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

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ery, Ala., as second class mail matter.

For the Alabama Baptist. Religious Persecution.

Dear Brother: We have noticed
the criticisms going the rounds of
the press of the courts of Tennes-
see and Georgia, for fining and im-
prisoning some Seventh Day Ad-
ventists. This is being heralded
over our country as religious perse-
cution. Is it? Some of our pa-
pers, notably the New York Exam-
iner, seem to have so decided. The
facts in the case seem to be, that in
those states some persons persisted
in violating the law by laboring on
the first day of the week, claiming
to have rested on the seventh. For
such labor they were prosecuted and
imprisoned. Has the state a right
to enact such laws? Has it not a
right to enact laws pertaining to
the protection of its citizens? It
seems to have been proven, beyond
all doubt, by scientists and even
casual observers, that man needs
to reach his highest attainments,
physically, mentally and morally.
Not only man, but beasts and inani-
mate machinery seem to demand
the same. If the above facts be
true, the state has a right to say
that one day in seven shall be ob-
served as a day of rest, thus protect-
ing its citizens against greed and
tyranny. A peep into the slavery
of many of our manufacturing
towns would be convincing.

The state also has the right to
say which day this shall be. It
has no right to interpret or expound
Scripture, thereby deciding which
is the right day to be observed as a
day of worship; nor to legislate at
all in spiritual things. But, de-
manding this day of rest for the
betterment of its citizens and homes,
and selecting the one chosen by the
majority, cannot justly be called
religious persecution.

If anyone claims to have reli-
gious convictions that another day
than the one prescribed by the state
is the one commanded by God as a
day of rest and worship, let him
keep it unmolested, which the
above states seem to have done, but
also keep the one commanded by
the state. While this might work
hardship on many, who were thus
compelled to keep two days, yet
anyone can see at a glance that no
practical enforcement of the law
could be had without one uni-
form day for all. This is a case
where the minority has to suffer for
the benefit of the majority, there
being no principle at stake.

Religious persecution is an inten-
tional interference with a man's
discharge of his conscientious obli-
gations to God. There seems to
have been none of this interference
in the cases referred to, so far as the
law is concerned, whatever there
may have been on the part of the
individuals who prosecuted them.
It is claimed, on the part of some,
that the command of God, "Six
days shalt thou labor," etc., means
that labor must be performed six
days, resting only on the seventh.
If this position is maintained, a new
and perplexing question arises.
There could be no vacations or hol-
idays. One would like to know if
they are consistent in this?

We hear no complaint that the
Jew is persecuted by being com-
pelled to keep the first day of the
week.
We think also that the spirit of
submission on the part of unbeliev-
ers to the law of the land might be
copied by our Seventh Day Breth-
ren.

J. M. THOMAS.
Pittsburg, Pa.

The man who enters the minis-
try, because he thinks he is going
to have an easy time of it, makes
the mistake of his life.

Rewards and Punishments.

J. C. HIGDON, D. D.

Very few of even the most pro-
nounced skeptics have ventured to
find fault with the moral teachings
of Jesus. The Rev. Minot J. Sav-
age, the head and front of the "Ex-
treme Left" of the Unitarians, criti-
cizes some of the utterances of the
Sermon on the Mount as tending to
improvidence on the part of those
who accept them unreservedly; and
he insists that we must "take
thought for the morrow."

Mr. James Hill, the father of the
more famous John Stuart Mill, took
the pains to teach his son that
Christianity was distinctly immoral
and wicked. But these apostles of
infidelity are extreme and exception-
al; and even John Stuart Mill came
to believe that no man, how-
ever skeptical, could find a better
scheme for regulating his life than
so to live that Christ would ap-
prove his life.

Mr. J. S. Mill, however, in com-
mon with his father, had his objec-
tions to the morality inculcated in
the New Testament; and one of the
most noticeable of these objec-
tions lies in the fact that the love
of heaven and the fear of hell—the
desire for happiness and the dread
of punishment—are used as motives
to urge men to do right and to de-
ter them from doing wrong. The
Mills, father and son, regarded this
as a serious blot upon New Testa-
ment morality. Men, they thought,
should be appealed to on purely
moral grounds and urged to virtue
for the pure love of what is in it-
self so lovely, and deterred from
vice by the abhorrence of what is in
itself so hideous.

The New Testament, however,
was intended to give us a scheme
of morals that would work, and not
a sublimated ethics for philoso-
phers. This scheme was meant for
every-day men who jostle one an-
other in secular business; for plain
women who "do their own work,"
and never have a servant; for rough
boys and uncultured girls "who
help father" in driving the dray,
and take a hand with mother in
"starting the fire and keeping it up
on washing day."

It may be seriously doubted
whether Mr. John Stuart Mill ever
saw the day when he was tempted
to steal, and yet the apostle Paul
exhorts church members to quit
stealing!
It is perfectly true that what we
usually call "good men" are not
much influenced in their conduct
by the laws of the land, certainly
not much by criminal law. An
honest man does not need a "law"
to prevent him from stealing. But
strains of law, and the bad man
has little else to restrain him; and
as the average men and the bad
men constitute the mass of the com-
munity, it is easy to see the impor-
tance of criminal jurisprudence.

Now, if Christianity were a
scheme of "ethical culture," in-
tended for the working out and
preservation of "ideals" for men
like John Stuart Mill and Felix
Adler, then the objection under
consideration would have consid-
erable weight. But Jesus distinct-
ly disclaims and repeatedly repudi-
ates any such purpose. Indeed,
even had he entertained any such
design, he could hardly have done
better than to anticipate Mr. R. W.
Emerson and advise every man to
make his own Bible.

Jesus, however, had in his hands
a body of Scripture already made;
and he treated the Scriptures with
the profoundest reverence, calling
them the Word of God. He saw,
too, that these Scriptures were ad-
dressed and adapted to fallen men;
that they were intended to furnish
motives for doing right, and that
to men who were grievously tempt-
ed to do wrong. And as he knew
the fall of man to be a fact of his-
tory and not a figment of theology,
he continued to address to fallen
men substantially the same motives,
rewards and punishments which
were urged by the old prophets and
lawgivers before him. Notwith-
standing all that has been loosely
and lavishly said and written about
the "originality" of Christ's moral
teachings, we venture the assertion,
that as far as concerns our prac-
tical conduct toward God and man,
Jesus taught almost nothing that
cannot be found "in the law and the
prophets." And there is a reason
for this. The coming of
Christ did not change man's na-
ture, nor did it change man's rela-
tion to God. Man was and is a
fallen being. In no state of so-
ciety known to history has "Ethical
Culture," apart from revelation,
ever produced anything like toler-
ably decent practical morality on
the part of the average members of
the community. And, be it under-
stood, that this "Ethical Culture"
scheme is no new departure that has
not had time to show what it can
do. It is older than Christianity,
Epicureanism, Stoicism, Plato's
"Republic," and the doctrines of
Socrates were all schemes of "Ethi-
cal Culture." And every one of
these schemes ignored the fallen na-
ture of man. Who can wonder
that a doctor fails to cure the pa-
tient, when he refuses, or fails, to
recognize the existence of the dis-
ease?

We are not prepared to deny that
a considerable proportion of the

moral warnings of Paul were
against gross indecencies from
which respectable people are now
almost entirely free. But why?
Largely because Christian morality
has become the morality of all de-
cent people; and the very fact that
Paul warned the Corinthian Chris-
tians against gross indecencies of
which no respectable person is now
in danger, is one of the highest
tributes that can be paid to the
moral power of Christianity to ele-
vate social life.

Many people are so fond of em-
phasizing the antithesis between
"the law" and "the gospel" that
they are in serious danger of losing
sight of the revealed fact that the
Gospel is itself a law. Paul says:
"The law of the spirit of life in
Christ Jesus hath made me free
from the law of sin and death." See
Rom. 8:2. And, indeed, if
Christianity is to be a scheme of
government, and if this govern-
ment is to operate upon the
minds, hearts and lives
of fallen men, we may well
ask what sort of a government
would it be that appealed neither to
the hopes nor to the fears of the
governed? that utterly ignored re-
wards and punishments?

The French philosophers of the
eighteenth century—the men who
so splendidly "regenerated" the
human race—looked upon the fall
of man as a figment, and classed it
with old wives' fables. But where
is their grand scheme of "regenera-
tion" now? It is where it was—
on paper! It may be seriously
doubted if it ever produced the
slightest improvement in the prac-
tical life of any human being; but
it has certainly been disastrous to
the lives of millions who never
heard of J. J. Rousseau and his
"social contract."

