

ALABAMA

OFFICE OF THE BAPTIST STATE CONVENTION.

VOL. 21

MONTGOMERY, ALA., THURSDAY

BURNED OUT.

For the second time in its history the Alabama Baptist has had its office destroyed by fire.

About 1 o'clock Sunday morning, Dec. 24th, fire broke out in the adjoining building, and in spite of the efforts of the fire department much property was destroyed. Our office was insured for a small amount, but not enough to cover our losses. We were fortunate to save our subscription books. We are forced to issue only a half sheet this week. This is on some of the paper that passed through the flames. We are figuring on a new outfit, and hope the paper will soon appear in an entirely new dress. We appeal to our subscribers for help in this our time of need.

Some brethren can vary conveniently on the subject of a great help to us. Five dollars will pay for three years and a half. Let all who are in arrears send in their remittances promptly. Don't wait, brethren, till we send you a statement; this will be annoying to you and costly to us. We beg the preachers to help us now by acting as agents to collect what is due us, and secure new subscribers. We need money now, and we believe our readers will supply it. We have nobody else to rely upon.

1894.

In the providence and goodness of God, we have been permitted to see the close of the old year and the dawn of the new. Surely his goodness and mercy hath followed us, and his protecting hand hath shielded us. How grateful and how thankful we ought to be. As we look back and consider the days that have passed, and recount our deeds and measure our works, how few can say with an approving conscience, "I have done my whole duty."

Sins of omission and sins of commission seem trooping in upon us, and we involuntarily exclaim, "I have been weighed in the balances and found wanting." Brother, what have you done during the past year for missions? What have you done

paid your contribution to the pastor's salary, not the amount you may have set apart, but the share God's word commands? Have you attended your church meetings regularly, and engaged actively in church work? Have you held daily prayer around the family altar, with your loved ones? Have you ministered to the poor in any way whatsoever? Do you visit the sick, the afflicted and disconsolate? Do you require your children to attend Sabbath-school, and do you go with them? Have you put on the whole armor of God? Have you gone to him and said, "Lord, what wilt thou have me do?" or like the old prophet, faithful in purpose, say, "Now, Lord, send me!" If you have not done these things, so far as you were able, then you are not conscious of the fact that you have come short of your Christian duty?

Now that a new year has just begun, it would be a wise thing for us all to plan for the future. You are not slow to arrange for your merchandise, your farming, your business, whatever it may be. If we are not careful and persevering in our temporal matters, "which perish with the using," ought we not to be much more so in spiritual matters which are eternal?

God helps those who help themselves, and his kindness go out to the earnest seeker after truth, and who is earnestly endeavoring to do his will. As we enter upon the new year, with its possibilities and its hopes, let us do so with a fixed and steady purpose to do more for the cause of the Master than ever before. Let us resolve, God being our helper, that we will faithfully try to lead souls to Christ; that we will stand by our pastor, follow his lead, hold up their hands, and point the setting sun in the path of God that shall bring the sun of the world. Do these things, and the blessings of the Lord will be upon us, and our joy will be beyond measure when we shall come to the close of the year.

There may be some irregularly in getting out the next few issues of the paper, owing to a contingency of things. It is our intention to issue it as our readers must in order to be able to continue publishing it. We are doing all we can to get it out as early as possible, and we are sure that you will be glad to see it. We are sure that you will be glad to see it.

OUR BAPTIST WOMEN AND THE JUDSON.

Who was it said at the convention "As to the Judson, the women of Alabama can pay the debt and enjoy it, before we can get half through talking about the Howard?" Somebody said it, we think it was Dr. Roby.

From the last issue of the ALABAMA BAPTIST, it would seem that they have started the ball to rolling. They propose by May 1st to gather in contributions sufficient to pay one of the Judson bonds (\$1,000). We hear that they are planning still, and we would not be surprised any day to hear of larger plans. Why should the women who know and love the Judson limit themselves to \$1,000? By penitential efforts their loving hands can lay upon the altar double that amount by the July convention. Let us work with them in this movement among the friends of the grand old school. Let every one lend a cheerful hand, and the result will not be disappointing.

A Little Child Shall Lead Them.

If we will encourage the children they will take care of the orphans. The following letter dated at Hall, Ala., Dec. 25, and addressed to Bro. Stewart, speaks for itself:

Evergreen, Ala.: This is Christmas day and my birthday. I am four years old. I have a papa and mamma to care for me. My papa is a Baptist. I have two dollars, given me to-day as a birthday present, which I send you to help pay for the Baptist Orphanage, so the little boys and girls who are not blessed as I am, may have a home.

Yours truly,
EDGAR PHIPPS.

OWING to the burning of our outfit and stock of paper on hand, we can only issue a half sheet this week. We have to make new arrangements for printing the paper, and it will take us several days to get a supply of material. For this issue we have to use some of the damaged paper. Our loss cannot be fully estimated; it is serious one to us financially. When you consider the fact that we have just passed through one of the hardest years ever known, to newspapers, you will readily understand with what crushing effect our losses fall upon us. While we are in trouble we are not discouraged, and shall continue after this issue to send the ALABAMA BAPTIST to our subscribers as heretofore. If the friends of the paper will renew or order, and use their efforts to secure new subscribers, all will be well. We appeal to you brethren, not to treat this matter lightly, but to come to our relief in this our time of need.

A TELEGRAM to the daily papers says that a charity ball was to be given in Knoxville, Tenn., the object being to raise money for the poor. The pastors of the city denounced from their pulpits that method of raising money for such an object. One of the projectors of the ball proposed to one of the pastors that he would give one thousand dollars to the poor, if the preacher would raise a like sum. The money was in hand by ten o'clock next morning.

Our country preachers are in trouble. We are getting letters from them constantly telling of their agonizing situation. Their salaries have not been paid. One certain deacon in each church who will take his wages in the home of the people and get from them farm products for the pastor, can raise three times the amount the church is due the pastor. The people would be glad to contribute in this way, and it would be the same as money to the pastor. It only needs somebody to attend to it. Let us hear from the deacons. Will they do it?

We were delighted to have Dr. R. E. Riley with us several days during the holidays. He is looking well; in fact, he is almost fat. He likes Georgia and his work. He is hard at work on the history of the Baptist in Alabama, and the object of his visit to the state at this time was to gather additional information. We had the pleasure of hearing some of the chapters read and to examine the name of his manuscript. He is certainly making his progress and is going to give us a charming biography. We have asked him to give us his publications in the ALABAMA BAPTIST some of the interesting material he has gathered and to let him send it to us.

There is a robber that takes not only men's homes, their farms, their bank accounts, their reputations and their friends, but their manhood as well; which robs women not only of all the caution and comforts of life, but of their rubs innocent little children out of their best swelling cheeks. Who is that robber? There is hardly any reason to name him. Describe him, and the civilized world recognizes him at once as the drink traffic. The Greatest Robber on Earth. There isn't a man that all the other robbers can rob; that this robber robs is not suffering to die upon the unpurged altars of the world. He is the drink traffic. He is the Greatest Robber on Earth. There isn't a man that all the other robbers can rob; that this robber robs is not suffering to die upon the unpurged altars of the world. He is the drink traffic. He is the Greatest Robber on Earth.

FIELD NOTES.

We were shown a letter from Dr. A. C. Barron, of Baltimore, several days ago, that shows how progressive he has become since he left Alabama. Bro. Riley had written him to furnish him the items concerning his work in Alabama, and asked him to be careful about incidents and dates.

In his reply, (and this was the curious letter shown us,) Dr. A. C. Barron, pastor, publisher and editor, replied: "I began my ministry in Alabama as pastor of the 3d Baptist church, Montgomery, according to my recollection, at the beginning of the year 1886. I was pastor there nearly four years, and from thence went to Tuskegee, where I remained about three years, and from thence to Lexington, Va., where I was pastor about four years; next to Calpepper, Va., where I was pastor six years and from thence to Greenville, where I remained two years, I then came to Baltimore about ten years ago."

If the reader will sum up these dates, he will see that Dr. A. C. Barron, of Baltimore, has reached the year 1915.

No "looking backward" with such a man as this! What a send off Alabama did give the brother.

