

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH IN LOVE."
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ALABAMA BAPTIST.

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a wide circulation in Alabama among the
"good white Baptists."

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ery, Ala., as second class mail matter.

Only that life is good which has
within it the life and influence of
Jesus Christ.

The true measure of an age or
nation is the moral worth and puri-
ty of its people.

God has two thrones. One is in
heaven. The other is in the heart
of his people. Where he has a
throne he must rule undisputedly.

The rareness of true conversion
at the hour of death should be a
solemn warning to every preacher
to appeal most earnestly for the
present repentance of the living.

There can be no living unless
there is life. There can be no life
without birth. There can be no
birth into the divine life without
the processes of the Spirit of life.

Study balance of judgment. Every
great truth borders close upon
some serious error. The over em-
phasis of a principle has sometimes
worked quite as much mischief as
its open denial.

It is cheap reform indeed that
talks of bettering the condition of
the laboring man and leaves the
beer mug in his hands. "Corporate
greed" is kind compared with the
man of the saloon.

You know what you would do for
the world if you had great riches?
What do you do for Christ out of
great poverty? Paul tells of one
church that did much out of abun-
dant poverty.—Standard.

If thou wouldst be justified, ac-
knowledge thy injustice; he that
confesses his sin begins his journey
toward salvation; he that is sorry
for it mends his pace; he that for-
sakes it is at his journey's end.

Half the world is on the wrong
scant in the pursuit of happiness.
They think it consists in having
and getting, and in being served
by others. It consists in giving,
and in serving others—it is more
blessed to give than to receive.—
Drummond.

Fort Worth, Tex., June 3.—A
decided sensation was created here
last night in religious circles when
it became known that Rev. Jno. S.
Wheeler, for eighteen years a
minister of the Congregational
church, and Rev. Josh Estell, for
some years a United Brethren
preacher, had renounced their pre-
vious faith and united with the
First Baptist church, this city, last
night. Rev. J. Morgan Wells
performed the ordinance of bap-
tism, and received them both to
full membership. Revs. Wheeler
and Estell were both preachers in
their respective churches up to
three or four days ago.

Some ministers seem to make
special efforts to avoid all forms of
direct prayer in the pulpit, and in-
dulge in rambling reflections, in-
sightless speculations and discus-
sions of Providence and mankind in gen-
eral, giving the Lord minute infor-
mation on the moral state of the
world and suggestions as to the
methods he should employ to put
things in proper order. Ministers
who thus pray in their pulpits over-
look the fact that they are there to
voice the common wants of an en-
tire congregation, as well as some
special needs and wants of some
which may have come to their
knowledge. Their own personal
subjectivities, whether uttered in
flowing diction or incoherent ram-
blings, do not meet the occasion,
and are, therefore, inappropriate
and out of place.—Lutheran Ob-
server.

For the Alabama Baptist. The Young People.

Brethren have asked me to say
something in regard to "The Young
People's movement" that is agitat-
ing the minds of many. It seems
to me that this ought to be a move-
ment for the young people, and not
so much a movement by the young
people. I think it will be unfor-
tunate if a movement so grave, so im-
portant, so far reaching in its pur-
poses is submitted to the guidance
of untrained hands, immature
minds, and uncultivated hearts. I
am doubtful as to the results of im-
mense conventions composed al-
most exclusively of young men and
women.

However, I am not much dis-
turbed, nor am I in much doubt as
to the outcome. I apprehend that
this movement will follow in the
steps of the cause of missions, and
the question of Sabbath-schools in
Baptist churches. Some of us have
not forgotten the struggle and the
contention as to the cause of mis-
sions among Baptists. But the con-
tention is past, and churches are
missionary, a anti-missionary or
omissionary as each shall determine
for itself. It required time, dis-
cussion, contention and reflection
to determine the appropriate re-
lations between churches and Sun-
day-schools. Churches manage
this matter as it seemeth good to
themselves. So the churches in the
end will do their duty to the young
people, adopting methods of their
own selection. Earnest, honest, agi-
tated progressives are safest in the
face of the slower coming conserva-
tives.

The agitation of this question
has emphasized the fact that hit-
hereto Baptist pastors and churches,
as a rule, have not done their duty
to their young people, and in this
regard has accomplished a great
good. Before long this question
will settle itself according to Bap-
tist church polity, and move
smoothly and quietly.

I apprehend, that about as many
churches as have been reached by
the discussion of missions and Sun-
day-schools will be reached by the
discussion of this subject. The
truth is, there are many Baptist
churches who are not developing
any class of their membership, old,
young or middle aged. These
churches are beyond the reach of
printed discussions on any subject,
and can be reached only by the
living evangelist. Just now this is
the place that needs to be pressed in
Alabama.

I have just finished the reading
of Dr. Riley's History of the Bap-
tists in Alabama. I have read
carefully, with great interest and
great profit. It ought to be in the
hand of every intelligent Baptist,
and of all who want to be intelli-
gent. The frankness, the candor
and the carefulness of the author
are apparent from beginning to
end. Sometimes, not infrequently,
while reading, I wished the ac-
count had been fuller. This history
is a valuable contribution to
Baptist literature.

Will you permit me to say a few
things in regard to the church in
Columbia?

I serve a kind, cordial, apprecia-
tive people. The services on Sun-
day conducted by the pastor are
not without interest. Occasionally
we receive a member. There are
only a few of the congregation over
fifteen years old, who have not
been baptized. The Sunday school
is equal to the best. For more than
twenty years Brother Davis has
been faithful, untiring in fostering
this interest of the church. "The
Young People" are under the guide-
ance of discreet leaders who are older.
"The Sunbeams" are in the
care of good women of God, who
are training them for usefulness.

The church has a financial system
and does not need to be pressed in
order to induce prompt, regular, lib-
eral contributions to the cause of
God. It stands among the foremost
as regard Christian liberality.

The sexton of this church is, as
far as my observation extends, with-
out a peer. When "Bob" is ad-
vised as to what we want, there is
no further concern about the mat-
ter. W. C. CLEVELAND.

For the Alabama Baptist.
Georgiana.—Dunham.

Since my last report quite a
change has come over our little
town. When I first entered upon
my work here I found that the
young members were not actively
interested in the work of the
church. I have tried to get the
young people interested in this
great work, and found they only
needed something to do. I at once
found them work, and to my great
delight they have responded to every
call and proven to be of great
assistance. Now, instead of the
dances, card parties and such poi-
sonous amusements in which so
many of our young church members
have thought there is no harm, we
have prayer meetings and church
socials. This is one of the marked
changes in our city.

On a recent Friday night quite a
number of our people gathered at
the residence of Bro. Jonny Bryan
to enjoy an ice-cream festival given
by the young people's missionary
society for the benefit of the church.
We all had a good time, and quite
a handsome sum was realized.

Thanks are due to many for the
success of the festival, but it would
be unjust not to make special men-
tion of Misses Ethel Heard and
Stella Aliman, whose untiring efforts
made the occasion a great success.
These young ladies have rendered
their pastor much valuable assist-
ance.

Our work is progressing nicely,
and we hope Georgiana will soon
be known for its God-fearing and
God-loving people. At a recent
prayer meeting every person in the
house, excepting three young men,
arose as an expression of intention
to live a better life, and to do all
he or she could to aid in the good
work already begun.

We hope to begin our annual
protracted meeting the fourth Sun-
day in August.

Our Sunday-school is doing well,
and we are losing no much-esteemed
member. U. C. Vinson and his
brother Ernest, which it is not
pleasant to contemplate.

Sunday, June 23 was a great day
with us at Dunham. Our house
was well filled with attentive lis-
teners. The Sunday-school is flourish-
ing, having enrolled 101, with
an average attendance of 85. This
is exceedingly fine for a saw mill
village of about 250 people. Can
any other community beat that?

We are worshipping in our hand-
some new building, nicely fitted
out with new seats, and I must say
this would do credit to any town.

One month ago we purchased a
handsome organ, paying \$50 cash,
with a balance due. This money
was made by the young ladies of
Georgiana and Dunham.

The church was built by the Dunham
Lumber Company, of which Bro.
B. B. McKenzie is president. He is
a devout Christian gentleman,
and his good wife is one of the
best women in the world.

