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For the Alabama Baptist.

The Preachers in Social Reform

This is an age of social reforms. Everywhere they are being inaugurated and vigorously pressed with surprising success. One chief cause of this quickened activity in social improvement is the rise of the study of Sociology. The scientific method of observing social phenomena has furnished the public with the knowledge of the defects of society and the most practical method of remedying them. Every leading university of the North and in Europe has its school of Sociology. The American Journal of Sociology, issued from the press of the Chicago University, a most excellent magazine, has undertaken the task of furnishing the public with the product of this extensive investigation. One regrets that the South is so far behind in this department of learning. Yet here and there the Southerner wakes up to this new world of information and becomes a devotee to this most useful branch of study. Social reformers will increase with the extension of the study of Sociology.

But our present purpose is to inquire into the functions of a preacher in these social reforms. Nearly every science originated with the teachers of religion. Political economy, and most other now purely secular sciences, were first taught from a chair of Theology. What wonder that the old mother should still foster her latest offspring, even though its weaning time may have come? But the pulpit can never divorce itself from Sociology. Society is the organism in which the people to whom we preach live and act. They are the atoms that make up the social mass and the sources of its energies and life. So long, therefore, as we work upon men we will of necessity affect society. Hence the pulpit must ever be a social factor. By working a change in the individuals, we indirectly determine the condition of the social organism. Every one will admit that this is a province of the preacher in society.

But it is his duty to address himself to society in its corporate capacity and affect the individual through the organism? I am persuaded that it is, from several considerations:

1. Much of the Bible, which is the substance of his message as a preacher, is addressed to society in its corporate capacity. Especially is this true of the Old Testament, which is pre-eminently a sociological literature. Its law and prophecies are almost entirely social. It is addressed to Israel, Judah, Jerusalem, Assyria, etc., societies of men. Take for example the prophecies of Isaiah, which are almost entirely directed to social reforms, and are politico-religious stump speeches. He has no gospel for the individual in the first half of his prophecies, but is a social reformer unmercifully scathing the social evils of his country, such as intemperance, political corruption, religious degeneration. Now, if a preacher is to avoid social reforms, he must seal his lips to half of the word of God in the Old Testament. I venture the suggestion that any preacher faithfully expounding the prophecies of Isaiah alone from Sunday to Sunday will create a social reform in his community, that is, if he has any power to make his hearers appreciate the meaning of his texts.

But most of the New Testament is addressed to societies of Christians, and treats of their relations to each other and in society. Jesus taught a sociology as truly as the

ology. He was a great teacher of Social Dynamics, and altogether a most powerful social reformer. See the excellent articles on the "Sociology of Christ" in the Journal of Sociology, by Prof. Shailer Mathews, of Chicago University. In expounding "these sayings of mine" he will be setting free a heaven which will leave the whole lump. Much of a preacher's message is directed to society, and should be so directed.

2. Among the vital forces of Society is religion, and especially Christianity. Mr. Benjamin Kidd, in his "Social Evolution," has shown indisputably that most of social progress is traceable in the main to this religious force. Indeed, all social powers are psychic, and whatever determines the psychic conditions of men determines social sentiment and action. The most powerful psychic force is religion. Now the generation, combination and direction of religious energies is the care of a preacher. Social Dynamics is therefore a very practical science to him. The public conscience, the public sentiment, the public will is thus largely to be determined by the direction he gives to the forces under his sway. Shall he withhold from society the power it has a right to look to his people through him to supply? or shall he seek to use the energy in his hand to the public good? If he withholds it, one organ in the social organism ceases to act, and every other suffers. The churches have a function in society, and to fail to perform it is to be faithless to the Lord who so ordained. It is the duty of every pastor to make his church a centre for the generation of social power for the conservation of the best interest of society—yes, to become the salt of the earth. He should always be a reformer of every evil which infects society, and to fail to do so is to neglect a duty very plainly taught in Scripture and nature. We recognize the obligation of our churches to society in this regard by our temperance and other reform resolutions in every convention or association.

Selma. A. J. DICKINSON.

For the Alabama Baptist.

At LaPine.

The Baptist rally at LaPine was not largely attended by the Baptists in that neighborhood, yet the meeting was a success, and promises to result in starting a Baptist mission in that refined and hospitable village. There being no Baptist church at LaPine, the Methodist brethren kindly gave the use of their church building for the meeting, and vied with each other in extending courtesies to the visiting Baptists.

Owing to a misunderstanding as to the character of Bro. Gay's illustrated lecture, some of the members of the Methodist church objected to the stereotyped views being shown in the church, and in deference to their wishes Bro. Gay very promptly left off that part of the program, and instead conducted a praise meeting, after which Dr. Eager delivered an address upon the subject of development.

The exercises Saturday will long be remembered in LaPine. After prayer service conducted by Bro. Gay, Dr. Eager spoke on the subject, "The interest of the church demands the training of the young." It was one of the Doctor's best efforts and made a deep impression, and prepared the people to appreciate the discussion of the "Young People's Baptist Union," which occupied the afternoon session. The discussion was opened by Bro. Willis L. Chandler, whose address was requested to be published in the ALABAMA BAPTIST. Dr. Eager followed Bro. Chandler, and answered a number of questions asked him relative to the Baptist Young People's Union and its work.

At the close of this session brethren Eager, Gay and Chandler returned to Montgomery and left the meeting in charge of brethren Dickinson, McLendon and Davidson. Bro. McLendon talked about "The Montgomery Baptist Association." In the course of his remarks he managed to sandwich in some wholesome Baptist doctrine, and though it was in a Methodist church, and in the greater part a Methodist congregation, his remarks were well received.

Then Bro. McLendon returned home, which left Bro. Dickinson and myself to continue the exercises. There was not a minister present to meet the expectation of a sermon. Bro. Dickinson was equal to the emergency. He took as his theme "The Sunday-school," and for about one hour he spoke with an earnestness that at once caught and held the attention of the congregation.

The Baptists of LaPine are not numerous, and they have no house of worship, but we feel certain that it will not be many days before brethren Dr. Harris, G. T. Edwards, Eugene Daniels, R. J. Cook and others will have a Baptist mission started there. The Methodist predominance, but they are a clever people and have extended to us many courtesies for which we thank them, and pray God to bless them. W. B. D.

A fool carries his name in his mouth.

A Good Reason for It.

A Word Personal from the Secretary.

It has become known to quite a number of brethren that I have notified the State Board of Missions that my term of service as Corresponding Secretary must close with the convention in November. Some seem to doubt that I mean it, others protest against it. But ten years of service, I am sure, is long enough for one man to give in a position like this. I have given myself up to reserve to the work, as I promised the Lord I would do in the beginning. I have no boasts to make, neither have I any apologies to offer. I have intentionally wronged no man. Some doubtless have imagined that I felt myself a sort of Baptist Boss, but I know I have given no one occasion for such thoughts.

The article below from an editorial in the Religious Herald, puts before us one of the problems before our denomination—How to avoid the dangers of Bossism. I am satisfied, beyond a doubt, that the remedy for the trouble is, for "the incumbents of salaried places" to voluntarily resign after a reasonable term of service and not wait till "a proposition to change" is made. In "the interest of the cause of Christ" the incumbent should step down and out of his own accord when his better self tells him he has served long enough. The cause of Christ rests upon no one man or set of men. He can remove us all and raise up others, who could do the work far better than we have ever done. I hope the brethren will read carefully the article from the Herald. I pledge myself beforehand not to sulker or become sour, but stand faithfully to my part where the providence of God may place me.

W. B. CRUMPTON.

Our denomination is at once the most democratic and the most conservative of religious bodies. Theoretically, we are all equal. We have no ecclesiastical orders. No body ranks anybody else. This is the theory; in practice it is different. We have no bishops, but we are very liable to have bosses. We have no titled ecclesiastics, but we very frequently have place-holders whom it is extremely difficult to dislodge. The field which offers for leadership affords extraordinary opportunities for the evolution of that remarkable product of modern times—the boss. The denomination at large will put up with any amount of incompetency sooner than cut off the bread and meat of some servant, who means well, but who is a manifest incompetent. The incumbent of some salaried place or some place of honor in the denomination's gift comes, after a while, to a sort of sense of proprietorship in the position. Any proposition to change is regarded and treated as a personal affront. It is, beyond doubt, true that the Baptists are the most long suffering of religious bodies. In some respects this is an amiable weakness. Where the happiness of individual and honored brethren is involved, it is certainly right to move slowly; but where the interests of the cause of Christ are to be forwarded by moving, we ought to move. Just how to leave ample room for the development of wise and aggressive leadership, without at the same time bringing on an intolerable bossism, is one of the practical questions which continually confront us. The political situation is somewhat analogous, and finds solution in certain limitations—as, for example, in allowing, in Virginia, no one to hold the Governor's position two successive terms, or in the unwritten law that no one shall be elected President for three successive terms. Something like this might work well among the Baptists.

For the Alabama Baptist.

Bro. Schramm's Labor Notes.

My work at Ramah church, Barbour county, is prospering. In the nine months of my service there the church has raised all the money asked for by the association, and had only \$8.67 to raise last Saturday of the \$50 that was asked to raise besides Orphan's Home and Ministerial Education. One member remarked that the money was raised more easily this year than ever before. Since our protracted meeting the Sunday-school has increased in interest and the church has a live prayer meeting which meets every Sunday night. Almost every male member will take public part in the exercises. The church is in excellent condition. It can say what every church ought to say, but few can, and that is that so far as they know they are not indebted to any former pastor. They have a ladies society, which has made some repairs on the church and will make others. The brethren will also make some. The Lord has added to the church during the year one by letter and four by baptism, three of the latter being from the Sunday-school.