We wish our readers a Happy New Year. It is a time for reformations and good resolutions. We may not be able to call back and correct past mistakes, but we may by watchful care prevent their recurrence. The year past has been one of great spiritual blessing to the people. Revivals in the churches and large additions to the membership were reported from every quarter. Surely the Lord was good to his people. By prayer and consecrated labor and liberal giving we may make the coming year as glorious in this respect as the past.

"RIBBONS and sarcasm are powerful weapons to use against an enemy, but they can never make him your friend." A brother who knows the force of language said that in our hearing the other day. We commend this sentence to the brethren who write for our columns. If we are sure we are right, we want to drive them from us.

We are sending out statements to our subscribers. On them we print in large letters, "If you have paid since we began to prepare these statements, this does not apply to you." We are sure we will make some mistakes. We hope our subscribers will help us to correct them.

MOVED.

The office of the State Mission Secretary has been moved to Montgomery. I am now in the same building with the ALABAMA BAPTIST. Brethren visiting Montgomery can easily find us on Dexter Avenue, over Stoelker's jewelry store. Bro. Collier will bring the books over right soon from Opelika. These offices will be the headquarters for Baptists visiting Montgomery. They will always meet a hearty welcome. We may not have much time to talk to you, but we will be glad to see you all the same.

Now let all contributions from the churches be sent here. Also all orders for Sunday-school literature and books.

Direct to the State Board of Missions, Montgomery, Ala. Our removal has been expensive. We were compelled to take money which was due our missionaries to meet this expense. We beg our brethren to send us at once whatever funds they have on hand. We have regular plans for collection. Our Collection Calendar is now ready. We will send it to you on sending us his address with three cents enclosed.

W. B. CARRISON.

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We hardly know whether to mention it or not, but there may be no harm in telling that Dr. Taylor, pastor of the St. Francis Street church, in Mobile, has been called to the pastorate of the First Baptist Church at Greenville, S. C. That is a very desirable church but we do not know what Dr. Taylor will say to the invitation, as he already labors with a first class church.

J. W. Sandlin, New Decatur: Our Sabbath-school had quite a nice time at our Christmas-trees on the night of the 23d, at which time and on the day following we donated to the Orphanage as follows: Sabbath-school \$4.74; Ladies' Aid Society, \$1.50; Baptist Young People's Union \$2.77; church \$2.93. Total, \$11.22. May God help every church in the state to give liberally to this noble and deserving institution. We hope to do more when we can.

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Rev. W. D. Gay's post-office address is Montgomery. He proposes to remain here and build a church somewhere in the Southern part of this city. He is open to suggestions in visit different places and deliver his lectures on some of the famous sights in the old world, the lecture being illustrated by beautiful scientific pictures. The proceeds of the lecture will be devoted to the object above mentioned. Bro. Gay has traveled extensively beyond the seas, and has much to tell. His lectures are regarded as most judicious and interesting.

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Every copy of the last issue of the ALABAMA BAPTIST, dated December 21st, that we had in the office was destroyed by fire or water. Copies of other issues which we had in our office were only saturated with water, but those of December 21st were all swept away. Therefore we are constrained to ask our friends who may not have destroyed their paper of the 21st date, and who would like to keep it, to send it to us. We will send two or three copies for our file, and a few for other purposes. Compliance with this request will be accepted as a favor, for which our cordial thanks are expressed in advance.

Rev. W. D. Gay's post-office address is Montgomery. He proposes to remain here and build a church somewhere in the Southern part of this city. He is open to suggestions in visit different places and deliver his lectures on some of the famous sights in the old world, the lecture being illustrated by beautiful scientific pictures. The proceeds of the lecture will be devoted to the object above mentioned. Bro. Gay has traveled extensively beyond the seas, and has much to tell. His lectures are regarded as most judicious and interesting.

What sort of a mission spirit is it that cannot advocate the cause of a home field without firing into those who are already at work, and well as it is in the foreign field? Man alive, if you have found a place where you can do good, why don't you put in and do your best, and let the good work other people are doing alone? "What your hands find to do, do it with your might," and don't waste so much time in finding fault with others.

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ATTENTION, PLEASE

Business letters for Secretary Crumpton should be addressed to him at Montgomery, and not at Mobile. It will save delay and trouble.

What has become of the weather prophets who predicted the most awful winter ever heard of? December was to be especially cold. We wonder if anybody ever saw a finer fall and winter than we have had thus far.

Read a letter in another column from our evangelist, Ray. He proposes to organize a Missionary Baptist church in Greensboro. According to Dr. Strong's idea, this ought not to be done. The town ought to be left in the hands of our Podo-Baptist brethren.

Mrs. Annie Judkins Bullock sends six dollars for the chapel in Japan. She knows Mrs. McCollum. She thinks the Judson girls could do a great deal if their preachers would advise them.

Gov. Mitchell, of Florida, has the cordial sympathy of every right thinking man and woman in the country in the firm stand he has taken against the prize fight, which the Duval Athletic Club are trying to have take place near Jacksonville, or somewhere else in Florida.

Our old friend and brother, W. N. Chandois, "Uncle Shad," as he is familiarly called, is writing a series of articles for the Baptist and Reformer on "Man Who Helped Me."

Bro. Hickman and his wife were raised in the Sunday-school of the First church, Meridian, Miss., under the prince of superintendents, L. A. Dunca. No wonder he is an enthusiast on that subject.

The term "consecration" is frequently used in urging Christians to come up to the help of the Lord in redeeming the world. We fear that very few have taken the time and pains to analyze and define the true significance of consecration.

"The New Era," by Josiah Strong, is a remarkable book. Its array of facts is startling. The condition of the masses, their misery, poverty and discontent, he portrays in a manner to stir the sympathies of all who have a heart to feel for the suffering. Their moral and spiritual condition growing more desperate every day, is graphically described.

It is a good book. Every thoughtful person should read it. But it is a great pity that such a man, having written such a book, should so mar it by writing in the concluding chapter such silly nonsense.

The new era is to be accompanied by a blotting out of denominational lines and sinking denominational differences out of sight, etc.

Not a word about people from loyalty to Christ's law, endeavoring to come together on the Scriptures, but brushing away their differences as you would a cobweb, he brings them together in a great operative society, working for the salvation of men.

We heartily recommend the book to our readers, believing that they are the light of the Divine law to illumine the darkness taught in the closing chapters of the book.

READ THE NOTES OF A GOSPEL IN THIS ISSUE ON "MOB LAW"

It is time our preachers were making themselves heard on this subject. It is alarming. Many of our secular papers are encouraging it. The officials of the law are either afraid to enforce the law and make arrests, or they are indifferent. The public conscience must be aroused against the tendency to mob violence, and the preachers must lead.

We commend the example of our brother at Barletown, only we do not think it best to wait till the violence occurs in our community. Then it will do but little good. When men's passions are excited, it is best to say but little about the disturbances.

Every agency in the moral and spiritual realm, authorized by God, has but one aim and purpose in view, and that is the salvation of souls. Christ died to save sinners. He sent forth apostles to preach to men that they might be saved. He founded the church that by the cooperation of men, the influence might be exerted to the saving of souls.

Christian, what did you do for the Master's cause during the past year? Did you endeavor to lead any soul to Christ, by any act, or word, or deed? Or did you remain silent and inactive while the devil and his assistants were reaping a harvest?

There are twenty men at our school studying for the Christian ministry. "My brother is at school studying for the Christian ministry." Here are two quotations from different persons. Are we to understand them both as referring to the "Christian" (Campbellite) ministry? If we should, it would be a mistake, for the first remark was made about ministerial students at a Baptist college. Until a distinctive name can be adopted by which these people can be called, they will continue to be called "Campbellites"—and no offense is intended by so designating them.

The following letter from Bro. Burns is a ray of sunlight in the darkness of the hard times. What a struggle they have had at Tusculum! The Board has helped through years of discouragement and depression. It was often tempted to turn loose, and was sometimes criticized for not doing so; but the results prove the wisdom of its course.

Everybody agreed that the school needed an endowment, but there were difficulties in the way which seemed insurmountable. Now, in the hardest year of its history, the work begins, and the agent is planning his campaign.

