

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 21.

MONTGOMERY, ALA., JUNE 21, 1894.

TERMS CASH: \$1.50 A YEAR.

NUMBER 25.

## \*ALABAMA BAPTIST.\*

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

OFFICE.—23 Dexter Avenue, up stairs, over Stocker's Jewelry Store.

TERMS.—\$1.50 per Annum, in Advance. If not paid in 3 months, \$2.00. If not paid in 6 months, \$3.00. Single Copies, 10 cents.

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CONTENTS.—Over 100 words in length are charged for at the rate of 1 cent a word. Remember this when you send one for publication. Count the words and send the money with the article.

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Entered at the Post Office at Montgomery, Ala., as second class mail matter.

Dr. F. H. Kerfoot, at the Convention: "The burning question of this convention is the question of ways and means. The pastors must direct the churches, but the boards must keep in touch with the pastors. The pastors must be the telephones through which the boards reach the churches. The pastors should be reached by every wish of the boards and in every possible way."

Yes indeed. The boards recognize the importance—the necessity—of reaching the pastors and getting their help, but they find that too many of them refuse to be reached, and they refuse to be reached, through the telegraph, or any other medium of communication with the churches.

Conservatism is one thing that will not soon be forgotten by the Southern Baptist Convention. In fact, it is so conservative on some things that it fails to move. Dr. Cranfill learned this when he attempted to move it on the Catholic question, through a resolution, *Indiana Baptist*.

Without intending any criticism of Dr. Cranfill's resolution, we remark that Southern Baptists think it better to be safely conservative than wildly progressive. They have learned, too, that everything that creates commotion does not make progress.

The editor of the Church Record, the Episcopal paper printed in Montgomery, has been examining the old record book of the Episcopal church which existed for many years at Cahaba. That town was for a short time the capital of the state, and also for many years the county seat of Dallas. Among many entries of interest found in the old church minutes the following is given:

"On October 9th, 1861, Thomas Chilton Brown was baptized by immersion. Mr. Brown, I think, is still living in Marion."

It would have been sufficient, as to Scripture teaching, to say only that the gentleman was "baptized," as that would have meant that he was immersed. But then the Scriptures are sometimes set aside. We intended, however, merely to call attention to the fact that Episcopalians, like some others, pound the Baptists with both fists for insisting that people should be immersed, and yet recognize it themselves as Scriptural baptism.

THE DROPPED STITCH.—A beautiful thought, charmingly expressed, is embodied in the following lines by Susan Coolidge:

One small life in God's great plan; How futile it seems as the ages roll; Do what it may or strive what it will, To alter the sweep of the infinite whole! A single stitch in an endless web, And the pattern is rent where the stitch is lost.

Or married where the tangled threads have crossed, And each life that fails of the true intent, Mars the perfect plan that the Master meant.

It is sometimes only by the lesser that we climb up to the greater; it is sometimes by touching only a little human love, that we can rise to the infinite love; sometimes only by making a little earthly sacrifice, that we get a glimpse of the eternal Heavenly Sacrifice.—Rev. R. F. Horton, M. A.

## SPECIFIC DUTIES.

James tells us that faith without works is dead. All who have been saved by faith desire to show their faith and honor their Savior by works, as it is written: "That men may see your good works and glorify your Father in heaven." Yet "works" is a broad term, and sometimes persons desire to know specifically what the Lord would have them do. Let the following points be considered:

Be prayerful. Matt. 6:6; Eph. 6:18; Psa. 55:17. It has been suggested that Satan trembles when he sees the weakest saint upon his knees. Take time to pray. David, laden with the cares of a kingdom, found time to pray seven times a day.

Be not high-minded. Rom. 12:3, 16; 1 Pet. 5:5, 6. We are assured that pride goeth before a fall. And it is worth while to reflect that humility is a matter of the heart and not of the garments. A proud heart may throb under homespun as well as under the finest fabrics of foreign looms.

Study God's word. John 5:39. You will not be able to understand it all; but much of it you may understand. God's truth is the instrument of sanctification; it is food for the soul. How shall there be sanctification of life and spiritual power, if this means of grace is neglected? Turn now to the book of Azariah and read the 6th verse. Ah, how little we know of the Bible!

Set a high value upon your church-membership. The church is the noblest institution on earth. It is the pillar and ground of the truth. It is the body of which Christ is the head. It is rightly composed of those whose names are written in heaven. It is the bride, the Lamb's wife.

"For her my tears shall fall; For her my prayers ascend; To her my joys and cares be given, Till toils and cares shall end."

The downfall and ruin of many a man dates from the day in which he began to neglect the church and to ignore the public services of the sanctuary. Attending upon public worship is one of the simplest Christian duties, and the man who willfully neglects it is not only ungodly, and is not likely to be.

Take part in all the services. Sing, pray, meditate, worship, give. Enter harmoniously and willingly into all the plans of the church. Don't be a kicker, a sore-head, a fault-finder, a thorn in the flesh or a messenger of Satan to buffet the saints. It must needs be that offenses come,—see to it that they do not come through you.

Remember those who are poor and afflicted. "We live in deeds, not in years. He most lives who thinks most, feels noblest, acts best." The poor ye have always with you. Do them good. And as ye have opportunity, do good to all men, especially to those of the household of faith.

Speak a word of admonition and encouragement to the erring and struggling brother, and strive always to produce the fruits of the Spirit, which are love, joy, peace, patience, gentleness, goodness, faith, meekness, temperance. He that doeth these things shall never be moved.

## Trip Notes.

It is too late now to write up the Confederate Re-union, which I attended at Birmingham, but I must say a word about it. I went to see the old Rebs, of course, but mainly to meet the many Baptists whom I knew would be drawn from all parts of the state. I was not disappointed. There were the "Johnnie Rebs" were there by the thousands, and the Baptists were there, too. It was pleasant and sad, too, to mingle with the old soldiers. The old feeling that I had when a rolicking boy in the camps came back to me, and I actually joined in the "old Rebel yell" when the band played Dixie. All the old sayings of the soldiers were brought to mind. When a cannon fired some fellow shouted, "Rats to your holes!" Another yelled, "Lie down, malish!" and still another, "Cavalry to the rear!" Those who were not in the army cannot appreciate these sayings, but there is meaning behind them all. The old tattered and torn battle flags, the old rebels, some of whom had the same old caps and gray uniforms they wore in the army long years ago; some of them on crutches, some with armless sleeves, and all of them showing the marks of advancing years, were a sad sight to me, though they all tried to be cheerful and gay.

Brother Gray kindly entertained this old rebel, and I was at home

at the Mississippi headquarters, having served in a regiment from that state. Besides myself there was only one other of my regiment who lived, and we failed to meet.

But I have written more than I intended. The Lord deal mercifully with these old battle-scarred heroes! They did the best they could in a cause they held dear—they staked all on the fight and lost all. It will be only a little while before they will all have passed "over the river, to rest under the shade of the trees."

## A BAPTIST RALLY.

Had been arranged at Shiloh church in the Central Association. In company with brother Hastie, I went out from Kelliston. The church is situated in a good section of country. Its membership is for the most part made up of farmers, who raise their own provisions and are independent. Brother C. J. Bentley is the pastor, and a good one he is. Although he has been in the ministry only a little while, by dint of hard study and earnest attention to his churches he has become a good preacher, and a pastor who is greatly loved by his people. Brethren Whitley, Martin and Hastie, besides the pastor, were the preaching force on the ground.

Whether we earned our feed or not the people fed us, and patiently listened to what we had to say. I believe the discussions were profitable and enjoyed by all who heard them. Brother Hastie is one of the old stagers in this country, and long moderator of his association. A brother said, "Hastie can make a dog laugh." I don't know about that, but he kept my mouth stretched the most of the time we were together. Brother Martin is pastor of some of the best churches in the country and clerk of his association.

Brother Whitley contests with brother Brewer the claim to being the "walkiest preacher" of this region. He walked five miles out from the railroad, and when I asked how far it was to his Sunday appointment, and how he was going to get there, he replied rather indifferently, "It is only about eight miles, and I expect to walk it."

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## For the Alabama Baptist.

The "Two Seed" Baptists.

The inquiry as to the belief of the "Two Seed Baptists" having been referred to me for answer, I cheerfully give you all the information I have in regard to them. They are a branch of the so-called "Primitive" Baptists, commonly known as "Hard shell" Baptists. They are, of course, strongly Calvinistic. The phrase "two-seed" is understood, according to Dr. Carroll, United States religious census editor, to indicate their belief that "there are two seeds, one of life and one of death. The latter becomes the seed of life in the regenerated man, and is created originally; it brings forth the fruitage of eternal death. The seed of life is communicated by the Holy Spirit to those who are elected, predestinated, called and regenerated; it springs up into eternal life." The "Two Seed Baptists" are found in Alabama (in Calhoun, Cherokee, Cleburne, Etowah, Fayette, Limestone, Marion, Pickens and Tuscaloosa counties). In these counties they reported (1890) 24 churches, with 538 members. In the United States they reported 415 churches and 9,930 members. They have three associations in Alabama—the Hopewell, Macedonia, and Lookout.