At Creek Stand, Macon county, it is expected to lay the foundation of the new church October 5, and we hope soon to have a house of worship. At our last meeting one joined by experience and one was received under watchcare.

I preached at Enon, Bullock county, last Sunday morning and

night. Took a collection for the Orphanage of \$3.75 in cash, and more was promised. The Baptist church at this place has gone down, having now only one male and three female members. I got one subscriber for the ALABAMA BAPTIST, and hope the paper will do some Baptist preaching in the village. It is an excellent community.

The home of Mr. and Mrs. John Epperson was made sad on the morning of Sept. 19 when the death angel took their little babe Correll, a little more than a year old and their only child. It was my sad privilege to conduct the funeral service at the cemetery near Ramah church. H. R. SCHRAMM.

Sept. 30.

For the Alabama Baptist.

Coosa River Association.

The 62d session of this association met with Childersburg church September 11. Bro. Johnson preached the introductory sermon. Bro. Tom Henderson was elected moderator, and Bro. Lealis Law clerk.

In spite of the hard times the churches reported progress, and some of them surpassed any previous year in their contributions to missions. Bro. Crumpton was on hand, giving inspiration to all by his genial cordiality. Bro. Stewart told us of the Orphanage, and raised a small subscription for the little ones. Bro. Averett entertained us on the advantages of the Judson. Bro. Abner Williams, for so many years our moderator, was with us from Calhoun. Many other brethren answered as correspondents.

Dr. French preached one of the most thoughtful, practical and impressive sermons on missions we ever heard.

One noticeable innovation was the activity of the laity. The preachers had little opportunity to discuss the different reports. Brother Crumpton was a little disposed to grumble at this, since the Columbus and Western railroad did not have as much patience as the average layman, but we really enjoyed it, and we still think he and the other brethren might have borne a little while what we have to bear every Sunday.

The memorial to the memory of Dr. W. Wilkes was the most interesting feature of the occasion. Bro. Wilkes spent almost his entire life in this association, and a large number of our most prominent members were converted through his instrumentality. We had all felt his intense personality and the power of his eloquence, and all rose up to do him homage.

A committee consisting of brethren Welch, Joiner and Williams, was appointed to have the history of the association written, and was instructed to engage the services of Bro. Teague for the work.

The meeting in many respects was the most interesting for years, and we feel like thanking God and marching forward.

LAY DELEGATE.

For the Alabama Baptist.

My Cup Runneth Over.

Psalm 133-5.

Yes, the cup of God's blessing and mercy runneth over. It is, your experience, it is my experience, as it was David's experience, that our cup of life is overflowing with God's blessing and favor. Our blessings are richer and more abundant than we think. Whatever of blessing your life may have lacked, you have had richer favors than you deserved. No matter how dark your experience has been, there have been always given you rays of light and hope. No matter how bitter your present experience, it might be far worse. And, you may be sure that with many it is far worse than with you. "Blessed be Lord 'till nought was," said a pious old negro, as he recounted the pangs he was suffering from the rheumatism. "It's jess in de one leg. It might be in bofe and dat would be wuss."

This is good philosophy. Our pains are less and our blessings are more than we deserve. Let us be thankful. If we are children of God, "all things" are ours, I Cor. 3:21. In the providence of God all things work together for our good. There are blessings we can plainly discern. There are many that come in disguise. Painful things as well as bright are a part of the "all things," which, in God's providence, are working for our good. What a glorious privilege is here! We are the children of a King, and all the boundless resources of nature and grace are his. Through all his dealing with us he is weaving our highest and best good. I have no confidence in my blind, erring judgment. I leave all to him and follow where he leads. O. C. P.

Wartrace, Tenn.

Some sermons that one hears suggest Dr. Candlish's criticism: "This sermon consisted of an introduction which might have been spared, a second part which dealt not with the text, and a conclusion which concluded nothing."—The Mid-Continent.

If we can trust man, sinful erring man, how much more willing should we be to place our trust in God.

For the Alabama Baptist.

Howard College.

Doubtful whether I shall be able to attend the approaching convention, or if present whether I shall have opportunity to be heard, I avail myself of the columns of our paper to give expression to some earnest convictions in regard to our college.

First of all, it seems to me, we have no interest of equal importance, at the present time—other than the institution would at once relieve it of embarrassment—place it in a position to look calmly to the future. I can think of no reason why they should not do so.

Some of us who have promptly paid at maturity, have found it so; but did not consider that an excuse for delinquency or even delay.

No institution, built up by voluntary donations, in my knowledge, has had such prospects, at least in its early history. Birmingham is destined not only to be the great iron and steel center of the country, but one of the great centers of general commerce. The iron trade is not at all exclusive of trade in other lines, but especially inclusive. There seems to be a strange notion that the one is exclusive of the other. Birmingham will be all that Atlanta is irrespective of the iron trade. Why not? Has it not equal railroad facilities? Is the country tributary to it less an agricultural country than that around Atlanta? Do not its railroads already reach everywhere? The trustees of Mercer University might once have had the whole region of White Hall street, Atlanta, for a few thousand dollars; but one of them could see it; they accepted in lieu of it \$2,500 worth of forest ten miles from the railroad! built a good college there, but were finally compelled to remove to a city, making a second mistake, as I think, between that and Atlanta.

Further Rice was censured for inducing the purchase of some common near Washington City, the final resource of Columbian University, now on the way to a splendid future. So, at least, I have understood. Our property at East Lake, held twenty-five years, will be worth a million of dollars. Nothing but a disastrous future of the country can prevent the city of Birmingham from growing into immense proportions in the near future. Let us not merely think of educating our children—the youth of the present generation—but the generations to come. A college, a university, ought to be built to meet the wants of humanity—to send its influence down the corridors of time to the latest ages. The work is too big to allow place for local preferences and personal prejudices. The whole question is where and how we shall reach the greatest numbers and exert the widest influence.

4. If we wish to sell out and quit, more than a hundred thousand of us, as did one of our strongest churches in earlier days, of course our Methodist brethren who intend for overwhelming reasons, such as I have touched, to have a college in or near Birmingham, will be ready to buy. They have the town where the Baptists have named sold out. Another such transaction of a parallel character may occur. Who blames the enterprise of these earnest, zealous people, one of whom invented the happy phrase, "Sanctified common sense?" I have heard some of them saw the wisdom of locating our college at East Lake; one of them spoke to me personally of the extensive work our theologians are doing around Birmingham, and far out into the country; supplying destitution and founding churches. The railroads radiate in every direction, and place an area of seventy-five miles diameter under what I may call the college mission.

5. It will not do for Baptists to ignore the prestige of denominational colleges and universities. What have not Oxford and Cambridge done for Episcopalianism? Edinburgh and Glasgow for Presbyterianism? to say nothing of Yale and Princeton and Columbia? Fifty years from now the Baptists may have a University at Birmingham, that shall survive and grow as long as the country lasts.

These thoughts are not inspired by anybody connected with Howard College, where I have no reason to suppose I am in any sense a favorite; they are penned by one who in the course of nature will have but a few years in this world; they are prompted by what I have a right to claim, a sincere interest in the future of the denomination as the conservator of some great truths without a defender beside.

E. B. TRAGUE.

No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to wait the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.—Gladstone.

If we are devoted to God's fear, we shall be delivered from all other fear.—Spurgeon.

Convention Railroad Rates.

Through the courtesy of the Southern States Passenger Association, persons attending the Alabama Baptist State Convention to be held at Selma, commencing November 13, 1895, will be granted a reduction in their return railroad fare only, under the following conditions:

First. Each person must purchase a first-class ticket (either unlimited or limited) through to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase.

Second. Persons coming from points at which through tickets to Selma cannot be procured, should purchase tickets to Birmingham or Montgomery (as may be most convenient,) and there repurchase to Selma, taking certificates from both agents from whom tickets are purchased. The certificate obtained from the agent at Birmingham or Montgomery (as the case may be) will be honored at Selma for the reduced rate coming, and the other will be honored for the reduced rate returning to the starting points, if presented on or before November 19th, 1895.

Third. The reduced rate for the return journey will only apply to points to which through tickets are on sale at the place of meeting, and at which through tickets to the place of meeting were purchased. If through tickets to the starting point cannot be procured at the place of meeting, the person will purchase to the most convenient point to which such through ticket can be obtained.

Fourth. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the first-class limited fare, only to those holding certificates signed by the ticket agent at the point where the through ticket to the place of meeting was purchased and countersigned by the secretary or clerk of the convention, and vided by an agent of the association, certifying that the holder has been in attendance upon the convention.

Fifth. It is absolutely necessary that a certificate be procured, as it indicates that the full fare has been paid for the going journey, and that the person is therefore entitled to the excursion fare returning. It will also determine the route via which the ticket for return journey should be sold, and without it no reduction will be made.

Sixth. Tickets for return journey will be available for continuous passage only; no stop over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the convention.

Seventh. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary on the certificates, (such certificates to be vided by the agent of the association,) which identification includes the statement that fifty or more persons who have purchased full fare tickets for the going passage and hold properly received certificates have been in attendance at the meeting.

The certificates are not transferable, and the signature affixed at the starting point compared to the signature on the receipt will enable the ticket agent to detect any attempted transfer.

N. B. Please read carefully the above instructions and be particularly to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased. WM. A. DAVIS, Secretary.