Again: The function of punish-
ment is not simply and solely to
deter from crime. We are not
much given to quoting Hegel as an
authority, even in matters of specu-
lative philosophy; for we count our-
selves fortunate when we can read
a whole page from him without be-
coming hopelessly and helplessly
puzzled. But under the guidance
of Schwegler, who has done for
Hegel some such services as Du-
mont did for Bentham—that is, in-
terpreted him—we now and then
find something valuable in the Ger-
man Sphinx. And now as a spec-
imen, not quoted, but adapted and
interpreted to the vulgar: "The re-
lationship of contract" is only the first
step to "the State," i. e., to civil
government. To limit the state to
a contract "of all with all" de-
grades it into the same category
with private rights and property.
Contracting, therefore, does not decide
in the state, i. e., in society. He
is born in society. Contract con-
cerns private interest. In a con-
tract the will of the individual
might, and often would, antag-
onize the general will and the gen-
eral good—hence wrong, delin-
quency, fraud, crime. Society, if
it is to be permanent must protect
itself against these, and this it can
do only by penalties. Theories
that found penalty on purposes "to
prevent, deter, intimidate, etc., are
mere means and uncertain means.
But an act of justice cannot be
degraded into a mere means. Jus-
tice is not exercised in order to
realize anything but itself. The
fulfillment of justice is an absolute
end, an end unto its own self."
The penalty suffered by a criminal
is his right, his reason, his law. He
defends even capital punishments,
and very sensibly holds that the
repeal would be "untimely senti-
mentality." "Let us abolish cap-
ital punishment," said some senti-
mentalists to a smart Frenchman.
"By all means," was the reply;
"only let messieurs the murderers,
set us the example."

Hegel's view of the function of
government was essentially Cal-
houn's; government is needed in
order to restrain the excess of indi-
viduality. Here is a sensible, prac-
tical and philosophical ground for
government; but it assumes the
necessity of punishment. A "gov-
ernment," without penalties would
be a "Bureau of Advice."—*Inde-
pendent.*

A merchant learned that a favor-
ite clerk had won a prize in a lot-
tery. He called him up to the desk
and discharged him, with the fol-
lowing remarks: "I have been in
business forty-three years, and have
yet to see the first man who gam-
bled and remained absolutely hon-
est. Twenty years ago I would
have tried to cure you. I am too
old now to take on new worries.
Remember that I told you that the
gambling habit was a disease fatal
to honesty and almost incurable."
The young man secured another po-
sition, from which he was dis-
charged inside of two years for
stealing—Christian Cynicism.

The man who hasn't religion but
claims that he has, hurts God's
cause much more than he who
boasts that he hasn't it, and then
shows his need of it by his actions.

We do not like to take affliction
any more than we do medicine,
and yet both are good for us at
times and are absolutely necessary
for the health of our soul and body.

For the Alabama Baptist. In Foreign Lands.

Letters from Dr. Hale—No. 4.

ROME, Italy.

We are now in the church and
monastery of the Capuchins. One
sees here a contrast between the
beautiful and the horrible. Here
is the famous picture of "Michael
Slaying the Dragon," by Guido
Reni, the most celebrated painting
of that great master. The face of
the angel is said to be that of the
beautiful Beatrice Cenci, and the
face of the Dragon, that of Pope
Urban VIII. This face illustrates
an interesting piece of history.
Urban VIII desired to marry his
beautiful niece, Beatrice. As the
Popes are not allowed to marry, it
is called marriage by mere euphe-
mism. The beautiful girl scorned
the proposal of the unprincipled
pope, and in consequence, she was
imprisoned and put to death by
him.

We now descend a flight of
steps, and a horrible spectacle
meets the eye. The walls are
gruesomely adorned with the bones
of the monks who have died with-
in this convent, and who have been
buried a while in soil brought
from Jerusalem, and placed here.

The different bones of the bodies
are arranged in fantastic designs.
At regular intervals are placed
the Monks, only the bony faces and
hands being visible. There is no
offensive odor, but the sight is
ghastly in the extreme. We pass
the church where Luther celebra-
ted his first and last mass in Rome.
We now climb Marmor Princi-
pio, where stood the villa of Messalina,
the grandmother of Nero, who
here indulged in such wild orgies,
and put to death so many lovers
one after another, as she became
weary of them.

This long flight of marble steps
leads to the summit of the Capito-
line Hill. Here the Gracchi and
"Rienzi, the last of the Tribunes,"
were put to death. This hill was
the fortress of Rome. Upon it
stood the Temple of Jupiter, in
the garden are still kept the sym-
bles of Rome, a great eagle, and a
fierce wolf. Here stood the golden
mile stone which marked the
distance to all the cities of the
provinces. We pass through a
gate into a private garden, and
stand upon the summit of the Tar-
peian Rock, down which the trait-
ors of Rome were hurled. This
hill is now crowned by a splendid
bronze equestrian statue of Marcus
Aurelius.

In the Capitoline museum, we
saw many objects of surpassing
interest. Among them may be
mentioned:

"The Dying Gladiator," "The
Marble Fawn," "Love and Psyche,"
"Venus at the Bath." Here are
preserved also, the stones which
the Romans used as weights. In
this place also, is the bust of
Socrates, with his upturned nose.
Very striking too, is the painting
of Achilles in the court of Aedipus.
The hero was hiding in female
attire, but when there were
brought to him objects of female
apparel and instruments of war, he
chose a handsome sword, and this
revealed his identity. Here are
seen the Comic and Tragic masks.
Among the Romans it
was considered a disgrace to go
upon the stage, and therefore the
actors wore masks. In this museum
are many relics of Garibaldi,
among them being the blanket up-
on which the wounded hero was
carried from the field of battle, the
dark stains of his blood are very
evident. This morning we drove
out the Appian way. The combat
between the three Albans and three
Romans, by which was to be de-
cided who was to be master, took
place here. It will be remembered
that both armies were drawn up to
await in breathless interest the re-
sult. Two of the Romans were
slain, but all three of the Albans
were wounded, when the Roman
ran, and his three wounded oppo-
nents following him, became separ-
ated and he slew them one after
another.

One of the most interesting
of these paintings is that of Romulus
and Remus being suckled by the
wolf when found by the shepherds.
Here is also a very interesting
statue, that of "Fidelis." This
was the noble boy who was sent
to warn the Roman army that the
Etruscans were approaching. As he
ran to bear the message, a thorn
pierced his foot, but regardless of
the pain, he kept on until he had
delivered his message. The statue
represents him as pulling the thorn
from the flesh, sitting on a stone.

A Visit to the Catacombs.

We drive out seven miles along
the Appian way, the road over
which Saint Paul passed when he
came to Rome. Turning a few
steps from the road, we enter the
church of St. Sebastian, built over
the entrance to the Catacombs. In
these dark vaults the early Chris-
tians in times of persecution assem-
bled for prayer, and to exhort one
another. In these places they laid
their dead to rest. The Catacombs
consist of long winding passages
excavated one above another.
Near many of the bodies were dis-
covered the instruments of their
martyrdom. It is said that nearly
200,000 Christians were buried

here. The bodies were placed in
niches along the walls one above
another. These subterranean pas-
sages, if put together, would ex-
tend 250 miles.

St. Paul's Church.
This magnificent edifice is
thought by many to surpass even
St. Peter's. It is said to be built
on the spot where Paul bade fare-
well to his friends on his way
to martyrdom. Here are pictures
in mosaics of all the popes. The
picture of one of the popes has
diamond eyes which flash brightly.
There are four alabaster columns
sent by the Khedive of Egypt, and
one of malachite, sent by the
Czar of Russia. The building will
accommodate 25,000 people. It is
some distance from the city.
Think of a country church costing
millions of dollars!

As we came out at St. Paul's, it
was growing dark, but a number
of us drove out the Ostian way to
the spot where it is believed Paul
was beheaded. A church is built
over the sacred place and a stone
pillow stands within an iron rail-
ing to which it is said the apostle
was chained before his execu-
tion. We gathered around the
spot and read his last words, and
made the arches of the old church
ring with the song,
"A soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?"

After which prayer was offered
that we might possess some of his
heroic spirit.

The Vatican Museum.
Most of the statuary found in
this splendid Museum were found
in the excavating the ancient Tem-
ples and Palaces.

Here is the famous "Laocoon,"
the priest of Apollo, and his two
sons being crushed by the serpents,
and here is the "Apolo Belvidere,"
the bust of Hercules, which
Michael Angelo, when old and
blind, so often let his hands rest
admiringly upon. "The Boxer,"
by Phidias, the statue of Demos-
thenes, and "Niobe" are famous.
We leave tonight for Athens,
thence to the Holy Land.