Some do not use the name "Two Seed," but call themselves simply "Regular" Baptists. Others take the full name: "Regular Two Seed Predestinarian Primitive Baptists." Their articles of faith vary. One set is brief (only 10 short articles); another embraces 12 articles more extended. The latter declares that God was the creator of all things, and governs all things in righteousness; that man was created holy, but by sin fell into a depraved state, from which he is utterly unable to extricate himself; that God's elect were chosen in Christ before the world began, and appointed to faith and obedience by the Spirit of God; because of the "righteousness, life, death, resurrection and ascension" of Christ; that God's elect will in due time be effectually called and regenerated, the righteousness of Christ being imputed to them; that they will never finally fall away; that good works are the fruits of faith and grace; that the ceremony of "feet-washing" ought to be observed. Other articles treat of the call to the ministry, the nature of the kingdom, and the future life.

The above is about all that Dr. Carroll could find out about them. Many years ago, while pastor in Kentucky, I came in contact with some of their preachers. I heard one preach once. He maintained that there were two sets of spiritual seed from before the foundation of the world—God's seed and the devil's seed; that when a child was born into the world one of these seeds was placed in him, and he became accordingly the heir of life or of death. He was no ranting, ignorant man, but no less an authority than the Rev. Thos. P. Dudley, the great preacher among the Primitive in Kentucky. My understanding, after a long interview with Dudley, was that his doctrine of the "Two Seed" was different from the common "old school" teaching only in this one point, namely, that the elect are never the children of Satan; whereas the ordinary view is that, though elect, they are born the "children of wrath," and become the children of God by regeneration. Practically the "primitives" all preach about the same doctrine, so far as I have heard them in four or five states.

C. E. W. DODDS, Guthrie, Oklahoma.

In a letter to Dr. P. S. Whitman, of Toccoa, Ga., Dr. Charles Manly, President of Furman University, South Carolina, and son of the elder Dr. Basil Manly, says: "As to the 'Two Seed Baptists,' I am sorry that I can give you no definite information. I heard my father speak of them when I was a boy; but I cannot recall enough about them to make any statement trustworthy. My impression is that they were in Pennsylvania, and that they were a kind of Antinomians—holding that a believer in Christ, being of the seed of God, cannot really sin; that any offense against God's law is due to the seed of the devil that remains in him, but that for such offense he is not responsible. I am not sure, however, that I have correctly described their views."

I will be on the lookout this summer, while examining my father's books and papers, and if I find any light, will give it to you. Have you tried Dr. Whitsett, of our Seminary? Perhaps he has heard of them, while investigating about all sorts of sects.

CHAS. MANLY.

There is a power in this rest in God of which the men who are rushing along the broad and dusty highway can form no conception. The meadows on which the soul refreshes itself are ever green.—Tholuck.

All flowers will droop in absence of the sun that waked their symphony.

## For the Alabama Baptist.

From Mrs. Bostick.

Dear Baptist: We had hoped, ere this, to be settled in our new field of labor, but things move slowly in China, and when it comes one must do as Rome does. Since coming to Pingu last September, repeated attempts have been made to rent houses in Chu Ching, but without success. It often takes several years to open a new station, and it must be done with the greatest caution, or serious trouble may be the result.

At present Dr. Crawford and Mr. Crawford, Mr. Hastings, Mr. Bostick and Mr. King are in the far West living at inns in three different cities, trying to get acquainted with the people. This is hard living, especially for one who passes his seventy-third birthday today, but it must be done before houses can be rented. Those inns have brick beds, dirt floors, smoky paper ceilings, a greasy table, a bench about six inches wide with no back, sometimes a Chinese chair, which is not made according to our ideas of comfort, and plenty of fleas and other insects not common in America.

Another week the Leagues go to Chu-ching-fu, one hundred miles from here, where the English Baptists have kindly offered us two large houses, at present unoccupied by them, for any of our party to live in until we can get settled in our new field. Chu-ching-fu is much nearer our field than Pingu, and if we have to wait very long it will be much more comfortable living in the repaired houses than in the unprepared ones as we are doing here. Mrs. League will remain there while Mr. L. goes out to join Mr. King at one of the new places to try to get a house. Mrs. Crawford, Miss Knight, Dr. Royall, Mr. Bostick, Bertha May and myself remain here for the present, but hope to join the others in a month or two.

The region which we have selected is in the western part of this province, has one of the highest mountains in this part of China, is healthy and densely populated. It is further west than the Chu-ching region, where we first planned to go, but after a more extended trip we have decided it would be better to settle in four principal walled cities, which will each be the center of a large population. No mission has ever lived in any of these cities, and these belong to the church of England, which is only a little removed from Catholicism. The district is called Tai Aifu. It is about one-tenth the size of Alabama, and contains more people, perhaps, than any one of our Southern states. Think of it, dear readers, none of these people have ever heard the gospel. Will you not join with us in earnest prayer to the Lord of the harvest, that he will speedily send more workers to help give these people the bread of life?

Yours in Christian love, M. T. BOSTICK, Pingu, China, May 8, '94.

"A. P. A."

Much attention is being attracted to the organization known as the "American Protective Association." The Supreme Court met at Des Moines, Ia., May 5th, and after mature deliberation formulated a declaration of principles for the order, which we give below for the information of our readers, and for their study and consideration. This order numbers one million and a half of members, and is confined principally to the Western and Northwestern states. We give the creed below, entire.

1. Loyalty to True Americanism, which knows neither birthplace, race, creed, or party, is the first requisite for membership in the American Protective Association.

2. The American Protective Association is not a political party, and does not control the political affiliation of its members, but it teaches them to be intensely active about their political duties in or out of party lines, because it believes that all problems confronting our people will be best solved by a conscientious discharge of the duties of citizenship by every individual.

3. While tolerant of all creeds, it holds that subjection to and support of any ecclesiastical power not created and controlled by American citizens, and which claims equal, if not greater, sovereignty than the government of the United States of America, is irreconcilable with American citizenship. It is therefore opposed to the holding of offices in National, State or Municipal Government by any subject or supporter of such ecclesiastical power.

4. We uphold the constitution of the United States of America, and no portion of it more than its guaranty of religious liberty, but we hold this religious liberty to be guaranteed to the individual, and not to mean that under its protection any un-American ecclesiastical power can claim absolute control over the education of children growing up under the stars and stripes.

5. We demand the change of the naturalization laws by a repeal of the Act authorizing the naturalization of minors without a previous declaration of intention, and by providing that no alien shall be naturalized or permitted to vote in any state in the Union who cannot speak the language of the land and who cannot prove seven years' continuous residence in this country from the date of his declaration of intention.

6. We demand the change of our citizen laborers the prohibition of the importation of pauper labor and the restriction of all immigration to persons who can show their ability and honest intention to become self-supporting American citizens.

free public school the bulwark of American institutions, the best place for the education of American children. To keep them such we protest against the employment of the subjects of any un-American ecclesiastical power as officers or teachers of our public schools.

7. We condemn the support out of the public treasury by direct appropriation, or by contract of any sectarian school, reformatory, or other institution not owned and controlled by public authority.

8. We demand that no real or personal property be exempt from taxation, the title to which is not vested in the National or State governments or in any of their subdivisions.

9. We demand the change of the Act authorizing the naturalization of minors without a previous declaration of intention, and by providing that no alien shall be naturalized or permitted to vote in any state in the Union who cannot speak the language of the land and who cannot prove seven years' continuous residence in this country from the date of his declaration of intention.

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12. We demand that all hospitals, asylums, reformatories, or other institutions in which people are under restraint be at all times subject to public inspection, whether they are maintained by the public or by private individuals.

13. We demand that all National or State legislation affecting financial, commercial, or industrial interests be general in character and in no instance in favor of any one section of the country or of any one class of people.

For the Alabama Baptist.

The A. P. A.

There is no subject which can more vitally concern the Christian mind in this world than that of religious liberty. As Baptists we claim that the denomination to which we belong has ever contended for religious liberty as an essential element of the faith once delivered to the saints: "Ye shall know the truth, and the truth shall make you free." Religious liberty consists in the unrestricted force of gospel truth. In so far as truth has free course it is glorified in the production of religious liberty. These two principles assist each other. The free course of truth conduces to religious liberty, and religious liberty conduces to the free course of truth.

That Protestants should oppose Rome and that Rome should oppose Protestantism is to be expected; for the two are incompatible. The only question for Protestants to consider is as to how we should oppose Rome. The methods with which, as Protestants, we will do so, will depend—upon the sake of the argument—upon the methods with which Rome assaults the Protestants. By this I do not mean that, as Protestants, we are justified in doing as Rome does, and has done; but that we will conform our mode of defence to Rome's mode of attack; that whenever the attack is made, then we will offer such resistance as truth justifies us in offering. To repel persecution with persecution is the blindest and most reckless of folly. "Be not overcome of evil, but overcome evil with good." There has been and there will be antagonism between Rome and Protestantism to the end, or until Rome shall cease her extravagant claims and concede to Protestants what she asserts in her own behalf. Her demands as now insisted upon are such as can never be conceded.

