

Alabama Baptist

MONTGOMERY, ALA., Feb. 8, 1894.

Continued from first page.

which they please. They lose no time by it. They get it at the same price as when ordering direct from the publishers. The Board gets 15 or 20 per cent. commissions on every such order. This goes into the treasury of the Board. Send orders to Montgomery now—not to Opelika.

REPORT OF BOARD OF MINISTERIAL EDUCATION.

The Board feels no less interest in the work committed to its care, and is still impressed with its grave importance; yet, at its last meeting, felt compelled by the condition of things then existing to take the following action:

"Whereas, this Board is to use the funds given it in the education of ministerial students; and whereas, we have no funds on hand, and promise of very little, and a debt of seven hundred (\$700.00) dollars, therefore be it

Resolved, That we act on no application for help until the meeting of the State Convention, when the whole matter shall be laid before that body."

The president of the Board was authorized and requested to report to the Convention that the present methods are inadequate to do the work as it is required to be done, and to recommend the abolition of the Board, so that the Convention can provide for the further prosecution of the work. We are quite convinced that present methods are inadequate, and we leave it to the wisdom of our brethren to devise ways and means to accomplish what needs to be done.

There were last session at Howard College ministerial students numbering 25; of these, we aided 20; we helped at Seminary, 7; at high schools, 2; total aided last session, 29. There are this session at Howard College 17; of these there are expecting aid, 15; other applicants at home waiting to go to college, 6; we have so far applicants for aid at Seminary, 3; and at high schools, 2; total number expecting aid this session, 26. This does not embrace all the work done in this line, as associations and churches are doing much work independently of our Board.

The indebtedness of the Board for session of 1892-93 is: Howard College, \$100.00; So. Bapt. Theol. Seminary, \$89.15; five churches at Howard College (estimated), \$250; total, \$439.15. W. C. CLEVELAND, Pres.

The committee to whom this was referred made the following report:

Your committee to consider the report of the Board of Ministerial Education would recommend:

1. That the Board, as suggested in its report, be abolished, and the work of Ministerial Education be committed to the State Board of Missions.
2. That the State Board of Missions be authorized, if in its wisdom it seems best, to employ, in addition to the Ministerial Secretary, an Educational Secretary to canvass the state in the interests of Ministerial Education, and all the interests of our educational institutions.

The brethren were said to give up the old Board. It has done well through the years of its history. Dr. Cleveland was the father of this Board, and has devoted his best thought to it. Had he remained in central Alabama, he could have continued to uphold it; but living as he now does, in the extreme corner of the state, he could help but little. Brother Ellis, the efficient secretary, did all that a busy man could, without remuneration, but he could not give the attention which the cause demanded. These considerations led the Convention to abolish the Board as requested. And now, brethren, what are you going to do about it?

Notice.—Fifteen young men already in college expecting aid, and other applicants at home waiting.

Since the Convention the old debts have been paid, and we now have a little money in the treasury for ministerial education, but not near enough to meet present necessities. Will not the friends of the young preachers and the college send us a contribution at once? Don't wait for your church to act. Send on your individual contribution.

THE HISTORICAL SOCIETY.

Resolved, That this body has learned with pleasure of the formation of the Alabama Baptist Historical Society, and commend it to the co-operation and fellowship of the members of this body.

Resolved, That we also learn with satisfaction that this society has elected Rev. B. F. Riley, D. D. historian, and we urge all brethren possessing historical material to forward the same to Dr.

B. F. Riley, at Athens, Georgia, and to use their influence to this end with others, besides giving this movement their moral support in all directions.

The following are the officers: Rev. A. W. McGaha, East Lake, President; Rev. M. M. Wood, Secretary, Pratt City.

To become a member you have only to forward your name to the Secretary, with one dollar. This is the only way the society has to secure means with which to prosecute its work. Dr. Riley has made splendid progress, and no doubt we will have a good history of the Baptists of Alabama, in two or three years, if the brethren will help. Don't fail to write at once to the Secretary.

We print all of brother Roby's report. We could not print less without spoiling it.

REPORT ON EDUCATION.

The need of education is more generally recognized by the people of Alabama now than ever before. The demand for education grows stronger and more imperative. To meet this growing demand, increased and commendable efforts are being made by both church and state.

The state realizes its urgent need of an educated citizenship; and the church feels her want of an educated membership. In this country citizenship does not imply, but does include all church membership; and church membership does imply citizenship, but includes it only in part. Hence this important work of education devolves alike upon both church and state. The state may have the larger share in this work, but the church has the older and deeper interest in it, and claims the purer, stronger motives, and the higher, holier aims in what she is doing. These two workers, in this one broad field, are co-laborers, mutually helpful and mutually dependent. None of us, we are sure, would have the state do less, while some of us would have the church do more, much more.

Some brethren are getting nervous, and say, "the state is going to monopolize this whole business!" Well, suppose it does, what then? If the state can give good, wholesome education, at less cost than the church schools can furnish it, the churches lose nothing but gain much; they are not hurt but helped. Church members constitute the best and wisest and wealthiest, and most numerous class of Alabama's citizens; hence, whatever Alabama does for the education of her population, is done in largest measure by the brains and votes and money of church members.

If this is true, why is it then that church schools do not more successfully compete with, and advance beyond, state schools? The answer is easy; there are several denominations of Christians in Alabama, but the one state holds them all and taxes them all. These several Christian denominations propose each to have its own college or university; or, worse still, to have two colleges or two universities, one for the boys and the other for the girls. This makes a case of long division, in which the dividend soon proves too short for the divisor. Every denominational college is brought into competition with, not only state schools, but with every other denominational college, of whatever creed and wherever located. That so many of these institutions have thus far survived may not be a miracle, but it certainly is astonishing; and it proves, as nothing else can prove, the genuine love our people have for Christian education, and their unfeigned devotion to the principles of their respective religious denominations. Who will say that Christian education is not safe when controlled by such a people?

BAPTIST COLLEGES IN ALABAMA.

Our Judson Female Institute at Marion is still doing the excellent service for which it has been so long and so widely and so justly famed. President Ayerett and his well and wisely chosen faculty are working vigorously. They are happy, and would be happier, if they had a hundred more of Alabama's fair daughters in the Judson. But "hard times," of which we have all heard, are no respecter of person nor of institutions; no, not even of the dear old Judson.

