "Does this resolution mean that the State Convention own the Bible?" The last night of the association, after our representative had gone, the resolution was offered and passed. The only information we have gotten is that brethren Lloyd and Roby argued that the Convention should own its organ, so as to control it. It was a matter very few of the brethren had thought of, and as there was no one present to answer the charges of the brethren, the resolution passed. Our informant said that very few voted. But it matters not, that vote gives them opportunity to say, "The whole state is demanding a change." We could very easily have gotten a score or more associations to have voted for the abolition of the B. and C. Board if we had gone about it in the same manner, attacking it when no representative of that interest was present, but we learned to fight under a code which despises such tactics. Already brethren are saying, "I do not feel disposed to give money to support an institution whose chief aim seems to be to break down other interests, and the sooner we get rid of it the better."

One great need which should be pressed upon the people of Alabama is thorough consecration to our state work. First of all, there should be a consuming desire to see the churches of Alabama awake to greater things for him who died for us. Our church houses must be made more comfortable, the preachers must be better supported and the Sunday-schools and prayer meetings conducted in a more business like way. These points gained, it will be easier to lead the hosts to join in storming the forts of darkness. Let every man work over against his own house. If you, brother, are a city or town preacher, touch the hands of your country brethren; strengthen and aid them at every possible point. They have many discouragements. A widely scattered membership, only monthly opportunities to meet the brethren and sisters, the lack of active and intelligent laymen to co-operate, these all tend to make our country ministers feel that they can accomplish but little. They need your touch. Give them the benefit of your experience in church work. As you meet their members, encourage them to hold up the hands of their pastor, and thus moving together we can do great things for our King.

This is the season when churches and preachers make their arrangements for work for another year. Many preachers have four churches, some remote from the others. It would be far better for some common sense to be exercised by both preachers and churches. Riding twenty, thirty and forty miles to appointments means a wearing out of the horse, wear and tear of buggies, fatigue to the body and mind of the preacher, and loss of much valuable time. Let four churches nearest together determine that they will combine and call a man for all his time, paying him enough to allow him to spend one week a month among the membership of his churches. By living at a convenient point he can see most of his membership often, and knowing their wants he can better prepare his sermons to suit the exigencies of the case. The time he usually spends on the road can be given to study, which will benefit him and his people greatly. Add to this an indefinite call and then we have made a big advance. Every section of Alabama that has acted on the above suggestions has made marked progress. We trust many churches will determine to quit the ruts in which for half a century they have been running, and try a new plan.

Another trumpet blast is this from the watchman on the walls. The patriotic people of the United States, of all religions—except the Catholic—prefer America for Americans rather than America for "the Romanists." The Rock River Methodists, in session at Sterling, Ill., the 10th inst., made a vigorous attack on Catholic interference with the public school system. It came in the report of the educational committee presented by D. L. Tompkins. The report said: "The American public schools are in danger. The danger is occasioned by the very thing Washington said should not be tolerated—foreign interference. Against this interference we emphatically protest. Firmly believing that the pope and the bishops are criminals against some of the best things in human life, we stoutly affirm that the Roman policy in America should be put in quarantine. We condemn Archbishop Ireland's Faribault school scheme, and in view of very recent utterances of the Roman Catholic congress at Newark, we don't believe the affirmation made by this wily prelate that 'Cathensism is dead.'"

Compulsory education is a civil necessity in this country. We must protect ourselves from the tide of ignorance and prejudice rolling in upon us from Roman Catholic Europe or from the threatening devastation. Wherever the Latin church flourishes, her people are criminally kept in ignorance and the state is wickedly denied independence. She says, "If the pope demands it, the authority of the state must be braved, human affections must be disregarded, life must be sacrificed." Therefore, reaffirming our confidence in the public school system.

Resolved, That we, as a church, stand opposed to any such action, and that we will use every effort to prevent the influence or diminish the vigor of this most essential factor in our national well-being.

From a careful survey of the work of the Baptists of this state, we feel that the next State Convention owes it to the denomination to try and so simplify our denominational interests that there will be as little room as possible for friction. The work of the State Mission Board and that of the Bible and Colportage Board is so nearly one that it seems that the two interests should be combined. The same machinery can, with only a small increase of expense, operate both interests. As it is, there must be more or less of conflict in the operation of these interests. The Colportage Board asks for funds to support missionaries and colporters, and the State Mission Board is also asking for funds for its missionaries. At several associations the colportage interest has been pressed to the detriment of state missions.

The Colportage brethren think that the corresponding secretary should, in

his travels, more earnestly talk about their work, and should gather funds for the colporters, when it is known that he does not, by all his hard work, get money enough to keep the missionaries paid up. No man can serve two masters, and if a missionary is responsible to both the Mission Board and the Colportage Board, there will be dissatisfaction. If the colportage business is going to be kept separate from mission work, and the men who sell books attend specially to that work without reference to their fitness or ability to revive the churches and hold preaching services at special centres, then there will be no particular need for the union of the two boards; but if the colporteur is also to be a missionary, chosen because of his ability to instruct and build up the people, then the two interests should be blended.

The writer was in an association where the colporteur persuaded a committee to report that all the money raised by all the churches of that association should go to colportage work. Others saw the need for other work as well, and it once rejected the report. As suggested last week by Dr. Shaffer, we cannot afford to have even seeming discord. Let the wisest of our brethren take these conflicting interests into closest consideration, and we believe there will be no trouble in harmonizing on a practicable working basis. The ALABAMA BAPTIST will be glad to aid in every possible way to solidify the brotherhood. We are a grand people, and when once we get to pulling shoulder to shoulder the world will feel our power for good.

THE TUSKEGEE ASSOCIATION.

Five years ago we were at a meeting of the Tuskegee association at Cross Keys, and until the past week it had not been our privilege to repeat our visit to that delightful village. When we landed at the church the introductory sermon had been preached by Bro. F. T. Hudson. Five years ago the same brother was in a fair way to preach the opening sermon when dear old father Story, a beloved Methodist preacher, gave a hearty amen, which so startled the brother that the thread of his discourse was broken past mending, and he closed in a few minutes. This time he did better. We have no more efficient colporteur in the state than Bro. Hudson.

Bro. G. A. Hornady, Dr. Buck and Bro. Solomon have so long acted as moderator, clerk and treasurer that it takes only a quarter of a minute to elect them. Bro. W. E. Hudson read the report on document No. 1, state of religion. Bro. J. J. Cloud reported on missions, following with brethren Crumpton, Lloyd, Willis and Hornady in the discussion. At night, missions in their beginnings and present operations, were discussed by Bro. Crumpton.

