

ALABAMA BAPTIST.

"SPEAKING THE TRUTH IN LOVE."
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The twelfth Baptist Congress will be held this year at Detroit, Michigan, November 13-15. Speakers from all sections are down on the preliminary program, Drs. Burrows and Sampson from the South. Write to Walter Kuschensch, secretary, 407 West 43rd Street, New York.

Mr. D. L. Moody announces the Twelfth General Bible Conference to be held at East Northfield, Mass., August 1 to 13. Able speakers will discuss important subjects.

Don't can be had for \$1.50 per day; persons preferring to live in tents can get meals at 75 cents per day. Write to Ambert G. Moody, East Northfield, in reference to accommodations.

Christopher, according to the old legend, sought to serve the strongest. At first he followed a certain king until he found him fearing an emperor. Then he served the emperor. But the emperor was afraid of Satan. Christopher straightway went over to Satan. But not long. He saw Satan tremble at the sight of the cross, and forever after he chose Christ.

Lend a hand, take hold, take part. "Here, hold this," the sailor said to the affrighted passenger in the storm. It was only a useless piece of rope, but it gave the man something to do and saved him from despair.

It is a rule in the regular army to keep the soldiers doing something so as to keep them in good spirits and good health. The busy citizen is not a growler and law-breaker. The busy church member is not continually under a cloud of doubt, nor does he give trouble to the church by disorderly conduct.

How to grow. Set a high mark, a bright mark before and "press toward" it. When Blondin first crossed Niagara on the tight rope, he had suspended on the other side of the flood, to fix his eye, a glittering star.

The life of many a man has turned out to be a failure not for want of ability, but because there was no definite worthy object in view. Success in any department of life is attained only by setting a high mark and persistently pressing toward it.

At a recent primary election in Nashville, Tenn., the candidates supported by the A. P. A. were decidedly successful. Our readers of course remember that this is the American Protective Association, an anti-Catholic organization, of which much was recently said in these columns. We had read that many of the candidates in Nashville were alarmed, because the A. P. A. being a secret organization, it was unknown to some at least how the order would vote. Catholics do not constitute so large a proportion of the population of Nashville as of some other Southern cities, and if the A. P. A. can get a foothold there and make itself so sensibly felt in politics, it may more easily do so elsewhere. But why have a secret organization?

For the Alabama Baptist. The Relation of the Pulpit to Politics.

BY J. A. FRENCH, D. D.

Not a few persons misconceive the mission of the ministry, and seem to think ministers are a sacerdotal class whose only duty is to instruct the people in what is termed purely gospel lines. It is nothing uncommon for these to bid us preach our preaching and let other questions alone. Not so do I conceive our mission. I believe the pulpit should come in touch with men on all great questions of life and duty, and that the bidding of those who would have us remain silent should be treated as the idle wind which we regard not. If we look back through Old Testament times we find God again and again using his prophets to rebuke the sins of those who rule. If we consider New Testament times, we find the Great Teacher teaching respect for the rights of others, and our great name-sake, John the Baptist, rebuking the king, while the Apostle Paul enjoins respect for dignitaries, the payment of taxes, and honor towards those in authority. With these examples before us, we shall not find ourselves far astray in saying there is a most important relation between the pulpit and politics; that it should make itself felt for good in this connection: that love of home, love of virtue, love of country unite to demand of the pulpit seek and find First on all political questions of interest morals are involved. For the sake of the reign of righteousness, the pulpit must be as a sword of truth, and not a shield of compromise. It must be as a sword of truth, and not a shield of compromise. It must be as a sword of truth, and not a shield of compromise.

It has been entirely too common for the conventions to put up their men and then say on the whip and bid us vote for them *volens volens*. But the times seem to be growing better in this respect. In many sections the better element is coming forward and quietly settling on good men for office, and where they cannot get them, they give the offices to the other side, provided they have good men. And I can not say I am sorry. It is an omen of good. It shows that the reign of the demagogue is over, or at least is waning; that the people propose to be heard and to be heard, or to know the reason why. There is just along this line a noble opportunity presented to the pulpit—the opportunity to mould and develop our young men in respect to the style of officers, rulers and law makers we should select; the opportunity to tone up public sentiment to a realization of the fact that wicked or evil men do not make good judges, sheriffs, legislators or governors. If we want good laws and a wholesome administration of justice, we must send true men to our legislature. If we want an equalization of the burdens of government and exemption from the exactions of accumulated wealth, we shall find it by sending to Congress "men who live above the fog," and who seek the greatest good of the greatest number; unselfish, patriotic men, legislators who present themselves, and if they cannot give up their cups, by what process of reasoning can they expect successfully to fill the offices to which they aspire? And how shall we point the rising youth to them as examples of probity and exalted worth? For the sake of our young men, who will be injured by their example;

for the sake of our state, whose affairs need the utmost vigilance, and for their own sakes we should have it understood no habitual drinker need apply for office, and the way to have it understood is to elect all such to stay at home.

If what has now been said be true, it goes without saying that men who sin against society should be severely let alone whenever they offer for office. The pulpit is bound by every consideration possible to make its influence felt against such men. The country has received no greater shock within recent years than came to it when the fall of Breckinridge was announced. His sin did not involve simply a lapse under sudden temptation; but deliberate, conscienceless, villainous crime, extending through years; and yet this man crossed his course of shame by the announcement of his candidacy for re-election to Congress from the Ashland (Ky.) district, formerly represented by Henry Clay, and announces that the canvass will be an "aggressive" one. All good men everywhere will rejoice to know that the Ministers' Union of his own city has entered the contest against his re-election in these ringing resolutions:

"The Ministerial Union of Lexington, Ky., deems it a duty of conscience in the fear of God to bear the following public testimony against the re-nomination or re-election of our present representative in the Congress of the United States. On the witness stand, in the court room, he has confessed that for years he has indulged in a course of adultery and hypocrisy, and in the light of such a confession we regard the canvass for re-nomination and re-election, first, as an open defiance of all personal chastity, domestic purity and religious integrity; second, as an appeal to voters to ignore personal morality when choosing political candidates; third, as a corrupt and misrepresentation of the social order of our community; fourth, as a debauching example to youth; fifth, as in every way a peril to truth and righteousness."

In the language of our beloved Eager, "May all the forces of patriotism, decency and religion be arrayed against the iniquity of such a re-election."

II. The pulpit must make itself felt in politics in respect to methods. What method of voting, nomination and re-nomination we should employ is rather difficult to decide which side is more to blame for descending to questionable methods to gain success. Perhaps the most shameful campaign ever waged in this country was that of 1884, when Cleveland and Blaine were the presidential candidates. But we always have enough of doubtful methods and to spare for which, of course, rival papers and rival speakers are largely responsible. Then there is the betting and the treating and all that kind with the rest. Now there is room here for a wonderful degree of effort on the part of the pulpit. We need to elevate the people's conceptions, and to show them that they can never get just views of questions of state by following party prejudices; that they must rise above these and consider the principles involved and whether these logically lead. We need to help the public to think and to judge the issues in themselves. And what shall I say of the miserable partisan zeal which possesses some of our brethren, and which they carry into their churches? Let us teach them that they are under obligation to conserve Christian principles and to prevent the banner of the Prince of Peace from trailing in the dust; let us teach them that every man is entitled to his opinion, and that one may be honest in what he thinks as another; that all cannot see alike, but this is no occasion for brethren giving each other the cold shoulder. Heaven pity the Christian who can go no further than his political associates in following the lead of the Lord has little use for such a man either here or hereafter. There are no political lines running through the kingdom of Christ. No excitement of a secular and transient nature justifies us in breaking with our brethren in Christ. As a matter of fact, we need at least two political parties in our country. They are necessary for the general good; they watch each other, they are a safeguard to our institutions; they prevent the usurpation of power. Why then should they not be permitted to exist without bitterness, or coldness among neighbors and friends and brethren?

We should also teach honesty in political methods. The filthy pulp of politics sadly needs purification, and the prescription must be found in the divine pharmacopoeia. As it is at present, double-dealing and fraud abound, and our people are being debauched and corrupted. It is said by those who ought to know that a Christian man cannot be a successful politician, which is only another way of saying that ballot boxes must be stuffed and fraudulent returns must often be made in order to succeed. At this rate we shall soon have our young men making no distinction between right and wrong, but putting darkness for light and light for darkness. Revolutions never go backwards,

and we had better pause and reflect before it is too late. Sam Jones has recently made some wise observations on this question. He says: "Upon the purity of the ballot, depends the prosperity of our institutions. A corrupted ballot where fraud is as patent as it is in counties and districts of Alabama and other Southern states, means a corrupted citizenship and debauched community. If we tamper with the ballot, we are tampering with the very foundations on which our institutions rest." He continues: "The minister who sits quietly by and sees the very foundations of our government and society tampered with in this way, and utters no word of protest, and gives no word of warning to his people, can live with the consciousness that the devil brags on him every day, and will never throw an obstacle in his way as a preacher. Be it ours to show the dangers which threaten us; to show the danger of yielding to our sinful natures, and that both the decalogue and the golden rule have their place in a political campaign, the teaching of ex-Senator Ingalls, of Kansas, to the contrary notwithstanding. We must show men that they are bound to decide political questions in the light of the Word of God; that they cannot divorce their religious and political actions; that a fraud in politics is a fraud in religion, and that our politics must express our religion, or it is a sham and show of piety."

Henry Clay said, "I would rather be right than be president." Let us show men that it is nobler to be right than to accept offices to which they are not elected. I dwell on this thought. Our institutions are in danger and must go down in ruin unless there is a revolution of sentiment and action along the lines of purity in politics and purity in officials. "I speak as unto wise men; judge ye what I say." And, beloved, put not away these words for a future day, but echo them wherever you go from town to town. The time has come when it should be shouted from the house tops, "Righteousness exalteth a nation, but sin is a reproach to any people." The politicians may not thank you, but you shall have the approval of God and of all patriotic citizens.