I know but little of the A. P. A. That such an organization exists in the United States is due no doubt to an apprehension among Protestants that Rome would gain such a footing here as would be to the serious detriment of the religious liberty we enjoy, and the religious liberty we allow. If there be any just ground for such apprehension then the A. P. A. has good cause for existing. Otherwise not. For one I have never shared such apprehension, and therefore cannot enter into sympathy with the A. P. A. while I have no words of denunciation to utter against it. The men who organized it, and compose it, are no doubt conscientious men. They think that the Rome of to-day is the Rome of history; and that all that keeps the old man in the Vatican to-day from perpetuating a bloody persecutions

of his bigotted predecessors is the power to do it. I do not so believe. Rome has long since ceased persecution even in Spain, and France, and Italy. Nor do I believe that she will ever again inaugurate such methods as she made use of two hundred years ago.

It is too late in the centuries to apprehend any danger of persecution for conscience sake. The times in which we live will neither permit Rome to persecute the Protestants, nor the Protestants to persecute Rome. But Rome is grasping; Rome is aggressive; Rome is unscrupulous. She would still exert religious domination. She will have little to do with the Protestant churches, and by anathema sends the last one of them to everlasting condemnation. But what of that? The anathemas and decrees of Rome are only the idle vapors of a poor old man, or rather the howling of a stall-fed ox bellowing for fodder. The force of truth has broken the power of Rome. The force of truth has compelled Rome to give up persecution.

The day of persecution indeed has passed, but the day of public plunder has not passed. Our constitution indeed prohibits any religious test as a qualification for office. Neither does our constitution sanction any religious discrimination in the distribution of revenue either for schools or other purposes. We are not to oppose Catholics as individual men, for many of them are noble and true men and worthy of trust. But so far as they represent the interests and demands of Rome we will oppose them, and if they are to be elected to office to carry out the demands and execute the behests of their church, we will resist them to the last. So far as Catholics confine themselves to the duties of the civil office to which they may be elected, a strict sense of justice will vindicate them. When they transcend such duties, and attempt to fasten upon the country any of the fostered interests of the Roman Catholic church, then let Protestant votes remind them to private life. The ballots of the people must ultimately settle all such issues. As an organization the church of Rome has no more and no less rights than any other religious organization.

My duty as an everlastingly unswerving Catholic school teacher, that no Catholic school, Catholic anything else, shall fasten itself as a barnacle upon the public revenue, neither shall any Protestant school, or Protestant anything else, as such, do the same; no religious test for office; no religious raids upon the revenue. Let us stick to this, nothing more, nothing less.

TOM HENDERSON, Childersburg.

HIS HAND.

I see it in the ether realms, The lightning's thermal sheet; I see it in the clysmic waves That bathe the collins' feet. It ope the Clebra umbers white, The May-Duke whorls of pink; It gives resplendence to the seas, The grass its dewy drink. I hear it tune the clavier's notes— The notes our fond hearts swell; I feel it hush the ventral winds Across time's mid-noon dell. His hand—where is it, did you ask? See nature's clefts and grooves; 'Tis here, 'tis there, 'tis sure you see, All heav'n and earth it moves. Zula B. Cook, in Old Homestead.

For the Alabama Baptist.

Receipts at the Orphanage for May.

Bessemer First church, \$ 3.00  
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Concord church, W. H. P., 2.00  
Ladies Aid Society, Carrollton ch., 1.85  
Mrs. H. L. M., do, last ch. ch., 2.00  
L. A. S. West Montgomery ch., 2.00  
W. M. S. West Montgomery ch., 1.00  
Ema Moseley M. S. W. Montg'y, 1.00  
Miss Bell Sparrow, 2.00  
Mrs. Smith, 2.00  
W. L. Sampey, 1.00  
Miss Tennie Cord, 6.00  
Osweshee church, 4.72  
Fellowship ch., Cahaba association, 4.72  
Bay Minette church, 6.00  
Castleberry church, 8.00  
Newbern Cleaners, Miss Walthers, 35.00  
Roanoke Sunbeams, 3.00  
Ladies Aid Society, Georgiana, 5.60  
Ladies Sunbeams, 4.00  
Rev. W. B. Crumpton, 42.10  
Ladies New Hope church, J. T. B., 6.75  
Mrs. R. A. Williams, 5.00  
Finsville church, 5.00  
L. A. S., Sylva church, 1.00  
Little Workers, Childersburg ch., 1.00  
Gallion church, 12.05  
Gallion Sunday school, 10.00  
York church, 6.95  
Ladies Aid Society, York church, 5.00  
Mr. O. C. Scott, 5.00  
Burnsville church, 8.00  
Demopolis church, 8.00  
Mt. Pleasant ch. (Jefferson), 10.00  
Linden church, 6.45

Please add that the church at Tallahassee contributed last February \$42.86, which was rewritten for publication for March. The church at Tallahassee has done nobly, and we hope to hear from them again.

If brethren detect mistakes or omissions, I will thank them to call my attention to such.

BOXES RECEIVED.

Ladies Carroll ch. spring goods, \$42.86  
Miss Fannie Moore, Furman, 10.00  
Ecclectic church, 4.50  
L. A. S., Talladega ch. clothing, 14.00  
Cubahatchie church, 10.00  
J. C. Pinkston, Cubahatchie, 10.00  
Miss Jennie Judkins, Cubahatchie, 10.00  
L. A. S., First ch. Montgomery, 20.00  
J. W. Stewart, Secretary.

Evergreen.

(NOTE.—Our columns do not show receipts for February for any source, for the Orphanage, so that there was no discrimination against Tallahassee church.—Eos.)

The man who succeeds in any calling is the one who takes a stand that means something.

## Immoralities in the Old Testament.

All along down the ages the haters of the word of God have found no more effective weapons than the so-called enormities of Old Testament saints. With endless iteration they have dwelt upon the drunkenness of Noah, the deceitfulness of Jacob, the soldierly savagery of Joshua, the sacrifice of Jephthah's daughter, the double-dyed sin of David, and many another deed of sin and shame whose record darkens the pages of the sacred Scriptures.

Now it ought to be said, with reference to the most of these, that they find no sanction in the word of God; but, on the contrary, are branded as infamous in the very book that gives an account of them. The Bible is a history in which we have a portraiture of real men and women, whose hearts the grace of God had touched, but whose natures were only imperfectly sanctified, and whose lives, accordingly, were stained by many a foul trace of the still indwelling evil. If these characters had been represented as absolutely faultless, these truth-bating skeptics would have declared that the whole book was a tissue of lies, for no such men and women ever trod the earth.

When, on the contrary, the actual facts are honestly told, then the book must be branded as if it countenanced everything that it records. Some things, indeed, to which exception is taken, did receive divine sanction: as for example, the slaughter of the Canaanites by the hands of Joshua. At such a bloody spectacle as this, the modern humanitarian critic holds up his hands in pious horror, and inveighs against the atrocity of such an order. Now, if God did not give the order, then the Bible utters falsehood. If God did give the order, we maintain that he had a right to, and Joshua had no option but simply to obey. He was only God's executioner, and he might not question the propriety of the orders of his King.

The only question is, then, as to whether God Almighty had any right thus summarily to dispose of the enemies of his name. Rather than in the day is it for this question to be raised, for he has been doing it through all the ages. "Thou turnest man to destruction, and sayest, Return ye children of men." Sometimes he sends famers, and thousands perish of starvation. Once he sent a flood, and a world was drowned. Again he poured out fire from heaven, and Sodom and Gomorrah were overwhelmed with destruction.

But it may be said that women and children were dispatched by the sword of Joshua, and that seems dreadful. We reply that death is always dreadful, and it does not appear that death by the sword is any more painful than death by any one of the thousand diseases that wait around to hurry mortals home. The Almighty and all-wise Ruler of the world finds it ever and anon to be necessary to clean out some Augean stable utterly; to pluck up some upas tree, both root and branch; to remove by the wholesale a people whose presence, like a rotting carcass, defiles the whole earth.

As to the sacrifice of Isaac, so vehemently inveighed against by the revilers of the Bible, it is sufficient to say that he never was sacrificed, and God never meant that he should be. He gave to Isaac life, indeed, and he had a right to take the life he gave, and by whatever instrument seemed good to him; and if he

# Alabama Baptist

MONTGOMERY, JUNE 21, 1894.

Directory for the Baptists of Alabama.

## OUR BOARDS.

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

Geo. B. Eager, Pres., Montgomery, Ala.

MEMBERS AND THEIR POST-OFFICES.

T. L. Jones, G. W. Ellis, W. B. Davidson, Judge Jon. Hazleton, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; L. O. Dawson, Tuscaloosa; P. T. Hale, Bir-

mingham; D. P. Bestor, Mobile; J. A. French, Talladega; W. E. Hudson, Opel-

ika; W. M. Burr, Dothan; W. G. Curry, Livingston; N. C. Underwood, Clayton;

S. A. Adams, Jackson; M. F. Brooks, Brewton; J. P. Wood, Troy.

ORPHAN'S HOME BOARD.—G. R. Farn-

ham, Evergreen, President; P. T. Hale, Secretary, Birmingham; J. W. Stewart, Secretary and Treasurer, Evergreen;

Matron of Home, Mrs. Clara W. Ansley, Evergreen.

