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ALABAMA PULPIT.

The Stone Cut Out of the Mountain.

A Sermon.

BY REV. J. H. FOSTER, JR.

"Thou shalt tell of the stone which was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces."—Dan. 2:34.

The king sent for the soothsayers and the sorcerers and the magicians and the Chaldeans, and required that they should not only tell the interpretation of his dream, but that they should tell the dream itself. They reasoned with him—showed him how absurd his demand was, but still he persisted in it, and they must answer with their lives for their inefficiency.

Kings are not the only people who have made foolish demands. The world today makes them upon the professed child of God. He must always live for Christ; he must not get angry—must not misrepresent, cheat, defraud, lie, backbite, slander; he must live a life above that lived by common mortals. The requirement of the king seemed absurd, but was it? So far as the soothsayers and sorcerers and magicians and Chaldeans are concerned it is; but there is one who has recourse to a higher power.

Daniel says, "Don't be in such a hurry about having us all slain. I can tell you the dream and its interpretation." Are the demands made upon the Christian absurd? Don't condemn by wholesale. A professed Christian may not come up to the requirements, but there are those who, by the help of God, can do live above the world.

When Daniel began the interpretation he said, "Thou, oh, king, art a king of kings; for God hath given thee a kingdom and power and strength and glory." This was something new for the king. He had never considered a higher power than his own. He was the same spirit as when he walked in the palace of the kingdom of Babylon and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" But Daniel says, "God hath given thee power and strength and glory." (Read the dream.)

"This image's head was of fine gold." "Thou art this head." By this, he meant the Chaldean monarchy, over which Nebuchadnezzar was the only king of renown. The vast riches of this monarchy, and especially of Babylon, gave it the prominence over other monarchies which gold has over baser metals. But wonderful as it was in its beauty and wealth, the transient dream so soon forgotten was an emblem of its speedy overthrow. Though it was represented, by the head of gold, as being the wealthiest and most magnificent kingdom, yet it was of shortest duration, and should remind us of the emptiness and vanity of all earthly glory.

"His breast and his arms were of silver." "After these shall arise another kingdom." This was the Medes and the Persians—a united monarchy. It was as inferior in point of wealth, splendor and prosperity to the former monarchy as silver is to gold. And, after the death of Cyrus, the king, were as vile a set of men as ever sat upon a throne.

"His belly and his thighs of brass." "And another third kingdom of brass, which shall bear rule over all the earth." The Medes and the Persians have lost their power. Alexander has gone on his Eastern expeditions, carrying Grecian civilization wherever he went. By force of arms the Macedonian power has been set up with less magnificence than those which preceded it, but it was more extensive—including many dominions in Europe and Asia and Africa.

"His legs of iron. His feet, part of iron and part of clay." "And the fourth kingdom shall be strong as iron." "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." This is the Roman power—extending its conquests to every nation, and keeping longer than any preceding monarchy its power over those whom it has conquered. But the iron is mingled with clay. Wars broke out between the Romans and the Goths and the Vandals and other barbarians, and while the empire was becoming more extensive, it was becoming weaker by internal dissensions.

These have been magnificent kingdoms, but God has determined to set up another kingdom, which shall not be destroyed. It shall break in pieces and consume all these kingdoms, and stand forever.

"A stone cut out of the mountain without hands" shall smite the image, and shall utterly destroy it. This is the stone that shall stand upon the earth, and shall grow until it shall be a mountain filling the whole earth. There are world dreamers to-day. The image stands before them in all its magnificence—all its beauty. The young perceive the image and follow it. "We'll go only after the better part. We'll follow the head of gold." But it's impossible. He who follows at all, follows the whole image. You deceive yourselves, if you think you can follow as you like and not suffer the consequences. The modern age drinks knowledge how far to go. He'll only take a social glass. He'll never get drunk. Yet he's a drunkard's grave. The man who takes a few cents from his employer for a good investment, intends to replace them with a larger sum. No harm will come. He will be richer. His employer is not hurt. But he wears the stripes and fills a felon's cell.

And the horror of it is, that when man is going after sin he does not go alone. The man who is boring a hole in the ship, insisted it was his auger and his belt, and he had a right to do as he chose. If the old ship sunk, it was not his fault. Men are doing the same thing to-day—boring holes in the ship, and claiming they have a right to do as they please. They are their own masters. Argue with them, if you choose. It does no good. There is only one power that can save them. "A stone cut out of the mountain without hands" smote the image upon his feet. "Not by might, nor by power, but by my Spirit, saith the Lord."

There's an unseen power at work in this world. We deceive ourselves if we feel that the greatest forces are those which are seen. Men have set up empires—have established dynasties; but God has beaten them down and destroyed them. Infidelity, and scepticism, and unbelief, must recognize the power of this unseen force. Happy are they if they yield to this power; but woe to him upon whom this stone shall fall.

Paganism and Papalism are to receive their death-stroke from this force. For the day is coming when God's promise shall be fulfilled—when "the heathen shall be given to his Son for his inheritance, and the uttermost parts of the earth shall be his possession." In Revelation, we read, "The winepress was trodden without the city, and the blood came out of the winepress even unto the horsebridles, for the spirit of one thousand and six hundred furlongs." It is remarkable that 1,600 furlongs, or two hundred miles, is the dimensions of the Papal dominions in Italy. Anti-christ is Papal Rome.

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The greatest opposition to the truth as it is in Jesus is, not heathen custom and idolatry, but it is the wolf in sheep's clothing—it is Roman Catholicism.

It seems eminently fit that, from this home of the Pope, where the blood of the martyrs has flowed so freely, the Bozra Conqueror should come, dyed with the blood of his victims—that blood should rise to the horsebridles of the world, while two hundred miles of Papal dominion.

It will not be done by human power, but by the power of God. And the sooner we recognize and yield ourselves to this unseen force, the better for us.

The rich man took down his book, counted up his wealth—heard the cries of Lazarus, but said to himself, "He could make his own living as well as I. I'll not help him." But there was a higher power, which the rich man did not recognize, and God sent angels to bear Lazarus to Abraham's bosom, while the rich man lifted up his eyes in hell, being in torment.

Abraham felt that he must give up his only son as a sacrifice to God, but an unseen hand stayed his arm, and prepared a ram for the sacrifice. Peter lay between two soldiers, bound with chains, but an unseen hand smote the chains, and they fell off, and Peter was borne beyond the prison walls, to where the disciples were praying to an unseen God for his deliverance.

Saul of Tarsus, yet breathing out threatenings against the church of God, was smitten down by an unseen power.

Have you ever laid upon a bed of sickness? Never racked your frame. Your tongue was dry, your lips parched, your temple throbbing with pain—tossing and wearying, you wondered why God dealt thus with you, and an unseen friend spoke to your soul, "All things work together for good to those who love God, to those who are called, according to his purpose."

Have you ever stood at a loved one's grave? You felt that no one else could know the bitterness of your soul. Tears gave no relief. Words of friends only seemed to mock your grief. But it was then that an unseen hand was laid upon you, and a voice from above spoke peace to your soul. Child of God, you know what it means!

There was a day—it matters not when—when you first saw your true condition before God. The knowledge burst in upon you that the spot that seemed nothing before, was a leper-spot, and that the lazar house of eternity was your doom. Then you cried out, like Paul, "O, wretched man that I am! Who shall deliver me from this dead body of sin?" God heard your cry, and an unseen power wrought in your soul repent-

ance toward God and faith in the Lord Jesus Christ. Sinner saved by grace, you understand what it means.

Oh, may the "stone that is cut out of the mountain without hands" destroy the delusive images that rise before us, and fill our lives with new impressions of gratitude and obligation. Then will we enter with new zeal upon our Master's work, and draw nearer and nearer to our blessed Redeemer "till heaven comes down, our souls to greet, and glory crown the Mercy-seat."

Baptists and Easter.