The second and last day opened with the consideration of colportage and Bible work. Bro. W. E. Hudson, president of the board, made a good speech, showing the condition and necessity for the work committed to this board. Their sales and income have been somewhat behind, he said, largely because of the stringency of money matters and the disturbed condition of political affairs.

Bro. Hudson made a most practical speech concerning the needs of the country churches of the Tuskegee association. Some delegates do not come to the meetings because they are afraid they will be rapped on account of their small gifts. Instead of scolding we should seek to go among those people and help them to become enlightened so as to give more than they do. He believes it impracticable for a colporteur to have regular appointments to preach, for it necessitates the neglect of pushing sales in homes where books are so greatly needed.

Bro. Roby always makes good speeches. He gets down to "bottom principles." Our membership must be a converted body or we can never get them to give very much towards the world's evangelization. The pastors must be the overseers.

Resolved, That we, as a church, stand opposed to any such action, and that we will use every effort to prevent the influence or diminish the vigor of this most essential factor in our national well-being.

From a careful survey of the work of the Baptists of this state, we feel that the next State Convention owes it to the denomination to try and so simplify our denominational interests that there will be as little room as possible for friction. The work of the State Mission Board and that of the Bible and Colportage Board is so nearly one that it seems that the two interests should be combined. The same machinery can, with only a small increase of expense, operate both interests. As it is, there must be more or less of conflict in the operation of these interests. The Colportage Board asks for funds to support missionaries and colporters, and the State Mission Board is also asking for funds for its missionaries. At several associations the colportage interest has been pressed to the detriment of state missions.

The Colportage brethren think that the corresponding secretary should, in

ferred by Bro. Lloyd Bro. Stout, a member of the Board of Ministerial Education, spoke ably and feelingly on the needs and advantages of ministerial education. He asked the privilege of taking a collection for his board, but the moderator refused to allow a collection to be taken. Bro. Willis thought he would be a traitor to Howard College if he remained silent. Bro. Stout had referred to Bro. Schramm as he was, on entering Howard College, of his small promise. Bro. Willis desired to remind them that it was that unpromising youth who had urged Prof. Smith to accept Christ as his Savior. Baptist parents ought to send their sons to Howard College for many reasons, chief of which was that while getting just as thorough training as elsewhere, they were under direct Christian influence.

Bro. Love reported on Sunday-schools and followed with one of the best speeches it has been our privilege to hear. Brethren Stout, Buck, Cloud and Swearingner made earnest appeals for a more general interest in this great cause. Bro. Swearingner, who is a modest young Christian, said some object to conducting small Sunday-schools; if his was large he would not feel competent to run it.

We were compelled to leave before the temperance report and other matters were brought up. All in all, this was a very pleasant and profitable meeting of the association. Next year they will meet in Tuskegee.

NOTICE.

Delegates to the Alabama Baptist State Convention, which meets in August on Nov. 22nd, 1899, are requested to send their names to the undersigned before Nov. 10th, 1899, so that homes may be assigned and the delegates notified where to go when they arrive. Homes will be provided for delegates only, of whom we hope there will be a large attendance. The churches all over the state are cordially invited to send as many delegates as can be induced to attend. Special rates have been secured at the hotels for visitors (not delegates) who may wish to attend.

J. W. STILLWELL,
Chm'n Com. on Hospitality.

FIELD NOTES.

The church at Jernigan is in the midst of a revival.

Bro. Y. M. Capps, at Peacock post office, will kindly act as our agent.

Bro. W. J. Elliott has been quite ill, but is now able to be about again.

Don't fail to send funds to Bro. Crumpton before his books close Oct. 31st.

Thanks to Bro. J. L. Williams, clerk of the Columbia association, for his minutes. Will rush through at once.

The Seminary has the finest opening this year, of its history. Everything in splendid working order.

Rev. J. B. Small, of Beard, will accept our thanks for list of subscribers and renewals secured at the Union association.

The brethren are sending the Alabama Printing Co. their minutes to print. Thanks to every one of them. We will get them out very early.

See Bro. Crumpton's call to church and associational treasurers. Send the money in at once, so that as good showing as possible can be made.

Rev. W. J. Elliott reports a good day at Clanton last Sabbath. The frame work for their new church is up, and the church hopes soon to move in.

J. W. R., Jasper, Ala.: Dr. M. H. Lane is assisting Bro. Hunter in a series of meetings at this place and he is preaching some grand practical gospel sermons.

The many friends of Mrs. Berry Tatum will sorrow over the news of her sudden death. She was apparently in good health, having been off on a trip. She died in a few minutes after getting home. The bereaved ones have our sympathies.

C. G. Lynch: The Russellville Baptist church is without a pastor. Russellville has a population of about 1,200 or 1,500. The church has a membership of about 150. They want a young man of good education who can preach very well and who can do good pastoral work.

Twelve sermons in seven days is good work for a brother who is in his 83rd year, and yet that is what Rev. Jefferson Falkner recently did in assisting Bro. J. W. Mitchell in a series of meetings at Six Mile and Carbon Hill. Bro. Mitchell will please let us hear from his meetings.

B. H. Crumpton: The meeting at Mt. Willing resulted in the addition of thirteen members, and about one dozen converts who will join other churches. There was great interest when the meeting closed—more than at any previous time. The church is greatly revived and much strengthened. God guide them in the choice and obtaining of a suitable pastor.

F. C. David, Cleveland, Tenn., Oct. 12: I have been called to my old charge at Cleveland, Tenn., and have accepted. I came from Texas early in the year to visit a sick daughter in North Ala. I have been preaching for several months in and around Columbus, Ga. I resigned my charge at the Second Baptist church, Galveston, Texas, on account of enthusiasm. I expected to return to Texas, but Providence directed otherwise. I was pastor there two years before I went to Texas. This is a good people and a "hog and hominy country." I have just baptized twenty-eight converts and received fifteen by letter.

The new church at Zacatecas, Mex., has been opened, to the great delight of the Christians there and in other places as well. Numbers of people in Alabama contributed to help Bro. McCormick finish that chapel, and all feel fully repaid to know it is now dedicated to the worship of the true God. Bro. McCormick will soon remove to Morelia, the capital of Michoacan, and Bro. Rudd will occupy Zacatecas.

Rev. W. I. Feazell, late of Lake City, Fla., has been doing good work among the churches of Alabama. Bro. Love says the Salem people were very much pleased with his work there. He was with Bro. Anderson for a few days at Wetumpka. He has accepted the care of Lineville and County Line church, and will be at Alexander City. Brethren who desire help in holding meetings will find Bro. Feazell worthy and well qualified.

Mrs. W. P. Stewart, Columbia, Ala.: Oct. 9th was children's day here. It was chosen instead of the 2nd, because there would be no other services in the place at 11 o'clock. The program was well carried out under the supervision of our most excellent superintendent, Capt. John T. Davis. The collection amounted to \$3.00. At night Rev. A. E. Pinckard preached a good sermon at the Baptist church. We hope he will favor us with another soon.

