

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."
MONTGOMERY, ALA., AUGUST 29, 1895.

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ALABAMA BAPTIST.

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a wide circulation in Alabama among the
100,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

The realization of God's presence
is the one sovereign remedy against
temptation. —Fenelon.

The man who always follows the
crowd hardly ever has any idea
where he is going or what he is go-
ing there for. —Youth's Advocate.

In 1858 the number of insane
paupers in England and Wales was
under 21,000; in 1895 it had risen
to nearly 80,000. Says Dr. Walms-
ley of St. George's Asylum: "The
most potent causes of insanity are
hereditary transmission and alco-
holic intemperance. No less than
one-half of all occurring cases of in-
sanity are due to drink."

Religion is not a burden to be
carried, but is that which carries
our burden.

It depends on the amount of re-
ligion one has. Just a little of it
is a great burden; it makes one feel
that he ought to do right, but he
still feels the wrong, and thus he is
burdened.

No one can ask honestly or hope-
fully to be delivered from tempta-
tion unless he has himself honestly
and firmly determined to do the
best he can to keep out of it. —Rus-
kin.

But many people appear to ex-
pect God to lift them above tempta-
tion without any effort on their
part.

Dr. J. C. Hiden tells of a young
preacher who had studied homiletics
until he thought every subject
must be divided into first, second,
and so on, and treated in regu-
lar sermonic order. He even put
his "pop address" to his sweet-
heart up in that style, and after the
following fashion: "1. Will you
marry? 2. Will you marry a preach-
er? 3. Will you marry me?" He
had at last the grace to bring
her mind to the great matter of a
personal application of the prin-
ciple of matrimony by degrees. But
we do not know what answer he
received. It must have been favor-
able.

It is a general complaint that
children are not taught to spell ac-
curately nowadays. The president
of a large business corporation said
recently that he had to dismiss four
expert stenographers because he
was ashamed to send their poorly-
spelled type-written letters to other
firms. Another business man
said that the wretched orthography
in their letters made an unfavorable
impression upon older men who
had been carefully trained in this
branch of rudimentary education,
and that his business was affected
thereby. —Congregationalist.

We have been expecting to hear
complaints, sooner or later, of the
failure of the present ripity-hity
methods of educating our children.
President Eliot, of Harvard, said
not long since that many young
men come to that school to study
the higher branches of learning who
have a very defective English edu-
cation. Now intelligent business
men complain that accurate ele-
mentary education is so much neg-
lected as to interfere with the use-
fulness of their clerks. There is too
much hurry. Let boys and girls be
thoroughly educated in the elemen-
tary studies, and then go on to the
higher.

The Sabbath and the Lord's Day.

WM. D. GAV.

Question. Did God command any
one to observe a Sabbath day of
rest?

Answer. The Jews were so com-
manded in Exodus 20th chapter.

Q. Did God ever command any
one else besides the Jews to ob-
serve the Sabbath?

A. He did not, at least there is
no Scripture so stating.

Q. Did he not say the Sabbath
was for man?

A. Yes, he controverted the idea
of the Jews that they were made
for the Sabbath.

Q. Well, is there no Sabbath for
the Christian?

A. There is a Sabbath rest for
the Christian (see Heb. 4:9-11),
but the Seventh Day is not com-
manded to be observed.

Q. Did not God say his Law
should stand forever?

A. He did say it would not pass
away until all be fulfilled, or com-
pleted. Mat. 5:18.

Q. Did Jesus say the Law, the
Ten Commandments, would pass
away?

A. He did say, "Not one jot or
one tittle shall pass away until all
shall be fulfilled."

Q. Did he ever fulfill or com-
plete or finish the law?

A. Yes, he said on the cross, "It
is finished."

Q. Did Jesus rest from his labors
of redemption?

A. He did; even as the Father
had rested from his labors of crea-
tion.

Q. On what day did Jesus rest?

A. The same day that the Father
rested.

Q. How long did this rest last?

A. It has never ended. The
"seventh day" of Genesis 2:2 has
never ended; it had no evening as
the other "six days" had.

Q. Has Jesus worked any more
to finish our redemption?

A. He has not; "It is finished;"
and he kept the last Jewish Sab-
bath of rest in the tomb.

Q. Has the Sabbath rest of Jesus
ended?

A. No, he still calls us into the
Sabbath of rest he has provided;
see Hebrews 4:9; "There remaineth
therefore a rest to the people of
God," (here, not in heaven.) "For
he that is entered into his (Jesus')
rest, he also hath ceased from his
own works, as God did from his."

Q. Did God give any type of this
Sabbath rest of the Christian?

A. He did, by instituting the
Sabbath for the Jews.

Q. Was this type to pass away?

A. It was a type or shadow of
things to come. See Col. 2:13-17:
"Let no man therefore judge you in
meat, or in drink, or in respect of
an holy day, or of the new moon, or
of the Sabbath days, which are a
shadow of the things to come."

Q. Did the Jews understand this?

A. They did not; the apostle is
trying to explain it to them.

Q. Did they continue to observe
the services of the temple, and the
Sabbaths?

A. They did, and were trying to
get others to keep the law which
had passed away, having been ful-
filled. Mat. 5:18.

Q. When did the temple service,
the ordinances and Sabbath pass
away in the minds of the Jews?

A. When they understood the
doctrines of grace.

Q. Did the Gentiles or the Chris-
tians ever observe the Sabbath?

A. Never.

Q. Did the apostles say anything
to them about observing it?

A. Nothing, except to combat
the teaching of the Judaizers who
were trying to get the converts to
keep the law. As F. W. Robert-
son said, "No one who reads Paul's
writings with unprejudiced mind
could fail to come to the conclusion
that he considered the Sabbath
abrogated by Christianity, not
merely as modified in its stringen-
cy, but as totally repealed," passed
away in its antitype, the rest of
the Christian. Rom. 14:5, 6, Gal.
4:10.

Q. Does this teach us anything
about the observance of the Sab-
bath?

A. Yes, it teaches us that we
are not under the law, and that the
purpose of the Sabbath was ful-
filled.

(Concluded next week.)

For the Alabama Baptist.

Bro. Stone's Entanglement.

Dear Baptist: Allow me a word
in reference to Bro. Stone's entan-
glement. I do not know the brother;
but I read his article, and he is
"tangled." There is no doubt
about that. Let us see. He "reads"
in Rev. 17 "that he (the beast) is
sole manager and conductor of that
corrupt institution of Rome." It
is not there, but Bro. Stone is "tan-
gled." Do not misunderstand me,
I am not defending Romanism, I
am calling attention to the fact that
Bro. Stone is "tangled." Nor do
I forget that certain commenta-
tors have taken certain views of
that and other passages, based upon
their own ingenuity in numeration
and orthography, but they, like
Bro. Stone, were "tangled," and
their exposition is better suited to
the puzzle and charade column of
death.

Wherever two walk together and
have Christ for their theme and in
their hearts, he will walk between
them. No road is so common, no
duty so homely, but that his pres-
ence is ours. Especially is his pres-
ence near troubled hearts. —Mc-
Laren.

Fear of God removes the fear of
death.

our modern periodicals than to a place in biblical interpretation.