We are not alone in asking the question, "How about Baptists celebrating Easter?" The question has been asked of the *National Baptist*, of Philadelphia, and the editor makes reply, which we publish below. If it is not right, perhaps some of our readers will correct it.

A sister writes, asking to what extent Baptist churches and schools observe Easter Sunday, and whether we observe its observance. It is eminently an occasion for the exercise of Christian Liberty, in the spirit of Paul's words, Rom. xiv. 5, 6. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he eateth and drinketh to the Lord and to give thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." There is a wide diversity of opinion. In the celebrated Baptist Congress of last May, the Observance of the Festival of the Christian Year, was advocated by Dr. MacArthur, Boardman and others, and opposed by Pres. Weston and others. It is, we believe, generally agreed that we have in Easter Sunday the day of the year on which our Lord rose. A similar assertion cannot be made as to Christmas or any other Festival. Those who oppose the observance of Easter, cite Gal. iv. 9. "Howbeit then, when ye know God, ye did service unto him which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" And urge that we have in each Lord's Day the celebration of His Resurrection. In our opinion, no one can judge his brother for observing or for not observing the day.

And on the same subject Dr. C. E. Jones, who answers questions for the *Index*, the Georgia Baptist paper, has this to say:

Whatever view may be had concerning the celebration of Easter among Baptists, it cannot be questioned that to the great majority of professing Christians, the annual return of Easter Sunday is a special reminder that Christ died for us and rose again. Nor can there be any question that the annual celebration of our Lord's resurrection was very early introduced, though it is not certain that "Easter" is not of apostolic institution. Indeed, the observance of such days and seasons would appear to be somewhat inconsistent with the genius of Christianity. (Gal. 4:10; Col. 2:16, 17). Still, if we divest "Easter" of all obligatory ecclesiastical character, we may properly and profitably improve the occasion by contemplating the glorious event in whose commemoration it was instituted.

Ordination.

Said Tuck Baptist church, Elmore county, met in regular conference April 22, and after the ordination sermon, by Bro. Wm. Harmon (text 2 Tim. 3:16) a presbytery was organized, consisting of brethren O. C. Swindall, Wm. Harmon, J. M. Stroud and A. C. Swindall, for the purpose of examination of Bro. J. H. Single.

Bro. O. C. Swindall was chosen moderator, and C. J. Bentley secretary of the presbytery.

Bro. H. M. Thornton was selected to answer for the church, and the moderator proceeded to interrogate Bro. Thornton on subjects suggested by 1 Tim. 3d chapter, relative to Bro. Single's fitness for the gospel ministry.

The examination being satisfactory, Bro. Singleton related his Christian experience and call to the ministry. Bro. Harmon questioned the candidate on the articles of faith, as held by Missionary Baptists.

Ordination prayer by Bro. J. M. Stroud. Bro. A. C. Swindall presented the Bible and delivered the charge, and the hand of fellowship was extended to Bro. Singleton. The secretary was requested to furnish the ALABAMA BAPTIST with an account of the ordination.

C. J. BENTLEY, Sec'y.

With all her human imperfections, the upright nature of the child kept her desires climbing towards the just and pure and true, as flowers struggle to the light; and the woman's soul was budding beautifully under the green leaves behind the little thorns.—Louisa M. Alcott.

We do not need an angel to come in person to direct us to the desert or to the city, but a willing and ready heart and mind to go into all the world and preach the gospel to every creature, according to the last command of Jesus.—Pentecost.

Bro. Townsend's Reply to Bro. Bealle.

Ala Baptist.—Bro. John T. Bealle, of Northport, wants to know "When do we become elect?" and proceeds to make the report of one of my sermons his basis for a strong, clean-cut criticism. The spirit of his article is so beautiful and so sweet-toned withal, it becomes real pleasure to reply.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." Bro. Bealle, read this verse twice—slowly and prayerfully—and tell me who may fall heir to "everlasting life?" If you should say, "Whoever believeth," then I say you will have answered your own question, "When do we become elect?" Again, John 3:16: "Forasmuch as the world hath everlasting life."

"When do we become elect?" Let us for a moment pause to consider the fact that by planting seed corn I shall raise a crop of corn. I plant God sending his heat and rain, imparts life to the dead grain. It leaps from its dark bed into the light. With the eye of faith I saw the green blade ere I planted. But I also saw that I must plow and hoe that corn if I would have fruit to my barn at harvest time. I complied with the condition and reaped the desired harvest. So with this matter of election. It is a question of faith put into and kept in active operation unto the end. The elect are called to "diligence," as we find Peter in his 2d Epistle, 1st chapter, so simply stating the whole matter. Before every one of the elect, Peter places a little sum of addition of graces, which must be worked out by their "calling and election" is to be made "sure." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Condition of election? Plow and hoe the corn.

Mr. Spurgeon, it is said, once illustrated the doctrine of election after this manner: A lot of poor men in their rags were freezing to death. A big-hearted man of means came by and offered all of them who would go to his store a warm suit of clothing. A few accepted, went, and were saved a cruel death. The others, who were too cold to go, declined to accept his invitation, and next day were found frozen—stark and stiff. The former illustrated the doctrine of election after this manner: A lot of poor men in their rags were freezing to death. A big-hearted man of means came by and offered all of them who would go to his store a warm suit of clothing. A few accepted, went, and were saved a cruel death. The others, who were too cold to go, declined to accept his invitation, and next day were found frozen—stark and stiff. The former illustrated the doctrine of election after this manner: A lot of poor men in their rags were freezing to death. 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Alabama Baptist

MONTGOMERY, ALA., MAY 4, 1923.

RATES AND INFORMATION.
Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
The date of the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.
Outstanding—Over 100 words in length, are charged for at the rate of 2 cents a word. Send the money with the notice.
Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

We are glad to learn that our beloved brother, Dr. J. P. Shaffer, is fast recovering from the severe hurt he received a few weeks since, by a sharp stick striking him in one of his eyes, and slightly penetrating the ball. For a week or more he suffered intense pain, but now the pain has subsided, and it is thought the wound will soon be well. Our deepest sympathy goes out to our brother in his misfortune. The brethren of East Alabama are devoted to Dr. Shaffer, and they ought to be, for he is a tower of strength and a devoted man of God, full of good works, and consecrated to the ministry.

We have received and examined the "History of Muscle Shoals Baptist Association," by Rev. Josephus Shackelford, D. D. It contains 319 pages of interesting reading matter, giving the origin of the association, and a history of the body from the first down to the present. It contains much important Baptist history, and is written in a pleasing and entertaining style. The writer has given a history of fifty-eight churches, and biographical sketches of forty-six ministers, formerly members of the association. It is quite an acquisition to our Baptist history in this state, and we commend the book to all our readers. The price is \$1.00, and can be had by sending that amount to Rev. Jos. Shackelford, D. D., Decatur, Ala.

It is the crowd we seek sometimes, and forget the work to be done. Sometimes the greatest and most lasting good is accomplished when there are but few present. It is said that Elliott, the apostle to the Indians, once successfully preached the gospel to a solitary Indian woman. She came fifteen miles one day to hear him preach, but arrived just as the sermon closed. Seeing her disappointment, and knowing her purpose, he approached her as she sat at the root of a tree, and with the aid of Indians, lifted it beyond the present session. The college cannot stave off hard times any more than any other institution. The question now before our people is, shall the college be sustained or not?

The Baptists of Alabama must have a college. If Howard College should perish to-morrow they would raise up another. Let us strengthen the things that remain. It is not to the discredit of the college that it has encountered a financial difficulty. As long as the years were not full of financial disaster, the college paid expenses. To any one who will examine into the conduct of affairs at Howard College, it is a phenomenal success. Order has been brought out of chaos, and a college, in the last throes of death, has been re-invigorated and brought to the front of Southern institutions of learning. For five years, its energetic president has traveled this state over, keeping the college before our people. Most men would have given it up long ago; but Dr. Riley, backed by a devoted faculty, has kept the college on its feet. Who will dare say that they do not now deserve our support?