A Question.

When a church has a pastor hired at a stated salary, is it right for him to engage a preacher to carry on a meeting, without the consent or approbation of the church, and then force the members to pay the preacher?

A SUBSCRIBER.

We may answer this question by clauses First, "when a church has hired a pastor at a stated salary," he is usually employed or "hired" to perform a definite service, so far as preaching is concerned, that is, he stipulates to preach once or twice or four or eight times per month, as the case may be. If the agreement is not explicit it is understood. In the case of most country churches, the agreement is express and definite. Besides preaching, however, a mass of undefined duties, such as pastoral care and visiting, service and attendance at prayer-meetings and funerals, may fall to the pastor's lot. The salary, of course, is not for the mere labor of preaching, except in special cases, but is supposed to compensate for service rendered in other directions. If a pastor is employed to preach once per month, that is, so far as this special form of service is concerned. The church cannot expect him to preach in any special meeting. A week's preaching twice per day would be

equivalent to two years' service for one year's pay, provided he received no special compensation for the extra work. Hence if the pastor does not choose to give this special, extra service in a protracted meeting, some other preacher will be called in.

Secondly, "is it right for him to engage a preacher to carry on a meeting without the consent or approbation of the church?" In the first place, the question of having a meeting at all, ought to be left very largely, if not entirely, with the church. It is unwise to appoint a meeting of days if the church does not want it. In the second place, the assistant, if the pastor wishes one, is usually chosen by the pastor himself, and should be chosen in consultation with the church. Sometimes a church expresses a decided preference for a certain preacher assistant; usually the assistant is chosen by the pastor. If pastor and people are on good terms there will be no trouble about assistance.

Thirdly, "and then force the members to pay the preacher?" We confess that we do not understand this part of the question, unless it means simply a very decided urgency of the matter on the pastor's part. The "force" must refer to persuasion. Has the pastor a right to persuade the members to pay the preacher, under the circumstances stated in the question? If the visiting brother has done his work, some one ought to pay him; if he has done good, faithful work the members will doubtless feel like paying him. If they do not feel like paying, the pastor, perhaps, should persuade them to do so, though he would naturally feel embarrassed in trying to do so under the circumstances supposed. The whole question shows how one difficulty often leads to another. No wise pastor, it seems to us, would be caught in the predicament above described. The pastor should not reckon without his church; certainly he should not incur financial obligations without the consent of the church, when the church is expected to meet these obligations. Furthermore, if the church refuses to meet such obligations, the pastor himself should cheerfully do so.

The above case is quite different from one we have in mind. A church unanimously voted to protract meeting, and chose a brother minister to assist the pastor; the pastor was unavoidably absent during the meeting, the assistant did the work and was paid out of the pittance of a salary promised the pastor. This is an instance of church "turpitude," such as, we trust, rarely occurs.—Baptist Courier, S. C.

For the Alabama Baptist.

As to Church Fellowship.

Bro. Editor: On my recent visit to my native state, I was reminded of the confusion in the minds of the people on the subject of fellowship, by the oft repeated expression, "All who are in favor of receiving this brother as a candidate for baptism, and afterward into full fellowship, will say, 'aye.'"

I desire to suggest that church relation is based upon Christian fellowship; Christian fellowship is based upon the evidences of Christ-likeness. When a person applies for membership in a church he is not a candidate for baptism any more than for other gospel requirements. But the application is for church relation, and baptism, except that it stands first in order, has no more importance than the "all things whatsoever I have commanded you." Then the form of the proposition in asking a church to vote in such a case would be, "all who are in favor of receiving this applicant will say, 'aye.'"

When the church receives the applicant it is its duty to baptize and teach him or her to observe all things that are commanded by Christ.

The question of "Christian fellowship" and "church fellowship," that always struck me as a kind of apology, will cease to frustrate the minds of some.

In the two weeks that I have been at home, I have had a struggle to avoid the fever, but am convalescent now. As I have not been offered a pastorate, I am still in the field to hold meetings.

CATT. SMITH.

Hickerson, Tenn.

Tennessee River Association.

This body met with Mt. Pisgah church, at Pisgah, Ala., on Friday, Sept. 27th. Rev. Preston Brown was elected moderator. The former moderator, Rev. C. B. Roach, having died during the year, the association held appropriate memorial exercises in his honor. The session was very pleasant and successful. The churches showed marked improvement along many lines, and especially in giving to the cause of missions, the contributions for this year more than doubling those of last year, while the attendance was not as large as usual on account of so much sickness. We were sadly disappointed in not having with us Bro. A. E. Burns, who was too unwell to attend. The session was marked with enthusiasm and progress. It meets with Scottsboro church next year.

Scottsboro. W. W. LEE.

Central Committee.

PRAYER CARD—OCTOBER.

Indians.—"We have waited for him and he will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the whites and Indians, 70; churches and stations, 343; baptisms, 1,591; Sunday-schools, 80; teachers and pupils, 2,402.

Study Topics.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian missions and governmental control. The present transition stage and opportunity. The future of the Indian.

There are three hundred thousand white people now in the Indian Territory. The Indians have leased land to them, have opened their country to the building of railroads, and have encouraged the erection of towns on land for which they receive rents. On the other hand, the lands are no longer in fact held in common by the Indians. Whites have secured tribal rights as citizens by marrying Indian women—mixed bloods are abler and more enterprising than the full bloods—have to a large extent taken possession of the land, and control the legislature and the courts. For example, the Creek nation passed a law two years ago that the Creek could, by paying a nominal rent to the national treasury, appropriate as much unoccupied land as he could fence in. The whole territory of the Creeks is about three million acres. Already sixty-one Indians have appropriated one-third of the whole land, and sublet it to Texas cattle men. The full bloods are driven into the mountains and left to gain a scanty living on the poorer lands. A few men monopolize the land and the power.

NO PUBLIC SCHOOLS.

The three hundred thousand white people in the territory have no public schools for their children. They have no valid title to the land they occupy, on which they have erected many valuable buildings. They have no town government, no police protection except that furnished by the Indian "natives." Last summer when a strike occurred among the miners, United States troops without authority of law, were sent thither as a matter of necessity to preserve order. The courts which the United States have been compelled to establish for them have only a limited jurisdiction, yet these courts cost one-seventh of the entire expense of the courts of the United States.

Within the last five years \$18,000,000 has been paid to these Indians by our government for land and other claims. Within a few months \$6,000,000 has been paid for distribution among 18,000 Indians. This money has not been used for public improvements or education, but has been distributed per capita. It has been a fruitful cause of fraud and corruption.

Mrs. L. F. STRATTON.

Vice President C. C.

For the Alabama Baptist.

Bethlehem Association.

The seventy-ninth annual session of this association convened with Enon church on the 18th day of September. The appointee to preach the introductory sermon being absent, Bro. W. D. Hubbard, of Conecuh association, preached an excellent sermon on consecration and self-giving. Bro. B. L. Hubbard was elected moderator, and Bro. S. H. Daley, clerk. Brethren L. M. Briley and E. P. Loveless, of Brewton, J. W. Stewart, of the Orphan's Home, and Bryars, McNally and Ray, of the Elm association, were present and took part with us.

The missionary interest occupied a good portion of time, and was ably discussed by the brethren.

The Orphan's Home was ably represented by Bro. Stewart. I think he removed some obstacles out of the way of its success as regards this association. I think our people will now rally to its support as they have not hitherto done. Ministerial education came in for its share of attention. The association adopted two ministerial students, brethren C. A. Locke and H. R. Riggs.

The collections were not as good as we hoped, but there was great season of money.

All in all it was a very pleasant and profitable session. We had some very fine and forceful speeches. A greater number of lay members took part in the discussions than heretofore. The association will meet with Pleasant Ridge church, five miles east of Monroeville, on Wednesday after the 2d of Sunday in October, 1896.

Axle. W. A. LOCKE.

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Alabama Baptist.

MONTGOMERY, OCTOBER 30, 1895.
Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND TRUSTEES POST-OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harlow, W. B. Davidson, Montgomery, A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tusculoo; W. C. Cleveland, Opelika; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. ORPHAN'S HOME BOARD.—G. R. Parrish, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. I. C. Morrow, Secretary, East Lake; Mrs. G. M. Brown, Treas., Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. H. M. Hall, Auburn, President; W. D. Dunlap, 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.

REMOVAL.—The office of the ALABAMA BAPTIST has been removed to the building just below the post office, on Dexter Avenue. We will be pleased to have our friends call to see us. Remember that we are upstairs in the building next to the post office.

TWENTY-FIVE CENTS:

That is a very small sum, yet we will send the ALABAMA BAPTIST to new subscribers.

THE REMAINDER OF THE YEAR For that small sum.

A great many Baptists do not take the paper because they are not acquainted with it. Many of them, after reading the paper a while, will not be willing to stop, so we make this

VERY LOW OFFER.

Brethren and friends, show this to your neighbors who do not take the paper, and let them know that for

TWENTY-FIVE CENTS CASH

They can get the ALABAMA BAPTIST for the remainder of the year. This offer ought to secure at least 1000 new subscribers.

Let each subscriber consider himself or herself an agent for the paper, and do what he or she can for us and for their friends. If the preachers will make this offer known we will be under many obligations.

BRO. CRUMPTON'S personal note, on the first page, speaks of a matter of special interest to the denomination in the state.

DON'T fail to take collections and forward to Bro. Crumpton before the books close. Brethren, remember the mission boards and ministerial education.

