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Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. He that would be happy let him remember that there is but one way—it is more blessed to give than to receive.—Drummond.

Dr. Norman Kerr, who has devoted fifteen years to the study of the subject, says that the deaths caused by drinking intoxicating liquors number annually 120,000 in Great Britain, 145,000 in France and 80,000 in the United States. Fearful as it is with us, it is worse in Europe, where everybody drinks wine, you know.

But do not our friends the barkeepers from Europe, tell us that while everybody drinks wine, a drunkard is rarely seen? And if we can't believe the barkeepers, who can we believe?

The Watchman's words are wise and timely: "It is not at all certain that the submerged tenth is the greatest peril to our civilization; on the contrary we are inclined to believe that the low ideals of those who do not want for bread and who live in well furnished houses is the more serious menace. The young man whose motto is 'let there be peace' and who thinks lightly of women, and who has no taste for innocent pleasures; the young woman who can talk slang and wear false jewelry, and whose highest ideal is a 'good time' threaten the integrity of our civilization quite as seriously as the hoodlums and the depraved."

We see that at several points the Roman Catholics are instituting legal proceedings against P. A. papers and speakers for slander. This is a wholesome sign. Heretofore the answer given to the charges of these papers and speakers has been composed of stones, clubs and shots. We are glad to see that Catholics are becoming willing to cease mobbing opponents and to prosecute them instead. If any P. A. paper or speaker makes damaging charges against the bishops or priests, the courts furnish the proper remedy. Let the matters at issue come to a trial, and let the damaging statements be put to the proper test. The courts are a vast improvement on mobs.—Western Recorder.

The Independent wrote to the Episcopalians in this country, asking them whether, for the sake of Christian union, they would not be willing to admit to their pulpits preachers of other denominations. The bishops said no with unanimity and emphasis. Some of them regard such a step as a surrender of the citadel of their faith. Anything but that.—Recorder.

Of course, if the Episcopalians talk that way, we must all stop and give their utterance the most respectful consideration. But just let Baptists say that there are some things which they are unwilling to surrender even for the sake of denominational union, and they are at once pronounced the most obstinate and bigoted of all the sects. What can we do but stand by the truth—the Bible as it is?

The following is a short extract from the report of G. Gambrell's great speech at the Baptist Congress: "A Baptist is a man who is the last and best hope of the human race. He is a man who is a real, genuine Christian. It needs no additional proof to be finished off at both ends and backed in. We will baptize churches just as long as the churches are. We shall want the churches, churches. We want converted people, we want instructed people, we want a heap of people. We want our churches so they are well supplied. We must have our churches organized to do effective work. Organization means support. We must study this question of organizing. Many girls discuss things they have nothing to do in the church; many a boy goes wrong because he has no help in the church. This young people's movement is a noble movement in and for the church."

Why Not and Why? By Rev. Wm. Dudley Powers.

II.

The disciple of Rev. S. E. Axson, who has also read Bishop Kip, makes a contribution to the exegetical solution of the word expressing the act of baptism. He holds that "the Scriptures are silent in the matter of law or direction concerning the mode of baptism," and doubtless will be surprised to know that Baptists have never been strict about the mode of baptism. We permit any mode which convenience may require. I have adopted several, and so has every other Baptist pastor. We are no more exacting about the mode of baptizing than about that of eating. The only thing we insist upon is baptizing in one case, and eating in the other, as the Lord requires. But we baptize, and do not *ratify*, because Jesus said baptize and not *ratify*. Baptize is the Greek word for dip. *Ratify* is the Greek word for sprinkle. If Jesus meant for us to sprinkle rather than dip, why does he not use the word *ratify*, which occurs frequently in his speech, but never with reference to Rev. S. E. Axson will throw light on this question.

"In the entire Bible there is no record of an immersion, or a single passage that may be justly quoted in its support." Rev. Wm. Dudley Powers, p. 31.

"The baptism was administered by immersion of the whole person." Dean Alford (Gr. N. T. Vol. 1, p. 20).

"Baptism means a thorough cleansing, as by immersion or washing, not by mere affusion or sprinkling of a few drops of water." J. H. Blount (Die Doct. Theol. Art. Bapt.).

"Baptism was not only a bath but a plunge." Dean Sturtevant (Christ. Inst., pp. 7, 8).

"The Greek verb (baptize) implies the washing or immersion of the whole body." Plumtree (Elliott's Com., Vol. 1, p. 207).

"The word means to dip." Bishop Cox (in Christian on Immersion, p. 22).

"Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years." Bishop Smith of Kentucky (Kentuck. Bapt., p. 150).

"Should we restore immersion, we should have good reason to lay claim to the only mode which can lay its claim to the apostolic mode." Crystal Modes of Bapt., p. 273.

"Baptism was seldom, or perhaps never, administered for the first four centuries but by immersion or dipping." Nor is sprinkling used to this day in any country that was never subject to the Pope." Charles Wheatly (Book of Com. Prayer, p. 349).

We might go on to quote hundreds of other Episcopal scholars, if space permitted, to the same effect, but a few extracts from editions of the Prayer Book will suffice:

"Let the Priest take the child, and having asked the name, baptize him by dipping him in the water thrice." Edition of 1530.

"Shall dip it (the child) in water thrice, so to be discreetly and warily done, saying, 'N. I baptize thee.'" Edition of 1549; which adds that, if the child be weak, it will suffice to pour. Sprinkling was admitted as the normal mode only after 1662. Previous to that time the Anglican church immersed. (See Walls' Hist. of Infant Bapt., p. 575 f.) Sprinkling in the Anglican church is not over three hundred years old.

All German scholars say baptize means immerse. Practically all English, as Geike, Torror, Edersheim, Lightfoot, Elliott, and a majority of American scholars. But they have not the notes of Rev. S. E. Axson.

"The Jews would never have immersed. In their ritual law the mode of cleansing from impurities is sprinkling." Rev. Wm. Dudley Powers, p. 31.

"The law had it that those who had contracted Levitical defilement were to immerse." Edersheim, Converted Rites and Scholars, Life of Jesus, p. 273.

"The Jews had no idea of sprinkling. They knew the bath and immersion." Rabbi Wise in American Israelite, on John's Baptism.

"The prophet Ezekiel says, 'Then will I sprinkle clean water upon you, and ye shall be clean.'" Did he not refer to Christian baptism? Rev. Wm. Dudley Powers.

Let us see. "Clean water" was water in which was diluted the ashes of the heifer, and the cleansing element was in the ashes, not in the water. Does he not rather refer to the sprinkling of the blood of Christ? See Heb. 9:13 ff; Num. 19. Now, if sprinkling here means baptism, why does not the Greek version translate it *baptize* instead of by the root word of *ratify*, which it does? The whole passage has nothing whatever, either directly or indirectly, to connect it with baptism.

"When they came from the market, except they baptize, they eat not. And many other things there be which they have received to hold, as the baptizing of cups and pots, brazen vessels and tables." Wm. Dudley Powers.

Now Westcott and Hort, Episcopalians, read *ratify* instead of baptize in this passage on the authority of the best manuscripts. But they had not the notes of Rev. S. E. Axson. Also Tischendorf, Westcott and

Hort, and all other leading text critics, omit "tables" as being a spurious addition to the text. But they did not have the notes of Rev. S. E. Axson. See what light these notes throw on textual criticism. John says, "The table in the east is a piece of round leather spread upon the floor, upon which is placed a sort of stool. This supports the platter." Kitto says, "The bed in the East is a kind of mat or a quilt thickly padded." But they must not have had the notes of Rev. S. E. Axson. Maimonides, Jewish Commentator, says, "Jews always immerged all vessels for eating or drinking which were bought of Gentiles." (Maaalat c. 17.) "A bed that is defiled must be immersed part by part," says the same author. (Christian on Immersion, p. 70.)

These notes would even regulate past habits of the Jews. Wonderful notes to be able to alter history.

It will be needless to weary the reader by an outline of the exegetical leger-de-main by which he attempts to show that baptize means most anything you please; but now that *ratify* does not mean it, nor *ratify* does it mean it. Suffice it to say that this same exegetical jugglery will make any other word in the Bible mean anything you please.

Speaking of the baptism of the Eunuch, Rev. Wm. Dudley Powers says, "It is worthy of note that no traveler has yet discovered any river or stream or indication of one on that route."

"Philip would have met the chariot somewhere south of Latron. There is a fine stream of water called Marubah deep enough even in June to satisfy the utmost wishes of Baptists." Dr. Thomson, Ecclesiastical, (The Land and the Book, Ed. 1880). All the maps give several large streams near Gaza. But now they must have decreed their non-existence.

Dr. Doddridge: "It would be very irrational to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the Eunuch."

"The Eunuch would lay aside his garments, descend chest deep into the water and be plunged under it in the name of the Lord Jesus." Bishop Elliott (Com. Vol. 2, p. 54).

"It was a little singular that the Eunuch should be immersed when he was reading the prophet Isaiah, 'So shall he sprinkle many nations.'" Rev. Wm. Dudley Powers.

Now all scholars translate this *stathle*. "The King James" makes no sense. The word is active, and many nations is its object, and the idea would be taking the nations up and scattering them as one does water. This is nonsense. Every Hebrew Lexicon says the word means "to startle, excite," and "sprinkle" is a verb of liquids. (See Gesenius and others. But nations are not liquids. Besides, if "sprinkle" here means baptism, it is strange that the Greek version does not so translate it. But that version translates it "astonish." (*hamausa*) and it is certain that the Eunuch was using that version.

"Both Colossians and Romans, in any strict interpretation of this sentence of St. Paul's letters to them, would have understood them to mean in the phrase 'buried with him in baptism,' sprinkled three times with him in baptism." Rev. Wm. Dudley Powers.

"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." Conybeare and Howson, Episcopalians, (Life of Paul, p. 362).

"The dipping under the waters of baptism is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ." Canon Farrar (Life of Paul, p. 362).

So also Canon Liddon, in Easter Sermon of 1889, says, "that the apostle traced the token of the death to sin of the convert to Christianity in the ceremony at that time universal, of baptism by immersion."