I will try to write you some
other letters if opportunity offers.

For the Alabama Baptist.
B. Y. P. U.

Will some one of the delegates
to our Baptist State Convention at
Selma, when the report on the B.
Y. P. U. comes up, ascertain from
that wise body whether the ma-
chinery of our churches is inade-
quate for all our church work?

The B. Y. P. U., although only
a few years old, is so far as num-
bers and collections go, the largest
and if I am correctly informed its
delegates are largely made up of
ladies. Is there not danger of com-
mitting our denomination in a tact-
ful way to woman's suffrage?

Will some brother who is fami-
liar with history tell the convention
about a certain young man who
began a reform movement in the
Episcopal church, and although he
was at the time (1735) an uncon-
verted man, and remained so until
the nucleus was formed out of
which has grown a so-called church,
and many of our best men belong
to it to-day?

May there not be a cat in the
meal tub?

It is highly probable that three-
fourths of the B. Y. P. U. are church
affiliationists, and many think that
there is but little, if any difference
between a Baptist church and any
other organization now called a
church. If Baptists desire to be
faithful and obedient they must
keep themselves separate and apart
from other so-called churches. Bro.
Dickinson never said a better thing
than when he declared at Balti-
more "that the only apostolic
churches on the globe are Mission-
ary Baptist churches." I have
written churches where he wrote
church, as Bro. D. well knows
and there is no such thing as the Baptist
Church. Vox.

For the Alabama Baptist.
Cherokee Association.

The association assembled with
Friendship church Oct. 17th. The
introductory sermon was preached
by Eld. E. M. Walker. After a
recess of one hour the delegates as-
sembled in the house and were
called to order by the former moder-
ator. The 103d Psalm was read
and prayer offered by Eld. J. J.
Beeson, of Tennessee River asso-
ciation. Letters were read and de-
legates' names enrolled. A fair
representation of all the churches was
presented and churches received, ex-
cept Mt. Tabor church, whose re-
ception was opposed by a few
present, and after some considera-
tion the church was advised to let
her application lie over until next
year. Eld. Jno. B. Appleton was
elected moderator and Bro. C. C.
Davis, clerk. There were very few
correspondents present—Bro. Beeson,
from Tennessee River, Bro. C. S.
Johnson, from Coosa River as-
sociation. Not a single representa-
tive from any of the boards, a cir-
cumstance greatly deplored by the
brethren. Reports were made on
the usual subjects, and some of
them ably discussed. Eld. S. C.
Richards was again unanimously

elected associational missionary.
The business in the main was very
harmoniously transacted. No de-
legates were appointed to the State
Convention, not because it was
overlooked, but because none were
found willing to make the trip.

Eld. Jno. B. Appleton was elected
as a delegate to the Southern
Baptist Convention, and Bro. C. C.
Davis, alternate. The association
made a better showing on missions
than last year, although we closed
in debt to our missionary, which
was promptly provided for.

The next meeting will be with
Ft. Payne church, beginning Tues-
day after the second Sunday in
Oct. 1896. We hope at that time
to meet some of our brethren from
abroad.

Friendship church did the good
thing in entertaining the delegates,
and all seemed to be satisfied on
that line.

The public collection was divided
between the Orphanage and foreign
missions. Perhaps some other broth-
er will give you a better account
than this, so here I lay down my
pen.
JNO. B. APPLETON.
Collinsville.

I want to thank Bro. J. J. Tay-
lor for his article on the only sub-
ject that caused any interruption in
our association. I hope it will be
a soothing balm to the disquieted
ones, and I know it will be appre-
ciated by a vast majority of our
brethren. May the Lord bless him.
A.
[It will be pleasant to Dr. Tay-
lor to know that although he ar-
gued the case on a misapprehen-
sion of the statement that gave rise
to the discussion, yet his articles
were helpful to the brethren before
whom the matter immediately
came. We are pleased to gratify
him still further by stating that
a letter was written us, with a
number of names attached, certifying
that the case as stated to us was
incomplete, in that the man was
re-immersed on profession of re-
pent conversion, and that some of
the members of the excluding
church not only sanctioned the pro-
ceeding, but gave him the hand of
fellowship. "All's well that ends
well."

For the Alabama Baptist.
Associational Minutes.

We are now in the midst of as-
sociational meetings, and the tabu-
lated records of the churches, dur-
ing the last associational year, are
being put in convenient form for
reference. How necessary that this
work be well done! From the
majority and not a few of the
of the churches, the insufficient
funds in hand, the demand for ex-
peditious printing, the handicap of
not being in close touch with print-
ers, and being pressed with regu-
lar business,—this is a work really
hard to do well.

It is to be born in mind that as-
sociational minutes furnish the ma-
terial from which future history is
largely to be drawn. It is a bane
that our churches fail to give avail-
able facts of each year's work with
sufficient fullness. The least of
evils attendant on this neglect is,
that it puts us at a disadvantage
in comparison with the fuller pub-
lished statements of other denom-
inations. There is, also, an indis-
position, often seen, to appropriate
enough money to use to advantage
the facts actually furnished. At
the same time the inexperience, or
lack of business judgment of as-
sociational clerks, at times goes far
toward negating any earnest ef-
fort of the associated churches to
have themselves rightly written
down.

The cure for this is suggested in
the bare mention of evils. Let the
churches be sure to report in full
all the work done, and the agencies
through which done, of which a
proper minute can be made; and
let the associations strive after as
full and as accurate a record as
can be obtained. (The churches will
find the printed blank issued by the
ALABAMA BAPTIST quite the thing
for this purpose.) Let it be urged,
among other things, that attention
be given to a consistent record of
membership from one year to an-
other. Not unfrequently a Minute
of this year records a loss or gain
over the last year without showing
how this was brought about. The
looseness, too, as to a proper record
of a change of pastors should be
corrected. The writer has in pos-
session a minute where the follow-
ing occurs: One pastor closes his
year's work with the sabbath pre-
ceding the associational gathering
—having resigned care of the
church three Sabbaths before. The
church has called a successor, from
whom it has not as yet a decision.
The resignation of the one and the
call of the other are reported in the
associational letter. The Minute,
in the table of the year's work, has
the name of the new brother as pas-
tor, with the itemized statement of
the work done under the other ad-
ministration opposite, while the
name of the old pastor does not oc-
cur in the list. Another pastor re-
signed just before the association
met and the church being pastorless
the fact is given by leaving a blank
space in the column of pastors op-
posite that church. The record

does not show that the brother just
resigned had anything to do with
that church, in the results follow-
ing, during the year just closed. In
fact, there is no indication that the
church has had a pastor at all dur-
ing the past year.

In the case first mentioned the
pulpit was occupied during a part
of that associational year alone and
hence the occupant's pastoral com-
ing and going is a blank in the his-
tory of the association. To make
it the harder on the poor fellow,
and on the future historian, the
year's work is credited to a new
man, one just called, and whose ac-
ceptance of the call has not been
signified to the church. Is this busi-
ness? Is it justice? Is such a min-
ute a history?

A very simple expedient in deal-
ing with such cases, would be to
put in place the name of the old
pastor, whose signature is likely to
be affixed to the letter to the as-
sociation, with that of the church
clerk, followed by an asterisk, call-
ing attention to the simple word,
"Resigned," as a foot note. If
some one else has been called, and
has accepted the church, that fact
should be mentioned in the foot-
note. In case the new pastor Bro.
Preachwell, has served for a time,
during the latter part of the asso-
ciational year, and his name rightly
appears as pastor of the church in
the tabulated statement of results,
yet there should be a foot-note stat-
ing that Bro. Ne'er-do-well oc-
cupied the pulpit for seven months of
the past year. The cost of such
foot-notes would not be appreciable
and they would certainly add to the
value of a record, which has no
value at all if not accurate. W.

For the Alabama Baptist.
A Good Session.

The Centennial association con-
vened with Midway church, Mont-
gomery county, Tuesday October 17.
Bro. Dalby, of Union Springs, the
appointee to preach the introduc-
tory sermon, failed to come on ac-
count of ill health. Bro. Elliott, of
Montgomery, and Bro. Stewart, of
Evergreen, were with us on Thurs-
day. Bro. Elliott preached the in-
troductory sermon, and Bro. Stew-
art preached for us at night. It is
needless to say, that these brethren
preached appropriate and good ser-
mons.