The Liberty (North) association passed resolutions at its recent session against the proposed bill fights at the Birmingham fair, and the same were requested for publication in these columns. As it has been decided definitely that there will be no bull fights on that occasion, we do not consider it necessary to publish at this time. The brethren condemned "such inhuman entertainments" as of the most demoralizing character. We are glad they spoke. Such protests and expressions prevented the disgraceful thing.

H. R. Schramm, New Decatur: We observed children's centennial day on Oct. 2nd; used the regular program, and had quite a success. We then had a centennial sermon by Bro. John E. Weaver, which was fine. In the afternoon we had a centennial mass meeting and good talks from brethren McClannahan, John and Thomas Weaver and H. J. Hallbrooks and I delivered a missionary map lecture. That is the way we spend centennial day at East Decatur Baptist church, and all seemed to enjoy it. I felt good that the Lord let me live to Oct. 2nd, 1899.

E. F. Baber, Evergreen, Oct. 13: I began a meeting with our church at Castleberry on Saturday before the 4th Sunday in September, and continued until Tuesday night after the 1st Sunday in this month. Bro. B. H. Crumpton preached two sermons for us. Besides reviving the church, we received six by experience and five by letter. The Methodists were friendly and helpful attendants on the meetings. We began a protracted meeting at Brooklyn church on last Sunday (2nd), but I was too unwell to proceed with it after Monday night. The meeting opened favorably, and I gave it up with regret. Expect to try again. Politics have seriously interfered with my work this summer. My health has been very good this year.

We are sorry to learn of the grief that has recently come to the home of brother and sister E. Wood, of Sprague. Under date of Oct. 13th comes the following sad note from sister Wood: The angel entered our door on the 2nd of October, and carried away our little babe, Thomas Ellis. He suffered a great deal. It was hard to give him up, but God knows best and I must submit to his will. Just thirteen months ago he took my other babe; both were nine months old. Thirteen years ago he took our little boy, eleven months old. Three little angels are waiting and watching for me. Pray for me, that I may be able to serve God better every day, and that I may meet them in heaven. The BAPTIST gets better all the time. How true that piece of temperance! I wish every drinking man could read it.

H. W. Williams, Gadsden, Oct. 17: We are still making progress at Gadsden. The pastor preached his first anniversary sermon yesterday a week ago. During the year seventy-seven had been added to the church—thirty five by baptism and forty two by letter. Yesterday three more joined us, two for baptism and one by letter, making eighty since the pastor took charge. The pastor is now preaching a series of sermons on doctrines peculiar to the Baptists. Yesterday the Rev. W. H. Richardson, of the Presbyterian church, paid his respects to us by replying to my sermon on "The Relation of Faith to Baptism," in which he disapproved of our doctrine of baptism by immersion as a servant of his own members by a tirade of indecent ridicule of immersion, or the baptism which our Lord honored by himself submitting to it, and giving as his last command to his disciples to practice it. The Baptist pastor felt much complimented that such notice should be taken of his sermon.

J. G. Lowrey, Calera, Oct. 15: We have just closed a series of meetings at our church. It was a good meeting. The membership of the church and the Christian part of the community have been very much revived and strengthened. The meeting began on the 1st Sunday in October. Dr. Teague preached at 11 a. m. Dr. W. Wilkes at night, and Dr. W. C. Cleveland on Monday night. Bro. Jas. Hogan, of Birmingham, did the rest of the preaching, in his inimitable style. He has his own peculiar way of presenting the gospel with point and edge, and makes "the way of the transgressor hard." His labors have been blessed of God to the good of our people. Many have pledged themselves fully to God and man to live lives more fully consecrated to the service of God. Our brethren and sisters of other denominations joined us in the meeting. On last Thursday night Bro. H. C. Moss was ordained to the office of deacon. The

sermon was preached by Bro. Hogan, examination of the candidate by the writer, prayer and charge by Bro. W. Wilkes. Bro. Moss is a good man and I think will make us an efficient deacon. I enter upon another year's work here with renewed energy. May God prosper his work in our hands.

A. P. Majors, Chestnut, Ala.: I had the pleasure of assisting that great and good man, Rev. W. A. Locke, in a meeting at Pleasant Ridge church, Monroe county, the 4th Sunday in September, and ere the meeting closed many were able to say, "Of a truth it is good to be here." Bro. Locke, their pastor, had the pleasure of burying eleven happy people with Christ in baptism, and one received by letter. He has a noble people to work with. He had a good meeting at Salem church, in the same county, but had no ministerial help. The meeting lasted eight days, with sixteen additions—eleven by baptism. Bro. Crumpton said that some of God's servants are trusting in Elijah's God, and not in politics. This business of soul saving is of too much importance for the preacher to stop and mix up with politics. There are plenty of other good men to attend to that. I have seen in several good meetings this summer and since have been baptized, and a good many others have claimed. During the last association year I have baptized forty-three into my churches. To God be all the glory, and may he give us more consecrated men and women. If we attempt great things for God, then we may expect great things from God.

A. T. Sims, Georgiana: I write you under the inspiration and joy of a gracious meeting, and have just closed with the Andalusia church. The meeting began on Saturday before the first Sabbath in the present month and continued thirteen days. We had unusually large and interested congregations during the meeting. People came long distances, day and night, as though this were the first meeting they had ever witnessed. The spirit and power of the meeting seemed to permeate the entire community, and all were reached. The gospel is yet the power of God, and will never lose its hold on the hearts of men. We have baptized twenty-four and received two by letter as a part of the fruits of the meeting. Many others profess a hope and say they will unite with us soon. Bro. W. A. Whittle did the preaching for us, and he preached with great earnestness, power and eloquence. By the way, Whittle has developed into a first-class revivalist as well as a lecturer of the first water. He lives very close to the Lord and reflects much of his grace. He is being much sought for in revival work and after some deliberation has decided to do all he can in this direction in connection with his pastorate at the Second church of Birmingham. Any one needing a good revival worker would do well to write him. Bro. W. begins a meeting with us on Saturday, Oct. 14. Following this he will hold one for us at Dunham.