Some will say the trustees ought to have waited longer, "other some" will say something else. But to our mind the Board has done what ought to have been done ten years ago. The agent is to be paid by the old students, his heart is in the work, he has courage and zeal and faith—three very essential qualities. He has traveled extensively, knows how to get about among the people, and is a good judge of human nature.

If all will make up their minds to help and not to hinder, we can do what is contemplated in the employment of Bro. Whittle. It will take time. It can't be done in a year or five years. We must make up our minds to it that this agency is to be continued.

The boys he will put in the college who would not go there otherwise, will be worth to the college more than all his expenses. Besides, he will help the Judson, the Mission Cause, Ministerial Education, the paper, and every other enterprise of the denomination. The ALABAMA BAPTIST stands pledged to the movement, and we call on the men of Israel to help. We shall say something later on as to how the endowment can be secured.

Here is an incident from one of the New York courts: A man who had been summoned to serve as a juror asked to be excused, saying: "I will neither swear nor affirm. I believe only in what I know, and therefore I do not believe in God, heaven or hell. I would not credit the evidence of any witness who would consent to be swearing on the witness stand, endorsing on the ground that he is not mentally qualified to act as juror," which was only another way of saying, "The fact that I believe in God, there is no doubt, but I do not believe in the Bible."

GOOD WORK FOR SUNDAY

The Texas Baptist Standard gets off the following: "Prof. A. A. Barker is the author of 'The Standard' as you know."

"A good brother asked me if I would like to see the Standard last Sunday at church. If it was any harm to him to pay his subscription to the Standard on Sunday, for he said that others may feel a hesitancy about this line, we beg to remark that it is always in order to pay for it on Sunday, to talk for it on Sunday, to induce others to subscribe for it on Sunday. This is as much a part of the work of the Lord's work as any other department of the Lord's work. If it were not so, the writer would be very far from engaging in it. We trust that this paragraph will read by two thousand preachers and that each one of them on Sunday in the not far distant future will strive to convince somebody that it is not only not a sin to subscribe to 'The Standard' on Sunday, but it is really an evidence of grace."

"The Christian Church (Campbellite) is going to build a college at Plantersville."

This new item is going the rounds of the papers. Now look out for long editorials from all the Christian (Campbellite) papers, complaining of the insult offered their people in calling them Campbellites. But how is it to be helped? How are the people to understand us without the word in parenthesis?

"There are twenty men at our school studying for the Christian ministry." "My brother is at school studying for the Christian ministry." Here are two quotations from different persons. Are we to understand them both as referring to the "Christian" (Campbellite) ministry? If we should, it would be a mistake, for the first remark was made about ministerial students at a Baptist college. Until a distinctive name can be adopted by which these people can be called, they will continue to be called "Campbellites"—and no offense is intended by so designating them.

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FIELD NOTES.

Prof. Giles, of Howard College, recently preached two sermons for the Baptists of Calera. Of course they were good.

Will the brethren who are discussing the young people's movement tell our readers what they mean by "federation"? There seems to be a difference of opinion as to the meaning.

Brother McCollum's letter from Japan will be read with interest by many friends. A Howard boy and a Judson girl in far away Japan. Surely their appeal will not go unheeded by the Baptists of Alabama.

Rev. F. M. Woods, of Blocton, in sending renewal of a subscription, adds some sympathetic and hopeful words, for which he has our thanks. This brother has shown by his acts in the past that he is a friend to this paper.

Rev. A. J. Preston requests us to send his paper to Decatur instead of Russellville. That means that he has gone to work as pastor at Decatur.

Rev. J. W. Hamner has removed from Pine Bluff to Seale. He will preach in the church there, and two or three others, as heretofore announced.

The Woman's Central Committee column does not appear in its usual place this week. One of the incidents of the confusion from the fire.

Bro. Skinner's note indicates that he is off for his new home in Texas. We wish him all manner of success, but rather think he will long to return to Alabama.

J. R. McLendon: After a continuous pastoral service of more than twenty years, Eld. B. A. Jackson has resigned the care of the Ruler Baptist church, flamer, Ala.

Deacon Bruner, of Evergreen, spent all day Monday in the city without calling at this office. Perhaps he didn't know that he was doing wrong, so we'll let it pass this time.

As we have received but few requests to change the address of papers received by our preachers, we conclude that few of them have changed homes even though they may have changed churches.

Some one at Huntsville sends us two dollars in response to a statement sent, but there is not a word or mark indicating from whom it comes. The statement was not returned, and there was nothing but the money order in the envelope.

When you visit the city you can easily find the office of the ALABAMA BAPTIST and of the State Board of Missions. They are on Dexter Avenue, over Stoelker's jewelry store. Look for the signs. Up stairs, first door to the right.

Russellville Idea: So far, our Baptist brethren are without a shepherd to lead their flock. The members of the church should all go together and employ the service of some good man to fill their pulpit at least twice a month.

Bro. W. G. Robertson, of Carrollton, sends us a new subscriber. He also sends his own renewal, and adds: "Mine is not due yet, but bearing of your misfortune, I know that you would need assistance, so I send it in advance." And he says other kind things, too, all of which suggest to us that Bro. Robertson is a sure enough Baptist.

Our state exchanges failed this week to supply us with the usual amount of news for our column of Field Notes. Perhaps the preachers and churches have been so quiet since Christmas that the newspaper men could make no news out of anything they said or did.

The widow of a Baptist preacher sends as much money as she feels able to pay on her subscription, and says: "I hope all your subscribers will respond to your call now, as you are so much in need." That is quite a general sentiment among the good sisters, and some of the brethren also show a practical interest in the paper, for all which we return thanks.

We have on hand a few copies of "What Baptists Believe," which we have heretofore offered as a premium to subscribers. The binding was injured by water at the time of the fire in our office, and we will send them as long as they last to those who will send us five cents to pay postage. A few copies of Life and Anecdotes of Spurgeon were also soiled, and we will send them to those who send seven cents to pay postage.

Yes, the philosopher of Badger's Cove was right. "The years they go by like a whirlwind," and seems like every one just gets a more upon it to beat the year that's done. I remember when a year ahead was most too far to see; an "everlasting" happiness was just an apple tree, with all a boy could grab at before the dawg got him, backed up by the farmer with backshot in his eye. But now I hardly get a glimpse of an "everlasting" turkey's fat before another gobler has gone the way of that! * * *

It is wise sometimes to commune with the past. The treasury of experience has jewels of unspeakable value. Disaster has its lessons. Toils, yearnings, heartaches may be only growing pains. * * *

Gone is 1893, with all its duties and privileges. The mistakes of the year—the unkind words that have smitten loving hearts; the wrongful deeds that have wounded the Saviour, the sinful thoughts that marred the soul—cannot be recalled and rectified. What is written is written. The book has been shut, and so it must remain until the Lamb shall loose the seals before the throne. Many an eye wet with tears gazes backward upon experiences which the old year claimed and kept. * * *

Loved years vanished and sweet voices ceased; and if other forms and other voices came, they did not take the place of those that were gone. "Nature repairs her ravages; repairs them with sunshine and human toil; repairs them, but not all. The upturned trees are never rooted again, and beneath their fresh verdure the hills bear the marks of their past rotting." * * *

A flood of sunshine, with only the shadow of a cloud here and there, fell upon some. Health and friends remained. Hopes were realized, and plans fulfilled. Business prospered. Grace abounded. And here at the close of the year the various threads in the great warp of history are caught up in the weaver's hand, tangled and crossed for a few moments' contemplation; but each thread carries its own color over into the pattern of the new year to be woven into designs of beauty or ugliness, according to the state of the weaver's heart. * * *

What shall the new year bring? Certainly it will bring to some a summons from which there shall be no appeal.

To the past go more dead faces. Every year. And the loved face vacant places. Every year. But the month, that climbs higher every year. And the true life draws nearer. Every year. Earth's hold on us grows lighter. Every year. And the dawn immortal brighter. Every year.