We congratulate the management that all the affairs of the Judson are in as good shape as they are. In regard to the bonded debt reported, we know of nothing wiser or safer for the Convention to do than to request the trustees to make the best arrangement they can for meeting the obligation; the Convention promising to accept and, as far as possible, to carry out the arrangement made by the Board of Trustees.

HOWARD COLLEGE.

President A. W. McGaha, together with an able, self-sacrificing faculty, undertaking, in good earnest, the

perplexing duties of his highly responsible and exceedingly difficult office. The Howard did surprisingly well last year, and is doing equally well so far this year, circumstances properly considered. Circumstances! that is just the word and just the trouble, and the only trouble at Howard College today. A year ago, at Anniston, the circumstances were considered and a series of resolutions passed. But if the resolutions have ever affected the circumstances, we have not heard of it. The resolutions were real, good, strong ones; and a committee, consisting of eleven very able men, was appointed to carry these resolutions into effect; and yet, these strong men, with their strong resolutions, made no impression on the circumstances.

WHAT IS THE MATTER?

Our Baptist brethren in this state are not of "one mind and one heart."

(a.) Many of them—the vast majority, we fear, are wholly unconcerned—care for none of these things.

(b.) Of the rest, some are ardent and enthusiastic advocates of denominational colleges in general, and of Howard College in particular, but send their sons to state institutions.

(c.) Many others have no definite opinion, much less any conviction of personal obligations to our Baptist schools; cost and convenience are the only factors in their decision, as to where and by whom their sons are to be educated.

(d.) Still others, and not a few either, are all the time saying that they can see no need for the existence of the Howard or any other Baptist colleges; that Baptist families, Baptist Sunday schools, Baptist churches and Baptist theological seminaries are quite sufficient to do all needed distinctive Baptist teaching.

Now, these are the facts in the situation, and these facts are responsible for the circumstances of which we complain, and the circumstances will remain unchanged until the facts are altered.

If our more than 102,000 white Baptists in Alabama were all in sympathy with our college enterprise, the Howard would have 400 students to-day; and if this great host of Baptists was in the least concerned for the existence of Howard College, an endowment of \$500,000 could and would be raised in the next twelve months. They are not and never have been concerned with it, will they ever be?

If one-fifth or even one-tenth of our members were interested to the extent of only one dollar each, the \$10,000 for which the Howard is now so earnestly asking, that her doors may be kept open one year more, would at once be given. This one-tenth of our numbers never has been interested for the college; and we ask, will the future prove better than the past?

The Howard management say that not less than \$10,000 must be had and expended this year. Shall we give it to them? If not, we are not so much in favor of denominational education as you heard we were.

If, among all the graduates of the Howard, as many as one hundred of them will raise each \$100, that will furnish the \$10,000 called for, and they will think more of their diplomas than they now do.

If fifty men, preachers and others, who have received "honorary degrees" from the Howard, will raise an average of \$200 each, the \$10,000 will be secured and they will have less cause, in the future than in the past, to blush when their high titled names are called.

Something must be done, and done quickly. Money will be raised for current expenses, or else Howard College will close. Which shall be done?

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

This unrivaled institution, of which all Baptists are justly proud, still offers its superior advantages to brethren preparing for the Gospel ministry. All who can possibly do so should go there and be thoroughly taught.

Respectfully submitted, Z. D. ROBY.

REPORT ON THE ORPHANAGE.

The Board of trustees appointed by this convention, acting under instructions given at Anniston, decided upon Evergreen as a temporary site for the orphanage, and accordingly opened the home there on the 6th of last March. After correspondence with various superintendents, managers and matrons of orphanages, and careful comparisons and study of the constitutions, by-laws and methods of operation of some of the oldest and best institutions of the kind in the land, we adopted a constitution and by-laws, secreted by J. W. Stewart, financial secretary and agent, Mrs. Clara W. Ansley, matron, and Mrs. Jennie Cannon, house-keeper, and began keeping house with Mrs. Cannon's three children as the only inmates. Applications for admission soon began to come, and first and last we have

received into the home twenty-one children, of whom eleven are boys and ten girls. We have exercised befitting caution and care at every step, opening with no blast of trumpet, and making no noisy appeals for patronage or gifts. Our people, however, in almost every part of the state, have rallied to the support of the home, and thus given us an earnest of what they will do in the future.

We have received in money during the year \$1,152.43. Friends from various parts of the state have sent numerous and substantial gifts of furniture, bedding, cloth, clothing, groceries, fruits, aggregating about \$350. The cost of support *per capita* has been about \$8 per month.

The good people of Evergreen have shown great interest and kindness toward the home. Among other gifts from them is a much-coveted cottage was secured, and the merchants sell us food at about cost.

The agent reports as paid out for all purposes \$842.58, and a balance in the treasury of \$309.85.

Last month the modest house occupied by the orphans up to that time became too small for the growing number of inmates, and another cottage was secured, and the widow of the beloved J. L. Jones, of precious memory, was put in charge. She also serves as the Dorcas of the little band.

Six of the children attend school at the Evergreen Academy, and are making gratifying progress. The rest are taught, and all are watched over with true motherliness in the home, by the faithful matron, Mrs. Ansley.

The present quarters, which have served very well for spring and summer, are not suitable for the winter. Better housing of the little company which God has committed to our care is, therefore, imperatively and immediately demanded.

This question must be considered in connection with the more prominent question which comes before us, of locating the home permanently.

We, therefore, requested that a committee of three from this body be appointed to sit with the officers and trustees of the home here present to consider any and all offers made, or to be made, looking to the permanent location of the home. This is the question now before the Board.

It may be well to add that such steps as we have thus far taken financially in the observance of the home, have necessarily been taken independently of the generous action of Mrs. Maria L. B. Woodson in deeding to the convention her entire estate for the establishment of a Widows' and Orphan's Home. According to the terms of the deed, neither this property, nor any part of the income thereof, is to accrue to the convention or to the home until the death of the donor. Our action, therefore, is not to be construed as abating one jot or tittle of the appreciation and gratitude already expressed to God and our sister for her noble impulses, purposes and offerings. Respectfully submitted, GEO. B. EAGLES, President.

It will be noticed that the *per capita* expenses are put down at about \$8 per month. Probably, three or four dollars per month for each child will cover all costs in the future.

REPORT ON SUNDAY SCHOOLS.

We print only a part of the report by Bro. Burns.

