

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 21.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., JUNE 28, 1894.

TERMS CASH: \$1.50 A YEAR.

NUMBER 26.

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, \$1.75 if not
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terest to write for terms. This paper has
a wide circulation in Alabama among the
100,000 white Baptists.

Entered at the Post Office at Montgom-
ery, Ala., as second class mail matter.

That is the best pastor who can
lead his people to do the most good
acts with the best motives.—Dr.
W. E. Hatcher.

So it turns out, then, that some
people and some churches have a
wrong idea about the pastor.
The pastor has often been selected be-
cause the ladies thought him so
graceful in the pulpit and so pleas-
ant out of it; and because he was
so "popular" with the people, and
could attract such large congrega-
tions. What the church did or
might do under his lead in the mat-
ters of grace and good works has
often been left out of the account.
It has been thought to be the pas-
tor's chief duty to please the peo-
ple; but Dr. Hatcher steps out and
says he must lead his people, that
is, the church, to do good acts from
good motives. Now, if a church
wants a pastor for pleasantness and
dress parade instead of leadership
in good works, why should even a
D. D. say nay?

One of our exchanges thinks that
a man who assumed that the word
"pedobaptist" meant a foot washer
exhibited great ignorance when he
said that it was derived from *pedes*,
foot, and *baptizo*, baptize. But
if the word is to be spelled as our
contemporary spells it—p, e, d, o, b, a, p, t, i, s, t—why should the
man be blamed? If "pedobaptist"
does not mean a foot washer, what
does it mean? Let us remember
that there is a difference between
"pedobaptist" and "paedobaptist,"
or "pedobaptist." It might be
proper enough to call a Dunkard
a pedobaptist, but one who baptizes
infants is a paedobaptist.—
Journal and Messenger.

Linguistically our contemporary
is correct; but it appears to have
become a settled custom to speak
of those who sprinkle infants as
pedobaptists, and it will probably
so continue until everyone learns
the difference between words that
are nearly similar in spelling and
pronunciation.

A curious and rather amusing
trouble is at the front among our
Northern Baptists. There the Wo-
man's Mission Society is a separate
organization, doing its work in an
independent way. It now appears
that the women are getting the
larger share of the money for mis-
sions, and that the female mission-
aries are out of proportion to the
male missionaries. It is said that
in very many instances all the mis-
sion money that a family can raise
is placed in the hands of mother,
wife or sister, who puts it into the
treasury of the woman's society,
and thus the Missionary Union (the
general society) gets none of it. The
brethren say, and truly, we think,
that there should be a large sprink-
ling of men at all foreign mission
stations; but if the women get all
the money, how are the men to go?
It is proposed to have a re-adjust-
ment of matters, so that a larger
part of the missionary money may
go into the treasury of the Mission-
ary Union. We have no such trou-
ble in the South. The Baptist wo-
men are content to work along
with the brethren. So mote it be.

Godliness without contentment
is an unscriptural condition.

For the Alabama Baptist.

Secularism and State
Schools.

Ed. Ala. Baptist: The separation
of church and state, in this
country, is a fact settled, not only
by Constitution, but by what under-
lies all constitution—public opinion.
In the establishment of state
schools, and throughout the pub-
lic school system generally, care has
been taken to maintain neutrality
in the matter of religion. That this
is the only course which can be
pursued consistent with the claims
of all citizens whose rights may be
involved in the premises, is clear.
Whether it be true or not that the
state has the moral right to compel
its citizens to provide for them-
selves the means of scholastic in-
struction is a question, which, while
the moral side of it may, perhaps,
be debated, is practically at rest.
The system has been inaugurated,
and apparently is here to stay.

Whether it is better than "what
might have been" is perhaps
less to inquire; and whether it is
better than nothing, time will tell.
One thing is certain; education
by the state taken for granted, sec-
ularism is, by every law of logic
and morals, forever excluded.

In deference to almost universal
sentiment, however, it is generally
provided in the constitutions of our
public school systems that morality
(as distinct from religion) shall be
taught and enforced. This may be
contended for in spite of Atheists
and Infidels, inasmuch as it is a
function of the state itself, through
its police power, to compel decency
and good order. Such vices as pro-
fanity, obscenity, drunkenness and
the like would close the doors of
any public or state school against
one guilty of the same. The state
holds and holds rightly that the in-
fection and moral disorder liable to
be produced by retaining in a school
a scholar guilty of such immorality,
is more hurtful to the body politic
than the enforced ignorance of one
of its citizens.

State education, backed by Fed-
eral endorsement and the power of
taxation for its support, becomes a
monopoly; and being a monopoly,
attendance upon the public schools
is, in a sense, compulsory. Under
such conditions it would be the
height of barbarity and injustice
to retain or shelter under its wing
such influences as would subvert
the morals and violate the decency
of the children of its citizens.

What is to be done? The answer
is, that the young lives of our chil-
dren shall be sacredly guarded
against such influences, and an
outraged public sentiment would
not rest a day until the wrong was
righted. This is as it should be.

But the state, in assuming, falsely
or otherwise, a function and obli-
gation divinely imposed upon the
parent, namely, to provide for the
young in the matter of education,
is debared by its very constitution
from assuming the higher function
of instruction in the matter of re-
ligion, which some of us think is
the basis of all education. Whether
this is consistent or inconsistent is
not the question—it is the fact.

What would be the result if it
were ascertained that in one of our
state schools a Roman Catholic
priest had, openly or secretly, been
allowed access to the pupils and
afforded occasion to teach the pec-
uliar tenets of his church respect-
ing the doctrine of indulgences,
priestly absolution, and the su-
premacy of the Pope? It is easy
to answer: The whole state would
be in arms, and protests loud and
long would be heard from every
quarter.

If such should be the case with
reference to any other denomina-
tion, the same would be true. If a
Methodist, Presbyterian or Baptist
preacher should be afforded a set
occasion to teach the peculiar doc-
trines of his church, it would raise
a howl throughout the common-
wealth. And why? Because we
all believe it would be a ruthless
invasion of sacred ground and a
breach of trust on the part of the
state, pledged as it is to neutrality.

But suppose a state school should
retain an immoral student or con-
tinue to employ a teacher guilty of
immorality; or suppose the pres-
ident, faculty or trustees of such a
school should allow some zealous
ecclesiastic to use the facilities of
the school for proselyting its stu-
dents; if complaint were lodged
against such a course of conduct,
let me ask, by what criterion would
this conduct be judged? Evidently
by the consensus of public opin-
ion. Would it justify such action
to say, "we do not see the harm in
it," or "our church does not for-
bid it," or "in our judgment it
adds to the popularity of the col-
lege"? Assuredly no. No matter
what the private opinion of the in-
dividuals in control, they cannot
justify themselves, as public opin-
ion, in a course of conduct con-

trary to the sentiment of the great
majority of their constituents and
of Christendom.

Suppose, for example, that the
President, Faculty or Board of
Trustees of one of our state schools
should say that they saw no harm
in an occasional glass of wine, inas-
much as it was good for the "stom-
ach's sake and one's often infirmities,"
and moreover, as the boys
would drink it anyhow, therefore,
in order to prevent the waste of
money and dissipation, they fit up
a bar-room in the college, elegantly
furnished, in the corner of the same
room where the preaching is done,
and gracefully presided over by a
member of the Faculty. How
would that look in the eyes of de-
cent people?

Suppose again. Suppose that a
number of state officers, charged
with the oversight of an institution
of learning, should conclude to
yield to the demands of the spirit
of the age, and throw open the
halls of a college to card-playing?
How would that appear in the eyes
of an enlightened Christian public?

But suppose again. Suppose that
a President, Faculty, Board of
Trustees, or all of them together,
should open the halls of a college
to a ball. What then? Is that a
different matter? Would not such
an act in either of the above named
cases be an offense against the good
morals of the students? And is it
not an invasion upon sacred ground
for a state school to foster and en-
dorse that which, by the majority
of its constituents, is pronounced
demoralizing and dangerous?