And this year will not be unlike its predecessors in bearing men away. * * *

Here is the morning mail—only one delivery to-day. Among other things, here is a letter. It comes like a beam of sunlight. It is what Dr. Robert Ryland calls a "streak of fat." It runs: "Greeting to our beloved pastor—May you live to be one hundred and twenty-five, and have your eye not dim nor your natural force abated. May the spirit of Elijah rest upon you; in double portion, and God's richest blessings attend you. Often while listening to your voice in prayer, I feel that God is really in his holy temple as he was with Adam in the garden. Your words strengthen and help me on my journey of life, and make me feel like taking hold anew for the work of our God. Sometimes the burdens of life seem too heavy for my strength, but grace is given to bear them. I remember that a soldier must not be a coward, so I press on hoping to win through him who loved me and gave himself for me. My prayer is that you and yours may be richly blessed in body, mind and spirit."

Well, no matter who wrote it, his heart seems to be right. Is he old? The journey of which he speaks must be short. The end drawn nigh. But it is written: "To your old age, I am he; and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry and deliver you." Is he young? It is said: "I write unto you, young men, be-

cause you are strong, and the word of God abideth in you, and ye have overcome the wicked one." * * *

For this year resolve: 1. To continue all the good work of the past year. "Let us not be weary in well doing; for in due season we shall reap, if we faint not." 2. To correct the faults of character and conduct which have come to light in the past. 3. To cherish a loving spirit and to do all the good possible in all the ways that open before us. This may be the last year on earth. * * *

Trip Notes. I made my first trip over the Abbeville Southern Railroad. Reaching Abbeville at 9:30 p. m. and leaving at 4 a. m., I could see nothing of the country over which the road is built; but having traveled through it before the railroad was thought of, I risk nothing in saying it is one of the prettiest regions of the state. Abbeville is the county seat of Henry county, in the south-east corner of the state. It is high and dry, and the people boast of its healthfulness. The town and country around are largely Baptist. The church has no pastor now, but steps are being taken which may supply them right soon. They could easily support a pastor for all his time if they only believed it and would try.

The town is looking up, and if the people are wise, it will become the centre of religious and educational influence for all that section. No liquor is now sold in the town, but doubtless the liquor advocates will gain recruits as the town grows; they are always on the alert to sow the tares while good men sleep, and some fine morning the people who are for purity and righteousness will wake up to find the saloon fastened on them, and it is sure to sneak in under the guise of public benefaction. "To educate the poor children, don't you see?" I am not predicting what will be, but what there is danger of. The railroad brings many blessings, but it brings evil influences as well.

My trip was a pleasant one, though the congregations were not as large as they should have been. The children's service in the afternoon was an occasion of great enjoyment to us all.

Good crops have been made in all this section, and the people are in independent circumstances.

An old gentleman, who is a farmer, with whom I rode a short distance, expressed it thus: "Yes, we have a good country, the best of people, fertile lands, good health and plenty to eat. Why, sir, there are just lots of men about here who don't care a snap about the price of cotton. They don't owe anything, and they can keep their cotton as long as they please, and they have plenty to eat." Why this kind of speech cannot be made of every section of the state is unaccountable. There is no section where it may not be so, if the people will it.

When men are figuring on the most prosperous county in the state, they had better keep their eyes on Henry, for it will stand near up to the front from now on.

AN OLD SOLDIER. I enjoyed a short visit to dear old brother Martin. He has fought the Lord's battles for many long years, and is now confidently waiting on the border land. His "good Betsy," as he called his wife, God took from him not many months ago. Without a murmur, but with resignation to the Master's will, he joyfully looks forward to a happy re-union. Through the winter he will stay close in doors, and in the spring, if the Lord will, take the field as evangelist for his association. His most earnest prayer now is that this brilliant son, who has lately come out on the Lord's side, may throw aside his law books and enter the ranks of the ministry. As the years go by and men tell of the past, many a staunch Baptist in this region will say: "I was made a Baptist by reading my New Testament and hearing Dr. Martin expound Christ's law."

I was kindly entertained while at Abbeville at the homes of Bro. J. B. Ward, the representative of the county in the last House, and Mr. R. J. Reynolds, who has been honored several times by his fellow citizens with a seat in the Legislature.

Bro. Ward was instrumental in getting the Agricultural School located here. It has quite a large attendance from the surrounding country. As soon as the town has a little breathing spell from the great burden they took upon

themselves in building the railroad, they contemplate erecting a first-class college building, which will be an ornament to the place. If anybody wants to know how to build a railroad from an interior town to connect with a through line, let him write to Abbeville. I have never before known so great an undertaking pressed to a successful conclusion in so short a time. The secret of it all is: Men, men. There are just lots of them in this country. Men, real men, can do almost anything they want to. If our Baptist hosts in this country will fall into line and keep pace with the material development which is sure to continue, the country will continue in their possession. But they must bestir themselves, or a few years will put others in the lead. W. B. CRUMPTON.

Those who love the hymn, "Rock of Ages, Cleft for Me," will be interested to know something of the man who wrote it. His name was August Toplady, and he was a native of Devon, England. When about sixteen years of age he went on a visit to Ireland, and while there he one day strolled into a barn, where an illiterate layman was preaching. The homely, but earnest sermon, made a deep impression on Toplady, and from that day he was a Christian whose life was "hid with Christ in God." When lying upon his death-bed he was filled with joy at the prospect of soon being with his Saviour. Speaking to a friend he said: "Oh, my dear sir, I cannot tell you the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy Heaven already within my soul."—The Baptist Courier.

Secular Notes. Antigua farmers are well supplied with meat. Last year was the worst for business men in many years. In addition to the rebellion, they now have yellow fever at Rio Janeiro. Eight out of 12 prisoners in Abbeville jail saved out last week. The grand jury of Blount made a favorable report of the morals of the county.

Many manufacturing establishments which closed last summer are opening again. Colbert county has recently sold \$100,000 of bonds at par, and intends to have good roads. The tariff question is difficult to get before Congress, many congressmen being afraid of it. A new paper called The Democrat has been started at Laverne, the county seat of Crenshaw.

Dr. J. H. Blue, a well known physician of Montgomery, committed suicide last Monday night. The governor has appointed Elijah Moore sheriff of Tuscaloosa county, the former sheriff having died. The Uniontown Herald says the farmers are at work on the new crop, and that it will be made cheap.

Congressman Oates has introduced a bill to coin all the silver bullion now owned by the United States. The Polak Company, the large and well known dry goods firm of Montgomery, has failed. Dull times the cause. Prendergrast, who murdered Mayor Harrison, of Chicago, has been condemned to hang, and his lawyers have appealed.

Mrs. Lease has been removed from the State Board of Charities by the Governor of Kansas, but refuses to give up the office. Joe Chaney, who is in jail at Centre, Cherokee county, weighs only 150 pounds, but he breaks chains and locks and wrenches iron bars from the windows.

Shelby county will hold an election on the first Monday in February to decide the location of the county seat. Calera offers to build the court house and jail if they are located there. Dan McGuire, an old negro of Pike county, heard in Troy that his old mistress had come from Georgia on a visit at a neighboring town, and he took the first train to go to see her, carrying a five dollar gold piece as a present.

The Northport (Tuscaloosa county) Breze makes the same report that is made all over the state, of the large quantity of meat which the farmers have put away this winter. The supply of provisions is much larger than in previous years. Eugene Walker, returning to his home in Walker county from a term of service in the United States army, was murdered and robbed near Birmingham last Saturday. His cousin, Eugene Byars, a tough character, is in jail accused of the crime.

The 15 year old daughter of Mr. Jack McCoy, of Henry county, was burned to death by her clothes taking fire while burning trash alone in the field.

The great value of Hood's Sarsaparilla as a security for catarrh is vouched for by thousands of people whom it has cured.

Montgomery. The church is now...
The church is now...
The church is now...

HOODS AND ONLY HOODS
Hood's Sarsaparilla is...
Hood's Sarsaparilla is...

Alienated from Cause
Prof. Briggs has written an article...
Prof. Briggs has written an article...

For Over Fifty Years
Mrs. W. H. ...
Mrs. W. H. ...

Consumption Cured
An old physician, retired from practice...
An old physician, retired from practice...

IF YOUR BACK ACHES
Or you are all worn out...
Or you are all worn out...