A search for facts and figures on which to base a report on this subject has convinced your committee that all clerks of churches and associations do not appreciate the importance of Sunday-school work, else fuller reports would be given by church clerks to associations and by associational clerks in their minutes, and from those information could be gathered that would be both interesting and instructive.

Your committee of the opinion that the time has come when the State Board of Missions, in connection with the boards of the Southern Baptist Convention, should put a Sunday-school evangelist in the field, whose work it shall be to look after the Sunday-school interests of the state and missions connected therewith. We recommend:

1. That each association organize Sunday-school conventions or superintendents and teachers' institutes, the object of which shall be to awaken deeper interest in the subjects of Sunday-schools and missions, and to improve the quality of Sunday-school work.
2. That missionaries, colporters and missionary pastors be specially charged to look after those meetings, aiding in their organization in their respective fields, contributing to their success, and in every way practicable promoting their growth.
3. That clerks of associations be urged to publish in their minutes full, clear and concise reports of Sunday-school work, showing number of schools, officers and teachers pupils, proportion of churches members participating in the work, number of baptisms from among the ranks of the scholars, and the amounts contributed to missions, etc. And where there is no report from a given church, to make diligent inquiry of the delegates present and publish approximate report, or if there be no school, to so state in the report.
4. That all our Sunday-schools be kindly but urgently solicited to send their orders for literature, songbooks, Bibles, etc., to our own board, J. B. Collier, secretary, Montgomery, Ala. And since the Convention Series is without making, injudicious comparisons equal to the very best, and all our own, that it be given a fair trial and permitted to stand or fall on its own merits. Wherever this is done, no fears need be entertained as to the result.

REPORT ON WOMAN'S WORK.

Your Committee on Woman's Work beg leave to submit the following report:

The religious activity of Christian women is no new work. In Galilee long ago "The women ministered" to the Lord. Neither is it a new form of denominational activity among Alabama Baptists. In 1823, at the

first meeting of the Alabama Baptist State Convention, of the twenty delegates composing that body, one-half were sent by ladies' societies, of which there were then eight in number; and making no noisy appeals for patronage or gifts. Our people, however, in almost every part of the state, have rallied to the support of the home, and thus given us an earnest of what they will do in the future.

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W. W. WILKERSON, M. D.

A Trustee of Howard College from 1869; President of its Board from 1871 till its removal to East Lake. Member of the Judson Board of Trustees from 1876, and President of the Board from 1891 till his death. Physician of both colleges for many years. He was the founder of the ALABAMA BAPTIST.

Help the Young Preachers! Help Right Now!

Dear Baptist: Unless the Baptists of the state come up to the help of our young ministerial students, we are going to be forced to allow some of them to withdraw from college. This will be a great pity. Up to the present we have received only about one hundred and fifty or two hundred dollars from all sources for ministerial education for this session. It isn't right to make the faculty teach them for nothing and pay their board, too. Our professors gladly give them their tuition, but the denomination ought to pay their board when the young men can't do it themselves. Come up to our help. A. W. MCGAHA, Howard College, Feb. 1.

With a Willing Mind.

A brother in Troy, sending the last of a \$100 subscription to the Centennial, says: "I hope this may help the Lord's cause. It has been at a great sacrifice for me for these hard times, but I give it with a cheerful mind, trusting it may be a blessing to those who know Him not." We wonder how many more of the Centennial subscribers are going to do likewise? There are a good many to be heard from yet. Don't you think this brother feels good over the gift he was enabled to make, in spite of the difficulties he had to overcome? Let us hear from more Centennial subscribers.

An Old Warrior Heard From.

Bro. A. J. Lambert, of Monroe county, writes, after speaking of some pastorless churches in his section: "I could preach at these points for no compensation, but I cannot afford it. I have been here all my life, and you know the old adage is, 'A new broom sweeps clean,' and a new man can really do more good. It will take an active man to work in these parts successfully. I am the servant of the blessed Master, and will do what I can till I die. Any information I can give will afford me great pleasure." Bro. Lambert is one of the truest and best men that ever lived. The Lord bless him in his old age. Here is a picture for you. A servant of the Master who is now old and near the end of his journey. The churches he has served have never given him anything like a living. In his old age he is compelled to preach for nothing, if he preaches at all. Whose fault is this? Won't there have to be a reckoning at some future day, somewhere?

That Petition to Congress.

We print in another column a petition which is being circulated by "The National League for the protection of American Institutions," to the Congress of the United States. It will be seen that no mention is made of the Baptists, among "the highest official bodies." Is it not queer that so powerful a body should be left out? Well, brother, don't make a fuss about it—just listen: The Baptists had no occasion for joining in that petition—they were never in the line. They have been standing out heroically through all the years against "sectarian appropriations" from the public treasury. They never sought it, they wouldn't have it if offered to them.

General Morgan, late Indian Commissioner, in a letter to the writer, two years ago, told of the money received by the different denominations to sustain their schools among the Indians, and then said, "I am glad to inform you that the Baptists never asked for one cent." But the "old mother" (Catholic) and her numerous daughters put their hands into Uncle Sam's treasury up to their elbows. When the old mother got away with most of the plunder, securing \$365,000 out of the \$500,000 appropriated by Congress for Indian Education, the daughters become suddenly pious and patriotic, and form a League for the "Protection of American Institutions," and call on the Baptists to join them. It strikes us that the new converts ought to join the Baptists, for they have been fighting for this principle all the while. We are for the petition; yes, let it go up to Congress, but there is a lesson for Baptists and the world right here.

That Missionary Calendar.

I am in trouble about the Missionary Calendar. I had only one thousand made as a sort of experiment. I sent them out to the brethren and some to the sisters. One of the latter writes: "Why didn't you have the figures printed larger, so old ladies might see them?" Well, sister, this is my first attempt at kind of business. I will improve on the next.

A brother who is pastor of a small church left an order for twenty-five to be sent. Another brother writes: "Send me 50 for one church and 150 for another." Still another wishes "to put one in every family."

I am glad the Calendar takes, but, brethren, the supply is exhausted, and I will have to wait another year before I can fill any more orders. I am ready to supply envelopes to your churches if you wish them. W. B. CUMPTON.