"It is needless to add that Baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture." Conybeare and Howson, Life of Paul, p. 401.

"All commentators of note (except Stuart and Hodge) expressly admit that in this verse the ancient prevailing mode of baptism by immersion and emersion is implied as giving additional force to the idea of the going down of the old and the rising up of the new man." Dr. Philip Schaff (Lange Com. on passage).

But these "commentators of note" did not have the notes of Rev. S. E. Axson. We might quote hundreds of equally authoritative opinions. The reader is referred to "Christian on Immersion." The book can be had at the State Mission Rooms in either cloth or paper binding.

"There are extant pictures of our Lord's baptism of the first, second, third, and fourth centuries, and these all represent his baptism by affusion or pouring; not one is an immersion." Rev. Wm. Dudley Powers.

"These pictures all represent the baptized as standing in a stream, and the baptizer on dry ground; the former is nude, the latter robed. These two facts prove that immersion was intended, otherwise the standing in the water would be an unmeaning superfluity, and the nudity an unjustifiable indecency." Philip Schaff.

(Teaching of the Twelve, p. 37), where also see fac-simile of the picture.

But let us read some Scripture now in the light of this luminary of Rev. S. E. Axson. "And there went out unto him all the land of Judea and they of Jerusalem and were all sprinkled with him in the river Jordan." Mark you, it is not the water that is sprinkled, but the people. Again, "I have a sprinkling to be sprinkled with, and how am I straitened until it be accomplished." "And they went down into the water both Philip and the Eunuch, and he sprinkled him." "Buried with him in sprinkling wherein also we are risen with him."

It seems that all the accepted canons of exegesis must now be revolutionized, if these notes of Rev. S. E. Axson are to stand. The same method of interpretation applied to other words will utterly overthrow all the accepted uses of words by the Greeks. There never was a Greek speaking people who did not understand baptize to mean immerse.

"The verb *baptizo* in the Greek language, never has the meaning of to pour or sprinkle, but invariably that of dip." Dr. Kyriakos, professor in the University of Athens, Greece, in letters to Rev. C. G. Jones; see Christian on Immersion, p. 199. But the disciple of Rev. S. E. Axson preaches to teach Greeks to Greeks. He will correct not only Baptists but the entire Greek church, which receives only immersion as valid baptism, and the millions of Greek speaking people. The linguistic effect of these notes is very extended.

Is his rectorship a trustworthy exegete, or does he handle the word of God deceitfully? We are willing to submit the case to the scholarship of his own church, some of which we have quoted above. It is very certain that all the accepted canons of exegesis by which the concepts of terms are apprehended must be thrown away and the verdict of scholarship reversed if we are to follow this disciple of the notes of Rev. S. E. Axson. But it is clearly a case of blindness from confessional consciousness, and the results are those of the advocate rather than the judicial mind of the scholar. All that we ask is that baptize be treated by the same exegetical canons that other Greek words usually receive from exegetes.

A. J. DICKINSON.
Selma.

Trifles.

BY REV. A. M'ELROY WILLIE.

"Baptize, say that ride on white horses." Judges 5:10.

There are circumstances where men are lost in trifles—in the absence of great questions; when great issues do not arise, or men shrink from facing and meeting the issues; when current history and literature are largely taken up in describing and recording little things—trifles.

One of the features of not a little of modern society is just this sort of thing, the giving of human energy to jobs and titles, the blighting of life, the wasting of love on poodle dogs, the evaporating of all emotion out of one's nature by obing, and ahing, and pouring out of amazement over society's sensations, over dramatic nothingness.

What is all this doing for us? It is emasculating the human mind; it is emptying editors and readers of moral courage. It is building a fence across all the great issues, and heralding that alone as respectable which sits and smokes on the high middle seat of Epicureanism.

Take any of the great and live questions that ought to confront us as a prevalent day of judgment—confront us until they are settled right—questions deep as hell and high as heaven. The awful and augmenting power of the saloon sweeping us toward our national crisis. Growing Sabbath desecration riveting its chains. Easy divorce poisoning the family. Bribery planting cancer and leprosy over our body politic. Avarice, fed and pampered by law, at the throat of liberty. Club-life, the octopus of home, and the social life, taking possession of our churches.

Indeed, name almost any great moral and vital question, and these self-crowned princes that make a daily display of themselves on white asses—captioned and capering in self-bedecked trifles—and they will not consider seriously one of them. On white asses they ride to the theaters; on white asses they ride to the races; on white asses they ride to the churches, if they go to church at all.

And all the while they are parading and exhibiting themselves on white asses, they are letting great moral questions go by default.—Recorder.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in his presence, and being much with God in this way it is powerfully assimilated to him by converse with him; as we readily contract their habits with whom we have much intercourse, especially if they be such as singularly love and respect. Thus the soul is moulded further to the likeness of God, and is stamped with clearer characters of him by being much with him.—Archbishop Leighton.

No man can go to Christ in saving faith without a creed which he heartily believes: He must believe himself a sinner, needing a Savior, that Christ Jesus made an atonement for his sins that a just and holy God can accept, etc., etc.

Trip Notes.

Liverie is the name of the new capital of Crenshaw county, the court house having been moved from Rutledge, three miles away, in the last two years. It is at the terminus of the Lumber branch of the Midland road, and is only five years old. It is a thriving town of probably one thousand people. It is in the midst of a high pine country, with an abundance of pure water and good health. There are quite a number of handsome residences, and its citizens seem to be wide awake and public spirited. The Methodists have a church and pastor's home, with preaching every Sunday. The Baptists were greatly strengthened last year by a meeting held by Bro. D. I. Pinner, of New Orleans. Bro. J. S. Westrough is the pastor. He is one of the best preachers in all this section, and is doing a real good work, but he is so modest and self-deprecating, that he will not hold on at a distance long. He is loved and respected by all who know him. I had a pleasant and profitable visit. Our people have a good church building, an interesting Sunday-school and a strong membership. One peculiarity of the church is the large number of strong young men who belong to it. Very few young ladies are numbered in its membership. The children's service in the afternoon was one of the best I ever held.

As soon as the pastor and church have more confidence in themselves, and put forth their best energies for the upbuilding of the cause, the church will take on new life and rank among the best in the state. A good thing is told on Bro. Varnough. They have been troubled about a sexton—it was hard to get the house kept as it should be, and it was hard to get up the money to pay for such things. Finally the pastor made the proposition, "Brethren, I think the pastor ought to bear his part of the expenses of the church, so I will take charge of this business and act as sexton. It will save expense and trouble." When he was through with his speech one of the good deacons replied about as follows: "Now, brethren, that is the very idea. I am surprised that we had not thought of it before. Our pastor does about all the praying and visiting; indeed, he is doing about all that is being done, and it is costing us mighty little, when all that is left for us to do is to stand to the house, and the pastor has to relieve us of that. Well, I hope we had better let him take it, and he will have it all, and we will have nothing to do except to stand off and see him work." It is needless to say this speech settled the trouble, but the pastor was not allowed to take it.

TALMAGE.

I passed through Selma and heard this distinguished preacher and lecturer. The Baptists were carrying on a meeting and he was prevailed on to preach in the afternoon to all who would come. "Did not our hearts burn within us while he talked with us?" "The statutes of the Lord are right." It was a rare treat, and I am sure that congregation went away with their faith in God and his Word strengthened. As the years go by, and I think about the work of preaching, the more I am impressed with the power of simple preaching—putting the Word in such shape that the smallest child can get hold of it. Talmage's sermon was a model of simplicity, and the most learned were delighted and the unlearned were instructed. The lecture at night to a packed house; every seat being taken; it was not equal to the sermon, indeed it was a disappointment, and no doubt the sermon was the cause of it.

The speaker had not recovered from the fatigue of preaching the sermon, and many of his hearers, having seen the man and heard him speak, were not prepared to enjoy the lecture. I believe in lectures, and think they ought to be encouraged. People who bring good lecturers into a community are public benefactors. Our Southern people don't enjoy lectures—they are not used to them; but a lecturer for the better in this respect is coming. A pastor, or teacher, or a man's mission society can do no better service for their people than to bring into their midst a lecturer who has something worth their hearing.

About this time every year the Selma people are treated to a visit from Bro. Hawthorn, who preaches with power to overflowing congregations. I heard on all sides how he was convincing sinners and confirming the saints.

LIVINGSTON.

Unannounced, I dropped down on this fine old town, and found Bro. Curry over to Aberdeen, Miss., to visit his new field. I have not been here since the pastor's home and the new meeting house were erected. Bro. Curry will leave this as mounted on his earnest labors behind him. How easy to have a pastor's home where it is set about with determination. Bro. A. R. Hardy, a nephew of this writer, a son of Bro. John D. Hardy, who moved from Lowndes county years ago to Mississippi, has been called to the vacant pulpit, and he will take hold in June. He will have a noble people to preach to. Bro. Gowdy is the superintendent of the Sunday school. The church house is a model of neatness.

At York I preached to a few gathered on short notice. Bro. Apsey is the pastor, and is well spoken of by the people. I found "Old Mother," as sister Moore is familiarly called, still spreading a bountiful table at a hotel.

For the Alabama Baptist Impenitiously.

Not long since I received several earnest appeals from brethren asking contributions to various denominational interests. I determined immediately to do what I could, and began to solicit contributions to State Board of Missions, Home Board, Foreign Board, Board of Ministerial Education, Howard College, and the Judson, and the Orphan's Home. It was not long before I discovered a serious trouble among the people—a real trouble. Temporary troubles worry, vex and perplex us. But there is a chronic trouble in all this country. It grows worse, and if it continues I am persuaded the people will begin to complain. Wherever you go you hear of it, and wherever you solicit contributions to any cause you bear a great deal of it. Everybody is decided in the conviction that we are an "impenitiously" people, and that "impenitiously" is the greatest difficulty in the way of all our enterprises. A man who would confess himself "impenitiously" in the presence of a soliciting agent, (agents are always soliciting) would be quite remarkable. This is written that brethren who appeal, and send circulars may know why we do not reply more promptly, and why we do not send larger amounts. Impenitiously is always a valid excuse for not contributing much to any cause, and the people are impenitiously in spirit, I fear, as well as in purse.