Atlanta is getting ready to have a cotton states exposition next fall.
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It was decided by the Romanist congress, recently held in Chicago, that Salotti, the American Pope, should be located at Washington. A residence is to be built for him there, and he will keep his finger constantly on the pulse of American politics.

ITCHING HUMORS
Cuticura
Cuticura

FREE PAIN EXtermination
Free Pain Extermination
Free Pain Extermination

China—Ade of me and I shall give the heathen for this...
China—Ade of me and I shall give the heathen for this...

OUR CURVES AND ZIGZAGS
"At the Parliament of Religions that met in Chicago in September, Pung Kwang Yu, of China, said: 'I have a favor to ask of all the religious people of America, that they will treat my countrymen as they have treated me. Christ teaches us it is not enough to love one's brethren only.'"

Rev. D. W. Nichols writes from Nanking, China: "Every foreigner who has given himself the trouble to study the Chinese, and note the general trend of affairs in China, cannot fail to see that the liberties of foreigners are gradually being curtailed. It seems to be a fixed policy in this Yang-tse valley not to allow foreigners to gain farther progress to the interior. Not only that, foreigners have been ordered to leave the interior, and return to the open ports, or to the cities where there are already ready foreign homes. Accompanying these official orders to leave the interior, comes the official notice that no protection will be granted to you, and that you are likely to be most brutally murdered if you delay in obeying the orders. I have before me as I write, official letters containing the above language. At an interior point where I had gone to build a chapel, and where we had purchased land a year before, the officials in the city sent word to the elders of the place to stir the people up to make a row and drive us out, an glad to say that the elders of the place as well as the people, being very friendly to us, and many of them interested in the Gospel, refused to carry out the orders of the higher officials, and thus we were allowed to go on with our work. It is not thus in every community. In most of the places the people are easily stirred up, and the baser class are glad of this official sanction to do mischief. In these days native Christians are having to suffer many things. Partly because they are connected with the foreigners."

Dear Baptist:—Having given up my charge after fifteen years of continual service, it is beditting that I write a word about a people I know so well. Yes, I hesitate to do so; for to write of them as I feel I must, would seem 'out of place to one who knew them not. A nobler Christian people are not to be found. Far be it from me to say they are perfect, or to attribute to them virtues they do not possess, but I cannot withhold their just meed of praise. In all these years that I have feebly served them, there has ever been the warmest manifestations of love, and never in a conference meeting has aught appeared to mar the fellowship of one for another, or disturbed the relationship between pastor and people. And now, as I leave them, I thank God that I leave a perfectly united people, and can assure whoever comes to them as pastor that he will come to a lovely heritage. May God send to them a man after His own heart, and may the work prosper in his hands. B. J. SKINNER, Monroe County.

Receipts at Baptist Orphanage
GOODS RECEIVED IN DECEMBER.
Ladies' A. & M. Society, Ramer church, one quilt.
Miss Cora Lee Smith, box clothing, value, \$15.00.
Ladies' Aid Society, Fort Deposit, box clothing, value, \$23.00.
Ladies' A. & M. Society, Phoenix City, box quilts, value, \$3.55.
Mrs. A. Morgan, one quilt, value, \$2.00.
C. A. Hardaway, one quilt, value, \$3.00.
Mrs. W. N. Nickles, one quilt, value, \$3.50.
Mrs. Annie Nickles, one quilt, value, \$3.00.
Mrs. Susan Crumpton, one quilt, value, \$3.50.
Pratt City Sunday-school, box goods, value, \$22.95.
Ladies' Aid Society, Eufaula, box cloths and quilts.
Ladies' Aid Society, Calera, box sundries.
Ladies, Pine Hill, box quilts.
Ladies, Five Points, two quilts.
Please ladies! I may have failed to mention the receipt of something that some one has sent me. If so, I would thank you to call my attention to it.
Many things have been received since January 1st. I will mention them later.
Some of them I may never be able to mention definitely, for the reason we could not tell who sent them. Our friends write us that they have sent us a box, and soon several will come, and some of them marked so that we cannot tell where they came from. Please mark your bundles so that we can tell whom they are from.
Place a fair value on them and send me the value, and I will send you a receipt that may be counted as cash by your church treasurer.
Some of our friends are hurt because I suggested that they send

money instead of quilts. It was not intended by this to refuse quilts, clothing, or anything else any friend wishes to send, but simply to suggest what we needed most.
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Camden church, 2 40
Mrs. McWhorter, Greenville, 5 00
W. M. S. West Montgomery, 2 00
Etna Moseley, M. S. W., 1 00
West Montgomery, 1 00
Miss Cassie Hawthorn, 5 00
Dothan church, 5 40
Troy church, 43 00
Brundidge church, 16 65
Newton church, 27 70
Headland, 1 00
Abbeville church, 9 45
Sprague, 30 00
Eufaula church, 102 85
Center Ridge church, 5 00
Clayton church, 11 85
Union Springs church, 13 00
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Rev. Geo. B. Eger, 3 00
Adams Street church, 2 85
L. M. S. Y. Monroeville, 5 00
Opelika church, 40 00
L. M. S. Bowersville ch, 4 00
Mrs. L. B. Skipper, 1 00
Dadeville church, 8 45
Camp Hill church, 11 80
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Mt. Gilead ch, J. H. C., 1 70
Suggsville church, J. H. C., 1 00
Edgar Pfifer (his birthday present), 2 00
Bessemer church, 5 00
Mrs. C. H. Morgan, 1 00
Monroeville Sunday-school, 2 00
Greenville Sunday school, 8 60
New Decatur church, 2 23
New Decatur S. S., 4 78
New Decatur L. A. S. Y., 1 50
New Decatur B. Y. P. U., 2 77
A. S. Y. Concord ch, J. F. F., 7 25
Brewton Sunday-school, 25 00
Ramer Sunday-school, 5 00
Rock Springs church, 6 00
Roanoke church, 10 18
Roanoke Sunday-school, 5 00
Sunbeams, Roanoke, 2 34
Miss Georgia McMullan's S. S. class, 5 00
Mrs. M. A. Lee, 5 00
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J. D. Trammell, 20 00
J. M. Hall, 1 00
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Mrs. C. W. Ausley, Evergreen, 2 00
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Mrs. Jennie Cannon, 1 50
Mrs. A. M. Tartt, Livingston, 200 00
Miss Eloise Chapman, 2 25
Macon S. S., J. W. Collins, 20 00
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Miss Nora Keane, 65 00
Wilsonville S. S., J. F. P., 7 00
A lady friend, 15 00
Total cash receipts, \$976 63
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From Bro. McCollum in Japan.
MOJI, JAPAN, Aug. 28, 1893.
Dear Bro. Crumpton: I have thought many, many times since my arrival in Japan of writing to you, but as often have delayed until more convenient season. After waiting three years for the convenient season to come, I am forced to write, if at all, before I am fully at leisure with nothing else to do but to write to you. I wonder if there are any who from time to time neglect writing to you, even after you have written a most urgent letter begging for an answer.
I think my experience in mission work has made me a keener sympathizer with you in your very trying position. To beg and plead with all the earnestness of one's heart with brethren to do what they themselves know to be their duty before God, and to have our best efforts cast off as lightly as a newspaper editor casts into the "waste basket" a useless article, will, I believe, try the strongest faith.
I was much rejoiced at the good showing which Alabama made during the last conventional year. But I have been praying for a more marked advance in missions in our state. I believe I am the only male representative of the state among Baptists in the foreign field. It looks sometimes as if I'm to be the first, last and only one. While in great

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Birmingham Conference.
Elyton—Yesterday was pastor Harris' first anniversary, and he gave an account of the year's work which was very satisfactory, and encouraging. The number of additions during the year is forty-four. The church is in fine condition to begin the new year's work.—Three additions, two by letter, one by experience.
Avondale—Pastor preached at 11 o'clock, subject, Lord's supper; good services. Bro. Haggard preached at night to a good congregation.
Pratt City—One hundred and five in Sunday-school. All the officers re-elected for the present year. Two received by letter since last report. Good interest at both services, and pastor Wood preached. New-chancellor put in last week. Church voted to support a student at Howard College.
First Church—Pastor Gray preached at both services to good congregations. Five additions to the church. There have been seven other additions since last report, and two baptisms. Since the 20th of November we have had 50 additions to our membership. Everything is hopeful. The ladies are raising money for a new church carpet—after sending their Christmas missionary offering.
Southside—Pastor P. T. Hale preached at 11 o'clock on "Enthusiasm," and at night on "The Two Conversations." Large congregations, the aisles having to be filled with chairs at night. Five additions, two by letter and three by baptism, ten baptized at night, and fifteen arose for prayer, mostly young men. Deacon S. F. Powles was re-elected by the church as superintendent of the Sunday-school for 1894. The church is enthusiastic over their future and are nobly coming up in all things.
Second Church—Bro. Mosely from the Howard preached at both services, good congregations.—Sunday-school in fine condition.—Ladies' aid society is a grand work. Will call a pastor soon.