Bro. Elliott represented the ALA-
BAMA BAPTIST, and gathered up
some subscribers; Bro. Stewart
presented the claims of our
Orphan's Home at Evergreen, and
had all the churches, through their
representatives, to agree to take up
collections by the first of Decem-
ber for the Orphanage and send to
him at Evergreen. I promised him
that I would get up what I could at
Midway church. I took advantage
of the occasion and called on our
church to give something to this
grand institution and asked the con-
gregation to help, and succeeded in
raising eight dollars.

Brethren Elliott and Stewart left
Friday morning; Bro. E. requested
me to represent the ALABAMA BAP-
TIST. I presented its claims daily
thereafter, and succeeded in secur-
ing new subscribers and renewals
to the

Alabama Baptist.

MONTGOMERY, OCTOBER 31, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

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OUR PAPERS.—The ALA. BAPTIST, Montgomery, Ala.

The ALABAMA BAPTIST office is at 116 Dexter Avenue, up-stairs, next to Post-Office.

THE OFFER CONTINUED!

February 1st!

TWENTY-FIVE CENTS.

That is a very small sum, and yet we will send the ALABAMA BAPTIST to new cash subscribers TILL FIRST OF FEBRUARY.

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.

A great many people did not hear of our proposition until too late for them to feel the attractive power of the inducement offered. For their benefit, and to put them on equal footing with others, we will send them the paper till

FEBRUARY 1ST FOR 25 CENTS! 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 time mentioned above. 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.

It was announced in the daily papers a few days since that Dr. Teague was quite sick at his home at Columbiana. We have heard nothing more from him, and hope that our venerable brother has fully recovered.

The Board meeting on the 11th at the First Church in Montgomery is at 11 a. m., after all the morning trains arrive. The board can have ample time to finish all its business by having a day and night session. The morning train for Selma leaves at 7:30 and reaches its destination a little after 9. The ministers can go on this train to reach their meeting on Tuesday.

SISTER STRATTON, President of the Central committee, wants a meeting of representatives of the Woman's Societies in the forenoon of November 13th and 14th in Selma. She hopes to meet a large number of the sisters who are interested in the missionary work. W. B. C.

REV. R. E. CONGER, of Hackneyville, in renewing his subscription, says he is nothing but an old broken down backwoods preacher. Many of the old preachers exemplify the scripture that "when I am weak then am I strong." Very often they do the best preaching of their lives, even though they seldom enter the pulpit. It is melon fruit that emits a fragrant smell.

Let all heed the call of brother Crumpton and help now. If the State board of missions could report at Selma all debts paid, it would be an inspiration to the convention. With the improved condition of our people, we ought to see some signs of the return of the old time benevolent spirit. If the pastors will give their next two Sundays we feel sure the board can be relieved entirely of all its debts.

THE SUNDAY LAWS AND THE SEVENTH DAY ADVENTISTS.

Admitting what has been maintained on the enforcement of the Sunday laws in general, what about the Adventists and Seventh Day Baptists? Do not the Sunday laws bear cruelly upon them?

While Maryland, for instance, has a bill of rights guaranteeing freedom of worship to all, it has also a Sunday law under which Seventh Day Baptists have repeatedly of late years suffered arrest, fines and imprisonment for some trifling act of secular labor on Sunday; and similar things have occurred in other Southern States, notably Tennessee, Mississippi, Arkansas and Georgia, notwithstanding these people, apart from the Sunday question, are conceded to be industrious, peaceful, law-abiding citizens. Can Baptists anywhere consistently join in an effort to secure such enforcement of the Sunday laws?

We reply unhesitatingly, no right-minded Baptist, of any land or name, can endorse or countenance the spirit in which these people are persecuted. But let us discriminate. In so far as the matter of these persecutions has been religious, or anti-religious; in so far as their fellow Christians of other names, or their non-Christian fellow-citizens have used the existing Sunday laws to interfere with these people in matters of faith and worship; in so far as there has been any effort to break up their worship on the Seventh day, or to compel them to worship on the first day of the week, the prosecution has been really persecution. As such it has been not only a violation of the "bill of rights," and of the constitutions of these several states, but it has been utterly un-Baptistic and un-Christian. Certainly the constitutions of these states guarantee the freedom of worship to all their citizens irrespective of creeds, or modes of worship, and appeal should be taken to the Supreme Courts of these states in all cases where the Sunday laws are out of keeping with the Constitution, or are misused by those who appeal to the civil arm to enforce religious conformity. Certainly it is not conceivable that any Baptists took an active part in securing such enforcement of the Sunday laws. The ringing resolutions offered by Dr. H. L. Wayland and so enthusiastically passed by the American Baptist Publication Society in their late meeting at Saratoga, was a truly Baptist protest against any and all such persecutions, or prosecutions, for conscience's sake; and, so far, we have noted no serious dissent from the view therein expressed in any of our papers or pulpits. So American Baptists who differ from their Seventh Day brethren may be acquitted of the charge of seeking to secure any such obnoxious enforcement of the Sunday laws as is illustrated in the cases cited.

But there is another side to this question. Are not the Seventh Day Adventists and Seventh Day Baptists, all over the land, rather courting these persecutions, in order that by raising the cry of persecution they may raise a wave of popular sympathy upon which they may ride into notice and popular favor? We candidly confess that to our vision it looks somewhat that way. And are not the arguments by which they would lead the ignorant and unwary to believe that the first day of the week was never observed as the Lord's Day until, forsooth, Constantine had established it as "the venerable day of the Sun," that we owe it to the Roman Catholic church that we keep such a day at all as a sacred day, and that the observing of it, therefore, as a day of worship instead of the seventh day, "as the Lord commanded," is "the mark of the Beast," etc., are not such arguments utterly disingenuous? They impress us so, to say the least; they are so forced, far fetched and full of assumptions of the ignorance of New Testament teaching and Church history on the part of the people who they seek to bring to their way of thinking. So far as they are truly and fairly contending and suffering in the noble cause of religious liberty, they have our heartiest sympathy and backing; but for the false emphasis they lay upon "the Sabbath," for the unfair and often flimsy arguments they use against the observance of the first day as a day of worship, for that spirit which seems to court persecution for the sake of publicity, and for the rather unscrupulous spirit of proselytism which characterizes their propaganda, we have no sympathy whatever, and very little respect.

Great results only follow great labor.

FOOLISH FIGURES.

We were meditating on the reckless figures which good people sometimes put forth in the interest of good causes, when the Biblical Recorder, the staunch Baptist paper of North Carolina, came to hand with the following: "The statistical brother is everywhere present. In every gathering he jumps up and runs away with his tables of figures until he gets winded, and then retires with, 'Brethren, you see the situation; what shall be done?' Of course the wiser ones say nothing; and those who venture to elucidate matters sadly fail. * * * Statistics by themselves, unanalysed and unaccompanied tell nothing."

We take it that the Recorder means that nothing worth telling is told by such figures. We think they tell a good deal about the persons who make them. For example, when some brother proceeds to figure on the average contribution of Baptists to missionary work, or undertakes to say just what would be raised if every Baptist in a given territory would contribute one cent a day, the figuring discloses no genius and only a slight knowledge of arithmetic, but it shows a determination on the speaker's part not to let the meeting pass without saying something. To persons unfamiliar with the wonders of arithmetic the result of this one-cent-a-day problem is much like the cost of shoeing the horse when the first nail cost a cent and every other nail double the price of the preceding one; it is a genuine surprise. But in practical life persons do not have their horses shod by that rule. And probably there is not a single Baptist on earth who makes a business of contributing just one cent a day, no more and no less, to any cause. But such little arithmetical arguments show how impractical and shallow some good people are, and at the same time they suggest that great patience is needed in all our public gatherings.

These observations are called forth by a circular letter adorned with pictures and poetry and emphasized in capitals, in which it is asserted that "the destiny of future America, and perhaps the world, will soon be in the hands of the now neglected eleven millions of children in our country."

One cannot help wondering how these self-appointed deliverers of America and the world found out the exact number of neglected children. Of course these children are orphans; for if they have parents, whose business is it to do for them what God commands parents to do? The good people who have discovered these neglected millions ought to notify the state authorities and have them taken in. And yet it seems that neglect is one of the surest ways of making a child invincible in peace and dauntless in war. The same statistical paper informs us that there are some millions of people who are not neglected, say for the sake of being arithmetical fifty millions of people old and young; and yet these uncombed waifs are to get control of America and then press on other worlds to conquer, dominating the uncouth tribes of earth as behemoth crushes the reeds upon the shore. Pshaw!