At night we had a good meeting;
a large number of young people
gathered at the church. After
talking a short time about the great
love of God, the door of the church
was opened, and to our great joy,
three sweet girls came forward and
asked for membership on profession
of faith. Among the number was
the oldest daughter of brother and
sister Knox. This sweet girl of
thirteen summers has been attend-
ing the public school at Birming-
ham for the past session, and her
beloved teacher of the Southside
Baptist Sunday-school will rejoice
to know that Janie is now a sweet
little Christian.

We will have a protracted meet-
ing there the first Sunday in July.
Georgiana. T. F. HENDON.

For the Alabama Baptist.
Fifth Sunday Meeting

Of the New Providence association
will be held with New Harmony
church, four miles north of Luverne,
commencing on Friday, June 28.

PROGRAM.

Friday, 10 a. m.—Devotional exer-
cises, by Miles Williams.

11.—Sermon, by J. H. Stephens.

Saturday, 9:30 a. m.—Devotional
exercises, by Y. M. Capps.

10 a. m.—What is the duty of
Christians in politics? Voluntary
speakers.

11.—Sermon, by Rev. J. G.
Thomas.

2 p. m.—What is the best plan
for the churches of our association
to adopt to make the labors of their
pastors the most effective?

3.—What is the Scripture plan
for dealing with disorderly mem-
bers? Led by C. L. Eiland and
others.

Sunday, 9 a. m.—Devotional exer-
cises, by some one of the com-
mittee.

10 a. m.—Sunday-school, led by
M. W. Rushton.

11:30.—Sermon, by Rev. C. L.
Eiland.

It is hoped that all the churches
and all the Sabbath-schools in the
association will be represented, as
we hope to make the meeting a
success. By order of committee.

A. H. RODGERS, Chm'n.
Our county papers please copy.

For the Alabama Baptist.
Dr. Riley's Book.

Dr. B. F. Riley has succeeded in
writing a very interesting and in-
structive book, the History of the
Baptists of Alabama. It is really
wonderful how he has congregated
statistics, figures and facts, inter-
spersed with short sentences of his-
toric characters of worthy Baptists,
into such a readable book. The ac-
counts of the labors, struggles and
bravery of the promoters of the
Baptist cause in the early settle-
ment of the state, working among
dangers of savages and wicked men;
without pay and for the cause of
religion alone, ought to cause feel-
ings of reverence from every Bap-
tist for these grand pioneers of
truth, and renew the vigor and zeal
of every worker now. The story
of the advancement of education by
the denomination; the struggles
and misfortunes, but victories of the
Judson and Howard; and the ac-
count of the grand, good and pious
people of Marion, are more than
worth the price of the book. This
book ought to be read by all Bap-
tists of Alabama who wish to know
their history. It will increase their
knowledge, faith and gratitude.

Mobile. D. P. BESTOR.

Peace kept is better than peace
restored.

For the Alabama Baptist. In Lauderdale.

Editor Ala. Baptist: Our church
(Liberty) is enjoying great pros-
perity. Our congregations are in-
creasing at every service. When
we heard of the death of our be-
loved pastor (Bro. Moore) we were
greatly shocked, and wondered
among ourselves where we could
get another that would fill his
place. We think we have been
very fortunate indeed in procuring
such a man as Rev. J. O. A. Pace.
We are highly pleased with him;
and think he will accomplish great
good at Liberty. His whole soul
is in the work, and we hope he will
reap a large harvest. His sermon
at our last meeting on communion
was sound and scriptural, and was
delivered in a loving spirit. It
showed why Baptists practice close
communion, or rather why they
practice close baptism.

We are to have Bro. Burns, of
Huntsville, with us this summer to
help Bro. Pace in a protracted
meeting. May the Lord bless us.
Our Sunday-school is on rising
ground. Brother Chas. Paulk, our
worthy superintendent, should have
great praise for the work which he
is doing in the school.

We had our entertainment Sat-
urday night, and it was delightful.
There was a large attendance. Our
house was beautifully decorated by
the ladies. The essays and recita-
tions were very good indeed. The
songs were quite appropriate to
the recitations, essays, &c. They
were led by Mr. Reuben McClanahan.
The occasion was one to be
long remembered. We are using
Southern Baptist Literature in our
Sunday-school. We have enrolled
80 pupils.

L. F. DUCKETT, JR., M. D.
Cloverdale.

For the Alabama Baptist.
Fifth Sunday Meeting

To convene with Lebanon church,
Central Association, on Friday be-
fore the 5th Sunday in June.

PROGRAM.

Friday, 10 a. m.—Devotional exer-
cises, conducted by G. P. Olive.

11 a. m.—Introductory sermon, by
A. C. Swindall, alt. J. H. Singleton.

1:30 p. m.—The difference between
Christian and church fellowship,
Eld A. G. Rains.

2:30 p. m.—Ministerial consecra-
tion and support, Eld Wm B Har-
mon.

3:30 p. m.—The Holy Spirit, Eld
J. H. Hattie.

Saturday, 9 a. m.—Prayer and
praise, Eld J. D. Hughes.

9:30 a. m.—The proper attitude of
Christians to the liquor question,
Eld W. R. Whitley and others.

11 a. m.—Sermon, by Eld J. M.
Johnson.

1:30 p. m.—The Bible plan for
sending the gospel to the heathen,
Eld Geo E. Brewer and J. D.
Hughes.

2:30 p. m.—How is a sinner
brought to Christ? Volunteers.

3:30 p. m.—What is the scriptural
plan for dealing with disorderly
members? Elds T. A. Kelley and J.
H. Colley.

Sunday, 9:30 a. m.—Sunday-school
exercises, and what about an asso-
ciational Sunday-school convention?
Short talks by all.

11 a. m.—Sermon; preacher to be
appointed previous day.

Everybody invited to attend.
This church is 12 miles from We-
tumpka on the Jackson Trace.

Bro. Crumpton is cordially in-
vited. D. S. MARTIN,
C. J. BENTLEY,
Committee.

For the Alabama Baptist.
From An Old Baptist.

Dear Baptist: As I am an old
workman man, 52 years of age, and
perhaps the oldest Baptist in the
state, I want to give the brethren a
short history of my religious life.
When a youth of 14 years I united
with the Baptist family at Big
Spring church, Shelby county, Ala.
This was sixty-nine years ago. I
have never regretted that act of my
youth. I am glad to know I have
never put the brethren to the trouble
of having me up in conference for
un-Christian conduct. I have lived
very unworldly, and my profession,
yet my dependence is on the good-
ness and grace of God for my ac-
ceptance, and not on my good
works, for I have none to offer. But
I have some strong assurances, 1. I
know I love the brethren; 2. I
know I take pleasure in their con-
versation, &c.

I sympathize much with Bro. B.
H. Crumpton in the loss of his only
brother, from the fact that I am one
of eight brothers and three sisters;
all lived to be old people. Last
fall I learned my only brother had
died in Texas, at the age of ninety-
seven years. I feel so lonely, not
a brother or sister, father or moth-
er to write to. But thank God for
the strong assurance I have that we
will all meet again. They were
nearly all Baptists. Pen and ink
can't tell how lonely I feel. But I
have faith that when the messen-
ger comes I will say, "Lord, here
am I!"

I feel very grateful to you for send-
ing me our state organ. Every Bap-
tist in Alabama ought to read it.
My hearing has become so poor that
I can't hear preaching, but I can
look over the papers and see what
the brethren are doing. This is a
great pleasure to me.

I was a member of the Central
association for thirty-three years in
succession, and it was always a
great pleasure to me to meet with
those old brethren.

May the best of blessings attend
the ALABAMA BAPTIST wherever
it goes. S. B. RAY.
Hyslop, Coosa county.

For the Alabama Baptist.
Ministers and Laymen's Insti-
tute

Of the Birmingham association will
meet with Dolomite church, Thurs-
day, June 27.

PROGRAM.

Thursday, 8 p. m.—Sermon, by
W. A. Hobson.

Friday, 11 a. m.—Sermon, by B.
H. H. Tithing, by A. B.
Johnson.

8.—Sermon, by J. H. Foster.

Saturday, 10 a. m.—The Lord's
Supper, by J. F. Savell.

11.—Sermon, by P. T. Hale.

2:30.—State missions, by M. M.
Wood.