Dear Baptist:—Having given up my charge after fifteen years of continual service, it is beditting that I write a word about a people I know so well. Yes, I hesitate to do so; for to write of them as I feel I must, would seem 'out of place to one who knew them not. A nobler Christian people are not to be found. Far be it from me to say they are perfect, or to attribute to them virtues they do not possess, but I cannot withhold their just meed of praise. In all these years that I have feebly served them, there has ever been the warmest manifestations of love, and never in a conference meeting has aught appeared to mar the fellowship of one for another, or disturbed the relationship between pastor and people. And now, as I leave them, I thank God that I leave a perfectly united people, and can assure whoever comes to them as pastor that he will come to a lovely heritage. May God send to them a man after His own heart, and may the work prosper in his hands. B. J. SKINNER, Monroe County.

Receipts at Baptist Orphanage
GOODS RECEIVED IN DECEMBER.
Ladies' A. & M. Society, Ramer church, one quilt.
Miss Cora Lee Smith, box clothing, value, \$15.00.
Ladies' Aid Society, Fort Deposit, box clothing, value, \$23.00.
Ladies' A. & M. Society, Phoenix City, box quilts, value, \$3.55.
Mrs. A. Morgan, one quilt, value, \$2.00.
C. A. Hardaway, one quilt, value, \$3.00.
Mrs. W. N. Nickles, one quilt, value, \$3.50.
Mrs. Annie Nickles, one quilt, value, \$3.00.
Mrs. Susan Crumpton, one quilt, value, \$3.50.
Pratt City Sunday-school, box goods, value, \$22.95.
Ladies' Aid Society, Eufaula, box cloths and quilts.
Ladies' Aid Society, Calera, box sundries.
Ladies, Pine Hill, box quilts.
Ladies, Five Points, two quilts.
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L. M. S. Bowersville ch, 4 00
Mrs. L. B. Skipper, 1 00
Dadeville church, 8 45
Camp Hill church, 11 80
L. A. S. Y. Warrior ch, 5 00
Miss Kate McMullan's Sunday-school class, 5 00
Forest Spring ch, J. H. C., 2 55
Mt. Gilead ch, J. H. C., 1 70
Suggsville church, J. H. C., 1 00
Edgar Pfifer (his birthday present), 2 00
Bessemer church, 5 00
Mrs. C. H. Morgan, 1 00
Monroeville Sunday-school, 2 00
Greenville Sunday school, 8 60
New Decatur church, 2 23
New Decatur S. S., 4 78
New Decatur L. A. S. Y., 1 50
New Decatur B. Y. P. U., 2 77
A. S. Y. Concord ch, J. F. F., 7 25
Brewton Sunday-school, 25 00
Ramer Sunday-school, 5 00
Rock Springs church, 6 00
Roanoke church, 10 18
Roanoke Sunday-school, 5 00
Sunbeams, Roanoke, 2 34
Miss Georgia McMullan's S. S. class, 5 00
Mrs. M. A. Lee, 5 00
Ladies' Ramer Baptist ch, 13 65
J. D. Trammell, 20 00
J. M. Hall, 1 00
Salem Sunday-school, 5 75
Pratt City Sunday-school, 40 00
Wylam Mission S. school, 2 22
Pratt City church, 10 73
Jasper church, 4 50
Ladies' B. S. Y. Town Creek church, 4 25
Rim church, 5 00
Tallapoosa church, 4 19
Orville church, 20 00
Clanton church, J. G. L., 7 80
Fort Deposit church, 25 50
Linden Sunday-school, 9 23
Elam church (M. E. P.), 3 80
Mrs. C. W. Ausley, Evergreen, 2 00
Mrs. J. L. Jones, Evergreen, 1 50
Mrs. Jennie Cannon, 1 50
Mrs. A. M. Tartt, Livingston, 200 00
Miss Eloise Chapman, 2 25
Macon S. S., J. W. Collins, 20 00
Verbera church, 4 00
Judson Sunbeams, Verbera, 1 0

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

ROCKY MOUNTAIN Baking Powder

ABSOLUTELY PURE

HOW TO SUCCEED

And Make a Regular Head at the Flow.

For two years I was so badly crippled with rheumatism in my legs, hips, feet and ankles, and also troubled with kidney affection which produced constant pains in my back and groin, that I could not work at all. In November, 1892, I purchased an Electropoise from you. I have been so greatly relieved by its use that I have done a good year's work and have made a regular head at the flow.

D. A. BRYANT.
Hayneville, Ala., Aug. 1, 1893.

A DOUBLE REMEDY

Not worse, but better than disease, because Electropoise cures permanently.

I have been using the Electropoise for about eight months, and I very willingly add my testimonial to that of the many others who have been benefited by its use. I have experienced good results in both chronic and acute diseases, and have the utmost confidence in its cure of all forms of disease much quicker than it can be done with medicine. I find it to be a double remedy, as it not only cures the disease, but at the same time it works out of the system all the bad effects of strong medicines previously taken. With best wishes for the Electropoise, yours truly,

Miss J. J. Cassatt.
Dothan, Ala., Nov. 24, 1892.

SUCH RESULTS

WORTHY OF NOTING—A WONDERFUL RELIEF.

On May 18th I purchased of you an Electropoise. At the time I was suffering with my right arm, caused by a fall. My arm was almost useless; could do nothing with it without great pain. I have also suffered from the effects of influenza, which I had over two years ago. Felt weak after any small exertion. I now have but slight pain in my arm; gaining in strength all the time. I have also been afflicted with diarrhoea for over two years. The use of the Poise has also relieved me of that affliction. I have not taken any medicine since using the Poise. Unless I could receive it, nothing could buy my Electropoise. Respectfully,

J. J. Wilson,
Indian St., Memphis, Tenn.,
April 8, 1893.

FROM M. F. HAYES

After having used the Electropoise for the past year, I consider it the greatest discovery of the age. I have used it for a kidney trouble, and afterwards for a dislocated ankle. I think it has cured my kidneys, and in the case of the dislocated ankle, I believe I could not have gotten along without it. The use of the Electropoise indeed a flow of secretion to the joint. As a consequence, the ankle has worked without friction. W. P. MAURY,
Gleason, Tenn., May 8, 1893.

For a fifty page book, just issued, and mailed free on application, giving full particulars as regards the Electropoise, write to

DeBos & Wynn,
Coco building, Nashville, Tenn., or
1119 1/2 First Ave., Birmingham, Ala.

STOP STRUGGLING

We have read of a man who thought he could not live unless he kept himself alive. He was afraid his breath would stop if he did not keep it going by his own efforts, and he tried so hard to keep breathing that he nearly strangled in the effort. His family in great alarm called in a physician, who, seeing at once the difficulty, called upon him peremptorily to stop trying to breathe. "I shall die if I do," gasped the poor man. "Die, then," exclaimed the doctor, "but stop!" The poor man, overcome by the word of authority, obeyed, and the moment he stopped trying to breathe, his breath came easily and without effort.

So it is with many souls who are pent up for perfect love. They are in a terrible struggle, "trying to believe," as though it were a difficult thing to believe that God is true. They need some authoritative voice to cry, "Stop trying to believe." Believe, simply believe, and the victory is yours on the instant.—Selected.