Some brethren do not appreciate the fact that the railroads are accustomed to do for the ministry. Bro. Green, president of William Jewell College in Missouri, puts the matter in the right light. See the fourth page.

will pay the \$90 apportioned to them. Brother Perkins has given on out fifteen fine pigs, and they are all growing finely. One is named for you, several are named for me. Do you feel complimented? Yes, I do, if they feed the hog. Imagine a missionary hog named Wash Crompton! That is all right; pour the corn to him and let him grow. Brother Perkins is a stock man, and he is turning his knowledge of the business to account for the Lord. What can turn a real live missionary man or woman down? Hardtimes are nowhere. Selfishness is the only thing that stands in the way. God bless the McKinley people and their missionary pigs.

Brother P. M. Calloway is on the program for a sermon at the Baptist Rally at Abbeville. His letter will be read with interest. Newton, Jan. 26th.

Dear Bro. Crompton: Your kind letter to hand, which seems to make a link in a chain of incidents (providential or otherwise) to me striking and interesting. I have been repeatedly invited to preach at Abbeville within the last twenty-five years, but for some reason, I know not what, I have never felt at all inclined to accept of the repeated solicitations, until recently. For some time now I have been impressed to go to Abbeville, and it has been the subject of conversation in my family, and wife and I had decided before hearing from you to go soon for the purpose of holding a meeting of days.

My health is unusually good. I was 81 years old the 10th of October last, but feel exceedingly anxious to be able to add a few days work in the Master's vineyard before closing up the final account of my stewardship.

Yours in the love of the truth as it is in Christ Jesus, PITT M. CALLAWAY, Sr.

A Missionary's Letter.

Dear Bro. Crompton: In my field of labor my meetings are attended with some interest, although I have quite a number of Campbellites and Free Will Baptists to contend with all over my work, and the people generally say, "If it was not for your close communion you would capture this country."

The people manifest but little interest in the way of supporting the gospel with their substance outside of their own sects. I find but few Missionary Baptists in my field of labor. Since my last Quarterly Report I have organized a Baptist church at Glen Allen, on the K. C. & N. R. railroad.

I am sorry to report that there is not a family in my field of labor that reads the ALABAMA BAPTIST. I have faithfully labored to induce them to subscribe for our paper. There are many who would likely subscribe for our paper if their financial circumstances would admit.

There is quite an interest manifested in some communities in the educational line.

I am persuaded that the Board can do but little work here through Colportage, except to distribute some Baptist literature.

Yours Sincerely, W. J. AKINS.

The Young People.

I am a friend to the B. Y. P. U. A. I think we were about third in the state to organize. This organization is a long felt need. I have heard it discussed in the conventions, pro and con, and though I did not speak, I thought, I saw as a general thing, our older brethren were against it. Well, I am not going to say hard things about these older brethren who disagree with this movement. They have the cause of Christ at heart as much as we have. They have experience and years of matured wisdom, which we must not disregard. If we see further than they do, let us remember it is while we stand on their shoulders. Let no juvenile pen write sarcastically of these venerable men of God. If they are not disposed to fall in line with this young people's movement, why, in all justice and mercy, let us not turn our guns upon the veterans who have for half a century fought and won the battles of our Baptist hosts. It is impolite, unchristian and wrong in every way for young men to cut and sneer at old men. Let us not kick too high, or we may roll out of the cradle; and then we will want somebody to sing, "Rock me to sleep, mother, rock me to sleep."

Our Young People's Union is still wearing its baby clothes, and long ones, at that. I want to see it grow more and cry less, do more and say less, pray more and prate less. "Let not him that is girdeth on his harness boast himself as he that putteth it off." "Wherefore, let him that thinketh he standeth take heed lest he fall." I am with the young people—one of them and for them—and I pray God to bless our organization to the upbuilding of our Baptist hosts.

Jasper. R. M. HENTERS.

Alabama Baptist

MONTGOMERY, ALA., FEB. 8, 1894.

MONTGOMERY CHURCHES.

West Montgomery—Pastor Townsend preached to two good congregations on last Lord's day. He also preached at Townsend Chapel, near Cotton Factory, at 3 p. m., same day. The work of this church is prospering finely. Bro. Townsend expects to present to his denomination another new church building at an early day. He reports his work in West Montgomery as very satisfactory.

Adams Street—Good indications of increased activity in Sabbath-school. Fair congregations morning and night. At morning service Bro. Baber showed what the gospel had done for women; at night presented lessons from 17th chapter of Judges.

First Church—Large attendance at Sunday-school and morning service. New scholars coming into the school every Sunday, a good percentage being young men. The subject of Dr. Eager's morning discourse was "Memorial Supper." At the close of the sermon the Lord's supper was administered. The subject of the evening discourse was "The refined gold dimmed." The work of purifying the church goes on, and will continue until the membership is brought up to a higher conception of the Christian life.

FOR OVER FIFTY YEARS Mrs. Winslow's Sore Throat has been used for children's teething, whooping cough, croup, whooping cough, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

You ought to ask your own pardon for having belittled and befouled yourself by wrong-doing. Whether you ought ever to grant it, is another question. We hope at least you will not do so too readily.

C. A. Thompson, Seymour, Ind., writes: "My sister Jennie, when she was a young girl, suffered from white swelling, which made her blood very impure. In the spring she was not able to do anything and could scarcely get about. More than a year ago she took three bottles of Botanic Balm, and now she is perfectly cured."

When the dress is taken from the gold of the Christian, he will be forever delivered from the furnace of trial. The purer the gold the harder the fire now, the whiter the garment, the harder the washing.—Moore.

Men and officers of the police force, who are exposed day and night to all sorts of weather, should keep Salvo Ointment, the infallible cure for rheumatism and neuralgia at their homes. They cannot afford to be without it. 25 cents.

The love that never alters never parters.

Men of all professions and trades, ministers of the Gospel, and all who are afflicted with the old reliable cure for all bronchial and pulmonary troubles, as the best household remedy in the market.

Wrong tempers at home are like weeds in a garden; the worse for the place in which they are found and whose beauty and sweetness they mar.

ASK YOUR FRIENDS Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache or biliousness, while others report remarkable cures of eczema, catarrh, rheumatism, salt rheum, etc.

Hood's Pills are purely vegetable.

Beloved, it is worth all to be a Christian. Better far to stake the whole world on that issue than to miss it. Only think of Lazarus and the rich man after they had got to the other side.

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

Three more English Episcopalians have joined the Catholic Episcopal church, making fourteen English ministers who have become Catholics since the famous Lincoln case.