WOMAN'S CENTRAL COMMITTEE.—Mrs.

T. A. Hamilton, President, Birmingham;

Mrs. L. C. Brown, Secretary, East Lake;

Mrs. G. M. Morrow, Treasurer, Birmingham.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President.

Judson Female Institute, Marion, Ala.—W. M. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

MINUTES OF THE SOUTHERN BAPTIST CONVENTION can be had at this office by sending four cents to pay postage.

W. B. CRUMPTON

Of the recent graduates of the Seminary at Louisville four are under appointment as foreign missionaries, namely, C. W. Chadwick, of Texas, W. W. Lawton, of Georgia, and brethren James and Chambers.

THE FAIR THING.—We want to do the fair thing, always, if we know it. Dr. Hawthorne thinks we are treating him with injustice when we criticize his sermon without giving it to our readers. We have written for a copy, and promise to print the sermon entire as soon as we can spare the space.

We are now ready to fill all orders for Sunday-school literature for the next quarter. The earlier the orders are sent in, the better. By ordering your literature here, you add something to the colportage fund, and it costs you no more.

Montgomery, J. B. COLLIER.

TO THE EXECUTIVE COMMITTEES.—The brethren will remember that the associations have not convened since our last convention. Each association is entitled to three delegates, regardless of its size, and one for each 500 or fraction above the first 500. The executive committees should be called together by the chairman at once, and the appointments be made. Will the brethren attend to it?

In my trip notes I failed to mention among the ministers at Shiloh brother Clarence Morgan. His many friends in Dallas and Lowndes will be glad that he gives promise of being a useful minister. He has churches in a section where his services are much needed, and I am sure, by his zeal and industry, missionary spirit and piety, he will make himself felt for good.

W. B. C.

SO MUCH is said about the A. P. A. that we print on the first page the creed of that organization, so that our readers may read it and judge for themselves. There is also a temperate and discreet discussion of the subject of religious liberty, by Rev. Thos. Henderson. The two articles should be read in connection, as the existence and operations of the A. P. A. gave rise to all the current discussion of religious liberty.

AMEN!

When nominations were being made for the vice-presidents of the Convention, certain names were put forward on the ground that they were entitled to receive the honor. If the office is nothing more than an honor roll, we say let it be abolished speedily. Our denomination will certainly suffer from all attempts to preserve a roll of honor. Let an office mean something, and then let the very best man for the place be put into it, regardless of personal or other considerations. Let us think more of the useful than the ornamental in all our affairs.

That was clipped from one of our exchanges, and has a good point in it. Away with the nonsensical talk of honors in a religious assembly. It is a poor business whenever we go to that. We have known some of the finest opportunities for good being wasted in an attempt to honor a brother with an appointment to preach. We have known presidents of Conventions and moderators of Associations honored, and the bodies suffered from the honoring. We hope never to hear another nominating speech in a religious meeting, and nothing about "honoring" a brother with this or that. The Baptist who is looking for honors is worse than the one who wants to bestow them. He deserves to be let alone. Honors will come when they are deserved, without being sought.

JUNE 20TH.—This is the date set for the closing of the books of the state board of missions. "Is your name written there?" Brother, as you read these lines, won't you resolve that your church shall go down on the books with a contribution before the close of this financial year? W. B. C.

A MONTH or two since we printed some statistics compiled by Bro. A. J. Dickinson of Baptists in this state, and among them Two-Seed Baptists were mentioned. Immediately we had inquiries from some of our readers as to who or what those Baptists were. We were not sure that our own recollection of their creed was accurate, so we began investigation, and through the kindness of Dr. P. S. Whitman, of Toccoa, Ga., we have an answer from Dr. Dobbs, of Oklahoma, and a few words from Dr. Manly, of South Carolina. It is all printed in another column.

WHAT IS A YOUNG LIFE WORTH?

It has been but a short while since we wrote the question above over some remarks about the untimely taking off of a young man in this city. From Birmingham comes the news that young Jeffries, a lad of only nineteen years, was murdered in a saloon by John and Peyton Bowman. The latter had insulted and beaten the father of young Jeffries at an earlier hour in the evening. It seems that the father returned to the bar later for another drink, and the son followed when the Bowmans came in. When the boy started for the door John Bowman is said to have seized him, pressed him to the floor in the corner, and Peyton shot him. It is asserted by some that the boy drew a pistol, while others say he was unarmed. There is no question that whiskey was the cause.

The city and county state and nation all have a hand in that saloon. They all derive a revenue from it. Let any one sit down and figure on it, and see if anything is made by the transaction. The homes which have been ruined, the young life which has been sacrificed, are worth more than any amount of money that might have been derived from the business. And the court costs, before it is through, will consume all the revenue derived from the traffic. Is the public conscience dead? Will the people always submit to this tyranny of the saloons and the politicians? How long, oh, Lord, how long?

"THE FEW."

Though the Southern Baptist Convention is an immense gathering, a few do all the talking. The program is more formal each year. A roll of fifty names made out at the convention which met at Memphis five years ago contains four-fifths of all who have participated in all the discussions of all the meetings since. It may be wisdom to thus control the work and the discussions of the plans, yet some think otherwise.

The clipping is from the Arkansas Baptist. "We have heard about 'the few' doing the talking from the time we first began attending the conventions and associations. We will always hear the same tale. It is bound to be so. 'The few,' bless the Lord for them. They do all the writing for our papers. They do pretty much all the work that is done. Not always the same 'few,' but it's 'the few' who do what is done in the churches, Sunday-schools, associations and conventions. It need not be so, but it is so, and always will be so. 'The few' go to the Southern Baptist Convention regularly. If it meets in Virginia or Texas, they are always on hand. They know about the work of the convention, feel the responsibility, and do the talking, and ought to do it. The brethren who drop in now and then, missing a year or two when it is not convenient to go, would make a poor lot running the convention if they should stay."

THE PLACE FOR THE CONVENTION MEETING.

The Southern Baptist Convention left the choice of the place to its history there was no invitation for the next meeting. Augusta did invite it before the adjournment, but this was after the announcement was sent abroad that no invitation had been received. Rather than see the Convention go begging, the city of Secretary Burrows threw open its doors.

It is a great burden to any city to entertain the Convention. Our people believe in the "free grub" idea, and the Convention will be slow to vote that out. But sooner or later "free grub" must go, or the representation cut down. Of the two we favor the former. It will tend somewhat to cut down the attendance for awhile, but presently the additional cost of four or

five dollars will not be regarded by delegates. Good board can be had for a dollar a day, and even less than that in cities where the Convention meets. When the delegates are paying his board he feels less constraint, and can locate more conveniently to the place of meeting. At every Convention delegates are heard to complain at the distance they have to go—often missing some of the best things of the meeting. We believe in

A BIG CONVENTION.

The one at Dallas was about the largest we have had. It numbered less than eight hundred. The committee on order arranged seats for the delegates in easy hearing distance, and we never heard any complaint after that.

The crowds that come as lookers on should be encouraged. There is an inspiration in a sight of the Convention which brethren who attend regularly cannot appreciate. Thousands of Baptists who attended the Dallas Convention, had been looking forward for months to the meeting. They will never see it again, but to their dying day they will bless God for that privilege. We shall never forget the sad disappointment on the faces of thousands who came long distances to Atlanta, who failed to get in the house. We beg the brethren who have become familiar with these meetings, and who grow impatient at slight inconveniences to themselves, and the confusion attending the gathering of great crowds, not to forget the multitudes who look in on our great Convention only once in a life time. We have no sympathy with the plan of cutting down the representation by constitutional amendments.

Let the boards see to it that the place securing the Convention promises to provide ample room for the meeting. We can't afford to go back to meeting in church houses.

We call attention to the "Convention Notes" from brother L. L. Lee, of the hospitality committee at Marion. The number of delegates who will attend the Convention is an uncertain quantity. If the committee knew that there would be room to spare after the delegates are provided for, this publication would not be necessary. No town in Alabama is more noted for its hospitality than Marion; but in justice to the Convention proper and to themselves, they are compelled to draw the line somewhere.

Howard College Commencement.

Before I reached East Lake President McGaha requested Bro. A. W. McGaha to take notes and write up the commencement for the paper. Depending on that, I did not write anything for last week's paper. I am compelled now to write from memory.

Supplying for Bro. Gray at the First church while he attended the commencement at Bobcote College at Nashville, it was not my pleasure to hear Dr. Eager's sermon, of which I heard so many favorable comments. It was the regret of all that his meeting called him back to Montgomery, and deprived them of hearing his promised lecture on Mob Law. More and more good people are becoming alarmed about the lawless acts of the mob, and that lecture will be in demand.

THE BUILDINGS AND GROUNDS.

Of the Howard show signs of great improvement. The frame buildings have been painted, and walks have been made through the grounds. A brick wall three feet high has been built thirty feet in front of the main building and filled in and made level. The old pines have been dug up by the roots, and the trunks of the remaining trees whitewashed. Much of this work was done by the students. It is proposed to go on with this improvement, so that by the opening of the next session everything without and within shall be in a state of perfect repair. This work is due to the enterprise and energy of Bro. Whittle, the financial secretary.