Young Housekeeper

We cannot afford fish at our prices. They cost too much. Fishman! I have several dozen systems, each with fifty per cent. Young Housekeeper. Oh, good. Send them. I am in need of systems.

Table of Kitchen Weights and Measures.

Four teaspoonfuls of liquid—one tablespoonful. Four tablespoonfuls of liquid—one wine-glassful, or one-half gill. Eight tablespoonfuls, or two wine-glassfuls of liquid—one cupful or one tumblerful. One cupful of liquid—two gills or one-half pint. Two pint—one quart. Four quarts one gallon. One tablespoonful of butter—one ounce. One rounded tablespoonful of flour—one-half ounce. One cup of butter—one-half pound. One rounded cup of Cottole—one-half pound. One rounded cup of flour—one quarter pound. Four cups of flour—one corn-meal—one pound. Butter the size of a walnut—one ounce. Ten eggs—one pound. Two cups of granulated sugar—one pound. Two and one-half cups of pulverized sugar—one pound. Two cups of brown sugar—thirteen ounces.—The Cottage Hearth.

Home Supplies.

Marshall county contains some as fine land as can be found in the State. It is in the northern portion of Alabama, and the Tennessee river courses along a large part of its territory. Out of the cotton belt, it is adapted to wheat and grain of all kinds, and ought to be a splendid stock-raising country. The Marshall County News, published at Albertville, a thriving town, reads a lecture to its county men in these words.

With a soil that will produce anything needful to man, we purchase our flour in St. Louis, our apples from the North and our sugar in the South. With millions of tons of coal beneath our feet, we send to the Cumberland Mountains in Tennessee for fuel. With abundance of timber growing in eight of our doors, we use axe handles and plow stocks carved out of the stately forests of Tennessee and Kentucky, while the cotton that whitens our hill-sides will not pay the expense of raising and gathering it. We buy all things we need on a credit and cling to cotton with a deathly grasp. We must change our way of living, vary our products and strive to live at home and upon our resources. Why not have a market for our timber, our coal and our farm products? How many of our farmers have tried fruit growing as a business? Our own Southern manhood should exert itself and develop the resources of this country. Let us cease to be the dupes of Northern capitalists and be independent. Let our farmers raise their own meat and flour, and let cotton alone. Who wants to raise a product the price of which is controlled by a lot of unscrupulous money hoarders and gamblers? Let's live at home and have our "hog and hominy."

These words of wisdom can be taken to heart by people all over the State. With meat and corn at home the man who raises cotton is better prepared to stand a low price for it than one who pays for everything that is consumed on his place. An abundance of food for family and stock ought to be the first consideration on every farm in Alabama.

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Romanism and Morals.

There is one peculiar fact about Catholicism. Wherever it prevails you observe a low state of morals. Marital ties are lightly. Fornication and adultery are common. The Sabbath has been changed from a holy day to a holiday. Gambling is fashionable. Saloons are numerous and prosperous. Whether Dr. Burchard's remark was true or not, there is no question of the fact that rum and Romanism go together. Indeed, the very stronghold of rum in this country is Romanism. Wherever you find a saloon keeper you find one who is in sympathy with Romanism, if not an actual communicant. Wherever you find a Catholic you find one who is in sympathy with the saloon. Were it not for Romanism we believe that rum could be banished from our land. Does it seem strange that Romanism should ever be found to be the ally of fornicators, Sabbath breakers, gamblers, saloon-keepers and such like? The effect is no greater than the cause. The cause is a cold formalism, a dead ritualism—the idea that if you belong to the church you will be saved, no matter what you do, and if you do not belong to the church you cannot be saved, no matter what you do. Given this idea and there is no telling to what depths of immorality it may lead. No wonder the priests of such a church are, many of them, corrupt. No wonder a low state of morality prevails among the people who come under its influence. But it is none the less a painful fact, and none the less a powerful one which those who would fight vice in all its forms must consider, that the ally and the stronghold of every species of immorality in our country is the Roman Catholic church—explain it as you may.

When Time is Out.

We continue to get letters from brethren saying "Enclosed please find \$—, and unless I renew, discontinue my paper when time is out." Brethren, you do not know how impracticable it is for us to know "when your time is out." Had we only one label to examine, as every subscriber has only one, the work would be easy. We therefore rely on our subscribers to notify us to stop their paper after they have paid all arrears and given us due notice in writing. It costs them only one cent, and a moment's work. It would take a large force of clerks to examine the labels on our large list so as to discontinue the paper at the expiration of time. One brother writes enclosing his subscription and says: "I send you \$1.50 for the paper for 1894, but understand if you continue to send the paper after my time is out without notifying me of the same, I will utterly refuse to pay for it. Not only that, but I will never sign for it again if I live in Texas 50 years. Don't forget." Now, this is a very valuable subscriber. He keeps his figures up a year ahead. We ask him, and we ask all to have mercy upon the poor clerks. How can they keep watch of this one name among the thousands that they handle daily so as to remember and "not forget" it way next year in '94? Then the clerks may die and other men will be in their places. Do not our intelligent readers understand that because of this very difficulty, it has become a rule of the postoffice department, that papers sent to subscribers are considered acceptable as long as the subscriber chooses to receive them, and longer too, unless all arrears are paid, and our valuable subscriber quoted above has paid, and would pay to the end. May we not ask him and other subscribers to do us this favor? Keep his eye on the label. We place it before his eyes every week. It costs us great labor. He can't pick up his paper without seeing it. He has got only one to look after. We have 15,000 every week to look after, and could no more keep up with them than the farmer can watch the seeds that he sows, or the grains the locks that he gins. We do not blame the reader, he does not understand it. He does not remember that we are running a paper factory, and that we send out 15,000 actual sheets every week; that these are sent out by machinery; that the labels are put on by a mailing machine; that they all have to be put on in one day; that it would require a miracle of oversight and postal care to get a considerable number of sheets to know each name, whose

Pastoral Calls—"A Here Travesty."

A writer in the Living Church tells of a clergyman whose people complained that he did not "drop in oftener in a social way." On being informed of this he entered the following Monday morning upon a course of house to house visitation. It is true this was washingday, but he did not mind it. He promptly adapted himself to circumstances. Entering a house, he began talking about soap, and ammonia, and pickpoinners, and tired laundresses. It was delightful. On Tuesday he resumed his rounds. Now he discoursed on beeswax, smoothing irons, shirt fronts, the consumption of fuel and the everlasting raking at the fire. He grew in favor. On Wednesday he continued ringing bells and rapping at doors. He threw out wise suggestions about the work basket and spoke of stocking darning. He showed a charming familiarity with needles, scissors and thimbles. He made

Mourning Dresses.

The practice of putting on more garments, as an exhibition of grief for the death of friends, is so general that those who neglect the custom attract notice by their singularity. Twenty-five or thirty years ago, an attempt was made by some excellent clergymen and leaders of public opinion to subvert this custom, and with some success. But the change did not last long, and the practice of putting on mourning is now as general as ever before. But there are really very serious objections to it. It is often a heavy burden on the bereaved. Mourning dresses are more expensive than others, and when the head of the family is cut off, it is a severe tax upon the diminished resources of the household to add to the expenses of sickness and burial an entire outfit of black for the family. With those to whom the expense is not an important consideration, the confusion and incongruity of turning the house of death into a milliner's shop, and breaking up the hours that should be sacred to solace and grief by talk about dress, is exceedingly unpleasant to the bereaved. Besides, what is the significance of a mourning dress? It is worn to express grief; but it is necessary to parade our grief before the world? And is grief the only feeling of the Christian over the grave of the departed? Yet we put nothing upon our garments to signify Christian faith, hope and consolation. We only a dreary waste of black, expressive of unmitigated, hopeless, inconsolable sorrow. For this reason it would seem that if we are to wear any peculiar costume to signify that we have been bereaved, unmitigated black is most inappropriate, and fails entirely to express the emotions with which the Christian contemplates the death of a friend. Custom requires of a man only the wearing of a "wee-wee" of crape above the belt—why should not a similar emblem of sorrow answer every purpose in the dress of a woman? A band of crape, perhaps, across the bosom, a cloud of black lace resting upon and half covering the more cheerful colors of the trimming? "Deep mourning," as it is called, does not express the Christian view of faith. It is in fact too dismal and hopeless for any form that has ever been taken by the religious element. It is of evil tendency by continually reminding the mourner of his sorrow, and never suggesting hope or consolation. Why then should it be worn? The heart does not need to aggravate its grief by continual mementos of it, and the truly bereaved never desire to make an ostentatious display of their sorrow; on what account, then, can the wearing of mourning be justified?—Springfield Republican.