I am always glad when I receive earnest letters from brethren praying the various interests of the Master's cause, and I always read their circulars carefully and prayerfully. They stir me up and urge me to more diligent effort. They urge me to the best I can do in complying with their requests. They persuade me that the people are not so impenitiously that they cannot contribute a part of their substance to the propagation of gospel truth. Indeed, sometimes they make me believe that impenitiously of spirit is deeper, more chronic and distressful than poverty of purse.

They persuade me that if everybody will give a little, and give systematically, the aggregate will be a large amount, and the inflow will be regular and continuous. I believe this, for I do not know any member of any church under my observation who cannot contribute something to the cause of Christ. In a congregation to which I used to minister, there was an old negro woman. She was over sixty years of age, and lived upon what she earned with her own hands. Every year she sent one dollar to the pastor to be used where he thought it would be most profitable. It was all she could do, and she did it cheerfully, and quietly and regularly. At the appointed time the pastor confidently expected and always received one dollar from the poor, pious old negro who was rich in faith, earnest in effort, and constant in prayer for the extension of the Master's kingdom. Poor in purse, weak in body, she had deep love, and great faith.

I do not know any one more impenitiously than she, and I am persuaded that any one who so determines can lay aside at least one dollar during the year for the support of the gospel. Who can not give two-sevenths of a cent a day—just one dollar and four cents a year. If all the members of Baptist churches will do this, all of our boards will be enabled to pay their debts, enlarge their work, and do much more than is being accomplished. Impenitiously will cease to be an obstacle in the way of their progress. Poverty of spirit, indifference, and lack of information aggravate immensely the chronic trouble of distressing impenitiously.

I would make two suggestions to brethren who are managing the enterprises of the denomination. It is very difficult to arouse interest in the mind and heart of the people in regard to enterprises about which they know nothing. Not a great while since I spoke earnestly to a party in regard to the Howard and the Judson. I said Judson and Howard several times, and thought I had made some impression. My confusion was complete when asked what the Howard and Judson were? and where they were? It has been hinted to me that few of the people and not all of the pastors read circulars; some other method must be adopted to inform them.

One other suggestion—churches which have financial systems, and are working them, should not be urged too frequently, and too importunately to break them in order to meet emergencies. Emergencies will arise ever and anon. The encouragement of systematic giving will make them less frequent. Pastors ought to be organizers. Secretaries, agents and collectors must help them. The people must be informed if they are to be interested. They must be organized if they are to be effective.

W. C. CLEVELAND.

The Origin of Religion.

Two theories very widely prevail in the world as to the origin of religion. One is that it is from below; that it is a part of the process of human evolution. There has been a physical evolution, an intellectual evolution, and a moral and religious evolution. Man has been feeling his way after God, forging systems and then flinging them away, as he climbed to loftier heights and attained to clearer light. Just as the poet represents us as making stepping stones of our dead selves, so man, by the way, has made stepping stones of our dead religions, and then dis-

patches them when they have served their temporary purposes, and then uses their dead forms as stepping stones in his ambitious climbing. Those who entertain this view very naturally hold that we have not yet attained to the *Ultima Thule* of religious faith. Nor does it appear from the principles of this new theology how an ultimate religion ever can be reached, seeing that every man is endowed with boundless possibilities of religious evolution.

But the impression prevails that something very wonderful is in store for a waiting world, and something very different from any form of faith that we have ever had. High hopes were raised by the extraordinary Religious Parliament that was held in Chicago awhile ago in connection with the great Columbian Exposition. Never was there such a gathering of polyglot humanity, since the dispersion at the base of the tower of Babel. All forms of faith were there in force, and all received equally hospitable welcome, no matter how hestibent in doctrine and outrageous in practice. There was no end of newspaper gush over what was supposed to be the beginning of the millennium. The sword was now beaten into the ploughshare, and the spear into the pruning hook, and the time seemed to have fully come when "the wolf should dwell with the lamb, and the leopard should lie down with the kid, and the calf and the young lion and the fating together,"—and the genial Dr. John Henry Barrows led them.

There was this, however, that was not quite congruous with Isaiah's prophecy, for the scene of peace and prosperity that he pictured was presided over solely by "the son of Jesse, the circle of whose loins was right-cousness and the girdle of whose reins was faithfulness," while this modern love feast was held under the joint auspices of Confucius, Zoroaster, Buddha, Mohammed, Madame Blavatski, Mrs. Eddy, and a host besides. And a multitude of good people gathered around the Art Palace on the lake front, where the apostles of these many-hued faiths, like Macbeth's witches, each cast in such ingredients as he brought, while Christians cast in such things as were most precious to them, and then there was a general clasping of hands, and joyful expectation that something was about to be evolved out of the depths of the bubbling cauldron that would inaugurate the world and inaugurate a new era of peace and good will.

For ourselves, we honestly believe that religion, by which we mean true religion, like every other good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. And what is more, we earnestly insist that there can be no such thing as that much vaunted modern progress, called a "brotherhood of religions." There never was but one religion in the world that was worthy of the name, and there never will be another. All the rest are "bastards and not sons."

This is not to deny that this one and only true religion may be often very imperfectly understood and obeyed, but whatever the form any system of religion may assume, or whatever the name by which it may be called, if there be any truth in it, that truth is an emanation from the one great source of life and light. The Jewish religion is not one kind of religion and Christianity another. No man was ever saved by the blood of bulls and goats under the old dispensation, any more than men are saved under the new by the water of baptism.

The ceremonies of Judaism were but the swaddling clothes in which the world's Redeemer was wrapt, and when you unfold them you come to "the holy child Jesus." Other foundation can no man lay than that which is laid in the gospel, and that gospel was preached as far back as the time of Eden, and he fall—preached by the seed of the serpent's head, and that bruised head meant victory over death and hell.

God gave to man, at the very beginning, revelation of salvation and symbols by which the way of salvation should be made plain before the eyes and address itself to the heart of man. That way was laid hold of by the faith of Abel, and found eloquent declaration in his blood stained altar. If this be true, religion is not a cult, but Christ. It is not evolved out of the depths of human consciousness, but something communicated in infinite love out of the depths of heaven—pure to the beginning, but sadly corrupted as the ages rolled, because sinful men did not like to retain God in their thoughts; so corrupted, indeed, that God was obliged to give us an authoritative transcript of it in the Holy Scriptures, to which all loyal and obedient souls must come, instead of listening to the babble of mere earthly teachers in any modern Babel, even though it be denominated a Parliament of Religions.—Baptist Teacher.

We do not so much need people with shining, overshadowing talents, as we need those who are content to serve God with their slender abilities. To serve God in the narrower field where Providence has put us is far better than, to sit idly down and mourn for wider room for the display of our powers.

Others will judge you not by what you do, but by what you are; but you must judge yourself, not by what you are, but by what you can be.—Ivan Panin.

Central Committee.

PRAYER CARD—MARCH.

Brazil—"I heard the voice of the Lord saying: Whom shall I send, and who will go for us? Then said I: Here am I, send me. And he said go tell this people." Missionaries, 18; native assistants, 6; stations, 34; churches, 12; membership, 453; baptisms, 96. Contributions, \$1,344.17.

Study Topics.—Early settlement. Cause of failure of early missions. Changes from a monarchy to a republic. Political revolutions providential openings for the preaching of the Gospel. A corrupt papacy. Immorality of the priests. Superstition of the people.

ROMAN CRAFTINESS.

Open persecution is generally unknown. These countries, however, are yet almost wholly under the control of a corrupt and idolatrous priesthood. What I say is corroborated in hood I do not desire to insult anyone,

Alabama Baptist.

MONTGOMERY, ALA., MARCH 29, '94.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala. President, W. B. Crumpton, Corresponding Secretary, W. B. Crumpton, Secretary, J. B. Collier, Treasurer, Montgomery, Ala.

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BAPTIST BLUNDERS.

We hold a great deal of truth, and contend for some decidedly important doctrines which other denominations overlook and underrate. The simplicity of our methods we believe to be according to Scripture. But there can be no injury come from our saying that we sometimes have an objectionable way of doing things; that we do not always commend ourselves to others as we might and should; that we sometimes do ourselves real harm in the eyes of reflecting persons by sheer indifference.

CHURCH BUILDINGS AND FURNISHINGS.

It is beyond their ability in many places for our brethren to build expensive or even very attractive houses of worship. They are not able to do it, and fine churches are not needed, for the reason that they would so far surpass everything around as to seem out of keeping with the surroundings. Good judgment is called for in this respect as in others. But it is sometimes painful and provoking to observe the lack of discretion and forethought shown in the location and construction of our churches. Some of our people think it is peculiarly well-pleasing to the Lord to get off just as far as possible from the main roads or the cross roads, in the country, for fear some one might discover a Baptist church and inquire into their belief and practice.

And in the towns and cities it has been nothing unusual to find the Baptists locating their churches on the obscure streets, out of the way of the passers-by, as if they expected every one to look them up as Paul did the brethren wherever he went, and as in truth Christians should of ten do.

As for the construction of our churches, it is the simple truth to say they are often built with sublime indifference to taste, convenience and comfort. The barns which well-to-do men build for their horses and cattle are sometimes more inviting and better adapted to the ends contemplated in building them. Indeed, some committees charged with the construction of houses for the Lord seem never so much as to have heard of the science of architecture, far less that the judicious expenditure of a small sum in plans and specifications would bring ample returns. The furnishings they are content to have in their churches are often also wholly unworthy of the house of the Lord. Unsightly, easy to get out of repair, much of it seems to have been bought on account of its so-called cheapness; but a cheap religion is the dearest thing in the world. There is no virtue in a careless and indifferent treatment of these matters, but much to be deplored and corrected. We believe nothing is too good for the Baptists, if they can afford it, and that instead of seeming to beg the pardon of those who differ from us for being here, we should hold up our heads and hang out our banners, with the understanding that we are here for business, and that as long as the Lord has a people on the earth, we propose to be found among them, leading them if we can, but abreast of them at any rate.