Still people will go on figuring, and the unsophisticated will continue to gaze in open-mouthed astonishment. But the Recorder says: "One had better steer clear of the statistical brother, unless he likes to be confused and misled."

THE CHURCHES AND THE BOARDS.

We wish to speak especially of the Foreign Mission board of Richmond Va.,—the creation and the agency of the Southern Baptist Convention.

We are in receipt of a letter from a young Christian woman of great merit. She lives in another state, and her association has raised a special fund for the purpose of sending her to China. The special fund is over and above the usual amount to foreign missionaries, and is to go to the board at Richmond, while the young lady is also to go under its appointment as one of its missionaries in every sense of the word. In answer to a letter from a friend commending the plan of her going she writes in her letter as follows:

"I too like the way in which I am going, and should not be willing to have it otherwise. I trust that both the churches and the board may be strengthened by the plan, or rather that the churches may realize more clearly that the board is their servant, conducting their work, for I am convinced that this is what we need. In so many cases the people seem to feel no responsibility for the obligations of the board. I pray that as missionary of the churches and also of the board, I may render the relation between the two closer and more real."

This young lady has gotten a

clear view of the real situation in our mission operations. The very purpose of the Southern Baptist Convention as stated in its constitution is to "promote foreign and domestic missions, and other important objects connected with the Redeemer's kingdom;" and for the attainment of this purpose the Convention has formulated a "plan of eliciting, combining and directing the energies of the whole denomination" and the benevolence of all the churches. This plan includes the Foreign board at Richmond, the Home board at Atlanta, the Sunday-school board at Nashville, the Woman's Missionary Union at Baltimore, and the Theological Seminary at Louisville, and is comprehensive enough to allow the fullest freedom and scope to all, while at the same time securing the greatest efficiency. All five of these agencies of the convention operate in the sphere of "eliciting" the interest, the energies, the progress and the contributions of the churches for the great ends in view. Each one of them works in its own sphere and along its own lines, but all toward a common end, viz., the enlistment of more of the churches, and more of the members in the churches, in an effort for the furtherance of the gospel of Christ and the upbuilding and inbringing of his kingdom.

All five of these agencies operate also in the sphere of "combining." This contemplates union of effort between the agencies themselves and union of effort also between the churches and individuals—combining their energies and their contributions to do in combination what would be impossible if undertaken separately. The whole kingdom of Christ is built of units wrought into one combination—the one member wrought into the membership of a church, and the one church combined with others in associations and conventions, all fellow-helpers together, one with another.

The matter of "directing" on the part of the Convention is entrusted to the Home board as regards home missions, and to the Foreign board as regards foreign missions. These two boards are the repository for the contributions of the churches, make the disbursements each in its own sphere, and report to the Convention and through the Convention to the churches. It is a great system, wise as to its structure, safe as to the plan of its operations, and efficient in the prosecution of its work.

We regret that any of our Brethren should break with the Convention or its boards, and all the more as this seems to us unnecessary. Far more is to be gained for the cause of Christ and for the furtherance of the gospel by all of our people, churches and individuals standing together and working along the same lines. And this seems to us true as relates both to the missionaries and to those who send them.

New Providence association met with the church at Luverne on Friday of last week. Brethren Eiland and Davis were re-elected moderator and clerk, and Bro. W. G. Gilchrist treasurer. The association is composed of eleven churches and they were all represented. The body has been organized only a few years, and has not yet reached the stage of development which the brethren desire. But all things considered the contribution and spirit of progress manifested were good indications of coming strength and usefulness.

The session was harmonious, pleasant and profitable. During the whole time there was a large audience of intelligent and attentive listeners. Secretary Crumpton and evangelist Ray were there, and by speaking a few words occasionally added interest and profit to the meeting. Three new churches were received, and the association agreed to try to raise the sum of two hundred and fifty dollars for our denominational work during the year.

Bro. Y. M. Capps, chairman of the committee on Sabbath schools from last session, distinguished himself above all other chairmen of whom we have heard by visiting every church in the association in the Sabbath school interest. The people of Luverne and vicinity were justly complimented for the graceful hospitality which the delegates and visitors were entertained.

Brantly church will have the honor of entertaining the next session of the association. Dr. French and Prof. Mell each sent us an article which came too late for this week in which they give their hearty support to the call for a Southern B. Y. P. U. Other remarks in the same direction, and on other subjects, including tributary notices, must also wait till next week.

FIELD NOTES.

South Montgomery church expects to begin a protracted meeting on the third Sunday (17th day) in November. The new house of worship on Jeff Davis avenue will be ready. Rev. John Bass Shelton will do the preaching. Everybody is cordially invited to attend the services.

Rev. J. R. Ramsey requests that his paper be sent to Farill instead of Maple Grove. This reminds us that Bro. Ramsey and the other watchmen on the walls in his section of the state seldom report through our columns what they see as they look around. How goes the battle on your part of the line, brother?

Rev. R. H. Harris, D. D., of Troy, requests that after this week his paper be sent to Thomasville, Ga. We regret to learn of our brother's departure from the state. He is a strong man, and we had hoped that he would remain permanently and take prominent place in the front rank. We wish for Dr. Harris abundant success in his new field.

M. B. Neece, Huntsville: At our prayer meeting last Wednesday night we elected as delegates to the State Convention our pastor, Rev. Oscar Haywood, and Dr. J. P. Hampton, and instructed them to invite the convention to meet in Huntsville in 1896. You remember the convention would have met here a year ago had it not been for our unfinished church, but now, as we are in our new quarters, we will expect the convention next year.

We cannot print this week all that Bro. Lindsey writes as to his resignation, and his acceptance of Georgiana and other churches, but will comply with his request to suggest to an active, energetic preacher, who would like to change places, to write at once to Rev. S. P. Lindsey, Perdue Hill, Monroe county. The joint committee of the churches interested will meet at Pleasant Hill church, in that county, on the second Sabbath in November.

Bro. S. D. Hickman, of Eclectic, Elmore county, came into the office with a complaint that the figures on the margin of his paper were not right. We prepared to make the best fight we could on the matter, but he explained that he owed for a year more than the figures indicated, and then the war cloud vanished. The representative of the paper at the Association last year had made a mistake. We didn't ask the brother which

very, but he was quite free with silver dollars for the ALABAMA BAPTIST.

John J. Haynes, Ashland: The recent session of Carey association was one of the most successful in the history of this grand old association. Drs. Shaffer and Bledsoe were with us and aided wonderfully in the work. They both are men of wonderful power, and all their sermons and talks were full of wisdom and truth. The introductory sermon, preached by Rev. W. J. D. Upshaw, our pastor at this place, was indeed a masterly production. He took as his theme "The true ministry," and for an hour he handled his subject with power. All the proceedings were a success from the beginning to the close.

M. M. Wood, Pratt City: The session of the Birmingham association recently held here was a spiritual treat to our people. The sermons and speeches of the brethren would have graced any occasion of the kind. Secretary Crumpton was at his best.—We have just closed a meeting of two weeks duration. Bishop Hobson, of the Woodlawn church, preached "in demonstration of the Spirit and of power." Five have joined and five others will at an early day.—I was called to Pleasant Ridge, near Bessemer, Wednesday, to preach the funeral of sister O. J. Waldrop, who died the day before. She was a true preacher's wife, and but for the sufficiency of God's grace brother Waldrop would be well nigh ruined as a preacher.—The Mud Creek association, at its session last week, not only voted to co-operate with the State Board of Missions, but took up a collection for missions. And this, too, with the former moderator objecting, and no visiting brethren present to encourage them.

Evangelist Geo. W. Townsend has just closed a great meeting at Centerville, the county seat of Bibb. Some of the oldest inhabitants say it was the greatest revival in the history of Bibb county. Old feuds and heart burnings, produced by politics and other causes, were swept away by the power of God's love, and the sweet peace which "passeth all understanding," reigned supreme. Let the Lord be praised.

There were thirty-six accessions to the church. The ordinance of baptism was administered in the Cahaba river at 3 p. m. on last Lord's day. The other churches of Centerville, and especially the Presbyterian, which is very strong numerically, will receive many members as a result of the meeting. The Baptists have a handsome new church, and with the great impetus the meeting has brought them, say they are going to try to outstrip everybody in winning souls for Christ. The town and community united in making evangelist Townsend promise to return and give them another meeting next year.