Bro. Stone's boy is "tangled,"
also—badly "tangled." He joined
the M. E. church "from a person-
al liking to the man." Is it an ex-
ample of the truth of Bro. Stone's
philosophical principle that "if the
mother was a harlot, of course her
daughters must be harlots?" Appli-
ed to the case of the boy, it
would read thus: If the parent was
"tangled," the boy was of course
"tangled." Possibly somewhat
thus was the "tangled" soliloquy
of the boy: "I have been taught
that the Methodists were all the
children or grand-children of the
harlot, that they deny the whole
truth, and consort with the beast,
and now that I meet with them I
cannot believe it. The whole thing
is a slander on them. I like and
believe in the man who is thus tan-
gled, and from a personal liking
to the man I'll join his church and
stand by him." A noble impulse
in the boy, but alas, for the entan-
glement! J. V. DICKINSON.

Gadsden.

For the Alabama Baptist.

The New Woman.

J. W. WILLIS.

She used to be the "coming wo-
man," but now, alas, she has
come, and is doing her best to con-
ceal the fact that she is a woman.
By some occult process known only
to S. S. B. Anthony and her
school, the old time woman has
been evolved into the "new wo-
man," and it will take but one step
more to evolve the "wo" (woe is
me) and leave the "new man."

This "new woman" is the most
glorified of all the new fads. Her
types are manifold, and her image
is omnipresent, from the queenly,
Worth-embossed presidentess of a
Hotel Waldorf Woman's Rights
Convention, to the be-bloomed
lithograph at the head of a new
soap advertisement. Our poets
are singing the charms of the "bach-
elor maid" in "bloomer-land," any-
thing but Germanic in meaning.

Alas! that the saying of the
wise man, "there is no new thing
under the sun," should so often
prove true of our most approved
and up-to-date novelties. We did
think for a while that in the "new
woman" we had something the like
of which the wise men of other
days had never seen. But alas!
Isaiah dispels this fond illusion.
He saw her in his own day,
green and flourishing and beau-
tiful as ever.

Another Baptist on the grounds
who attracted my attention and
commended himself to my loving
confidence was the gifted and schol-
arly young Professor Hully, of
Bucknell University, Pennsylvania.
I heard with rare interest, and I
trust real profit, several of his lec-
tures on the Minor Prophets. I was
reminded of what Newman Smythe
says in the Century for June of
"The New Old Testament." He is
evidently a master of Hebrew and
related languages, and thoroughly
familiar with what Assyriology and
Archeology have done to shed
light upon the Bible; and so with
his rare powers as a lecturer, he
makes you feel, if you are not dead
to such demonstration, that these
old prophets are living and speak-
ing still—that the Old Testament
is indeed a new book. "The proph-
et," he says, "according to the popu-
lar conception is a fore-teller. Not
so. The predictive element is the
least essential element. He is a
man sent of God to his own age."

And he proceeds to show this is
true of this prophet or that, as
shown by his message. "The word
prophet does not mean a predictor,
but 'one who speaks for another.'"
The prophet means "in behalf of," not
"beforehand." "The prophet is a
seer, and he exercises foresight by
virtue of insight." "The prophets
were the social reformers, the true
statesmen of the age." "Primarily
the prophet was a speaker, not a
writer; for a thousand years he
bore an un-written message to the
people." After awhile, when the
schools of the prophets arose, they
were taught to use all the literary
forms and agencies of their times—
all the machinery of letters known
to their day."

These crude samples may give
some notion of the matter of his
teaching, but they can give no con-
ception, of course, of the spirit,
scope and power of it. He is to
spend three weeks in Birmingham
next December lecturing, and I
trust not a few of our pastors and
teachers will avail themselves of
the opportunity to hear him. Due
notice of his visit will be given.

I reached the Windy City on Sat-
urday last and filled the first of
three Sunday appointments at the
old First church yesterday. But of
these things and of this great city,
now, I am delightfully "quartered"
on the lake front, and find the
breeze most refreshing; and I am
in for a week at the Moody Insti-
tute, with two lectures a day from
that most spiritual author and
preacher, Rev. Alexander Murray,
late missionary to South Africa.

Yours in the Master's service,
wherever here or there.

GEO. B. EAGER.

Chicago, Aug. 19, 1895.

To love God is advantageous in
the highest degree.

Vacation Glimpses and Glean- ings.

For the Alabama Baptist.

Dear Bro. Baber: From Montgom-
ery to Monticello via Nashville,
Cowan and Sewanee, was an easy
journey of a day and a half, but
made a big difference in the alti-
tude and temperature. I slept un-
der a blanket that Saturday night
on that crown of the Cumberland,
which you know is nearly three
thousand feet above sea level. It
was a joy to rest again "in the bos-
om of one's family," "under one's
own vine and fig tree," i. e., under
the sweet roof of our little new cot-
tage, our summer home on the
mount. "Fern Cottage" is the po-
etic name they have given it, as
suggested by the wealth of ferns
that surround it. It is the one bit
of real estate I ever owned, and
despite all the seductive induc-
ements and "good examples" of the
boom period, a week at Monticello,
that "mount of instruction" and
"mount of transfiguration" in me,
was a rare refreshment. It was
full of opportunities for physical,
mental and spiritual renewal.
Sunday was a faultless day, and I
enjoyed the privilege of preaching
in the morning to a great, repre-
sentative Monticello audience (a
sermon that I had lately preached to
my own people, of course), and of
listening at night to a strong
and timely discourse on "The
greatest Book in the World," by
Rev. Mr. Rodgers, of Nashville.
It was "Young People's Week" on
the assembly program, and "it was
good to be there." We were treated
to speeches and "conferences" galore,
but the utterances in the main
were conspicuous for an absence
of everything that savored of
radicalism, and for much that was
at once fresh, discriminating, vigi-
lant and conservative. To my
thinking the best speech that was
made up to the time of my leaving
was by our good brother Van Ness,
of Nashville, a consecrated and ef-
fective pastor, and the editor of
The Young People's Leader, pub-
lished by our Convention Board.
He spoke avowedly in the interest
of the Young People's movement,
but "for the more conservative el-
ements;" and he spoke wisely and
well. I don't know that I have
heard any utterance inspired by
this uprising of the young people
that has impressed me so with its
wise discernment, fine balance and
real unction. I rejoice to think
that we have such a young man
as a leader.

Another Baptist on the grounds
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that most spiritual author and
preacher, Rev. Alexander Murray,
late missionary to South Africa.

Yours in the Master's service,
wherever here or there.

GEO. B. EAGER.

Chicago, Aug. 19, 1895.

To love God is advantageous in
the highest degree.

For the Alabama Baptist.

Bro. Schramm's Meetings.

My first meeting was with Beu-
lah church, Lee county, from Sat-
urday morning until Thursday night.
Church much revived and ten re-
ceived by baptism on Thursday af-
ternoon. That night I preached
a sermon to them and put a mission
envelope in their hands and then ex-
tended to them the right hand of
church fellowship. The church
appointed a committee to build a
pool, and some money was raised
to build it and have it ready by
next appointment.