J. M. Douthett, Tusculum, Oct. 13: We had a meeting of six days at Cain Creek and Newmarket Springs, which resulted in seven conversions. Cain Creek and the church very much strengthened and built up in the work of the Lord our Savior. Twenty-six conversions and thirty-three accessions to Newsum's Springs church, twenty by baptism, eight by letter, five by experience and the church gloriously revived. The old and the young sinners were brought into the fold of the Lord. Seventy-three conversions in my work this year; may the Lord be praised for his blessings to this people. Thank the Lord, I have by the power of his might got all the leaven of politics out of all my churches, and got it under a covenant to keep them out. I found some of them on the eve of being utterly ruined by evil; now it went to work at once with them; now it is not named among them; now it may see by the result of our meetings; they are all at work as if nothing had happened. My brother pastors, don't stop till you get all the leaven out of your church. Now, dear BAPTIST, I want to second Bro. Catt Smith's motion for all the preachers that have gone off into politics to come up and surrender their credentials at once. May every church in the state that has such a preacher in it, call for them at once. We have some in our association.

J. M. Devenneau, Isbell, Ala.: I write you from Isbell, to which place I have recently moved, and where (the writer and his father) on the 2nd Sunday in September, met a small band of brethren and sisters and organized "the Isbell Baptist church." When duly organized and officered, this church called as its pastor for the ensuing association year, Rev. J. W. Devenneau, the father of the writer, and although only fourteen strong numerically, this little band at once pledged to the Muscle Shoals association, with which it has, through representation by her delegates, brethren J. W. Devenneau and L. W. Hargett, been recently identified, the sum of \$15 for missionary purposes and ministerial education. As will be seen, this sum is more than \$1 for each member, and is a good index to our claim—"Missionary Baptists." Two weeks ago the writer joined the Methodists in a protracted union meeting, with the most glorious results ever known in his experience. Christians were overjoyed in blessed revival. Mothers received their entire families of children into the church, and all believers, even the sisters, cheerfully hastened to testify concerning the love of God and the "joys of salvation restored." The number which joined the Methodist church has not yet been learned, but on last Sabbath evening eight souls saved by grace put on the Lord Jesus Christ in the ordinance of baptism. Six of these were lovely young girls and two were noble young men, brothers. To attempt a description of this scene would be mockery, and I forbear. "The Lord hath done great things for us, whereof we are glad."

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Alabama Baptist

MONTGOMERY, ALA., OCT. 20, 1892.

The Christian may sometimes be glorified, but before that he may have to be tempted, tried and crucified.

BROWN'S IRON BITTERS

Cures Dyspepsia, Indigestion & Debility.

We often try to influence people by what we say, but they will believe us by what we do.

Mrs. Nancy Wirtz, 1201 Caroline St., Baltimore, Md., thus gives her experience: "We have used Dr. Bull's Cough Syrup and have never found its equal for our children."

Talent is a great thing, and true genius may be greater, but perseverance sometimes beats both of them.

Cataract in the Head
Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of cataract. It gives an appetite and builds up the whole system.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Christians are slow to believe that when a tiny golden opportunity is laid before them, the Lord puts it there.

A quick and permanent cure. Mr. J. M. Keeler, 1410 W. Lombard St., Baltimore, Md., says: "I take great pleasure in saying that in a case of cataract in my family, Hood's Sarsaparilla effected and speedily in the cure of the patient."

The angel struck the chains from off the apostle Peter in the prison, but Peter had to give up his garment and walk out.

Impaired Digestion repaired by Beecham's Pills.

In that community where the saloon element prevails, God is dishonored, men are disgraced and children cry for bread.

TUTT'S PILLS banish biliousness.

It is neither pleasant nor profitable for the Christian to leave his walking stick to strangers, and save his scowls for the family at home.

If you feel weak and all worn out take BROWN'S IRON BITTERS

The devil doesn't ask a man to do a great sin at first; he will be pleased if he do first a very small wrong; this will open the way for greater sins.

WOMAN'S BEST FRIEND.

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

It is useless for a man to talk about following the Master, while yet walking the broad way. Christ was never in the broad way.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the specifically and persistent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Rheumatism, Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y.

I hope my children will live to see the day when it will be a crime to drink a glass of whisky and a disgrace to smoke a pipe.

Rare Opportunities.

The Queen & Crescent Route will place excursion tickets on sale to Texas and Arkansas, also Indian Territory, at greatly reduced rates, on October 25th. Good for return 20 days from date of sale. For rates, maps and further information, call on agents of the Queen & Crescent Route, or agent at your station, or address D. G. Edwards, G. P. A., Cincinnati, O.

Half Rates

To Arkansas, Texas and Indian Territory. The Louisville & Nashville railroad—the public rail highway of the South—will sell round trip tickets to all points in Arkansas, Texas and Indian Territory, October 25th, at only half-rates. A rare chance to see the Great West and your friends. For reliable and general information write H. C. Piper, Passenger Agent, or S. T. Suratt, Ticket Agent, Montgomery, Ala.

Centennial Meeting.

Program for Centennial Missionary Meeting of Coosa River association, at Alpine church, Oct. 29th and 30th: Saturday, 9:30 a. m.: The History of Modern Missions. J. A. French, Talladega.

10:30 a. m.: Missions and the Liquor Traffic in the East. Geo. D. Harris, Oxford.

7 p. m.: Sermon. Thos. Henderson, Childersburg.

Sunday, 9:30 a. m.: What Should be Regarded a Call to the Foreign Mission Field? J. N. Belton, Lincoln.

10:30 a. m.: How can we Better Enlist the Churches in Missions? Free discussion, led by Geo. D. Harris, Oxford.

11 a. m.: Sermon. W. Wilkes, Sylacauga.

2 p. m.: Apostolic and Modern Missionary Methods Compared. W. Wilkes, Sylacauga.

3 p. m.: Closing Remarks, by the Moderator.

Each subject will be open to discussion after the appointee has spoken. A full attendance, especially of our ministers, is urged.

Chairman Centennial Com.

When we get to heaven we will never have the opportunity again to be patient to the unlovely, we will never again have the privilege of being generous and kind to the unworthy, and how some of us will wish we had won more victories down here while we had the chance, and that the chorus had been a little sweeter and more triumphant.—Rev. H. B. Simpson.

Rose Tobacco Cure.

What It Is Doing.

I have been an habitual snuff user since I was a child, or for more than twenty-five years, and seeing the Rose Tobacco and Snuff Cure advertised in the *Advocate*, I concluded to give the Snuff Cure a trial. So I obtained a box and commenced its use, and to my surprise, after using the Snuff Cure the first day I had but little desire for snuff, and before I had used one box I was completely cured of the habit; and not only cured, but the scent of snuff is now very nauseating to me.

The above testimony is unsolicited by any one, and you can give it to the public if you see proper to do so.

Yours respectfully,
MRS. MARY J. LAMMON,
Ozark, Ala., Sept. 7, '92.

SHORT AND SWEET

I can recommend your Rose Tobacco Cure to all, as it cured me in three days. Truly,

H. V. STEWARD,
Jamestown, Ala.

I had been an excessive dipper of snuff for more than ten years. When I received my box of Cure I quit snuff and began its use at once. I had a hard fight for about two days, after which all desire for snuff was gone. It has now been six weeks since I quit, and I have no more desire for snuff than for something I never heard of.