Another thing: Our people are pledged to pay the board of our ministerial students, on condition that the faculty educate them. In this they have failed. Churches which have voluntarily promised certain amounts, have not given a cent in redemption of their pledges. Shall we have the faculty both feed and educate the young ministry of the denomination? We trust that we are not wanting in caution, when we express the fear that our zeal for other interests is overshadowing the first interest of our people. We have felt an interest in the Centennial movement; but what are missions worth, or theological seminaries, or any other affair, if our college is allowed to suffer and collapse? Suppose as much enthusiasm could be awakened for Howard College, as has been for the Centennial? Are the people of China, of Africa, or Italy to receive help rather than an institution which, if sustained, will naturally sustain these others?

church. It cements the union, and creates an enthusiasm, that augurs well for the prosperity and well-being of the membership. Show us a church at work, earnestly, honestly, faithfully, devotedly for the Master's cause, and we will show you a church that will accomplish the work assigned to it. We congratulate Dr. Roby on his thoroughly organized forces, and now, if all of them will take the ALABAMA BAPTIST, we think the organization will be complete.

OUR DUTY TO HOWARD COLLEGE.

For some time we have had it in mind to say some plain things to the Baptists of Alabama about Howard College. It is necessary that some plain things be said. The chief fault with some of us, is a lack of candor about matters where candor should be expressed. We want to say, first of all, that Howard College is the chief denominational factor with the Baptists of Alabama. In saying this, we intend no disparagement to other great interests. We do not, and would not, withdraw a tithe of interest from other educational institutions with which our people stand connected. Our only aim is to emphasize that which is chief among our many and great interests. Here are educated the sons of our people. Here we educate our young ministers. From these seed thoughts grow everything that makes for the good of our people—home religion, church life, gospel expansion, at home and abroad—everything. No other institution belonging to Baptists can do this.

How has Howard College succeeded in doing this during the fifty-one years of its history? It has continued to send out strong men, who are found to day in all stations of life, and who are the moulders of Baptist sentiment among our people. Its usefulness has been felt from Massachusetts to California. Since the war, the college has had to battle against numerous difficulties. Who can forget the appeals that were made for the college by such men as Curry, Freeman, Renfroe and others?

By its removal it has gathered a far larger patronage than was ever before secured. Notwithstanding it has been called upon to face the hardest times known to our history since it was taken to East Lake, it has held its own most remarkably. For four years, the faculty who have had control of the institution have educated this young state free of cost, and have given to the sons of ministers half rates in tuition.

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There is a danger just here—a danger of beginning at the wrong end. We are a friend to missions. We need foreign missionaries and home missionaries; but we need to lay the foundation in the minds and hearts of our boys, lest while we Christianize others, we may heathenize them. We need to turn our attention afresh to Howard College as our one great denominational interest. Will we do it?

REV. J. H. FOSTER.

This brother preaches to our audience this week. Bro. Foster was born in Tuscaloosa in 1861, his father being the well known and highly esteemed Dr. J. H. Foster. Bro. F. graduated from the University of Alabama in 1881, having entered in 1878. He taught school at Camden, Wilcox county, in the years 1881-2, and was then principal for two years of Hearn School, at Cave Spring, Ga. He was licensed to preach by the Cave Spring church in 1884, and in October of that year entered the Southern Baptist Theological Seminary. Sickness made his stay there so short that his entrance may more properly be stated at November of the next year. In less than three years he received the diploma of full graduate, and also graduated in the special schools of German, Assyrian and His tory of Doctrines.

Bro. Foster was ordained to the ministry at Tuscaloosa in 1887, the presbytery consisting of Drs. I. T. Tichenor, J. H. Foster, Samuel Henderson, and Rev. J. S. Dill and J. C. Foster. Dr. Tichenor preached the sermon on the occasion.

Bro. F. was married in 1888 to Miss Foster, of Indiana, who lived only two years. He next married Miss Sparks, of Cave Spring, Ga.

He was pastor at Union Springs from July, 1888, to September, 1890, when he accepted a call to Greenville, where he now is. Since the beginning of his service there nearly one hundred members have been added to the church, and a magnificent new house of worship has been erected and dedicated. The State Convention meets there in November next.

SOUTHERN BAPTIST EDUCATIONAL CONFERENCE.

As will be seen in another column, the Southern Baptist Educational Conference will have its meeting this year in connection with the American Baptist Education Society at Nashville. It promises to be quite an interesting and instructive meeting.

What is the Southern Baptist Educational Conference?

It came into existence in this way: When the Southern Baptist Convention met at Birmingham, Dr. Harper, the newly elected president of the Chicago University, asked that all educators present at the Convention meet him in the parlor of the First Baptist church, on a given evening. The meeting was altogether an informal one. Brief remarks were made by Drs. Harper, Broadus, Webb, Rothwell, Riley, Nunnally, Fortes, and others.

When they were speaking of education, Dr. Riley arose and asked why there might not be a permanent organization of Baptist educators. It was favorably received by the gentlemen present, and a committee was formed to give shape to an organization and prepare a programme for the next Convention, to be held in Atlanta. The programme was prepared, and last year a meeting was held in connection with the Convention at Atlanta. It was a remarkable success.

Here, for the first time, a permanent organization was effected, with Dr. Rothwell, of William Jewell College, Missouri, as president, and Dr. Thomas Hume, of the University of North Carolina, as secretary.

The name given the organization was The Southern Baptist Educational Conference. It will no doubt accomplish much good among our Southern colleges.

GAMBLING A MANIA.

There can be no questioning the fact, that the two greatest evils of the times with which we need to contend manfully, heroically, and without the fear of reproach, are gambling and drunkenness. These vices go hand in hand. Drunkenness follows gambling. If we are to judge from the history of the times, as they are written by the papers, and given by the records of the courts, we have reached a period in our civilization where destruction and ruin lurk in every city, town and village, and are making inroads even into the country districts, through the ruinous vice of gambling. Such was not the case a half century ago. Why is it? There must be a cause lying back of a morbid passion for gaming. It is time, high time, that our churches should raise their voice against the evil that threatens to weaken, if not paralyze, the purity and power of the church of Christ. We fear this passion for gambling has its origin in the home, where the "innocent" game is engaged in, and where the foundations are laid that lead to ruin.

In some of our cities and towns, there is a sort of gambling that may not look particularly repulsive to some people, for it is not carried on in gambling saloons, or "hells," and it pleases the sanction of soft titled names, as "progressive euchre," and such like. "Oh, no," says a church member, "there is no harm in that," and yet they all play for a prize, and whether that prize be large or small, it is nevertheless a prize. Such games lead our young men to the gambling house, and then to ruin. It is too late for a mother's tears, a mother's entreaties, after her boy has been

found guilty and sentenced to the lock up, or chain-gang. It has fastened its hold upon him, and like a mill-stone around his neck, it drags him down to ruin. Gambling at church fairs, raffish for cakes, all games of chance lead to wreck and ruin. We repeat, at whose door does this wrong rest? Can you point to a church member who so far forgets his sacred vows, his allegiance to his pledged faith, as to engage in these so-called "innocent amusements," and say there is no wrong there? Go to the base-ball grounds, and what do you find? Young men and young women betting on the game, actually putting up stakes, and after they have won and lost, recklessly and frivolously talk about the fun in it. No game has ever been so fruitful in producing gamblers as that of base-ball. Small boys may be heard on the street betting on this or that team. The negro has caught the mania, and the white and the black have even joined in the betting. We tremble at the results. Moral depravity is sinking our society into the vortex of ruin.