S. J. Ansley, East Lake: Revs. A. J. Waldrop, Jas. Hogan and the writer met, on the 27th inst., at Shades Valley, a pleasant country community about two miles from Irondale, to constitute what has been named the McElwain Baptist church. After an instructive sermon by Bro. Hogan, Bro. Waldrop was elected moderator and the writer clerk of the presbytery. Five presented themselves with letters to become constituent members; and after adopting the articles of faith and church covenant, five others, who had not been able to secure their letters, were received under the watchcare of the church. Others will join at an early date. They have built a neat, commodious house of worship which is nearly completed and almost paid for. These are an excellent people, and we expect good things of them. Bro. H. A. Schimmel, of the college, has been preaching for them, and his labors have been blessed. May God guide them in the ways of truth and usefulness.

HELP NOW.—State missions and Ministerial Education need help now worse than they will ever need it again. Some few are responding nobly to the appeals, but the great masses are not heard from.

I am surprised and mortified beyond measure at the treatment I am receiving from many pastors. They seem to have fired their last gun and retired. There are yet two Sundays before the convention. If a few pastors in our strongest churches will appeal to their people on either of these Sundays the Board may go to the Convention out of debt.

Will the brethren help me in this last appeal?

W. B. CRUMPTON.

For the Alabama Baptist.

The Southern B. Y. P. Union.

To the Churches in Alabama: At the meeting of the Georgia Baptist Young People's Union in Macon,

immediately adopted expressing a belief that beneficent results would come from the organization of a Southern Baptist Young People's Union, and at the same time a number of brethren from the states represented in the Southern Baptist Convention were asked to take the matter under consideration, and, if they deemed it wise, to call for a meeting to organize such a Union. The committee were duly sensible of the great responsibility laid upon them, and in the fear of God, after much prayer and earnest thought, they have issued a call to the churches to meet with the First Baptist Church in Atlanta, on Nov. 21st and 22d, for the purpose of organizing a Baptist Young People's Union auxiliary to the Southern Baptist Convention.

The committee could but see the need of much more careful training than is now given to our youth in all lines of Christian work and Bible doctrine. Having viewed the matter from every side, their conclusion was stated in their call to the churches as stated above. As the committeemen from Alabama, we cannot do better than adopt the language of Drs. W. H. Whitsett and Carter Helm Jones, (members from Kentucky and "beg leave to bring this interest to the attention of all the Baptists in our State. Numbers of our brethren are solicitous that the Baptist Young People's Union of America shall be recognized and prevail throughout our territory, while others are opposed to the existence of a general organization of any kind. We do not propose to dictate to the excellent and worthy men who belong to either of these parties, or to interfere in any way with their freedom of thought and action. We believe that they, in their turn, will cheerfully concede to us the same liberty of thought and action, especially if we employ our liberty, as we shall strive to do, in humble fear of God and in hearty love for his people. "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, we will strive on to finish the work we are in."

In such a spirit do we beg the prayers of all in behalf of the coming convention, and urge our Alabama churches to appoint delegates to the meeting, and to encourage their young people's organizations of whatever kind to do the same. Likewise all individuals who have the cause at heart are invited to attend and help forward the work. For all we pray the direction of the Master's spirit in this and all things else, that his name may be glorified upon the earth.

B. D. GRAY, L. O. DAWSON.

For the Alabama Baptist.

That Atlanta Call.

I favor it for the following reasons:

1. Other movements ought in a measure at least to carry the Southern Baptist convention. "It is well known that those in attendance upon its meetings give only limited time and energy so sorely needed to be devoted to its affairs, and already there is serious complaint that the brethren do not stay to finish its work." Therefore our young people must have their sympathies so enlisted, and their minds so trained in the immediate work of the convention, that they will do better in that respect than the delegates of the present day, and the sooner this is accomplished the better.

2. The call is about as regular as any which has been issued in the interest of that movement. The B. Y. P. U. itself was the outgrowth of a call from certain "officious" brethren, which call, like that of the Georgians, dared to cross state lines, even Mason and Dixon's line. And this, too, when the Christian Endeavor was already organized. What effort! And yet it is not high treason? And that Nashville "conclave," but words fail me. I refer the reader to Bro. Cranfill, of the Texas Standard, for a dissertation on that conspiracy.

Was the Washington collusion between the B. Y. P. U. A. and its enemies permanent? I had thought from a recent article in the ALABAMA BAPTIST that my Selma brother and the Western Recorder had "parted company," but it proves only a lovers' quarrel. I dare say the Richmond committee will be cordially welcomed in Atlanta if they are present. But if they do not choose to come, when did Baptist comity take on such a form of centralization that everything must come from a central committee? or when was the B. Y. P. U. A. or the Richmond committee made the dictator of and sole mediator between local unions and churches and all calls?

3. Mr. Editor, I am for "snap." If a thing or a committee don't move "in due time," put "snap" behind it and make it move. What guarantee have we that the Richmond committee will "in due time" organize the Southern Unions in the interest of the Southern Baptist Convention? I hope and believe that the Richmond Committee do not regard this movement as an affront; but if they do, when, if it please their lordships, will the "due time" come, when they will no longer say to us lesser lights, "hands off?" We "are the people," if wisdom does not die with us. In conclusion I beg to say that the Gadsden Union will be represented at Atlanta (D. V.) even if President Mell, like the Texas governor, should call a special session of the B. Y. P. U. Legislature to forbid it. J. V. DICKINSON, Gadsden.

For the Alabama Baptist.

The Southern B. Y. P. Union.

Dr. Dickinson and the S. B. Y. P. U.

No one who knows brother Dickinson will be surprised at his strong opposition to the organization of a Southern B. Y. P. U., but that he should lose his temper about it is enough to astonish us all. It would be hard to find a warmer list of epithets than that appearing in his article last week. About the only thing in it that does not suggest the reign of thud rather than the approach of winter is the coolness with which he announces that "in due time the South will be organized auxiliary to the National movement and in affiliation therewith."

That the good brethren of Georgia have exceeded their rights, affronted any body, or presumed upon the dignity of anything, will not be seriously believed even by the Selma Bishop himself after he regains his equilibrium. The only thing in brother Dickinson's article that gives me special concern is that the spirit it manifests may lead into such a discussion that will obscure the main thing at stake. The training of our young people is the thing to which we must ever keep an open eye. A wordy war between the partisans of this, that and the other will do no man any good, and do infinite harm to the very cause we all hope to serve.

There were some very wise brethren in the Georgia convention. With one exception the committee they asked to consider this question was composed of men we can all trust, from its discreet and conservative chairman clear through to the president of our great Seminary. They may be classed as pretty fair judges of what is regular, kind and courteous. Acting from the best of motives, they have called the convention. With delegates few or many it will meet "in due time." The only question before us is, "can this convention help in the needed work?" If it can and does, it will live till the task is accomplished. If it cannot, it will soon die, and no one will weep at the funeral.

Let us in our discussions keep the main point clearly in view, that every word, pro or con, will stir our people to deeper consecration and more earnest effort. There should be no war made upon anybody except the devil, for nothing would please his satanic majesty more than to see us expend strength upon one another which would be directed against himself. When we have settled with him, we can then discuss "our constituted leaders" and the source of their "official capaci-

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 expository preaching. Paper by Dr. H. H. Harris.

11:30: The Holy Spirit in church worship. Paper by J. H. Foster.

12: Correspondence study of the Bible. Paper by I. A. White.

12:30: Open conference on ways and means of promoting co-operation and fellowship between pastors. Led by W. C. Cleveland.

1:30: Adjourn.

3 o'clock: Devotional exercises. Conducted by J. B. Powell.

3:15: Sermon building. Paper by G. S. Anderson.

3:45: Duties of pastors to denominational papers. Paper by N. C. Underwood.

4:15: Duties of denominational papers to pastors and churches. Paper by J. G. Harris.

4:45: Duties of pastors in the training of young Christians. Paper by J. A. French.

5:30: Adjourn.

7:30: Sermon by E. B. Teague.

8:45: Relations of the pulpit to movements of social reform. Discussion led by G. B. Eager.

Opening speeches or papers limited to fifteen minutes; all others limited to five minutes.

B. D. GRAY, M. M. WOOD, Committee on Program.

P. S.—If the brethren named do not write us to the contrary it will be presumed that they accept the work assigned them.

For the Alabama Baptist.

Minutes Wanted.

Will the clerks of Associations please send me a copy of their minutes as soon as possible? Only a few have done so yet.

M. M. WOOD, Statis Sec. Pratt City, Ala.

For the Alabama Baptist.

Warm Commendation.

The following resolutions were unanimously adopted by the Baptist church at Russellville, Ala., Oct. 19, 1895:

Resolved, 1. That Rev. R. M. Hunter, who has so faithfully served us as pastor for the last twelve months, is going to another field of labor, and we hereby express our sincere regret at separating with him.