III. The pulpit must make itself felt in politics in respect to measures. By this I do not mean that we should espouse the cause of any political party *per se*; that would be to shrivel into pigmy partisans. I do mean that we should be enlisted in the physical, moral and intellectual well-being of the people. In Virginia, during the agitation on the readjustment of the state debt, some of our ministers publicly espoused the cause of the debt paying element. Who shall say they did wrong? I think they were keeping close to the Pauline teaching, "Owe no man anything, but to love one another," which is excellent gospel. Something there should be an effort to abolish our public school system (which is not at all probable) and we felt the general welfare of the people to be involved; or supposing we thought the Romanists were diverting our public school funds from their proper channels to their own use (as they are doing in many of our cities through political influence), where would be the harm in a moral discourse to our people on these lines? I believe we should speak under such circumstances, and that to lie sinfully by and do nothing is sinful. And there is the liquor question—that monster iniquity of the land, entrenched in its strongholds, and using all the power it can command in every local, state and national election. Not infrequently it proposes terms to the candidates and parties, and has its own sweet way with them. If the pulpit says anything about its regulation or prohibition they cry, "Sumptuary laws, invasion of personal liberty," and so on. We say it is a moral question; they say it is a political question, with which the pulpit has nothing to do. We say it is a question affecting our homes, our schools, our churches, our people, and, by heaven's help, we should use all our influence for the overthrow of this colossal evil. How is it to be accomplished? Suffering women and crying children cry for relief. Thousands of widows and orphans, send up their wail for help. How shall it be given? Answer—By local option and by out and out prohibition. We must demand a hearing from the legislature; we must elect those who have the people's good at heart, not the miserable fence straddlers and political jugglers. If we pray, "Thy kingdom come," we must work to that end. We must demand that the laws which prohibit gambling, lotteries, obscene literature and nuisances of all kinds shall be extended to this similar but greater wrong. The advantages which have everywhere followed the refusal to license saloons are most marked and inspiring. By this means jails and poor houses have been almost emptied, criminal cases are not half the former average, delinquent tax lists are greatly reduced, police and court expenses are cut down half or more, there are few rows or disorders; more than this, breaking hearts of

whom are rejoiced, and anxious fears of poverty relieved, and thrift and business restored to desolate homes; above all, souls are rescued from ruin, and bright young men are saved to themselves and the country by the law which has put away the temptation, which they could not resist. Which would you rather, which were wiser, to multiply our schools and courts by means of the price of blood, or to prevent off the iniquity which causes heavy and burdensome taxes, levies and taxes direct and save our people? We must repeatedly hold up the iniquity before our people and urge its extermination, nor be content until our demands have been heard, and our labors rewarded.

There are some of the questions which will arise in relation to politics. We must maintain our self-respect, we must have the courage of our convictions, and, in all proper surroundings, must make our influence felt along all these lines. The highest of all authorities declares, "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn." To what will our state be coming when this truth has no place in the consciences of the politicians and the convictions of the voters? Let us teach our people to demand the best men to rule over us and to make our laws. Let us teach them to abhor the fraudulent and unworthy methods employed in our elections. Let us urge them to discriminating and impartial judgments on the measures proposed for adoption. So shall we elevate our citizenship; so shall we diffuse the greatest happiness among our people; so shall a generation arise who know the right and dare defend it. But if we neglect these questions our doom is the "Stygian cave forlorn, Where brooding darkness spreads his And the night raven sings."

For the Alabama Baptist. Items from Mississippi. I was my privilege to attend the recent session of the Mississippi Baptist State Convention, which met at Winona, July 12th.

Notwithstanding the excitement caused by the strike, and the hotness of the weather, the attendance was large. It was wonderful to witness the unity and the little city of Winona entertained the great crowd. A large cotton warehouse was conveniently and comfortably fitted up for the occasion. Barring the difficulty of hearing from the rear of the building, everything was as pleasant as could be desired.

Rev. A. A. Lomax was re-elected president, and Rev. J. F. Sproules secretary. As your correspondent was a new member of the Convention, he had little else to do than to quietly look on and see how they did things in Mississippi. While things are done over here very much the same as in Alabama, I was pleased to note the absence of a program. Subjects were introduced in an orderly, systematic way, and freely discussed by the brethren, without any limitations. While some brethren may have spoken oftener and longer than was meet, still I think it decidedly preferable to the cut and dried plan which prevails in Alabama.

The college removal question seems to be settled at least for the present. The most earnest advocates for removal are now perfectly quiet, and the forces of seeming unanimity are concentrating on the Christian character and work. The President Venable, with his splendid faculty, are giving entire satisfaction. The college buildings are being enlarged and improved so as to accommodate the more than 300 students who are expected to attend the next session.

The paper question was the burning question before the Convention. The Baptist Layman, which began to be published as a monthly a year ago, has continued to enlarge until it has seriously weakened the circulation of the Baptist Record. A committee was appointed to ascertain what relation these papers sustain to the convention, and to determine which one of them should be the recognized organ of the convention. The committee reported in favor of the Baptist Record. But in the mind of your correspondent, the paper question is not settled. Unless the Baptist Record changes its policy in one or two particulars, the spirited, enterprising Baptist Layman will very likely capture the field.

Upon the whole, my impression of the Mississippi Baptists is very favorable. While I sometimes become a little homesick and cast a wishful eye back to my native health, and sorely feel the loss of association with brethren I have known from my youth, I am fast becoming Mississippiized, and find little difficulty in falling into line with the denominational work in the state. My special work at Aberdeen is growing more and more interesting, and every prospect pleases. W. G. CURRY.

Aberdeen, Miss. Only the dead can tell what death has been. It may have been many times an ecstasy.—Mrs. A. D. T. Whitney.

LITERARY NOTICES.

NEW BOOKS.
A Short History of the Baptists, by Henry C. Vedder. Philadelphia: American Baptist Publication Society.

Baptists have made a great deal of history, but they have not written much about what they did. One result is that Baptists do not know much about themselves. The book before us presents the history of the Baptists without embarrassing details, and its facts may be easily remembered. The history comes down to the present time. There are a few pages of Appendix which contain interesting and valuable doctrinal matter.

The Life of Jesus: Studies for the Home, by Rev. G. C. Wallace, M. A. Philadelphia: American Baptist Publication Society.

This most excellent volume was prepared for the Christian Culture course, and especially for young people. It would, however, be quite helpful to older people. It is a personal history of the Savior, and it seems to bring the Son of God more really before the mind as a Person who actually lived and moved among men. There are questions at the end of each chapter for class use. The book is needed now, as the Sunday-school lessons are upon the life of Christ.

Baptist Church Perpetuity; or the Continuous Existence of Baptist Churches from the Apostolic to the Present Day Demonstrated by the Bible and by History. By W. A. Jarrell, D. D., with an Introduction by Rev. W. W. Everts, Jr.

We are indebted to the author for a copy of this book. It treats of a subject in which some Baptists take great interest. We have not found time to examine the book, but a cursory glance shows that the author has been industrious in massing a strong array of testimony in support of his proposition, and leaves little to be said on that side. The book may be had by sending \$2 to Rev. W. A. Jarrell, D. D., Dallas, Texas.

The Moral Conflict of Humanity, and Other Papers. By A. C. Kendrick, D. D., LL. D. 12mo. Boston: American Baptist Publication Society, 1420 Chestnut Street.

It is a matter of common experience, not only in commentaries, but in other volumes as well, to find the really difficult points of a subject evenly or not satisfactorily explained. This fault will not be found with the volume in hand. On such questions as "the moral conflict of humanity" as indicated in the seventh of Romans; the meaning of the word "grapho" (writing) in the epistle to Timothy; Paul's wish that he "might be accursed from Christ"; "the baptism of death"; "preaching in prison," and the "relation of the sin and death of Adam to that of the race," Dr. Kendrick meets every difficulty squarely, and gives such explanation as the various passages considered seem to justify. He takes the plain meaning of each passage considered, as the original and his knowledge of the Greek enable him to call forth.

The book cannot be otherwise than helpful. Many may not accept all the views propounded, but Dr. Kendrick's recognized knowledge of New Testament Greek and exegesis and his loyalty to the plain teaching of God's word will lead to a re-examination of the points at which the difference in view may obtain. The publishers have given a worthy book a fitting dress, and students of the Bible, of any denomination, will be grateful therefor.

A Mexican Ranch; or Beauty for Ashes. A Ranch Story. By Mrs. Janie Richard Duggan. 12mo. 376 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This book was the result of an offer of five hundred dollars for the best story along certain lines of Christian character and work. The judges to whom the stories were referred were unanimous in selecting this as worthy of the prize. We believe that the verdict of the judges will be sustained by all the readers of the story. It is a discussion of the principle of Christian indebtedness, or the obligation that one who has it is under to impart to him who has it not.

To illustrate this, the author, who has been a missionary in connection with the Southern Board, has chosen Mexico, a field with which she is personally familiar. The principal character of the story, Miss Mary Summers, a young woman of social standing, wealth and culture, finds that she has been receiving nothing from the Master and giving much. Under the intense white light of a strong conviction of duty, and privilege as well, she consecrates herself to his service, and to that of her fellow-men.

Making a thorough course of preparation, with especial reference to the care of the sick by a term of nursing in a hospital, she offered herself and was accepted as a missionary.

Central Committee.

PRAYER CARD.—JULY.
Foreign Board.—"He was received up into heaven * * * and they went forth and preached everywhere." * * * Missionaries, 94; native assistants, 91; churches, 84; membership, 3,328; baptisms, 629; schools, 15; scholars, 3,271. Sunday-school scholars, 2,271. Receipts of Foreign Board, \$106,332.60. Contributions from native churches, \$5,944.27.

Study Topics.—What is the relation of the Board to the churches? What progress has been made in its work during the past twenty years? What missions are under its care? What is our personal duty with respect to Foreign Missions?