Who is it that is giving respectability, if such a thing is possible, to the wide spread mania for gambling? Must we say it, that in many instances it is church members? Let those who doubt where the trouble is, watch and listen, and it will not take them long to place the actors in those vices. Our daily papers devote much of their space in giving minute accounts of this or that game of base-ball. We do not censure these journals, for they are expected to keep up with the times, and they know in what most of the people are interested. Go into the homes of fashion, of leading society circles, and the base ball and the german are the things of conversation. The church meeting, the revival services, lost sight of, and the worldly events absorb and entertain.

If our church members would be as devoutly interested in church work and the spread of the gospel as they are in the worldly amusements of the times, the strongholds of Satan would be demolished, and his satanic majesty uncrowned, and made to take refuge in outer darkness. Let the churches discipline the members, so that the wheat may be separated from the chaff, the goats from the sheep, and the wheels of Zion will roll on in triumph. So long as the church attempts to carry the devil in one hand and Christ in the other, just so long will it be powerless, and it will sink under its burden. We cannot serve two masters. Let the pastors look to proper discipline, and all will be well.

The Centennial Funds—Latest Report.

Last Sunday was the day for a general rally in behalf of the Centennial of missions. Reports have come in from various quarters of collections taken, but the returns are not all in yet. The aggregate, however, is about \$12,000. A fuller report will be given next week. Let us thank God and take courage.

G. B. EAGLE, Chm. Cent. Com.

FIELD NOTES.

Rev. P. Brown, of Jackson county, draws a pension for service in the Indian war of 1817.

Rev. W. T. Cobbs, of Danville, has accepted the pastorate of the Shady Grove Baptist church.

Bro. Henderson, of Talladega, was announced to preach at the First Baptist church, Troy, on last Sunday.

Evergreen church has done most nobly for the Centennial, giving fifty dollars more than its five hundred dollar pledge.

How fortunate is a community which has in it even one earnest Christian worker in church and Sabbath school!

The Baptist Young People's Union of Scottsboro church is trying to raise money with which to paper and finish off the church.

Hayneville Examiner: Rev. Mr. Elliott preached to a large and attentive congregation at the Baptist church Sunday and Sunday night.

Rev. J. I. Stockton has resigned the pastorate of Athens Baptist church. Bro. Stockton desires to be addressed at Simpson, Morgan county.

J. B. Collier, Opelika: Have been down to the fifth Sunday meeting at Shiloh church, Russell county. Big time, big meeting, and I trust a big work done.

Bro. Wilkes reports splendid meetings recently at Warrior. He baptized a young married lady, of whom he is quite hopeful as a useful member of the church.

The Dothan Baptists have their lumber ready for the new church. The Baptists at Clanton are moving slowly with their new church, but are doing something.

Lowndesboro Baptist church sent a cow to pastor Elliott all the way to Montgomery. The Baptists of Lowndes county have faults as other people, but they will take care of the preacher.

Rev. J. W. Willis, Auburn, May 1: We are just entering into a protracted meeting, with Dr. M. H. Lane to preach for us. We expect a good meeting, as we look to the Lord for his blessing.

Rev. J. L. Thompson is pastor of Scottsboro and Gurley churches, Jackson county. He preaches at the former on the first and the third Sabbath, and at the latter on the other two Sabbaths.

A. A. Couric, Eufaula: Dr. J. G. Bow has accepted the pastorate of our church, and will be with us the 24th of May. He would come earlier, but wishes to attend the Southern Baptist Convention before coming.

Rev. Wm. Harmon, Good Hope: My pastoral work this year is with Pleasant Hill, Friendship, and Bethlehem missionary church. We are moving on smoothly at present. We are expecting many additions this year.

Linwood correspondent Troy Messenger: Rev. R. Herring, that good man of God, has done some good work in our town, and through his preaching and the help of God, some hard old sinners have been brought home to God.

J. B. Gambrell, Meridian, Miss.: I am inclined to think that if some of our vacant churches would write to Rev. W. Bilbro, Meadville, Mo., a good pastor might be secured. You can know more by writing to Bro. J. L. Lawless, Marion, Ala.

Piedmont Inquirer: Rev. Geo. D. Harris has been here a good part of the week, and has been a mighty busy man—Bro. Harris will probably keep out of mischief if he continues to be busy. But he never lets our readers know what he is doing.

It is gratifying to us, and it may be also to the brethren who have furnished sermons for our Pulpit, that this feature of the paper is pleasing to our readers. Preachers and others have spoken approvingly of it, and so far as we know it gives general satisfaction.

Alabama Baptist history will before long constitute a prominent feature of this paper, if the brethren will supply the material. If what we may publish shall need correction, it can be corrected before it is permanently adopted by Dr. Riley, the historian appointed by the Historical Society.

Joe Lambert, Catherine: I fish Sunday meeting of Bethel association convened with Goose Creek church, April 29th. The meeting was a success; a good collection on Sunday for Centennial missions—Rev. L. A. Smith, of Thomaston, is suffering with sore throat, and may have to quit preaching for a few months.

Another letter with the Dadeville post mark, and two dollars, but no signature. Yes, here it is: "Yours in Christian love." That's it. Christian love is the author of the deed and of the letter. The money is to pay for the ALABAMA BAPTIST for one whose name is given. Christian Love has done something of the same kind before.

Edwardsville Standard: Rev. Mr. Scott filled his appointment at the Baptist church last Sunday.—This reminds us that we do not hear from Bro. Scott's territory as often as we would like. Can't Bro. Scott tell us about Baptist affairs in his section?—and about those rich mines, too, as all such things have a close connection with religious matters.

The First Baptist church of McAlister, Indian Territory, gives notice through the newspapers that it has withdrawn fellowship from its former pastor, S. M. Crocker, on account of conduct unbecoming a Christian and a gentleman, and further says that he is not recognized by any of the churches of the Choctaw and Chickasaw association.

Birmingham Age Herald: "Dr. B. E. Riley has been elected a Vice-President of the World's Fair Educational Congress, which is a compliment bestowed on one who will wear it more than worthily."—Yes, and the Baptists of Alabama should rally to Howard college in such way as to show to the World's Fair that Dr. Riley and the college are appreciated at home.

Pastor Townsend, of West Montgomery church, expects to attend the Southern Baptist Convention. He authorized us to deny, in strong language, the report that his church is not in sympathy with the denomination, and will not unite with any association. They expect to fall into line and work with the other churches—provided the other churches can keep up with them.

Birmingham Age Herald: The Howard cadets say "right oblique" instead of "oblique."—Well, well! old things become new. That subject was discussed in the Third Alabama regiment in camp near Norfolk, in 1861—thirty-two years ago. There were college graduates, and school teachers, and editors, and lawyers, and printers there, and they discussed English, and Greek, and Latin, and law, and Shakespeare, and all sorts of subjects.

We have recently published some articles urging the organization of Baptist Young People's Unions (B. Y. P. U.) in our churches. This subject was introduced at the State Convention in November, but it was not desired by the leading friends of the organization that definite action should be taken. The wish was merely to set the Baptists of the State to thinking on the matter. Some

brethren oppose these societies, while some of the pastors have organized them without making any noise about it.

Rev. P. Brown, chairman of the executive committee of the Tennessee River association, calls on the committee to meet at Fackler on Saturday before the Third Sunday in May. He adds: As important business will come before the committee, it is desired that the members be present, and the committees of each church will please see to it that a liberal contribution be sent in for our missionary work in the field. Now brethren, if we propose to have a missionary to work for us, we must send up the means for his support. I shall expect a full attendance and favorable report.

L. C. A., County Line church, Lee county: We had a pleasant meeting at our last regular service. Pastor Stodghill was promptly on hand, as usual. Nearly all the members were present. I think it safe to say that the church as a whole is trying to live nearer to duty than it has in the past. The young people's religious exercises on Sunday night was a success. There were a number of recitations by the young members. It is a good thing for the young people to engage in such exercises; and not only the young, but the old members as well. The Sabbath-school is moving along nicely, with good attendance. I saw a lady hunting subscribers for our paper. I think she will succeed.