Sunday, 10 a. m.—Sunday-school
address, by S. P. Fowkes.

11.—Sermon, by J. A. Glenn.

2:30 p. m.—Sermon, by J. R.
Lloyd.

8.—Sermon, by N. B. Williams.

In Harris Association.

The fifth Sunday meeting of Har-
ris association will be held at Seale,
June 28-30.

Friday, 11 a. m.—Introductory
sermon by Rev. W. B. Carter, of
Girard.

1:30.—How best to interest our
older church members in church
work, by Dr. W. B. Allen, Omaha,
Ga.

3.—Address, God in the Federal
Constitution, by W. J. Boykin,
Seale.

8.—Sermon, by Rev. W. H.
Smith, Columbus, Ga.

Saturday, 9 a. m.—Devotional
exercises, conducted by J. W.
Knowles, Girard.

9:30 a. m.—How best to de-
velop our young members, by Rev.
W. H. Smith, Columbus, Ga.

11.—Sermon, by Rev. Geo. S.
Anderson, Auburn.

1:30 p. m.—Baptism, What?
and who should receive it? by Dr.
J. G. Bow, Eufula.

3.—Baptists in history as patri-
ots and promoters of freedom, by
Dr. W. E. Lloyd, Auburn.

8.—Sermon, by Rev. A. S.
Smith, Rossmore.

Sunday, 9 a. m.—Sunday-school
meeting, conducted by Super-
intendent W. A. Bellamy.

11.—Sermon, by appointee of
the meeting.

Let all the churches send dele-
gates. All brethren and sisters in-
vited to attend.

J. W. HAMNER,
H. P. WELLS,
Committee.

For the Alabama Baptist.
A Plea from Brazil.

CAMPUS, May, 1895.

Dear Ala. Baptist: Do not put
aside this little petition sent to you
from the dark regions of Brazil.
Please read it first and then judge
for yourself. You may not be able
to help, but perhaps, after reading
it, you may feel like kneeling down
and asking the Lord to help us.

Campus is the most flourishing city
of the state of Rio. Its inhabitants
number over 30,000. Four trains
leave the city daily to different
parts of Brazil. We are in constant
contact with over 2,500,000 souls.

The people, as a rule, are intelli-
gent, and when years ago the gos-
pel began to be published, many re-
ceived the news gladly. A little
community was formed, and daily
the Lord added to its numbers of
faithful followers. At first they
worshipped in a small upper cham-
ber, but soon the members outnum-
bered the seating capacity. They
looked for another house, and after
much searching found another up-
stairs room that can hardly accom-
modate 100, and our actual mem-
bership nearly 150. Every night that
the doors are opened many come to
listen but soon leave, for the heat is
unbearable, so many crowding to-
gether.

We are doing our best to save;
but times are so bad and we are so
poor, that we do not know when
we shall be able to get a proper
house for worship. Meanwhile the
work suffers.

Will you not help us? \$5,000 is
all we need.

Pray for Brazil and for your mis-
sionary.

SOLOMON L. GINSBURG,
Pastor.

For the Alabama Baptist.
A Suggestion.

Will you allow me to suggest to
congregations, that if they would
give their pastor a short vacation,
and a small purse, and let him
spend a few days in Talladega dur-
ing the Chautauqua in July, it
would be time well spent on the
part of the pastor, and money well
invested on the part of the congrega-
tion. Your pastor would return
refreshed in mind and body to do
better work. Send for a program
and see what a rich feast is to be
spread.

S. P. WEST,
Talladega, June 4. Manager.

They that sow in tears shall reap
in joy.

An Open Door.

The letter following from one of
the young preachers at the Howard
shows the condition of many min-
isterial places in the state.

The Board's missionary organized
the church at Brookside several
years ago, but it went down, like
many others, when the Board was
compelled for the want of money
to withdraw its aid. Read the let-
ter and say whether or not state
missions is important. W. B. C.

Dear Bro. Crumpton: Through
the assistance of Bro. Glenn I made
an appointment at Brookside, a
small mining town about 15 miles
from Birmingham, on the Southern
Railway line, for last Sunday. I
went down there, and never have
I seen such destitution. The facts
are about as follows:

A church was organized there
some years ago with a membership
of 15 or 20, but through neglect and
gradual increasing coldness there
now remain only one male member,
and a very few more of female.

In the morning I had a congrega-
tion of about 50, and about the
same at night. The attention and
order were perfect, and the people
seem anxious to have preaching
when possible.

Recently the community or-
ganized a union Sunday-school.
The Methodists have preaching on
the morning of the first and night
of the third. They have a mem-
bership of about 35.

I also found that the Catholics
are numerous there, and a few Sun-
days ago, the priest went out from
Birmingham and held service. The
most of the white population are
foreigners.

Alabama Baptist.

MONTGOMERY, JUNE 13, 1895.

Directory for the Baptists of Alabama.

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BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. F. H. Mell, Auburn, President; W. D. Dealap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

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

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

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

ONCE again we remind our friends that anything more than short notes will probably have to lie over if not received before Tuesday morning.

It may be a little late to say it, but not too late to repeat the verdict of a correspondent, who spoke very highly of Dr. J. A. French's "baccalaureate" at Evergreen.

WHEN you write to Secretary Crumpton on any matter connected with his official duties, address him at Montgomery. This may prevent delay and confusion. His office is here.

OF course collections for the Home and Foreign boards must not cease since the convention. Expenses are still going on, and the Foreign board is not out of debt. Let pastors and all keep these things in mind.

SPECIAL effort for the State board is now in order. The board is in debt to its missionaries, and they need the money. Besides that, there are many places where missionary work is greatly needed. Some desirable localities will be captured by others if Baptists do not camp on the ground pretty soon.

REV. W. J. HAYNES, Campbellite, makes the following report of his work at Seagriff, Crenshaw county: "Six additions to date—two from Baptists and four from the world." Here is a town which the Baptists ought to possess. If the State mission board had a little more money it could put a preacher there.

DR. M. B. WHARTON, of Norfolk, and Dr. A. B. Dunaway, of Churchland, Va., are throwing rhymes at each other through the Atlantic Baptist upon the relative liberality of their churches. The spirit of the rhyming disputants is very kindly toward each other, but they appear not to have thought of the readers of the paper.

Rev. John H. Eager, one of our missionaries to Italy, writes to his brother, Dr. Geo. B. Eager, of this city, a letter announcing that he escaped unhurt by the awful earthquake which was felt throughout all Italy and the regions around about on the night of the 18th of May. We would be glad if we had room to print the letter entire. Nothing has been heard from Bro. Eager since the earthquake of a later date than that above mentioned; but it is supposed that no news is good news.

The Cincinnati Journal and Messenger supplies this interesting item:

"For each convert made in the foreign field during the past year it cost the American board (Congregational), \$260; the Baptist Union, \$85; the M. E. church, \$235; the Protestant Episcopal church, \$1,834; and the Presbyterian board, \$278."

It will be seen, as has been shown in similar reports before, that it costs much less money for Baptists to persuade people in foreign countries to accept Christ than any other denomination. We are sure that our missionaries do not open the church doors wider than other missionaries, rather not so wide, but still we show a greater number of converts in proportion to money spent than other denominations. This fact should make us feel that foreign missions is a good investment for Baptists—especially so when we compare the cost per convert in foreign fields with that at home.

WHAT SHALL BE THE POLICY?

Sometime ago we reprinted a part of an address delivered by a prominent Baptist minister in Oregon on some special occasion in which a contrast was drawn between the respective policies of the Northern Baptists and the Southern Baptists as pursued in their domestic mission work. The point of interest and importance was this: The speaker said that the policy of the Northern Baptists had been to sustain preaching and build churches in the towns and maintain them until they became self-sustaining, making it the special obligation of preacher and people to reach out into the territory contiguous to the town. On the contrary, he said, the Southern Baptists had given their attention and their help in larger measure to establishing or helping churches in country communities. One result has been, said the speaker, that for some years past the rate of increase of Baptists at the North has been greater than that of Baptists at the South.