For the Alabama Baptist. Our Convocation in Marion. The Howard College—The Judson Institute—And Some Other Things.

It was a live convocation. Its monetary circulation was somewhat improved. Its respiratory organs were in good condition, and its breathing was easy. Its spiritual temperature was at a normal point, its doctrinal heart right sound, while its pulse indicated a vigorous constitution and gave hope of long life.

It was found that neither the Howard nor the Judson was dead yet. Though some of the brethren have been sitting up with them day and night for quite a number of years, expecting every annual breath to be their last. These brethren don't seem to know the ways of the Lord with the Baptists. How he appears to keep his hand on them, to the end that all may know his mighty arm is underneath them. These institutions were born in the midst of the prayers and tears of our fathers and mothers, and they cannot die!

Dear old Marion puts on rather a dilapidated appearance. What a yet-antebellum inland town does not? Yet the same generous spirit of hospitality which characterized the fathers has descended to the children.

What's host of young preachers are coming up for the Master's work. It was pleasing, indeed, to see their simplicity in appearance and manners. Herein lies one of the leading qualifications for usefulness in a gospel minister. No preacher has ever made any profound impression on the world by velvet on his lips, kid on his hands, calf on his feet and superfluities on his back.

Requires, to do hard work for a moderate support. Before leaving for Texas Sam Freeman said: "Well, Wash, my presidency of the college is now ended. No open ing has presented itself here as yet. I am called at Jefferson City. I remember our covenant in college to give our ministry to the country churches. What shall I do? I shall die soon, anyhow, with this eye trouble. What do you say?" "Go, Sam," said the other, "the agreement was conditioned on the Divine will. This is now manifested. Go." A weeping good-bye was exchanged, and a parting for life followed. He went, and died.

The voice of the people among whom Sam Freeman preached, had placed him at the head of the college that graduated him. P. H. Mell, and many others, among our greatest men, lived and died in country and village service. Some lines in a recent number of the Western Recorder on the dispersion of live educated preachers throughout the country, were worthy of being printed in gold.

We country preachers will more than welcome our better improved brethren, if they "come in the fullness of the blessing of the gospel of Christ." Men so actuated will raise their support in large or entire measure, and greatly increase, meanwhile, the general fund.

Take country pastors, young brethren, as well as missions, all over the state, as your numbers may increase, and let you and us lovingly pull together, till a spirit of harmony and sympathy and co-operation shall pervade our entire ministry and all the churches. Then shall we see results as never before seen. It can be done.

A pleasant trip was this to Marion and the convention. A delightful time had Dr. Teague and I at the home of Miss Leonora McAllister. Thanks. A spiritual feast I enjoyed with Bro. J. N. Gradick and family, in Selma, on a visit Friday, by promise. The Doctor is in his 86th year. Was born in Charleston, S. C. Baptized by B. Manly, sr. His theme is Christian experience and hope and heaven. He is much loved by his brethren of the Selma church, where his light will be greatly missed when it shall have been extinguished by death.

After a few friendly hours and a good supper with the family of sister Mary (J. M.) Clay, I was accompanied to the depot by my ever respectful friend, John H. Burns, (incidentally with us) where I rejoined my company of sleepy preachers aboard the train, all of us for our homes. W. WILKES.

Money and religion cannot be divorced. Religion needs money, and money needs religion. For religion to be a blessing, it must be spread. Its great Founder's command is that it shall go into all the world. It cannot thus go without money.—Christian Guide.

RECOMMENDATION.

Of the Foreign Board to the Woman's Missionary Union, Adopted at Annual Meeting in Dallas, May 12, '94.

1. Since it has been agreed that the effort begun last year, to secure the observance of Missionary Day in all the Sunday-schools, shall be prosecuted under the direction of the Sunday-school Board, we respectfully request that the Woman's Missionary Union lend their invaluable aid towards making the occasion a success.

2. That for the next annual Christmas offering, we suggest as a suitable object the enlargement and strengthening of our work in China.

3. That the Woman's Missionary societies carry on their work in trying to raise the full amount required for the support of their sisters who have gone out as missionaries to the down-trodden women of heathen lands.

Letter from Dr. R. J. Willingham, Explanatory of the Recommendations. RICHMOND, VA., April 26, '94. MISS ANNIE W. ARMSTRONG, Cor. Sec. W. M. U., Baltimore, Md.

My Dear Sister: In presenting the recommendations of the board to the Executive Committee of the W. M. U., at their annual meeting, will you please express our thanks to them for the kindly aid and co-operation which they have given to us during the past year. They have strengthened the work by their devout prayers, kind words, earnest works, and liberal gifts.

In looking forward to the year Sunday Day in all our Sunday-schools. Last year was but the beginning of this enterprise. We feel that one of the prime obligations, which rest upon us as God's servants, is the training of our young people in the great missionary work. This is to be done by precept and example, and the hearts in early life are most easily impressed in both ways.

While the demands upon us are very great from all our mission fields, yet we feel that just at this time, the most pressing calls come from China, and that large reinforcements are needed at once. We have, therefore, requested that you take this China work upon your hearts and hands for the next Christmas offering.

While we would not make any special difference between our good sisters and the brethren who have gone out to the front, yet we feel that the sisters at home can most fully sympathize with the earnest sisters who are on the mission fields, and who are doing such a mighty work in lifting up womanhood in heathen lands, from the burdens and sorrows and shame brought through the thralldom of sin, to that high position in which God would have her to stand in all the relations of life. We have therefore asked that you will try through your societies to raise an amount equal to that required for the support of these sisters, and we feel that you will with joy take upon this great work.

Of each one of your societies, and of each member, both official and private, may it be said, as the Master said in sweet and high commendation of the woman who loved him and honored him so well, "She hath done what she could."

Fraternally, R. J. WILLINGHAM, Cor. Sec. F. M. B., S. B. C.

The true Christian is known by his life. It is not necessary that he should tell it to others; may know it; it speaks for itself, and in a language too that cannot be misunderstood. This life of which we speak has its distinguishing features and characteristics, and is never confounded with any other life. As we are never troubled to recognize a familiar friend by his features, so we are never troubled to recognize a real Christian by his life. His features are unmistakable and establish his identity beyond all doubt. He loves God with his whole soul, mind and strength, which, of itself, is sufficient to distinguish him from the non-Christian. But this is not all, he loves his neighbor as himself and proves it by his actions. He is truthful, honest, just and charitable.—Ala. Chr. Advocate.

Where Christ brings his cross he brings his presence, and where he is none are desolate, and there is no room for despair.—Mrs. Brown.

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

OUR PAPERS. The ALA. BAPTIST, Montgomery, Ala. W. C. Crumpton has become the agent for the ALABAMA BAPTIST, and is now in the field. We speak for him the same Christian courtesy accorded the proprietors of the paper.

CHURCH LETTERS TO ASSOCIATION.—We are prepared to supply them to clerks of churches at very small cost. Inclose five cents in postage stamps, and we will send by return mail three of the blank letters. Twenty cents will get one dozen. Don't wait, but send in your orders at once.

We print on the first page the paper of Bro. French, read before the ministers' meeting held lately at Marion. Some months ago he published an article in these columns on the same line. This address is an enlargement of that article, and is furnished for publication at our request. We ask for it a careful and wide reading.

EVERY week, no matter how the times are, we must settle with our employes. Reader, if you are behind with your subscription, can't you send us a part of it now? We are not pressing anybody now, but we very much need what is due us. Brother, you have enjoyed the paper for a good while, and we have patiently waited on you. Can't you our distress?

A FULL SURRENDER AT ONCE.—A saloon keeper professed conversion at one of Mr. Moody's meetings. He told the evangelist that he was going to quit the business as soon as he sold out. Whereupon Mr. M. said: "No, don't sell a drop of it. Knock in the heads of your barrels and let it waste." That is proper advice. A full surrender, cost what it may, right now, is what Christ wants. No other way will honor him.

CONVERT CULTURE.—The time to develop young Christians is when they are beginning the Christian life. If they learn to pray in public, to pray in their families, to love their Bibles, to read religious literature, to give liberally to the cause of Christ—in short, if they ever learn to be useful, the lesson must be learned early—the sooner the better—after baptism. It is hard to get them to take up neglected duties after they have been members only a few months; it is almost impossible after a few years have passed.

The Christian Advocate, of Birmingham, was kind enough to speak thus of our Convention issue: The ALABAMA BAPTIST looks up this week with a pictorial array hard to beat, as to character of subjects and artistic execution. All in all, it is the best sort of picture we have seen in any paper. Every one is a good one.

The Advertiser also said: The edition of the ALABAMA BAPTIST of July 5th was a splendid edition for the church membership. It contained pictures of a great number of Baptist preachers and other prominent men in the church. It was a paper that ought to be in every Baptist household in the state.

Dr. T. S. ROBERTSON, of New York, a specialist in the treatment of the whiskey habit and the nervous disorders incident thereto, says that he treated Debs, the great strike leader, and that Debs was introduced by Ingersoll, the great infidel. This is the great labor leader, whose name is in all the papers. Introduced by Ingersoll, the leading infidel of the country—a drunkard, said to be reformed. No wonder the followers of such a man are rioters. We are certainly friendly to the working men, but how can they hope for success with such a leader and by such methods as they adopted at Chicago and other places? However righteous a cause may be, it can have little hope of success under such leadership.

Writes what brother Lovelace writes in another column. If the preachers avail themselves of the exceedingly low rates given them at the Judson and send their daughters, and make no effort to have other girls accompany them, the Judson will be in a sad plight. Every Baptist pastor who knows of a girl intending to go away from home to school should exert himself to move her toward Marion.

Every word said above about the girls and the Judson applies with equal force to the boys and the Howard. Two hundred boys for the Howard and 200 girls for the Judson this fall. These are the figures to which we are working. What say you, brethren?