OBSERVING THE ORDINANCES.

The beautiful ordinance of Christ's own appointment, which commends our death to sin and resurrection to newness of life, which also introduces us into the visible church, has more than once been put at disadvantage on account of the shortsightedness of its friends. When there are suitable and convenient streams which may be used for administering baptism, it is entirely proper to use them; but when this is not true, it is unseemly and even humiliating to choose the unsightly spots which some of our people prefer rather than erect a baptistery. Why should we needlessly excite criticism respecting this divine ordinance? Why should we hesitate to invest with interest by having suitable dressing rooms and other accessories? Why should we not seek to commend it in the eyes of those who have never submitted to it, who have never had "the interrogation of a good conscience" respecting it, by investing it with all the attractiveness possible? We have prejudices enough to overcome without adding to the list, and it is the extreme of narrowness, as well as a lack of intelligence and judgment, not to be willing that there shall be a baptistery in the church, when everything combines to indicate that if we wish to have all things done decently and in order, there should be.

THE COLPORTERS.

Will be abroad in the land very soon. The looks they carry are the very best. They are what our people need. The children especially should have them. Parents should treat every child to a good book at every visit of the colporteur, if possible. The reading spirit will take hold of them. It will keep them out of mischief. It will furnish information. It will instruct in the way of salvation. A reading family are more contented at home, and they are an ornament to the community. The children, in their association with others, will disseminate the information they have gathered by reading. In short, there is no limit to the good the reading of good books will do. A blessing on the colporteur as he goes from home to home in Alabama.

MONTGOMERY CITY INFIRMARY.

Last week we printed a communication from a Montgomery lady about this institution. Doubtless there are persons in Alabama who need the attention of skilled specialists, who would come to Montgomery for treatment if they only knew what a pleasant home they could find at the Infirmary. Pleasant rooms may be had and the attention of a well trained nurse, for a reasonable price. And why should not Southern girls adopt nursing as a business? A good living can be had from it, and a world of good can be done. Far better this marrying a trifling husband. For a very small amount the art of nursing can be learned at the Infirmary from one who has distinguished herself in that line. The Infirmary has a charity department, where the indigent poor are cared for. The ladies of the city deserve great credit for taking this institution in hand. The pay department is entirely distinct from the wards where charity patients are treated. The design is not to make money out of this department. The management will be entirely satisfied if they meet expenses. The papers in the counties contiguous to Montgomery would do a kindly act by calling attention to this institution.

OUT OF WINTER QUARTERS.

Many Sunday schools have been closed since early in the fall. With the exception of February, they could have been kept open without inconvenience through all the winter. Nothing we can say will get the brethren out of this old habit. But we do want to put in a word about the resurrected school. Let the leader determine to make a live school, opening promptly at the appointed hour. Let him pray for divine guidance in the selection of teachers. Let the teachers determine to come before the class every Sunday without fail. Nothing so discourages a class as the irregular attendance of the teacher. Let the conversion of the whole class be the ambition of the teacher. Why should this not be expected, if the preparation for the class is prayerfully made? Parents, there is not a solemn obligation upon you, too, to instruct and pray for your child, and encourage it with your presence?

FIELD NOTES.

We see it stated that Rev. J. S. Yarbrough has resigned the pastorate of the church at Luverne. The credit given in table of receipts by State Board, last week, to the church, Decatur, for \$4.17, should have been given to First church, New Decatur.

The mother of Rev. J. P. Shaffer has been seriously ill for sometime, and at last accounts her recovery was doubtful. We sympathize with our brother in his anxiety.

S. D. Nash, Burnt Corn, Monroe county; Rev. J. H. Riffe, of Georgetown, Ky., has accepted the field left vacant by the removal of Rev. B. J. Skinner, and will enter upon his work May 1st.

Very often we have reminded our friends that it is altogether uncertain whether their communications can be inserted in the paper for the week if they are received on Tuesday morning. But the reminder is not heeded. We do not control the mails.

Dr. Riley needs a copy of minutes of Alabama Association for 1856 to help him in the preparation of the history of the Baptists of Alabama. If you have one, please send it to Dr. Riley, at Athens, Ga., or to this office, and we will forward it to him. If desired, it will be returned when use has been made of it.

Rev. W. S. Brown preached to the Wheeler Rifles Sunday morning at the Baptist church on the subject of "Manliness of Christianity." The sermon was an able one and intensely listened to by the members of the company, which was our forty strong in full uniform, commanded by Capt. Perry Jones—Florence Herald.

Member, Troy, March 24: Meeting at First Baptist church been in progress during this week. Very quiet, but interest pervasive and deep. A number of conversions, and the Holy Spirit is evidently carrying on the work. The pastor is doing the preaching and we believe that God is with him. Seventeen additions up to last night.

We are grieved to learn from Bro. C. W. O'Hara that he is not hopeful of ever being able to return to the ministry. His physical condition has been such for some months past that he was forced to give up his churches. He thinks the disability is permanent. We shall rejoice if it turns out that our brother is in error, but he has our warmest sympathy even in his fears.

C. H. Morgan, Sylacauga: Sunday was a very pleasant day with us at Union Springs. Congregation good. Inclement weather considered; attention unexcelled. It was our regular communion occasion, and a sweet and tender feeling prevailed. After the services we organized a Sunday school, with Bro. O. P. Looney superintendent and Miss Eula Waters, secretary and treasurer.

THE BASIS OF UNION.

Bro. Roby says the thing which ought to concern us most is not how to unite Baptists and Campbellites, but how to unite Baptists! Is he not right? We are pretty well united in doctrine. We are having but little trouble on that line. But on our denominational work we are sadly in need of unity of action. The brother who can get up a "Basis of Union" on this line, which will accomplish the purpose, will deserve a chromo. We have great denominational interests. Property worth many thousands of dollars. Boards of Trustees and Mission Boards entrusted with the education of our children, the management of our property and the evangelization of the world. We meet in our conventions and associations, spend days in adjusting the machinery, and then go home to do just as we did before the meeting. The boards and secretaries take up the burdens put upon them by the convention, and they are expected to bring things to pass. The pastors and the people stand by and look over the great mass of them unconcerned. When the bad years come, in the stead of all hands laying hold to put forth extra efforts to save the cause from disastrous failure, the "hard times" cry silences the pastors and the streams of benevolence dry up. If Baptists would stand by and sustain the enterprises they inaugurate, they would become invincible. Let us close by saying: We believe the time is not far distant when the brethren will see the wisdom and have the courage to stand together.

HEAR IT IS!—The Baptist, of Baltimore, comes out in a beautiful dress, "The Eastern Edition." It is none of your common papers, but The Baptist that is doing that way. We suppose the editors observed Lent, and of course the Episcopal gown will follow next. Yes, brother, "go the whole hog or none." There is as much Scripture for one as the other.

REV. ARNOLD S. SMITH, pastor of the Baptist church at Roanoke, recently preached a strong sermon against lynching and lawlessness in general. The sermon is printed in the Roanoke Leader, a political paper. The discourse is founded on the thirteenth chapter of Romans. Bro. Smith takes high ground, and speaks so plainly that none can fail to understand that he is a believer in law and order. The following sentences show the tenor of his remarks: "Shall mob violence increase, or shall it become a thing of the past? It wholly disregards the sacredness and majesty of law. It promotes the very crimes it seeks to check. It fosters anarchy. It engenders lawlessness. It endangers the government. It disturbs and corrupts society. It creates blood-thirstiness in the hearts of men, and results in a form of murder."

Bro. H. C. Oswalt, who was for some time connected with the business department of the ALABAMA BAPTIST has decided to locate at Battle, Baldwin county, on Mobile bay. He writes as follows: "When I get better acquainted I expect to put in some work for the paper. Since Bro. Kallin has gone to Texas, the Baptist cause is not progressing. If you know of a young minister who is anxious to work for the Master, and is willing to undergo hardships for the cause, send him down here."

We were highly pleased to see Dr. Hawthorne in our office on Monday. He looks just about as he did when we met him frequently years ago. We enjoy his conversation, but we also have a desire to hear him preach every time we see him. The doctor came to Montgomery to play an important part in the marriage of his son, Charles W., to Miss Effie Brown, daughter of Mr. Warren D. Brown, on Tuesday night last. This important event was the culmination of a love affair between school children.

A few days ago the church at Columbia, Henry county, sent \$65.45 to Secretary Crumpton for missions. With what has heretofore been handed in, this last contribution makes \$86.45 sent to the Board during the present quarter. The Ladies' Aid Society, the Sunday school, the Sunbeams and the Young People's Union have all done a good part in the matter. Pastor Cleveland and Capt. Davis and all the members are to be congratulated on the faithfulness of their church to the Master's cause.

Dr. Eager delivered a lecture on Lynching, on invitation of the Industrial and Commercial association, on Monday night, at the rooms of the association. He said he would not try to entertain the audience, but would tell the truth as he saw it. He condemned lynching and lawlessness in general. Among other pointed truths, he said that lynching largely grew out of the delay and uncertainties of the enforcement of the law, and the failure of justice on account of technicalities. The lecture was highly appreciated.

W. J. D. Upshaw, Lineville: We had a good day at Ashland yesterday. Good congregation and very good collection for foreign missions. This church, I think, is trying to rally her forces again for the Master. We also held a Sunday school teachers' institute at 3 p. m., which was the first of the kind that we have had in my churches. The teachers and superintendents of Lineville and Ashland churches have combined their forces, and will hold their institutes quarterly. The brethren and sisters on the program did excellent work, the sisters especially.

G. E. Brewer, Alexander City: My congregations have been very fine the past two months, and general interest improved. Have finished paying for pastorium. We had a fine sermon night before last from Bro. A. S. Worrell, and a good congregation on two hours notice.—Nature is fast clothing herself in her spring robes, and gardens are helping the tables to be reviving also.—Bro. Brewer didn't know the cold wave was coming, so we give him opportunity to take back what he said about spring, if he wishes to do so.