Resolved, 2. That Bro. Hunter has been a good and faithful pastor; he declares the whole truth with power and fullness.

Resolved, 3. He is bold in his denunciation of sin, and especially the sin of the whiskey traffic and drunkenness.

In commending him to the brethren wherever his lot may be cast as a good preacher and faithful pastor.

Resolved, 5. That these resolutions be spread upon our church book, a copy sent to the ALABAMA BAPTIST and to the Hustler for publication.

J. T. HURLEY, PETER CLAY, MORRIS ORMAN.

For the Alabama Baptist.

Zion Association.

This association met with Zion church, at Leon, Crenshaw county, on October 18th. Bro. I. Spence preached the introductory sermon.

The body was called to order by the moderator, Bro. J. T. Watson.

On Saturday a great many visiting brethren were with us from other associations. Bro. W. C. Avant preached at 11 o'clock, and in the afternoon Bro. F. M. Hauser occupied the stand.

On Sunday Bro. Ray preached one of his big missionary sermons to a large audience in the grove.

When we come to speak of the hospitalities of the people of Leon words are inadequate. Delegates and visitors were all royally entertained.

It was our good fortune to be given a home with Mr. Joe Bryan. A more noble and hospitable family I have never seen.

W. T. SHELL, M. D. Pigeon Creek.

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 delegate's expense.

Conscience is a worthy little monitor that warns us every time temptation or danger assails us; and if we paid more heed to it, we should stumble less often.

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

Royal Baking Powder

ABSOLUTELY PURE

They Lightened the Ship.

I often wish that Christian men and women were as sensible today as heathen sailors were two or three thousand years ago. When the ship that Jonah embarked on at Joppa to go to Tarshish was tempest-tossed, the mariners were afraid, and cried every man to his god and cast the wares into the sea "to lighten it [the ship] of them." And when the vessel that Paul was on was driven by fierce winds and "exceedingly tossed with tempests," Luke tells us that "they lightened the ship," or, as the revisers say, "they threw the freight overboard." In all cases of peril at sea the cargo is sacrificed if it seems necessary in order to save life. But our modern voyagers on the sea of time, our hurried, worried, careworn merchants, lawyers, doctors, teachers, housewives, how reluctant they are to make timely sacrifices in order to secure health and prolong life. The difference between them and the sailors is that they own the cargo and the sailors do not. It is easy enough to throw other people's property overboard. But we cling with a marked tenacity to what is our own, and are willing to run great risks in the hope of saving it.

While we have many lazy tramps, the typical American is the man who is killing himself by overwork. He crowds all his irons into the fire at once, and thus he cannot rest day or night lest some of them should get too hot or not hot enough. The result, in many cases, is that the man either fails or is less successful than if he did not try to do so much. If I could reach the ears of the business men all over the land, I would urge them to be careful about overloading, and when they see a financial storm gathering, to prepare to meet it by lightening the ship. —*Senex Smith in Journal and Messenger.*

"And what makes you think I'm a slow reader?" asked Merrit. "Because," replied Miss Snyder, "I lent you a book more than a year ago, and you don't seem to have finished it yet."

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 effect 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. SPOUR.

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 or 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.

DEBOIS & WEBB,
Birmingham, Ala.

Second Quarterly Report of Treasurer of Central Committee.

BIRMINGHAM ASSOCIATION.

First church, Birmingham..... \$ 12.00
Same, church aid..... 5.00
Same, charity..... 2.50
Sunbeams, Foreign Missions..... 28.00
Same, church aid..... 3.00

Southside—

L. C. Foreign Missions..... 13.26
Same, Colored Missions..... 6.00
Same, Church aid..... 48.00
Sunday-school, For. Missions..... 18.00
Same, Mission day..... 20.00

Third church—

L. A. S. Home Missions..... 14.00
Same, church aid..... 45.25
Sunbeams, Home Missions..... 1.00
Same, church aid..... 21.80

Pratt City—

L. A. S. Foreign Missions..... 12.50
Sunday-school, mission day..... 81.33
Bessmer—

L. A. S. Foreign Missions..... 6.25
Same, church aid..... 28.00
Sunbeams, State Missions..... 6.87

Total..... \$ 373.25

HIGHER ASSOCIATION.

Livingston—

L. A. S. M. S. Orphanage..... 10.00
Same, Miss Kelley..... 7.00
Same, Mission day..... 10.00

Demopolis—

L. A. S. M. S. Miss Kelley..... 6.40
Same, church aid..... 38.00

Epes Station—

W. M. S. Miss Kelley..... 3.20
Same, church aid..... 14.00

Sumterville—

L. A. S. M. S. church aid..... 5.00
Eutaw—

L. M. S. Foreign Missions..... 2.00
Same, Home Missions..... 2.00
Same, church aid..... 2.00

Cuba—

Sunbeams, State Missions..... 1.00
Total..... \$ 97.60

CALHOUN ASSOCIATION.

Jacksonville—

L. A. S. Miss Kelley..... 6.00
Total..... \$ 6.00

CONCECH ASSOCIATION.

Evergreen—

L. M. S. Home Mission box..... 60.00
Same, Miss Kelley..... 12.00

Greenville—

L. M. S. Miss Kelley..... 10.00
Same, Home Missions..... 40.00
Same, Orphanage..... 12.30
Same, church aid..... 112.15
Same, Ministerial Education..... 5.00

Total..... \$ 261.45

ETOWAH.

Gadsden—

L. M. S. Foreign Missions..... 5.00
Same, Home Missions..... 10.00
Total..... \$ 15.00

EAST LIBERTY.

Cusseta—

Sunbeams, State Missions..... 7.00
Same, church aid..... 5.25
LaFayette—

L. A. S. Foreign Missions..... 10.00
Same, State Missions..... 10.00
Same, Pura Cova..... 2.00
Same, Orphanage..... 5.70

Total..... \$ 39.75

HARRIS ASSOCIATION.

Girard—

L. M. S. church aid..... 53.07
B. Y. P. U., State Missions..... 18.50
Phenix City—

L. M. S. church aid..... 34.32
Owichee—

L. M. S. Foreign Missions..... 10.00
Same, Orphanage..... 10.00
Same, State Missions..... 5.00
Sunbeams, Sunbeam Mission..... 4.65

Scale—

Sunbeams, Ministerial Education..... 4.00
Same, State Missions..... 2.50
Total..... \$ 142.04

SELMA ASSOCIATION.

Selma—

L. M. S. Home Mission box..... 75.00
Same, State Missions..... 10.00
Same, Orphanage..... 5.00
Same, Miss Kelley..... 10.00
Same, charity..... 15.00

Total..... \$ 115.00

UNION ASSOCIATION.

Carrollton—

L. M. S. church aid..... 30.00
Same, Orphanage..... 19.10
Total..... \$ 49.10

UNITY ASSOCIATION.

Verben—

L. A. S. Foreign Missions..... 1.10
Same, Home Missions..... 1.20
Same, State Missions..... 1.30
Same, Orphanage..... 1.40
Same, Miss Kelley..... 1.50
Same, charity..... 1.60

Total..... \$ 115.05

Amount contributed to—

Foreign Missions..... 234.51
Home Missions..... 276.67
State Missions..... 173.17
Church aid..... 431.69

Total..... \$ 1110.05

Respectfully submitted,
Mrs. Geo. M. MORROW,
Treas. Cen. Com.

Birmingham, Oct. 1.

Small Margery had just been stung by a wasp. "I wouldn't scolded its walking all over my hand," she said, between her sobs, "if it hadn't sat down so hard."

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

Mr. Spurgeon's Strength.