The odor of snuff is just as offensive to me now as before I began its use, and I unhesitatingly say that any one can quit with the aid of the Rose Snuff Cure if they will do so. Wishing you and the Cure much success,

I am yours, MARY L. YOUNG,
Olmstead, Ala.

AN OLD CASE.

All that want to quit the use of tobacco, use the Rose Tobacco Cure. I am a free man after using it 55 years. Give terms to agents. Yours, Valley Head, Ala. R. S. PRICE.

A young lady writes: "The Snuff Cure I bought from you last February did its work well and sure. All desire for snuff is gone. I was cured in a week and with less than half a box. With this I send you another or box for a friend. I have persuaded her to try it, feeling sure it will cure any one who gives it a fair trial. If my testimony will aid you in selling this wonderful Cure I consent to your using it. Please omit names, as my friend and I are both well known in Alabama. Wishing you great success, I am, very truly,

Brazel & Co. Some time ago I ordered from you a box of the Snuff Cure for myself. It gave perfect satisfaction and completely cured me of the Snuff habit in a few days. I would like to secure the agency for this section. Yours, MRS. CARRY HADEN, Summit, Ala.

Brazel & Co. I purchased a Tablet of Rose Cure some two weeks since and it has cured me. Please let me know if you will let an agent have as much territory as a state.

J. H. RYLAND,
Tibbee Station, Miss.

SO IT WORKS.

Brazel & Co. Dear Sirs: Your Rose Tobacco Cure has given entire satisfaction. My son, sixteen years old, who had been using tobacco two years, only used the Tablet two days and says he has no taste for tobacco now. A. G. EDWARDS, Level Plain, Ala.

I received two Tablets Aug. 21st, and used one and gave one to a friend. My friend says he is cured, and that he has no desire for tobacco. I have not taken a chew since I began the use of the Cure, and have no special desire for tobacco. Give me your terms for agents.

Centerville, Ala. O. E. BATES.

On the 5th of July, I received the Rose Tobacco Cure, commenced using the same immediately, and was cured in five days. I had been using the filthy weed 27 years. I used 1/4 plug a day and sometimes more. I have tried to quit the habit by resolutions, but failed after two months trial. I could quit the use of tobacco, but did not fail to want it. My desire was as great at the end of 60 days as it was at first. After using about 3/4 of a Tablet I have no desire whatever for tobacco. I can heartily recommend the Rose Tobacco Cure. Please send me an agency, your terms and particulars, and I will work for you in this part of the county.

Respectfully,
Geo. G. MACKAY,
Brusk Creek, Perry Co., Ala., Aug. 1st, 1892.

"Religion is a good antidote for Original Sin. Your Rose Tobacco Cure is a good antidote for tobacco. I am rid of the habit. Yours truly,
Lincoln, Ala. J. W. SPENCER.

I write this to say to you that the Rose Tobacco Cure is a wonderful stuff. I have used tobacco in all shapes for 45 years, and after using one Tablet, all desire is gone. I used two Tablets to be sure of a cure, but one did the work.

Dr. R. M. TUCKER,
Belle Sumter, Ala., Aug. 13th.

FROM AN OLD MAN.

I sent to you a month ago for a Tablet of Rose Tobacco Cure. It broke me of the habit after using tobacco for fifty-seven (57) or fifty-eight (58) years. Yours, J. C. POWELL, Traveler's Rest, Ala.

Price, \$1.00 per Tablet. Order of BRAZEL & CO., General Agents for Alabama, Mississippi, Georgia, Florida, North and South Carolina, 2105 and 2107, Birmingham, Ala.

If you desire to become an agent for "Character Sketches," write the Alabama Printing Company, Montgomery, Ala., for outfit and territory.

The School Agency will furnish principals and assistants for every class of schools, whether denominational or secular. All denominations represented on our lists. Address The School Agency, Hare, Pope & Dewberry, proprietors, Montgomery, Ala.

Science

WORTH A GUINEA A BOX.

MEDICAL SCIENCE
has achieved a great triumph in the production of
BEECHAM'S PILLS
which will cure Sick Headache and all Nervous Disorders arising from Impaired Digestion, Constipation and Disordered Liver; and they will quickly restore women to complete health. Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 65 Canal St.

Alabama Baptist State Convention,

To meet at Anniston, Nov. 22, 1892, 10 a. m.

Meet first day at 10 a. m., other days at 9 a. m., adjourn at 12:30 p. m., meet at 7:30 p. m., adjourn at pleasure.

TUESDAY MORNING.

1. Devotional exercises for thirty minutes, conducted by E. B. Teague.

2. Election of Officers.

3. Address of welcome by R. C. Clopton.

4. Response by J. A. French.

5. Reception of Correspondents and Visitors.

6. Report of Committee on Program.

7. Report of State Mission Board.

8. Report of Board of Ministerial Education.

9. Report of Board of Directors.

10. Report of Treasurer.

11. Report of Standing Committee.

12. Filling Vacancies in Standing Committee.

13. Appointment of Standing Committee.

TUESDAY AFTERNOON.

14. Report of Howard Trustees. Discussion opened by E. H. Cabaniss.

15. Report of Education Trustees. Discussion opened by H. S. D. Mallory.

16. Report of Committee on Denominational High Schools by B. E. Riley. Discussion opened by J. J. Taylor.

TUESDAY NIGHT.

17. Convention sermon by J. L. Lawless.

WEDNESDAY MORNING.

18. Miscellaneous business, thirty minutes.

19. State Missions. Discussion opened by W. M. Harris.

20. Report of Bible and Colportage Board. Discussion opened by J. P. Shaffer.

WEDNESDAY AFTERNOON.

21. Report on Home Missions by W. D. Gay. Lie on table till 7:30 p. m.

22. Report on Foreign Missions by Thos. Henderson. Lie on table till 7:30 p. m.

23. 3:15 p. m.: Report on Education by W. L. Pickard. Discussion opened by Virgil Bonfield.

4:15 p. m.: Ministerial Education. Discussion opened by G. A. Hornady.

WEDNESDAY NIGHT.

24. The centennial movement. Address in connection with reports on Home and Foreign Missions by John A. Broadus and I. T. Tichenor.

THURSDAY MORNING.

25. Miscellaneous business, 30 minutes.

26. Report on Sunday schools by W. M. Blackwell. Discussion opened by W. M. Blackwell.

27. Report on Education by W. L. Pickard. Discussion opened by Virgil Bonfield.

28. Consideration of two pending amendments to the Constitution.

29. Report of Woman's Work by S. W. Averett. Discussion opened by H. W. Williams.

30. Report of Trustees of Orphan's Home. Discussion opened by J. W. Stewart.

THURSDAY AFTERNOON.