The reasons for this difference in favor of the Northern Baptists may be stated about thus: A town is composed of people, and it is therefore a centre of population and influence. There is nearly always some wealth there which may be brought into a Baptist church. By sustaining a preacher there, a church will probably be organized, because there is material upon which to work. Families with money and influence are almost certain to become connected with the church, and it becomes self-sustaining. And not only self-sustaining, but also a contributor to the missionary and other work of the denomination. Thus the child of missions comes to be a father of missions. Thus, too, the business activity and a portion of the money and influence of the towns are brought into Baptist lines. And thus, again, the country districts within reach of these towns have religious service from them, and not directly from the mission board. Another important fact is that except in rare cases a town continues to be a town, and there are always people there to make a church.

But when, as was said to be the policy of Southern Baptists, mission money and labor are expended in country districts, it is done without the hope of increase in numerical or other strength sufficient to justify the expenditure, when the loss of the towns is taken into consideration. And then, a church that has been established may, and sometimes does come to naught because the people have moved away. All this might occur while the town a few miles away has no Baptist church, and the few Baptists there have either joined other churches or fallen into the ways of the world.

We have stated the case at length so that those who wish to look at both sides may be assisted in doing so.

A few years ago, in the boom days, our State mission board gave much attention to the new towns that were springing up and the old towns that were taking on new life along the railroads. Complaint was made against the board for bestowing so much attention upon the towns. Do the facts justify the board's course? Some of those boom towns have died, and the churches have gone down. Some of the churches began early and continue to show the wisdom of giving them assistance. They are now helping others. In some cases the boom collapsed, but the little church remained, and the candlestick of the Lord is there yet. Every now and then we hear that some ministerial student or a missionary or colporteur of the board has visited one of those churches in a slumbering boom town and sounded the gospel trumpet and sung the songs of Zion. To the scattered and discouraged saints the sound was as sweet music of the long ago. With new hope and new courage they asked the preacher to come again. And he is going; for sinners, too, joined in the request, and it is plain that the hand of the Lord is in it.

On the other hand, there are localities in the country where the old church that was planted by the pioneers has come to be but a feeble body. Two or three generations have worshiped within its walls, and it stands like a gloomy monument amid the graves of its dead. But the people are gone, excepting a few scattered families who cherish the memory of the days when large congregations filled the house. These remaining few need the gospel. The parents need to be fed on spiritual food, and the children ought to be told of the Savior. We know not what may come to pass in just such a case. There are many examples to-day testifying that a missionary of the state board found just such a condition as we

have described, and as he preached the gospel the breath of God was breathed upon the dry bones, and they became living souls. Population increased about the church, and before long it became a helper in sending the glad tidings to other places that were desolate. May it not occur often again? Who can tell?

But we did not intend to write thus at length. The purpose was merely to call attention to the two policies, and let the Baptists of the state choose between them, unless they are willing that their state board shall do what it thinks best in each case as to town or country as it may come up. Perhaps that would be wise. It is the province of the board to decide what is best, in the absence of instructions from the people. So it is not only discouraging and embarrassing, but it cripples the work of the board for brethren to subject it to hard and unkind criticism when it has exercised its best judgment in the fear of God and the love of his cause. The board is not above the authority that created it, and it is therefore not beyond kindly counsel and correction. These may do good; harshness cannot.

It may be that we will not receive the thanks of the board—and yet we may—for what we have written; but we have long thought that there ought to be a better understanding as to the matter discussed, and "what is written is written."

It appeared to us that an unusual number of churches paid the expenses of their pastor to the Washington convention. It was not uncommon, and it was also amusing and gratifying, to hear a brother say, with a kind of lofty air, "My churches sent me here." Of course he felt that his churches were a little better than some others. And so they were. Perhaps churches are learning that it pays well to stand by the pastor and help him and encourage him. If they treat him thus wisely and faithfully, and he has not passed the line of improvement, he may develop into a man and a preacher whom any church would be glad to have occupy its pulpit. Try it, brethren and sisters.

FIELD NOTES.

Further account of the trip to Washington will be found on the fourth page. It was there last week, also.

The report of receipts by the State board of missions for January has been ready for our columns for a week or more, but other matter which cannot wait has kept it out.

Sheffield Reaper: Rev. A. J. Preston, of South Alabama, will be here on the 25th of June, to assist pastor Comstock in a ten days meeting. Rev. Preston is one of the leading pastors of Alabama.

Prof. Sumner B. Foster, who has been for sometime a resident of Gonzales, Texas, will spend the summer at Tuscaloosa. He expects to return to Gonzales, and, perhaps, grow up with the country.

D. R. Cooper: The executive committee of the Sunday-school convention, Mobile association, will meet at Palmetto Street church on Friday before the fifth Sunday in June, at 11 a. m.—Baptizing at Union church third Sunday in June.

R. M. Hunter, Jasper, June 9: We are in the midst of a great revival of religion. Bro. W. A. Whittle is doing the preaching, and to say that he is doing it is to say that it is good. God is certainly blessing us with rich showers of grace, and we are praying and hoping for yet greater blessings.

The church at Hardaway, Macon county, recently had an entertainment for the purpose of raising money for its own benefit. It returns thanks to the band from LaPlace; to Miss Mamie Johnson and others for assistance in recitations and tableaux; to those who furnished refreshments, and to Mr. S. W. Gardner for the use of his store house.

J. G. Lowrey: Had a splendid service yesterday at Winterboro, large congregation and deep interest. Subject: From death to the judgment. At Clanton we have just finished our new church. One was baptized, recently, and two others are standing over for baptism. Mulberry and Verbena churches are in a prosperous condition.

Miss Willie Kelly wants me to impress it upon the minds of the readers of the ALABAMA BAPTIST that she has never written a line of all that has been published from her for publication. They are private letters, and I take all the responsibility for their publication. Her hosts of friends will be glad to know that she is called the "big fat lady" of the Shanghai mission, although she weighs only 133 pounds.—W. B. C.

The Sheffield Reaper says that Rev. S. J. Ansley, who is a student at Howard College, will preach at First church, Sheffield, until the opening of the next session of the Howard, when he will return to the college and occupy the position of assistant teacher, to which he has been elected. Bro. Ansley is a grandson of the late Rev. David Lee, of Lowndes, to whom he bears noticeable likeness.

Here is another note from Miss Kelly: "I want all my correspondents, and they are legion, to please weigh their letters and put 5 cents for every half ounce; if they do not put sufficient postage, it is doubled here and then put in Mexican cents, which makes it very expensive. I had to pay one dollar excess postage on my last mail. There were six or eight letters that had only two cents on them."

The Advertiser of Tuesday contained this paragraph: "It seems that Montgomery's ministers, constituting a sort of 'Lexow committee,' had some effect on Sabbath breaking. Two places were raided Sunday. There would be quite a change for the better in some respects if the pastors of Montgomery were to give themselves fully to the work of reform. But we suppose each hesitates to gain the peculiar notoriety that comes to a reformer, however right and just his efforts may be. Perhaps they hope to accomplish the object by quietly insisting on the enforcement of the law."

Geo. E. Brewer, Opelika: The service at Bethlehem was pleasant Saturday and Sunday. Church in good condition, and does not forget the mission cause. On Sunday night I came to the appointment at Lanette, and had an excellent meeting. Eleven were added to the church, three by experience, and a large number seeking the Lord. Bro. J. L. Gregory had been with them in the day, and two were added, one by experience. So there were thirteen additions yesterday. I am looking after them as best I can until they can secure a pastor. The prospect is fine for a good meeting, and we are expecting Bell, our missionary colporteur, to be with them this week.

Geo. E. Brewer: Bro. Whatley, in the issue of the 6th, propounds certain questions to me, which can be answered very satisfactorily to myself; but as the committee on Tithing of the Southern Baptist Convention has given an answer upon the subject which answers the questions, and the convention has endorsed said utterances, and asks our papers to make the matter as widely known as possible, allow me to suggest to the paper management to publish the report of that committee. It will do good. For while not all will attempt to carry out what is therein taught, some will. Every one who does will bless God when he has tried the benefits of obedience.

We neglected at the time to mention the fact that the Baptist and Methodist Sabbath-schools of Luverne recently picked up together near Naftel, on the Luverne branch of the Midland railroad. The attendance was large, the place delightful, and every one appeared to enjoy day. One of the superintendents who is not accustomed to the care of children, engaged to take charge of all whose parents could not go, or provide a guardian for them. He discharged his duty successfully, and he and the little ones under his special care were delighted; but when night came he was tired. We may remark that each of the Sunday-school superintendents at Luverne is a lawyer in active and successful practice. This is more than can be said for the bar in many other towns.