At Ramah church, Barbour coun-
ty, was the next meeting. Bro. J.
O. Hixson, of Union Springs,
preached for us on Sunday morning,
and it was a powerful sermon. He
was a fine preacher. The meeting
continued until Friday at 11 o'clock,
without ministerial help except the
sermon from Bro. Hixson. The
church was greatly revived. Some
brethren conducted prayer-meeting
and prayed in public who never did
either before. All our male mem-
bers who attended regularly during
the meeting conducted prayer-meet-
ing for us, and they made some good
talks. We had brother William
Jordan, from Midway, who helped
in our prayer-meeting. We re-
ceived one by letter and four by
baptism. Others we hope will join
soon. The church will now have
prayer-meeting every Sunday
night. They have Sunday-school
every Sunday morning; so that
they serve services at their church
twice every Sunday. Why can't
all churches adopt that plan?

My next meeting was at Creek
Stand, in Macon county. There the
Baptist cause has, by some means,
been neglected. We had a good
meeting. I had here also the val-
uable assistance of Bro. William
Jordan, who helped us sing and led
prayer-meeting and made some good
talks. He is a whole-souled Christian
worker. We received one by re-
lationship, two by letter and one by
experience. The brethren decided
to move their place of worship from
near Hannon, where they have been
worshipping, to Creek Stand and
build a Baptist church. On Sun-
day we took subscription; some had
been subscribed previously; they
raised nearly \$100 to build the
church. If I ever found a country
where they needed a Baptist church,
this is the place. Bro. Exton Tuck-
er, of Hartsboro, gave them a beau-
tiful lot on which to build the
church house. We were appointed
a committee, and we hope that
by October we can worship in the
house. Any one who feels like
helping this church can send his
contribution to J. T. Johns, Han-
non, Ala. This is a fine community.
I was a stranger, and they took me
in and cared for me and made me
feel at home. The church called
me as their pastor.

Pittsboro church is getting the
material on the ground to build the
house of worship.

At Beulah last third Sunday I
delivered my map lecture to a
crowded house and took a collection
for missions. On Saturday the
church elected delegates to the East
Liberty association, and invited the
association to hold its next session
with them.

The committee reported the pool
completed, and the money was
raised and pool paid for. Beulah
church will have prayer-meeting
every Sunday night, and that will
give her services twice every Sun-
day, as she has Sabbath-school
Sunday morning. I got two sub-
scribers at Beulah for the ALABAMA
BAPTIST, and I hope soon to get
more.

H. R. SCHRAMM.

Phenix City, Aug. 20.

For the Alabama Baptist.

Dr. Crumpton in Georgia.

In addition to my duties at the
University, I have a church on the
railroad eighteen miles from Ath-
ens, in a comparatively new town
—Harmony Grove. The point is
a very important one to the denomi-
nation in this portion of Georgia,
and I have felt an unusual inter-
est in the development of the church
there located. It is my pleasure to
visit these Harmony Grove saints
once every month and preach to
them.

Early in the present month (Aug-
ust) I entered upon a series of
meetings in the church, and intended
to conduct it alone. At the expi-
ration of the first week, when I felt
that I should have to discontinue
because of lack of strength to prose-
cute the work further, some of the
brethren insisted that I should se-
cure more help. My heart turned
to B. H. Crumpton, with whom I
had so often labored and so pleas-
antly and successfully, and I tele-
graphed him to come at once. Within
twenty-four hours he was with
me. His first sermon was
preached on Sunday to an immense
audience. The interest steadily
grew, persons coming in for miles
to attend the meeting. Some
came from Athens and other points
on the railroad.

It was a meeting of immense
power. Bro. Crumpton was at his
best. His earnest preaching was
responded to by the most apprecia-
tive hearing. About twenty have
joined us, and others will yet be re-
ceived. For years I have been per-
suaded of the evangelistic power
possessed by Dr. Crumpton. Of
this I was more convinced during

the recent meeting than ever before.

He is emphatically the man of the
people. The common people, as
well as all others, hear him gladly.
I should rejoice to see him regularly
enlisted in evangelistic work.

The impression produced at Har-
mony Grove and the surrounding
country was most profound.

Athens, Ga. B. F. RILEY.

For the Alabama Baptist.

Sunday-School Convention

To be held with Pleasant Grove
Baptist church, Holmes county,
Fla., Friday, September 27th, 1895.
Program, (adopted at last con-
vention):

11 a. m. Introductory sermon, by
Rev. G. J. Canant; Rev. J. F.
Register, alternate.

2:30 p. m. Short prayer service.
1st subject: How shall the super-
intendent enlist the church in Sab-
bath-school work? A. M. Bean;
B. S. Langston, alternate.

2d. Should Baptists engage in
union Sabbath-schools? Rev. F.
L. Moseley; Rev. W. H. Webb,
alternate.

3d. Temperance lecture, by Rev.
James Blount; Rev. John Patton,
alternate.

4th. Importance of reading sound
literature. Essay, by Mrs. Daniel
Swanner.

5th. What relation does the
church sustain to the Sabbath-
school? Rev. J. L. C. White.

Preaching Friday night, by Rev.
W. H. Webb.

J. F. REGISTER, Pres.

T. W. CAPPS, Sec.

P. S. Sabbath-schools are ex-
pected to elect and send delegates.

For the Alabama Baptist.

An Institute.

We have just closed an interest-
ing and profitable institute at Wo-
mac Hill, conducted by Bro. G. S.
Anderson. We spent one hour each
day in devotional service. Bro.
Anderson gave us two lectures, of
one hour each, on his system of
"Sermon Building," and we spent
two hours in discussing the preach-
er and his work. So we were busy
five hours each day during the ses-
sion. We went into permanent
organization.

The secretary was instructed to
correspond with our State and
Home boards, and ask them to
make Bro. Anderson's work a de-
nominal work.

We had six preachers in the in-
stitute, and we all returned to our

Alabama Baptist.

MONTGOMERY, August 25, 1895.

Directory for the Baptists of Alabama.

OUR BOARD.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; Secretary, J. L. Collins, Montgomery, Ala.

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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.

Both the Howard and the Jud-

son will be open again before long.

Parents should seriously consider

their duty to their sons and daughters.

Baptists should be true to their

own denomination, and give our

schools a cordial support.

Prof. SAMPEY writes us to

change the address of his paper

from Asheville, N. C., to 110 W.

Oak street, Louisville. We sup-

pose he is preparing to enter again

upon his work at the Seminary. A

letter from him will appear next

week.

BRETHREN, we are forced to

draw the pencil through many lines

that you write. There is not room

in our columns for all that is writ-

ten. You see that the editor him-

self is crowded out almost entirely,

and yet there are a number of com-

munications impatiently waiting.

Dr. AVERETT, president of the

Judson, has been for some weeks

canvassing the state for pupils for

that famous old school. At associ-

ations, district meetings and other

gatherings he is doing good work.

We learn that he is pleased at the

prospects of a large attendance at

the Judson, and feels that with a

fairly good crop of cotton at a rea-

sonable price the next year will be

a prosperous one for the school.

We have received a copy of the

proceedings of the B. Y. P. U. A.

convention at Baltimore. Besides

the index there are 225 pages of

closely printed matter. The

speeches are numerous, and we

should think rather lengthy for

such an occasion. There are pic-

tures of the officers, principal

speakers and others. We hope that

at future sessions of the convention

there will be no such things as state

songs and state yells.