The Sophomore declamations were as good as I ever heard. In the presence of a large audience the class contested for the medal which is every year given to the one whom the committee shall judge the best declaimer. Prof. Goodhue, connected with the Howard long years ago, has given to this class the most careful training. During all the commencement the fact was apparent that Howard College is training speakers. Cadet Hayes, of Columbia, carried off the prize. The old South led the world in orators. If the new South is to be alike distinguished, our colleges must do the training. It is gratifying to its many friends that the Howard is performing nobly its part in this respect. I am sure the young men I have heard speak at this commencement will be among Alabama's great orators of the future.

The address of Col. Hewitt before the societies on "The Federal Constitution" was pronounced by those competent to judge of its merits as a valuable contribution.

It was practically lost because of its being closely read in a voice that could not be heard.

Ray Rushton, a rising young attorney of Montgomery, addressed the Alumni Society. Bro. owing to his low tone or the acoustics of the hall, many of his bright sayings were not understood by the audience.

Dr. Cleveland's Baccalaureate address was listened to by a large and appreciative audience. The speaker's ability is so well known by the Baptist hosts of Alabama, it is unnecessary for me to say it was a fine address.

The whole of one afternoon was given to the military. They have three companies. The captains were W. A. Brown and Altman, both from York Station, and J. F. Gable, one of the young ministers. The soldiery medal was won by young McDavid, of Florida, and the manual medal by Wm. Waldrop, of Bessemer. It would be hard to find in Alabama a finer corps of cadets than this at Howard College.

Commencement day was a grand occasion. Diplomats were given nineteen students who had completed their course. W. W. Lee, of Lysterly, Ga., and A. G. Mosely, of Orville, Ala., were first and second honor men, both young preachers. Among the graduates were nine young ministers.

The Whittle senior medal was awarded to Mr. Griffin. I have attended a great many commencements, and heard a lot of graduating speeches, but I am sure I have never heard as good as these. Both the composition and the delivery were of a high order. No committee was ever appointed who had a harder time to decide who was entitled to the medal.

The degree of LL. D. was conferred on Prof. A. B. Goodhue, of the college, and Ex-Gov. Massey, of Virginia; and D. D. on Rev. J. S. Dill, of Richmond, Va. It is no longer plain Jack Dill, but Dr. Jack—Good-bye, Jack! We will miss you.

One year of trial has proved that the Board of Trustees made no mistake when they elected McGaha as president of the college. It has been a year of prosperity to the college. In spite of the hard times the expenses of the session will be met. This is due in no small degree, as all admit, to the splendid management of Cadet W. A. Brown, who had charge of the mess hall. No young man has ever left the institution more universally esteemed by every one who knew him.

Bro. Whittle has returned from a trip North, and is encouraged to hope he has put on foot something which will result to the permanent advantage of the college. In due time he will make known his plans.

W. B. C.

FIELD NOTES.

We learn that Rev. W. A. Whipple died recently at Phenix City. We have no particulars, and had not heard of his illness.

The Baptist churches at Russellville and Isbell have secured the pastoral services of Rev. W. H. Austin. Now that they have a leader, they will of course go forward. Send us a news note.

Bro. Stodghill sends the name of a new subscriber, and explains that he had just baptized him, and thought the next thing to do was to start him to reading the ALABAMA BAPTIST. Brother pastors, please think about that.

Luverne Democrat: We are requested to announce that the fifth Sunday meeting of New Providence Association of the Baptist church will meet at Mt. Gilead church, in Covington county, on the fifth Sunday in July.

Rev. H. C. Hurley went last year from Abbeville to the Seminary. He now asks us to send his paper to Abbeville, but does not tell us what his plans are, if any have been formed. He is needed in Alabama.

L. M. Bradley, Brundidge: The impression seems to have gone out that I have moved to Abbeville. Please permit me to say such is not the case. I am still pastor at Brundidge, only preaching at Abbeville once a month for the present.

Rev. I. W. Martin, who went from Marengo county to the Seminary last year, writes that his postoffice is now Watford, Kentucky, and that he has two churches which take all his time. Here is another preacher given by Alabama to Kentucky.

We regret to leave out of this issue the report of the commencement exercises of the college at Danville, and some other articles which it was hoped to see in this paper; but there is a pressure of matter that would become stale by delay, or pass entirely out of date.

W. R. Ivey, Bessemer: Our meeting is succeeding finely. Bro. J. L. Thompson is doing the preaching. Fourteen professions up to the present, and many anxious. Brethren, pray for our meeting. Bro. Thompson is doing some of the best work of his life. The Lord be praised.

Bro. T. T. Runyan, at Bridgeport, is doing good by persuading the people to take the ALABAMA

BAPTIST. He reports that his pastor, Bro. Buckner, draws large congregations, and they are expecting a revival meeting soon. They are doing what they can to build up the Master's cause at Bridgeport.

The third word on the first line of the notice of convention railroad rates published last week should have been "not." The correction has been made this week. Look at the notice and see how it now reads. With this correction in mind read the first and second paragraphs of the notice.

There has been complaint of drought in different parts of the state, yet the papers from all quarters say that the general prospect for good crops is very flattering. It is also said by the Birmingham papers that the business outlook in that region is much improved. So we may expect at least a part of the hard times to pass away, and contributions to the Lord's cause to increase.

Pastor Townsend, of West Montgomery church, is pleased with the prospect of having Rev. John B. Shelton, of Texas, to preach for him in July, beginning about the third Sunday. Bro. Shelton is an evangelist of wide reputation, and is said to be a preacher of the gospel rather than a sensationalist. The West Montgomery church expects to have their meeting already in progress when Bro. S. arrives.

We have received a printed program of the Montgomery County Sunday-school Convention, which convenes at La Pine, June 29 and continues till July 1. As our columns are crowded, and the program has been generally distributed, we do not print it this week. The Midland railroad will give special rates. A special train will leave Sprague Junction Sunday morning, July 1, and return in time to connect with train for Montgomery.

M. S. S., East Lake: Brother J. C. Hudson, of Huntsville, was with us at Jemison during our last meeting. He preached two very helpful doctrinal sermons. In the afternoon Sunday one young sister was buried with Christ in baptism. This is the first addition by baptism the church has had in several years. We hope it is the beginning of a great work of grace.—Sunday night there was one received under the watchcare of the church.—The Sabbath-school and the ladies' aid society are doing good work.

A bogus lottery concern away out in Kansas sent a very enticing bait to Bro. V. H. Bell, of Fort Deposit, proposing to make him agent and let him draw a prize; but that brother proposes to make his living honestly, and therefore would have nothing to do with the swindlers. A name was signed to the letter from the rascals which was intended to make the impression that their lottery is a branch of the old Louisiana nuisance; and the bearer of that name died in New Orleans a little before the lottery was driven from Louisiana. The genuine lottery is attempting to do business from a Florida port.

On a recent Sunday Pastor Gay, at Adams street, had occasion to introduce in his sermon Peter's denial of the Master. In the course of his dramatic description of the momentous incident the preacher, with outstretched arm said, slowly and solemnly, "And just as Peter denied Him the third time the cock—" and right then a little bantam in Deacon Thomas's yard, near by, piped in with his shrill crow and showed just how it was. "Just like that!" said the preacher, apparently thankful for the assistance rendered. Of course it is understood that a deacon will help his pastor as much as he can, but to provide a rooster ready to crow when he is needed is more than is usually expected.

W. R. Whately, Alexandria City: Our service at Rock Mills the second Sunday in June was fine. The Sunday-school was largely attended. House full at preaching hour, and two-thirds full at prayer meeting at 3:30 p. m. Our hat collection amounted to \$4.15, in addition to Sunday-school collection. This is as low as we fall on an average in dull times.—Had two accessions in good strong men. Some up for prayer. One lady to be baptized next time, who joined some weeks since. When we commented with this church, two and a half years ago, about \$25 covered its annual expenses. Last year it approximated \$200 for preaching one Sunday, and about \$65 for missions. We are pulling it from under the anti-mission spirit and whiskey domination. We have had a fight with whiskey especially, and let no member stay in the church connected with it. We turn them right out, and get plenty in their places.

The meeting at the Baptist church at Clanton was held last week, as had been announced in these col-

umns. How much good was done of course is not known, but it was much enjoyed by the visitors, both speakers and hearers. The church and the people of the town also appeared interested, and good audiences assembled at the numerous services. The people listened patiently, and made the speakers feel that they were willing to be benefited. The visitors were well cared for, and felt at home. The talks were not all present at any one time, but during the meeting there were present brethren McCord, Eager, Anderson, T. L. Jones, Caldwell, Crumpton, and Baber. Pastor Lowery appeared to enjoy it all, and to feel that good was done. The new church, although unfinished, looks well, and the Baptists at least are justly proud of it. The new organ was used for the first time on Saturday night. It was purchased largely by the efforts of Thos. W. Curry, a promising young lawyer, who is a son of Rev. W. G. Curry. The son could not be anything else than a good and useful man without departing widely from his training.

Mobile Notes.

As a result of the Munhall meeting in Mobile fifty-four were added to the St. Francis Street church and quite a number to the Palmetto Street. Pastor Taylor was made happy in the conversion of Edgar, his only child.