Bro. John Bass Shelton accompanied Bro. Elliott to Wetumpka last week, and the pastor of the church there, and the pastor of the church at Wetumpka, were quite a pleasant and profitable meeting. The services began on Wednesday night and ended Sunday night. The general prevalence of measles, with some other causes, prevented the success which it is believed would otherwise have attended the meeting; but it was very gratifying nevertheless. One was received for baptism, and the general effect is felt to have been very good. No appointment had been made for special services. Money was raised to put a baptistery in the church, and a committee appointed to have the work done. Bro. Elliott said, "I will endorse the best that you may say about Bro. Shelton as a preacher and worker in a meeting"—which makes it unnecessary for us to say anything. That is good enough.

J. B. Powell, Forest Home: On account of illness in my family I was forced to miss the appointment at Mt. Willing, Sunday, June 2d. No one knows what it is for me to be kept away from my churches. On Sunday it seemed as if I was

directed to Monterey, where I preach regularly the 3d Sunday evening. The Lord was with us, and we had the best service in a pastorate of four years, and I am sure of rich results. On the whole the outlook is encouraging on my field. While I have some who do nothing, there are in each church those who, full of the Spirit, are bending all their energies to do the Master's work.—Our school at Forest Home has just closed a profitable session. The exercises were instructive, and reflected great credit on teachers and pupils. We have the best high school in the land—healthful location, moral and religious advantages and a godly teachers.—The Pine Barren association meets with us September 12th, and we extend a cordial invitation to all.

Witnesses Called.

The following editorial from the Christian Instructor, an influential paper published in Chicago, is worthy of serious consideration:

"In its inception the Young Men's Christian Association had for its object the reaching of the masses of people whom the church did not reach. It was to go down into the slums and out into the streets and take in the stranger and care for him. But it has grown largely away from that idea. It began to aspire to great and grand things. It went to work to build palaces and decorate them in the latest and highest style of art. It furnishes artistic music and high-toned lectures, and has become a pleasant loafing place for fine, intelligent well-dressed Christians. But as for the low-down classes, where are they? They are away in the old and loved haunts. They have no desire for such society as they would find gathered in the stylish rooms of the Young Men's Christian Association. It has no more attraction for them than the churches, and the membership fee is often away out of their reach. So, while this institution is drawing church members, it is not likely to reach the outside classes any more effectively than the church from which it draws support."

Evidently the Instructor does not feel that money spent on Christian club rooms is well spent. But there is another side to the question.

Are not church members much too close in the matter of giving, anyhow? Who ever knew a man to break because he gave too much money to a Christian association? And then is not most of the money for the support of association work given by persons who are not church members? Do not the great factory and railroad corporations, that want their young men to have some decent place to spend an evening, put up most of the Y. M. C. A. money?

There is a point in the editorial quoted, however, which is not so clear. This is the reference to the association as "drawing the church members." A prominent pastor in this state recently said that his church had lost one of her promising young men through the influence of the association. First he had to give up some of his church work in order to serve the association; then he lost his clear cut convictions as to the teachings of the Bible; next he was dominated by the idea of a secular Christianity, such as is suggested by the gymnasium and bath-tub, the books and games, of the association; by and by the festive spirit gained complete control, and he gave up his church membership altogether.

This is probably an isolated case, which does not represent the trend of association work. What has been the experience or observation of pastors in this regard? Have their young men been more effective, more spiritually-minded, more helpful to the church and more aggressive in the cause of Christ by connection with the Y. M. C. A.? Let the witnesses arise.

JOHN QUILL.

It is quite gratifying to us to receive commendations from readers of the ALABAMA BAPTIST. The following are samples of the kindly expressions that encourage us:

REPTON, ALA. I enclose \$3 to pay back dues and my subscription for another year. I like your paper, and believe all Baptists ought to take it. Mrs. C. H. STALLWORTH.

MILTON, ALA. You will find enclosed subscription for one year. I think the ALABAMA BAPTIST is a grand paper, and I think every Baptist family ought to take the paper, as it will teach them so many things about our denomination that they can't find out unless they read it. A few letters like brother Weaver's on Sanctification, a few numbers back, would be worth the price of the paper, and we get other letters from other brethren on other subjects that are just as good.

J. W. DURDEN. I can say that I am enjoying the paper as much as ever in my life. D. S. MARTIN.

A good man is his own best friend; the worst enemy of the bad man is his evil nature.

For a man to exert his power in doing good so far as he can is a glorious task.

We begin to die the moment we are born, and the end is linked to the beginning.

JUDSON INSTITUTE.



I send with this some notes on the Commencement season at the Judson. They were written by a member of the class of '94 and published in the Marion Standard of this week. I hope you will find room for them in the BAPTIST.

The next session is appointed to open the first day of October. The correspondence is very encouraging with reference to patronage.

The following officers and teachers have been elected for the session of 1895-6:

- S. W. Averett, LL. D., President.
- Mrs. Lucie S. Smith, Governess.
- Miss M. L. Jones, (Mary Sharp under Dr. Graves, Ap.)
- Miss Anne Kirtley, (University of Michigan.)
- Miss Louise Manly, (European Education.)
- Miss Annie Vary, (Judson Institute.)
- Prof. A. G. Vredenburg, B. M. (Syracuse University.)
- Miss Addie Lee, (Judson Institute.)
- Mrs. Julia Murfee Lovelace, (Judson Institute. Private Studios.)
- Mrs. E. A. McGeehee, (eight years in the Judson.) Matron.
- Mrs. E. H. Phillips, (four years in the Judson.) Housekeeper.

I would add a few words in order to introduce the two new teachers to your readers.

Mrs. Smith, the governess, has taught in Mississippi and in Tennessee for several years, is no novice in the exercise of government, is a capable and successful teacher, and holds a high rank in the profession. Miss Louise Manly is a daughter of Dr. Basil Manly, deceased, of the Southern Baptist Theological Seminary. She is well equipped for the languages, and for this department she has special preparation, having spent two years in study in Europe. Miss Manly has had six years or more of experience. She infuses interest and inspires enthusiasm in her work. Prof. Jas. Dinwiddie, A. M., University of Virginia, Principal of Peace Institute, Raleigh, N. C., writes to me of her as follows: "You will find very few (teachers) who have as many things to commend them to a principal."

From the Marion Standard.

Commencement Season at the Judson.

This delightful occasion was ushered in by the Conversation Club on Friday evening, May 31st. The Faculty and corps of cadets of the Judson, spent an evening with the Trustees, Faculty and household of the Judson, spent an evening with the Club under the greenwood tree. A stage had been erected and tastefully decorated. Around this the guests were arranged and soon filled with expectant and wondering peered after a very little while and told in well chosen words what was to follow. First came a scene from "As You Like It," with Miss Partidge as Rosalind, Miss Walter as Celia, Miss Crumpton as Jacques, and Miss Fitzpatrick as Orlando.

Next came an act from "Midsummer Night's Dream," personated by Misses Hendrick, Boyd, Wilson, Mynatt, Sewell, and Rainer. Between the scenes Miss Birdie Vann recited in a charming manner, selections from James Whitcomb Riley and Eugene Field.

"Hallowe'en Reformation," a farce of superior quality, was rendered by Misses Eley and Phillips. The Club then formed in a circle around the audience, and to use an expression borrowed from the M. M. I., sang "The Spider and the Fly" in an irresistible way. But the best part was yet to come, for they had not yet partaken of the nice supper to which they were invited in the dining-room. After supper the parlors were opened to the guests and the Club proved charming hosts, for nine o'clock came much too soon.

Sunday, June 3d at eleven o'clock a. m. the Commencement exercises were preached by Rev. Dr. Harris, of Troy, Ala. His theme, "Woman's Relation to the Spiritual Progress of Man," was chosen from Ezekiel 1:24-28. At the close of the sermon he spoke in a very impressive way to the seniors, showing them their duties and responsibilities. A notable feature of the long procession on Sunday, was the presence of four post-graduates, who pursued special studies this season.