THIS from the Florida Baptist

Witness:

Rev. J. M. Hayman, of Bartow,

writes: "In your sermon at our last

fifth Sunday meeting you said:

'Baptism is not the door into the

church.' Will you say that in the

Witness?"

Certainly. Baptism is pre-requi-

sate to church membership, but not

the door into the church. A can-

didate is always received for bap-

tism, and, after baptism, into the

fellowship of the church. Persons

are voted in and out of Baptist

churches.

The Pensacola News, in speak-

ing of the close of the Shelton re-

lival in that city, says:

The largest crowd of the week

filled the First Baptist church last

night to hear Evangelist Shelton.

It embraced people of all denomina-

tions, and there were also many

present who, perhaps, have not at-

tended church for years.

The News speaks very highly of

Bro. Shelton and of the impression

he made on the people. Pastor

Pugh writes the Witness that ten

persons united with the church as

a result of the meeting.

It is not uncommon to find young

men, and even mature men, who

must always take employment in

the lower grades of labor; and yet

their fathers were what are called

"money-making men." The sons

started out in life with a little

money or other property, but it

passed out of their hands before

long, and now they must live and

labor on a level which they once

thought beneath them.

So we find young women whose

parents are dead, and older women

whose husbands are dead, lament-

ing the fact that they are forced to

labor hard at poor wages for daily

bread, and to live amid social sur-

roundings which once they did not dream of.

How did those men and women come into these unexpected conditions? Well, when they were at home their fathers thought that education was a very small matter—
that if they set their children up in the world with money, it would be the best that could be done for them. They did it; but money has wings, it is slippery, and there are few hands that can hold it. So now, with undeveloped, uncultured minds, and with hands untrained in the higher departments of labor, the children of those misguided "money-making" fathers are hewers of wood and drawers of water for the children of those who believed that where choice must be made, it is wiser to educate than to endow with money.

FIELD NOTES.

Evangelist Shelton assisted Bro. White in a meeting at Camden last week, and is at Brewton aiding Bro. Bradley this week.

Five cents will get a blank ready printed and ruled for the report of the finance committee of the association. Send to this office.

Talladega Mountain Home: Providence Baptist church, three miles from town, has extended a call to Rev. J. M. Solley to become its pastor.

Central Baptist, St. Louis: Rev. J. J. Taylor, of Mobile, Ala., and brother of our S. F. Taylor, called in this office last week on his way to the mountains for a needed rest.

A letter to the Advertiser from Troy says that twenty-five members of the Universalist church at Aristida, Dale county, had joined the Baptists under the preaching of Rev. Harry L. Martin, and others were coming.

We have had a glorious meeting at White Rock church, Pike county, 32 accessions, 23 by baptism, 9 more under conviction.—We received to our meeting at Tennesse, 4 at Eden church, Geneva county. Still the work goes on.

Send to this office and get a blank for the report of the finance committee of the association. It saves trouble to the chairman and also to the printer who prints the minutes. Five cents will get a copy; but if you have only one you may spoil it.

Yes, dear sister, we would be pleased to print your note, but one church, with an endorsement of the visiting brother, has already appeared in these columns. We are really too much crowded for another.

Rev. D. Hamilton, of Powderly, Jefferson county, announces that he is ready to assist churches and pastors in protracted meetings, or do any evangelistic work that churches or brethren may call on him to do. He is willing to work anywhere the Master directs.

Dr. Eager's letter in this paper indicates that he is enjoying quite a pleasant vacation. The Chicago Tribune printed a synopsis of his first sermon at the First church. He will not remain in Chicago much longer. His address is, The Delano, corner Michigan Ave. and 31st Street.

W. T. Johnson, Rockford: The Central association convenes with our church at Rockford this year, commencing on Wednesday, the 2d day of October, and we expect a good time. Come up. We would be glad of your presence, and have you take part in our deliberations. The semi-centennial will consume one day, and the association will hold four days.

J. P. Shaffer, Dadeville: Have just closed a meeting at Camp Hill church. It was a good meeting at every point of view. Twelve converts were baptized. Bro. Geo. Bell was with us several days, and preached good sermons. Bro. Bell ranks among the best of all our young preachers in East Alabama. Our people were charmed with his earnest sermons.

Bro. John Bass Shelton writes from Brewton that the church building would not hold the people on Sunday night, which was the second service of the meeting. He felt that the church was ripe for a revival. He asks the prayers of Christians that he may preach the pure gospel during the meeting, and requests that those who offer that prayer write him and tell him of it.

A. J. Preston, Newton: I have just spent a week with Rev. B. T. Jones at Dadeville. We had a glorious meeting. The church was greatly revived. There were nineteen accessions, and the church pledged \$40 for missions.—Yesterday we had a good congregation, here and raised in cash and subscription for ministerial education \$52.50; the church had already paid about \$15 for this purpose.—Four await baptism.

Bro. Wm. D. Gay speaks very highly of the work of C. C. Crail, who is spoken of as the "converted tramp," and asks that all the churches hear his lecture on the "Two Roads." He thinks it is a talk that will become any church and will do untold good; and further, that one can listen to him for hours with great interest.

B. A. Jackson, Ramah: We have just closed a meeting of days at Mt. Lebanon church, Montgomery county. Rev. Geo. W. Townsend did the preaching. His sermons were plain and simple—full of gospel truth, strictly Scriptural and to the point, and they made a profound impression upon the audience. The church was greatly revived. One received for baptism.

E. M. Rich, Trussville: The Lord has been with us this week. The preaching was done by Jake Hodges, one full of the Holy Ghost. He makes the Bible so plain that any man, though a fool, may not err therein. I think there will be lasting good from this week's labor. There were about four confessions and four added by letter, and a number asked for prayer. We have a good Sunday-school, well attended.—I think any church that can secure the services of Bro. Hodges will be fortunate.

D. W. Ramsey, Pineapple: The Pine Barren association meets with Forest Home church, Butler county, Wednesday, Sept. 19th. We hope to have many visiting brethren with us. If any should come by way of Pineapple, we will furnish conveyance for them to Forest Home, ten miles distant.—Our churches seem behind in contributions to our different interests this year. We hoped to make a better showing this, than last year, but I am afraid that we will be disappointed.

A. E. Pinckard: I thought some other brother would write you about our meeting at Pine Level a few weeks ago, so I waited till now. J. L. Thompson, of Montgomery, came here on Monday after the fourth Sunday in July. He preached day and night for more than five days. His sermons became more and more powerful till on Saturday night when the meeting was of such great interest that we longed for Bro. "J. L." to stay longer, but we could not prevail on him. Three joined, and the church was greatly aroused.

J. H. Curry, Northport: On the 10th inst. we closed a meeting of eight days at Grant's Creek church. Church revived, 11 additions and others converted.—Tuscaloosa association meets with Flatwood church, three and a half miles west of Northport, September 4th. The ALABAMA BAPTIST is invited, and we would be pleased to see a representative from each of our boards present.—Corn crop never better, cotton not good.—Bro. Crail (converted tramp) is visiting Alabama towns working for the salvation of tramps. Give him a welcome.