Fayette News: Rev. R. M. Hunter, of Jasper, was with Evangelist Ray, here last Thursday, and preached on Wednesday night before. On account of the meeting of the Masonic Conference at the same time, and also the threatening weather, the crowd was small, but all who heard the sermon were pleased. Hope Bro. Hunter will come again.—Rev. S. O. Y. Ray delivered a fine lecture last Thursday, on Missions, the fields now occupied by the Christians—and especially Baptists. Bro. Ray is one of the State Evangelists, and is the right man for the work. He is a strong man, and can answer any objection to missions and Baptist peculiarities, so pleasantly as not to give offense. He made a fine impression on his hearers.

The congregation at the Tabernacle on Sunday night was estimated at about five thousand. The sermon was in keeping with the number of hearers. It was regarded as one of the greatest power. On Monday night there was a hard rain, but still about one hundred persons were present. The preacher said he would preach to them just as though the seas were all run. There were three professions of conversion. There were also professions of conversion on Sunday night. The morning meetings are marked by great power and depth of feeling. Mr. Pearson is a powerful preacher, and the meeting has been eminently successful. This is the last week of the meetings. It is the prayer of all Christians that much more good may yet be done.

M. A. Malcomb, Castleberry: Bro. Geo. Parker held a centennial meeting with our church April 26. It was a delightful occasion. The meeting did good here. It made us think of the vow we had made to contribute to the support of the gospel. Oh, that we were able to give more! But the little that we gave was freely given.—Bro. Baber, who has been our pastor since the organization of our church last year, and whom we loved so well, has resigned, on account of the distance from Montgomery, and the little time he could spare from the office of the ALABAMA BAPTIST. We have called our young brother J. A. Thames, of Brewton. He has visited us, and is much loved by all. He is yet young, but possesses that which man can neither give or take away.

Here it is, a letter dated at Thomaston (with money in it) and signed by W. A. Parker, sr. We note the "senior." That indicates that there is a son of the same name as the father, who is now old enough to be recognized in his own individuality; and it also suggests that when the neighbors wish to speak of the father they designate him as "old man Parker." Yes, "the old man." We tip our hat with youthful deference to the dignity of age. Ah, brother, Time is a tale, and if we stay long on his territory he will be sure to tell to every one who sees us that we are getting old. Yes, he'll tell it, "that's the old man." Well, Adam set the fashion of getting old, and Methuselah, and Noah, and a good many others have followed it, and we will all follow it if we stay here long enough.

The State Sunday-school Convention, which met at Opelika April 25-27, was regarded as a very successful session of that important body. It showed, among other things, that the convention and its objects are becoming more popular, because better understood. Prof. Hamill was there, so far as course was the leading spirit, and comes to be about the only part of the old church life remaining. A trunk is a poor, dark, mean place for one's religion. "Out into the light with it, where it, too, may shine and bring glory to God and help to men. Put in your church letters right away.—Selected.

us the lessons for the next three years. The Baptists who were elected should be sure to go. The State Convention will hold its next meeting in Montgomery. A delegate to the recent meeting intended to give us a sufficiently full and detailed account of the session, but other engagements prevented until it was too late.

In response to our inquiry, a gentleman who is in position to know whereof he speaks, informs us that the farmers do not obtain anything like the amount of assistance from this city that they needed a few years ago. Now the farmers of Montgomery county do not get more than a half million dollars of loans and advances in money and goods, which is very much less than they formerly needed. So the farmers are gradually getting on a sound footing. We have observed, among other evidences of returning prosperity, that the people in the country go to church more, and go in better style, than they did some years ago, and also that they are building new churches and repairing old ones. The cause of religion is very intimately connected with the restorable prosperity of the people. "Trust in the Lord and be good; so shall thou dwell in the land, and verily thou shalt be fed."

A Florida man has obtained a patent on a machine for extracting stumps. Such machines have been in use a long time, but they have not been generally employed as they should have been. Stumps in the field are not only a source of annoyance, but they occupy a good deal of room, and they also prevent the use, in some cases, of improved farm machinery. It is a good thing if there is a cheap and efficient machine for extracting stumps from the field. There is also a pressing demand for a speedy and effective method of extracting the stumps from our churches. Sometimes the stump is a little debt, which nobody tries to pay, but which is always brought up as a reason for not raising money for any good purpose. Sometimes the stump is a disorderly member, with family influence which keeps him in the church. Some times the stump is a contrary old man—even a deacon, it may be—who opposes everybody and everything that is proposed or suggested by any one but himself—and he proposes no progress. Sometimes, alas! the stump is a pastor who lulls the church to sleep, then goes to sleep himself, and to gather they obstruct the plowing of the Lord's field where they sleep, and growl at anyone who tries to awaken them. Yes, the stumps need to be removed from both man's fields and the Lord's field.

We made a few notes at the Sabbath-school convention at Sprague Junction on Sunday: Secretary Crumpton was called on, unexpectedly, to make a short talk. It is hard for a "traveling man" to make a short talk, and stop gracefully. Bro. C. had made the talk and was trying to stop, but couldn't, when a front seat filled with ladies partially gave way. "Well," said the Secretary, "I have broken the bench, and I'll quit." He was glad it happened.—There was a large gathering of people, of good quality, and a bountiful dinner, also of good quality.—The organ was well played, and the singing was well done. Only a very few sung the old hymn, "How firm a foundation," but a great many joined in the newer Gospel Hymns songs.—Bro. Dickson said that people say he succeeds in having a good Sabbath school at home, and also in getting up and conducting Sabbath school conventions. He had but one qualification for success, which was, pray for it, work for it, and stick to it. He further said that he makes a business matter of his work, just as he makes of his farm and his store. As Superintendent, he made it a rule to be the first at the church, if possible, and meet the pupils and others as they come in. (Now, brother Superintendent, try it yourself. Let us repeat it: Try it, prayer, perseverance and punctuality.)—Bro. Gamble made this point: Some thing must be done to teach the people the Word of God; that means that somebody must do it, and who will or can do it, but the children of God?—The church building was hardly large enough to give the ladies comfortable seats. A few dollars more would have given room for the men, also, on extra occasions. But it is a neat house.—Everybody appeared to be satisfied with the convention and with the social pleasure. The people of the village and community were quite cordial, and received a vote of thanks.

Religion in a Trunk.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church in whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting, "O mamma, I've found your religion in your trunk!" There's a needle-point in that story for many people. Too often the neglected church letter comes to be about the only part of the old church life remaining. A trunk is a poor, dark, mean place for one's religion. "Out into the light with it, where it, too, may shine and bring glory to God and help to men. Put in your church letters right away.—Selected.

Commencement Exercises of Howard College.

June 1st-7th, 1923.

Thursday, June 1st, 8 p. m.: Final meeting of the Philomathic Literary Society, college chapel.

Friday, June 2d, 8 p. m.: Final meeting of the Franklin Literary Society, college chapel.

Sunday, June 4th, 11 a. m.: Commencement sermon by Rev. Robt. H. Harris, D. D., Columbus, Ga.

Monday, June 5th, 10 a. m.: Oration contest of Sophomore Class, awarding medal, &c.

Monday, June 5th, 2 p. m.: Annual meeting of the Board of Trustees.

Monday, June 5th, 8 p. m.: Annual address before the literary societies, by Rev. Z. D. Roby, D. D., Opelika, Ala.

Tuesday, June 6th, 10 a. m.: Meeting of Alumni Association, with address by C. F. Woods, Esq., of Mississippi, and poem by Rev. W. H. Smith, of Jacksonville, Ala.

Tuesday, June 6th, 4 p. m.: Competitive drill of Companies upon the campus.

Wednesday, June 6th, 6 p. m.: Baccalaureate address by Gen. Jao. W. A. Sanford, of Montgomery.

Wednesday, 10 a. m.: Graduating addresses, conferring diplomas, &c.