The St. Francis Street church has adopted the envelope system in collecting for pastor's salary and incidentals. The members are so pleased with the plan that they will use it for mission collections also. Some of the members want the plan of monthly mission collections introduced in the church as it is now practiced in the Sunday-school. The Young People's Society could distribute the envelopes every month. This would furnish them work, and increase the number of contributors.

The home of Miss Lidia Robertson and her three brothers, away from the noise and bustle of the city, is one of the most pleasant places in Mobile for a tired preacher to visit. It is in the country and in the city too. She is the teacher of the infant class of the St. Francis Street Sunday-school, a member of the Young People's Society, vice-president of the Woman's Central Committee, and attends to the little farm and dairy and keeps house besides.

I preached in the morning to St. Francis Street church and at night to the Palmetto Street church. The former made a handsome collection for state missions; the latter will be heard from before the month is out.

"The weakest sermon Mr. Munhall preached during his meeting was the one against dancing, card-playing and theatres." That is about what a Mobile sister said. Wonder if a strong sermon could be preached by anybody against any of these fashionable vices? Something is said somewhere about one being joined to his idols.

W. B. C.

Rev. D. C. Culbreth Dead.

We had not even heard that our brother was ill when the sad news came that he was dead. Bro. Culbreth had resided at Avondale, Centerville and Marion. His health had not permitted him to continue regularly in the pastorate, and he was sometimes engaged in secular pursuits. He was a warm friend, and an earnest preacher. May the Master whom he served be very near to the bereaved wife and children. Bro. Culbreth's last pastorate was at Geneva, where he died, but he retired from the pastorate last fall. Rev. C. P. Atkinson, the Methodist pastor at Geneva, writes us a tender letter announcing the sad event, for which we thank him, and also for the kindly offers which he performed for the dead preacher. We make the following extract:

GENEVA, Ala., June 11, 1894. Ed. ALA. BAPTIST: I doubt not you and your readers will be interested and pained at the sad news of the death of Rev. D. C. Culbreth, of this place. On Saturday night he breathed his last, and on Sunday afternoon we laid away all that was mortal of him who was friend and brother to many of our readers. It was my sad but appreciated privilege to stand at the grave and conduct the solemn service of prayer and exhortation. He is laid by the little mound where, a few months ago, I went with him, then himself bowed with grief, to lay away his baby. As I have prayed that little plot of ground these two times that God would comfort the bleeding hearts of that bereaved family, I feel that many will now pray for those who are left in their sorrow by this new bereavement. Sorrowful indeed are the stricken wife and children, who are left in this sad loneliness.

The Home Mission Board

Is in need of help. Its receipts are painfully small. Its debt is enlarging rapidly, and unless its income shall be increased will become unmanageable.

We do not ask for special collections, but we do ask that regular contributions may be increased and promptly forwarded.

Brethren, help us, and help us now.

I. T. TICHENOR.

Atlanta.

For Alabama Baptist.

Convention Notes.

Only accredited delegates to the Convention will be entertained. This includes the ladies of the Central Committee and the vice-president of the Woman's Committee from each association.

Ladies applying for entertainment must state what organization they represent, as the Committee on Hospitality are not authorized to furnish homes for any but the above named committees.

Arrangements have been made with the hotels for the accommodation of visitors at the rate of \$1 per day.

All delegates are again requested and urged to send in their names to T. T. Daughdrill, chairman of the Committee on Hospitality, in order that homes may be assigned them.

The Reception Committee will meet the delegates at the Marion depot, and assist them in finding and reaching their homes.

Delegates who have written to the committee will receive cards designating the home assigned to them.

Delegates arriving by private conveyance will find accommodation for their horses at theivery stable of Hurt & Brown. Charges, 60 cents per day.

If the requests made by the committee are not complied with, any trouble or delay experienced after reaching Marion must not be charged to the committee here, but to the delegates themselves, who have not heeded instructions.

In conclusion, we desire to assure our friends, especially the ladies, that at any other time we shall only be too glad to see and to entertain them; but during the session of the Convention, which meets with us by invitation of our church, the delegates have first claim upon our hospitality. We hope for and expect to have a large Convention.

We expect to have our homes full of delegates, and will be disappointed if they fail to come. Hence it is that we have been constrained to ask our friends, who are not delegates, not to call upon the hospitality committee for homes.

L. L. LEE, for Church.

Marion, Ala.

For the Alabama Baptist.

Howard College Commencement.

The fifty-second session of Howard College closed June 6th. The commencement was one of unusual interest. Rev. George B. Eager, of Montgomery, preached the commencement sermon. It was one of the greatest sermons of his life. Dr. Eager is a prince among preachers. His text was Job 32:8. Dr. W. N. Reeves, of Eufaula, preached at night.

SOPHOMORE DECLAMATION.

Monday at 10 a. m. was the occasion for the Sophomore prize declamation. This is a feature of the commencement which is always enjoyable, but it seemed better this year than ever before. The selections were good, and all of the young men acquitted themselves well. Prof. A. B. Goodhue, who has charge of the class in Elocution, may congratulate himself on the happy effect of his training. The prize for the best speaker was awarded Mr. Hays, of Columbia.

THE LITERARY ADDRESS.

The annual address to the two Literary Societies was delivered by Col. G. W. Hewitt, of Birmingham. His subject was the Federal Constitution.

THE ALUMNI ADDRESS.

At 11 o'clock Tuesday morning a large audience greeted Mr. Ray Rushton, of Montgomery, who was to deliver the alumni address. Quite a number of the old Howard boys were on the stage. Mr. Rushton is a graduate of the class of '88. His subject was "Gun Powder and Dynamite," which he applied to traits of character, as seen in every day life. After the address a meeting of the alumni was held. Regular business was transacted, and the association pledged their best efforts and co-operation to Bro. Whittle in the endowment movement.

THE BACCALAUREATE.

This address was delivered by Dr. W. C. Cleveland, on Tuesday night. The address was an excellent one. A gentleman who weighs his words well, was heard to say that he would not have missed it for ten dollars. It was full of wise counsel and good sense.

THE GRADUATING EXERCISES.

The Age-Herald says: "A blaze of glory crowned the closing exercises of Howard College."

There were nineteen young men in the graduating class: W. H. Altman, A. L. Beason, W. L. Caldwell, N. H. Carpenter, J. F. Gable, G. L. Griffin, E. Hinson, J. F. Hendon, J. H. Ingram, A. G. Lowrey, W. W. Lee, A. G. Mosely, W. R. Meadows, R. G. Moore, C. S. Reeves, M. Stamps, M. S. Stephens and H. E. Watlington. The following was the programme of the speeches and speakers:

Salutatory: Beckoning Hands, Mosely; The Pillars of Hercules, Reeves; The Lamp of Diogenes, An Inefficient Light, Cahall; The Triumph of Right, Hinson; Going! Going! Gone! Brown; The Hopes and Fears of the South, Griffin; The Heroic Life and Story, Moore; Rebellion and Revolution, Gable; Valdeictory: Driftwood, Lee.

The senior speaker's medal was won by Mr. G. L. Griffin. This medal was given by Rev. W. A. Whittle, and is known as the Whittle Medal. The speeches were all of a high grade, and pronounced by every one as the best in the history of the college.

DEGREES CONFERRED.

The Board of Trustees conferred the degree of Doctor of Divinity on Rev. J. S. Dill, of Richmond, Va., degree of LL. D. on Prof. A. B. Goodhue, of Howard College, and also on Hon. John E. Massey, of Virginia.

THE JUDSON GIRLS.

It is interesting to note that a large number of the Judson girls were present at the Howard Commencement. The old attachment of the Howard and the Judson is deep and abiding.

THE NEW PRESIDENT.

The esteem which the boys have for Dr. McGaha was evident to every one. They were enthusiastic in their praise of him. The session has been marked by good order, kindly feeling and hard work; and especially do we rejoice in the great religious revival among the students.

IMPROVED CONDITION OF THE GROUNDS.

The college grounds and campus have been greatly improved. The work was done by the students themselves. Trees and stumps have been removed, the grounds leveled and a thoroughfare graded from Underwood avenue directly to the front of the main building.

We never saw a better feeling and more good cheer among the students. Almost every undergraduate left with the determination to return next session.

The exercises closed by singing a stanza of "God be with you till we meet again," and prayer by Dr. P. T. Hale. He prayed earnestly that God would give to Howard College two hundred boys next session. Let us all do our best, and trust God that it may be so.

W. A. HOBSON.

For the Alabama Baptist.

Ministers Meeting at Auburn Postponed.

We regret exceedingly to announce that the meeting for preachers arranged by us for the last week in June will



IN all receipts for cooking requiring a leavening agent the ROYAL BAKING POWDER, because it is an absolutely pure cream of tartar powder and of 33 per cent. greater leavening strength than other powders, will give the best results. It will make the food lighter, sweeter, of finer flavor and more wholesome.