Rev. E. W. Longfellow

at the North Dakota Convention, read a paper on systematic giving. In substance, he said: "Systematic giving is giving according to some predetermined plan. It is giving carefully, prayerfully and proportionately. It includes at least three things: (1) Careful forethought regarding the grounds of obligation for one's giving; (2) painstaking and prayerful study of the objects to which one gives; (3) the giving of a fixed proportion of one's income. It is one of the most important of all christian duties. It is clearly taught in the word of God. Systematic giving is common sense. It has taught us its value by its results. We want more systematic giving for the sake of persisting souls."

but two churches that are self-supporting and self-governing.

The church at Nellora is independent, self-supporting, and manages its own affairs as truly as does the First church in Philadelphia. That we have no more churches of this type is partly due to the extreme poverty of the classes from which our converts are mainly drawn. Then the fact must be taken into account that the principal acquisitions to the church in India are comparatively of recent origin. Up to 1878, we had but 6,000 converts and only six churches, as centers of missionary work. The expansion of our Telugu mission—our principal work in India—dates from '78. Sufficient time, therefore, has not elapsed for our mission to become as highly developed as the work in Burma. With our present facilities for educating a native ministry, and with the large number of Christian boys now in our training schools, we may hope in the next few years to multiply the number of self-governing and self-supporting churches.

Satanic Devices.

Satan carries on his biggest business in the dress of an angel. The church is ever ready to adopt his shining devices. They seem so fitting to secure proper ends. The elect are almost deceived by his devices. The feeblest saints fall into his trap by the scores. The worldly Christians are the pressing advocates of Satan's saintly ways. Satan's ways are never to do evil outright, but to do evil under the guise of good. His master device is not to destroy the church organization, but to pervert it; this is his wildest scheme. He will be happy to let the machinery of the church remain in perfect order if he can direct its aims. One of his wily schemes is to turn the church into an entertainment monger. If he can do this, his happiness is complete. His first step is to turn the service of praise into an entertaining musicale. Then the whole occasion of worship pitched on the low designs of an entertainment, and his end is gained. The first note of the entertainment programme is the entering of wide, wasteful waters. One ignorant of Satan's devices his success along this line is marvelous. No more dire apostasy is to be found anywhere than in those churches given over to the entertainment business.

Talked Too Much.

The story is told of a parrot which was left by her mistress on a perch in the yard for an hour's sunning. In a spirit of mischief Polly began hissing the dog which was stretched on the grass near by. The poor pup felt in duty bound to obey the command, and because there was nothing else in sight he snatched the defenseless parrot from her perch and well nigh robed her of feathers and of life. When the good woman came out she was horrified to find her favorite pet in such a plight. In grief she asked Polly what was the matter, and the bird replied in subdued penitence, "Oh, I talked too much." An oft open mouth is the broad road to a good many troubles for people as well as for parrots. If speech is silver, for once at least we are in favor of repeal, let us by all means guard the supply of gold. The divine art of speech making has its perils. No gift of God offers more of good when well used; but like all great gifts its benefits are matched by equally great dangers.—Central Baptist.

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Wrecks.

They are everywhere on the ocean of life. Dismasted, without spars and rudder, unmanageable and unsightly, they drift on, with mind and soul like the stricken crew described by Coleridge in the terrible lines:

"The many men so beautiful!
And they all dead did lie!
Lived on; and so did I."

Such disabled vessels, coffins merely of what was once life, radiant with youthful hope and beauty, are all about us. They are borne on the currents of evil, driven by the gusts of passion, and cross our path in the day, collide with us in the night, and are a constant peril to the unsuspecting and unguarded.

Manifold are the forces that are multiplying them. Low theatres and lower saloons, gambling resorts and race courses, fashionable society with its gilded vices, and teeming slums with their undisguised dissipation, all take a hand in disfiguring what God has made, and in destroying what was designed originally to be a sublime cartoon of his moral majesty. The prophet Joel pronounces a curse on those who have "cast lots for God's people, and have given a boy for a harlot, and sold a girl for wine that they might drink."

This bartering of humanity, of human hope, human purity, and human dignity for lust, for the gratification of appetite, whether engaged in directly, whether by hire, or indirectly by those who would protect the rascally dealers from the indignation of justice,—must in the long run bring down heaven's vengeance. Wrecks, wrecks, wrecks, alas, everywhere, in the streets, in high places and low, in business, profession, and toil, everywhere, crowding our way, dashing even against church and home; and wrecks also on every side, deceiving, and then falling on the helpless, like voracious vultures, to dabble in their blood while they devour their flesh!

Wrecks; how many of them I have seen in a comparatively brief life! Many went down at sea, when scarcely out of sight of land, though a few yet linger half-fouled and making occasional frantic efforts to get out of the trough of the ocean, patch their sails, and once more strive for the shore. Alas! it is not likely they will ever succeed in bringing the battered hull into a restful haven.

I remember a man who had once struggled. My acquaintance with him was caused by my hearing that he had at one sitting swallowed an entire bottle of brandy with suicidal intent, and was near unto death. It was pitiable to see him, more to hear him. He told me that he had reformed more than once, had even assisted in meetings for the redemption of ruined men, and had derided the pious gentlemen who, on the platform talked so sagaciously about overcoming bad habits, when they had few, if any, susceptibilities to temptation. Almost fiercely he turned on me and said: "There is my son, a mere child. Now is the time to save him. I am too old."

DR. PRICE'S Cream Baking Powder

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

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REV. GEORGE C. LORIMER, D. D.

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Common People.

Some one remarked in the hearing of Abraham Lincoln, when he was president of the United States, that he was quite a common looking man. "Friend," he replied, "the Lord loves common looking people best. That is why he has made so many of them." We read that the "common people" heard Jesus gladly. He made his teaching so plain and attractive to them that the uneducated masses fully understood, and appreciated it accordingly. Never, however, did the Savior speak of his brothers and sisters as common people. He knew not only what was in man generally, but what was in each individual. He does not think of men in masses and crowds, but as individuals, each having a precious soul with joys and sorrows all his own, and a most interesting and quite unique life history. "What God hath cleansed call not thou common." If there are any "common people," it is the thoughtless ones who use this phrase when speaking of others.—California Advocate.

For Revenue Only.

One of the latest and most ingenious devices proposed as a source of revenue is a tax upon all bachelors over a certain age. The proposal comes from a woman, and may be actuated by motives more personal than patriotic, but we esteem it worthy the consideration of the people. To fill the treasury and at the same time effect a great social reform is a masterpiece of statesmanship.

Why Not?

Why should we use foreign words when we have English words that answer every purpose? Why should we say "per capita" when we might just as well say "each" or "apiece"? Why should we say employee, which is simply the French equivalent of employed? Why should we not say the employed on the Lehigh Valley, or an employed, as well as to say and employee?—Ex.

The Rambler's Experience

leads him to state it as a rule almost without exception that it takes a man of real erudition and insight to be willing to talk about simple things in a simple way. On the other hand, there is a lack of culture, there is an irresistible tendency toward the longest words, the deepest problems, the loftiest aspirations, the most unintelligible theses and the subtlest propositions.—National Baptist.

REAL MERIT

Is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Druggists say: Who would sell a bottle of Hood's Sarsaparilla to a new customer we are sure to see him back in a few weeks after more—proving that the good results from a trial bottle continue in its use. This positive merit Hood's Sarsaparilla possesses by virtue of the Peculiar Combination, Proportion and Process used in its preparation, and by which all the remedial value of the ingredients used is retained. Hood's Sarsaparilla is the Peculiar to itself and absolutely unequalled in its power as a blood purifier, and as a tonic for building up the weak and

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