At the first indication of strike riots at Birmingham the governor ordered state troops to that city, and went himself. As the law gave him authority to do, he closed the stores where liquors were sold, and also the gun and ammunition stores. We heartily approve Gov. Jones' action in calling out the militia to preserve order. Doubtless this timely action saved Birmingham from a serious riot. The closing of the saloons was especially wise. The saloons and gun stores closed! I think of that, countrymen, our governor puts the saloons down with the gun stores as alike dangerous in times of riot. Yet the state grants license to this evil of destruction to carry on its devilish work the year round.

ONE of the saddest things we have read in a long while is the news from our old friend Joe Felix. We were class mates in Georgetown College. He was a noble fellow, and became a fine preacher. He served the churches at Owensboro, Ky., and Lynchburg, Va. While pastor of the latter his strong constitution seemed to utterly fail under sickness, and now both body and mind seem to be wrecked. Poor Joe! no nobler heart ever beat in any man's breast. We pray God to spare his useful life and bring him back to his wonted health.

Since the foregoing was put in type we are rejoiced to see in the Kentucky Baptist a letter from a brother who had just seen Bro. Felix and his physicians, and he gives a most hopeful report of our brother's condition. It was confidently expected that he would soon be well of the nervous prostration which had caused all the trouble.

THE ladies are familiar with the J. & P. Coats sewing thread. The manufacturers are Scotchmen. One member of the firm, whose name does not appear on the spools of thread, was Thomas Coats, of Fergulie, Scotland. He died a few years since, and having been a life-long Baptist, his widow and family have just completed a large Baptist church as a memorial of him. It is located in the town of Paisley, is a large and elaborate structure, and with attendant expenditures cost more than a half million dollars. While we may feel pleased that the Baptists in any locality have such rich people among them, yet we can't help thinking that the family would have shown more of the true Christian spirit, and honored more the dead husband and father, if they had devoted at least half the cost of the church to missions and other forms of benevolence.

A QUERY. "A brother presents himself to a Baptist church with a letter, which states that the person has been deacon of the church granting the letter. Is it Baptist usage for the church to receive him as deacon?"

We are not fond of answering queries, but as this is one of general interest, we reply No, not by virtue of the statement in the letter that he was a deacon. If the receiving church needs another deacon, and this brother's qualifications suit them, he could be elected to the office of deacon without having to submit to ordination again. He was elected and ordained for service in the first church—it is presumed he suited them, or he would not have been elected and ordained. The second church may not need another deacon, or this brother may not suit them. A man may be a good deacon in one church and not suitable for another. By not observing this common sense, and we believe that had on its list sixteen deacons at one time.

A MISTAKE CORRECTED.—I seldom reply to anything said about me, but I feel that in justice to myself I ought to say to brethren who are complaining about the convention program that I have been on the committee only once in all the past, and that was for the session just closed. I have never been consulted but once.

W. B. CRUMPTON.

GROWING REFORMS. In conversation lately with one of the leaders of Democracy in this state, we discovered the duty of the ministry in political reform. He spoke about as follows:

"I am heartily in favor of honest methods. We have had enough of these old methods. If they were ever necessary, it was a very unfortunate necessity. To pursue them further will be ruinous. The reform must be had, and the preachers have an important part in the work. There is one thing I want you against; that is, thinking that in one sermon or in a short while this evil into which the country has fallen can be corrected. These Homeopaths say that it will take as long to cure a man as he has been sick. If he has been sick five years it will take that long to cure him. I don't know anything about that, but I am sure reform cannot be brought about in a day. It takes patient, prudent, faithful work on the part of the reformer. There is a time to speak, a place to speak, and a right thing to say. The man who will do the most is the one who will study all these points. This election evil that we want to correct is twenty-five years old. A generation of men and women have grown up to think it is right. Another generation is coming on who think it is right. It never was right. You preachers must, by patient teaching, save these young people from the very serious error of their fathers."

We have seldom heard more real hard sense from any man than from this brainy leader. We call upon preachers to be faithful to the solemn trust committed to their hands. Denunciation and abuse and ridicule are favorite weapons in a case like this, but the wise leader who wishes to win his hearers will be careful how he uses them. Reasoning persistently and patiently with men will bring them to right thinking on this subject. So far as our observation extends there is a general uprising of the ministry of all denominations against dishonest election methods. Say what you will, they would public opinion as no other agency does. If all their influence is turned against this giant evil, it will come down. It is lodged in high places, has powerful influence behind it, but it can not resist long the continued onset of the preachers in their pulpits and with their pens. We are not writing with reference to any party, for corrupt methods are practiced by them all. But we believe that purity in politics is possible, and for this all good people should labor, and our preachers should lead.

THE PLAN ILLUSTRATED. Years ago a good deacon visited the convention and insisted on having a "commissary committee" appointed, and it was done. He talked somewhat in this way:

"Brethren, I got ashamed of the way we were not supporting our pastor. I knew he was not getting three hundred dollars a year. I didn't see how on earth he was taking care of his family. I knew that our church was giving him more than all his other churches put together, and we were doing almost nothing; so I fell on this plan. On Saturday, at our conference, I told the brethren they might look for me Monday in my wagon, and I wanted every one to be ready to put something in the very tummy to them, and some of them seemed to think I was joking, but I was dead in earnest. So Monday morning I set out. The first place I struck was the home of a widow with a lot of little children. When she saw me she said, 'You know I ought not to put anything in the wagon; don't you know how poor I am, and don't you see all these little children I have to take care of?' She made a real good argument, and I thought she was nearly right, but I thought I'd argue the case a little before I gave it up, when one of the little boys came to me by saying: 'Mamma, let me give my rooster to the preacher.' You know all the boys have roosters that they claim. The mother consented to the little fellow's request and then said, 'Children, you can all catch a chicken for the pastor if you want to.' And away they went, and such a 'rippet' as was raised on that hill you never heard; every fellow after a chicken. The mother said, 'I am not going to let the children smoke-house and brought a piece of meat. That was the start; and so I went on from house to house for two days. I didn't visit all the congregation, but I had the brethren put a pice on what I had gathered in two days, and the estimate was over two hundred dollars, and not one had missed what he gave.' Oh, for such deacons in all our churches!

CONSECRATED OR SECULARIZED PASTORS—WHICH?

In the ministers' meeting at Marion Bro. Ray, one of our evangelists, made one of the best speeches of the meeting. He was in favor of pastors giving their whole time to the work. He spoke about as follows: "You must excuse me for a personal mention. When I began preaching I carried on a farm and preached to several churches. That was the way all the preachers did. I didn't expect any pay for it. But after a while I began to learn better, and I told the churches they must pay me. 'All right,' they said, 'you go ahead and do the preaching, and we will pay you.' At the end of the year about all that I got was some socks and tobacco—tobacco in the hand, and in the twist, and every way. When I complained that they had not paid me as they promised, they replied, 'You give as much time to the farm as we do, you have as good living as we have, and you ought not to expect us to support you when you are supporting yourself.' They reasoned right. They ought not to have supported me. If a man farms, or merchandizes, or runs the politics of the state, that is all the pay he is going to get, and all he ought to have. Look at the Methodist preachers from the Tennessee line to the Gulf, on the same territory occupied by our preachers; yet every one of them gives his whole time to the ministry. They go into the homes of the people, they instruct their flocks in all the doctrines of their church, in all departments of their church work; they put their religious paper into the homes of their people, and they are supported. I sold my farm fourteen years ago. Folks said I was fixing to starve my family, but I haven't starved yet, and I have done a hundred times more good in the Master's cause than I ever did when I was trying to farm and preach too."

The time has passed when it is necessary, except in rare cases, for preachers to become secularized. The churches are able to support them. If they are able and will not, then what? After faithful instruction as to their duty, and patient effort to show them the advantages of a ministry wholly consecrated to the work, if they will not support the pastor, then it is a certain indication of Providence that the Lord has another field for that pastor, if he ever had a call from God to the ministerial office.

But there is a way not to instruct

a church as to its duty. We have known pastors who preached in a defiant, fault-finding, personal way about their support. Of course they failed to impress their people. God's people must be led, not driven. The pastor who lovingly and tenderly presents the Scripture on the subject to his people, and in a business-like way takes the deacons, God's appointed agents "over this business," into his confidence cannot fail, if consistently with the sermon and his talk with the deacons he begins to study his sermons and visit his people in their homes, praying with and instructing them.

One way to support the preacher is shown in this. Brother Tesque used to put it this way: "You have seen a father and mother pass away and leave five children orphaned. The near relatives came together and consulted what to do with the children. It was decided that the five children should find their homes in five families. At the end of the year, or the end of a period of years, these families couldn't see that they had lost anything by caring for the orphans. The children had grown up and cared for like their own, and were exactly the same treatment as the children of the family. Now why can't people provide for the pastor in the same way? Say he has a wife and three children—only five in all—and that is about the average. In his two or four churches he has many more than five families. Provisions can be furnished and the children clothed, and the congregations never miss it. Then there are always some who can and will give money, and this will be sufficient to buy the pastor's pulpit suit and the wife's spring bonnet, and such other little necessities as may be needed by the pastor."

All that is needed to carry out this plan is one good, common sense, pious deacon in each church.

FIELD NOTES. Read the announcement of the change of time of meeting of Selma association.

The minutes of the State Convention at Marion are off the press, and a two cent stamp sent to W. B. Crumpton, Montgomery, will get a copy.

Bro. Pettus, of Huntsville, always writes letters that we are pleased to print, but unfortunately they generally reach us on Tuesday morning, as the last one did, so that we can rarely publish them while they are fresh.

S. O. Y. Ray: We have just closed a good meeting at Thomasville, Clarke county; fourteen additions and the church much revived. The outlook for our cause there is very promising, and pastor Parker is much encouraged.

The program of the fifth Sunday meeting of Alabama Association, to convene at Hickory Grove church to-morrow, reached us last Saturday, three days after the last issue was printed. It would do no good to print the program now, one day before the meeting.

C. L. Matthews, Crittenden's Mill: I have just closed a very interesting meeting at White Rock church, Pike county. There were eight accessions, and many others have expressed a desire to go to the church at our next meeting. I go next to Geneva county.