C. H. Lesly, Jenifer: Our pastor, Bro. Noah Stephen, occupied the pulpit last Saturday and Sunday. Coldwater church has been in rather a lukewarm condition, but is now on a rising ground. Bro. Stephen is doing a good work here. We have Sabbath school every Sunday morning. Preaching third Saturday and Sunday. Times are very hard, and our people are poor, but we are doing something for missions. Miss Ella Hughes is agent for the ALABAMA BAPTIST. Bro. J. T. Comer is superintendent of our Sunday school. I hope that more of our members will take the BAPTIST.—Yes, brother, and then your church would rise faster.

J. P. Shaffer, Dadeville: On the 11th, Dr. McGaha, president of the loved Howard College, preached for my church at Dadeville. The sermon was fine, and my people were much pleased with the young president. A collection of \$52.50 was taken for ministerial education. We drove down to Camp Hill for an evening service, but it rained us out. My Camp Hill people felt quite in love with Bro. McGaha and he with them. He promises to come again and preach for the Camp Hill people, and they anticipate a pleasant time. The doctor is cheerful as to the future of the College. A number of old Howard boys met the president at Dadeville.

Rev. J. W. Cabanis, Arlington, Wilcox county: I came into this community (in which I am the only Baptist) three months since, and am well pleased with my field of labor. I am preaching to four churches, and they appear to be in very good spiritual condition. I have baptized in the last six months twenty believers in Jesus, two of whom were deeply dyed atheists. But to God be all the glory. When we bring to them Jesus in His crucified, they tremble and

fall, for the Gospel is the power of God unto salvation to every one that believeth.—I will send you some subscribers for the paper in a few days, as I want my people to be a reading people.

W. T. Cobbs, Danville: Have just returned from a ten day's trip to Cullman. After the death of Bro. Halbrook, the church extended a call to me for half my time, which I accepted. Will preach there on the second and third Sundays. I will go up before the second and remain till after the third, thus spending about ten days on the field each month. After taking in the situation, I find some things that are not just what might be wished, but I feel some encouragement with the work in that field. After preaching last Sunday we took a collection for missions, but amount collected I do not remember. After this we expect to try the envelope plan. Brethren, pray for us.

G. D. Benton, Phenix City: This morning I preached the funeral of old sister Spear. She was about 97 years of age, and has been a member of Philadelphia Baptist church, near Smith's station, ever since its constitution, 60 or 70 years ago. For many years she has been almost blind and quite helpless. A few years ago I baptized one of her sons-in-law at the age of about 67. And also, I believe, at the same time his little daughter, aged 12 years. Grandma Spear died at the home of her daughter, sister Stillwell, who had long and patiently attended her and aided in supplying her with earthly comforts.—Bro. Daniel, of Brantley, Ga., is serving the saints of Ladonia at this time. He is young in the ministry, but I believe he will gain ground as he grows older and has more experience and practice in his work.

The East Lake Meeting, and Other Things.

Dear Baptist: You should have been with us in the meeting at East Lake. Like those who were, you would have more confidence than ever in the power of the gospel. The good Lord took charge of affairs from the very beginning, and did not allow His word to return unto Him void. It was evident on every side that the Spirit was the active agent in the great work.

HUMAN AGENCIES.

The people of Alabama are fortunate in that "Josh" Foster is the pastor at Howard College. So far as human agency is concerned, every dependence almost entirely on the pastor, and this meeting was no exception to the rule. Bro. Foster had made careful preparation for a revival and was expecting a blessing. During the meeting he exhibited the same generalship, untiring energy and tact that used to help him work so successfully when we were together in the Louisville missions. He certainly possesses and richly deserves the confidence and love of his noble people. It was delightful to touch elbows with him, the whole faculty of Howard College and many in town whose names would fill this page. The value of their "hand to hand, personal work," directed by the Spirit, was powerfully felt and plainly seen on every side.

THE BOYS.

The Howard is well attended this year, and numberless little courtesies shown me by the whole corps of cadets render valueless any estimate I might set on their virtues, because of a judgment made partial by love. How valiant their service in rescuing their companions from sin! Stand by your guns, fellows! It is vastly more noble to help a friend be a dog, than it is to tempt him to be a dog.

MCGAHA.

"How do you like your new president, fellows?" I asked a crowd of students one day. "Oh, he is a white man," came from every mouth, and both the answer (which must not be mentioned to the professor of English) and the heartiness with which it was given spoke volumes for the Baptists of the state. I looked beyond the boys to the future, and behold, "I found my way set in the clouds." I found myself wishing for a six weeks review of the Greek alphabet under

DR. DILL.

He looks younger and stronger than when at Marion. A visit to his class room showed that he has lost none of his wonderful power in teaching. By the way, that visit reminded me that the "Inductive Method," made popular by Prof. Harper, has been used by him for many years, and perhaps in a large measure accounts for the fact that for a long time he has been entering his students in classes with other graduates who have devoted twice as much time as they to the study of Greek.

WHITTLE.

is earnestly at work. Little will be heard from him for some time to come. His plans are wide and far reaching, "demanding not only vigor, but quietness in prosecution. It is best for us that we do not know all the disappointment he meets. We might grow disheartened. It is best that we do not know all his successes. We would not see how and when to

use them so as to accomplish still greater results. Let us pray for him. His task is not impossible, but it is difficult. His labor will not be without reward in the event of victory, but it will be a thankless job if we allow him to fail.

TO THE FATHERS AND MOTHERS all over the state who are rejoicing in the new found hope of their sons at college, I send my congratulations and my love. May the Lord who hath begun a good work in the hearts of their boys "perform it till the day of Jesus Christ."

Tuskauloosa, L. O. DAWSON.

Bro. Curry's Good-bye.

Editor Alabama Baptist: Please change my address from Livingston to Aberdeen, Miss. It has been a painful struggle for me to get my consent to leave my native state. But realizing that there are no state lines in the Master's kingdom, I follow what I believe to be the leading of the Spirit. It is especially painful to me to leave Livingston. During my five years pastorate here, there has not been the slightest note of discord. I have had the hearty co-operation of the church all the while, and leave them in splendid working trim. No more pleasant pastorate can be found in all the land. I am sure I shall never find a greener spot than Livingston, W. G. CURRY.

Livingston, March 24, '94.

Girard and Crawford.

Editors Alabama Baptist: In response to an appeal of Secretary Crumpton, at my church at Crawford we raised on the first Sunday in this month \$5.00, and last Sunday we raised \$5.20 for ministerial education. Now let each of the 400 churches in the state do likewise, and we will enable the Board to keep our dear young men in College. I estimate that we have in the state 400 churches that are in sympathy with the boys; \$2,000 just now would relieve our overburdened Board so much, and do the young men a great kindness, and God great glory.

The churches in Girard and Crawford are struggling to keep up their work, notwithstanding the great pressure without and the declination within. We have a noble few who stand by the cross while the storm rages, and will not desert to the foe. We have been greatly encouraged recently by many expressions of appreciation from our members, and I am especially encouraged to see that the good Lord is moving upon the hearts of my people. We are to begin to build our pastorium right away. The committee will soon have their plans complete, and I rejoice to be able to say that the entire church have a mind to work. Of a truth God is with his people in Girard.

At Crawford, also, we are to make some improvements on our house of worship, and we are to have a bell, a thing much needed at Crawford church to call our people together. Crawford is a splendid church. We have some of Alabama's best men and women in that little assembly, and if we ever get properly organized you will hear even better reports from them.

Crawford very much needs a good physician and a high school. It is one of the finest openings for a doctor and an academy in the state. Healthful, wealthy, honest, industrious people are many of them.

Sister churches, let's help our Board to carry out its engagements. God help us to do our duty.

A LATER NOTE.

I was so much delighted, last Friday, to have our dear Bro. Crumpton dine with us in our humble home once more. It is a real treat to have him in the home with us. But on account of the pressure of work of various kinds, I was denied the pleasure of staying with him in our home during the afternoon. I was quite busy getting a crazy woman off to Tuskauloosa, and a dear little girl to our orphan's Home at Evergreen. And then a runner came from Crawford with a request for me to go and preach a funeral and bury a good woman. Our sister Amelia Scripp, aged 47, died Thursday night. She left an aged father, husband, one son, and sisters and brothers. She was a devoted Christian, beloved in all the walks of life. She died happy in the faith of Jesus Christ. Her life had been such as to leave to her husband and son that grand estate, a good name. A very large concourse of friends and relatives was out to see her laid away. She was well connected, having descended from one of the best families in the state.

"Asleep in Jesus! blessed sleep. From which none ever wakes to weep." Thank God.

Girard. W. B. CARTER.

As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the spring-tide, so God feels it his joy to give liberally, and to give above all we can ask or think or desire, for Christ's sake.—Cummings.

It is a serious thing to die: it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and God-like to live a resigned, active and blessed, if not happy, life.—Schiller.

From Pastor Foster.

Sunday night we closed a meeting of two weeks with ninety six additions. Nine others professed conversion, promising to join some church as soon as possible. Our last night at prayer meeting nine united with the church, making in all during the meeting, and as a direct result of it, one hundred and five accessions. This makes one hundred and twenty-seven who have united with this church since I came here six months ago. We look for others next Sunday, and still others later on. The meeting was a success, and there are several reasons why it should have been.

At the Atheneum, Dr. Palmer and all his teachers were thoroughly in earnest in working and praying for the conversion of the girls. All the boarders, who were not already church members, joined the church, all but one coming to the Baptists.

At the beginning of the session at Howard College, Dr. McGaha introduced the Bible as a text book. The word was already in the hearts of the boys when the meeting commenced, and they were prepared to hear and act intelligently. Every professor in the college was earnestly at work with the boys, and every boy in barracks, except two, was converted during the meeting.

All the good people in the town, irrespective of denomination, were interested. The members of our own church were earnest and prayerful and ready for every good work. Bro. Dawson came to us full of the Holy Ghost, and seemed to forget every thing save that souls were dying and that Christ could save them. I have never heard the gospel more eloquently, earnestly, simply preached. Our people will never forget Bro. Dawson's coming in our midst.