WHY may not the Sunday-schools and the mission societies delight the heart of our Secretary and honor the Lord by sending something for the mission treasury before Oct. 31st.

IT is not too early for your church to begin to make ready to send your pastor to the State Convention. Tell him he must go, and that the brethren and sisters will attend to the important details.

OCTOBER 31.—That is the day the State Board of Missions closes its books for the year. Have you any money that ought to be reported? If you have not, get up a collection and forward it to Secretary Crumpton.

SECRETARY DAVIS publishes, on the first page of this paper, the regulations of the railroads as to the rate of fare to the Baptist State Convention. Put the paper where you can lay your hand on it at any time, if you should forget what is printed.

DR. B. D. GRAY, of Birmingham, sends us this note:

In reporting the proceedings of the Macon, Ga., convention about the Southern Baptist Young People's Union, please put in Rev. O. P. Gregory and J. C. Davidson, as representatives from Maryland in the list of brethren selected to take the matter in charge.

LAST Sunday was the eighth anniversary of the pastorate of Rev. J. J. Taylor, D. D., of St. Francis Street Baptist Church, Mobile, the oldest city pastorate in the State. Dr. Taylor has done a great work for the cause of Christ during these eight years. His people are devoted to him and sustain his work. He is one of our strong preachers, and we trust he will continue in his same charge for as many more years.

BRETHREN, why not have a plant?

There is no question at all about the sound sense of it. The results are always gratifying. This from a brother just received with a contribution:

"We have been using the envelopes since December, and have vouchers from you for nearly the amount asked of us by the association, and there will be no trouble as heretofore in carrying up our full proportion, if not a good surplus over."

HENRY GAZE & SONS, 113 Broadway, New York, send us the following under date of Oct. 2:

We are advised that the Whittle and Hale party arrived at Athens, Greece, in due course, everything entirely satisfactory, and the party in fine spirits.

Under date of Oct. 3 the following note was sent:

Gentlemen—The following cablegram has been received at the Whittle and Hale Oriental party, dated from Damascus:

"Arrived here safely, all well, everything satisfactory."

It will be a pleasing surprise to many brethren to see the program of the ministers' meeting at Selma on the day before the assembling of our State Convention.

The papers and speeches promise to be not only attractive but instructive. It is quite desirable that there should be a large attendance of others besides preachers. Can not delegates and visitors to the Convention arrange to leave home one day sooner than they had intended?

And then the Convention—it ought to be a "general assembly" of the Baptists of the state. It is expected that business of more than ordinary importance will come before the body, and the denomination should be well represented.

RECENTLY our esteemed contemporary, the Southern Chimes, of Birmingham, supplemented its own performances with a long and labored attack upon Protestants, and especially upon Baptists, taken from the Iconoclast, an infidel paper published in Waco, Texas. To persons who have looked charitably upon the claims of Romanism as a Christian system this voluntary alliance of the Southern Chimes with the blatant infidelity of Texas will occasion some surprise. Paul asks in amazement, "What concord hath Christ with Belial?" or what part hath he that believeth with an infidel? But it seems that Waco's infidel sheet is in high favor with the Chimes. Probably there is a stronger affinity between the two than we had suspected.

WE note that the Baptists of Georgia are taking up collections in some places for the benefit of Rev. (?) Sam Laudo, who claims to be an Austrian Jew, converted to Christianity about five years ago and more recently to the Baptist faith. Bro. Laudo, by his own representation, is well and hearty. He has had no special misfortune. He has no family—no one to take care of but himself. And without raising the question of his piety and personal merit, or presuming to advise the Georgia brethren, we venture to suggest that the brother ought to be able to provide for himself, and that Baptists generally ought to allow him to do so. See 2 Thess. 3:11-12.

OUR esteemed Louisville confere thinks the action of the recent meeting in Macon rather remarkable. Speaking of the proposed call to organize a Southern B. Y. P. U. the Recorder says: "This is precisely the thing which the Washington Conference was called to consider, which was fully and freely discussed, when the Conference met, and was voted down by a large majority. We fail to see how this new committee can feel at liberty to take such a step as they are asked to take. As we see it, they are committed not to do anything of the kind. Largely, they are the same ones who joined in the call for the conference at Washington, and if they are not bound to acquiesce in the action taken, we fail to see any meaning in the conference."

The Recorder can rest assured that if the brethren whom the Macon meeting asked to consider the matter view it as does the Recorder, no action will be taken. But there is another way of looking at the subject. The general idea of the promoters of the Washington Conference was that a B. Y. P. U. S. should be organized as a part of the machinery of the Southern Baptist Convention. This idea was voted down. But as we view the subject, the vote did not imply that persons who desired a more general organization of young people's societies would be debarred the privilege of working to that end. This we take to be the meaning of the Macon action, and not for a moment will we believe that it means disloyalty to the expressed policy of those composing the S. B. Convention.

THE YOUNG PREACHERS—CAREFULNESS.

The letter below will show how careful the Board is as to the young preachers it helps. This ought to encourage the churches to contribute to this worthy cause.

The money will not be expended on unworthy men. Of course now and then, in spite of all the care exercised, the Board may be deceived. Here is the letter.

WOODLAWN, ALA., Oct. 4, 1895.

Rev. W. B. Crumpton:

DEAR BROTHER—According to your instruction, the committee to examine the ministerial students met, and as faithfully as they could, did the work assigned them. The following brethren came before the committee: F. H. Farrington, P. M. Jones, J. C. Johnston, G. W. Kerr, A. E. Paschal, J. W. Dean, H. W. Fancher, F. Avery, W. H. Pettus, F. Barnard and H. A. Riggs. We spent two and a half hours, and made the examination as to conversion and call to the ministry as thorough as we could in that length of time. The brethren of the committee were Dr. Gray, brethren Hogan, Foster, Wood and myself. I was requested to furnish you the above information, and to say that in each case the examination was satisfactory to the committee.

W. A. HOBSON.

FIELD NOTES.

Rev. G. W. Townsend has accepted an invitation to conduct a meeting at Centerville, the county seat of Bibb, embracing the third Sunday in this month. It is expected that the Baptist preachers in the surrounding country and many of their people will attend.

Rev. H. C. Sanders has gone to the Seminary at Louisville. He proposes to take certain courses that are necessary to make him feel that he is prepared to preach the gospel. We suppose his family is there also, as he expected to take his household.

Wm. Brunson, Luverne, Oct. 8: Bro. Carter has accepted the pastorate of our church, and takes hold, once—[This completes the field of which Bro. Carter writes in this paper. Bro. Baber has been preaching as "supply" at Luverne while the church was looking for a pastor to live in the town.]

W. E. Fendley, Talcott: Amity church has closed a meeting with 3 additions by letter and one by baptism. Bro. R. K. Benson is the beloved and worthy pastor. Here our fifth Sunday meeting convened, and here Bro. Riley J. Rodgers was ordained to the full work of the ministry September 30th.

The Louisville, Ky., Times contains announcement of the death, on October 3d, of the infant daughter of Otis M. Sutton and wife. Bro. Sutton was reared at Opelika, and taught school and preached in this state for a few years before removing to Kentucky. We extend our earnest sympathy.

J. W. Cabaniss, Arlington: I have just closed a glorious revival at Friendship church in east Perry county, Cahaba association. Twenty-two additions to the church by experience, 4 restored and 4 by letter, and the church built up in the faith. Bro. S. M. Adams assisted me, and the church has called him for the next associational year.

W. D. Hubbard, Evergreen: We have just closed a meeting of five days in which we had the able assistance of Bro. W. M. Harris, of Greenville. Those who know him will bear me out in saying that he preaches the gospel in its purity and power. Our people were greatly helped by his coming, and as a result we have received seven members into our church.

D. J. Saunders, Vaughnville, Coffee Co.: Bro. J. F. Register commenced a meeting at Leona, in Holmes county, Fla., Saturday before the fourth Sunday in last month, and closed the next Tuesday, with ten accessions by baptism, and the church greatly revived spiritually. May the Lord continue the good work in the hearts of his people until the end of time.

W. A. Parker, jr., Tensas: It was my privilege to visit Pleasant Grove church, Clarke county, last week, and assist Bro. J. V. Stringer in a meeting. The meeting was in progress when I arrived and the Lord's Spirit was with us. I did all the preaching after Monday. Bro. Stringer was met at the creek on Wednesday morning by twelve happy converts, whom he buried with Jesus by baptism. The church was greatly revived.

A. J. Thames, East Lake: The church at Trussville has called Dr. McGaha for another year for one Sunday in each month and myself for another. The church is out of debt, and today contributed five dollars to Orphan's Home from the Ladies society, and eight dollars for missions. Both pastors and the sexton are paid up to date. The Sunday-school contributions are all given to missions, and a subscription taken to buy literature.

The many friends of Bro. J. W. Willis will unite with us in expressing pleasure at the information contained in the following note from him: "Please change my address to Mobile. I am happy to be back in Alabama once more, and back for good this time. I have taken hold of the new work just started by the St. Francis Street church, and I think I have the best field of work in the city, if not in the state. We will have a new house soon in a fine residence portion of the city."

New Providence association will meet at Luverne on Friday before the 4th Sunday in this month. This is at the terminus of the Luverne branch of the Midland railroad. Visitors will be cordially entertained; but it would be well to notify P. J. Thrower of their intended coming. Bro. W. M. Greene, at Glenwood, on the main line of the Midland, kindly offers to furnish conveyance to Luverne on Friday morning to visitors who come by that road.