Our brother Rev. W. C. Bledsoe has our sincere sympathy in the death of a brother, which occurred recently. Bro. Bledsoe had been himself confined to the bed a short time before he wrote, and another brother was then sick at his house. He knows the source of comfort in all these trials.

Rev. T. C. Boykin was the first Sunday-school evangelist we had in Alabama. For years past he has been engaged in the same work in Georgia. About the first of August he will remove to Dallas, Texas, having accepted an appointment to do Sabbath-school and institute work in that great state.

W. H. Kennedy, July 16: We have just closed a good meeting at Evergreen church, Barbour county. The church is much revived and 21 members were added—9 by letter, 2 under watchcare, and 10 by baptism. We had a glorious time. Our pastor, Rev. D. G. Reid, is a worthy man and good preacher.

J. B. Lovelace, President Board of Trustees: This week catalogues of the Judson Female Institute will be mailed to brethren in the pastorate in Alabama. May I ask each brother receiving one to read carefully and to use it in presenting the claims of the Judson, the only female school owned by the Baptist State Convention. A united effort will bring about happy results.

I. L. Taylor, Georgiana: On the first Sabbath in June Bro. J. H. Higdon and I organized a church six miles west of Garland, with 20 members. Its name is Mt. Olive. Yesterday closed a six days pre-vious revival meeting with this church; 10 joined—six of them by baptism. This church pledged \$7.30 for missions. It will apply for membership in the Conecuh association.

W. M. Blackwelder, Furman: Have just closed a meeting with my church at Ackerville. Was assisted by Rev. J. B. Powell, of Forest Home. He did excellent preaching and endeared himself to the hearts of the people. As a result of the meeting 19 were added to the membership of the church, 18 of the number by baptism, and the church strengthened in spiritual life.

The correspondent of the Index writing from Marion of our recent convention, says: "Rev. W. A. Whittle is the Moses who will lead the denomination out of the financial wilderness." It was quite necessary, on a certain momentous occasion, that Moses should have an Aaron and a Hur to hold up his hands. Our Moses also needs them, and we would be glad to know that he has found them.

From an exchange: Rev. Sam Frank Taylor, a member of the Taylor family of Virginia, so many of whom are preachers, and a brother of J. J. Taylor, D. D., of Mobile, Ala., has become President of the Stephens College, Columbia, Mo. He was formerly pastor of the Baptist church at Columbia. He is a most estimable man, and we trust that he may have large success in his new position.

W. R. Whately, Alexander City: I was at Paran church, in Randolph county, the 2d Sunday evening in July, to deliver a Sunday-school lecture. The good people there have built a neat new church, and painted it nicely and seated it. Bro. Daniels is their pastor. They all love him. Sister Wood is the

Sunday-school pioneer of that section. She asked me if I could go out with them in the Sunday-school interest. I said, "Yes, my good sister, on every inch of the ground in your noble work." I went and will go again.—Send some copies of the BAPTIST to Mrs. M. A. Wood, Rock Mills, Ala.

We are really embarrassed by the number of reports of fifth Sunday meetings sent us for publication after the meetings are held. We have been forced in the past to reduce their length. The reports show that our people are manifesting increased interest in denominational affairs, and that they are thinking more of the ALABAMA BAPTIST as a medium of communication with the brotherhood. So we are gratified to receive the reports of the meetings. But, brethren, please make them short, giving only the important facts.

J. G. Apsey, Eutaw: York Baptist church has suffered a great loss in the death of Sister Bettie Altman (nee Brown), wife of Brother W. A. Altman. She was a lovely Christian woman and a Judson graduate. God gives, but He takes away. Blessed be His holy name.—Will hold protracted services with Eutaw Baptist church, Bro. L. O. Dawson, of Tuskalooza, will be with me. Pray for us that God's blessing may rest upon and abide with us.

The Clayton Courier, of July 21, contains an interesting account of the marriage of Dr. B. S. Warren and Miss Lee Ella Underwood. The bride is the daughter of Rev. N. C. Underwood, the Baptist pastor at Clayton and other churches, so that we feel a sort of family interest in the important event. The wedding was elaborate and brilliant, and many relatives and friends testified by their presence the popularity and high standing of the parties concerned. We extend hearty congratulations.

W. B. Carter, Girard: Our meeting at Girard closed last night with very satisfactory results. A great number professed reconsecration to God in the pardon of their sins; nine united with the church; many others were awakened, lukewarm Christians revived, the church strengthened and the pastor greatly encouraged. I believe our meeting was as far-reaching in influence as any I have conducted. We had with us Rev. W. H. Smith, the pastor of the Baptist church of Columbus, who did some good work for a part of the time. He endeared himself very much to our people. Bro. Waller also came over and preached one of his best sermons, but could not do us any other service on account of a sick family. In a word, the Lord hath blessed us abundantly; unto Him be all the glory.

Rev. A. J. Lambert, Mt. Pleasant: Rev. J. O. A. Pace arrived at my house on Friday before the third Sunday in June, and held a series of meetings at Mt. Pleasant church, with two additions; went from here to Montgomery Hill, Baldwin county, and conducted a meeting of several days and did good work; back to Little River church and held a meeting of several days with good results; closed up at Mt. Pleasant on the third Sunday in July, and then left for home in Franklin county, Ala. Bro. Pace has left a favorable impression in every family and community where he has been. If I am not misinformed, I can say with great safety that he is the man for this field. The people accept him as a devout Christian gentleman and an incessant worker in the Lord's vineyard. Surely he wears the badge of an earnest Christian worker.

The concert at the Opera House, on Monday night last, by teachers and pupils of the (Cox) Southern Female College, LaGrange, Ga., was attended by a large and appreciative audience. Of course the music and everything else was regarded as representative of the school, and all was criticised accordingly. The general verdict appeared to be quite favorable. The young ladies with the violin not only made excellent music, but also added to the interest of the occasion by the mere fact of a lady "playing the fiddle." As those who took part in the concert are not professionals seeking fame, we need not make special mention of any, but only say that the concert was successful for the object in view. The proceeds of the concert were given to the Young People's Union of the First Baptist church.

President Central Committee: The excellent vice-president of Calhoun association, Mrs. L. A. Smith, reports \$38 collected for Foreign Mission debt.—A number of societies have responded to the appeals sent out by the Central committee for the Foreign Mission debt, but

we hope every mail will bring reports of the sisters bestirring themselves in this matter. Let us hear from the associations, the societies and individuals, and that quickly.—Miss Lelia Turner, Tusculum, has been appointed by Central Committee vice-president of Muscle Shoals Association.—Miss Zaidee Ellis, of Orville, the Central Committee is glad to announce, will assume the position formerly held by her sister as vice-president of the Selma Association. May God's richest blessings follow those who go forth bearing the precious seed.—The Missionary Society of Parker Memorial Church, Anniston, has applied already for the name of a frontier missionary, to whom they will administer.

For the Alabama Baptist. Meeting of Selma Association Postponed. The state election occurs the day preceding the meeting of the Selma Association. We fear this will interfere with the attendance of a number of delegates, and that the anxiety and uncertainty as to the result of the election, which will be at its highest for several days following the election, will very materially detract from the interest in and the success of the association. For these reasons, the executive committee of the association, do hereby postpone the meeting of said association to Tuesday, August 14th. H. S. D. MALLORY, B. F. ELLIS, J. W. BAILEY, LEWIS JOHNSON, M. H. TRAYLOR, July 17, '94. Ex. Com.

For the Alabama Baptist. Judson Alumnae Work. Among the many pleasant meetings during the session of the Alabama Baptist State Convention, none was more full of interest and promise than that of the Judson Alumnae. Dr. Geo. P. Tucker addressed the society, in detail, finished and appropriate suggestions which were fully completed the rough outline of work. Next, A. A. Trustee, giving an account of the future use of the building. The lifting of the debt on the previous meeting was arranged. Finally, he spoke of the plan to be kept before us in the future, an endowment, and a step in the right direction, to be the means of placing the building on a higher and surer platform of usefulness.

The members and friends of the Judson Alumnae Association, who are pledged to the first year, this, with the \$116 already in hand, promises well for our first year's work in the society at Marion.

With our Auxiliaries working to this standard much more may be expected. Unhindered by debt, and with fair prospects for an endowment, an "amplifier day" for the dear old Judson. J. M. L. Marion.

For the Alabama Baptist. Rev. J. T. S. Park. Was represented in the State Convention as one of our educated pioneers, having established a first-class high school at Orion and a good school at Helicon. Indeed, he gave names to those towns and schools, all of which he founded. He was also represented as having educated two or three young preachers in these schools. I never knew a more accurate English scholar, and a more correct teacher in other branches of learning which he professed to teach. No man ever did more for Pike county and surrounding sections in point of education and the Baptist cause. Bro. Park was not intended in my talk to be put down among the uneducated Baptist pioneers. W. WILKES.

For the Alabama Baptist. Good Notes. Dear Baptist: On a recent Saturday I went over to Ansley to begin a meeting of days. On Monday Bro. Loffin came and did most of the preaching until the meeting closed on Thursday. The visible results of the meeting are that five have been added to the church, the church revived, and a general interest manifested.

On Friday I went down to Hephzibah, where Bro. R. H. Harris, of Troy, was preaching in a great revival. He began on Tuesday and continued until Tuesday of this week, returning to fill his own pulpit on Sunday morning. Such a meeting was never before known in that community. There were over fifty conversions, and thirty-two were added to the church. Some of the converts will join Baptist churches nearer their homes than Hephzibah, and the rest are expected to join there next Saturday and at the next regular meeting, when they expect members of their families to be present, some of whom will also join.