H. B. Allen, Isney: We closed a meeting at Mt. Pisgah church, Choctaw county, third Sunday in August, which resulted in seven accessions, two by letter and five by baptism.—In a previous meeting at Center Ridge, Clark county, Miss., we received nine members, one by letter, two by statement and six by baptism. Both churches were greatly revived.—I left brother H. M. Mason yesterday in the midst of an interesting meeting at Hurricane church, Choctaw county. There had been two accessions by letter and a manifestation of deep interest among the unconverted.

D. W. Ramsey, Pineapple, Aug. 26: Held a three days meeting with Bear Creek church, Wilcox county. Bro. J. B. Powell did the preaching. His sermons were strong, forcible and effective. Very good interest. Three received for baptism, one by letter.—Have just closed an eight days meeting with Pineapple church. Bro. A. J. Dickinson, of Selma, preached for five days. He fairly won the hearts of our people. His plain, practical and convincing gospel messages effected great good. I have lived at Pineapple twenty-five years, and have never seen a better meeting. Ten were received for baptism, three restored.

T. F. Hendon, Georgiana: We have just closed a very interesting meeting of five days at Brushy Creek church, seven miles east of Georgiana. A Congregational meeting near by, and an unusual amount of sickness were serious hindrances, I had to do all the preaching, so that personal work was neglected; however, God blessed the efforts made. A pleasing fact was the great interest manifested by the young people. Interest increased at each meeting. The last night every person in the

large audience, with one exception, rose for prayer. Baptized two, and others will follow at our next meeting.—We begin our regular meeting here Aug. 25: Rev. W. A. Taliaferro, of Evergreen, will preach for us tomorrow; Rev. W. A. Hobson, of Woodlawn, will arrive Monday evening to conduct the meeting.

J. J. Pipkin, Soapstone, Dallas county, August 21: Town Creek church is in the midst of one of the most precious meetings that I have ever witnessed. Brethren Stewart, of Evergreen, and Barnes, of Selma, have been preaching with great power, and the Lord is adding the saved to the church. There are ten for baptism at this writing.

W. A. Lock, Axle, Monroe Co.: We held a meeting of seven days with old Salem church last week, which resulted in 20 accessions. Bro. S. P. Lindsey did the preaching in the power and demonstration of the Spirit. It was the most profound revival the church has had in years.—I have just returned from aiding Bro. Ridgeway in an excellent meeting at Fairfield. The churches are taking on new life all through this section of the state. I hope you may hear from them in a substantial way this fall.—[We will, brother, if all the preachers will give us their help as some of them are doing.]

J. H. Weeks, Huggins: Piney Grove church, Geneva county, has just closed one of the most delightful meetings in its history. There were 7 conversions and one received by letter. Brethren J. W. and A. J. Brooks did the preaching, which was powerful and full of sound doctrine. Congregations large and attention good. It was regretted that Bro. J. W. Brooks had to close the meeting before the fruit was gathered, so that he might begin a meeting at New Home, where the harvest is plentiful. Our meeting will begin again on Friday night before the 2d Sunday in September, in which we expect to gather more fruit for the Master.

J. J. Cloud, Auburn, Aug. 20th: We have just closed a precious meeting at Cross Keys. Ten by baptism, one by letter and church greatly revived. The first week I was all alone, preaching twice a day. Bro. Geo. W. Townsend came out the last of the week and preached three days. The Lord was with him and his sermons were powerful. Bro. R. L. Bivins, a young brother only twenty years of age, a graduate of Auburn college, who has just commenced preaching. His sermons were earnest, full of good sense and the love of Jesus. He captured the hearts of us all. God blessed us exceedingly.

C. J. Bentley, Buyc, Aug. 21: Bro. Catt Smith practiced awhile in good meetings at Eclectic and Bethesda with Bro. D. S. Martin, then went with me to Bethany, and there we met the people for nine days and nights. Eight souls rejoiced in a new birth and three joined by recommendation. Many asked for prayer and help to find the Savior at our last service. The church is alive, and will have a prayer meeting, weekly—this in the country, too. Men who had not been to church for fifteen years were moved by God's Spirit to attend and interest themselves in their soul's salvation. Bro. Smith was sent of the Lord, and he demonstrates the power of God's Holy Spirit.—We are now in the midst of a good meeting here at Lebanon, another of Bro. Martin's churches.

A. E. Pinckard, Pine Level: We had such a good meeting three weeks ago that we decided to continue a few days at this (our regular) meeting. The brethren succeeded in getting Bro. George W. Townsend to preach to us. Interest increased daily, and the meeting yesterday was the greatest I was ever in. The sermon was of great power. Some who had not been to church for years were there. One old brother said he came there to bless out the church. "But I am wrong and the church is right. I am ashamed of myself, and want the church to forgive me." Most gladly was this done. Nearly all the church and Christians shook the brother's hand. He was most heartily restored to full fellowship. It was said that one man had buried his loved ones without shedding a tear, but yesterday his tears were many. What a glorious meeting we had no one can tell except those who were here.

J. T. Beale, Northport: We held a meeting with Bethany church in July. Bro. Geo. E. Mize did most of the preaching, Bro. Hodge and myself preaching some. Bro. Mize is doing a good work. The Spirit is upon him, and it is a joy to labor with him. Nine were baptized, three restored, and two came under

watchcare.—Our district meeting, held with Mt. Olive, was good one. Large crowds, bountiful dinners, and interesting discussions. Bro. J. H. Curry preached the introductory sermon. The "converted tramp," Bro. C. C. Crail, was with us and gave a good lecture, which was much enjoyed by all. There was a good spirit throughout the meeting.—The fourth district of Union association met with New Hope church Aug. 16, and continued three days. Bro. J. L. Ray gave us a good introductory sermon. The meeting was well attended, and many said it was as good a meeting of its kind as they ever attended. We profited from the meeting four days. Hope seed were sown which will yet bear wheat. No additions to church. How I would love to tarry at Jerusalem.

For the Alabama Baptist.

From President Ward.

Ed. Ala. Baptist: I thank you for your notice of "Howard College to the Baptist public of Alabama." There is, however, in your notice, an unintentional injustice. You say: "The president did what he has thought ought to have been done long ago—that is, he took the Baptists of the state into his confidence, and told them just how the college stands financially." This implies that never before had a statement of the financial condition of the college been made public. An examination of the files of the ALABAMA BAPTIST will disclose that in the summer of 1892 a committee appointed by the Board of Trustees made a detailed statement of the affairs of the college—its property, its resources and its debts. Brother Hare then edited the paper, and you may not have been a reader of the paper at the time. In November, 1892, this same statement was reproduced before the Alabama Baptist State Convention at Anniston, and was published in the minutes of that Convention. And again, a report made by the president to the Convention at Greenville was not only reported in the minutes of the Convention, but was published in the ALABAMA BAPTIST. The paper in 1893 was under its present management, but I presume you did not read what was published in it, or you would not have made the statement quoted before. Substantially the same report was made to the convention in 1894 at Marion, and was published in the minutes of the convention. Not only was the condition of the college set forth in the report and published, but it was discussed before that body. I trust, now that as you have read the report just published, and called attention to it, all the Baptists in Alabama will cut out the report published in last week's issue, and put it in their scrap books of things to be remembered, and not trust any more to their memories. Few of our people have not good memories.