We acknowledge the honor of an invitation to the marriage of Mrs. Cyrus W. Ashcraft and Miss Jane Pharr Dunklin, at Auburn, on Wednesday, Oct. 9. Bro. Ashcraft is a Baptist and a newspaper man, being the head of the Opelika Post Publishing Company, and in addition to these honors gets a wife from one of the best families in Alabama. She is a daughter of the late Prof. Dunklin of Auburn College. A man so fortunate hardly needs congratulation.

J. W. Whatley: The fifth Sunday meeting of South Bethel association convened at Amity church, Clarke county. The introductory sermon was preached by Rev. J. H. Fendley. Messengers present from ten churches. J. H. Creighton and J. W. Whatley were elected moderator and clerk. The program was discussed pleasantly and profitably. Bro. J. H. Fendley preached to a crowded house on Sunday, after which a collection was taken for the Orphan's Home at Evergreen. W. D. Dunn, J. C. Joiner and Dr. G. S. Chapman were appointed to prepare and publish a program for next district meeting.

J. F. Sims, Rutledge: The Baptist cause in this part of the vineyard is making some advance toward fulfilling the prophecy "Ye shall overcome the world." We had a (S. O. Y.) Ray of light that flashed through this country last spring and did us good. He promised to come again this fall, and be at the Alabama association, which meets near this place on Friday before the second Sunday in this month. Don't forget it, Bro. Ray; we need you.—We have three Baptist preachers in this town who are not afraid to "stick to the Bible."—Rutledge is a prohibition town at last, and we hope to keep it dry.

Deacon J. R. McLendon, of Ramer church, in this county, has shown us a small piece of paper which he values very highly. It is a letter of dismission from Tuskegee Baptist church, dated August 23, 1851, and is signed by Samuel Henderson, moderator, and W. P. Chilton, church clerk *pro tem*. It is Judge Chilton's handwriting, as readily recognized by a son in this city. Bro. McLendon went to Tuskegee to attend school in his youth, and very properly carried his church letter and connected himself with the church there. On leaving he obtained the letter of which we speak. Having been received on that letter into Bethesda church, which is now located at Sprague Junction, he asked for the return to him of the document itself, wishing to preserve it on account of the distinguished names it bears.

Florence Herald, Sept. 26: Rev. W. S. Brown, pastor of the Baptist church, has returned from his summer vacation work of holding protracted meetings with the country and neighboring towns. In this work he has visited eleven churches, and much good was done both in the way of reviving the churches and in additions. There were over forty accessions during the summer campaign.—The services in the Florence Baptist church will be regular hereafter every Sunday morning and night, and prayer meeting every Wednesday night.—Last Sunday, after the morning sermon, they raised the last dollar on their church debt and are now out of debt.—The B. Y. P. U. will hold a meeting next Saturday night at 8 o'clock, at the residence of Mr. J. Fred Johnson on Tusculoo street, to which not only the members, but all young people, are invited.—At the East Florence Baptist mission the preaching service will be every third Sunday night, and prayer meeting every Thursday night regularly. The topic is always the same as the current Sunday-school lesson.

Tusculoo Banner: The revival which has been in progress at the Baptist church for more than a week past has been brought to a close. Rev. Oscar Haywood, pastor of the First Baptist church of Huntsville, did the greater part of the preaching, and under his exposition of the Scriptures the Christian people of the town were drawn closer together, and sinners were aroused from their spiritual lethargy. Mr. Haywood is one of the most eloquent and earnest ministers that the people of this city have ever had the opportunity of hearing. His eloquence combined with his suavity and the beautiful flow of language, served to crowd the church at almost every service. He is an earnest, God-fearing minister, and at once won the love of the people. The meeting did a great deal of good, particularly among the professing Christians, and resulted in the accession of several members to the Baptist church.

C. H. Lasley, Jennifer: Our protracted meeting at Coldwater began on Saturday before the third Sunday in August. Our pastor, Bro. Stephens, had no help except our own brethren. We had the best meeting we have had for some time. Six additions, the church revived, and a better feeling generally. Four were baptized a month later. There will be others for baptism next 3d Sunday. The 29th of September was missionary day in our Sunday-school. Had dinner on the ground and spent the day. Bro. J. E. Hughes gave the welcome address. Had nice recitations by the children. Bro. S. G. Armentrout, of Oxford, gave us a fine lecture. Had four pretty little girls to take up mission collection, which was thirteen dollars and fifty cents. After dinner Bro. Wilkins, of Munford, gave us a good talk. Then Bro. Frank Mullen, of Renfro, preached a fine sermon on Seed Sowing, which was enjoyed by all. Our people felt in love with Bro. Mullen.

Rev. Geo. E. Brewer came in to see us, fresh from the session of the Central association. As a result of a talk for the ALABAMA BAPTIST he brought a comforting sum of money, but not so much as would have burdened his pocket if money had not been so scarce. He offered us paper, money and we received it with a smile, nothing being said about goldbugs or silverites. After Bro. Brewer left we discovered that we had learned nothing about the session of the association, most of the talk having been devoted to the recent fifth Sunday meeting at Notsulga, the church and the people. Bro. B. was delighted with the sermons, the speeches and the spirit of the meeting, but regretted the small attendance. He reports Notsulga church as in good condition, with large congregations, an excellent Sunday-school, and promptness in financial matters. We have many warm friends there, and will not object even if our brother should take on a few airs over the situation.

A. A. Hutto, East Lake: We closed a meeting at New Prospect church yesterday. Bro. J. M. McCord assisted a part of the time. The church was in a lukewarm condition, but day by day the interest increased. Bro. McCord did some fine preaching and endeared himself to the people. Yesterday evening we baptized 8 little girls and one boy, all from the Sunday-school. Here is a powerful argument for Sunday-schools. Every conversion in the meeting was among the Sunday-school pupils. The church was greatly revived. Many publicly promised to live more devoted lives. Two united by letter, making nine additions in all. This is my first work with this church, having been called the day the meeting began. This is a good church, in a good community. This was the last pastorate of our venerable Bro. A. J. Waldrop. Here he had done a good work, and his noble wife (lately deceased) blessed the church by her wise counsels among the ladies of the church. They are both loved for their work's sake.

BAPTIST STATE CONVENTION.

Delegates Take Notice.

The Annual State Convention will be held at Selma on Nov. 13 to 16th.

Delegates must communicate with F. M. Stillwell, Chairman of Committee on entertainment, prior to Nov. 5th, in order that accommodation may be provided for them.

If you prefer to go to hotel the rates will be \$2 double (more than one person in a room) and \$2.50 single per day at Hotel Albert, and \$1.25 double and \$1.50 single per day at the Southern Hotel, at delaware's expense.

We can supply blanks for church letter to the association. Three for five cents, or twenty cents per dozen.

For the Alabama Baptist.

Howard College.

The scene on the campus of Howard is a busy one. One hundred and forty have matriculated. Four of these are girls, thirty are preachers, and the remaining one hundred and six are jolly good fellows. The ministerial class is fortunate in having Dr. McGaha at its meetings, this session. The board of ministers, made up of the Birmingham pastors, has already examined some of the new preachers, and they will all undergo this examination to start them out right. With the help of the Birmingham pastors and brother Johnston we hope to "go out into the highways and hedges" this session. Several have regular pastorates already. The college prayer meetings held every afternoon at six o'clock are conducted with system and order.

We miss Col. Macon not only as a professor but as a personal friend. His conduct proved to us that he was interested in boys otherwise than simply as a teacher.

Prof. Payne is proving himself equal to his promotion as colonel. He will fill the chair of Science vacated by Col. Macon's resignation with credit to himself and the college.

Bro. Waldrop is as clever and jolly as ever, and knows how to attend to his own business and let other people's alone.

Dr. Dill, with the assistance of Prof. Ansley, is still prepared to give the boys "forty" for "physical exertion." Prof. Giles with his characteristic piety is taking care of the boys who study English.

Prof. Smith, our efficient teacher of mathematics, has already taught the new boys how to "bring up" on paper. We appreciate what he does more after we leave school.

What more can be said of our loved president than that he is every student's friend, and he knows how to reach a boy's heart, viz., with kindness.

The captains have been appointed and the companies formed. We know our's is a competent, consecrated, self-sacrificing faculty, and love them for it.

Won't the mothers of all these boys pray every day at six o'clock, as we meet in prayer service at that hour, that we may be obedient soldiers, appreciative students, and Christian gentlemen. We have the best president in Alabama, and we want to be as good students.

East Lake. A. J. T.

For the Alabama Baptist.

From the Seminary.

Ed. Ala. Baptist: Perhaps the most auspicious opening in the history of the Southern Baptist Theological Seminary has just taken place. By nightfall on the 1st of October, the day which began its 37th session, there were 220 men on the premises, nearly every one of whom had matriculated at that time. For several years past each opening has seen some increase on the last, but this session there was a leap of 40 over anything previously experienced.

The day was taken up in matriculating new students and arranging courses of study for the session, getting books, meeting old friends, welcoming new ones, arranging tables in the dining hall, etc., etc.

Alabama now has eleven students to her credit, and we hope more are coming soon. Brethren Barnes, from Selma, Moseley, from Huntsville, Hendon, from Georgiana, Stamps, from East Lake, Hagood, from Bragg, Pugh, from Tusculoo, White, from Clinton, Sanders, from Brundidge, Maness and Langston from Shoultz, and your humble scribe. Others have spoken and written about coming, and may do so in the next few days.