Bro. Harris is one of the best preachers I ever listened to. He has a forcible way of presenting the gospel to his hearers. He causes people to think. Last night, at our regular weekly prayer meeting in First church here, the congregation literally overflowed the lecture room, and we were compelled to adjourn into the main auditorium. That is not the first time this has happened by any means, but it is getting to be more and more common. There have been one hundred and

eight additions to our church since Bro. Harris took charge on the first of October, mostly by experience, and numbers of other accessions are in sight. Some are received at nearly every meeting. Our revival started in the spring, and seems never to have closed.

The Hephzibah people want Bro. Harris to preach there next Saturday, at which time several are expected to join, and there may be a service held also at night. Bro. Loffin is a good preacher, and preached several very fine sermons at Ansley. He is a general favorite among the people. J. L. YOUNGLOOD. Troy, July 19.

For the Alabama Baptist. A Good Meeting. On Sunday, July 15, I baptized thirty-three happy converts into the membership of Mt. Liberty church, three miles from Haw Ridge, Dale county. First fifteen brethren in line were led into the water, and after baptism ten or twelve sisters in like manner—all buried as John buried the Savior. Although there was a wide space of standing room around the water, it was so filled with spectators that a gentleman whose wife was baptized could not get near enough to see it.

Three years ago I was called to the care of this church. It was then generally called "Possum Trot," and was in a cold, lifeless state. The first year I baptized one little sister; last year fourteen more, and received some by letter, making fifty-two members in the church. This year we have up to date received thirty-three by baptism and seventeen by letter and restoration, making fifty new members and fifty-two old ones. There is a cheering prospect for the revival to continue. Instead of being sneered at as "Possum Trot," the church has spread its banner and taken position among the strongest and best churches in the country. Heretofore the church has worshipped in a school house, but church and pastor now have their mind on a large and commodious new building of their own.

The pastor was assisted during the meeting by Bro. P. M. Dowling, a young Baptist preacher. Bro. Dowling and the pastor are plain country preachers, and it was the gospel plainly preached that caused the shaking of the "dry bones."

In conclusion, let me say that I have recently learned that God's children are all Missionary Baptists, but many of them have been misled and misled, and now we Missionaries ought to set them right by telling them that Christ's church was constituted upon John's baptism, which is the baptism of repentance, and consequently the baptism of heaven, and the very moment they accept John's baptism they thereby find out they are Missionary Baptists.

A happy pastor, W. J. HATCHER. Hatcher, Ala.

For the Alabama Baptist. In Henry County. We have been blessed with rain lately, and hope to make good crops. The Lord's cause is progressing very well around here, considering the present condition of the people, both in "finance and politics," as we often hear it expressed.

On Saturday before the second Sunday in July the Columbia Sabbath-school Convention met at Pleasant Plains church. After Bro. S. A. Savell preached a sermon suitable to the occasion, the body was called to order and letters were read from the different churches. The body then went into the election of permanent officers, which resulted in the choice of Bro. B. A. Forrester for president and Bro. R. L. Stapleton, M. D., secretary. There were some good speeches during the day, which were well received by the children.

Bro. Savell began a series of meetings Sunday after the convention, which continued to the following Sabbath. The members of this church were never more revived to the work of our Master. Everybody laid down his home business and devoted his time to the interest of the church. As a result they seemed to be in greater love toward each other than ever before. On Sunday morning the people met at the water's side and Bro. Savell baptized 75, both young and old, in baptism; but none so young that they had to be "sprinkled." He baptized one old man of about 75 years who had never belonged to a church before, which was a very interesting case; 23 in all were added to the church, and all were active members. We are all made to rejoice and praise the Giver of all things for such showings of blessings. God bless the cause everywhere. ARCHIE KIRKLAND. Pleasant Plains.

Bro. Ray's Appointments. Union church, Antioch Association, July 28 to August 2; St. Stephens, August 2 at night; Whistler, August 3 and 4; Mobile, 5; Canoe Station, L. & N. R. R., 6th at night; Williams' Station, 7; Pine Barren, 8; Mitchell's Creek, 9; Bluff Springs, 10 and 11; Sardis, 12. We want to spend the whole day at every day appointment, with "dinner on the ground" each day. Meetings will commence at 9:30 o'clock. Addresses will be made on church work, missions, better church organization, etc. All pastors in reach of these meetings are cordially invited to attend and take part. S. O. Y. RAY.

The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.

Alabama Baptist.

MONTGOMERY, JULY 26, 1894.

HOME AND ABROAD.

It is the duty of every one, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every day life.

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.

WANTED! A position as Teacher by a young man, with several years experience, who is a graduate of Howard College.

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

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

Many Persons are taken down from overwork or household care.

WANTED! BY A YOUNG LADY with several years experience, a position as teacher in Art and Music.

Harvest Bells.

IF YOUR BACK ACHES, Or you are all worn out, really good for nothing, it is general debility.

The Queen and Crescent Route

Invites inquiries in regard to Summer Resorts on its line in the picturesque mountains of Kentucky, Tennessee and Alabama.

It is to be noted that most of the men engaged in the late strike in Chicago are Romanists, and also foreign born.

STATE NORMAL COLLEGE, FLORENCE, - - - ALABAMA.

Had 300 Students last year. Want 400 next year.

Will meet all necessary expenses for a year.

Full Term Opens Sept. 18, 1894.

If you need a trained teacher, or wish further information, apply to JAS. K. POWERS, President.

The Alabama Baptist announces that Howard College will open its doors to women for all classes above the freshman.

The largest manufacturers in the world of church furnishings.

SCHOOL FURNITURE COMPANY GRAND RAPIDS, MICH.

At the late census Nevada had only 4,931 girls of school age.

BUY DIRECT AND SAVE DEALERS' PROFITS AND AGENTS' FEES.

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STATE NORMAL COLLEGE, FLORENCE, - - - ALABAMA.

Birmingham Conference.

Bro. Hobson preached at Woodlawn at 11 o'clock. One hundred and fourteen in Sunday-school. Collection \$1.96.

First Church—One addition during the week.

Second Church—Usual services during the day. Sermon on missions in the morning and took the monthly collection for the same.

Third Church—One hundred and fifteen in Sunday-school.

Fourth Church—One hundred and fifteen in Sunday-school. Pastor Wood preached at morning and night services.

Next Monday the Conference will meet in the parlor of the First Church.

Southside—In the morning pastor Hale preached on "The Coming of Christ."

West Montgomery—Rev. J. B. Shelton, of Texas, is still doing the preaching in the series of meetings.

Montgomery Churches.

First Church—Good attendance and interest in the Sunday-school for the season.

Second Church—Pastor Wood preached at morning and night services.

Third Church—One hundred and fifteen in Sunday-school.

Fourth Church—One hundred and fifteen in Sunday-school.

Next Monday the Conference will meet in the parlor of the First Church.

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Time and Place of Meeting of Associations.

August.

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agents here, but I have never seen a Baptist colporteur in this country.

These people will buy Bibles, books, tracts, and papers, if agents will go to their houses.

Notes and Reflections.

Dear Baptist: The good ladies of Verbeno came again to the rescue, and paid my expenses to our State Convention.

God bless such a noble band of women.

I reached Marion in time to hear the first song in the opening, and remained till the benediction was pronounced at the close.

Eleven years ago, at Marion, I first attended the Baptist State Convention.

The sainted Winkler was then pastor. The old Howard and Judson stood hand in hand, and seemed to vie with each other in the training and developing of the youthful mind.

It was a great convention to me, and with much interest and pleasure I listened to the speeches as the brethren, one after another arose to discuss plans pertaining to the advancement of our Redeemer's Kingdom.

Many changes have come since then; many whom we met then we shall meet no more, but hope to meet them in a brighter world.

But God has raised up others to take their places, and still the work goes on. And so it will be till the end shall come.

The great work that confronts the Baptists of Alabama to-day is the development of our churches, training and enlisting the individual members.

The plans of the board are wise will the churches enable the board to execute its plans? We need live, competent men to come face to face with our people, take hold of many of our preachers, and through them reach the members.

We need to beat up for volunteers, what an army if they could only be enlisted. God speed the day when our people shall awake and seize the opportunity within their reach just now.

Leaving the beautiful and hospitable city of Marion, I reached Winterboro in time to preach Saturday, Sunday and at night. Had delightful services. Five came forward for prayer Sunday morning and six at night. The church keeps up an excellent prayer-meeting, and joys the love of God in their hearts.

God bless you in your effort to give us an eight page paper. Clanton. J. G. LOWERY.

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COOSA RIVER—Talladega, Talladega county, Wednesday before 3d Sunday.

Haw Ridge—Enterprise, Coffee county, Wednesday before 3d Sunday.

Calaha—Newbern, Hale co, Wednesday before 3d Sunday.

Central—Perote, Bullock county, Thursday before 3d Sunday.

Harmony—Grove—Gula, Marion county, Friday before 3d Sunday.

Mud Creek—Liberty, Jefferson county, Friday before 3d Sunday.

Warrior River—Friendship, Marshall county, Friday before 3d Sunday.

Euflavia—Clayton, Barbour county, Tuesday before 4th Sunday.

Cherokee County—Centre, Cherokee county, Tuesday before 4th Sunday.

Geneva—Friendship, Geneva county, Wednesday before 4th Sunday.

Bolling Springs—Bethesda, Cleburne county, Wednesday before 4th Sunday.

Cullman—Cullman, Cullman county, Thursday before 4th Sunday.

Mount Moriah—Antioch, Tuscaloosa co, Thursday before 4th Sunday.

Sulphur Springs—Mount Joy, Wilcox county, Thursday before 4th Sunday.

Cedar Creek—Bethany, Chalmers county, Friday before 4th Sunday.

Marshall—Shoal Creek, Marshall county, Friday before 4th Sunday.

New Providence—Spring Hill, Crenshaw county, Saturday before 1st Sunday in Nov.

To HEAR FROM.

Southeastern—Arbocoe, Cherokee county, Tuesday before 4th Sunday.

Carroll—Carroll, Carroll county, Wednesday before 4th Sunday.

Tallapoosa—River—Zion, Tallapoosa county, Thursday before 4th Sunday.