31. Report on Temperance, by S. R. C. Adams. Discussion opened by J. Shackerford.

32. Methods of Centennial Work. Consideration of report of Committee on Centennial. Discussion opened by G. D. Roby.

33. Reports of Special Committees.

THURSDAY NIGHT.

34. Meeting in interest of Young People. Discussion opened by A. J. Dickinson.

Note—Opening speeches are limited to thirty minutes and others to fifteen minutes. Miscellaneous business will be in order when the convention is not engaged with regular program. Devotional exercises, after organization, will be at discretion of President.

Geo. B. EAGER, Wm. A. DAVIS, W. H. SMITH, T. G. BROWN, W. C. CLEVELAND, Committee.

Montgomery Churches.

Adams Street—Sunday school attendance very fine; several new pupils. Pastor Harris preached a strong sermon at 11 o'clock from Josh. 7:21, "When I saw among the Jews a goodly Babylonish garment, and two hundred shekels of silver, and I coveted them and took them." The pride of dress; the love of money. The main thought, "the law of sin's development." The practical lesson, "avoid the beginnings of crime." At night, text, Numbers 10:29, "And Moses said unto Hobab, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." The Heavenly Canaan is the home of Christ, and will be the home of his bride. He has prepared it for us and he has

done his best. Home is where God is, and where sin is not; we shall live, for God is life; sin and death do not dwell with God and life. A beautiful and eloquent sermon. Fine congregations.

West Montgomery—Pastor Townsend preached at 11 a. m. and 7:30 p. m. to full congregations. Preached on 17th verse of 13th Revelations in the morning and Ephesians 4:1 at night. Took in a new member 4:15 at night. The Sunday school continues to grow in numbers and interest under the faithful management of Deacon Allen. The work on the church is still going on. Bro. Townsend says he is happy to state that so far he has been able to pay as he goes; that he doesn't owe a dollar on the church. He hopes to be able to say this when the last nail is driven. He urges the Baptist brethren to help him complete the church. Will they do it?

Services at the First Baptist church last Sabbath were saddened by reason of the death of Mrs. Berry Tatum. Dr. Eager preached the funeral sermon to a large gathering. Surely "in the midst of life we are in death." Bro. T. L. Jones added life to the Sunday school by drilling the children on the books of the Bible.

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3 Renewals, The Baptists.

3 Renewals, Baptist Succession.

3 Renewals, First Baptist Church in young folks.

3 Renewals, Small Boys in Boots.

3 Renewals, Open Way. Good book for young folks.

3 Renewals, Sermons and Addresses. By Dr. John A. Broadus.

3 Renewals, The Layman's Church.

3 Renewals, Three Reasons Why I am a Baptist?

Birmingham Baptist Conference.

First Church—Sunday school well attended; fine congregation at morning services. The pastor preached. At night the house was filled to overflowing. The pastor preached. Subject: "Blood washed and trial strengthened." Three joined.

The church is in the best condition in its history. Dr. L. D. Bass and wife, of the University, have joined the church and the churches of the city rejoice in the coming of this institution into their midst.

East Lake—Usual services morning and night by the pastor.

Irontide—Meeting continues; seven additions during the week.

Bessemer—Fifty-one in Sunday school. Deacon A. M. Hendon made a splendid talk at 11 a. m., and deacon J. L. Thurman at night.

Southside—Large prayer meeting Wednesday night; fine congregations at both services. Pastor Hale preached at 11 a. m. a sermon appropriate to the quadri-centennial of the discovery of America, and at 7:30 p. m. on the text, "Who loved me and gave himself for me." Three additions by letter; seven baptized.

Woodlawn—Psalm 103.

Bro. M. M. Wood was at the Mud Creek association Friday, Saturday and yesterday. It was the best meeting this body ever held. The Board of Ministerial Education was heartily commended to the churches.

It Helps You—It Helps Others.

Samples of the American Baptist Publication Society's periodicals for 1893 show constant improvement and increased attention to the wants and interests of the Sunday school and Young People's Societies. Every one, from the superintendent to the youngest scholar, is provided for. Five beautifully illustrated papers, one of them for young people; five judiciously graded quarterlies for scholars; and the two well edited journals, *The Baptist Teacher* and *The Baptist Superintendent*, complete, with the regular *Bible Lessons*, a series of helps of which the total circulation reached last year the astounding number of 33,477,550 copies. Every school using the Publication Society's helps not only benefits itself, but contributes indirectly to the benefit of every other school using the same, for the profit made on these publications is not only returned to the subscribers in the increased attractiveness and reduction in price, but also in grants to poor schools unable to pay for their supplies.

Baptist Young People's Union Again.

Bro. Wyndham Brown's article in the *Alabama Baptist* of the 13th, on the "Baptist Young People's Union of America," was written wholly "without my knowledge or consent," but, having its origin in a misapprehension, I am glad to state that I am not the author of the article.

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REV. W. P. D. CLARK,
Pastor So. Nashville Baptist Church,
"Wonderful and True."

Nashville Baptist and Reflector.

My son, Dr. A. Clark, bookkeeper for L. R. Freeman & Co., was suffering with nervous prostration from overwork. He and his mother went to the neighborhood of Tyree Springs, about the first of June, to rest and recuperate. While there he became very much worse, and his mind became very seriously affected, and I had to go and bring him home. His condition was such that he knew no one, not even the members of the church. He was blind, deaf and speechless. At times he was very violent, and would fight his attendants when they would undertake to control him. I called in a physician, who said that he was suffering from nervous prostration, and that he had better be sent to the asylum for treatment. That was the opinion of both physicians who saw him. Various remedies were prescribed, but we could get him to take none of them. Finally I concluded to use the Electrotype. It took five men to hold him down, so that it could be put on him. In about twenty minutes his nervous system began to respond to the treatment, and he began to get quiet. In about an hour he was asleep. In five hours he recognized not only the family, but the friends and neighbors who came in. He slept well that night and awoke next morning with his mind apparently as clear as it ever was, his sight, hearing and speech all most perfectly restored. Now, after six days of use of the Electrotype, his nervous condition is good, his mind clear, his physical system in good condition, and he is preparing to go on a fishing trip with his friends. All this has been done by the Electrotype without the aid of medicines, because as before stated, the attendants of the physicians prescribed various remedies, among the number four grains of calomel at one dose, we could never get him to take any of them.

I make this statement as simple justice to this wonderful curative agent, and with the hope that it may benefit other sufferers.

W. P. D. CLARK,
Pastor of the South Nashville Baptist Church, House 307 Green Street, Nashville, Tenn., August 8, 1892.

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Taking the Veil.