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KEYSVILLE, FLA., April 17, '94. Messrs. DuBois & Webb, Louisville, Ky.—Dear Sirs: "About eleven months ago I bought from you an Electropoise for the purpose of treating cancer. I had one of about ten years' standing, and it had reached a stage where it was making rapid progress, being about the size of a silver dollar. I knew that I had to do something or my time was about up, and you being the only party that I corresponded with that would give me any assurance of a cure, got my patronage. I am now happy to inform you that the cancer is no more. The Electropoise arrested the progress of the cancer perceptibly in about thirty-six to forty-eight hours, and gradually and slowly grew less until now there is a place about the size of a pin head that is not quite healed but gradually closing up. You can use this or any part of it as a testimonial if you wish. Very truly yours, M. M. Lillibridge."

D. A. Bryant, Hackneyville: "I was badly crippled with rheumatism, also had a bad kidney trouble, I was helpless and could do no work. The Electropoise cured me and enabled me to work regularly."

Rev. W. C. Hearn, Talladega: "For producing calm, refreshing sleep, and curing sciatic rheumatism, the Electropoise can not be equalled."

Joseph Williams, Stevenson: "I can walk all over town and even run, whereas a few weeks ago I was a helpless cripple. The Electropoise did it."

F. S. Whitman, Nashville: "The Electropoise has permanently cured a chronic sore throat, and also cured me of a case of pleurisy."

The Salvation Army in India has 10,000 enrolled soldiers and 131 officers. At present it is under the direction of Miss Lucy M. Booth, who has the title of "Colonel Rnhani."

A prize for the best specimen of microscopic handwriting was recently offered in Paris. The winner submitted a postal card containing on one side the contents of the first two pages of a big newspaper.

A quarter of each generation die before attaining the age of seventy, but a man at thirty-two in good health may expect to live for another thirty-two years.

Governors—What is the capital of Florida? Precocious Child—The money they get from the North-erners.

Awarded Highest Honor, World's Fair.

DR. J. C. H. CREAM BAKING POWDER. MOST PERFECT MATERIAL. A pure Grape Cream of Tartar powder. No other chemicals. No artificial coloring. 40 YEARS THE STANDARD.

## Fire-side Reading for All the Family. Typhoid Fever.

Continued fevers, whether or not due to the same cause as true typhoid, prevail in all sections, and are modified by local influences in different localities. When associated with malaria, they are usually denominated typho-malarial; with catarrhal symptoms, catarrhal fever.

Post mortem examinations reveal usually the same intestinal lesions as occur in typhoid fever. Typhoid fever is contagious, and there is a pretty strong conviction in the mind of sanitarians that it is a disease which has but little right to exist in a civilized community. Be that as it may, intelligently directed efforts have gone a long way to diminish its prevalence.

Its prevention must depend upon a knowledge of the cause, or at least an acquaintance with the known laws in accordance with which the cause operates.

The cause of typhoid fever is generally believed to be a minute organic germ, given off by the sick, and may be transmitted to the well in several ways. The poisonous germ is contained in the discharges from the bowels and possibly the kidneys. Hence the importance of the proper disposal of these excreta.

Of late years there has been a settled conviction that this poison, or germ may be, and often is, developed and multiplied to a dangerous extent outside of the human body when it is introduced into places which present the favoring conditions of moisture, warmth and filth. Hence the vital necessity of care not to plant the seed in soil congenial to its growth.

Some dangerous localities about our houses are ill-kept out-houses, cess-pools, and earth which is saturated with filth.

The poison of typhoid fever may sometimes be received into the system by breathing it in, but in undoubtedly the great majority of cases the disease germ finds its way into the intestinal canal by means of the food and drink. There are many ways by which our food and drink may become contaminated with the germs.

The discharges are thrown into a private place or upon the ground where they soak, sometimes long distances, into the family well. The soiled clothes of the patient are washed, and the water emptied into near the well or spring. Some kinds of food are very absorptive of germs, and being kept too near the patient, become contaminated through the air.

Many cases are known where milkmen, with fever at their homes, have caused serious outbreaks of fever among their customers by keeping the milk, before it was distributed, too near the sick, by diluting it with contaminated water, or even rinsing the cans with impure water.

The eating of fruits, without proper cleansing, as they are vended about the streets of our towns and cities, is not a practice that cannot be too strongly condemned.

C. C. J.

For the Alabama Baptist.

Wall Flowers.

How often this unkind epithet is reproachfully applied to some of the most beautiful, chaste and cultivated women in our fashionable towns and cities. Why sensible people do not understand the design of those who use this phrase, I cannot conceive. Is not this phrase used by sinners to provoke others to sin? And because of this dread epithet, "wall flower," and because some unwary Christian mothers are a little too anxious for their daughters to be popular, the girl's feet are already entangled in the meshes of that net which was woven in the loom of the libertine's den.

Mothers, consider! Some day you may weep tears of blood.

I. With whom, as a general thing, is the ball-room girl popular? I insult you when I say it is with the libertine, the black-leg, the horse-racer, the cock-fighter, the saloon-keeper who just wants to have "a good time." Yet these are the men who are prating about "innocent amusements." How can a thing which such a man touches be innocent? His is the hand of the leper, polluted with the ichor of death. Far better embrace his skeleton than his soul. His very breath would well pollute the sunshine. They occupy reserved seats in the theatre, and travel in palace cars. Tell me, singer, will it make hell any the more comfort-

able, since you have reached it by the reserved seat and palace car? O, how dark and gloomy is the prospect of a life of sin and suffering, and gnashing of teeth in an uncomfortable place for those who have feasted their souls beneath the mellow lights of banqueting halls, and moved in the giddy whirl of the sound of soft and enchanting music.

But these are not the men whom Christian girls want to marry. They are not the men who make home happy, and elevate society, and in dying breathe a benediction on the human race. But these are the men who clothe themselves in mourning; that people jail, penitentiaries and poor houses with suffering, shame and ruin.

Then in the name of common sense, in the name of all that is high and pure and holy, tell me, mothers, why teach your daughters to be popular with these blood-sucking vampires of society? You never saw a ball-room man in whose piety you had any confidence. If you were dying you would not ask him to pray for you, or your child. Then why teach your daughter to repose confidence in him? Would you make peace with the devil, and court his favor? Will the helpless lamb quit her fold and go out to seek popularity in the den of the hungry wolf? Surely not while he has wolfish fangs and a wolfish heart.

Moneyed men are popular with highwaymen. They have something the robber wants.

Christian, is not one smile of your Saviour worth all the flattering gains of a deceitful world? I would rather be an old maid in heaven than an old hag in hell; a wall flower, sweet and pure in the temple of my God, than a rare exotic, broken, crushed—despised of men and cursed of God—thrown out into darkness and despair.

Let me be a wall flower on earth, unpopular with those who enter the "wide gate," and a wall flower in heaven, with angels for maids of honor; a wall flower free from sin's cursing blight, blooming in the paradise of God with "the Rose of Sharon and the Lilly of the valley."

II. With whom, as a general thing, is the ball-room girl unpopular?—that girl who dances the "square dance with the corners cut off." She is most unpopular with the sober, industrious, right thinking young man with good habits and sound morals; a man who has neither time, money nor desire to engage in sinful pleasures; a man of virtue, who works for himself, his country and his God.

Butterflies with gauzy wings, whose beauty continues but a night, are not sought by men who have hearts and homes.

And when the "fast man" has run his race to the end of the course, if God forgives his sins before he commits suicide, the "wall flower" is the girl he seeks in marriage.

"The wise man foreseeth the evil and hideth himself; but the simple pass on and are punished."

An Athenian who was hesitating whether to give his daughter in marriage to a man of worth with a very small fortune, or to a rich man who had no other recommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a man."

Many a girl is a "wall flower" for two reasons: first, her poverty; and second, her religion. Oh, Lord, take away none of the former and give her more of the latter. JASPER. R. M. HUNTLEY.

The latest stage game reported is that of a New Yorker who advertises a handy method of writing without pen or ink. It costs the inquisitive public \$3 a piece to be told to use a pencil.

"I want to see the boss of the house," said the peddler to Mrs. Bailey, who had answered the ring. "I'm sorry," she replied, as she gently closed the door, "but baby is asleep just now."

Miss Bagley—Yes, but now you must forgive and forget. Miss Faraway—O, I can forgive, but it's not so easy to forget. Miss Bagley—Nonsense! I can tell you a hundred things I've forgotten.

Mother—"Walter, see that you give Beatrice the lion's share of that banana."

Walter—"Yes, mamma."

Beatrice—"Mamma, Walter hasn't given me any."

Walter—"Well, that's all right. Lions don't eat bananas."

## Salutations.

Many of the Oriental salutations are in the form of a prayer. The Arabian says: "God grant this favor." And again, "May God strengthen your morning." The Persian utters, "I make prayers for your greatness." The Ottoman, "He under the guard of God." The Greek, "God guide you." The Ethiopian, "Adieu" (A Dieu, the God), of the French, and "Good-bye," a corruption of "God be with ye," are modern examples of the same idea.

The more colloquial and informal phrases of greeting used by different nations, offer an interesting field of study. The French ask, "How do you carry yourself?" The Arabs say, "May your morning be good." In Egypt the inquiry is made, "How goes the perspiration?" The Persians, always very courteous, ask, "Is thy excited, high condition good?" The Swedes exclaim, "How can you?" a greeting that must be anything but comforting to a person with a guilty conscience. The Dutch, always mindful of the good things of life, solicitously inquire, "How do you fare?" And so the list might continue indefinitely.