WANTED—Good reliable agents in every county to sell our latest BOOKS. No better sellers. \$2.00 per day guaranteed—a good chance to make money. Address ROANOKE PUB. COMPANY, Roanoke, Ala.

The light of the full moon is 300,000 times weaker than that of the sun when the latter is at meridian.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS.

Husband—"Why do your clothes cost you \$50 more this year than they did last? Aren't things cheaper?" Wife—"Yes, dear; that's just it. There are so many more bargains."

FOR DYSPEPSIA. Indigestion, and all disorders, take BROWN'S IRON BITTERS. All dealers keep it. It is per bottle. Get the trade-mark and avoid all imitations.

For General Debility Use Horsford's Acid Phosphate.

Dr. R. FAIRBANK, New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

The Next Convention.

Will meet at Marion on Wednesday, July 14, 1894. The Minister's meeting will be on Tuesday before (July 30). We expect the largest delegation known in the history of the Convention.

Arrangements will be made with the railroads, so there will be no trouble about getting there. Read the extract from the constitution in another column on basis of representation. The associations can not be represented at the July meeting, as no one will hold their sessions before that time. But co-operating churches can have one representative for every fifty members, and one additional for each one hundred dollars contributed to any of the Boards.

Birmingham Conference.

Southside—Pastor P. T. Hale preached at 11 a. m., on "Evidence that the Bible is the Word of God," and at 7:30 p. m., on "Procrastination." Eight accessions; one restored, one under watchcare, and six received for baptism. Two others applied for baptism, but were requested to wait further examination. The hand of fellowship was given to 17. The pastor left last night to aid his brother, Rev. Fred D. Hale, in a series of meetings in the First church of Owensboro, Ky. The prayers of every reader of the BAPTIST are requested for the meeting.

First Church—Four baptisms since last report. Attendance good; preaching at both services by pastor Gray.

Fratt City—Number in Sunday-school 99. Pastor Wood preached at both services to good congregations. At the business meeting Wednesday night, a committee was appointed to buy pews and pulpit furniture.

Woodlawn—Rev. W. A. Whittle preached at 11 a. m. No services at night.

East Lake—Very fine Sunday-school. Pastor Foster preached at both services.

The Alabama Baptist State Board of Missions.

Headquarters for the Baptists of Alabama for Books, Bibles, Testaments, Hymn Books, Sunday School Literature, etc.

ORDERS SOLICITED AND PROMPTLY FILLED. Address all orders to THE STATE B'D OF MISSIONS, 23 Dexter Ave. (up stairs) Montgomery, Ala.

BIBLES: Family Bibles, \$1.75 to \$2.00; Pulpit Bibles, \$3.75 to \$4.00; Oxf'd Teachers Bibles, \$1.25 to \$1.50.

HYMN BOOKS: Baptist Hymn, Music edition, \$1.00; Word edition, \$1.00; Hymn, \$1.00; Pulpit, \$1.00; Square, cheap, \$1.00.

Gospel Hymns consolidated—Music, 85c; Words, 25c; 12c. 6c; No. 5, 6c; No. 6, 12c; No. 7, 12c; No. 8, 12c; No. 9, 12c; No. 10, 12c; No. 11, 12c; No. 12, 12c; No. 13, 12c; No. 14, 12c; No. 15, 12c; No. 16, 12c; No. 17, 12c; No. 18, 12c; No. 19, 12c; No. 20, 12c; No. 21, 12c; No. 22, 12c; No. 23, 12c; No. 24, 12c; No. 25, 12c; No. 26, 12c; No. 27, 12c; No. 28, 12c; No. 29, 12c; No. 30, 12c; No. 31, 12c; No. 32, 12c; No. 33, 12c; No. 34, 12c; No. 35, 12c; No. 36, 12c; No. 37, 12c; No. 38, 12c; No. 39, 12c; No. 40, 12c; No. 41, 12c; No. 42, 12c; No. 43, 12c; No. 44, 12c; No. 45, 12c; No. 46, 12c; No. 47, 12c; No. 48, 12c; No. 49, 12c; No. 50, 12c; No. 51, 12c; No. 52, 12c; No. 53, 12c; No. 54, 12c; No. 55, 12c; No. 56, 12c; No. 57, 12c; No. 58, 12c; No. 59, 12c; No. 60, 12c; No. 61, 12c; No. 62, 12c; No. 63, 12c; No. 64, 12c; No. 65, 12c; No. 66, 12c; No. 67, 12c; No. 68, 12c; No. 69, 12c; No. 70, 12c; No. 71, 12c; No. 72, 12c; No. 73, 12c; No. 74, 12c; No. 75, 12c; No. 76, 12c; No. 77, 12c; 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DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is NOW that the great strength and purity of the ROYAL stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

N.B.

Grocers say that every dollar invested in Royal Baking Powder is worth a dollar the world over, that it does not consume their capital in dead stock, because it is the great favorite, and sells through all times and seasons.

ROYAL BAKING POWDER CO., 109 WALL ST., NEW YORK.

A BURDEN NO LONGER.

REV. S. J. KNOWLES RESTORED TO HEALTH AND GIVES THE ELECTROPOISE UNLIMITED PRAISE.

I have been using the Electro-poise two months with the very best results. I have been afflicted with kidney disease for ten years, also bronchitis, severe nervous headache and rheumatism of the arms and shoulders. I was so afflicted that I had to abandon my ministerial work. My life a burden, company a burden, everything a failure with me. My health has gradually improved from the first application of the Electro-poise, and it is wonderful to say that my troubles are apparently well in so short a time.

I have treated my family and others with equal success. The value of the Electro-poise is inestimable, and I give my unsolicited testimony for the benefit of those suffering from afflictions similar to mine.

Yours truly, S. J. KNOWLES.
Headland, Ala., Nov. 23, 1893.

I WOULD NOT PART

WITH IT FOR \$1,000, IS WHAT W. R. HOLT, OF RUSSELLVILLE, KY., SAYS OF THE ELECTROPOISE.

Two years ago I had a gripe, from the effects of which I have never recovered. In November of last year I was confined to bed, suffering intense pain in the head, face and shoulders.