Associations meeting in July.

August.

September.

October.

November.

December.

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

Royal Baking Powder

ABSOLUTELY PURE

What Shall the Harvest Be?
BY RUTH ARGYRE.

Some little boys were playing behind the barn on Mr. Thompson's farm, and, sad to tell, they were using bad language; also, two or three were trying to smoke cigarettes. Now, it so chanced that Mr. Thompson himself was in the barn at that time, busy over the repairs needed by some of the farm implements, and, shocked by hearing such words, accompanied by the smell of tobacco smoke, he looked out cautiously to see who were the boys so misconducting themselves. Imagine his grief at seeing his own son, Willie, with a cigarette between his teeth! And, alas! just as his eyes fell on him the filthy roll of paper and stale tobacco was removed from the boys' lips, while he used some of the very rubbish yonder, then, not till then—may you expect to reap the harvest of a good character, an honored name, from the seed you were sowing yesterday—bad language and the use of vile tobacco. If you wish to be a good man, you must be a good boy, for whatever a man sows, that shall he also reap."

"Indeed, I won't sow any more rubbish seed, father; but the other boys were all talking slang and some were smoking."
"Well, my son, whenever you start out to plant any kind of habit seed, just stop and ask yourself: 'What shall the harvest be?' for the Master's garner, or tares for Satan? You will be safe then. Now we will go back for some corn."—*Christian Observer.*

THE POPPY LAND LIMITED EXPRESS.

BY EDGAR WADE ABBOTT.
The first train leaves at 6 p. m. For the land where the poppy blows; The mother dear is the engineer, And the passenger laughs and crows. The palace car is the mother's arms; The whistle, a low, sweet strain; The passenger winks and nods and blinks, And goes to sleep in the train! At eight p. m. the next train starts. For the poppy land afar. The omnibus clear fall on the ear: "All aboard for the sleeping-car!" But what is the fare to poppy land? The fare is this, a hug and a kiss, And it's paid to the engineer! So I ask of Him who children took On His knee in kindness great, "Take charge, I pray, of the train each day That leaves at six and eight."
"Keep watch of the passengers," thus I pray,
"For to me they are very dear,"
"And special ward," the gracious Lord,
"O'er the gentle engineer."

THE GREAT CURATIVE AGENT!

Electropoise.

Two Months \$5.00.
As a curative agent, the Electropoise has no equal, curing all kinds of ailments and many cases where all else fails. Don't miss this opportunity—you can not afford to. We have a limited number of instruments direct from the laboratory that we will rent for the nominal price of \$5.00 for two months. This is done partly as an advertisement, but nearly every one thus put out will sell others. Then we realize that many people are unable at this time to pay full amount for an instrument. Part of the rental price will be credited on account, should you purchase at expiration of rental time. Special rates to clubs of five or more. To avail yourself of this opportunity you must order at once. This offer has never been made before, and positively will not continue but a short while. Write for first served. Regular terms are much higher. Address DuBois & Webb, Nashville, Tenn., or Birmingham, Ala.

KNOXVILLE, Fla., April 17, '04.
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 the size of a silver dollar. I know 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 in 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 equaled."
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 a case of pleurisy."

The Secret of a Long Life.

You sometimes see a woman whose old age is as sweet as the bloom of her youth. You wonder how it came about; you wonder how it is her life has been such a long and happy one. Here are some of the reasons:
She knew how to forget disagreeable things.
She kept her nerves well in hand and inflicted them on no one.
She believed in the goodness of her own children and that of her neighbors.
She cultivated a good digestion.
She mastered the art of saying pleasant words.
She did not expect too much of her friends.
She made whatever work came to her congenial.
She retained her illusions; and did not believe that all the world was wicked and unkind.
She relieved the miserable, and sympathized with the sorrowful.
She made the best of everything.
She did whatever came to her cheerfully and well.
She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.
This is the secret of a long life and a happy one.—*Ladies' Home Journal.*

Moderate Drinking.

A physician who graduated from an Eastern college, returned to its walls after a long absence, and said to a group of students: "Twenty years ago I graduated in this hall. There were eighteen in my class. Six of them tipped habitually while pursuing the course. Not one of the six has succeeded in attaining fortune, reputation, or even a respectable position. Yet they were among the ablest men in the class. While at college," he continued, "I was in the habit of frequenting the daily newspaper office here. There were ten men in it—editors and reporters. I knew them all—a lot of bright, jolly fellows. The work was hard, but every man in the office drank, but one—a reporter, Ben Perry. One of the editors told me he had seen Ben come in from a fire at two o'clock in the morning, drenched to the skin and tired out. He looked wistfully at the whisky-bottle, but he never touched it. I inquired for the boys to-day. Three had died from drinking; six were holding inferior positions in newspaper offices. 'Habits bad,' said my informant. They could not make their way, and so fell low. Perry's head was always clear, and he was regular in his work. He is editor-in-chief of one of the principal newspapers in a seaboard city. He had not the others."

It is in all departments of work. Railroads want no tipping employees. The government wants no drunken officials. Sober men are the demand of the hour for all important and remunerative labor. The drunkard is a willful failure, find him where you will.—*Michigan Christian Advocate.*

Boys and the Cigarette Vice.

The use of cigarettes is not merely the use of tobacco; it is a vice by itself. In reformatories where the cure of the opium, alcohol and cigarette habits is a business, cigarette patients are not restricted from smoking cigars or pipes, which are regarded as comparatively harmless. The cigarette works a special evil of its own, which tobacco in other forms does not effect. This evil result may be due to drugs, or to the paper wrappers, or to the fact that the smoke of cigarettes is almost always inhaled into the lungs, while cigar smoke is not. As to that, let the experts decide; about the fact of the effect there is no doubt and no dearth of evidence. No other form of tobacco eats into the will as cigarettes do. It is the infernal cheapness of the cigarette and its adaptability for concealment that tempts the school boy's callow intelligence.—*Harper's Weekly.*

"I took my sorrow where the swelling fields Lay cradled by the low, caressing sky. The soft enchantment that the morning yields Held all the murmurous air, and only I, Laid dreaming in the morning breeze, I held my gladness to the wood's deep heart. And all the forest answered with a sigh. She heeds—sweet nature—she, she is not dumb! When from my prisoned soul the bars shall fall, There waits an answer to my every cry. Though yet her speech I may not know, In some Glad times my soul, bond-sundered, shall recall In thousandfold the sure and blest reply."—*Harpoth.*

Awarded Highest Honors, World's Fair.

DR. J. C. WELLS' PAIN EXPELLER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Compound. Free from Alcohol, Opium or any other poisonous element.
40 YEARS THE STANDARD.

The Downward Way.

The news that fills the papers is burdened with the narrative of the downfall of those who have been honored and trusted, and proved themselves unworthy of the honor bestowed upon them, and have betrayed the trust which had been reposed in them. They had disappointed their expectations, and other men suffer because they have placed confidence in them. Perhaps they would not have exercised their faith to the ruinous extent which is now presented to us, if they had used requisite caution.
Now what was the history of the lives of those men who sank so deeply in the mire of iniquity? At the time when they started out on their career of business with brilliant hopes, they did not expect to land in a morass of dishonesty and surrender of all the principles of integrity in the hope of suddenly becoming rich. They have been in haste, and beginning their career of business without any well defined purpose of doing what is right, they have been driven about by every wind of promise that indicated an opportunity of advantage without any special regard to the rigid laws of equity. They were eager for success, and that too within a very brief period.
There are two things absolutely necessary to the securing of a good crop of corn. One is a thorough preparation of the soil for the seed, and the other a constant stirring of the soil about the growing plant. It has been amply demonstrated time and again that *oft repeated, shallow* cultivation is what the corn plant needs, and must have, to insure rapid growth. Also that this cultivation should begin as soon as possible after the plants are up, and be continued until they completely shade the ground.
The cultivation should be shallow is proved by the fact that when the soil is thoroughly aerated by such cultivation the completely fill the soil to within two or three inches of the surface.
A clayey or heavy black soil should not be worked when it is so wet as to be sticky, but everything should be held in readiness to go at it just as soon as it will work mellow, and then is the time to *hustle!*—*F. Grundy, Illinois, in Examiner.*

Agricultural Needs.

While we are studying out and using such diversity of crops and such rotation as will improve our land, we should also plan to work up our surplus products in such form as will bring us the highest market price. This is important to the man who would improve his pocket-book as well as his land. To illustrate: The farmer who sells two tons of fat swine for \$200, or less of the element of fertility from his farm than he gets two tons of oats, for which he gets only \$30. This has been shown by careful comparison and analysis. Again, when there is a profit in cotton the farmer who bears the burden of its production allows it to go into the hands of the men who stand between him and the grain fields and smoke-houses of the West.
This question has been too little studied. The majority of farmers are just beginning to realize a ruinous waste, which has been allowed to go on for years, unheeded and unchecked. The kingdom over which cotton once reigned a mighty monarch is fallen; the old "king" is dethroned, but we hail this powerful young prince, in homespun garb, who comes to save the state, and we proclaim, "Manure is king!"
Undoubtedly the quality of the manure, and the progressive farmer should look to himself as to the best method of feeding to produce manure of the highest value. Then to preserve and apply these precious elements in such manner as to gain the largest and most profitable yield from his crops, should demand and receive his closest and most earnest study.
From a reference to reliable tables of the New York Experiment Station, we find that the value of the manure from a single ton of clover properly cut and cured varies from three times as much as that from feeding one ton of straw. From one ton of wheat bran, over six times as much; from one ton of cake meal, nine times as much; from one ton of cotton seed meal, twelve times as much. Manure from timothy fed hay is shown to be worth half as much as valuable as that made from straw feed. One ton of manure, with proper feed, being north eight or ten times as much as one ton of straw feed, it follows that one load of the former contains as much fertilizing property as eight or ten of the latter, is therefore in the proportion of ten to eight or ten in the expense of handling. The best plan for saving our manures, or our stock, is to use some absorbent, among which leaves is perhaps best and cheapest, as cost, perhaps the expense of hauling. If land plaster is used, it increases the value of the manure by fixing the ammonia, and is itself a fertilizer. Let it be borne in mind that the liquid is as valuable as the solid manure, and any plan which serves to fix it and retain it for future use, to fix it to the farmer. It has been shown that with liquid manure and a water-pot, one can cure and trace his names on a grass plot, and in a short time the distinct lines can be seen and read, rising above the surrounding surface, just where the manure was put on.—*Hon. R. T. Nash, in So. Cultivator.*

Have an Aim.