Prof. Norton, in his "Travel and Study in Italy," thus describes the ceremony of a nun taking the veil, and leaving her family and friends and the world:

"A girl took the veil, this morning, at the church of St. Cecilia, and entered the convent of Benedictine nuns. 'Any one who desires to retain his imaginations of what this solemn and affecting scene might be should not go to witness the ceremony.'"

"I did not know this, and therefore went to the church to see it. In front of the baldichino a temporary altar had been erected, and rows of chairs extended from this down the nave, leaving an open space in the center. The church was gradually filled by spectators who pressed into the Roman churches usually found in the same position on occasion of any peculiar solemnity. A large portion of them were foreigners, attracted by mere curiosity, looking at the scene as at a show, and giving to the place the air of a theater. There were many beggars and poor children, and a few Romans of the better classes. The seats in front were reserved for the friends of the girl who was about to leave them, and to enter those doors which open only to admit the living and to dismiss the dead. After waiting some time, the cardinal who was to officiate—small train of attendants, and took his seat in front of the altar. Very soon after the novice came in, dressed in a ball costume, of white satin and lace, and with diamonds in her hair, followed by a lady also in full dress, and by two little girls in white, with wreaths of artificial flowers on their heads, and with wings of painted feathers fastened by silver buckles upon their shoulders. The novice knelt at the cardinal's feet, repeated some few words, and then took a seat opposite a temporary pulpit, into which a priest ascended to deliver a sermon."

"It was a discourse upon the dove that could find no rest for itself upon the face of the earth, and sought for shelter within the ark. One would have thought that such a text, at a time, could not but give occasion to words that would touch the heart; but the priest was a dry old man, with a husky and broken voice, and he proceeded as if all feeling had left his soul long ago. He sat in the pulpit, and made up his sermon of the emptiest commonplaces regarding the dangers and miseries of the world, and the poorest compliments to those who choose to quit it, and, by withdrawing themselves from its duties, to avoid its perils. There was not one word of earnest exhortation, of sincere joy, or of religious counsel. The friends of the girl were utterly unmoved through the whole. She herself sat with little expression of feeling, and the foreign spectators seemed to care only that the sermon should be finished quickly. When the priest had done, the girl rose and again knelt before the cardinal. After a few words he raised her up, and they proceeded down the church to the side door, through which she entered into the convent. While they were going down the nave, a general rush took place among the ladies to get standing places upon a platform erected in front of the grating, at which the remainder of the ceremony was to take place. It was an unseemly and indecorous scene. A few Swiss guards, in their harlequin dresses, endeavored vainly to preserve some order. Men and women crowded and pushed each other, with no regard to the sanctity of the place, the solemnity of the occasion, or the rights of those most interested."

"Meanwhile the cardinal came back, a way being with difficulty made for him through the crowd, and took his seat at the grating. In a moment the novice appeared behind it, accompanied by nuns in their dresses of black and white. The crowd was so restless that at first it was difficult to catch the words of the service."

"Behind the grate in the dimness of the chapel in which the nuns stood one could see that the diamonds and laces were being taken from her who no longer was to have use for them. Her long hair was cut off. The veil, a piece of white cloth, was put over her head, falling down behind and at each side. Prayers were chanted in the nasal, sing-song way in which prayers are said here, vows were made, the choir sung, the cardinal gave his blessing, the nuns flitted to and fro behind the grate, and the services were over. The cardinal, on his way out of the church, stopped at the high altar to be disrobed, his lackeys in their red-lined blue coats took snuff together, and he then went out of the hall at the side of the convent, where the new made nun was to receive the congratulations of her friends, and at whose door the crowd were already once more jamming each other. An old man distributed two printed sets of verses, copies of which had been posted at the door of the church before the service."

"In spite of all the want of feeling in the forms that had been gone through with, it was impossible not to have a profound sense of the melancholy of this ceremony. Whether the nun who has now to begin her convent life had before been happy or unhappy, it was equally sad to see her, a girl, thus renounce the world, and confine herself within limits so narrow that never the affections nor the intellect could escape being stunted and crushed by them. If the heart beat against the bare convent wall as against prison-bars, it would be deaden itself the sooner. If it found at first a pleasant sense of repose and shelter in the convent life's dull round of useless daily exercises, and in the seclusion of the small, white, silent chambers, it could not but gradually smoulder and die away in very inanimation. It implies a curious deficiency of understanding, or an equally strange perversion of the doctrine of Christ, that one meaning to be a Christian should feel to recede the love of this world with the love of God, and should seek by desertion to win a victory. Here is faithlessness assuming the garb of faith, and love seeking to grow more pure and strong by crushing the pure

AGRICULTURAL.

Agriculture.

The potato is compelled to stand more abuse during the process of harvesting than any other crop that we grow. The boys and the hired man, and sometimes the master, also seem to think that it does the tubers a great deal of good to be thrown and banged about and to be emptied as forcibly as possible from one receptacle into another. This, however, is a mistaken idea. Such treatment results in bruises, and bruises induce rot. The farmer who understands his business has the potatoes picked as soon after digging as they are dry enough; then placed carefully (not thrown) into boxes, baskets or barrels, which, when filled, are lifted into the wagon. They are then emptied into the wagon and then shoveled out again, but these packages are handled to the cellar or storeroom, lifted with some degree of care, and then emptied where the potatoes are to be finally retained. It is possible that not quite such large loads can be hauled in this manner, but the work will be performed more expeditiously than if the potatoes are carried in bulk and then shoveled out. If boxes of uniform size, say each holding one bushel, are used, they can be handled easily and placed in the wagon so that at large a load as desired can be made.

While upon this matter, let us mention to the fact that a good deal of labor is wasted by the ordinary method of handling the corn crop. It is commonly husked out (when cut and shocked) and thrown in piles upon the ground. Then picked up into baskets; these emptied in the wagon and shoveled from that into the crib. It is much easier, cheaper and quicker to have a sufficient supply of boxes and husk directly into them. Then load and haul the boxes directly to the crib and empty them there. Try this plan one season, and you will never go back to the old method. This affords a handy way also for measuring the crop with considerable exactness.

Our institutions have been doing good work, but the aim this winter should be to get them down to a more practical basis than ever before. Long essays upon any topic, but especially upon topics that do not deal directly with the practical problems of the farm, should be rigorously excluded. Short papers, shorter speeches and a plentiful sprinkling of questions and answers will help best to make the meetings both instructive and entertaining. The question box is an excellent feature, and should be generally patronized.

No improvement upon the farm can be more lasting, if well done, or more positive and continuous in its benefits, than under-drainage. Money expended in this way must be looked upon as expended for a permanent improvement and investment, the same as the building of a new barn. Do not look to get it back from the next crop; it can not do it—but you can get back from that crop, and from each succeeding crop, a higher rate of interest than you could from any other legitimate investment, and that ought to satisfy you.