For these exercises all the friends of the college are most cordially invited. The citizens of East Lake will gladly entertain all who come.

B. F. RILEY, President.

Important to Delegates.

The only sure way to secure a home during the coming Convention, is to send your name to the committee on assignment before the Convention meets. We must know that you are a regularly appointed delegate. It will be easy for you to furnish us with the information desired, otherwise your assignment will be delayed. Now, brother, send us your name at the earliest date.

M. B. PILCHER, Chm.

W. C. GOLDEN, Sec'y.

News Items.

A. B. Dulin, an old citizen of Greenville, died last week.

The Murph wagon factory of Dadeville has started work again.

The Navajo Indians in Colorado are beginning to give trouble.

It is feared that the peach crop of Jackson county is seriously injured by frost.

A negro named Henry Brown has been elected mayor of Brownville, Nevada.

R. F. Carnes, Winfield, Ala., has been granted a patent on an electric shoe sole.

A revolution has broken out in Cuba, but its extent has not yet been developed.

Much of the cotton was killed in Mississippi and other states by last week's cold.

Prof. J. A. B. Lovett has resigned the presidency of Blount college, on account of ill health.

The Mississippi river has been rising very rapidly, and there is serious fear of great damage from overflow.

The Hale county grand jury returned 92 true bills, and say that crime is on the increase in the county.

It is claimed that at least \$50,000 worth of stock has been shipped from Jackson county since January last.

The Long Brothers, of Walker county, have a cow which they claim gives eight gallons of milk per day.

The people of Colbert county recently voted to issue bonds for \$100,000, to be used in making good roads.

W. N. Payne, a U. S. deputy marshal, was shot by a negro near Anniston, who thought he was a "white cap."

A great deal of land is advertised in some of the counties in north and northwest Alabama to be sold for taxes.

The Colorado potato bug has appeared in north Alabama, and the people are considering the best way to get rid of it.

A cyclone last week destroyed the town of Cisco, Texas, and it was thought that nearly two hundred people were killed.

The Scottsboro (Jackson county) Progressive Age prints twenty-nine and a half columns of tax sales of lands of unknown owners.

The oil mill at Union Springs buys the castor bean, or common palma christa which grows so luxuriantly on rich spots about the yard and garden.

By the ruling of the secretary of the interior, about 30,000 acres of land heretofore claimed by the Mobile & Girard railroad, is now open to entry and settlement.

A man in jail at Cullman was visited by his wife, with the baby in her arms; he and his wife exchanged clothing, he walked out with the baby in his arms, and after reaching a good distance laid the baby down and ran away.

Two daughters of W. J. Whitely, of Lamar, were walking on a railroad trestle, when they heard a train coming. They ran, but the younger fell; the elder returned to help her, but the train came upon them, and the elder sister was killed, and the younger seriously hurt.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Real Baking Powder

ABSOLUTELY PURE

Dr. S. A. Hents, Quincy, Fla.
A Conscientious Physician Untrammelled by Professional Ethics.

I had been in a state of decline for over six months; symptoms of heart disease that I had been suffering from more or less for a number of years had become greatly aggravated.

I was suffering with uneasy sensations about my heart constantly, my digestive organs were out of order and my whole system in a state of decline.

I was swollen with dropsy (anasarca) from head to foot, and had to bandage my legs from the body down to the feet.

A pulsating tumor was visible at the top of the breastbone constantly. My age is 65 years, and I have been a practicing physician since I was 21 years of age until about ten years ago, when I retired from practice.

I had no confidence whatever in the Electrolysis, but having exhausted in vain all the resources of my profession and hearing that an agent for the sale of the instrument was in town, I sent for him and purchased one, and began its use at once.

A marked improvement began from the time I commenced. Progress was slow but sure, my swelling all left me, the tumor disappeared, my appetite, which was wanting, returned and has remained in vigorous activity, and my general health has improved in every way, and my strength has been steadily improving.

I was emaciated and pallid, and fatigued by the slightest exertion. I now look and feel like my old self again.

Besides my case we have found the Electrolysis of remarkable use in our family.

One of our daughters, subject to violent attacks of sick headache, was confined to bed all day with cold extremities, agonizing pain in the head and vomiting. My wife has on several occasions applied the instrument at the beginning of these attacks; the patient dropped to sleep, awaking in an hour entirely relieved.

In other cases of sickness the success has been equally signal and remarkable. We feel that we could not afford to be without the Electrolysis in our family now. You are welcome to do what you please with this.

Yours very truly,
C. A. HENTZ, M. D.
Quincy, Fla., Dec. 31, 1892.

Rev. J. R. Robertson
Chooses a Most Estimable Companion For Life.

(Extract from a recent letter.) I suffered death almost ten years from spinal rheumatism. Had to keep nearly all the time in bed. I was almost a drug addict then, and now I am stout and hearty. My spine is not entirely well, but a great deal better than when I commenced to use the Electrolysis, about ten months ago. I then weighed about 140 pounds; now I weigh 162 pounds. Then I had poor appetite and bad digestion; now I have a good appetite for three meals a day, eat everything and have good digestion. I never enjoyed eating more in my life. I am strong and able to do good work. I cannot get along without the Electrolysis, and if I were offered \$500 for mine this morning, and never permitted to use another one, I would not take it. I expect to own one the rest of my life. You can publish this if it will be any benefit to suffering humanity. Yours truly,
Rev. J. R. ROBERTSON,
North Mississippi Conference,
Chapelton, Miss., Jan. 26, '93.

For further information in regard to the Electrolysis, and for a fifty-page pamphlet, describing treatment and giving testimony of responsible parties, write to DUBOIS & WEBB, 1917 1/2 First Ave., Birmingham, Ala., and 54 and 61 Cole building, Nashville, Tenn.

Central R. R. of Georgia.
H. M. COMER, Receiver.
ARE YOU GOING EAST TO NEW YORK, BOSTON, BALTIMORE OR PHILADELPHIA? You can save money by taking the CENTRAL R. R. OF GEORGIA, to SAVANNAH and ELEGANT OCEAN STEAMERS thence to either of the above points. No line offers better facilities for Comfort and Pleasure.

The Ocean Trip
Is a most pleasing feature, being free from the dust and heat, with ample room on board for exercise in the breezy salt air. These steamers are First Class, provided with every convenience and fitted up in the best manner. Large airy staterooms and Fine Dining Saloons. Rates via this route are much cheaper than all rail, yet the accommodations are much superior than via any other line. The CENTRAL offers the public the Best Route to Columbia, Moscow, Annapolis, Savannah, Charleston, and all Florida Ports. Before purchasing your ticket make a good selection and satisfy yourself that this Route is the Best.

Schedule in effect Dec. 4th, 1892.
Lv Montgomery 7:55 am 4:40 pm 7:30 pm
Ar New York 9:15 am 6:13 pm 8:54 pm
" Baltimore 10:47 am 7:45 pm 10:24 pm
" Columbia 11:35 am 8:35 pm 11:12 pm
" Annapolis 12:35 pm 9:35 pm 12:12 pm
" Savannah 1:35 pm 10:35 pm 1:12 pm
" Charleston 12:15 pm 1:15 pm 1:12 pm

Leave Montgomery 7:55 am 4:40 pm 7:30 pm
Arrive Atlanta 10:47 am 7:45 pm 10:24 pm
Arrive Albany 11:35 am 8:35 pm 11:12 pm
Arrive Thomasville 12:35 pm 9:35 pm 12:12 pm
Arrive Waycross 1:35 pm 10:35 pm 1:12 pm
Arrive Brunswick 2:35 pm 11:35 pm 2:12 pm
Arrive Jacksonville 3:35 pm 12:35 pm 3:12 pm
Arrive St. Augustine 4:35 pm 1:35 pm 4:12 pm
Arrive Tampa 5:35 pm 2:35 pm 5:12 pm

Through Sleepers on 7:30 train to Jacksonville, Fla. Train, Savannah to the East, via Steamer, about 6 hours. For tickets and rates apply to
S. T. SURATT, Union T. A.,
GEO. DOLE WADLEY, Gen'l Supt.,
W. F. SHILLMAN, Traffic Mgr.,
J. C. HALL, Gen. Pass. Agent,
Savannah, Ga.