W. C. WARD, Birmingham, Aug. 22.

[Yes, we read those statements made in the past, but they did not present satisfactory information. Those statements, however, were not in mind when we wrote the sentence which has brought upon us Bro. Ward's gentle but cumulative sarcasm. By the words "long ago" we meant the date of the last "flurry" about Howard College, the meeting of trustees consequent upon it, and the time that has since intervened. A statement was made, but to our mind it was not full and satisfactory as that submitted by the president of the board of trustees last week.—ED.]

The Apportionment.

The table of apportionments suggests certain amounts to the associations for different purposes. It is only a suggestion. Our experience through many years impresses us with the wisdom of this course. The associations which have adopted the plan and divided the amounts among the churches find that it works satisfactorily and serves as a stimulus to the churches. I want to beg all the associations to give the plan a trial. Some associations are left blank because I was not sufficiently acquainted with them to form any thing like a correct estimate of what they might be able to do. One-half the amount asked for Ministerial Education should be collected before October 1st, if possible, the other by February 1st. The Orphanage at Evergreen appeals to all. The wants of the children are constant. The last payment on the property must be made January 1, 1896. The Colportage Fund must be increased if we would enlarge this department of our work. The Greensboro Fund is for the purchase of a lot and the erection of a meeting house at that place. Many years ago the church there dissolved, sold their property and turned over most of the funds to the Baptist State Convention, with the understanding it should be replaced if a church should ever be organized. Two years ago one of the board's missionaries organized a small church there. It will soon become a strong body when the people find out that the Convention will build them a meeting house. The members are poor, but will help all they can. This puts the work of another year before the brethren. What will be the response? Brethren, this is your work. Will you not, with cheerful heart and willing hand, help your board in the work they are trying to do for the great denomination to which we belong?

W. B. CRUMPTON, Cor. Secretary.

For the Alabama Baptist.

Howard College.

Baptist boys who are going to college this fall will come to the Howard if the friends of the institution will do their part.

We are grateful to the alumni and pastors who worked so faithfully last year. The full attendance last session was in a large measure due to the efforts of the Baptists who are loyal to our institutions. The prospect for next session is brightening every day.

We earnestly appeal to all the friends of the college to put before every young man who contemplates entering college this fall the claims and advantages of the Howard. I will be on the road from now until the opening in the interest of the Howard, and will be glad to get any information concerning possible students. Address me at East Lake.

B. F. GILES, To the Baptists of Alabama.

Dear Brethren: In obedience to instructions from the supervising committee appointed by the Baptist Minister's Conference of East Alabama—consisting of Dr. W. C. Blodgett, Rev. C. J. Burden, Dr. W. E. Lloyd, Rev. J. W. Hamner and Dr. J. P. Shaffer—I present you this paper, and beg your prayerful and careful attention to what I shall say.

I hope it has not escaped your attention that more than three-fourths of our preachers in Alabama have not enjoyed the benefits of collegiate and seminary training. You know that this condition of affairs cannot be very materially changed for a number of years. You know that these men are in charge of the body of our churches. Many of these men deserve to be ranked amongst our bravest and most faithful ministers. A great number of them, though not highly cultivated, are broad minded, magnetic and capable. Many of them are keenly conscious of the dignity of their position and of their need of training, and are therefore ready to accept and utilize every opportunity for broadening their knowledge as preachers of the gospel.

WHAT IS THE MATTER WITH US? You answer quickly, that we ought. Well, why not get about it at once? Have we ever helped them? Are you helping them now? Most of us must answer, no.

WELL, IF WE OUGHT, AND DO NOT, WHAT IS THE MATTER WITH US? It must be that we are recreant to known duty, or that we are badly taught and misled; perhaps both. Now, if we ought to help them extend their education, how may it be done? You know that they cannot be sent to college nor to the seminary. Because this cannot be done, are you therefore persuaded that nothing can be done?

SUCH A CONCLUSION IS VERY FAULTY.

Well, how shall we help them? Brethren, so far as I can see, nothing is open to us but the correspondence plan of teaching and institute work.

The correspondence plan of teaching is being used in many departments of educational work, and is the only hope and help for many thousands of men and women eager for knowledge. Why may not preachers be helped also? Say what you please about their ignorance and want of training, it will continue as it has ever been, and will forever be,—that of their class—they are the brainiest, most unconquerable and important men, as moral and religious leaders, that the world ever saw; and to help them is to help the whole world. Why not give them the benefit of the Anderson Correspondence Course of Study in Sermon Structure?

His text book, The Sermon Builder, and the Correspondence course of study which he is conducting in the interest of our field ministry, and also the institute work conducted by him, have all been carefully observed by the supervising committee, and they commend the work, et al., to our brethren as safe and profitable for all our ministers, especially for those who have not enjoyed the training of the schools. I hope you will not consider me immodest if I suggest that the supervising committee is somewhat able to judge of such matters.

The book and course of study for one year cost only \$12.50. Many churches and many benevolent men and women can give scholarships to preachers; why not do it? Think about it and act. The institute work is an important feature of the plan for helping our preachers on the field, and is not very expensive. Why not give our preachers the benefit of it? We are doing institute work for the benefit of our colored preachers. Why neglect our white preachers? Are they less worthy and their work of less importance? I think not.

Brethren, allow us to suggest that uplifting our pastors is uplifting our churches, and that the uplifting of our churches is virtually the solving of all the problems which vex the denomination. It is our solemn conviction that we should exert ourselves to help our field ministry, and in keeping with the magnitude of the interests involved; and may the Lord help us to do it promptly. We do not mean by any thing which we have said in favor of our ministers on the field to undervalue college and seminary training for our young men. No, let us have all the scholarship and cultivation possible in our pulpits. We suggest no abatement of your benevolence toward our young men who are preparing themselves for their life-work as preachers of the glorious gospel, but only ask that

your benevolence shall be broad enough to reach and help your preachers on the field in the interior, who I believe are the bravest and most self-sacrificing preachers, before God and men, to be found today on the face of the earth.

Jno. F. SHAFER, For Supervising Com. Dadeville.

For the Alabama Baptist.

From Lauderdale.

Our meeting at Liberty church began Aug. 6th and lasted twelve days. We had fourteen conversions, all young people except one. There are eleven awaiting baptism, with others to follow. The meeting closed with many anxious ones inquiring the way of salvation. As the Methodists began a meeting here Saturday, we thought it best not to continue longer, but pray that the good work may go on. Our church is thoroughly aroused. Bro. Burns was with us. He came expecting to remain during the meeting, but after laboring six days was called home by sickness in his family. He preached the blessed gospel with great power, and we feel that he will be rewarded for his labors while here. We gave him \$16.10 for missions.

The meeting was continued by our pastor, J. O. A. Pace, and J. O. Pace, Jr. Young Bro. Pace has greatly endeared himself to our people by his faithful work among us during his vacation. He seems to be thoroughly consecrated to his work, and he has our best wishes for his success. To show our high appreciation of our pastor, we called him for another year without a dissenting vote.

After singing, "God be with you till we meet again," the meeting closed with many tears.

The Ladies Aid Society is doing a noble work here, and the ladies deserve great praise for their untiring

Royal Baking Powder

ABSOLUTELY PURE

WHY HE WANTED THE KISS.