"In relating a variety of experiences which might come to a preacher, the following story was once given to us. One day a visitor called at Nightingale-lane with a request that he might be allowed to see Mr. Spurgeon at once on an urgent business. He was told that an interview could not be had just then, but persistence prevailed. On entering the study the stranger closed the door, stood with his back to it, and began, 'What's this you've been telling the people at the Tabernacle about me?' 'Why, nothing, my friend.' 'Oh yes, you have, and I've come to have it out with you. I'm not going to stand this sort of thing.' Seeing that the man was stout and strong, and that he carried a stick like himself, Mr. Spurgeon adopted a soothing, matter-of-fact, reasoning tone. 'Well, my friend, you are a stranger to me. I don't think I ever saw you before, and certainly I don't know you. If I know nothing about you I can't tell anything, can I?' 'No,' said the man, 'I suppose you can't, and then, after a meditative pause, asked, 'Have you a brother?' 'Yes,' said he much like you? 'No, I can't say he is.' Then came a furious burst. 'No, it wasn't your brother, was it? And I mean to settle the matter. Do you know that I have been in an asylum?' 'Have you? I am sorry to hear that.' 'Yes, and when I was there I was so strong that it took ten men to hold me.' The man began to flourish his stick, and make threatening advances, from which there seemed no possibility of escape, and then asked, 'Are you strong?' This was the preacher's opportunity, and power of will over brute strength at once asserted itself. 'Yes, I am terribly!' 'What, as strong as ten men?' Mr. Spurgeon sprang to his feet, assumed a tragic tone, and shouted, 'Yes, I'm stronger than a hundred men, and if you don't get out of this room I'll crush every bone in your wretched little body!' The man trembled with fear, turned to the door, threw it aside, rushed down the stairs, out through the doorway, and along the road, as if pursued by furies—leaving his stick behind as a memento of his visit. With thankfulness for deliverance, and strict orders that the dangerous visitor should not be allowed to get into his study again, Mr. Spurgeon turned to his work, and was not a little relieved when he heard that the escaped lunatic had been taken back into seclusion custody. Of course the narrative occasioned much laughter in the college; and the President observed, 'Yes, gentlemen, it's easy for you to laugh, and so it is for me now but, but it was no laughing matter at the time.'—*Exchange.*

The Backslider's Experience.

One of our busy bankers, every ready to turn a listening ear to the cry of a soul for light, had been pressing his secular work, was interrupted by a mechanic who entered his office, evidently born down by a heavy burden. His first remark was, "M—, I am bad off. I'm broke. I must have help." Of course, our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?" Worse than that, was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has his thousands of counterparts. Said he: "Myself and wife are members of Church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you, help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sabbath-school concert last Sabbath. On their return I asked as to the lesson of the evening. Their reply was, 'Prayer,' and, turning to me, one of the dear pets said, with an appealing look: 'Papa, you used to pray with us; why don't you now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?" "With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself has been to church for two years."

"The practical answer of the banker was: 'Begin where you left off. Commence tonight. Call your family together and pray with them.' 'But I can not, it is far harder than at first.'"

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up, duty became a pleasure, new life and joy came to the household, and with loving harmony the family

are now walking upward toward their Father's house.—*Congregationalist.*

Providential.

A man had come to Chicago hoping to find there a friend whom he was particularly anxious to see. He examined the city directory, but the name was not there. He looked over the registers at the principal hotels without success. Then he felt a sudden impulse to go down a certain street, and as he did so he met the very man for whom he was seeking. Both of them were Christians, and both said, as they grasped each other's hands, "This is surely providential." What did they mean? If they had not met at all, would not the failure to meet have been providential? If the name had been found in the directory or one of the registers, and thus an interview secured, would not that have been providential? In other words, does anything come to pass, or fail to come to pass, that is not providential? Our Westminster Catechism says that God's providence is "his most holy, wise and powerful preserving and governing all his creatures and all their actions." His government is therefore universal. It comprehends all things, whether great or small. His providence surrounds us like the atmosphere. In it we live and move. To it everything that we say happens, really belongs. What right, then, have we to select certain events in which we are specially interested, and call them providential, just if God let matters and things run at random for the most part, and only interposed now and then? Such talking denies the absolute sovereignty of God.

But some Christian people, accepting all that comes to pass as providential, yet select certain providences favorable to themselves and call them good or gracious. They claim the right to pass judgment upon what God does or permits to be done, and to label one part favorable and another unfavorable. We have heard men in the pulpit talk in this way about fields of labor at home and abroad. They paint a picture in light and shadow. They say these influences are propitious and those adverse. The implication is that, while God in his providence is doing something to open the way for the Gospel, somebody else is opposing its progress independently of God. But how can this be if God is over all and in all? When Paul wrote to the Corinthians that he found at Philippi a great door and effectual power, he adds, "and 'and there were many adversaries.' Why did he use copulative conjunction? Why did he not write, but there are many adversaries? Evidently Paul was orthodox in his conception of the providence of God. He believed that the same hand which opened the door aroused the adversaries. Both the opening and the opposition were necessary to the success which God meant should follow the efforts of his apostle. For Paul was grateful. And this should be the idea and the feeling of the devout believer, whatever comes to pass. All is wisely ordered. All things, however hostile they seem, work together for good to those who love God. We have no right to call worldly prosperity good, and worldly losses and disappointments evil. The latter may be better for us than the former. There may be more of God's special love in the cloud than in the sunshine. But, however that may be, they both are according to the determinate counsel and foreknowledge of God.

Sick Headache Permanently Cured

"I was troubled, a long time, with sick headache. It was usually accompanied with severe pains in the temples and sickness at the stomach. I tried a good many remedies recommended for this complaint; but it was not until I began taking

AYER'S
Cathartic Pills

that I received anything like permanent benefit. A single box of these pills did the work for me, and I am now a well man."

C. H. HUTCHINGS, East Auburn, Me.

For the rapid cure of Constipation, Dyspepsia, Biliary Disorders, Nausea, and all Disorders of Stomach, Liver, and Bowels, take

AYER'S
Cathartic Pills

Medal and Diploma at World's Fair.

Ask your druggist for Ayer's Sarsaparilla.

edge of him who is infinitely wise and good; who always knows what is best and always does what is best.—*Interior.*

A Duck Farm.

Mr. Julian Ralph, in a recent article in Harper's Magazine, describes a duck farm. He says:

"What would the reader think of seeing a farmer traveling to market with as many ducks as could be crowded into more than the space of the park between the City Hall and the post-office in New York city—a mass of, perhaps, two city blocks of duck flesh and feathers? That was what was driven past us on the Grand Canal one day. Two men in two boats were driving the ducks before them, all as thick upon the water as they could swim. Each man carried a long, slender bamboo rod, with the heart of a palm leaf on the end of it. With this he kept the red and gray swimming mass in order. He whipped back into its place every duck that sagged out of the mass, or that lagged behind or showed a disposition to make for the shore. Suddenly several boats came along in the opposite direction—a big chop-boat and two or three smaller vessels. They were sailing swiftly before a fresh breeze directly down upon the acre or two of ducks. There seemed no way of preventing a terrible slaughter of poultry. The big chop-boat, like a house blown before a gale, sped toward the advancing feathered host, and at last the birds that were in the way were almost under the bows. Then a flutter seized many square yards of ducks, the immense flock broke apart, a crack in it opened before the chop-boat, and widened until the boat swept through a canal that divided the flock. Not one duck was run over."

Toads and frogs have sometimes been taught to stay in a house to catch flies and other insects. They will take a corner of the kitchen for their own and come out at regular times for their meals. The lightning-like rapidity with which they run out their long tongues and take in the unfortunate fly is very interesting—to all but the fly. However, the victim's misery is quickly over, which is not the case when it is caught in the long agony of fly-paper.

That Plate Columbia

means... The Best Bicycle.

On the steering-head of every Columbia bicycle of this year's make that name-plate appears. It is unique, handsome, and indicates much satisfaction and highest enjoyment to the rider.

No other bicycle has ever equalled a Columbia. No other bicycle ever shall equal a Columbia. The greatest bicycle factory in the world says so.

New Price \$100

HARTFORD BICYCLES, next best, \$80.00. \$50 for boys' and girls' sizes.

POPE MFG. CO., Hartford, Conn.

BRANCH STORES: Boston, New York, Chicago, San Francisco, Providence, Buffalo.

The Queen & Crescent Route

Offers every facility for Luxurious and Speedy Travel.—Solid Vestibuled Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibuled Trains to Cincinnati.—Through Service to Louisville.

All this magnificent Passenger Service is at your Command. Buy your tickets via the Q. & C.

Ask agents for detailed information, or address
W. C. RINEARSON, G. P. A., CINCINNATI, O.

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"I was troubled, a long time, with sick headache. It was usually accompanied with severe pains in the temples and sickness at the stomach. I tried a good many remedies recommended for this complaint; but it was not until I began taking

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A Duck Farm.

Mr. Julian Ralph, in a recent article in Harper's Magazine, describes a duck farm. He says:

"What would the reader think of seeing a farmer traveling to market with as many ducks as could be crowded into more than the space of the park between the City Hall and the post-office in New York city—a mass of, perhaps, two city blocks of duck flesh and feathers? That was what was driven past us on the Grand Canal one day. Two men in two boats were driving the ducks before them, all as thick upon the water as they could swim. Each man carried a long, slender bamboo rod,