I should not have written this much, but the circumstances are peculiar. One word more. What mother should be afraid to trust her sons or daughters among such influences as they will find here? Baptists of Alabama, here is your college with only two unconverted boys in it! To God be all the praise. We asked for a blessing, and God overwhelmed us with His goodness.

East Lake, J. H. FOSTER, JR.

From the Seminary.

The first day in each month is missionary day with us here. Are we not safe in saying that this is one great reason why a "Seminary man" is always missionary at heart?

Alabama Baptist

MONTGOMERY, ALA., MARCH 29, '94

Queen and Crescent Route

"GLIMPSE OF THE WORLD'S FAIR"

A SELECTION OF 192 GEMS OF THE WHITE CITY

This handsome volume, containing 192 photographic half-tone views of the entire Exposition...

This book has been issued by the greatest of Southern Railroads...

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And let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature...

Every one gives it the highest praise. H. Gravel, Druggist, Walnut and Allison Sts., Cincinnati, O., says this of it: "I sell my share of Dr. Bull's Cough Syrup, and my customers that have used this preparation speak of it in the highest terms..."

He who never connects God with his daily life knows nothing of the spiritual meaning and uses of life...

PREVENTION IS BETTER Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease...

Hood's Pills are easy and gentle in effect. Sir John Lubbock, who once kept a queen bee for fifteen years, declares that the queen proves that the eggs were as fertile at that age as they were twelve years before...

Many Persons are taken down from overwork or household cares. Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, cures malaria, etc. Get the genuine.

John Donoghue's status, "The Spirit," which started for the World's Fair from Rome, but never got any farther than a Philadelphia freight house, in default of a \$2,000 transportation bill, is the largest status ever modeled.

FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used for children's teething, softens the gums, alleviates pain, cures colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A circle of King's Daughters at Park City, Ky., recently raised sufficient money to secure some coal for a poor family. The money was given to the family, and in stead of buying coal, had their photographs taken.

"AMONG THE OZARKS." THE LAND OF BIG RED APPLES, is an attractive and interesting book, handsomely illustrated with views of South Missouri scenery, including the famous Olden fruit farm of 3,000 acres in Howell county. It pertains to ruit raising in that great fruit belt of America, the southern slopes of the Ozarks, and will prove of great value, not only to fruit growers, but to every farmer and home secker looking for a farm and home. Mailed free. Address, J. E. LOCKWOOD, Kansas City, Mo.

An exchange takes up the end of the interest of the boarding house keeper, and declares that "the like other folks, has place to fill." The truth about it is that she has a dozen or a hundred places to fill three times a day and some of them seem to be mammoth caves at that.

IF YOUR BURN ACHES, Or you will wash with nothing, it is general advice. Try BEECHAM'S PILLS. It will cure you, cleanse your liver, and give you a good appetite.

Exact justice is commonly more merciful in the long run than pity; for it tends to foster in men those stronger qualities which make them good citizens.—Lowell.

Horsford's Acid Phosphate Makes Delicious Lemonade. A measurement added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

There will be a general reunion of Confederate veterans at Birmingham on Wednesday and Thursday, April 25 and 26. It is expected that old Confederate soldiers from all quarters will be there, and great preparations will be made. There are important matters in connection with a correct history of the war, soldiers' tombs, monuments, etc., to be discussed. Confederate soldiers have scattered far and wide since the war. There are two camps in Oklahoma and two in Illinois. It will be a great time with the old comrades.

No mineral water will produce the beneficial results that follow taking one or more of

Beecham's Pills

with a glass of water immediately upon arising in the morning.

Purifies Efficient. Cures with a Tasteless, Soluble Coating. Beware of cheap imitations. Price only 25 cents.

On all druggists. Will be supplied on receipt of photo in wrapper.

The Voice of God on Baptism.

BY J. G. BOW, D. D., EUFULA.

Rev. J. M. Phillips, D.D., of Kentucky, says of this work: "I was agreeably surprised on reading this little work, at the freshness and originality with which it is clothed. The plan and scope of the book are alike unique..."

The title at once arrests the attention as something new in this line, and the method of treatment and force of argument carries you with it to the end. The grouping of subjects and Scripture citation is admirable. It greatly facilitates investigation and constitutes the work a *code mecum* on the subject of baptism.

The comments on the New Testament washings are exceedingly valuable. I am glad to note that he meets the argument, and fortifies the position by testimony that is incontestable.

The concluding chapter will be of great service to every one who wants to get at the answers to one objecting to Scriptural baptism without digging them out. These answers are put in terse, strong language, and leave nothing to be said. The pamphlet is a valuable addition to the Baptist armory, and is destined, if used as it should be, to do effective service."

We will send The Voice of God on Baptism to any new subscriber to the ALABAMA BAPTIST.

Birmingham Conference.

Pratt City—One hundred and nine in Sunday-school. The average attendance for March, 114. Pastor Wood preached at 11 a. m. Raised \$55 net by an entertainment.

Avondale Church—Usual services. Pastor Lee preached morning and night. One received by letter. Pastor's aid society doing a noble work.

Southside—Pastor Hale preached at 11 a. m. on "The empty tomb," and at night on "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Many requests for prayer at night, and one profession of faith. Dr. P. S. Henson, of Chicago, delivered a great lecture Friday night for the glory of the church.

First Church—Fair congregations. One addition and one baptism. Good Sunday-school. Young People's Union full of interest.

East Lake—Pastor Foster preached at both services. Nine additions on Wednesday night. Forty-five baptized, and several still awaiting baptism.

Bro. W. A. Whittle, by special invitation, preached for the First Presbyterian church, and reports that he greatly enjoyed preaching to the Presbyterian saints. They are indeed good people.

MONTGOMERY CHURCHES.

Adams Street—Large attendance at Sunday-school. Pastor Gay preached from Gen. 1:1 to a large congregation. Attendance good at night also. Subject of discourse, Repentance. One received for baptism. A mission has been started at the Red Bridge. The South street and Nickel missions both doing well.

West Montgomery Baptist Church—Pastor Townsend preached at 11 a. m. on text: "Ye are complete in Christ," Col. 2:10, and at 7:30 p. m. on John 14:1, "Let not your hearts be troubled." Notwithstanding the ugly weather, and the "Easter attractions" down town, a good congregation assembled at 11 a. m. Also a fair congregation at night. Among other things, the pastor called especial attention to Paul's condemnation of the observance of "days," and said the Baptist churches all over the world for 18 centuries have been condemning the same practices.

First Church—Attendance at Sabbath-school and morning service very good indeed for the unfavorable weather. Dr. Eager's text was Rom. 8:28, and the sermon was instructive and helpful.

From Pratt Mines Prison.

Ed. Alabama Baptist: I reckon you would like to know how the prison work is getting along. At No. 4 Shaft we have a very good Sunday school; the men, both white and colored, are taking increased interest. Yesterday we had over a hundred men up. The chaplain was with us, which was the first time I have ever seen or heard of his being there before. He gave us a good talk. One young man from the First Methodist church South, in Birmingham, has come to help us in this work. I am the only Baptist in the work here. We do need more earnest men and women to help us, and more religious papers, etc. I have been in the work for two and a half years. Soon I will have to give it up on account of going home to see mother, in England. I do thank God that I have seen a heap of good work done in the prison for him. Will you not put a plea in your paper for us for men and women and papers, etc.? I do hope you are on a firm footing again with the paper.

At the Baptist church here yesterday we had fourteen in Sunday school, and \$4.63 was given for missions. Bro. White preached at 11 a. m. and Bro. Wood preached at night.

Next Sunday some ladies from Birmingham are coming to the prison to give each prisoner some flowers. God bless you and your paper.

CYRIL SEPTIMUS LECHE.

The Alabama Baptist and Other Good Papers.

We will club the ALABAMA BAPTIST and the following excellent papers at the prices given:

With the Scientific American, which is useful in the shop and to every one of mechanical turn, for \$4.00.

With the Southern Cultivator, which every farmer ought to read, for \$3.00.

With Home and Farm, which every farmer and his wife ought to have, for \$1.75.

With The Fancier (printed at Atlanta) which is specially devoted to Fowls, for \$1.80.

Here is your opportunity for profitable reading at small cost. Open alike to old subscribers and renewals.

Program

For general meeting of Tuskegee association, to be held with the church at Union Grove, Lee county, Ala., April 27-28-29.

FRIDAY.

11 a. m. Introductory sermon, Rev. W. R. Whately.

1:30 p. m. Reports on church work by the delegates.

7:30 p. m. Sermon, F. T. Hudson.

SATURDAY.

9 a. m. Devotional exercises by Rev. Dan Littleton.

9:30 a. m. Scriptural church organization, opened by Dr. Z. D. Roby.

11 a. m. Sermon on church work, by Dr. W. E. Lloyd.

1:30 p. m. Mission work, the life of church organization, by Rev. G. S. Anderson.

7:30 p. m. The duty of the church in temperance work, by Dr. C. W. Buck.

SUNDAY.

9:30 a. m. Sunday-school mass meeting conducted by E. Brewer, to be addressed by Sunday-school workers.

11 a. m. Sermon by Rev. G. A. Hornady.

1:30 p. m. Religious literature in the home, by Rev. Jno. J. Cloud.

7:30 p. m. Sermon by Rev. J. W. Willis.

Dinner will be served on the grounds each day.

All visitors coming on the train will be met at Young's Station, 3 miles below Opelika on the C. & W. railroad. Visitors who wish to be met at station will please notify A. M. Blalock, Chewaala, Ala.

All representatives of denominational interests cordially invited.

Five Points. J. R. STODHILL, Pastor.

MARRIED.

At the residence of the bride's father, Mr. Wm. Gooden, near Alpine, Ala., on the evening of March 24th, Mr. Ira W. Rhodes and Miss Bertie Gooden. Both are members of Waterboro Baptist church. Immediately after the marriage, they were driven to an elegant new house, which is to be their future home. May God's richest blessing abide upon them. J. G. LOWREY.