There are scores, if not hundreds,
of boys in attendance upon our state
schools, into the religious creed of
whose parents the subject of world-
ly amusements enters strongly—just
as strongly as does election, bap-
tism or apostasy; and if it would
be considered offensively "secular-
ism" to allow a preacher a set oc-
casion in a college hall for the pur-
pose of propagating his peculiar
views with reference to either of
the above named doctrines, it is
none the less offensively secular to
turn a college hall into a dance
house, and thus allow the world a
set time and opportunity to propa-
gate and practice an evil which the
creeds of the greater part of Chris-
tendom condemn as subversive of
good morals. What matters it to
say that some particular church
"believes in it"? Might not the
same reason be advanced with equal
propriety with reference to a dozen
other matters of belief? On the
contrary, "no church" believes in
it. There is not an ecclesiastical
body in the world that has ever de-
clared in favor of the dance.

On the contrary, every one of them
that has spoken at all on the sub-
ject has done so with condemna-
tion. It is a fact well known by
statisticians and observers that the
modern dance leads thousands to
ruin. But whether that be true or
not; if it were true that the dance
was the highway to innocence and
virtue, it is a fact that the schools
of this state are supported and
patronized by those the majority
of whom believe that the modern
dance as practiced (whatever may
be said of it as an "athletic exer-
cise") is wrong in principle and in
fact, and the state betrays a solemn
trust whenever she fosters or en-
courages it. It is not necessary to
go into detail and specification.
That may be omitted until demand-
ed. It is sufficient for the present
to say that somebody is responsible
for this state of affairs. Whether
it is the Presidents, the Faculties,
the Boards of Trustees, or the pa-
tronizing public, I will not under-
take to say. But for myself alone,
as a citizen of Alabama, as a min-
ister of Jesus Christ, and a public
teacher of morals, I do solemnly
protest against these "annual hops"
at our state institutions of learning.

It is bad enough that our state
schools should be neutral in the
matter of religion; it is much worse
when it is discriminated against in
favor of the world. To begin a
commencement occasion with a ser-
mon and end it in the licentious
dance, is the acme of inconsistency;
and to open the exercises with
prayer and close them in revelry is
a travesty upon religion.

C. L. CHILTON.
Auburn, Ala.

He who can at all times sacrifice
pleasure to duty, approaches sub-
limity.

You should undertake nothing on
which you cannot invoke God's
blessing.

Words spoken in a whisper may
revolutionize a world.—H. B. Mar-
tineau.

It is safe and best not to go to
any place you cannot ask Jesus to
go with you.

The heart that fully trusts God
can sing as sweetly in the dark as
it can in the light.

The devil stands a good chance
of getting the man who loves money
and hates work.

To be perfectly honest, tell us
when you ever denied yourself to
give anything for the extension of
Christ's kingdom.

George Elliott says: "It never
rains roses. When we want more
roses, we must plant more rose-
bushes." If we want sunshine, we
must make it.

For the Alabama Baptist.

From Bro. Cova in Cuba.

Dear Ala. Baptist: It is grate-
ful for me to receive every week
your nice paper, bringing to me
the fresh tidings from your state
and the often mentioned names so
familiar to me of W. B. Crumpton,
J. J. Taylor, Dickinson, O'Hart,
Cleveland and others, who, I think,
come to invigorate my mind with
fresh supply of Christian activity,
wishes and hopes for the evangeli-
zation of the unenlightened.

Our work in Cuba is going on as
usual, taking more standing and
growing in proportion with the
means we have until now for la-
boring. 150 additions by baptism
have been the progress of last con-
ventual year, and we hope a
greater amount for this one. Though
the weather is extremely hot, the
houses are filled at every meeting
by a people who are growing daily
more and more dissatisfied with the
church of Rome and in sympathy
with us. The missionaries are re-
garded at present in a very different
way as in the beginning of the
work, and with the respectful con-
sideration and love that always
time, constancy and earnestness can
afford. The priests thunder against
us from their pulpits, and the gov-
ernment is not, of course, a good
friend for us; but the people are in
its great majority ours, and appre-
ciate the pure bread of life we are
giving them.

We dedicated last Sunday the
house we have acquired for a hospi-
tal, where so many will pass from
the bed of sorrow to the waters of
baptism. A crowd of about 1,000
were present, and the Havana Sun-
day-school children, in number of
800, delighted us with their songs.
Bro. Diaz, O'Halloran and myself
preached; and after the services the
boys and girls were allowed to
gather fruits and flowers on the
ground surrounding the building.

The day school work is also very
interesting, and it gives great hopes
for the future evangelization of this
people. Besides reading, writing,
arithmetic, geography and other
usual teachings, the little folks have
a daily Bible class, in which they
are required to quote some verses
of the day lesson and answer about
its meaning, after having heard the
general explanation of the passages.
None of them had ever seen a Bible
before, and now no sooner do they
hear the call for the lesson to be
given and they find it sometimes
more quickly than the teacher him-
self.

In my own school I organized
two years ago a "Christian Band,"
formed by children all above twelve
years of age, which is proving a
great blessing. They use a red
badge and distinguish themselves
for a more earnest study of the
Scriptures, attendance to church
services and contributions for mis-
sions. They are proud of their so-
ciety, and judge as a great honor
to be considered as a member of it.

Al! if we had some appropriate
buildings for church use and for
schools. With a house suitable for
such purpose on the main street of
this Pilar district, I would have
more than 100 baptisms a year, and
500 boys and girls in the mission
school; but alas! our Board is not
so rich for that, and has besides
many vast fields to support, and
I have read in a certain Baptist pa-
per, it seems that the brethren in
the South think they have done too
much for the Cuban mission, and
this people does not deserve more
for the Master's sake.

My daughter Pura is studying
French, Music, Rhetoric and other
things, and is always mentioning
her Alabama good friends, many of
whom are in constant correspond-
ence with her.

May the Lord guide you and in-
spire you faithfully with His Holy
Ghost in your approaching State
Convention, which I love and pray
for.

Yours in His work,
J. V. COVA.

Havana, Cuba, June 15, '94.

Our Supply of Preachers.

A brother gives us a minute ac-
count of the recent commencement
at the Seminary at Louisville. We
have not room for the particulars,
but we have space for a too brief
synopsis of the address of Dr. J. P.
Green. We printed a few lines
from that address last week, and
below we give what our correspondent
furnishes:

The Doctor's subject was Baptist
Preachers, the Supply and Demand.
First he discussed the quantity of
material. A great many men are
entering the ministry. We have a
great deal of good material, still we
ought to encourage young men to
enter the ministry. "If any man
desire the office of a bishop he de-
sireth a good work." Whence
comes this supply? Occasionally
from homes of wealth and culture,
but for the most part from the
country. "It looks very much like
the clod-hoppers are going to take
the Baptist ministry." But this is
not poor material. It is the very
best. Everybody ought to be
brought up in the country. These
young men come to us from homes
of piety, they are God-given, strong
in body, strong in mind, earnest
and spiritual. How do we work
this material? We must first get
hold of it. Our young ministers

must come out of the woods and go
to college and the Seminary. Too
little encouragement is given our
young men to equip themselves at
our colleges and seminaries. When
we get hold of them we fail to
keep them long enough. Stay, my
brother, until you finish your course
in college and the Seminary. Don't
allow trifles to hinder you. I wish
I had stayed at school two or three
years longer. The time out is long
when compared with the time of
preparation.

The demand is for educated men.
The churches are making this de-
mand. Our times demand an edu-
cated ministry—men of Seminary
training and theological discipline.
The demand is also for pious
men. No Baptist believes that edu-
cation makes a preacher, though
every preacher needs education. A
Baptist church can't run without
education.

The trouble is, the Seminary men
all go to the towns and cities. The
country gives the men, and does
not get any of them back. Here is
a weak point with Baptists. We
must give attention to it. Our re-
cruits always come from the coun-
try. We must develop our coun-
try churches. City and town
churches have no right to all the
talent in the ministry. Educated
preachers in the country is a great
need. May God raise up the right
men for the country churches,
which are the chief base of our sup-
ply.

For the Alabama Baptist.

A Question.

Desiring to ask a question, and
request some brother to answer.
It has been our custom to receive
the baptism of the anti-missionary
Baptists; but the question is, is it
right? I do not think it is right to
receive their baptism. If I mistake
not it must be administered upon
a profession of faith, and any-
thing more or less than that is con-
trary to the teachings of the Scrip-
tures. Not long ago I was at an
anti-missionary baptizing, and I
think there is a vast difference be-
tween the ceremony that is used by
them and that used by us. The
ceremony excluded the faith, which
I think makes it invalid.