The opening lecture on the night of the first was delivered by our latest addition to the faculty, Dr. H. H. Harris, late of the faculty of Richmond College, Va. He is Professor of Biblical Introduction and Polemics, and chose as the subject of his address, "Polemical Theology; its scope and uses." In introducing the speaker, Pres. Whitsett remarked that the custom heretofore had been to have the opening lecture in one of the neighboring Baptist churches, but since the munificence of the Norton family had provided the handsome structure called Norton Hall, with its spacious chapel, it was thought advisable to remain at home, so he welcomed the large audience to the Hall and in fitting terms introduced Dr. Harris.

The speaker of the evening, in whom many find traces, even on short acquaintance, of the lovable character so much admired in Dr. Broadus, spoke first of the four great founders of the Seminary: Williams, Boyce, Manley and Broadus, dwelling lovingly on the memories of Boyce, the sturdy man of affairs, but especially on Broadus, the Seminary's "pulsing heart."

Now, like all progressive institutions, it has become greater than any man or set of men, and individuality is largely merged into the common greatness of the work performed and position occupied. Coming to his subject, he discussed in a manner so entertaining and interesting the utility, scope and methods of Polemical Theology that the natural dryness of the subject was completely lost. Polemics pertains to conflict and warfare, so he wished to consider three phases or arenas of theological discussion: (1) When champions meet to struggle as representatives of great causes; (2) personal conflicts of individuals; (3) the continual contest in the hearts of men; closing by considering two kinds of warfare, defensive and offensive. Each point was happily illustrated by one or more scenes and incidents of actual warfare, some from the

speaker's own observation, some from the Holy Writ.

After the lecture Pres. Whitsett proceeded to install Dr. Harris as professor of the Seminary. This was done by reading Section IX. of the Constitution, which provides that a professor shall not teach contrary to certain articles of faith which are considered orthodox, and which were read in the hearing of all present. A violation of this was considered ground for requiring his resignation. After the reading Dr. Harris subscribed his name to the articles, and the applause of the great audience and the remainder of the faculty marked the conclusion of his formal entrance upon his duties.

Thus closed the inaugural day of the S. B. T. S., an institution which is, and well deserves to be, a beloved object of pride to Southern Baptists.

The Northern Baptist ministry is becoming more and more appreciative of the value of our Seminary, and the patronage from beyond the Ohio river increases steadily each session. We have men from several of the great Northern schools, as Chicago, Oberlin, Crozer, etc. A young man from the latter place recently remarked to the writer that his session's work there had been but child's play compared with what he already saw before him here.

General requests have been made by the faculty for the prayers of Christians that the blessing of God may be upon this session of the Seminary. I am sure Alabama Baptists will not be lacking in fervent zeal before the throne of Jehovah's grace may rest upon this school of his prophets. Pray for us as we pray for those that send us here.

J. F. GABLE, Louisville, Oct. 2.

For the Alabama Baptist.

A Word in Its Favor.

I was much gratified to see the good word in last week's ALABAMA BAPTIST in behalf of the action of the young Baptist people of Georgia, looking to the forming of a Southern Baptist Young People's Union in co-operation with the Southern Baptist Convention. It is one of the most important measures of the day. I am also gratified to see Dr. D. B. Gray, of Birmingham, the chairman of the committee, and so virtually becomes the head of the movement. He is a wise, strong man, and is earnestly supported by some of the best men in the denomination.

Alabama and Georgia make a strong combination. I hope the meeting will be called for at an early day and will be well attended. I have great expectations of this movement made in the interest of the young people in our churches.

J. M. FROST, Nashville, Tenn.

For the Alabama Baptist.

Bro. Carter's Notes.

On September 26th the church at Goshen, 12 miles south of Troy, on the Mobile and Girard railroad, with the writer as chairman, viz. Revs. W. A. Cumbe, J. M. Lollin, J. H. Stephens, J. L. Youngblood, and deacons W. C. Sanders, J. W. Heald, J. T. Robertson, G. W. Warwick, T. H. Alred. The churches represented were Girard, Troy, Good Hope, Spring Hill, Henderson, Hepzibah, New Hope and Luverne.

The church was constituted with 32 members; appointed a building committee at once, took up a collection of \$5 for missions, and wrote a petition to the New Providence association for membership.

The new church appointed two young ladies to solicit aid in building a house of worship, and I learned that they raised \$72 at the Salem association.

Some of us remained over and preached a few days for the new church, the writer staying until the close of the meeting. We received 27 by baptism, 4 by letter, and left the new church in a fine condition.

I went over to Henderson on Sunday, preached two sermons and baptized three men and two women into that church. Of this number was Dr. Eiland, a splendid man indeed.

I was called to the pastoral care of the new Goshen church; will return and baptize the rest of the candidates and others yet to join, at which time I am to answer them with reference to the work.

A call has been extended me by the Luverne church for two Sundays in the month, with a request to move into the latter. A call to the church at Brantley, also. This will make a splendid field for some one. I will determine soon what I will do. I start to-day to Luverne, Brantley and Goshen, and on this trip the matter will be determined. If I go away I will leave a very fine field in good condition. Girard is a good church with 221 members. Crawford church is as good, but has a smaller membership of 63. Ladonia church is just as good with a still smaller membership of 20.

This excellent field must have an active, consecrated man. After seven long years of labor for and with those people, I can say that I love them more to day than ever before. The First church at Phenix City, which I served three years in connection with Girard, remembered me in a very substantial way the other day, and through their Ladies Aid society presented me a complete suit of clothes of first class style. Thank God for the good people who do not forget his servants when gone from them.

Girard. W. B. CARTER.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.

The Close of the Year.

Our missionary year closes with this month. I want to beg the brethren to take up collections for the various objects and send them in at once. There is money in many treasuries that ought to go into this year's account. Has your church, Sunday-school or society any money in its treasury? Why keep it there? Let it come on and help to relieve the Lord's cause.

I hope the associational treasurers will not fail to forward the amounts they have for the various objects.

Will the pastors please call attention to this appeal? We ought to have several thousand dollars in by the close of the month.

W. B. CRUMPTON.

For the Alabama Baptist.

In Florence Association.

Since I began work in this field my labors have been blessed of God. I have baptized eighteen into the fellowship of Liberty church, and twelve into New Hope church, a church organized on the mission work. Bro. Brown assisted me in the organization of this church. He baptized one and there is one awaiting baptism at Bluff Creek, making in all thirty-three up to date. There have been about forty conversions in my meetings.

I do so much desire to give my entire time to this work another year. I have given my whole time to it the past year. I believe this field can be made self-sustaining in a few years. This is a large field with but one church in it that is self-sustaining. This makes it a hard field. The people will have to be educated to give because it is right to give. It will take time to do it.

People from the North are buying a great deal of land in this section. Nearly every man in this immediate community has his land on the market. This will greatly weaken our church at Liberty, as we will perhaps lose some of our best members.

J. O. A. PACER, Threets, Lauderdale Co.

For the Alabama Baptist.

Ministers' Meeting.

At Selma, Tuesday, Nov. 12, 1895.

10: Organization and devotional exercises.

10:30: The Holy Spirit in the administration of church affairs. Paper by W. C. Bledsoe.

11: Serial

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

Royal Baking Powder

ABSOLUTELY PURE

What a Baby Can Do.

A baby can beat any alarm clock ever invented waking a family up in the morning.

Give it a chance and it can smash more dishes than the most industrious servant girl in the country.

It can fall down oftener, and with less provocation, than the most expert tumbler in the circus ring.

It can make more genuine fuss over a simple brass pin than his mother would over a broken back.

It can choke itself black in the face with greater ease than the most accomplished wretch that ever was executed.

It can keep a family in a constant turmoil from morning till night and night till morning without once varying its tune.

It can be relied upon to sleep peacefully all day when its father is away at business and cry persistently at night when he is particularly sleepy.

It may be the naughtiest, dirtiest, ugliest, most fretful baby in the world, but you can't make its mother believe it, and you had better not try.

It can be a model and charming infant when no one is around, but when visitors are present it can exhibit more bad temper than both its parents together.

It can brighten up a house better than all the furniture ever made; make sweeter music than the finest orchestra organized; fill a larger place in its parents' breasts than they knew they had, and when it goes away it can cause a greater vacancy and leave a greater blank than all the rest of the world put together.—*Christian Work.*

The National Temperance Advocate says: "The problem of 'hard times' will be solved when the workmen of America boycott the saloon, and stop drinking liquor. About \$100,000,000 a year goes into the saloon from the hard earned wages of workmen. This money, turned into the channels of industry and commerce, would bring comfort and happiness and plenty to millions of households."

It is well to turn over a new leaf; it is better not to spoil the old one.

What - They - Say OF THE ELECTROPOISE.

The Electropoise has relieved me of a throat affection that has baffled all treatment and has annoyed me for more than forty years.

Very respectfully,
T. T. TUNSTALL,
Mobile, Ala., Oct. 22, '94.

I commenced the use of the Electropoise when I was in a weak, nervous state, lying awake night after night until 2 o'clock. I commenced to sleep better almost immediately after beginning its use, and after three months felt that the Electropoise had paid for itself.

Yours truly,
MRS. J. C. BARRY,
Memphis, Tenn., March 5, '95.

A relative of mine who was wounded during the war, and who never recovered from the effects of the wound, has been using my Electropoise, and he is now as well as he ever was. I recommend the Electropoise to all my friends.

Yours truly, W. B. MCGEE,
Tehula, Miss., Dec. 5, 1894.