At the residence of the bride's father, on the evening of the 14th, Miss Janie Rowe to Mr. Thomas L. Clark, J. P. Shaffer officiating.

The Southern Baptist Convention Have selected the East Tennessee, Virginia and Georgia Railway as the quickest and most practicable route to Dallas, Texas. The meeting takes place May 11th to 15th.

SCHEDULE: Leave Montgomery..... 8:15 p. m. " Selma 10:30 p. m. " Meridian 6:00 a. m. Arrive Shreveport..... 8:00 p. m. " Dallas..... 6:30 a. m.

Pullman Vestibule Sleepers will run through from Selma to Dallas without any change.

The usual low excursion rates for the round trip will be given.

Any further information desired relative to rates, schedule and sleeper reservation will be cheerfully furnished on application to L. A. BELL, D. P. A., Selma, Ala. B. W. WARREN, G. P. & T. A., Knoxville, Tenn.

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It costs no more per gallon than cheap paints, and lasts many times as long. Look out for the brands of White Lead offered you; any of the following are sure:

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A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

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OBITUARY.

Memorial services were held at Elm Baptist church, Escambia county, March 18th, and the following resolutions were passed in memory of Bro. J. E. Bell, who served us as pastor faithfully for eleven years:

Whereas, God, in his wisdom, has called from labor to rest our former and dearly beloved pastor;

Resolved 1st, That the sad intelligence of his death cast a gloom over our entire community, and our hearts were indeed made sad.

2d, That he was pre-eminently a good man, faithful pastor, fast friend and wise counselor.

3d, That we will endeavor to emulate his example.

4th, That the bereaved ones have our heart-felt sympathies.

5th, That the ALABAMA BAPTIST be furnished a copy of these resolutions for publication.

E. B. LOVELACE, L. B. PARKER, R. O. CONNELL, Committee.

Roberts, Ala., March 20.

4-EQ-U-AL-12

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\$1.00—We pay \$5 cash for all vacated ad book-keeping, penmanship, teachers, etc. (Mention this paper when you write)

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(From U. S. Journal of Medicine.) Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living physician; his success is astonishing. We have heard of cases of 50 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PECK, P. O. 4 Cedar St., New York.

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THE TEXAS BAPTIST STANDARD

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Is a 7-column, 8-page paper. It publishes each week a recent sermon from REV. B. H. CARROLL, D. D., by many believed to be the greatest preacher now living.

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Publishes frequent contributions from ROBERT J. BURDETTE, the celebrated Baptist preacher, considered by all to be the ablest humorist in America.

Publishes a weekly Washington Letter from the pen of GEN. GREEN GLAY SMITH, of Washington, who devotes special attention to the encroachments of Romanism.

Contains live departments devoted to WOMAN'S WORK, THE CHURCH and THE HOME, in all its phases, local, state and national, and says no in every issue.

Is published in Waco, Texas, a town of 25,000 population, and is the largest circulation of any Baptist paper in the South. Everybody needs to know all about Texas.

Believes earnestly in the distinctive doctrine of the Baptists and says so. It has no sympathy with the "higher criticism." It is a BAPTIST paper, word and thing.

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ROYAL Baking Powder is reported by the U. S. Government, after official tests, highest of all in leavening power. It is the best and most economical; a pure cream of tartar Baking Powder.

REV. W. H. DEPUY, D. D., LL. D.,
EDITOR OF THE PEOPLE'S CYCLOPEDIA,
AND ASSISTANT EDITOR OF
THE CHRISTIAN ADVOCATE,
NEW YORK.

Myself and family have received so much benefit from the use of the Electrotype, and have become so thoroughly convinced of its practical value as a curative agent, that I feel warranted in commending it without reserve to the public. One of my friends, a prominent educator, after thoroughly testing its merits, said to me, "That if he could not get another one, that he would not take one thousand dollars for his Electrotype." I cheerfully give you permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community.

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Rev. A. Owen, D. D., Nashville: "I have proved by experience that the Electrotype is a speedy and effective remedy for rheumatism and neuralgic pains."

Rev. M. W. Millard, Nashville, used Electrotype for St. Anthony's fire and piles, and says: "Since I began the use of the Electrotype, the disease has disappeared."

Rev. T. J. Pentecost, Nashville: "The longer I use the Electrotype the more I value it."

Rev. F. B. Webb, Columbia: "I used the Electrotype successfully in what seemed to be the beginning of a case of grip, and I certainly believe in it."

Rev. G. A. Lofton, D. D., Nashville: "I have given a partial trial to the Electrotype and found it a great relief to indigestion, nervousness and sleeplessness."

If you will send your name or that of some invalid friend, we will send you copies of letters from the above parties and from hundreds of others; people you know from every section of this and other states, testifying to the curative powers of the Electrotype.

Address:
DuBois & Wynn,
1011 1/2 First Ave., Birmingham, Ala.

CAUTION: Beware of cheap imitations. The Electrotype is made of the finest materials and is guaranteed to give satisfaction. It is the only one of its kind in the world.

AWARDED HIGHEST HONORS, World's Fair.

A young man sat at a hotel table with a gentleman and a lady friend, for whom he felt the greatest respect. The waiter said to the gentleman, "Will you have some pudding with wine sauce?"

"Yes," was the answer. The young man's craving for strong drink was aroused at the mention of the wine sauce, and he also was about to reply affirmatively to the waiter's question, when his lady friend quickly said, "Pudding without wine sauce, if you please."

"Without wine sauce," came the young man's reply. Afterward, in the parlor, he said to her, "I want to thank you for doing me a great favor." She looked astonished. "You do not know what it meant to me when you said at the dinner table, 'Pudding without wine sauce, if you please.' He then told her his struggle against strong drink and how near he had come to falling, saved only by her timely example.—New York Evangelist.

A Case of Conscience. "Last Sunday," said the clergyman to his congregation, "some one put a button in the collection bag. I won't mention names. I will merely say that only one individual in the congregation could have done so, and I shall expect the same individual, after the service, to replace the button with a coin of the realm."

After church a well-to-do, but close-fisted, individual sought an interview with the clergyman in the vestry.

"I—er," he began, hesitatingly, "must apologize, sir, for the—er button incident, which I can assure you was an accident. I happened to have the button in my waistcoat pocket, together with a shilling and took out the former by mistake. However, sir, here is the shilling."

"Thank you," said the clergyman, taking the shilling, and gravely handing him the button.

"By the by, sir," said the man, "I cannot understand how you should have known that it was I who—er—committed the—er—mistake."

"I didn't know," replied the clergyman.

"Didn't know! But you said, sir, that only one individual in the congregation could have done so."

"Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag; is it, now?"

OUR YOUNG FOLKS.
(Address all communications for this column to Rev. A. J. Dickinson, Pelma, Ala.)

A Protest.

I think it has been pretty well discussed in our papers, and ought to be settled by this time, that our young people's societies are organized to make the young people better members of the churches, and not to separate them from the churches. Rev. W. Whitney, so well remembered as pastor at Goshen, this state, has been writing on this subject for recent issues of the Young People's Union. All of our pastors, so far as I can hear, favor the plan of having the young people contribute to missions as members of the church. No nobler purpose can be set before the young people's society, than to make its individual members better church members. To quicken their interest in all work of the church undertakes. Yet, notwithstanding this well settled and well written sentiment, hardly a week passes without the pastor or an officer of the society getting requests from the agents of various good causes asking the young people's society to give them a special collection. These requests are sometimes from organizations for which our churches regularly make offerings. Do these brethren read our denominational papers? Do they care anything about the pastors' plans for the development of their churches? Here is one pastor that has a waste-basket for all requests sent to him that do not recognize the fact that his young people are prouder of being members of the church than they are of being members of the young people's society. The officers of the society are also provided with similar basket. "A word to the wise is sufficient" to save their postage.

J. B. THOMAS.

Fire Side Reading for the Family.

THE ANDAMAN DWARFS.—Dwarves have been found in Africa, but the natives of the Andaman Islands, in the Bay of Bengal, are the smallest race of people in the world. The average height of a full grown Andaman is four feet five inches, and few weigh over seven-six pounds. They are remarkably swift of foot, and they smear themselves over with a mixture of oil and red ochre, present a very strange appearance.

Few travelers care to encounter any of the war-like little people, for their skill in throwing their spear and using the bow is only equalled by their readiness to attack strangers. Altogether their traits are not such as to make them desirable, since they have been said to eat men alive. They are as black as coals, and seem to find it desirable to tattoo themselves. This artistic venture they usually begin when they are eight years of age, using bottle-glass for the purpose of getting their flesh into a condition to receive their color and retain it. They eat fish, turtles and wild honey.

They are rarely satisfied with a hut, and are content with a thatched roof and a few poles of wood, and in spite of their freedom, which amounts to wildness, are exceedingly irritable.—Ex.

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"Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag; is it, now?"

It was so much easier for the button contributor to say "good-day" than to answer this puzzling question, that he made his bow at once.

CHURCH ETIQUETTE.—Make it a point to arrive in time to hear the text, if not earlier. When you arrive later the congregation will think that you have done so on purpose that you may attract attention.

After you arrive in church give attention to the sermon, and do not turn and look at every one that comes in. If you are not interested in the sermon, do your best to appear so; it will encourage the minister and lead people to believe that you have some sense.

Do not leave church during services unless compelled to do so. If you do leave, do not return during the same service; running in and out of a church is not worship, and those who do so are unwelcome.

Let your conduct indicate that you are there for the purpose of serving God, not that you are there to see or to be seen, or for any other worldly purpose.—Ex.

Many persons have wondered why the Red Sea should be so called. The name was originally applied to it because portions of it are covered with patches from a few yards to some miles square, composed of microscopic vegetable animalcules which dye the waters a blood red. When not affected by these organisms, the "Red" Sea is intensely blue, the shoal waters showing some shades of green.—Ex.