My right lower limb was swollen and cracked open like a piece of baked pork. I was growing worse and worse, and could not sleep at night. I heard of the Electro-poise and rented one. In less than a week I began to feel the effects of it, and it made me sleep so nicely I wanted to use it all the time. It was in February when I began to use it, and in a short time I was able to go to work, which is butchering, walking a mile to my work. My limb had healed up. When I felt tired and worn out from work, I put on the Electro-poise and got a good night's rest. I would not part with it for \$1,000. I think it one of the greatest blessings to man on earth.

Respectfully, W. R. HOLT.
Russellville, Ky., Sept. 1, 1893.

REV. J. R. ROBERSON

CHOICES A MOST ESTIMABLE COMPANION FOR LIFE.

Extract from a recent letter:

I suffered death almost for years from spinal rheumatism. Had to keep blistered nearly all the time. I was almost a drug store then, and now I am stout and hearty. My spine is better than when I commenced to use the Electro-poise 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 Electro-poise, and if I were offered \$500 for mine this morning, 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. ROBERSON,
North Mississippi Conference,
Capetown, Miss., Jan. 26, 1893.

For further information in regard to the Electro-poise and for a fifty-page pamphlet describing treatment and giving testimonials of responsible parties, write to
DuBois & Wain,
1911 First Avenue, Birmingham, Ala.

Hard times do not furnish any excuse for withholding our contributions. It was hard times at the house of the widow when she gave her last morsel to Elijah; it was hard times when she gave the last two mites to God. Times are never too hard to do our duty. Let us remember that, and send in our contributions to the Lord's cause.

Forward the same to Dr. undertaker, in good and steady manner.

TEMPERANCE COLUMN.

American Problems.

BY REV. L. L. TURNER.

THE SALOON—ITS EDUCATIONAL POWER.

One of the greatest evils of modern civilization is the saloon. Drinking and drunkenness are bad enough; but an institution devoted to encouraging drinking habits and concentrating the evil effects of inebriety is much worse. Nations of other ages have been cursed and ruined by strong drink; what then shall the great states of to-day expect, when strong drink is made a source of public revenue, and when a licensed and powerful institution is supported for the besotting of the people?

The educational power of the saloon is very great. Talk of correcting the drink evil by moral suasion only is vain, for it leaves out of consideration the tremendous power of immoral suasion of the saloon. The saloon is open all the time; its life depends upon the creation of fresh patrons, and it influences a constantly shifting class of people. The church and the school are open part of the time, and their lessons are repeated over and over to the same persons. The history of the saloon indicates plainly that liquor will get men started into drinking habits faster than sign the pledge. During this period the consumption per capita remained practically stationary, while that of malt liquors has increased amazingly. (See Chicago Daily News Almanac for 1892, p. 109.)

In the United States, says the Voice, a careful and accurate authority, "the consumption of beer has increased, since 1840, 1,675 per cent., of wine 400 per cent., and of ardent spirits over 200 per cent." "During the same period the population increased about 217 per cent." Our Country, p. 74. Such facts demonstrate the inefficiency of the common methods in use in fighting the saloon.

There is another standpoint from which to reckon the power of the saloon—that is, from the force engaged in the liquor traffic. In 1890 there were in the United States 1,466 rectifiers; 189,002 retail dealers, 4,416 wholesale dealers, 2,156 brewers, 107,798 retail dealers in malt liquors, and 3,697 wholesale dealers in malt liquors—a total of 308,536. This makes no account of "whiskey drummers," bar-tenders, and other employees, who would probably nearly double the number. (See the Daily News Almanac for 1891, p. 75.) The total number of those engaged in this traffic must approach very near two per cent. of the entire adult male population. The educational power of such a body of men is tremendous. In the two hundred thousand saloons of America, doubtless more than a million voters receive pernicious education every day in the year.

Saloon Keepers

And all interested are invited to read the following from the *Jessamine Journal* (Ky.): "Wm. G. Christopher, a saloon keeper on Main street, was tried before Judge Phillips yesterday found guilty and fined \$50, and is the first case under the inebriate law to be tried before the county court. The law is very plain and leaves no discretionary power with the Judge, but says that any person so offending shall

be subject to a fine of \$50 for each offense, and the person so found guilty shall be deemed as having forfeited his license, and the court before which the trial is had shall so adjudge. Christopher was tried for selling liquor to William Hanly upon the complaint of Hanly's father-in-law, James Ross. Hanly's wife was a witness against Christopher, and testified that she had given Christopher, both written and verbal notice not to sell her husband liquor. The inebriate law is not generally understood by saloon keepers, but the above case will probably put them to thinking and studying the law."

Good for Kentucky. Let Alabama's laws be amended and enforced.

Hear the Supreme Court of the United States:

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery where intoxicating liquors, in small quantities, are sold indiscriminately to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor-saloons than to any other source."

"There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the state, or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils."

Selfish, Greedy, Remorseless foe of God and Home and Native Land.

The most serious hindrance to our industrial peace and prosperity is the awful curse of the drink traffic; and that this traffic not only was directly against our material prosperity, but by specious promises of increasing the nation's financial resources it obtains legal foothold for the deadliest assaults on social purity and domestic happiness and all the virtues on which a nation's material welfare and progress depend; and that the imperative duty of civil government is to wash its hands of all complicity with this iniquity, and to smite with its most effective weapon this selfish, greedy and remorseless foe of God and home and native land.

No Friend of the Saloon Wanted in Politics.

Is it not full time, then, for all the enemies of the saloon to say to each other, "Though I may not at present see the wisdom of your particular method, yet I agree with you perfectly that prohibition ought to come, must come, shall come. We will talk it, pray for it, work for it, and strive to bring things to pass so that we can effectively vote for it; for it is plain that, if the saloon is to be crushed, prohibitory law must aid; legislators must enact; voters must elect; temperance men must vote; and must sometime and somehow stop voting for men that are hand-in-glove with the liquor power."

May the God of nations hasten it in his time.

Just a little more monkeying with the saloon by political parties will send Christian men who are laboring for reform into a party with only one plank, and that will be the saloon must go. Politicians had as well begin to take us into account. We are not going to be trifled with much longer.

The Cost of Liquor—Even the Man Who Abhors It is Compelled to Pay for It.

The average wages earned in this country are about four hundred and fifty dollars a year. The cost of the liquor traffic is over one hundred dollars a year to each and every family.

Think of it! This nation wastes every year a sum equal to two per cent. of its entire wealth. The drink bill is over one billion dollars a year, and it costs over three hundred millions to take care of the crimes caused by it, and the sickness, the insanity, the paupers, and the industrial disorders.