It is not only this the case in
relation to baptism, but they abso-
lutely discard the word of God in
many instances, which, according
to their profession of belief, they
ought to teach and preach. It seems
to me that they have wandered far
from the truth, and we ought not to
recognize what they endorse. When
our Lord said to his disciples: "Go
ye therefore into all the world and
preach the gospel to every crea-
ture," what are we that we should
not obey his command?

A man who sits down and says,
"When the Lord gets ready to save
me, he will do it," "I don't think
exercises personal faith in Christ;
and a man who holds up the doc-
trine that the Lord is not necessary in
the work of salvation, and to "please
God," "I do not think is trying to
follow the commandments.

Is it right to receive anti-mission-
ary baptism, or is it not? Will
some one please favor me by an-
swering through the Baptist?

Mr. Andrew. B. BROOME.

For the Alabama Baptist.

Important for the Orphanage.

1. That we have regular contribu-
tions for it is maintenance. I am
trying to teach the little boys who
are not in school to work in the
field. They have a nice young
crowing. It can't be expected that
children ten years old and under
will do much when left to them-
selves, so you see the "bread
beggar" has duties on the place
that he can't well neglect. Let
more of the churches do as the
West Montgomery is doing, and as
some others did last year—send as
regularly as the month comes their
contribution for current expenses.
We shall not succeed well till this
is done.

2. I heard somewhere that the
impression had gone out that we
didn't need regular contributions,
as we had an orange grove in
Florida with fruit rotting in the
field. The facts are these: Mrs.
Woodson signified her purpose last
November, at the Greenville Con-
ventions of turning over her Florida
property to the board of trustees.
The transfer was made in Decem-
ber. Later Rev. S. M. Province
made a prospecting visit to our
grove, and found thirteen boxes of
oranges on the trees which, when
gathered, shipped and sold, netted
three or four dollars, and we gave
it to him to reimburse him for the
money he had spent. The
grove was found to be dispirited
that it was well nigh ruined. I
have been negotiating with a man
to lease the grove for several years,
simply to have it taken care of and
the taxes paid. Perhaps the lease
is closed by this time.

Our total expenses are in the
neighborhood of two hundred dol-
lars a month. We have no income
except your voluntary contribu-
tions. Please send them regularly.

JNO. W. STEWART.

Evergreen.

No soul was ever yet saved, and
no good deed was ever done to-
morrow. Be careful, dear reader,
lest to-morrow shall find you be-
yond the world of probation.—Dr.
T. L. Cuyler.

For the Alabama Baptist.

Ice Cream with Flies in It.

Ice cream, nicely prepared, is
enjoyable, refreshing, wholesome.
Rich, clean, hard, it tempts the ap-
petite, and invites consumption.
Pleasant to look upon, it is deli-
cious to the taste, and is most re-
freshing.

The discovery of flies in it
changes all. It is disgusting, and
sick at stomach, we revolt, and
push it aside disappointed. We
must recover from our disgust be-
fore we can partake of nice cream
with gusto. The cream is nice, but
we think of the flies.

Sometimes we go to the house of
God hungry, desiring to be fed with
the sincere milk of the word. We
feel the need of spiritual food, the
need of having our spiritual life
stimulated, our spiritual strength
renewed, or the poor penitent con-
science of his sin distressed with
his guilt, and oppressed with a
keen sense of his helplessness goes
to hear the gospel of salvation,
earnest, anxious, crying for relief.
Or an indifferent sinner falls in
with the passing throng, and fol-
lows to see and hear what is the at-
traction.

A man takes his place in the pul-
pit, the praises of God are sung,
the word of God is read, all bow in
prayer, the text is announced. The
congregation sits to listen, to learn,
to be edified. The gospel is
preached, many divine truths of
grave interest are proclaimed, many
good things are said, and many
references to the word of God are
made.

But vulgar anecdotes, thread-
bare with repetition, clownish
mimicry, coarse mannerisms, and
what is worse, if not blasphemous, in-
terlard the whole performance.
What is it? A cheap "show" to
attract the curious crowd.

Ice cream with flies in it.
The hungry Christian goes away,
disappointed, disgusted, his sense
of propriety outraged. The poor
penitent crying for light and hope,
laughs at the anecdotes, looks at
the mimicry and the mannerisms,
winces under the wit, and goes
away, it may be discouraged and
disheartened; or it may be, he is
led to the belief that he is mistaken
in regarding the salvation of his
soul a serious matter. The indif-
ferent man of the world is amused
and goes away determined to find
the show whenever the performance
is repeated. The reflecting man is
driven away from a religion that
needs such necessities to make it
interesting, attractive. The flies
are remembered and exhibited all
over the community—the flies are
forgotten and lost. But the assem-
bly returns, curious to learn how
many flies, and how disgusting, can
be crowded into one saucer of
cream. For awhile the performance
proceeds with increasing crowds
who go to gape and grin, and
wonder at the capacity for creating
flies and spoiling cream. After
awhile the revulsion comes, and
tired, disgusted, ashamed of having
swallowed so many flies, the crowd
disbands and the show is over, souls
are injured and the cause of Christ
is reproached.

In the most carefully conducted
culinary departments, now and then,
a fly will hide himself in the clean-
est cream, and the oversight is ex-
cusable; but if the dealer furnishes
flies as the chief attraction of his
cream, his customers seek another
place in which to refresh them-
selves.

The saying that such methods at-
tract the lowly, the vile, and the un-
godly, who will not attend where
the gospel is seriously and decently
preached, will not engage the at-
tention of the thoughtful. To say
that they will swallow some of the
cream while they devour the flies is
a mistake. Nauseated they soon
throw it off. To say that they may
be stricken with the darts of truth
while they come to be amused is
unwise. Trout fishing with a de-
ceptive "bob" is not a spiritual
method of inculcating divine truth.

The gospel of Christ is clean and
pure and strong, and needs no vul-
gar accessories to make it forcible.
The gospel of Christ comes to lift
men out of the mud and mire of sin.
To foul it with the filth and
garbage of the street weakens its
strength and destroys its power to
elevate.

Pure, clean, ice cream is always
attractive, enjoyable.

Ice cream with flies in it, in the
end, disgusts the coarsest taste.

W. C. CLEVELAND.

Columbia, Ala.

For the Alabama Baptist.

A Colporteur's Report.

I have been only about one month
in active service as missionary and
colporteur of Bethel Association.
During this short service I have
sold something less than one hun-
dred dollars worth of Bibles and
Testaments and auxiliary religious
books.

There is a deplorable dearth of
money in all the associational ter-
ritory, and consequently it is a quite
unfavorable time to sell books; but
there is a more deplorable dearth of
pastors and Baptist preaching.
Nearly or quite half the churches
of the association are pastorless,
and the sheep are scattered abroad
without shepherds, and some are
straying away into alien folds. One
good sister told me that she was

"hungry for Baptist preaching."

I find it difficult to meet the churches
in congregation, because some do
not convene, and because I have not
yet learned the time when those
that do convene have their regular
services.

But I have met with nothing so
discouraging as to cause me to
think for a moment of abandoning
the work assigned me. On the other
hand, the demand for such ser-
vice as I am trying to do is a spur
to my energies; and, believing that
I am in the service of the Lord, I
pray and labor to make it a success.

I am now at home on account of
the illness of my son, Dr. V. H.
Caine, who is in bed with a serious
attack of typho-malarial fever. I am
unwilling to leave him in his pre-
sent critical condition. God only
knows what will be the result, but
we are hoping, praying and work-
ing for the best.

My son and I have two months
disfranchised, just now, on account
of buying books, or of much else
than "how we are to live and pay
our debts." But we are trusting in
the Lord that all things will
work together for good. We are
not unmindful of the helpful as-
surance of inspiration—"Trust in
the Lord and do good; so shalt thou
dwell in the land, and verily thou
shalt be fed." J. T. CAINE.

Safford, June 12.