Prostration is one of the Bible modes of salutation. The Bible appears as the nations of the world become imbued with the idea of human equality. It now survives only among the least progressive peoples of Asia. The Koreans, for example, retain this old time usage. The poor prostrate themselves in the dust before the rich. The Tartars scratch the ear, just as Americans bow to a passing acquaintance. The very polite Tibetans put out their tongues.

A very peculiar fact is noticeable, that the ceremonials of greeting among savage nations rarely permit personal contact. Mutual distrust is universal, and this may account for it, in a measure. The Maories of New Zealand rub noses, to be sure, but this is an exception to a very general rule.

The Chinese are elaborate in their salutations. They fold their hands, and raise them a little above the right shoulder. The head is bent over until the right cheek nearly touches the hands. A little more emphasis is given to the greeting, when desired, by moving the folded hands up and down a number of times.

The Mongols do not possess the polite manners of the Chinese or Japanese. Their form of salutation consists in holding out both hands, palms upmost, bowing slightly, and uttering some informal word of greeting.

The Ethiopian will take the robe of another, and fold it around his own waist, as a mark of delicate attention. Of course, the appropriate is only temporary. The Japanese removes one slipper when he meets a superior, saying, "Hut me not." The natives of Arracan carry this still further, and remove both sandals in the street, and their stockings in the house.

The Laplanders greet acquaintances by making battering rams of their noses, the nasal appendages meeting with considerable force. The Philippine Islanders clasp the hand or foot of a person they salute, and gently rest it against their own faces.

Kissing is entirely unknown as a sign of affection among the Australians, the New Zealanders, the Papuans, the Esquimaux, and many other races. The Polynesians and Malays always sit down as a mark of respect in the presence of a superior. Some of the tribes in the island world of the Pacific show admiration by hissing, while the highest compliment an Esquimaux can give another is to pull his nose.

Our American customs doubtless look strange to these neighbors of ours. "Every one to his taste," the proverb says, and thus we must leave the matter.—Our Young People.

## THE FARM.

Management of Improved Swine.

What I may say will not be theory, but practical experience. I would suggest first that those starting in the business with a view of both profit and pleasure, will select that breed of improved swine as they think will do best in the Southern climate, and I would not attempt to name your choice of breeds. But buy for foundation stock from men known to be perfectly reliable in matters that will not, under any circumstances, and out inferior stock.

Now we will suppose you have made your purchase of either Essex, Berkshire, Duroc-Jersey, Poland-China, or of other distinct breeds. At the present age the breeding of swine has become a science, and for various reasons not every man can or will make it a success. The first element of success is a love for the business. I shall now give some idea of how hogs are bred and managed in the great corn and hog belt of the United States, viz: Iowa, Missouri, Nebraska and Kansas.

If time and space would permit, I could show figures to surprising proportions as to the magnitude of this great industry. The time was when corn and water constituted the feed ration for swine largely. I occasionally get letters from men asking what breed of hogs do best on corn and water alone. I have to answer I do not know, for I never feed hogs in that way. It's too expensive and hazardous a feed; but let me say, a proper amount of corn is a very valuable feed, and the cheapest feed we have in this section of country, but that is not a balanced ration. We should provide a variety of feed and grasses, and keep

them on green feed as near 365 days in a year as possible.

Perhaps the care of the brood sow and her pigs would be proper. The condition of the sow has much to do with the coming crop of pigs. At breeding time she should be in good, healthy condition; in moderate flesh. From that period on to farrowing time she should be fed liberally on soft, laxative food, such as ground corn oats, field peas, barley, a little oilcake meal, with bran and shorts, made into a slop. Prepare feed in morning for evening feed, and in evening for morning feed; never allow the sops to become acid sour, but the first stages of fermentation is all right. The more good sweet milk you have to make the slop, the better. I mean sweet skimmed milk. In addition to this, a dry feed of corn, oats or barley. Root crops of all kinds are useful also. Now teach the little squealers to eat as early as possible, and have a side dish for them where larger hogs cannot disturb them; feed little and often; commence with cow's milk; add a little bran and shorts, and gradually increase the feed as they grow. I would advise feeding five times a day.

water and comfortable quarters; keep constantly on hand a supply of salt and sulphur and wood ashes. Charcoal is splendid to aid digestion. If not at command, soft coal is useful also. Do not be in too much of a hurry when you go to feed your hogs; see that each one comes promptly for his feed, and see that they all eat. Do not put a large amount of feed and throw it to your hogs and hurry away and not know whether they all eat or not, or whether the feed is too large or not enough; do not confine your hogs in close quarters; give plenty of range, and do not confine too many hogs in one yard or pen. At weaning time (about twelve weeks old) have the best of feed prepared and feed liberally from that time on; especially when you intend them for the market; but all you wish to retain for breeding purposes, should be kept by themselves, and not fed too much flesh forming food, but bone and muscle producing food. Never give low pigs, either for breeding or fattening purposes. To become stunted, but feed and care for them in such a way as to keep them in strong, vigorous condition.—L. E. Mahan, Mahan, Neb., in So. Cultivator.

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With a clean, wholesome scalp, free from irritating and scaly eruptions, produced by the Curcuma Soap, the most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest for toilet and nursery. It cleans the scalp and hair of crusts, scales and dandruff, destroys microscopic insects which feed on the hair, soothes irritated and itching surfaces, stimulates the hair follicles, and nourishes the roots.

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The ruling of Postmaster General Bissell, that no saloon keeper shall be appointed a postmaster, is based, says Mr. Bissell, on business principles. He adds: "From my observation, investigation and experience, I am convinced that any man who is directly or indirectly interested in the liquor business is in a measure unfitted by his occupation for a postmaster, and that his interest in the business necessarily interferes with a full and capable discharge of his official duties in any department of the postal service."

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No. 5.	No. 23.	STATIONS.	No. 78.	No. 6.	No. 5.	No. 23.	STATIONS.
10 45 am	8 15 pm	Montgomery	7 15 am	2 45 pm	10 45 am	8 15 pm	Montgomery
10 55 am	8 25 pm	Sprague Junction	7 25 am	2 55 pm	10 55 am	8 25 pm	Sprague Junction
11 05 am	8 35 pm	Luverne	7 35 am	3 05 pm	11 05 am	8 35 pm	Luverne
11 15 am	8 45 pm	Tracy	7 45 am	3 15 pm	11 15 am	8 45 pm	Tracy
11 25 am	8 55 pm	Brundage	7 55 am	3 25 pm	11 25 am	8 55 pm	Brundage
11 35 am	9 05 pm	Aristo	8 05 am	3 35 pm	11 35 am	9 05 pm	Aristo
11 45 am	9 15 pm	Pinckard	8 15 am	3 45 pm	11 45 am	9 15 pm	Pinckard
11 55 am	9 25 pm	Ozark	8 25 am	3 55 pm	11 55 am	9 25 pm	Ozark
12 05 pm	9 35 pm	Pinckard	8 35 am	4 05 pm	12 05 pm	9 35 pm	Pinckard
12 15 pm	9 45 pm	Abbeville Junction	8 45 am	4 15 pm	12 15 pm	9 45 pm	Abbeville Junction
12 25 pm	9 55 pm	Abbeville	8 55 am	4 25 pm	12 25 pm	9 55 pm	Abbeville
12 35 pm	10 05 pm	Dothan	9 05 am	4 35 pm	12 35 pm	10 05 pm	Dothan
12 45 pm	10 15 pm	Gordon	9 15 am	4 45 pm	12 45 pm	10 15 pm	Gordon
12 55 pm	10 25 pm	Albany	9 25 am	4 55 pm	12 55 pm	10 25 pm	Albany
1 05 pm	10 35 pm	Bainbridge	9 35 am	5 05 pm	1 05 pm	10 35 pm	Bainbridge
1 15 pm	10 45 pm	Thomasville	9 45 am	5 15 pm	1 15 pm	10 45 pm	Thomasville
1 25 pm	10 55 pm	Thomasville	9 55 am	5 25 pm	1 25 pm	10 55 pm	Thomasville
1 35 pm	11 05 pm	Dupont	10 05 am	5 35 pm	1 35 pm	11 05 pm	Dupont
1 45 pm	11 15 pm	Waycross	10 15 am	5 45 pm	1 45 pm	11 15 pm	Waycross
1 55 pm	11 25 pm	Jacksonville	10 25 am	5 55 pm	1 55 pm	11 25 pm	Jacksonville
2 05 pm	11 35 pm	Savannah	10 35 am	6 05 pm	2 05 pm	11 35 pm	Savannah
2 15 pm	11 45 pm	Brunswick	10 45 am	6 15 pm	2 15 pm	11 45 pm	Brunswick
2 25 pm	11 55 pm	Charleston	10 55 am	6 25 pm	2 25 pm	11 55 pm	Charleston
2 35 pm	12 05 pm	Charleston	11 05 am	6 35 pm	2 35 pm	12 05 pm	Charleston

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