Who can describe the fearful void, when the world becomes a blank, and nothing is left but a heavy, benumbing weight of personal helplessness and desolation? Better, nobler, to stand face to face with wrong and sin, battling ever for victory, than as a humaner being in one daily round of self-indulgence, dullness and folly. Time would fail to enumerate the many habits that, acquired and indulged, mar the beauty and destroy the symmetry of the true man. Stand up, throw grand image of a true manhood! Raise that face sublime in its gentleness, with the pure lips through which the foul impurities of boasting youth have never yet passed, with the eyes that have not scorned to let their lashes droop over a tear of sorrow or sympathy for others? Lift up the hand which never used its strength against its fellow creature! Stand forth in the midst of a debased and degraded world, adorned with integrity, sobriety and all virtue. Stand up, noble and meek-hearted, and show up the likeness of a man! We love to contemplate such a vision, and turn away to look sadly on men as they make themselves.—*J. B. Gough.*

THE FARM.

Cultivation of Corn.
I have learned by experience that the corn plant can be hastened in the height of its growing season and brought to maturity at least ten days earlier by constant shallow cultivation. It should be cultivated at least once every week, and especially as soon after every shower as the soil can be worked.
A year before last I requested a tenant to pay special attention to this point. The crop was run over the ground every week during July and the early part of August—July long as the bow of the cultivator would pass over the plants without breaking them—woods or no woods. As is usually the case, however, he had more than he could properly

Gen. Miles, of the United States Army.

Gen. Miles, of the United States Army, recently had opportunity to learn something of the generally bad condition of the public roads of the country, and writes thus:
We have wondered for many years what was the trouble with the country; there was so much dissatisfaction. We have discovered what is the trouble with the farmer. It is not the tariff or coinage, the money of the currency, the markets or the railroads; it is the roads."
To DARN LINEN.—Most housekeepers find it necessary at some time to darn a tablecloth that has given out in a spot or two, while the rest of the cloth is good, and has still much wear in it; or perhaps a piece of table linen when quite new gets an unlucky rent in it. For darning these, the best possible material is threads taken from the cloth itself, before it was hemmed. The ends of new linen are generally quite uselessly cut. All linen articles for household use, even the kitchen towels, should be sewed by a thread before hemming, and some of these threads taken off can be tucked away in a piece bag for future use. If a cloth is very much worn, darning cotton can be used, but it is not as good as the linen.

In reply to a question of the *Rural New Yorker*, whether butter flavor is dependent on color, several dairy experts expressed the opinion that it is not. Professor H. W. Conn, of Middletown, Conn., wrote: "Butter flavor and color are entirely distinct, and it is possible to produce high flavor without color." John Gould's reply was: "As color in butter is largely an individual peculiarity of cows, and what the market calls flavor is a creation of the butter maker, secured through the agency of ferments working on the sugar and casein of the milk and not the fats, it is hard to see how, conditions being similar, the natural color of milk has very much to do with the flavor of the butter."
The Fairfield (Me.) Journal asks, "Should a young man go to the agricultural college or learn of some competent and successful farmer?" and answers the question as follows: "Both. Let the young man go to the farming school and get a good, broad training. They let him work a year or two with a farmer he knows. The student who adopts such a plan will be heard from."

Only one man in 203 is over six feet high.

Plant System, Alabama Midland R'y.

SCHEDULE IN EFFECT MAY 13TH, 1894.

Going West—Read Up.		STATIONS.		Going East—Read Down.	
No. 4.	No. 35.	No. 78.	No. 6.	No. 78.	No. 6.
10:45 am	8:55 pm	Montgomery	Ar.	7:35 am	4:45 pm
10:05 am	8:18 pm	Sprague Junction	Ar.	7:54 am	3:24 pm
7:00 am	5:15 pm	Livermore	Ar.	8:57 am	4:35 pm
8:53 am	7:18 pm	Troy	Ar.	9:28 am	5:12 pm
8:18 am	6:47 pm	Brundidge	Ar.	9:50 am	5:37 pm
7:55 am	6:25 pm	Aristotle	Ar.	10:12 am	6:02 pm
7:30 am	6:03 pm	Oparka	Ar.	10:20 am	6:38 pm
6:55 am	5:30 pm	Pinckard	Ar.	10:55 am	6:58 pm
6:25 am	5:05 pm	Abbeville	Ar.	11:07 am	7:11 pm
6:21 am	5:03 pm	Abbeville Junction	Ar.	11:07 am	7:11 pm
4:45 am	3:50 pm	Duggan	Ar.	11:20 am	7:22 pm
4:07 am	3:00 pm	Dothan	Ar.	11:57 am	7:59 pm
3:25 am	2:23 pm	Gordon	Ar.	12:02 pm	8:07 pm
1:18 am	4:17 pm	Alaga	Ar.	1:02 pm	9:12 pm
4:40 am	3:17 pm	Bainbridge	Ar.	2:10 pm	10:20 pm
3:24 am	2:10 pm	Thomasville	Ar.	2:40 pm	10:50 pm
12:00 m	11:36 am	Thomasville	Ar.	2:40 pm	1:05 am
12:00 m	11:36 am	Duggan	Ar.	2:40 pm	1:05 am
6:30 pm	5:30 pm	Gainesville	Ar.	5:30 pm	7:30 am
10:35 pm	10:30 am	Waycross	Ar.	5:30 pm	8:25 am
7:00 pm	7:00 am	Jacksonville	Ar.	9:35 pm	7:00 am
6:45 pm	7:55 am	Savannah	Ar.	7:50 am	7:50 am
3:15 pm	5:07 am	Brunswick	Ar.	2:15 pm	5:00 am
		Charleston	Ar.		

Nos. 35 and 78 carry Pullman Buffet sleeping cars between Jacksonville and Cincinnati via Waycross, Thomasville, Montgomery, Nashville and Louisville. Nos. 5 and 6 carry elegant reclining chair cars for points in Southern Georgia. Close connections made by two trains every day for points in Southern Georgia and Florida. At Savannah with elegant steamships and at Charleston with the Atlantic Coast Line for all points East.
W. M. DAVIDSON, Gen. Pass. Agt.
B. DUNHAM, Gen'l Supt.
LEE McLENDON, Division Pass. Agent, Montgomery, Ala.

Ray Rushton, Attorney at Law.

MONTGOMERY, ALABAMA.
Office in Pollak Building, Corner Dexter Ave. and Perry St.

THE GEORGIA PACIFIC RAILWAY CO.

Samuel Spencer, E. W. Heidecker and Hubert Foster, Engineers.
The Great Throughfare, East and West.
GEORGIA, ALABAMA AND MISSISSIPPI.
Guaranteed Schedule Effective May 13, 1894.

Westbound.	85 Daily.	86 Daily.	84 Daily.
Ar. Atlanta	8:00 am	8:00 am	8:00 am
Ar. Savannah	9:00 am	9:00 am	9:00 am
Ar. Jacksonville	10:00 am	10:00 am	10:00 am
Ar. Waycross	11:00 am	11:00 am	11:00 am
Ar. Thomasville	12:00 pm	12:00 pm	12:00 pm
Ar. Montgomery	1:00 pm	1:00 pm	1:00 pm
Ar. Nashville	2:00 pm	2:00 pm	2:00 pm
Ar. Louisville	3:00 pm	3:00 pm	3:00 pm
Ar. Cincinnati	4:00 pm	4:00 pm	4:00 pm
Ar. St. Louis	5:00 pm	5:00 pm	5:00 pm
Ar. Chicago	6:00 pm	6:00 pm	6:00 pm
Ar. New York	7:00 pm	7:00 pm	7:00 pm
Ar. Boston	8:00 pm	8:00 pm	8:00 pm
Ar. Philadelphia	9:00 pm	9:00 pm	9:00 pm
Ar. Baltimore	10:00 pm	10:00 pm	10:00 pm
Ar. Washington	11:00 pm	11:00 pm	11:00 pm
Ar. New York	12:00 am	12:00 am	12:00 am
Ar. Boston	1:00 am	1:00 am	1:00 am
Ar. Philadelphia	2:00 am	2:00 am	2:00 am
Ar. Baltimore	3:00 am	3:00 am	3:00 am
Ar. Washington	4:00 am	4:00 am	4:00 am
Ar. New York	5:00 am	5:00 am	5:00 am
Ar. Boston	6:00 am	6:00 am	6:00 am
Ar. Philadelphia	7:00 am	7:00 am	7:00 am
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Ar. Washington	9:00 am	9:00 am	9:00 am
Ar. New York	10:00 am	10:00 am	10:00 am
Ar. Boston	11:00 am	11:00 am	11:00 am
Ar. Philadelphia	12:00 pm	12:00 pm	12:00 pm
Ar. Baltimore	1:00 pm	1:00 pm	1:00 pm
Ar. Washington	2:00 pm	2:00 pm	2:00 pm
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Ar. Boston	4:00 pm	4:00 pm	4:00 pm
Ar. Philadelphia	5:00 pm	5:00 pm	5:00 pm
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Ar. Baltimore	8:00 pm	8:00 pm	8:00 pm
Ar. Washington	9:00 pm	9:00 pm	9:00 pm
Ar. New York	10:00 pm	10:00 pm	10:00 pm
Ar. Boston	11:00 pm	11:00 pm	11:00 pm
Ar. Philadelphia	12		