P. S. I want to say that it is
greatly to be regretted that the
ALABAMA BAPTIST is not more
generally circulated among our peo-
ple. You are making a good pa-
per, and it should be in every Bat

Alabama Baptist

MONTGOMERY, JUNE 28, 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 Third Post-Officers—W. M. Harris, Greenville, Theo. Welch, T. L. Jones, G. W. Ellis, W. B. Davidson, Judge Jon. Harrison, Montgomery; A. J. Dickinson, H. S. D. Malory, Selma; J. O. Dawson, Tuskegee; P. T. Hale, Birmingham; D. P. Bestor, Mobile; J. A. French, Talladega; W. E. Hudson, Opelika; W. M. Burr, Dothan; W. G. Curry, Livingston; N. C. Underwood, Clayton; S. A. Adams, Jackson; M. F. Brooks, Brewton; J. P. Wood, Troy.

ORPHANS' HOME BOARD—G. R. Farnham, 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. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President, Marion, Ala. Judson Female Institute, Marion, Ala.—S. W. 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

WE ask for a careful reading of a communication in another column on The Prices Compared. Baptists should not allow themselves led off from their own schools without first making an investigation.

OUR sympathy goes out to Bro. M. D. Early, assistant secretary of State Mission Board of Texas, in this his darkest hour. After a long and painful illness sister Early passed to her reward. Bro. Early was once pastor of our church in Talladega.

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.

REMEMBER THE CONVENTION.—Let those who cannot go to Marion pray that the spirit of wisdom may guide the Convention in all its actions. There never has been a time in the history of our people when the Divine aid was more needed. Will the praying people at their homes remember us?

COLPORTAGE IN JULY.—We want to make a pull now for Colportage. See what the secretary says in another column about a permanent fund for this purpose. Can we invest our money to better advantage? Let every church in the state ask for a collection for this fund. See "what the brethren say" elsewhere.

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?

HAVE you read Bro. Davis's notice of Convention railroad rates? It will save you trouble to read it over carefully before you start. One train leaves Montgomery for Selma at 8:55 a. m. If you take this train you wait over in Selma till 2 p. m. Another train leaves Montgomery for Selma at 9:30 p. m.; if you take that you will stay in Selma at night and go on the special which leaves Selma for Marion at 8 a. m. on the 3d and 4th of July.

THE Western Recorder announces the rather sudden death, at Owensboro, Ky., of Mrs. Frost, the mother of Rev. J. M. Frost, who is so well known in Alabama and the South. In common with the many friends of Dr. Frost throughout the state, we extend our heartfelt sympathy to our brother in his sorrow. Speaking of Mrs. Frost the Recorder says: "She was a woman of rare gifts and grace, and her death is mourned by a very large circle of relatives and friends."

JUNE is the hardest month of the year on newspaper men. We hope our friends will bear this in mind, and send us payments on back subscriptions and renewals as soon as possible.

We find that paragraph in one of our exchanges. We wish to endorse it, and to add the remark that this is June, and we have now reached the hard spot in this hard month. But, brethren and sisters, it can be made soft by gold or silver, greenbacks or national bank notes. Money softens a multitude of hard places in a newspaper office.

"WATCHMAN, WHAT OF THE NIGHT?"

How many a servant of the Lord, who has "stood continually upon the watch-tower in the day time," has found himself at times in our day like the watchman of old, "set in his ward whole nights," and has heard a voice calling to him, "Watchman, what of the night?"

But can he, like the watchman of old, answer with confidence, "The morning cometh?" or are we not moved to add in the same breath, "and also the night?" Who can contemplate the condition of things in our own state, for instance, without misgiving—without feeling the darkness of the night through which we are passing?

Politically, the excitement is not so high, nor the feeling so bitter as two years ago. More indifference prevails among the people on both sides, and the lines are less sharply drawn; but suspicion is rife, old wounds are unhealed, misunderstandings and estrangements still exist, and the spirit of greed and intolerance is rampant. It is no wonder that the politicians on both sides are puzzled—puzzled especially to know how the Sayre law is going to work after all.

Socially and industrially, great unrest prevails. The miners with their unquestioned grievances are egged on to lawlessness and violence by an element dominated by a spirit of anarchy and defiance. Employers of great corporations and laborers on public works are inclining more and more to beullen, refractory and desperate. We may well thank God not only for the military, but also for the large conservative element we have in the agricultural regions, the laborers on the farms. In spite of the hard times and low prices for their products they are measurably contented. On many of them the reactions of the boom period have had a wholesome effect. Then the crop prospects for the present year are exceedingly cheering—enough so to gladden the hearts of all in the farming regions, especially in the black belt.

Religiously, indifference, uncertainty and demoralization exist to an alarming degree. Pastors are poorly paid and sadly disheartened. Some of them are secularized and given over to politics. The people are lacking in confidence and enthusiasm, and give grudgingly, if at all, to all our enterprises. The revival influence which swept over the state last year seems to have spent its force almost unutilized, and largely for want of competent pastors and wise leaders to conserve and harness it and turn it to account for the Master.

If the mighty host of converts had only been trained and marshaled and wielded for God, what an increment of strength they would have proved! But alas! where are they, and what are they doing today? Looking at matters more strictly from the denominational point of view, how stands the case? Are we alive and enthusiastic about anything? What are we doing for Howard College, or the Judson, in their distress? How goes it with State Missions, Colportage or Ministerial Education? Are we doing a tithe of what we ought to do in any direction? We are not even "contending for the faith once delivered to the saints." The mighty multitude who could once always be found in battle array on the banks of the Jordan, where are they? Only about one hundred and twenty of our great army of preachers and pastors in the state are making any effort to help on our denominational enterprises, and not a few of these work at it very feebly and fitfully. How few of them ever concern themselves about getting the children into the Sunday-schools, about training the young converts for usefulness, or about securing regular and worthy contributions from the churches. Some are even opposed to Sunday-schools, and out of sympathy with all organized agencies for doing mission work. Alas! Alas! that all this and more is to be seen by anyone who looks narrowly and seriously into the case. But the great question is, what are we going to do about it—we who see it and feel it? Is God dead? Is it less true now than in David's day, "His kingdom ruleth over all?" Shall we not have faith in God, as the prophet had, and go forward? "The watchman said, The morning cometh—and also the night. If ye will enquire, enquire ye! Return and come!"

JUNE 30th.—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 NOTICE is printed in another column of the meeting of the State Board of Missions. The place is Selma, because it was impossible to have the meeting elsewhere and catch the members. The books close on June 30, and two days later the Board meets. It is important that every member be present.

ONLY one more Sunday before the Convention. Brother, can't you make a rally all along the line next Sunday in the church, Sunday-school and Woman's Society? Please make the effort. Out of debt! If I could only say that to the Convention at Marion! I haven't heard from some of the best churches in the state.

W. B. C.

WE are hearing from some of the pastors who say they cannot attend the Convention because the times are hard. Surely the churches will not allow their pastors to remain away from so important a meeting as this for the want of means. One young brother writes, "My church has told me to get ready to go to Marion." Let more churches say this to their pastors next Sunday. And preachers are not all we need there. We want hosts of our wisest and most consecrated laymen. Brethren, you are badly needed.

REV. JOHN STOUT, of Darlington, S. C., died in Dallas, Texas, last Sunday, and his wife passed through the city Tuesday night, carrying the body back to South Carolina for burial. He was taken sick during the Convention, and was from the first too sick to be removed. His wife joined him and was with him to the last. At one time he seemed to be better, and hopes of his recovery were cherished. But he suffered a relapse, and on last Lord's day evening quietly fell asleep. Bro. Stout was one of our brightest, most cultivated and most useful pastors. His influence in mission work or in behalf of all our denominational interests in South Carolina cannot be estimated, and will be felt for years to come. "Though dead he yet speaketh." We extend our heartfelt sympathy to his bereaved wife and sisters.

THE Baptists of South Carolina are mourning the recent loss of three of their leaders in the ministry. In addition to the death of Rev. John Stout, of which mention is made elsewhere, the Courier brings the sad intelligence that two other captains in the army of the Lord had been called away.

For several months Dr. Richard H. Griffith has been in ill health, but just as his friends had begun to hope for his recovery he was called away. He died at Yorkville on Sunday night, June 17. He had been corresponding secretary of the State Mission Board and agent for Furman University, besides filling other important positions in pulpit and school-room. His departure appears to be a great loss.

Rev. Benjamin C. Lamplady died at Summerton June 12. His health had long been bad at times, but he was a laborious and successful pastor, and held high rank as a preacher.

It is not often that so many leaders are taken away in so short a time from a small part of the Master's vineyard.

FIELD NOTES.