Monday, June 3d, from 9 a. m. to 12 m., the Art Rooms were opened to visitors. Many exclamations of delight and praise were heard. The pictures were hung in an artistic way, which added much to the effect. Among the ones that deserve special mention are: The portrait of Dr. S. W. Averett, by Miss Averett; Head of German Girl, by Miss Popkess; The First Friend, by Miss Cleveland; I'm Perfectly Happy, by Miss Averett; Carnations, by Miss Martin; Three Horses Heads, by Miss Matthews; Medea, by Miss Martin.

Quite a large number of visitors were there to admire the work of Judson artists. The work of Miss Mary Averett, the graduate in art, shows talent and love for her work, the two things needful to make her an artist of merit.

Monday, at 8:15 p. m., Miss Minnie Gilmore gave her graduating recital of music. It was largely attended, and loud were the praises as she proceeded with the following programme:

1. Beethoven—Sonata for Violin and Piano, Op. 30, No. 2.
2. First Movement. (Violin, Mr. A. G. Vredenburg.)
3. Bargiel—Pianofortestuecke, Op. 32, Nos. 1 and 6.
4. Bach—Prelude and Fugue, Book 2, No. 1.
5. Chopin—Nocturne, Op. 32, No. 1. Polonaise, Op. 40, No. 1.
6. Beethoven—Sonata Op. 2, No. 2. Allegro Vivace, Largo, and Rondo.
7. Liszt—Rhapsody, No. 6.
8. Mendelssohn—G minor Concerto. Andante, and Allegro Vivace. (Second Piano, Mr. Vredenburg.)
9. Liszt—Rhapsody, No. 6, and Mendelssohn—G minor Concerto, were particularly fine.

Miss Gilmore deserves much credit for the careful and earnest work on her recital, for she takes a diploma in the Literary course also. Tuesday, June 4, 9 a. m. to 12 m., the Art Rooms were again open to visitors. Among the large number who came, there were many who were there the day before. It was said by a good judge of art, that the art exhibition of the Judson was strikingly like that of the Academy of Designs in Cincinnati. The studies from nature attracted special attention.

Among the visitors to the commencement are: Mrs. J. T. Ashcraft, of Florence, Mrs. F. P. Rainer, of Brantley, Miss Susie McGeehee, Miss Birdie Ward, of Abbeville, Miss Emma Byrne, of Selma, and Miss Zaidie Ellis, of Orville, all Alumnae of the Judson. The following are some of the other visitors: Col. C. C. Huckabee, Annisson, Capt. Hugh Harrison, Selma; Mr. W. P. Welch, Selma; Mr. B. K. Ellis, Orville; Mr. Melton, of Pine Apple, and Mrs. J. M. Lee, Miss May Lee, Miss Milaps, of Louisiana, Mrs. Robinson, of Hattiesburg, Miss. Mrs. Barnes, of Selma; Mrs. B. T. Eley, Misses Annie Owen Rainer, Will Ella Rainer, of Union Springs, Misses Marie and Leila Melton, Miss Nellie Brown, of Pine Apple, Miss Julia Walter, Sprague Junction, Ky., Miss Clara Stillwell, Pensacola, Fla., Miss Lizzie Lowry, Forrest, Miss, Miss Mary Ashcraft, Florence, Mr. E. L. McBryde, Alton, Judge J. M. Wilson, Grove Hill, Miss Christine Cross, Goodwater, Miss Dora Watson, Furman, Miss Mollie Wrenn, Sumpterville, Rev. L. A. White, Orville, Miss Ethel Cleveland, Columbia, Mr. W. C. Crumpton, Evergreen, Mr. C. L. Boyd, Union Springs, Mr. Howard Lee, Furman, Messrs. John and Walter Spurlin, Camden, Rev. Dr. H. Harris, Troy.

It will be sad intelligence to the friends of Miss Willie Watson, of Furman, to learn that she was called home on account of the death of her brother.

Notwithstanding the pressure of commencement season upon the management of the Judson, the wants of the guests seemed to be anticipated, and every one is having a most enjoyable time.

Notes on the concert and the other exercises to follow.

ALUMNA.

If good seed is put in good ground, God can be depended on to make it grow.

For a man to exert his power in doing good so far as he can is a glorious task.

We begin to die the moment we are born, and the end is linked to the beginning.

A righteous man hateth lying; hence the publisher waxeth wroth against the subscriber who promises to call and settle on the morrow and cometh not.

Notes and Comments.

A Christian son, who is trying to take the place of his deceased father, in remitting a contribution from his church says: "Included in this is \$—, which was made separate and apart from the rest of our contributions for father; and although no mention will be made of it, in every contribution from here in God's name he will have a share." Noble son of a noble father, who being dead, yet speaks and lives and labors for the salvation of the lost world.

A contribution received from Bro. Roberts, pastor of Unity church, Cedar Bluff association, with this bit of interesting history: "This is one of the oldest churches in all the country, having been organized in 1832. Bro. Renfro had begun to preach here, and was pastor. Brethren Webb and H. C. Hurley began their ministerial life in this church. The old church pays her pastor every cent she promises, and contributes something every month to the cause of the Master."

One of the most worthy preachers in Alabama writes these sad words: "He is a man with a sad heart I write to you, as that you get them to stop the ALABAMA BAPTIST. I am not able to pay for it. My churches paid me off in promises. I never was in such straits financially in my life. Anti-missions is about to take the field. The hard times are in their favor. Yet the churches seem willing to do something for missions." Somebody who reads this ought to at once send the amount of this brother's subscription to the paper, and let this godly man and his family have the privilege, in the time of their distress, of reading the paper they love so well.

A brother wrote this from Demopolis when he sent a contribution. "Brother Jeter Dickinson is still our pastor. We don't see how we could get along without him." Better keep him at home, then. "Old Virginia" has her eye on him, and she has a great many winning ways for her own sons.

Montevallo has made a step up—from quarterly to monthly collections. The churches are wheeling into line right along, and I confidently look for nine-tenths of the churches in the State which are accustomed to give, to be giving monthly before the year is out. Of course there are a few non-progressive churches that will stick to their old plan of quarterly or annual collections.

"If there are any of my people you do not hear from in response to your personal letter, write them again, telling them you are waiting for their answers." This brother is not at all afraid that his people will give too much, or that they will be too often appealed to.

"The Crumpton Helpers," at Dadeville, send something to help on the cause. God bless these children and their gifts. They are co-workers with their fathers in the name of an humble servant of His.

"Our church has just been papered; pillars for pasturism up, most of the framing lumber on the ground, and most of everything else provided for, so you see we will soon have a house for our pastor." So writes a brother from Bessemer. Pastor Ivey, I congratulate you.

Bro. G. W. Shelton, of Farmville church, near Auburn, and his church are regulars. I doubt if there is any church in the state more regularly on our books.

Here is the way the contributions run by counties: Tallapoosa, Washington, Clarke, Barbour, Wilcox, Talladega, Escambia, Lee, Bullock, Chilton, Madison, Mobile, Dallas, Choctaw, Tuscaloosa, Hale, Conecuh, &c. The contributions are coming in from a wider territory, probably, than at any time in the history of the Board. We are getting contributions from churches that were never before on the books. This is indeed encouraging.

The Lord is moving on the hearts of the brethren. Read this: "Some few days ago the idea struck me that I ought to do something in the way of missions, as it has been sometime since I have done so."

The letter contained a check for \$20. The ladies of Harmony church, at Choccolocco, send \$5 for state missions, Alpine church \$3.60, a sister at Centerville \$1, Pleasant Hill \$10, Abbeville \$1.20. This comes from a brother: "My family donates the inclosed amount of \$1. Sunbeams, Southside, Birmingham, \$1.50, Concord church, Perry county, \$3.26, Pisgah and Holly wood, Jackson county, \$2.50. A brother in Dallas sends \$5; the same brother sent \$15 a few weeks since. A sister at Allenton, a 'free-will offering from some of the young people' \$2.85, Cusseta \$7.60, Oxford \$20, Hartsboro \$2.39, Ramoth church and Sunday-school \$1.14, Dallas Ave., Huntsville, \$1.14, Clinton \$3.05, Forrest \$1.75, Prairie, \$3.84, Pine Apple \$12.60, a sister at Ashford \$1, Sunbeams at Jasper \$4, Union, Burbour county, \$2.05, Union, Washington \$2.41, Suggsville \$1.75, Lineville church and Sunday-school \$7.60, Ashland, \$1.55, Millerville \$2.05, Milltown \$2.25, Catherine \$1, brother at Carrollton \$5, Mt. Zion, Calhoun county, \$9.62, McKinley \$1.45, Town Creek church and Sunday-school \$3.26, Ladies Aid Society, LaFayette, \$6.50, Prattville \$7.62, Steep Creek \$4.81, Alabama association, foreign missions 75cts.