I cannot say too much in favor of the Electropoise. Yours truly,

T. S. JONES,
Fannin, Tex., June 25, '95

After returning from Hot Springs about a year ago without a cure, and as the last resort, I applied the Electropoise and received a prompt cure of rheumatism. This same Electropoise has made many cures in other diseases, and the instrument will do all that is claimed for it. Yours truly, J. T. SROUT,

Mobile, Ala., Sept. 22, '94.

DISEASED + ALL + OVER.

A Man Who Thought he Could Never Be Cured.

But the Electropoise Relieved His Nervous Rigors and Made Him A Brand New Man.

Knowing the amount of suffering there is in the world, I feel it my duty to add my testimonial to that of thousands of others as to the efficiency of the Electropoise. I was ten of twelve years afflicted so that I was not able to do any kind of business. I seemed to be diseased all over, there being hardly a day but what I had nervous rigors, which would apparently tear me all to pieces, and these rigors would be followed by cramps, which extended all over my body, and which would last from four to six hours.

I procured an Electropoise two and a half years ago, and after using it some time I experienced great relief. I use it now for everything that ails me. I am red and rosy, and attribute it to nothing else but the Electropoise, and nobody could buy mine from me for a thousand dollars, if I knew that I could not get another one.

Yours truly, T. W. WILKES,
Robeson Fork, Tenn., April 11, '95.

Rental terms, \$10. cash for four months, with privilege to purchase by paying \$17.50 additional at the expiration of four months.

Pocket Electropoise book of particulars free to any address.

DUBOIS & WEBB,
Birmingham, Ala.

Be Courteous.

What is courtesy? It is genuine politeness. And what is politeness? It is not a fashionable bow, a graceful smile, or an eloquent "How do you do, sir." All this may exist without real politeness.

Yes, you may be assured that not every well-dressed gentleman, with superb personal appearance, euphonious speech, and elegant form, who bows and gestures, and smiles so charmingly, is a truly polite man.

Real politeness is free from deception. But multitudes who have a high reputation for politeness are no better than nodding, smirking hypocrites; they feel nothing of what they profusely exhibit.

Genuine politeness is a kind and honest heart, manifested in kind and honest speech and conduct. Hence, that which is most essential to true politeness is to feel kindly, and act accordingly.

Politeness, courtesy and agreeable manners are all the same thing; and they all imply delight in the happiness of others, and a disposition to do to them as we would wish them to do to us. Hence, politeness is properly regarded as a Christian duty.

It is accordingly, directly enjoined in the Bible, "Be courteous, be kindly affectioned one to another with brotherly love, in honor preferring one another." "Bear ye one another's burdens." Do good to all men as ye have opportunity. This subject has far higher importance than most persons imagine. Are not agreeable manners worth having? And if a person does not possess them is it not well that he should take a little pains to acquire them?

Certainly it is! No one has any right to be indifferent to those traits of character or conduct by which he may contribute to the happiness of his fellow creatures, or do that which he knows will wound the feelings of others; and yet how often has the want of courtesy and kindness in our feelings and manners given pain to those with whom we have associated!

Who does not like to see a coach driver, a railroad conductor, a farmer, a mechanic, as well as a merchant, a lawyer or a minister pleasing in his address and obliging in his manners? Depend upon it, courtesy is worth a thousand times more than it costs. It costs only a little patience, love and self-control; and, as to its worth, let it be remembered that the success of agreeable manners flowing from benevolence of feeling—while multitudes fail chiefly from want of such manners.—*Selected.*

Kite-flying, which used to be done for fun, has arisen to the dignity of a scientific experiment. Two sets of such experiments are in progress—one under the direction of the Weather Bureau at Washington, and the other at Blue Hill, near Boston, conducted by W. A. Edger, of New Jersey. Not only do the experimenters send the kites up several thousand feet, but they send up cameras with them, and get pictures of the landscape from that altitude. The ostensible purpose of the scientific kite-flying is to find out as much as possible about the atmosphere and its currents, barometric curves, temperature and other ingredients; but no doubt it is just as good fun to fly a scientific kite as any other sort, and no doubt the scientific grown-ups enjoy it.—*Harper's Weekly.*

POSTAGE STAMPS.—It takes eighty men and women to make a postage stamp. First, the white paper is cut in sheets, each large enough for a hundred stamps. The stamps on each sheet are counted twenty-six times, to make sure the number is correct. The printer counts and passes the sheets to the gummer, the gummer gums the back, and, having counted, gives to the perforator, who divides the stamps by rows of little holes, not forgetting to count. It is surprising how quickly and accurately the hands can work. Seven hundred million postage stamps are made every year in the United States. New York City uses eight million a month.—*American Messenger.*

Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them out of their own hearts by the sharp stylus of trial. Such as he would make most eminent in his service, he takes furthest with him into Gethsemane.—*Dr. Wm. M. Taylor.*

Awarded Highest Honors—World's Fair—**DR. PRICE'S CREAM BAKING POWDER**—BEST PERFECT MADE. A pure Grape Cream of Tartar Powder, Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

A Wild Goose and Her Goslings

I had to make a trip from our claim on the Columbia to Spokane Falls. I started quite early one morning, and was riding along up the Spokane river, when, as I came over a small, rocky point, I noticed a very large bird soar down from a tree and carry something in its mouth. At first I thought it was an eagle, but as soon as I climbed a little higher I could see that it was an old gray goose, and that it had deposited its burden in the water, where I could see several small ones swimming around.

I stopped, got off from my cayuse, and watched the performance. I had waited but a few moments when one of the geese rose out of the water and flew straight to a cottonwood tree, alighted on a limb near a big nest, then took a few steps toward the nest, and reaching over into the nest took a young gosling and sailed down to her companions. When she let the youngster touch the water it cut all kinds of capers.

She again returned to the nest and got another, which was the last. After watching them for quite a while I mounted my cayuse and rode on. When I came in to plain view of the family the old ones fluttered away and the young ones disappeared. There were seven little ones, as near as I could count. I have watched the wood duck carry her young from a tree, but this was the only time I ever saw a goose make the transfer.—*Forest and Stream.*

PRESERVE THE "ETERNAL FEMININE."—The eternal feminine is what we prize in woman, and wherever she defects from this there does her power wane and her usefulness become impaired. And conversely, the more and the higher she advances along the lines of her own nature, the better for the world. Nor does the claim that she has been hampered hitherto, and consequently been unable to show what her attributes really are, seem relevant; for it is only when she develops in directions which threaten to clash with the eternal feminine that she encounters opposition or serious criticism. And here even the excitability and unreasonableness of some men find a certain justification. Their fumes and fury, however unintelligent, proceed from an instinctive repugnance to the departure or deviation from nature which they find, or fear to find, in the modern woman. Once let them realize that there was no danger of anything of the kind, and they would become gentle as doves, if not all smiles and approval.—*Robert Grant, in the October Scribner's.*

QUEER TREES.—The winds from the Polar regions blow hard and constantly over the Falkland Islands. These winds have twisted the trees into most curious shapes. Travelers tell us that when walking in these islands you will see boulders of peculiar shape. If you attempt to move these boulders, you will find they have roots that hold them fast. The wind has so twisted and turned the limbs and trunks of the trees as to give them the appearance of great stones. The wood is almost as hard as stone, and is made to burn with great difficulty, because it is so tough. These trees are called "living stones."

"There is no substitute for thorough-going, ardent, and sincere earnestness," says Charles Dickens. One may have a large stock of fine talents, he may have good judgment, with a backing of wide experience, but how little does all this avail without heartiness, earnestness, unwavering resolve, and enthusiasm! God gives us the machinery for accomplishing his work, but we must fill the boiler with water, and build the fire under it. The world can shift along with substitutes here and there. But for hearty interest, earnestness, zeal, there is no substitute.—*S. S. Times.*

Food did not Relish.—Two years ago I had no appetite and food did not give me any nourishment. I was sleepy all the time and always felt worse when I woke in the morning. I began using Hood's Sarsaparilla and my appetite returned until I was able to eat with a relish and was much better in every way. I have used Hood's Sarsaparilla at irregular intervals ever since and the result has always been most satisfactory.—*W. B. Savage, Spring Garden, Ala.*

DUTY OF HOPE.—Hope is a duty. Despair is a sin. There is a bright side and a dark side to life itself, and to every event in life. We can choose our point of view, it is not forced upon us. We can resolutely look toward the light; or away from it. There is no cheer in gloom; there is no gloom in cheer. Our duty toward God, toward others, and toward ourselves, demands that we should always recognize and be grateful for the light that is, and thus honor God, help others, and be glad ourselves.

A young man of St. Louis has invented an electric carriage, which can travel, with six passengers, at the rate of fifteen miles an hour, and can climb a hill with ease. It is run by storage batteries, which require ten hours to be charged, and which can then run the carriage at the rate of twelve miles an hour for four hours.

A country paper has this personal item: "Those who know old Mr. Wilson, of this place, personally, will regret to hear that he was assaulted in a brutal manner last week, but was not killed."

It is not enough to have a good aim in life. You want a good arrow.