Those who attend the Convention at Marion may be interested in the advertisement of Morton's Photographic Studio in this issue.

Rev. Jasper Harris, of Troy, preached at Adams street church on Sunday night. Churches in search of a young pastor might correspond with Bro. Harris.

Rev. J. F. Gable, who has been at Howard College for some years, asks us to send his paper to Montevallo. He has been preaching there for sometime.

Our sympathies go out to Rev. J. R. Lloyd, of Birmingham, on the death of his wife. A friend has sent an obituary, which came too late for this issue.

Dr. Cleveland is fond of ice cream, but there are some things which he does not like to take with it. He tells about it in unmistakable language on the first page.

G. W. Dalby, Union Springs, June 23: We are having a splendid meeting, and will continue all next week. Bro. Bow is a pure gospel preacher, and preaches with power.

The vice-presidents of the associations are earnestly requested to attend the Woman's Meeting in Marion, Wednesday, the 4th of July, or to send substitutes to represent their associations.

The invitation to hold a woman's meeting has been given heartily. Let the women show their appreciation by attending, and sending their names at once to Bro. T. T. Daughdrill, Marion, Ala.

W. B. C.

We are not disturbed about the financial plank in anybody's platform. Send us any kind of money that has the United States behind it, and we will try to worry along with it until times get better.

Mrs. F. H. Farrar writes, "I love the BAPTIST, keep all the papers, and can't bear to see it torn." We are stimulated and encouraged by such evidences of appreciation. We need hardly say that our sister sent money for renewal of subscription. Her words and works go together.

There will be a meeting of Judson Alumnae during the session of Alabama Baptist Convention, on Thursday at 4:30 p. m. in the Judson parlors. All visiting members and former pupils are cordially invited to come. We hope to have one of Dr. Geo. B. Eager's characteristic talks on this occasion.

The letter from Bro. Cova, of Havana, is interesting not only on account of the tidings it brings of our cause in that city, but the manner in which he expresses himself in English is attractive also. He is a good and faithful worker. We may also say that his handwriting is a delight to the printer.

J. W. Sandlin, New Decatur: We had quite an interesting and profitable "Children's Day" exercise at the First Church last Sunday. The children acquitted themselves excellently in their recitations, and contributed about \$17.—Baptized an ex-Methodist steward a few days since. Truth will prevail.

W. R. Ivey, Bessemer, June 25: We are enjoying a great blessing from the Lord. Up to last night we had 29 professions of faith and 28 additions to the church. Many requests for prayer on last night. Let the brethren, when they pray, remember us here. Bro. Thompson seems to be getting stronger every service, and the Lord gives him great power.

The University of Alabama has conferred the degree of Doctor of Divinity on Rev. A. J. Dickinson, of Selma. The people had already begun to speak of him as Doctor Dickinson, and it appears that the University only gave practical expression to public sentiment. The honor was worthily bestowed, and we make our bow to Dr. Dickinson, notwithstanding his youth.

Bro. Gay has had a large tent service in localities about the city where the people do not attend church, or where there is no Baptist church convenient. For the present it will be located in South Montgomery. It is forty feet by sixty. There was a large attendance on Monday night, a number asked for prayer, and two professed conversion.

Russellville Idea: Rev. J. O. A. Pace left Wednesday afternoon for Monroe county, in South Alabama, where he will remain for some time and engage in religious work. Mr. Pace is a good man and we trust and predict that his efforts will be crowned with success in his new field of labor. He has been a faithful worker in the Baptist church for many years. The best wishes of the people of Russellville go with him.

That is a strong article, and on the right line, which we print on the first page from the pen of Rev. C. L. Chilton, of Auburn. Mr. Chilton is a Methodist minister, but has good Baptist blood in his veins, and between the two he is quite apt to say what he thinks. We have often wondered why a dancing church, small in numbers, should be allowed to force its peculiar ideas upon the large majority of Christians in the state. Why have dancing at our state schools?

James Cooley, Dothan, June 23: A protracted meeting is now progressing at Memphis church, near here. The Lord has visited His people there. Bro. J. C. Skipper is the pastor of the church. The preaching has been principally done by Bro. Stewart, the colporteur of Columbia Association. Thus far there have been thirty-two additions; 17 by baptism, 13 by letter and 2 restored. There is prospect of many more additions. The church is much revived.

L. H. Huff, Cottondale: We held a meeting of days which was a success. Six joined by baptism, one of whom was a Catholic of 35 years. Since he joined the church he has identified himself with the Sunday-school. How wonderful the change wrought by the Holy Spirit. I conversed with him on the subject of religion prior to his conversion, and he would say that he thought his faith and practice were sufficient, as he had been taught this from infancy. He now sees as he never saw before. The pastor was assisted by Bro. Swanzeey.

The Troy Democrat gives an elaborate report of the marriage of Miss Mamie Anne Harris, of that city, and Mr. Edgar Burts, of Columbus, Ga., on Wednesday last week. The bride is the only daughter of her parents, Rev. R. H. Harris and wife. The father performed the marriage ceremony at the First Baptist church, of which he is pastor. A large number of relatives and friends of the young couple were present, and everything indicated the high standing of the parties most concerned. The bride is a young lady of unusual accomplishments, and we are tempted to condole with the parents on her departure from their home. The groom is a graduate of Auburn college and of the law school of the University of Virginia.

S. P. Lindsey, Peckville Hill, June 25: Rev. J. O. A. Pace, of Franklin county, is now engaged at work in this association. He and brother A. J. Lambert have just closed a meeting at Mt. Pleasant church. Two accessions, Bro. Pace is a consecrated, earnest preacher, and I believe will accomplish great good in this section. We hope to be able to secure him, through the aid of the Board, in this association, where just such men as we believe him to be in such demand.—Yesterday and Saturday were profitable days with us at Oak Grove. Bro. Pace preached for us both days. It was my privilege to preach to two good congregations, one at Holloway's school house and one at Lowrey's. An accession by experience at Oak Grove yesterday, with several others to follow by letter.

We learn with sorrow of the death of Bro. J. P. Streety, of Hayneville, Lowndes county, which occurred last week. We have known him well for a number of years, and the acquaintance has caused us to esteem him highly. He was a native of North Carolina, and came to Hayneville when a comparatively young man. In July, 1848, he was among the number who were received by experience and baptism into the Baptist church which had been organized in the village about eighteen months before; so that he had followed Christ as a Baptist for almost exactly forty-six years. All the time he had been a merchant, much of the time doing a large business, and all the while he was a Christian and a gentleman, and there is no spot on his character in any relation of life. Extreme modesty, or bashfulness, had, as he often confessed, been in the way of his usefulness, yet he filled a large place and did a good part in life, and has gone to his grave at a ripe age, mourned most deeply by those who knew him best.

For the Alabama Baptist.

The Prices Compared.

The Board of Trustees of the Judson Female Institute, at its recent annual meeting, instructed the executive committee of the board to make a careful and thorough examination into the charges for board and tuition in every department of the Judson, and compare them with the cost of other schools of a similar grade.

In pursuance of said instructions the executive committee has made a careful comparison of the charges and expenses of the Judson with quite a number of other leading female colleges of the South, and find that two or three of them, according to their catalogues, are from \$5 to \$7 per session cheaper than the Judson, and this is in the music department. The charges of all of them for board and tuition in the literary department are, with one exception, higher than the Judson, and that one is the same.

In the opinion of the committee, based upon the best information it could obtain of the scholarship and standing of these schools in the country, the only two of them that can reasonably claim equality with the Judson are in the aggregate of all departments, the one \$70, the other \$40 higher than the Judson. So that according to the catalogues, none of these schools have the advantage of the Judson Institute in the matter of prices. Catalogues furnished on application. T. T. DAUGHDRILL, Sec'y.

For the Alabama Baptist.

Easily Done.

I took it on myself to write to a good sister and ask if she would make an effort to raise the amount necessary to send her pastor to the convention. The following note is her reply.

Dear Bro. Bradley: I received your letter and started out this morning to get up the money you asked me to raise. Before going out I asked the Lord to help me, and in less than three hours I had the money. I came home and got down on my knees and thanked him for his help in the work. I will give our pastor the money and he will be at the convention.

She also says: "We have just paid for our bell, and are going to work to cell and paint our church." So we see that an effort is all that is necessary, regardless of hard times or of pressing demands at home. L. M. BRADLEY.