What a power there is in little. Let them be sent forward. They can't be too small. The Lord sees every one of them and adds his blessing. w. b. c.

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

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

Royal Baking Powder

ABSOLUTELY PURE

For the Alabama Baptist, "IF WE KNEW."

If we knew that gems of beauty
Of were lying at our feet,
Would we pass them, walking thoughtless
Down the busy, crowded street?

If we knew how long and weary
Is to some life's rugged road,
Would we quickly hasten forward
Offering to share their load.

And the thoughtless words of spoken,
Which can blight and ruin a name—
If we knew this, would we say them,
Giving misery and pain?

Though we cannot know the sorrows
Of the many friends we meet,
We can give to each one freely
Words of sympathy so sweet.

ANNIE M. JUDGE.

The Trip to Washington.—No. 3.

Before leaving the Portsmouth navy yard I must tell you about the Merrimac, as it will be mentioned after awhile, and I have not seen in any history of the war that I have read some of the facts which I will tell you. Well, just as the war was breaking out, and on the day before we soldiers reached Norfolk, on the opposite side of the river, in May, 1861, the commander of the navy yard, fearing that the Southern soldiers might take possession of the war material in the yard and the ships anchored there, destroyed everything he could and left. Among others was a United States ship called the Merrimac. The upper part of this vessel was destroyed, and the hull, or body, was sunk, but not seriously injured. After awhile the Confederates raised it from the bottom and decided to make a floating ram of it. The hull was floated into the dry dock, and I saw it several times while work was going on. It was called a ram because it was expected to do some hard butting, and it did. A long, straight iron horn or prow was fastened to the bow or front part, low enough to be under the water when the vessel was afloat. Strong timbers were put over the deck as rafters are placed on a house, only that between the upper ends there was a flat space three or four feet wide. All this, and also the sides of the vessel above water were covered with two cross layers of heavy railroad iron, which was fastened with copper bolts. Several cannons were placed under this iron cover, and there were port-holes through which they could shoot. When all was ready the Merrimac, the iron ram, steamed down the river a few miles, into water that is called Hampton Roads, where there were four or five United States war ships. The ram ran right up to the ships while they were bravely and furiously pouring cannon balls upon it, and knocked holes into them with its iron snout and its shells, and most of them were sunk or disabled. It was a terrible fight, and many lives were lost. But the shot and shell could not injure the Merrimac. I heard the roar of guns, but was busy and could not leave camp to see the battle. During the night a curious looking little iron-clad vessel called the Monitor arrived from New York, and the next day the new-comer and the Merrimac fought for several hours, but as both were covered with iron, neither could do the other much harm, so they quit and the Merrimac returned to the navy yard. I looked at the fight for an hour or more. They were both new styles of war ships which had not been tried before. The battle occurred in a part of the water known as Hampton Roads—so called, I suppose, because it looks like a wide road leading into Chesapeake bay. When the Confederate troops left Norfolk and vicinity the Merrimac was blown up to keep it from being used by the enemy, it being too clumsy to go out to sea even if it could have passed Fort Monroe. The Confederate government called it the Virginia, but the people and the soldiers kept up the old name of Merrimac.

While I hope this that I have written is interesting to my young readers as a matter of history, I also hope that the boys may never have to endure the dangers and hardships of war, or the girls to suffer anxiety and sorrow at home on account of loved ones who are in the army.

We left the navy yard and returning to Portsmouth, a mile distant, took the ferry boat and crossed over to Norfolk. Both cities begin right at the water's edge. When the war began Norfolk had a population of 19,000, but now it has 40,000 inhabitants. We put our baggage on the boat on which we were to start to Washington at 7 o'clock in the evening, and went out to see the city. However, one

of the brethren was hungry, and wouldn't look at the town or anything else until he got dinner, and another remained to keep him company, so he said, but it may be that he also wanted something to eat. So we went without them.

The only place of special interest visited was an old Episcopal church with a cannon ball in one corner of the wall, about fifteen feet from the ground. When the revolutionary war was about to begin, (you know when that was), Lord Dunmore, the English governor of Virginia, thought he would frighten the people so that they would not rebel against the King of England; so he went on board a ship of war and had some cannon balls fired into the town. One of them struck this church and buried itself about three inches in the brick wall. It has been allowed to remain there ever since. It is a curious circumstance.

In building that church the workmen placed the ends of certain bricks a little farther out than the wall so far as to form the figures 1739, and thus show in what year the church was built. How long ago was it? The house is kept in good repair, and the Episcopalians use it every Sunday. Around the church are many old graves with tomb-stones over them. The inscriptions on some of them lead to the belief that a church was there long before the present building was erected. If I remember correctly, the words and figures on one stone said the person buried there died in 1648. The old tombs were not of marble, but of a plain, rough stone that was probably brought from a distance up the country.

But this is as much as boys and girls wish to read at one time, so no more will be said till we get on the boat.

E. F. B.

A Queer Guideboard.

There were bright lights flashing from the farm-house windows, and a cheerful fire blazing and crackling in the fireplace when Willie rode up to the door. A long ride and a chilly autumn air had combined to make this home scene very pleasant, and Willie drew a long breath of satisfaction as he dismounted and led Kelpie to the stable. Aunt Hannah, knitting by the fire-light, smiled as the boy entered.

"I am glad you are safely home again; I began to fear you had lost your way," she said.

"So I did, aunty—lost my way in the old forest, and wandered around there for two hours or more."

"The old forest?" Aunt Hannah's kindly face pale. "How came you there, Willie? It is no safe place for strangers. People have sometimes wandered there for days."

"Well, I thought it would be a somewhat shorter cut home than going around by the road; but it is like a good many short cuts, aunty; the long road that you know is right is safer than the short one that you are doubtful about."

Willie had found his favorite low seat, and was looking into Aunt Hannah's face.

"I followed what seemed to be a path into the middle of the woods," continued Willie, "and then lost it and my way together. I wandered around in every direction, and I suppose I might have been wandering yet, if I had not suddenly come across a guideboard."

"A guideboard in the middle of the forest?" questioned Aunt Hannah; and Willie's eyes twinkled. "Yes, I found it in my pocket, and it was a queer one, too, but it brought me safely here. I drew out my handkerchief, and a little pink card fluttered out with it, and fell on Kelpie's mane. It was my Sunday-school card—one of the Golden Texts, you know; and what do you think it was?—The ox knoweth his owner, and the ass his master's crib; I didn't read the rest of it; for all at once there came the thought that if the ox and the ass knew so much, the horse did, too, and may be he might find his way to his master's crib if I let him alone. So I dropped the card, and sure enough, old Kelpie picked it up, and here we are. Now, aunty, wasn't that a queer way to use that verse? I don't suppose that was what it was meant for when it was written—of course it wasn't—but then my having it in my pocket, and its falling out, and all that, didn't just happen."

"No; it was providence—God's way to save you. Ah, Willie, boy! that is one of the wonderful things about the Bible. Its words hold not only the general truth and teaching that are for all and for all times, but in hours of danger and trial some words unthought of before often come with a new, peculiar meaning that makes them seem to us alone, bearing the very direction and comfort we need. Guideboards in the wilderness they surely are."

"I've been thinking about the last part of that verse, aunty," said Willie, softly. "The ox and the ass know, but 'my people doth not consider.' It really does seem as if I ought to know my Master and the way home as well as Kelpie. I shouldn't wonder if that guideboard pointed a long way."

Young People's Paper.

Idleness is the mother of vice.

Don't allow the cold wind to strike the eyes.

Don't have colored shades on the lamps; use white or ground glass.

Don't go directly from a warm room into a cold, raw atmosphere.

Don't open the eyes under water in bathing, especially in salt water.