Thirteen hundred millions divided among thirteen million families is one hundred dollars for every family.

It hits the sober man as well as the hard drinker.

Don't fool yourself by thinking you don't pay any of that money because you don't drink.

Who pays the taxes? The drunkards don't.

Who loses when business is bad and times are hard? Not the drunkard.

Are you a grocer? How much more would you sell if there were no saloons in the neighborhood?

Are you a butcher? How much more meat would your customers buy if the saloons didn't take their cash?

Are you a shoe-maker? How many more shoes would be sold if the saloons were shut?

Are you a baker? How many more loaves would you sell if liquor wasn't sold?

Are you a merchant? How much better would your business be if the money spent for liquor were spent hereafter for furniture, for carpets, for clothing, for houses, for flour, for provisions, for coal, for books, for hats, for shoes, etc.

Are you a wage-earner? Then listen to this, for it is the frozen truth: If the saloons were shut up to-morrow, there would be within one month a call for two million workmen more than are employed to-day. The call would come from all lines of industry.

Take a single case. Here's a family that spend ten dollars a year on shoes. They don't spend more because the head of the family is trying to support a saloon as well as his home. Shut up the saloons and the family will buy twenty-five dollars worth of shoes every year.

That means fifteen dollars more than now for shoes for a family of five. Multiply that by three million (the number of drunkards in the land) and it would make forty-five million dollars' worth more of shoes to be sold.

The retail shoe merchants would have to increase their orders on the wholesale houses.

The wholesaler would have to increase his orders on the leather dealers.

The leather dealers would have to order more cow skins and calf skins from the farmers.

The railroads would have to put on more cars to carry the goods.

And all along the line there would be calls for more men to do the work.

The same sort of thing would happen along other lines of business, and two million men now out of employment would find it, and wages would go up because there would be more calls for men than there are men to respond.

It is as plain as A, B, C.

Where one man now employed in the liquor business would be thrown out of employment by closing the saloons, five men would be called for in other lines because of the boom in all other forms of business.—*Boston Traveller*.

A Fine Sermon "Smashed."

A young preacher, a graduate of one of the theological schools of the country, preached a very nice discourse from the following words: "Then fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day" (Acts 15:29). Said the young preacher: "The ship represents the church. The four anchors are faith, hope, love and prayer. Christians are the great ocean of life. The storm that prevailed is the trials which we are incident here; and the island of Melita, where all are carried safe to land, means heaven."

He dwelt with becoming fervency on the importance of casting out prayer; the necessity of abiding in the ship in order to be saved, in the fact that not a hair of their heads should be hurt, but that they should all reach shore in safety. The preacher concluded by asking one of our aged preachers, pulpit out of respect for his gray hair, to close the meeting with a few remarks. The old brother arose and placed his hand upon the young theologian's head, as

if giving him a phenological examination, and proceeded, in his plain, unadorned style, substantially as follows:

"My young brother, you have preached us a mighty purty discourse to-day, but I'm afraid you've made some awful big mistakes."

You said that the ship meant the church. If that's so, we haven't got any church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love and prayer. If hope, love and prayer in the church, as they have been cast out. And you say Christians are the crew. If that's so, they are they wanted to kill Paul. You meant heaven. Well, if that's true, heaven must be a mighty snaky place, as a snake bit Paul as soon as he landed."—*Sunday Magazine*.

The National Baptist makes an application of an old Biblical story which is both new, exact and forcible: "We all cry out against the crime of David in exciting the mob to the act of treachery and cruelty by which Uriah was put in the hottest place of the battle, was pushed forward to attack the defenses of the enemy, and then the supports were withdrawn, and he was left helpless and betrayed, to be slaughtered. But is there no danger lest we ourselves be liable to the same condemnation, if we put forward the forlorn hope, the missionaries, in an attack upon the enemy's works, and then fail adequately to support them, and let them die from overwork or from a lack of the comforts demanded by the climate?"—*Apostolic Guide*, June 30, 1893.

The Railroads and Missions.

When I was a boy I heard much talk about the railroad being a civilization. The citizens were trying to get to work to run through the country, and had to convince some of their fellow citizens that it would do the country good. I accepted then the doctrine of the civilizing influences of railroads, and have been orthodox ever since, with very few reservations. All good citizens now admit that the railroad is invaluable. But of late years, in the fight against monopolies, there has been much talk against this valuable institution.

Some would lead us to believe that it is a giant evil. They would not admit, so, if they were deprived of it and compelled to return to the road wagon and stage-coach.

I felt this forcibly a few years ago when I had to go about sixty miles to meet an engagement. The nearest railroad was fifteen miles away. I had to travel this distance on a blustery March day in the open mail coach, and paid \$1.25 for the luxury. When I arrived at the station, saw the passenger train pull in, and took my seat in a warm coach to ride the other forty-five miles. I blessed the railroads and paid my three cents a mile with a joyful heart. I made up my mind then that I would never speak against this great benefactor of mankind. Pass through the same experience and you will come to the same conclusion.

All will admit that the railroad is a great convenience. But for the last few months I have been wondering why some one has not written about the missionary work of the railroads. I have heard preachers speak of railroads as one of the signs of the approaching millennium—just what they meant I don't know. The railroads would like, I am sure, to have their dues before the millennium. In going about the state in the interests of William Jewell College, I have met a great many preachers and missionaries and agents. They all walk up to the ticket window, show a little card to the agent and get a half-fare ticket. Many of these men ride thousands of miles a year on the Lord's business. I myself have traveled hundreds of miles in one week and attended to my college duties every day. What does this mean?

What makes it possible for us to do so much work? The "iron horse" has carried us about on business. We could not do this work without his assistance. And he carries us at half price. I have mentioned this to several persons, and their reply is always the same, "The roads loose nothing by it." Well, I hope they do not. But think how much we gain by it! This is the side we should look at. The roads do not have to give us half-fare, and we could scarcely demand it. Many business men travel as much or more than we do, and certainly do more for the roads. The roads really choose to favor us, because they want to do good. Churches and schools have to go where enterprising citizens go. Of course it is an advantage to the roads to build up the country. But I believe that their motive in helping us is more than commercial.

I love to think that they want to have a hand in the good work.