Brundidge.

The Colportage Work.

Dear Baptist: What is the board doing about colportage work? This is a very important work and ought not to be neglected.

GEO. E. BREWER.

This query of brother Brewer was handed to me for answer. In reply we will say: We have colporters in East Liberty, Rock Mills, Marshall, Tuskegeese, South Bethel, Bethel, Conocuh, Geneva, Columbia and Tuskegee associations. As fast as we can, we are employing others in other associations. But for the scarcity of money many more would have been appointed this year. The churches will be called on in July for contributions for the colportage fund. At the association meetings in the fall, special efforts will be made according to the plan suggested at the last Convention to increase the fund. Contributions for this fund will not go to pay expenses, but to furnish a permanent fund for the purchase of books.

I have postal card replies to inquiries from over one hundred brethren bearing on this question, which I will publish soon.

W. B. CRUMPTON.

Notes from Correspondents.

The LaFayette Sunday-school sends \$20 for state missions, and brother Burnett, the superintendent, writes a good Christian letter. The invocations, "God bless you," or "I trust the good Lord will be with you," add sweetness to a letter with a contribution. That's right. Let your prayers and your alms go up together as a memorial before God. "Brethren, pray for us."

"Eight weeks without rain." These are the sad words in a letter from a pastor which contained a good contribution. We hope they have had rain ere this. A little later the brother adds: "Nothing seems to thrive so well as politics." Alas! brother, that is so. When will our leaders relieve the country of this awful burden of a political canvass every two years?

One of our aged ministers writes: "I thought I could enjoy a year's rest, but I find that I can enjoy myself better when my time is fully occupied in the ministry, though the labor is hard and the remuneration poor."

A collection from Southside: "This collection represents the greatest number of contributors we have ever had, though the amounts were small."

Pratt Mines church send regular monthly collection just as if there were no strike on hand, and the pastor writes, "Our church was never in so good a condition as now."

A missionary writes: "Knowing the board was so badly behind, and thinking there were other appointees of the board that were needing their pay worse than I, I have said nothing about mine. I have needed it, and need it now. I hope for the future."

"Send me some envelopes. We find this the most effectual way that we have ever used in collecting for missions." That is from a church where brother Blackwelder, in his brief work in Morgan county, introduced the envelope system.

"I read your letter to the church, as you requested, and took a collection and got one dollar and ten cents. We are sorry it is so small, but we believe it will be a little help to you. This small amount from a church far up in the mountains that never was on our books before, is a sample of a great many I am receiving. The Lord bless the poor people who try."

A brother writes: "I wrote to let you know I have not treated any of your appeals lightly. I have not been successful in raising anything, but you may be sure we will help you as soon as we have some money." The Lord bless a brother who will write that way. He wants to let me know he has not neglected the appeals, and that he and his church have a sympathy for the work.

\$24.93 A letter contained this amount for missions and closed with: "We send this with our prayers, hoping that it may at least accomplish some good."

Another says: "We agreed to give thirty dollars this year, but we will not stop at that. We are endeavoring to make this a strictly missionary church." You will succeed, too, with your missionary pastor to lead you. W. B. C.

To Superintendents.

No doubt some of you are vexed at the failure to get the Sunday-school literature in time. I want to say that we have done the best we could. There was delay in getting the literature to this office on account of mistake by publishers in sending it to Opelika; and besides, the great increase in orders has necessarily caused delay in mailing.

J. B. COLLIER.

For the Alabama Baptist.

Howard Boys.

The Fellows of Howard College could not find a better place for an old time re-union and hand-shake than at the convention in Marion July 4th-7th. Leave your work, boys, for a few days. Besides the pleasure of a short vacation, you can render your alma mater, and through her your state, great service by attending the convention whether you are a delegate or not. Write your comrades to meet you there on the old familiar grounds, Tuskegeese. L. O. DAWSON.

What the Brethren Say About Colportage.

The colportage work is comparatively inexpensive; it has elements of permanence; it is far-reaching in its results, and is worthy of earnest and practical support. I am glad it is to be pushed. J. J. TAYLOR.

Mobile.

Dear Baptist: The great trouble with our people is that they do not know enough about our peculiar doctrines; our mission work; or our denominational enterprises. They will never do their duty until so informed. They will only get such information in many cases by the labors of a real good colporteur. GEO. E. BREWER.

Alexander City.

Dear Brethren: A systematic and active campaign of Bible distribution, and a thorough dissemination of sound religious literature throughout our state is a demand which the needs of our people urgently make upon us. We can make no investment of our funds that will yield richer permanent results than in vigorously pushing our colportage work. In this my hearty sympathy is given.

W. M. BLACKWELDER, Furman, June 20.

What the Colporters Say.

Bro. Weaver, who is laboring in the Rock Mills Association, in Randolph county, writes cheerfully of his work.

"I sold last month six and a half dollars worth of books. If it was not for the scarcity of money I would sell a great many. The brethren receive me kindly wherever I go. I preach as I go, hold prayer meetings, talk about Sunday-schools, and impress upon the people the importance of the paper and religious reading. I am glad to report more interest in Sunday-schools. I can't supply the demand for small Testaments and cheap Bibles."

At a later date he reports the sale of \$20 worth of books and adds: "I have many calls for Testaments. Sold all the small ones and several of the larger size in about one hour, and wanted more; Testaments are needed in the Sunday-schools."

Bro. Caine, from the Bethel Association, writes:

"I have not been able to meet the churches in congregation, because many of them do not convene at all, and fully half of the churches in the Association are without pastors; and not only so, they are without preaching. My work has been to go from house to house, talk to the people and sell all the religious books I could. As I get into the heart of the Association I hope to do something worth reporting in your blank as missionary matter."

For the Alabama Baptist.

Montgomery Association.

To delegates and visitors to the Montgomery Association:

Dear Brethren: Soon we are to greet you at Bethel Baptist church. The 17th day of July will mark the time of our coming together in deliberative session. We all have smiles of welcome for you and hope that you, one and all, will come. We are expecting great things of you and you must not disappoint us, for if you do, our people may not do great things for you.

Let each preacher in this association think and believe that the success of this association depends on his presence. Let each Sunday-school superintendent feel, "I must be there." Let each delegate say, "The honor of my church is vested in me, and I will be there to represent it." And let each visitor say, "I will go and augment the success of the meeting."

Delegates and visitors who come on the trains will be met by a committee at the depot and welcomed to our homes. Those contemplating coming through the country need feel no hesitancy, as our farmers and merchants know how to take care of their horses as well as of men.

This is the opening association. Here the campaign begins. Brethren, let us make it a success, so that it may be an omen of those to follow.

All our agents must come; and, Bro. Editor, you must come and help us have a glad time before the Lord. SUNDAY CATTS, pastor.

Fort Deposit.

The commencement exercises of Washington and Lee University, at Lexington, Va., begun on Sunday, June 17, with a baccalaureate sermon by Prof. F. H. Kerfoot, D.D., of the Southern Baptist Theological Seminary. Mr. John D. McRae, of Arkansas, the representative of the Washington Literary Society, won the medal for oratory; his subject was, "Is the South New?" Hon. John Goode addressed the graduates in law, and Hon. R. Q. Mills, of Texas, spoke on the consent of the governed as essential to true liberty. There was much else said and done which we have not space to mention. The degree of L.L.D. was bestowed on Mr. Mills and others. The exercises were pronounced unusually interesting. There were many visitors. That is a grand old school, which has made its mark upon some of the best minds in the South.

It is stated in the papers that a sister of the late C. H. Spurgeon is preaching to large congregations in London. She bears some likeness to her gifted brother, but is a Congregationalist.

For the Alabama Baptist.

Dr. Eager on Colportage.

Dear Bro. Crumpton: I have never wavered in my conviction of the value of colportage work, if only it be well and wisely done.

As to the need for it, case can be known the facts in the case can be in doubt? The reports of our colporters impel us to exclaim with Dr. Broadus, "Alas! that there are so many, even in our own country, which delights to call itself Christian, who have not known the holy Scriptures; that in this, which is in some respects the brightest land on earth, and in some respects the foremost nation of earth, there are some who do not know the looks of the outside of the Bible! They are growing up in homes where no Bible was ever seen; and there are plenty of such homes."