Correcting the "Jedge."

It is whispered around that not long since a Cleburne county justice of the peace had quite a scene in his court. A negro was arraigned for theft. The case was a plain one, and when the negro pleaded not guilty the justice exclaimed:

"What have you the audacity to say that you do not recognize this pocket-book?" "Yes, sah." "But it was found in your possession." "In my pocket did you say, jedge?" "In your possession. This pocket-book was found in your pocket, sah." "Jedge, you has done stole two stories about dat ar. Fust, yer said hit was found in my possession, an den yer showed hit was found in my pocket. Bole dem yams can't be true. E de jedge on de bench can't tell de troof, hit no wonder dat a poor nigger like me is led astray." The justice drew a long breath, and once more producing the pocket-book said: "You denied just now that you had ever seen this pocket-book." "Why of course. Hit am de same one you showed me a minute ago. Yer must be losing yer mind, jedge." Remanded to jail without bail.—Cleburne County News.

Power of Love.
Once there was a little piece of iron which looked very frail but was really very strong. One after another had tried to break it but failed.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt, until it ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth, he worked backward and forward on its surface until they were all worn down; and broken he fell aside.

"Ha, ha!" said the hammer, "I knew you wouldn't succeed. I'll show you the way."

But at the fierce blow, off flew his head, and the iron remained as before.

"Shall I try?" asked the small, soft flame.

They all despised the flame; but he curled gently around the iron, embraced it, and never left it, until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these; hard, indeed, is the heart that can resist love.

Concerning Hobbies.
The late Dr. Alcott, whose works on health are doubtless remembered, though their influence must have been quite limited, in one of his later publications uttered a "generality," which, though not "glittering," had a sound and sensible quality. He remarked that health is not to be served by riding hobbies, as some seemed to suppose. One, for example, takes exercise, but is negligent of his diet and regimen. Another thinks he has assured his health through punctilious bathing, as if cleanliness were the sole condition of health. Another makes a hobby of his diet. Each trusts in his own cleanliness and sufficient exercise are all necessary to health. Attention to one will not compensate for the neglect of the others.

We are reminded of this caution by observing a tendency to the same fallacious course in higher matters. Various expedients are proposed, and each is commended as the one needful thing. One insists that the sale and rent of pews in churches is the great hindrance to the "free course" of the word. Free sittings may be very desirable and proper, but are not alone sufficient to secure prosperity.

An organization of the young people proposed with like confidence, as having in it "the potency and promise" of all desirable success. The present tendency to socialistic theories suggests the thought that the only way to bring the ministry into touch with the masses is to make the social needs of men the leading theme of the pulpit. Solidarity for the salvation of the mass. Or we are admonished that we have a glut of preaching, but very little worship, and the great need is of more interest in the devotional parts of our public services. There is always something, the want of which is the chief reason why the religious languages and the ways of Zion languish.

Men's natural inertia is so strong that much exertion is required to induce action in any direction, and it is generally necessary to work for one thing at a time. This becomes a temptation to make that object a hobby, treating it as the one thing needful. Such exaggerated conceptions of its importance are partly the result of concentrating interest and effort upon that one thing. Sole and separate attention to one thing for a time may be the demand of that time. But it does not by any means follow that it is sufficient for all time. The one thing needful to make a church a power in the world is to be thoroughly imbued with the spirit of Christ, to hold forth the word of life in its purity, to make practical application of the principles of the gospel in daily life, and be sincerely and deeply interested in the welfare of all men. Particular means and expedients are merely relative to these great ends, and from that relation derive their importance. Seen in the light of that higher relation, and kept subservient to it, they are useful. To expect too much from them is the sure preface to disappointment.—The Watchman.

Not long ago a young Brahmin of India came to the house of a missionary seeking an interview. In the course of conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking: "A Savior."—Presbyterian.

Looking Backward.

In the good old days of childhood what splendid hot flaky biscuit and delicious pastry our mothers gave us. You may enjoy as good now. The secret is in using

Dr. Price's Cream Baking Powder.

It has remained the standard for purity, excellence and wholesomeness for more than forty years, and retained its supremacy among the practical cooks, in the great hotels, clubs, restaurants and in the homes of millions.

Telling the Truth.
I just with I could help you to understand this morning the meaning of that big word—character. When a man says he will pay a debt next week and does it, when he is county treasurer and no one is afraid that he will run away with the money, and when he is a good neighbor, and does well his part in the church work, people say that man has character. But if nobody trusts him, and he doesn't obey God, he has no character.

You know when a workman is going to put up a building he must first lay a foundation, and character is like a building; it must have a foundation. One of the stones that must be put into the foundation is truth-telling, or what my little boy calls "rules," and it must be put at the bottom, or by-and-by the building will topple over.

I heard a story about a boy who was brought to school by his father. The father said to the teacher: "I don't know whether you can possibly get along with my boy or not, he is so full of mischief."

"Well," said the teacher, "does he tell the truth?" Can I trust him when he tells me anything?

"O yes," said the father, "he will tell the truth even if it is against himself and he knows he will be punished."

"Then I shall get along with him," answered the teacher, "and I know he will make a reliable man."

You know that at school if one boy rolls up his sleeves and another boy runs, the boy who runs away is sometimes called a coward, though there is often a chance to wonder which is the bigger coward of the two. But the biggest coward of all is the boy or girl who has done wrong and then tells a lie for fear of what will happen if the real truth is known.

Did you ever play with a wooden ball at the end of a long rubber string, which you held in your hand? You throw it out and catch it in your hand as it bounds back, but sometimes when you throw it, it has it bounded back, and instead of catching it in your hand it hit you in the mouth? How it hurt! Well, a lie is like that wooden ball; it always bounds back, and is sure to hit where it will hurt.

Some times it bounds back just as soon as it is told. Perhaps you remember being sent out into the woods to cut something, and then what was done with it? To be sure, it doesn't always bound back right on the spot, because people haven't found out about it, but by and by it is sure to come back and hurt you.

I think boys and girls often say what isn't true without meaning it. The boy who came down stairs one morning and said: "Why, there were more than fifty cats out under my window making music last night." When questioned about it he said: "Well, there were lots of cats, any way, there was our cat and another cat." And did you ever hear some body say, "I thought I should die a laughing," when you knew they hadn't even needed a doctor?

Some people at a breakfast table one morning agreed to say nothing that day that was not true. Pretty soon one of them asked another: "Why were you late to breakfast?" Oh, I couldn't," she began, and then remembered and added: "Well, to tell the truth, I was lazy and didn't hurry." Before long one of them said of another: "She is the homeliest girl in town." Then she thought she had not spoken the truth and she added: "Well, she's rather plain looking anyway."

But these unintentional wrong stories are bad, and a man over in England has told what they are like. Have you ever been down town walking along the street when something fell on your face, and when you rubbed it there was a black streak? You know that it was soot from those big chimneys, and it made everything muddy in your eyes. Well, this Englishman says that even a slight accidental falsehood is "an ugly soot from the pit."

Don't talk about little lies and big lies; the smallest lie is big and ugly and black; and a wrong story can be told with the eye or the hand—just by a smile.

We do not need tell everything we know. Nobody beside your mother has a right to ask you if you have a hole in your stocking. So there are a great many things you do not need to tell, but when you say anything at all tell the truth.—Selected.

For at least two months after a man is married he never goes down some aisle to his seat in church without feeling in the back of the neck that everybody is looking at him. As matter of fact, nobody is paying him the least attention. Everybody is staring at the bride.