Don't let any strong light, like that from electricity, shine directly into the eyes.

Don't strain the eyes by reading, sewing or any like occupation, with an imperfect light.

Don't bathe inflamed eyes with cold water; that which is as warm as can be borne is better.

Don't sleep opposite a window in such a manner that a strong light will strike the eyes on awakening.

Don't, above all, have children sleep so that the morning sun shall shine in their faces to arouse them.

Don't expect to get another pair of eyes when these have been destroyed by neglect or ill use, but give them fair treatment and they will serve faithfully to the end.

Good Health

And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medicinal power of Hood's Sarsaparilla is clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to restore and sharpen the appetite and promote a healthy action of the digestive organs. Thus it is, not what we say but what Hood's Sarsaparilla does that tells the story and constitutes the strongest recommendation that can be urged for any medicine. Why not take Hood's Sarsaparilla now?

The Alabama Baptist and Other Good Papers.

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

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

With the Southern Cultivator, which every farmer ought to read, for \$2.00.

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

With The Fancier (printed at Atlanta) which is specially devoted to Poultry, for \$1.50.

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

LET THEM SIT.—If any of the hens wish to go on the nests and there remain, let them do so. There is no better way to get a hen in good laying condition than to let her remain on the nest two weeks, and then break her up. When hens go on the nests with the intention of hatching they do so because they are out of condition for laying, and to attempt to break them up at once is to attempt to violate natural laws, and nothing will be gained by it, as such hens will only lay a few eggs and become broody again.

When they are on the nests give but little food, a meal once in two days being sufficient.—Poultry Keeper.

I am breeding White Leghorns and White Plymouth Rocks, and have tried crossing the two. The result being so good, thought I would inform those of your readers who desire to make a good cross. I use White Leghorn males with the White Plymouth Rock hens, and obtain a splendid broiler with full breast, and pullets that mature early and make the best of layers. I have had quite a varied experience in poultry culture, and have tried several crosses, but none of them ever gave the satisfaction that the above does.—Kingston Knapp, in Southern Fancier.

For several years I had a great deal of trouble with mites, and could never get entirely rid of them till I tried crude carbolic acid. If any of your readers are looking for a good remedy for these pests, I would advise them to paint the roosts with the crude carbolic acid. It should be done early in the morning, or better still, remove the roosts and put them out in the sun, so they may be perfectly dry before the fowls are ready to go to roost at night.—E. B. Langdon, in Southern Fancier.

Home industry can be best taught on the farm. The farmer buys a large number of articles that he could produce. He grows the cheapest crop overlooking the fact that it is the labor that sells. The more costly the product, the larger the profit in proportion to expenses incurred, as such articles are not as plentiful, while the cheapest crops require more land for their production, and are sooner affected by changes in prices.

I feed my chicks from three to five times per day, according to age. I give them all they will eat up clean at each feed. In my experience to keep feed before them at all times is a hazardous undertaking. They will then eat more than is necessary for their proper growth, become idle and inactive, and fall an easy prey to various diseases.—Southern Fancier.

Eggs.—Purchasing eggs is undoubtedly the cheapest way to get a start in thoroughbred fowls, if the eggs are bought of a reliable breeder, and put under reliable hens. Besides, the express charges on eggs are much lower than on fowls, which is much to the advantage of the distant purchaser.—Ohio P. Journal.

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About the Eyes.

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See other Premium List next week.

An Object Lesson.

In a town of southeast Alabama I saw something I want all our Alabama farmers to know about. In a store I found sausage, cabbage, rutabaga turnips and potatoes for sale, all brought from the North. I looked over the fence and saw in a field, not far from the store, a farmer driving with all his might planting cotton, and that after the old style, a man and a mule to open the bed, a boy to sow the seed and another man and mule to cover. I was told that all the stores in the turpentine and milling region had the same articles for sale, brought from the same region. I met at the same place a drummer for a grain and feed house, who was supplying corn and hay for all the mills. There is an object lesson for you.—W. B. C.

ONE ADVANTAGE.—One advantage with ducks over almost any other fowls kept on the farm is their freedom from disease. There is less risk of disease with ducks than with any other class of poultry. If they can have a good range during the day and are given dry, comfortable quarters at night with considerable bulky food rather than too much grain, they can easily be kept healthy and thrifty. This is quite an advantage, as with both chickens and turkeys there is considerable risk of loss by disease.—Practical Poultryman.

For several years I had a great deal of trouble with mites, and could never get entirely rid of them till I tried crude carbolic acid. If any of your readers are looking for a good remedy for these pests, I would advise them to paint the roosts with the crude carbolic acid. It should be done early in the morning, or better still, remove the roosts and put them out in the sun, so they may be perfectly dry before the fowls are ready to go to roost at night.—E. B. Langdon, in Southern Fancier.

Home industry can be best taught on the farm. The farmer buys a large number of articles that he could produce. He grows the cheapest crop overlooking the fact that it is the labor that sells. The more costly the product, the larger the profit in proportion to expenses incurred, as such articles are not as plentiful, while the cheapest crops require more land for their production, and are sooner affected by changes in prices.

I feed my chicks from three to five times per day, according to age. I give them all they will eat up clean at each feed. In my experience to keep feed before them at all times is a hazardous undertaking. They will then eat more than is necessary for their proper growth, become idle and inactive, and fall an easy prey to various diseases.—Southern Fancier.

Eggs.—Purchasing eggs is undoubtedly the cheapest way to get a start in thoroughbred fowls, if the eggs are bought of a reliable breeder, and put under reliable hens. Besides, the express charges on eggs are much lower than on fowls, which is much to the advantage of the distant purchaser.—Ohio P. Journal.

Don't allow the cold wind to strike the eyes.

Don't have colored shades on the lamps; use white or ground glass.

Don't go directly from a warm room into a cold, raw atmosphere.

Don't open the eyes under water in bathing, especially in salt water.

Don't let any strong light, like that from electricity, shine directly into the eyes.

Don't strain the eyes by reading, sewing or any like occupation, with an imperfect light.

Don't bathe inflamed eyes with cold water; that which is as warm as can be borne is better.

Don't sleep opposite a window in such a manner that a strong light will strike the eyes on awakening.

Don't, above all, have children sleep so that the morning sun shall shine in their faces to arouse them.

Don't expect to get another pair of eyes when these have been destroyed by neglect or ill use, but give them fair treatment and they will serve faithfully to the end.

Cleaning Fine Laces.

Very fine lace which has become quite soiled may be cleaned by washing it carefully in benzine, writes Eva Marie Kennedy in the June Ladies' Home Journal. The lace should be put into a bowl and covered with the best and purest benzine that can be procured, and be allowed to soak for a short time, occasionally receiving a gentle shaking, but it should never be rubbed with the hands. If necessary, when the benzine is poured off it should be replaced by a fresh supply and the lace allowed to soak again for a time. After it has become perfectly clean it should be pinned, while still quite wet, on a flannel-covered board to dry. It is important that this should be done with great care. Plenty of small pins should be used for the purpose; each point must be fastened down securely with due regard to the pattern of the lace, so as to keep it even and correct.

If the lace dries before the task has been quite completed it should be moistened again with a sponge wrung out of benzine, and then be exposed to the sun where the fresh air may play upon it, in order to dispel the disagreeable odor arising from the use of the benzine. Benzine is most inflammable, so must be kept away from fire and light.

Was Tilden Elected?

My own opinion at the time was, and still is, that if the distinguished Northern men who visited those states had stayed at home, and there had been no outside pressure upon the returning boards, their certificates would have been in favor of the Democratic electors. This opinion was confirmed by a remark of the president of the Union Telegraph Company at the annual meeting of the Union League Club of New York, in 1878. In a conversation which I had with him I happened to speak of the election of Mr. Hayes, when he interrupted me by saying: 'But he was not elected.' 'If he was not, the emanations of your office failed to show it,' I replied. 'Oh, yes,' he rejoined; 'but that was because the examiners did not know where to look.' 'Mr. Tilden,' said a prominent Republican to me, a year or two ago, 'Mr. Tilden was, I suppose, legally elected, but not fairly; and this was doubtless the conclusion of a great many other Republicans.'—From 'The History of the Last Quarter-Century in the United States,' by Pres. E. Benj. Andrews, in the June Scribner.

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