An amusing incident occurred the other evening at the home of one of Brooklyn's well known citizens. It was at the dinner table and the family had been waiting for some time for the arrival of the head of the house. The father was unusually late and when he entered the dining room he made the round of the table, kissing the upturned faces of the little ones.

Everything went well until he reached his six year old son, a precious lad. The father had kissed him and was about to take his seat at the head of the table when he was surprised by a request from the boy for another kiss.

The parent hastened to comply and was stunned by the boy exclaiming: "Say, papa, what place did you stop in at on your way home? I like it."

The boy was commanded to be silent, but later in the evening the husband admitted to his wife that he had met a friend, and—well, you know how it goes. The boy will need watching as he grows up.

ENDORSED BY PHYSICIANS.

Why I Endorse the Electropoise.

BY REVERLY O. KINNEAR, M. D.

Many of the leading medical fraternities in all countries, now acknowledge the Chapman system, (heat and cold applied to the spine) to be a thoroughly scientific one, based upon sound physiological law and anatomical research.

What we have to declare is this: That if these same scientific investigators will lay aside opposition in thought, from whatever cause or source it may proceed, and use the Electropoise, carefully following the directions compiled from the experience of men observant and clever in its use, they will be delighted to find that they hold in their hands the same power (in a much more practicable form) as in the use of heat and cold over the spine.

They will find the general strength increased, the weak digestion strengthened, the sleepless sleeping, the nervous and the cheerful life of the man in health.

In acute diseases, such as scarlet fever, typhoid, diphtheria, etc., etc., most extraordinary and splendidly successful results have undoubtedly been obtained by the use of this Thermo-Electrical instrument.

Inflammations are so rapidly conducted by this means that even quered, if attacked in their early stages, as to excite amazement in the subjects treated.

Dr. Clinton Colegrove, of York-shire, N. Y., a man in search of truth, of the strictest integrity, of a scientific mind and of large natural mental powers, endorses the Electropoise as the greatest medical agent and power the world has yet known.

As a personal and valued friend in whom we trust, his latest lecture upon this discovery would be sufficient to induce us to use and extend the knowledge of this great agent as widely as possible; but when, added to this, we find that the treatment upon ourselves personally produces the identical effects which we obtain by another system we have advocated for fourteen years, we are surprised, delighted and convinced.

After a hard mental and physical day's work, having risen at 4:30 a. m. on the day referred to, the time of application being 8 p. m., our sensations and condition before treatment were as follows: A wearied brain and a desire for quiet and silence, difficulty in mental clarity of expression, general weariness of muscles, with slight but perceptible, soreness in both arms and legs, cool hands and feet to both touch and sensation, heaviness in the eyes, the lessened tone of the voice of the tired man and the smaller volume pulse accompanying such conditions, while it seemed an effort to breathe.

After thirty-five minutes of Electropoise treatment the brain was clear and reinvigorated and our mind as active and strong as after a refreshing night's rest. There was a desire for conversation and noises were no longer painful. The muscular system felt fresh and vigorous and all soreness had departed. A delightful glow spread throughout the body, precisely similar to that attained at and maintained by out-door sports or exercises. The hands and feet were thoroughly warmed. The voice recovered its normal force, and the pulse more rapid, yet full and soft, while a slight and pleasant perspiration enveloped the surface of the body. The chest expanded easily and the respiration became free and deep. We did not retire until midnight, and scarcely desired to then, so much had we enjoyed a thoughtful converse requiring mental attention and reflection. The above results we have, under similar circumstances, hundreds of times experienced when personally using the spinal ice bags of Dr. John Chapman; therefore we believe that in many particulars the systems act alike, while the Electropoise has the immense advantage of easy application. The instrument and its action will be considered in a future paper.

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DUBOIS & WEBB,

Birmingham, Ala.

Trips to Washington.—No. 12.

I was too busy one week and too unwell another to continue my talks with the boys and girls, so we have missed two weeks. And now I must talk in "scraps," as it would take too long to give a minute description of everything that is mentioned.

One of the interesting and instructive places in Washington is the Army and Medical Museum.

Any doctor would be delighted to go there, but I think some of you, and especially the girls, would look around a moment and say "look!" and hurry out. It is a large building, built and owned by the government, in which there are a great many glass cases from six to ten feet long, about four feet wide and five or six feet high, divided into two stories, or upper and lower sections. In these cases there are large and small glass jars containing alcohol for preserving what is put into them. And it would make you shudder sometimes to see what is in the jars. A man's hand or foot that was crushed by machinery or the falling on it of heavy iron or timber, so that it had to be cut off, or as the doctors say, amputated; a man's heart, lungs, arm or leg bone through which a bullet, knife or piece of iron had passed; the heart, or stomach, or other organs of persons who had died from drunkenness or some disease of those organs; and all kinds of awful looking objects which I would not describe to you if I could. It is a profitable place for doctors to visit. I saw some ladies there, and there appeared to be with them a struggle between their curiosity or desire for knowledge and the feeling of horror caused by the unsightly objects. How do all those things get there? Well, the physicians and officers in government employ send some of them, and other doctors send some, and thus the collection is constantly increased. The library contains 116,000 books and 190,000 pamphlets, all on subjects pertaining to medicine and surgery.

At the National Museum, there are many curious and interesting objects, but they do not make you shudder. The first thing that attracted my attention was images intended either for idols or to represent people. They came from Easter Island, were of stone, and were seven feet high. Then there were Indians of full size, made of wax, or some other substance which I did not learn, represented as weaving the blankets and other woven articles which they make.

The material used in the weaving is genuine, with a genuine wooden shuttle, and the Indians also appear to be real Indians, but they do not move. The web hangs near the ground, and they squat down before it, push the shuttle back and forth with their hands and press the threads together with a flat piece of wood three inches wide. Ask your grandma about weaving, and she will help you understand what I have just told you. There was also a representation of Indian women dressing skins. It looked so real that you would almost speak to them. I cannot tell half I saw there, but will mention a few objects which may interest you. You must remember that the people were made of wax, or some other suitable material, and the animals of genuine skins stuffed so as to look like the real live animal standing before you. There were Eskimo clad in white bear skins, and with fishing spears in their hands. These spears are small wooden rods about five feet long with a long flat fish bone bound to the end with a cord; the Eskimo make holes in the ice, and when they see a fish come to a hole they spear him with the sharp bone. There were images about thirty feet high, carved out of trees, which came from Alaska, I think. The upper end represented a man, the ancestor or principal head of the family, as I remember reading, and the curious marks and figures that are carved in the wood from the body of the man downward represent different periods or important events in the family from the first distinguished ancestor. So that that carved log, thirty feet high, standing upright, contains the history of some distinguished family in the country from which it came. Here is a Chinese bride, sitting on the right of the bridegroom. It would require a lady to describe her dress; the best I can do is to say that the skirt appeared to be made of red alpaca, if there is such a thing. Her foot excited my sympathy. You have read how the feet of the Chinese girls are bound from infancy to prevent them growing to anything like full size. Of course the poor girl is in pain until her feet cease to grow. This bride was a woman of good size, but her feet were only a stub. Being covered by a stocking and slipper I could not see how the toes looked, but in shape and length it appeared as though the foot had been cut off across the instep in front, the cut extending around below the ankle bone so as to divide the heel in half—just like cutting away all the lower part of the foot. Our missionaries try to teach the Chinese better, but they are hard to persuade.