Why Preachers don't Pay as they Go.
John Randolph is reported as exclaiming on one occasion, "I have found the philosopher's stone; it is 'pay as you go.' This is a splendid rule to go by, but there is this obstacle in the way. A man cannot pay as he goes, unless the people who owe him observe the same rule. The church down at Billtown complained very bitterly of her pastor because he did not observe this rule. They said 'it is a shame for him to run into debt,' and had been asking about making a change. Not long ago old Bro. Honest went down to pay them a visit and have a talk with the pastor. The pastor said that when he took charge of that church, he adopted the rule, pay as you go, and did so as long as his salary was forth coming. But now the church had gotten behind him, and he was in a predicament. It seemed impossible for him to collect his salary. He was almost in the depths of despair and did not know what to do. Bro. Honest has been talking to the members of the church on the subject, and it is to be hoped that they will no longer obstruct the pastor in his efforts to 'pay as you go.'—Central Baptist.

Shell from Small's Gun.
What is the next great work which opens before us? Does it need a prophet or seer to tell us what the instincts of every decent man and woman can point out as our present national conflict—the overthrow of the liquor traffic in America?

I wish to lay down one proposition. The liquor traffic in America cannot exist without the permission and the moral support of the Christian people of America. Let men talk personal liberty all they please. Prohibition is not a matter of the individual. The Supreme Court of the United States has settled that point for us by its decision in the Christian case, which says that no "citizen has an inherent right to sell intoxicating liquors." If no citizen, in God's name how can the state go beyond the privileges of citizenship and grant rights which do not belong to the individual?

Prohibition is the natural law of this nation, and we are marching up to recover the free territory invaded by license laws with as much determination as those who marched out to recover the nation from that other slavery.

Every church should become a fortress and every pulpit a parapet upon which will be mounted the old Columbiads of God's gospel; and when that day comes, and from every pulpit is poured solid shot of truth into the pews full of voters, the air will be full of smoke and dust and blood of the whiskey devil who are paralyzing the energies of the church of God to day.

Agitation is the soul of progress. Old Demetrius knew that when he made images of the Goddess Diana in Ephesus, and the devil and his tinsmiths realize their power to-day far more than the Christian people of the country.

A horse will travel 400 yards in four and one-half minutes at a walk, 400 yards in two minutes at a trot, 400 yards in one minute at a gallop. The usual work of a horse is taken at 22,500 pounds raised one foot per minute for eight hours per day. A horse will carry 250 pounds twenty-five miles per day of eight hours. An average draft horse will draw 1,600 pounds twenty-three miles per day on a level road, weight of wagon included. The average weight of a horse is 1,000 pounds; his strength is equivalent to that of five men. In a horse-mill moving at three feet per second, track twenty-five feet diameter, he exerts with the machine the power of four and one-half horses. The greatest amount a horse can pull in horizontal line is 900 pounds, but he can only do this momentarily; in continued exertion probably half of this is the limit. He attains his growth in five years, will live twenty-five, average sixteen years. A horse will live twenty-five days without eating or drinking, but only five days on solid food without drinking.

A whiskey drinker will commit murder under the direct excitement of liquor; a beer drinker is capable of doing it in cold blood. Observation has assured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of great value, are perpetrated by beer drinkers. We believe, further, that the hereditary evils of beer drinking exceed those proceeding from ardent spirits—first, because the habit is constant and without paroxysmal interruptions which admit of some recuperation; secondly, because beer-drinking is practiced by both sexes and in all ages, and thirdly, because the annualizing tendency is more uniform, and the vicious results are more generally transmitted.—Standard.

The Savannah Press gives the following advice to women: "A woman's self is her capital. When she invests it in a man—that is, marries—she should be as careful as any other timid capitalist to invest in the best that is on the market. In other words she ought to place her affections where they will do the most good."

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Alabama Midland Railroad Time Table.

Thomasville Route to Florida.

Going East—Read Down				Going West—Read Up			
No. 26	No. 78	STATIONS.	No. 27	No. 25	No. 26	No. 78	No. 25
Leave	Leave	Effective January 22, 1893.	Arrive	Arrive	Leave	Leave	Arrive
4:00 pm	7:00 am	Montgomery	8:40 pm	10:40 am	4:00 pm	7:00 am	Montgomery
4:30 pm	7:30 am	Dermid	9:10 pm	11:10 am	4:30 pm	7:30 am	Dermid
4:44 pm	7:44 am	Snowdown	9:24 pm	11:24 am	4:44 pm	7:44 am	Snowdown
5:03 pm	7:41 am	LeGrand	9:43 pm	11:43 am	5:03 pm	7:41 am	LeGrand
5:15 pm	8:00 am	Sprague Junction	9:55 pm	12:00 pm	5:15 pm	8:00 am	Sprague Junction
5:37 pm	8:08 am	Ramer	10:17 pm	12:08 pm	5:37 pm	8:08 am	Ramer
5:50 pm	8:15 am	Grady	10:30 pm	12:15 pm	5:50 pm	8:15 am	Grady
6:28 pm	8:44 am	Kent	10:58 pm	12:44 pm	6:28 pm	8:44 am	Kent
7:18 pm	9:24 am	Troy	11:48 pm	1:24 pm	7:18 pm	9:24 am	Troy
7:51 pm	9:40 am	Banks	12:21 pm	1:40 pm	7:51 pm	9:40 am	Banks
8:13 pm	9:40 am	Brundidge	12:43 pm	1:40 pm	8:13 pm	9:40 am	Brundidge
8:40 pm	9:40 am	Tennille	1:10 pm	1:40 pm	8:40 pm	9:40 am	Tennille
8:53 pm	9:47 am	Arlotto	1:23 pm	1:47 pm	8:53 pm	9:47 am	Arlotto
9:12 pm	10:14 am	Dillard's	1:42 pm	1:50 pm	9:12 pm	10:14 am	Dillard's
9:45 pm	10:14 am	Chark	2:15 pm	2:15 pm	9:45 pm	10:14 am	Chark
10:20 pm	10:37 am	Newton	2:50 pm	2:30 pm	10:20 pm	10:37 am	Newton
11:45 pm	10:50 am	Pinkard's	3:15 pm	3:30 pm	11:45 pm	10:50 am	Pinkard's
11:55 pm	10:55 am	Midland City	3:27 pm	3:15 pm	11:55 pm	10:55 am	Midland City
12:40 pm	11:12 am	Dobbin	3:40 pm	3:40 pm	12:40 pm	11:12 am	Dobbin
1:00 pm	11:23 am	Cowart's	3:52 pm	3:52 pm	1:00 pm	11:23 am	Cowart's
1:20 pm	11:32 am	Ashford	4:07 pm	4:07 pm	1:20 pm	11:32 am	Ashford
1:57 pm	11:47 am	Gordon	4:30 pm	4:17 pm	1:57 pm	11:47 am	Gordon
2:10 pm	11:55 am	River	4:42 pm	4:24 pm	2:10 pm	11:55 am	River
2:15 pm		Safford	4:59 pm	4:24 pm	2:15 pm		Safford
2:25 pm		Josephine	5:14 pm	4:39 pm	2:25 pm		Josephine
2:50 pm	12:13 pm	Donalsonville	5:40 pm	4:59 pm	2:50 pm	12:13 pm	Donalsonville
3:05 pm		Iron City	5:52 pm	5:00 pm	3:05 pm		Iron City
3:22 pm		Brinson	6:04 pm	5:03 pm	3:22 pm		Brinson
4:00 pm	12:50 pm	Rainbridge	6:38 pm	5:15 pm	4:00 pm	12:50 pm	Rainbridge
6:30 am	1:57 pm	Thomasville	Leave	Leave	6:30 am	1:57 pm	Thomasville
8:32 am	8:32 pm	Savannah	6:40 am	6:20 am	8:32 am	8:32 pm	Savannah
7:55 am	7:55 pm	Jacksonville	7:00 am	7:00 am	7:55 am	7:55 pm	Jacksonville

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