So that for this reason, if no other, for giving the Bible, to say nothing of other good books, to the multitudes around us who have it not, this agency is urgently demanded.

"But," some one will say, "so many copies that you sell or give away to such people are slighted, are thrown away."

Certainly, but what then? Let us hear Dr. Broadus again, "Not every venture in business pays. There has to be a head in the books of every establishment for loss as well as for profits. There are many blossoms on the tree that bring no fruit, and many seed fall into the ground that spring not up; but that does not prevent us from planting nor hinder us from gathering. Grant that some copies will perish, and many copies will be slighted; yet scatter the Bible, and many will read it, and not a few, by the blessing of God's grace, will thereby become wise unto salvation."

All of which, of course, may be said just as truly of other good books which are charged with the spirit of the Bible.

One word more. Ought it not to be our joy, as it is our duty, to spread the Bible and other good books among our fellowmen? To quote our good Doctor again, "If we do love the Bible ourselves (and many of us do), then ought not such to delight in scattering it among others? If some of us know too well that we are poor stocks of Christians at best, and that we do not love the Bible as we ought, and do not live by it as we ought, yet shall we not at least feel, 'Now here is something that I can do. I do not treat the Bible rightly myself, but I will gladly give the Bible to every one, high and low, rich and poor, in all the land, in all the world, whom I can help?'"

We have colporters actively engaged in Randolph, Henry, Chambers, Conocuh, Tallapoosa, Lee, Marengo, Clark, Marshall, Geneva and other counties. Most of them report good sales in spite of the hard times. They sell small Bibles and Testaments so rapidly that it is hard to keep them supplied. The people, they say, are hungry for the books. But the profits made on the books will not sustain the colporters. No profit is made on small Bibles and Testaments. We need, therefore, a Colportage Fund. Shall we not have it? I heartily join you in your appeal in its behalf. GEO. B. EAGER.

Montgomery.

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

Alabama Baptist.

MONTGOMERY, JUNE 28, 1894.
THE BEST PLACE TO HAVE
Your Shoes made to Fit the Foot
is at FRED JANSSON'S,
Cor. Commerce and Bibb,
Under Sims & Co.
Repairing neatly done.

TIED, WEAK, NERVOUS.
Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

How to Get Good Teachers.
School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Manager of the School Agency, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

The E. T. V. and Ga. railroad announces that it will sell round trip tickets to Selma from certain points within the state on the fourth of July at low rates. The charge for the trip is one dollar from Montgomery and Demopolis, and one dollar and thirty-five cents from Akron. The charge is less from some other points on all the branches.

WANTED! A position as Teacher by a young lady who is a full graduate of the Judson Institute. Address this office.

The Queen and Crescent Route
Invites inquiries in regard to Summer Resorts on its line in the picturesque mountains of Kentucky, Tennessee and Alabama. The line passes near famous battle fields at Mill Springs, Mission Ridge, Chickamauga and Lookout Mountain. They are surrounded by charming summer resting places at Burnside, Cumberland Falls, High Bridge, Rugby, Rhea Springs, Lookout Mountain, Springville, Ala., and other points. Low railroad rates. Charming mountain homes—Perfect rest and quiet. We invite correspondence, cheerfully giving the information desired, for the purpose of having you arrange to spend your summer recreation on our line.

W. C. KIRKMAN,
G. P. A., Cincinnati, Ohio.

WANTED! BY A YOUNG LADY with several years experience, a position as teacher in Art and Music. Can teach Latin, French, German, or usual English courses, if necessary. Best references given and required. Address REV. A. J. DICKINSON, Selma, Ala.

If you feel weak and all worn out take BROWN'S IRON BITTERS.
Harvest Bells.
In round and shape notes, is a Baptist Song Book endorsed by thousands of pastors, churches and evangelists. Sample 75 cents. W. E. FENN, Eureka Springs, Ark.

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 for every one of mechanical turn, for \$4.00.
With the Southern Cultivator, which every farmer ought to read, for \$2.00.
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 Poultry, for \$1.50.

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

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion and Debility.
Montgomery Churches.

Pastor Townsend was greeted with a fine audience at 11 o'clock service on last Lord's day. He preached from Mark 5:8, "Come out of the man, thou uncleanness," in which he dwelt upon the power of Christ to order the unclean spirit, or devils, out of a sinner. At night, owing to the rain storm, there were only fifty persons present. The text was Luke 10:41-42. There was an accession to the church. Pastor Townsend preached to a good audience at his work in Seelye Garden at 4 p. m. He reports this work as steadily growing in interest, and says there will be some day a good Baptist church.

THE LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNITURE.
THE CHURCH BAPTIST SCHOOL FURNITURE CO. 200 N. 10TH ST. PHILADELPHIA, PA.

How Alabama Stands!

Richmond, Va., June 16, '94.
Dear Brethren of Alabama: According to the apportionment of the amount needed to pay off all obligations and support our missionaries in the foreign field this year, we should look to your state from May 1, 1894, to June 30, for \$1,500. In that time we have received \$141.21.

REV. J. J. WILKINSON, Cor. Sec.

Birmingham Conference.

First Church—One addition to the church and one baptism. Large attendance at morning service; rain kept many away at night. The church sympathizes with our brother J. R. Lloyd in the death of his beloved wife on yesterday. The pastor will deliver a doctrinal lecture once a month to the Young People's Union, which has an excellent program for the three months from July to September.

Wood Lawn—Bro. W. A. Holson preached at 11 a. m. Bro. H. and wife have been visiting his father in Tusculum, Ky. They start to Littlefield, Ky., where his pastorate is, and will carry on his work there in connection with his work in the Seminary at Louisville.

Bro. Wilkes was present and gave an encouraging account of his work at Warrior.

Elyton—Pastor Harris preached at both services. Good congregation in the morning. The Lord's Supper was celebrated and the entire service was a spiritual feast. Congregation small at night on account of rain. Under the leadership of our faithful superintendent, Bro. M. P. Lewis, the Sunday-school has grown too large for the main auditorium, and two back rooms have been seated with chairs and are now occupied by two of the largest classes.

Southside—Pastor Hale preached at 11 a. m. on "What Christ is to us," and at night on "The foolish rich man." One addition by letter. At night several requests for prayer.

Pratt City—One hundred and sixty in Sunday-school. Average for June, one hundred and thirty-nine. Average for six months, one hundred and eighteen. Closed a meeting of twelve days Thursday night. Two conversions, and two accessions. Pastor Wood did the preaching.

Avondale

—Protracted meeting closed last Wednesday night, 24 additions. Church greatly revived. Profitable services yesterday.

For the Alabama Baptist.

Bro. Bentley Reports.

Since my return from the convention at Dallas I have been so busy that I have had little time for writing, but feel now like saying something of my work.

I noticed that Bro. Crumpton has not said anything about the good time we had at our fifth Sabbath meeting at Shiloh in April, but I suppose he was too modest to tell it all, as he took a big part, and we were much benefited by his visit. The brethren are enjoying the fruits of the meeting yet. On my last visit I gave them an account of my Dallas trip, and after preaching we secured \$2 for foreign missions. With the collection of about \$6 given to Bro. Crumpton, this makes about \$1 contributed since I took the care of the church in November last. This church has not been doing a great deal for missions in the past, but I trust that all our country churches will feel more interest in the salvation of others, thereby securing the blessing.

My flock at Bethany appeared pleased to meet me after two months absence on last Sabbath (2d) in turn for their manifestation of love, I tried to comfort them with the gospel news, and relate to them my trip notes to the convention. They gave me several dollars for state missions. One brother, who reads the ALABAMA BAPTIST had read Bro. C's card, and he told me before preaching that something must be done. The Sabbath-school gave \$3 of the amount.

Well, I enjoyed the Dallas convention and I hope everybody else did. Our July 3d Sunday meeting will be at Eclectic. Come, or send a hand, will you?

C. J. BENTLEY.

Bayce, Elmore county.

Basils of Representation.

The following is the provision of the constitution of the Baptist State Convention:

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

For the Alabama Baptist.

Brothers, Let us All Go.