But I have talked a long time, without getting half through, and find that I must stop for the present.

E. F. B.

How Eddie Preached.

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" asked grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirdly, my brethren, and everybody listens to him. It's nice to have people listen to you.'"

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he 'preaches' it. I can't do that."

"O yes, you can, Eddie," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain about that; you just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from that for a week."

"Preach a week! Why, grandma, I can't," exclaimed Eddie.

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie with a sigh, "I suppose I can try; but I wasn't thinking about that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It is not kind to the teacher to whisper in school," said Eddie the very next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever she was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it, but, grandma, I guess everybody must have been preaching about that text, for everybody has been so kind to me."

—Mayflower.

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 Fowls, for \$1.80.

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

Prof. A. D. Hopkins, entomologist of the West Virginia Agricultural Station, says that he is convinced that the species of woodpecker commonly known as the sapsucker pecks the bark altogether for the sap. The puncture thus made from time to time in a tree's growth corresponds to the elevations and depressions to be noticed in the annual layers of wood, and cause the beautiful peculiarity known as the "bird's-eye poplar."

During the fiscal year ending June 30, 1895, the number of immigrants who arrived at all ports of this country was 276,136, against 311,612 arriving during the previous year. Among them, it is safe to say, were many whose exclusion would have been a positive benefit to the United States. More stringent laws against the importation of undesirable foreigners are urgently needed.

The boy had smashed his father's shaving mug and done sundry other damage, when his mother discovered him. "Oh, Freddie!" she exclaimed, horrified, "what will your papa say when he comes home and sees what you have done?" "Well, mamma," he replied, "I don't think I would like to repeat it before you."

Harry's Hat.

I read the other day in Harper's Young People of a boy who had six hats. There was his best hat, a round cloth hat with a turned-up brim, a striped bicycle cap, two polo caps, a cloth cap with a peak, and a straw hat. Yes, he had a sailor hat besides. That makes seven. But for all that he was the most hatless boy I ever heard of, every time he went out he had a terrible time hunting for a hat to wear. Every time he was sent on an errand, the first thing he said was—

"Yes, if somebody will find my hat."

Did you ever hear of such a boy? One day everybody was ready to go driving—everybody except Harry. He was looking for a hat. Papa called that, if Harry didn't come soon, he'd go without him. Mamma was just getting into the carriage but she turned back.

"What's the trouble, Harry?" she said.

"I can't find my hat," replied Harry. "Somebody always takes it away and hides it."

"Where did you put the last one you wore?"

"Well, I don't know," answered Harry looking perplexed. "I think on the hall table, or the sofa in the sitting-room, or perhaps in the bookcase, or in the dining room, or perhaps—"

"The other day when you came in I saw you throw your hat across the sitting room and it flew behind the sofa," said Bridget.

"It isn't any such—I mean you must be mistaken, Bridget. Now that's my last hat. Somebody has hidden them all. I haven't seen my sailor hat for a week, nor the peaked cap, either. I lost my hat last Sunday, and my bicycle cap three days ago. I had my straw hat yesterday morning, and I haven't seen it since. And that's the second polo cap I've lost to-day. It's just too bad! Somebody hides them on purpose!"

"Suppose you look behind the sofa, Harry," suggested mamma.

"I must go; papa won't wait any longer."

"It isn't there, I know." But Harry ran in to see. He pulled out the sofa with a desperate tug, and looked behind it.

What do you think he found? In a heap in the corner lay a straw hat and a sailor hat, a best hat with a turned-up brim, a striped bicycle cap, two polo caps, and a cloth cap with a peak.

Did you ever hear of such a boy?

Budding is the "inoculation" of the old horticulturists. It is not difficult when one understands. The proper time for the work is when the stock (as the young tree that receives the bud is called) is finishing its growth for the season, and while the bark still separates freely from the wood. If the bark adheres even a little, it will be labor to proceed further. The work can usually be carried on all through the month of August. Some trees, however, complete their growth early, and require to be budded in July, as is frequently the case with peach trees over one year old. Others, including the quince when young, and the peach in its first year's growth from the seed, grow late and are best budded in September. The season modifies this somewhat. If dry, growth ceases early and budding must be done early; if wet, the growing season is extended, and the budding must be late. The stock will indicate the right time by the shoots forming their terminal buds.—The Examiner.

"That woman dispenses a great deal of social lemonade." "What do you mean?" "Simply that she is always saying sour things in a sweet way."—Boston Gazette.

WESTERN Railway of ALABAMA.

Read down. IN EFFECT FEBRUARY 4, 1895. Read up.

STATIONS.	37	31	31	11	11
4:00 pm	4:40 pm	4:35 am	Ar.	Ar.	Ar.
5:05	4:54	5:41	Ar.	Ar.	Ar.
5:30	5:10	5:43	Ar.	Ar.	Ar.
5:55	5:34	5:31	Ar.	Ar.	Ar.
6:12	5:55	5:43	Ar.	Ar.	Ar.
6:25	6:10	6:10	Ar.	Ar.	Ar.

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THE GREAT SKIN CURE

Works wonders in curing torturing, disfiguring diseases of the skin, scalp, and blood, and especially baby humours.

That which we most desire is generally least fitting for us to receive.

The memory of good deeds will outlast any monument of stone or iron.

What God Gives a Boy.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of lips to do errands of love and kindness, and charity and business, but not to utter in places of mischief or temptation or sin.

A pair of eyes to see the beauties of nature and to fill and human voice, but not to give heed to what the serpent says, or what dishonors God or his mother.

A pair of ears to hear the beautiful, the good and the true—God's fingerprints in the flower and field and snow-flake.

A mind to remember and reason and decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and the world's stale wit.

A soul to receive impressions of good and to develop faculties and powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.

We are apt to think of India as a land of diamonds and pearls and precious gems, and do not realize that 2,000,000 of the people of that land perish every year of hunger. Notwithstanding this great mortality, the country is over populated, whole provinces having 450 people to the square mile.

THE OLDEST AND THE BEST

Cough-cure, the most prompt and effective remedy for diseases of the throat and lungs, is Ayer's Cherry Pectoral. As an emergency medicine, for the cure of Croup, Sore Throat, Lung Fever and Whooping Cough, Ayer's Cherry Pectoral cannot be equaled.

E. M. BRAWLEY, D. D. Dis. Soc. of the American Medical Publishing Society, Petersburg, Va., endorses it, as a cure for violent colds, bronchitis, etc. Dr. Brawley also says: To all ministers suffering from throat troubles, I recommend

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The chief of the bureau of statistics in a recent report that the total consumption of sugar in this country last year was over 2,000,000 tons, nearly half as much again as the consumption of the year 1880. Of the total amount consumed last year a little over 1,700,000 tons were imported, a slightly larger proportion than in 1880. The consumption of sugar per capita increased from forty-three pounds in 1880 to sixty-three and a half pounds in 1894, an increase, as will be seen, of not far from 50 per cent.

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