In every occupation of life it is the man who has thoroughly mastered every detail of his business who gets to the top. Agriculture is no exception to this rule, and the mastery of details embraces not only knowledge of methods, but the reasons for certain procedures and the causes which lead to effects.

It is the habit of every farmer to buy every thing that is required during the winter upon credit. The bills are to be paid when some stock or crop is sold. Merchants know that farmers, as a rule, are honest and trustworthy, and so are glad to furnish this accommodation, but the merchant is thrown out of the use of his money, and so must charge interest on the account or add sufficient to cover this in the price of the goods. In either case the buyer pays more than he would with the cash in hand. Then there are inevitably some bad debts, and the prices to all credit customers are made high enough to cover the possible losses from this source. Moreover, the credit buyer is not free to go from place to place and buy wherever he can do best. We wish our readers who have been practicing the credit system would try the cash plan this winter and note the result.

Look out for the farm implement man. He knows that you have leisure after harvest, and will probably come around to talk about that mower that you lay next summer, but do not let your need next summer, or the order of long time induce you to give an order. Wait until you see how the grass crop is likely to turn out. Plenty of time then to buy. Farm implements and machinery are an excellent aid to agriculture. We owe much (in more than one sense) to the manufacturers, but plenty of farmers have been kept poor by buying more than their crops could justify them in having. The man who cultivates only a limited area and has a diversity of crops must not expect to own every implement invented to use upon them. The large general farmer and the specialist may afford to do this; others can not.

The whole work of properly disposing of the manure is not finished by merely hauling it upon the land. It should be taken to the field as soon as possible before plowing. Do not leave it in heaps, but spread as evenly as you can from the wagon. Let it remain upon the surface until mellowed by one or two rains, and then go over it with a harrow. This will cut it up and complete the even distribution and add very largely to the effectiveness. The elements will become more thoroughly incorporated with the soil than if left in lumps, and the plant food much more readily available.

To have an early clover pasture, spread fine, well-rotted manure evenly this fall. If fresh manure is put on it will make the grass objectionable to cattle.

Be such a man, live such a life that if every man were such as you and every life like yours, the earth would be God's paradise.—Phillips Brooks.

Live Stock.

If the calf is never permitted to run with the cow at all, much less trouble will be experienced in teaching it to drink. Feed all new milk at the start, and feed often—four times a day at least—and then never let it overload its stomach. After a week change to warm skim milk, with the addition of a little cooked oat meal or sifted oat meal. Calves that are raised by hand are almost always better off if kept in a clean and comfortable stall than when turned out of doors. Cleanliness is a most important requisite for their thrift. After a month old put hay within their reach, and they will soon learn to nibble. By proper care and management the calf that is raised by hand will develop just as rapidly as if it had run with the cow, and it is very certain it will cost much less.

Generally speaking the profit in keeping an animal increases or wholly disappears shortly after the prime of life is passed. If kept long after this point is reached the profit that has accrued from feeding through the earlier stages may be easily lost. Farmers are not usually much given to sentiment in this matter, and do not retain animals after the period of profitable use is passed from any special affection, but simply because they do not recognize the fact that they are on the down grade. Go into the barns and fields of men who are thoroughly successful stock raisers, and you will find mainly young animals; very rarely any that are much passed their prime. On the other hand, look over the stock of men who think that live stock does not pay, and you will often see the reason plainly written in the too great age to which the animals are kept.

The best time to sell an old or aging animal is direct from a good pasture. If you can not get it in good shape for market on grass, you can not do so with profit in any other way. To put it up and feed grain would cost more than you would gain, and very often an animal can be made moderately fat on grass that could hardly be fed up at all on grain and hay, because of the impaired condition of both its teeth and digestive apparatus. Save your winter feed and winter care for young and thrifty stock that can pay you a good return, even if some of the old stand bys have to be sold for cannors' stock in the fall for a little less than you think it is really worth. Keep nothing on hand from now until next April that does not show some good earning power.

If you think you must feed grain to old animals in order to fit them for market, it would be well to have it coarse ground, or else cooked so that it may be more easily masticated.

Fall pigs, in order to be carried through the winter with much profit, should be littered by the first of October. Then there is a chance to get them well started before they are put into winter quarters and on grain rations. These early fall pigs, if well fed, may be made ready for sale at anywhere from five months to ten months old. Use as much succulent food as possible while they are young. Bran slop and cooked potatoes make a good ration. The slop should be fed sweet or nearly so. There is no harm in a little fermentation, but sour slop should be carefully avoided. The safest way to mix it as fed, for in warm weather a little neglect will make it as sour as vinegar.

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Leave	Leave	Arrive	Arrive
7:00 am	8:00 am	4:00 pm	5:00 pm
8:22 am	4:25 pm	5:32 pm	6:40 pm
8:33 am	4:35 pm	5:42 pm	6:50 pm
8:49 am	4:53 pm	5:58 pm	7:06 pm
8:55 am	5:00 pm	6:05 pm	7:13 pm
9:20 am	5:25 pm	6:30 pm	7:38 pm
9:32 am	5:37 pm	6:42 pm	7:50 pm
10:07 am	6:12 pm	7:17 pm	8:25 pm
10:37 am	6:38 pm	7:47 pm	8:55 pm
11:02 am	7:10 pm	8:22 pm	9:30 pm
11:22 am	7:30 pm	8:42 pm	9:50 pm
11:45 am	7:54 pm	9:05 pm	10:13 pm
11:57 am	8:06 pm	9:17 pm	10:25 pm
12:14 pm	8:24 pm	9:35 pm	10:43 pm
12:30 pm	8:40 pm	9:51 pm	11:00 pm
12:55 pm	9:05 pm	10:16 pm	11:25 pm
1:17 pm	9:27 pm	10:38 pm	11:47 pm
1:30 pm	9:40 pm	10:51 pm	12:00 pm
1:59 pm	10:08 pm	11:19 pm	12:28 pm
2:26 pm	10:34 pm	11:46 pm	12:55 pm
2:43 pm	10:51 pm	12:03 pm	1:12 pm
2:57 pm	11:05 pm	12:17 pm	1:26 pm
3:22 pm	11:30 pm	12:42 pm	1:51 pm
3:34 pm	11:42 pm	12:54 pm	2:03 pm
3:42 pm	11:50 pm	1:02 pm	2:11 pm
4:03 pm	12:12 pm	1:24 pm	2:33 pm
4:15 pm	12:24 pm	1:36 pm	2:45 pm
4:29 pm	12:38 pm	1:50 pm	3:00 pm
4:40 pm	12:49 pm	2:01 pm	3:11 pm
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