"Frances," said a mamma, severely, to her seven year old daughter. "Yes, ma." "Who made all these colored crayon marks on the parlor wall paper?" "Mamma," replied Frances, "did you know that Mrs. Dicer called to see you while you were out?" "Frances, I want to know who put all those marks on the parlor wall?" "Mamma, I think some of the little girls on this street are very bad. Lucy Bunting ran off with my doll." "Frances, I don't want to discuss Lucy Bunting. I want to know who made all those dreadful marks, and spoiled the wall paper." "Mamma, you ought to have seen my little kitty run up the tree just before you came home. She went almost to the top." "I don't care anything about the kitty, Frances. What I want to know is about the paper in the parlor, which is covered with red and yellow marks." "Mamma, what do you think would be a nice birthday present for papa?" "Now, Frances, listen to me. Who made those marks on the parlor wall?" "Oh, Mamma, sobbed Frances, "why do you keep talking about the parlor wall paper when you see me trying so hard to change the subject?"—*Harper's Round Table.*

THE FIRST SAW.—"What a funny thing!" said little Tom, taking up brother John's saw. "It's only a saw, silly," said John.

"But who made it? who found out the funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife could cut.

"O, all carpenters have it," said John, disdainfully.

Still little Tom watched and wondered. Then the big brother spoke. "I know, little lad; I'll tell you. Long, long ago, a Greek sculptor, called Daedalus, divided a piece of wood with the toothed bone of a serpent, and it answered so well that he imitated the teeth in iron. This was the way the first saw was made."

"Is that true?" asked John. "Quite true, I believe," said the big brother in answer.

"Very funny," said little Tom. —*Selected.*

Improved farming improves the farm.

A farm is overstocked whenever there is more stock on it than the feed it will grow will keep in a good thrifty condition, both in winter and in summer.

Too close confinement is as bad for a horse as too much exposure. One of the things necessary to learn in the management of the horse is to combine the field and stable so as to secure the best results in the condition of the horse.

He who produces an inferior commodity will always be obliged to work cheaply, and especially is this the case with the sheep-breeder that keeps inferior sheep and grows scrub lambs and mutton that when sent to market must be sold at a very low price.

We can starve our stock so as to have them continually growing poorer; we can feed them barely sufficiently to keep alive, or they can be fed sufficiently to maintain a thrifty growth. The latter plan is the only one that will return even a small percentage of profit.

The peach was originally a poisonous almond. Its fruit parts were used to poison arrows, and for that purpose were introduced into Persia. Transplantation and cultivation have not only removed its poisonous qualities but turned it into the delicious fruit we now enjoy.

If we avoid all sins of omission, we are not likely to fall into sins of commission.

WESTERN Railway of ALABAMA.									
Read down.		IN EFFECT FEBRUARY 4, 1895.		STATIONS.		Read up.			
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KEEPING ACCOUNTS.—Farmers, as a rule, are too careless in regard to keeping accounts of their business; consequently they often raise crops that are not profitable, and raise and feed stock at a loss. And in view of the fact, too, that there are so many otherwise profitable crops that cannot be sold off from the farm profitably, it clearly shows the folly of this neglect. It were better that such crops should be consumed on the farm by useful and needed stock, and the residue returned to the fields for their sustenance. But how few of the many, many farmers look thus closely into the details of their business; too prone to follow old methods and customs of farming, with scarcely a thought whether they are making a profit or sustaining a loss. And unless the farmer keeps an account of the expenses of a growing crop, he is not likely to know much about the cost of making it, and if he does sell it, he does so blindly.

TEA AND TEAPOTS.—Tea should never be allowed to stand upon the "grounds." If it must unavoidably be made some time before it is to be used, the liquid should be poured from the leaves. It may then be kept ready for a delayed member of the family for a long time without serious deterioration, or at least, without the addition of any harmful qualities. To aid in this desideratum, a special teapot has recently been introduced. It is made of brown earthenware or of porcelain. There is no metal, not even silver, used in its make. The chief characteristic of this teapot is the porcelain "drip" of perforated ware, which fits inside the teapot below the cover. The tea is placed in the "drip," and the boiling water is poured over it. By this means the tea leaves are prevented from sinking to the bottom, and there is no danger of tannin being extracted. Teapots of this kind are very common in China and Russia, where they are sold at a low figure.—*Good Housekeeping.*

"Just make it a thief; a thief is better than a bar-tender." So said a noted criminal when he was arrested in Cincinnati, the other day, and was to be registered in the police record. He was asked as to his occupation—that is, when he wasn't engaged in the commission of some crime or in prison, as he had been for years past. He first said "a bar-tender," and then he wanted to change it, that it might not appear quite so bad.

SPECIFIC FOR SCROFULA.

"Since childhood, I have been afflicted with scrofulous boils and sores, which caused me terrible suffering. Physicians were unable to help me, and I only grew worse under their care. At length, I began to take

AYER'S

Sarsaparilla, and very soon grew better. After using half a dozen bottles I was completely cured, so that I have not had a boil or pimple on any part of my body for the last twelve years. I can cordially recommend Ayer's Sarsaparilla as the very best blood-purifier in existence."—G. T. REINHART, Myersville, Texas.

AYER'S

THE ONLY WORLD'S FAIR Sarsaparilla

Ayer's Cherry Pectoral cures Coughs and Colds

Meetings of Associations—'95.

OCTOBER.
Weogulka—Bethlehem ch, Shelby county, Thursday before 2d Sunday.
Mt. Carmel—New Prospect ch, Friday before 2d Sunday.
Alabama—Silom church, Crenshaw Co., Friday before 2d Sunday.
Antioch—Boguelosa church, Choctaw county, Friday before 2d Sunday.
Cahaba Valley—Friendship ch, 9 miles south of Ashville, Fri. before 2d Sun.
Etowah—Antioch ch, St. Clair county, Friday before 2d Sunday.
Harmory (West)—Hephzibah ch, Saturday before 2d Sunday.
South Eastern—Pilgrim's Rest ch, Mobile county, Sat. before 2d Sunday.
New River—Macedonia ch, 4 miles south of Ashville, Sat. before 2d Sunday.
Big Bear Creek—Crooked Oak ch, Colbert county, Sat. before 2d Sunday.
Tuskegee—Pleasant Grove ch, 6 miles west of Salem, Tues. before 3d Sunday.
Cahaba—Ephesus ch, Wed. before 3d Sun.
Haw Ridge—Mt. Liberty church, Dale county, Wednesday before 3d Sunday.
Centennial—Midway ch, Montgomery county, Thursday before 3d Sunday.
Cherokee—Friendship ch, 8 miles north-west of Collinsville, Thu. before 3d Sun.
Warrior River—Mt. Tabor ch, Thursday before 3d Sunday.
Zion—Zion ch, near Leon, Crenshaw Co., Friday before 3d Sunday.
Harmory Grove—Eldridge ch, Friday before 3d Sunday.
Arlacocosa—Antioch ch, Randolph Co., (Newell P. O.) Sat. before 3d Sunday.
Eufaula—Center Ridge ch, Barbour Co., Tuesday before 4th Sunday.
Cuthbert—Hopewell ch, Thursday before 4th Sunday.
New Providence—Loverne, Crenshaw Co., Friday before 4th Sunday.
Mt. Moriah—New Prospect ch, 30 miles north-east of Tuscaloosa, Friday before 4th Sunday.
Cedar Creek—Liberty Hill ch, Cibleune county, Saturday before 4th Sunday.
Geneva—Adoniram ch, Saturday before 4th Sunday.
Carmory—Mt. Pleasant ch, 9 miles east of Chapman, Tues. after 4th Sunday.
UNKNOWN.
Mud Creek—North Alabama—Tallapoosa River—

Cuticura

Instantly Relieves SKIN TORTURES

A warm bath with Cuticura Soap, a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humors.

Sold throughout the world. Write Dept. NEWBURY, London. PUTNEY LANE & CURRY, CO., Boston, U.S.A.

A Barber Shop

IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is ALFRED BILLINGSLEA'S, 102 Montgomery Street In Exchange Hotel.

Hughes' "OLD RELIABLE"

CURES CHILLS Tonic, SURE.

50c & \$1.00 Bottle. Druggists Have It.

WHY SUFFER? SURE RELIEF.

Dyspepsia! Reliable, Palatable, ROBINSON'S

LIME JUICE AND PEPPIN, 50c. and 10c. Bottles. Druggists Have It.

Indigestion! YOU WILL LIKE IT

Constipation! YOU WILL LIKE IT

Birmingham, Sheffield and Tennessee River R'y Company.

E. A. HOPKINS, Receiver.

Time Table No. 21. In effect Monday, December 3, 1894, at 6 a. m.

So. Bound. First Class. STATIONS. No. Bound. First Class.

9 10 am Lv. Sheffield. Ar. 6 10 pm

9 22 am M. & C. Junction 5 58 pm

9 34 am Spring Valley. 5 44 pm

9 36 am Passing Place. 5 41 pm

9 48 am Littleville. 5 29 pm

9 57 am Good Springs. 5 19 pm

10 07 am Russellville. 5 10 pm

10 18 am Darlington. 4 57 pm

10 34 am Spruce Pine. 4 37 pm

10 44 am Phil Campbell. 4 27 pm

10 57 am Bear Creek. 4 14 pm

11 15 am Haleyville. 3 57 pm

11 25 am Delmar. 3 47 pm

11 43 am Natural Bridge. 3 30 pm

11 56 am Lynn. 3 18 pm

12 12 pm Nauvoo. 3 03 pm

12 27 pm Oakdale. 2 50 pm

12 35 pm Sargassos. 2 42 pm

12 42 pm Gamble. 2 35 pm

1 00 pm Jasper. 2 20 pm

2 00 pm Birmingham. 12 20 pm

*Passenger, Daily except Sunday.

"N" Telegraph Stations.

*Flag Stations for freight trains only.

P. CAMPBELL, O. K. CAMERON, Gen. Manager. Train Dispatcher.