Unless the saloons can recruit 2,000,000 or 3,000,000 boys from each generation as raw material, most of them must soon close. One family in every five or five must contribute a boy to the Demon of Rum—a more terrible than any man or woman-eating monster of mythology. Has your family already contributed a boy to this fiery Moloch, or is it going to do so? If not, mustn't some neighboring family have to contribute more than its share?

Washington on Swearing.

The following, taken from one of General Washington's orders, shows what that honored man thought of the wicked and foolish practice of profane swearing: "Many orders have been issued against the unmeaning and abominable practice of profane swearing, notwithstanding which, with much regret, the General observes that it prevails, if possible, more than ever; his feelings are continually wounded by oaths and imprecations of the soldiers whenever he is in hearing of them. The name of that Being by whose bountiful goodness we are permitted to exist and enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful. If officers would make it an invariable rule to reprimand, and if that does not do, punish soldiers for offenses of this kind, it could not fail of having the desired effect."

The Maine Liquor Law.

Newspapers under the influence of the whiskey ring, or whose editors are fond of whiskey, frequently publish the statement that there is as much strong drink consumed in Maine as in other states which have no prohibition law. This is believed by some good people. But Zion's Advocate, a Baptist paper published at Portland, Maine, is right on the spot, and bears this testimony: "Occasionally reports are circulated asserting the failure of prohibition in Maine. The great body of the people of the state, however, are satisfied that the Maine law is the most useful instrument yet devised for the suppression of the great evil of intemperance. It is not claimed that it effects the total suppression of the liquor traffic. Laws against gambling and stealing and murder are not so effective that these crimes are unknown. It is enough to say that the Maine law unquestionably has largely diminished the sale of intoxicating liquors in the state, and so has been of inestimable value to the people of Maine. There is constant need, however, here as everywhere, that there should be continual agitation with reference to the evils connected with intemperance."

A CURIOUS BAROMETER.—Take a cup of clear coffee and drop a lump of sugar into it without stirring. The sugar contains a certain amount of air, which will rise to the surface of the coffee in the shape of bubbles; and from the action of these bubbles you can make an infallible forecast of the weather.

If they gather in the middle, the day will be fair; if they form a string of beads along the side, with the center space perfectly clear, rain is impending; but if they do neither one nor the other, but move around irregularly, variable weather is in prospect.

The cause of this extraordinary phenomenon is not quite clear, but it is certain that the indications of the bubbles coincide exactly with those of a barometer.—Ex.

If I owned a girl who had no desire to learn anything, I would swap her for a boy. If the boy did not desire to learn, I would trade him off for a violin or a Rockwood vase. You could get something out of a violin, and you could put something into the vase. The most useless of things is that into which you can put nothing, and from which you can get nothing. The boy or girl who has no wish to know anything is the one and the same thing.—Charles Dudley.

CONSUMPTION.

What was the first bus in America? Columbus.

At what age are the ladies most happy? Marriage.

What do you often drop and never stop to pick up? A hint.

When does a man impose upon himself? When he taxes his memory.

What is the greatest standard ever made for civilization? The link-stand.

Why is a lawyer like a sawyer? Because whichever way he moves, down must come the dust.

Why are people who stutter not to be relied on? Because they are always breaking their word.

Why is the grass upon which the cow feeds older than yourself? Because it is past-ure.

What is that which no one wishes to have, yet when he has it would be very sorry to lose? A bald head.

What is that which occurs once in a minute, twice in a moment, and not once in a thousand years? The letter M.

A pleasant story is told of Lady Macdonald, wife of the late Premier of Canada, who has long been an abstainer. Another lady of high position met her at dinner one day and was surprised to see that she took no wine, and at length asked: "Did you not set out wine when you entertained the Marquis of Lorne?" "Never!" was the prompt reply. "But did you not feel that you must apologize?" "Certainly not. Wine is not a natural beverage, and should rather come in than go out with an apology." This answer and that example led the other lady to become an abstainer also.—Ex.

FOR THE FARM.

More Potash Needed.

1. Fodder crops, pasture grasses, corn, clover and hay all remove a large amount of potash from the soil, and these crops occupy a large proportion of our improved lands.

2. The urine of our domestic animals contains about four fifths of the total potash of their excrements.

3. When urine is allowed to waste, the manure is poor in potash.

4. When manures are exposed to rains, much of the potash, being soluble, is washed away.

5. Nearly all the special fertilizers are especially rich in phosphoric acid, and do not contain enough potash.

6. Superphosphates were the first fertilizers to come into general use among our farmers.

7. When a farmer buys a fertilizer, he still, nine times out of ten, calls for a phosphate.

8. As a result of the above conditions, our soils seem to be quite generally in need of more liberal applications of potash.

9. In the case of corn, the need of potash appears to be particularly prominent.

10. For a good crop of corn the fertilizer used should supply 100 to 125 pounds of actual potash per acre; 200 to 250 pounds of muriate of potash, or one ton (fifty bushels) of good wood ashes will do this.

11. With ordinary farm or stable manure it will generally pay to use some potash for corn; 125 to 150 pounds of muriate of potash has given profitable results.

12. The liberal use of potash means more clover in our fields, more nitrogen taken from the air, more milk in the pails, a richer manure heap, and storehouses and barns fall to overflowing. It means also a sod which when turned will help every other crop.

13. For the potato crop the sulphate appears to be much superior to the muriate of potash, promoting both yield and quality in much higher degree; 300 to 400 pounds of high grade sulphate of potash furnishes enough of this element.

14. For oats, rye and grass, nitrate of soda applied just as the growth begins to spring has proved very beneficial; 300 to 400 pounds per acre should be applied.—Prof. W. P. Brooks, Massachusetts Agricultural College.

A young hen lays a larger litter than the old hen. It is probable that the first and second years of a hen's life are the most productive of eggs. How unprofitable then to kill off the young fowls and leave the aged ones.

To Increase Yield of Cotton.

I am going to plant a patch of about fifteen acres in cotton; land sandy loam, clay bottom; land makes about 500 pounds seed cotton per acre now. Please let me know how to fertilize to get best results. I want to make fifteen bales of cotton on it.—J. H. M., West Green, Ala.

ANSWER.—You will hardly be able to bring your land from 500 pounds of seed cotton to 1,500 pounds the first season, though you might approximate it by the use of large quantities of stable manure. We rather advise gradual restoration of land by the use of renovating crops and compost, than sudden efforts to make poor land very fertile. Such lands will not stand over doses of chemical fertilizers, and the necessary humus must be applied and become well mixed with the soil. This season begin by applying 100 pounds of compost to the acre with the seed, and broadcasting 400 pounds over the open furrows. Use the following compost: Stable manure, 600 pounds; cotton seed, 600 pounds; acid phosphate, 700 pounds; kainit, 100 pounds.—Southern Cultivator.

Onion Culture.

I am a reader of The Cultivator, and I will take the liberty of writing for information on onion culture. I have two acres of good, loose land that I would like to plant in onions—a fall crop, planting them about the last of August or first of September, from the seed. Can I make such a crop? If so, which is the best onion to plant, and how should they be cultivated to make the best crop?—C. B. B., Batesburg, S. C.

ANSWER.—To make onions from the seed in the South, you must use the Italian varieties, as other seed will make sets and not onions. Your land should be well plowed and mellow to receive the seed, which should be planted in rows nine inches apart and as thick as will admit of sufficient growth. Sown too thick, they will crowd each other and not attain sufficient size. The land should be highly fertilized, and thirty two-horse loads of barn-yard manure to the acre will not be found too much. If a commercial fertilizer or fertilizer material is used, it should contain a large per cent. of potash.—Southern Cultivator.

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What kind of sweetmeats were most prevalent in Noah's ark? Preserved pears.

Why are indolent persons' beds too short for them? Because they are too long in them.

Why is a false friend like the letter P? Because its first in pity and the last in help.

Why is a side-saddle like a four-quart measure? Because it holds a gal-on.

Why is a lovely young lady like a hinge? Because she is something to adore.

What is better than presence of mind in a railroad accident? Absence of body.

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Beauty and Purity
Go hand in hand.
They are the foundation of health and happiness.
Health, because of pure blood;
Happiness, because of clear skin.
Thousands of useful lives have been embittered by distressing humors.
CUTICURA RESOLVENS
Is the greatest of skin purifiers
As well as blood purifier.
Because of its peculiar action on the pores.
It is successful in preventing
And curing all forms of
Skin, Scalp, and Blood humors,
When the usual remedies and even
The best physicians fail.
Entirely vegetable, safe, innocent, and palatable,
It especially appeals to mothers and children,
Because it acts so gently yet effectively
Upon the skin and blood, as well as upon the
Liver, kidneys, and bowels.
Its use during the winter and spring
Insures a clear skin and pure blood,
As well as sound body health.

Sold everywhere. Price, CUTICURA RESOLVENS, \$1; Ointment, 50c.; Soap, 50c. POTTER DRUG AND CHEM. CO., Boston. Beware of cheap imitations. "All about the Blood, Skin, Scalp, and Hair," mailed free.

Women and Women Only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the preparation of curative washes, solutions, etc., for annoying irritations, chafes, and eczemas of the skin and mucous membrane or too free or offensive perspiration, it has proved most grateful.

Like all others of the CUTICURA REMEDIES, the CUTICURA SOAP appeals to the refined and cultivated everywhere as the most effective skin purifying and beautifying soap, as well as the purest and sweetest for toilet and nursery.

PLANT SYSTEM, ALABAMA MIDLAND RY.
SCHEDULE IN EFFECT DEC. 3, 1893.

GOING WEST—READ UP.		GOING EAST—READ DOWN.	
No. 6.	No. 23.	No. 78.	No. 6.
10:30 am	8:40 pm	Montgomery	7:18 am
9:58 am	8:00 pm	Spring Junction	7:50 am
9:26 am	7:12 pm	Loveland	8:22 am
8:54 am	6:24 pm	Arden	8:54 am
8:22 am	5:36 pm	Brundage	9:26 am
7:50 am	4:48 pm	Arden	9:58 am
7:18 am	4:00 pm	Osark	10:30 am