Dear Bro. Editor: In looking over the excellent programme arranged for the Ministers' meeting, just prior to the meeting of the State Convention, there is one thing that causes some regret, namely, the fact that Dr. J. J. Taylor's sermon is to be delivered on Monday night. My object in writing is not simply to express this regret, but rather to express the hope that our brethren throughout the state will notice the time at which this sermon is to be delivered, and make their arrangements to arrive in Marion Monday evening, so as to hear this sermon. I am fully convinced that there is a rare treat in store for those who are fortunate enough to be there at the hour designated.

Perhaps there was never a more important meeting of the Alabama Baptist State Convention than the one approaching. It is my heart's desire and prayer to God that we shall have a great convention, the best in our history. I am persuaded that the sermons of Drs. Taylor and Hale will do much to determine the spirit of the convention. I believe these brethren will strike a high key. May the Lord prepare our hearts to chime in, and thus create a divine harmony that will be helpful to us, and well pleasing to the higher intelligences above.

I trust that the convention will be largely attended. I know the times are hard, and our brethren are busy, but the King's business requires attention, indeed it requires haste. So let the people come up in large numbers to the help of the Lord, to the help of the Lord against the mighty. If we can only have a strong pull, and all pull together, success along all lines is ours. I know the people are coming, so let us urge one more and finally that they come in time to hear Dr. Taylor's sermon, and remain until the doxology has been sung, and the last benediction pronounced.

"I was glad when they said unto me, let us go up to the house of the Lord."

Yours truly,

W. A. WHITTELL.

Birmingham, June 22.

Meeting of the National Educational Association, Asbury Park, N. J., July, 1894.

A Vacation Trip to the Seashore at Very Low Rates, via the East Tennessee and Georgia Railroad.

In July of this year the National Educational Association will be in session at Asbury Park, New Jersey. For that occasion special low rates will be in effect from all Coupon Stations on the E. T. V. & G. Railroad, to Asbury Park, and return, affording an excellent opportunity for a sojourn at the seashore. Tickets will be sold at the rate of about one fare for the Round Trip plus \$2, which goes to the Association as a membership fee. The public generally may take advantage of the reduction on July 7th, 8th, 9th, and 10th, as excursion tickets will be sold to applicants on those dates. Tickets will be limited for return passage until July 16th, 1894, by depositing them with the Joint Agency at Asbury Park on or before July 13th, and the return limit will be extended to September 1st, 1894, if desired. This arrangement will give ample time for side trips, and visits to other Eastern points.

The selection of Asbury Park as the place for holding the meeting will enable members of the Association, and others who may desire, to make a most delightful vacation trip at greatly reduced rates. Asbury Park is famous as one of the most popular resorts along the Atlantic ocean. It is located in the midst of the beautiful Summer Havens of the New Jersey coast, being only a few miles from Ocean Grove, Long Beach, Cape May, and Atlantic City, only 51 miles from New York, and 89 miles from Philadelphia on the line of the Central railroad of New Jersey. The locality is particularly inviting, the rates will be unusually low, and the facility with which the journey may be made over the E. T. V. & G., N. & W., and B. & O. railroads is especially noteworthy, being the lines forming the main thoroughfares to the Atlantic seaboard as the map shows. The roadbed of the East Tennessee, Virginia & Georgia Ry. is the ideal in track construction. The closely packed rock-ballasted foundations for the heavy steel rails are free from dust. There is no annoyance from cinders, no discomfort from dirt. The conveniences in coaches, parlor and sleeping cars, also dining cars, include everything to make passenger comfort and happy.

Excursion tickets to the Asbury Park meeting entitle the holder to all of the above conveniences.

The fast schedule is, leave Mobile 4 p. m., Selma 10:40 p. m., Talladega 2:20 a. m., Anniston 3:22 a. m., Jacksonville 3:47 a. m., Piedmont 4:14 a. m. Arrive at Washington 4:45 a. m., Baltimore 5:45 a. m., Philadelphia 7:53 a. m., and Asbury Park 9:30 a. m. the following day.

Write fully for any further information to any agent of the Company, or to

L. A. BELL, D. P. A.,

Birmingham, Ala.

B. W. WRENN, G. P. & T. A.,

Knoxville, Tenn.

The only question we ask is this, whether God is guiding the race or not. If he guides it, then it is not way to good and then to evil—P. W. Robertson.

It requires more grace to be sweetly patient when persecuted by Christians for being righteous than it does to stand firm for Christ when persecuted by unbelievers.

To Delegates.

The committee on hospitality will be glad if all delegates who expect to attend the Baptist State Convention, at Marion, on the 4th prox., will forward their names, that the committee may assign them homes.

T. T. DAVIDSON, Sec.

Chm's Com. on Hospitality.

Marion, June 9.

Board Meeting in Selma.

The State Board of Missions is called to meet in Selma, at the Baptist church, at 12 o'clock m., on Monday, July 2d.

This place of meeting is selected for the convenience of all the members, as they gather toward Marion. Homes will be assigned to the members if they will write Rev. A. J. Dickinson, notifying him of their coming.

The meeting is one of great importance, and the presence of every member is desired.

GEO. B. EAGERS, Pres.

W. B. DAVIDSON, Rec. Sec.

Convention Railroad Rates.

Tickets will not be sold this year for the Convention on the usual certificate plan, but delegates and visitors can use 4th of July round trip tickets, which are to be sold at same rate, to-wit: a fare and a third. These tickets will be sold on July 2d and 3d, good returning until July 7th and are good only on such trains as are scheduled to arrive at destination during forenoon of 4th, or earlier. Certificates will not be required, nor do tickets need to be signed, and are subject to starting point or destination.

If round trip ticket can not be secured at starting point through to Marion, a round trip ticket should be purchased to Birmingham, Calera, Montgomery, Selma, or other connecting point; and thence another round trip ticket to Marion. But in all cases, secure Round Trip 4th of July Tickets.

Please note specially, as you may need to acquire your local ticket agent with this fact when you purchase ticket, that the East Tennessee, Virginia & Georgia railroad (through the kindness of Mr. L. A. Bell, D. P. A.) has agreed to run a special train for accommodation of delegates and visitors from Selma to Marion and return. This train will leave Selma Tuesday morning, July 3, at 8 o'clock, and again on Wednesday morning, July 4, at same hour, arriving at Marion at 9:30 each day; and returning will leave Marion on Friday afternoon, July 6, at 1:30 o'clock, arriving at Selma at 3 o'clock.

The regular train between Selma and Marion will also run as usual. The schedule now in effect is: Leave Selma 1:40 p. m., arrive at Marion 3:55 p. m. Leave Marion 7:35 a. m., arrive at Selma 9:55 a. m.

Trains arrive at Selma, under schedules now in force: From Birmingham, 2:30 a. m.; from Rome, 5:30 a. m.; from Montgomery, 11:10 a. m.; and 10:45 p. m. Trains arrive at Marion Junction: From Demopolis, 10:30 a. m.; from Mobile, 10 p. m.

Delegates from east of Selma should spend Monday or Tuesday night in Selma, so as to reach Marion by special morning train; and those from Mobile and Birmingham road, should spend the night at Marion. The trains who leave over Alabama Great Southern road, in either direction, are due in Marion at 7:35 a. m. on regular train.

The Hotel Albert in Selma will take delegates and visitors at \$2 per day, and the Southern Hotel at \$1.40.

The special train leaving Marion on Friday at 1:30 p. m., makes connection at Selma for Montgomery, Pine Apple, and Birmingham, and at Marion Junction for Meridian.

W. A. DAVIS,

Sec. Ala. Bapt. State Con.

Anniston, Ala.

Obituary.

JOHN B. BOYD died at his home in Montgomery, April 21, 1894, in the 50th year of his age. He possessed all the characteristics of a gentleman, and his life was a noble one. He was true to his family, his friends, his country, and his God. He was 34 years a consistent member of the Baptist church, and was a member of the Confederate army in February, 1861, a fearless boy of 16 summers, and was ever found at the post of duty and of danger. He was a brave soldier, a brave command through many a hard fought battle. Never was there one more gallant, true and brave. Twice a prisoner of war, and once severely wounded, he was discharged from the army, and he is an old soldier. He fought a good fight, he finished his course, and he has left a noble example for us to follow. He was a true and brave soldier, a true and brave command through many a hard fought battle. Never was there one more gallant, true and brave. Twice a prisoner of war, and once severely wounded, he was discharged from the army, and he is an old soldier. He fought a good fight, he finished his course, and he has left a noble example for us to follow.

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