The permit is a special favor and I

always receive one with special gratitude. Some preachers feel a delicacy in accepting a permit. You railroad men would like to see one of these delicate ones, would you not? I read about one not long ago. He wrote to some passenger agent for a reduced ticket to the World's Fair, I believe, and mentioned the fact that he had never lowered his manhood by riding on a minister's permit. Noble fellow! Why could he not accept the permit which was offered him in a many way? Was it manly to ask for a special reduction? What did he want? Evidently he was playing a game for something better than half-fare! I hope the agent took in the situation. It is not unmanly to accept the permit. But it is unchristian to accept it without thanks.

How much have the railroads done this year (1893) for missions? We count up the gifts of the churches and individuals. Why not count up what the railroads have done? The times have been hard and some churches and individuals have not done as much as usual. But the railroads have done their usual part, and I hear no talk of retrenchment. They have not had as good business as usual, but they are going to give as much as usual to missions. Here is a good example. During the summer many persons and newspapers abused them for not putting down the fare to Chicago. Why is it that all think that the railroads should work cheaper? Could we not all see that they could not afford, with hard times coming, to increase their force and expense for nothing? "But they don't lose anything," all say. How do they know? Perhaps we should not lose anything, if we were a little more liberal?

Let me see how much I am indebted to this missionary agency, the railroad. I make a great many trips during the year, preaching and working for the college. The Burlington runs around the College Hill, and a little farther away the Milwaukee. Kansas City is not far away where I may take the Wabash, Missouri Pacific, Rock Island, Chicago & Alton, Santa Fe, Gulf, etc., etc. As a matter of fact I ride most on the Burlington. And where can't I go on this road? It is not a Baptist road, it would not be sectarian—could not afford to go out of its way to carry me to a Baptist church. But when riding on it I am hardly ever out of sight of a Baptist church. So, for me it is as good as a Baptist road.

And the Methodists and Presbyterians, etc., can say the same thing. How much has the Burlington and other roads done for missions? How much have these roads helped Brethren Boyer, Tutt and Black, and our hundreds of preachers in the state? I should say, to the amount of thousands of dollars! Then think of the other denominations, and then of all the states in the Union! It is immense, this contribution of the railroads to the Lord's work. Yet we have never spoken of their liberality. "I feel moved to speak," as we say in meeting, and I should say this, if the roads were never to do another thing for missions! Let us give credit to whom credit is due. For my part I should like to thank every railroad man in the country. I am indebted to many, passenger agents, ticket agents, conductors, brakemen and porters. A railroad is such a great thing, an indefinite thing, that it is hard to get hold of the right man to thank him. But I must be thankful, and I know that many railroad men will not object if I say that I thank God for all the favors that I have received from them, and pray that he will bless them and give them a prosperous and happy New Year.

J. P. GREENE,
President of William Jewell College,
Liberty, Mo.

To the Congress of the United States:

A PETITION, CONCERNING

SECTARIAN APPROPRIATIONS FOR INDIAN EDUCATION, AND A STATEMENT OF THE ACTION OF CHURCHES HERETOFORE RECEIVING SUCH APPROPRIATIONS.

A CAREFUL PERUSAL IS RESPECTFULLY REQUESTED.

The National League for the Protection of American Institutions petitioned both sessions of LI and LIII Congress concerning sectarian appropriations by the National Government for Indian education.

The League now addresses the following petition to the LIII Congress concerning Indian appropriations.

The League petitions against the violation of the American principle of the separation of church and state which is involved in making any sectarian appropriations for Indian education.

The highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian and the Protestant Episcopal

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Cream Baking Powder.

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churches have determined to withdraw their applications for funds from the United States treasury, because of the principle which they now see is involved in this dangerous practice, and they propose henceforth to support their own schools without governmental aid.

Whatever deviations from this rule may appear are disclaimed below by the representatives of the various religious bodies, who deny responsibility for such action on the part of unauthorized individuals. These bodies will co-operate with the National League in discountenancing and discontinuing all individual evasions of the American principle for which they contend.

These denominations represent, including membership and adherents, a population of 14,750,000. This League petitions that the amount thus relinquished by the withdrawal of the denominations mentioned, be added to the fund for the common schools among the Indians.

It is without question that the entire community which is not classified by definite connection with any of the existing Christian denominations, numbering at least 30,000,000 of the population of the United States, are opposed to the principle of sectarian appropriation.

From information received, this League is also justified in assuming that a considerable portion of the patriotic members and adherents of the churches which have not yet taken explicit official action on the subject are also in favor of the position taken by the denominations above mentioned, and are in favor of their respective churches winning the confidence of the American people through the inherent excellency of their own work, done at their own expense.

Thus it is clear that a vast and preponderating majority of the citizens of the United States are opposed on principle to the National Government making any sectarian appropriations.

The League claims that the time has come when the National Government should cease entirely from making appropriations for the support of contract Indian schools under sectarian control.

It has been the commendable policy of the government in late years to take upon itself more and more the education of Indian children by the extension of the American common school system as the means of preparing them for citizenship.

The League petitions that the general government now adopt a definite, permanent and uniform principle, in accord with the spirit of the United States Constitution, for advancing education among the Indians on the basis of the American free common school system, in order that the dangers involved in departure from the American principle of keeping separate and distinct the functions of church and state be no more fostered by any actions of the general government.

H. H. PARSONS, Pres.,
JAMES M. HENRY, Gen. Sec.

There are 6,000,000 leaves upon an elm tree thirty feet high.

The moon is apparently brought within fifty miles of the earth by the largest telescope.

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EXTRACT FROM CONSTITUTION OF CONVENTION.

Article 1. This body shall be known as "The Alabama Baptist State Convention," and shall consist: (1) of three delegates from each Baptist District Association in Alabama, co-operating with this convention, if said Association shall have five hundred members, or under, and one additional delegate for every five hundred members, or fraction thereof, above that number; whose annual election or appointment shall be duly certified by the printed minutes, or certificate of an officer of the Association represented by them; (2) of one delegate from each church co-operating with this convention, if said church shall have fifty members, or fraction thereof, above that number; (3) of persons who contribute funds, or are representatives of churches contributing funds for the regular work of this convention, on the basis of one representative for each one hundred dollars actually paid in the treasury of the Boards of this convention during fiscal year preceding its assembling. But in all cases male delegates to this body be brethren of Baptist churches in good standing.

NOTE.—The words "or under" in the constitution should not be after (1). The design was to give no association numbering less than 500, representation as an association. However, the writer put it there and should not complain.

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