

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

MONTGOMERY, ALA. JULY 9, 1896.

TERMS CASH: \$1.50 A YEAR. NUMBER 28

ALABAMA BAPTIST. For the Alabama Baptist. Our Texas Letter.

Published Every Thursday by the ALABAMA BAPTIST COMPANY. Office—116 Center Avenue, up stairs, next to Post-Office.

TERMS—\$1.50 per Annum. \$1.75 if not paid in 3 months. \$2.00 if not paid in 6 months. \$1.00 to Ministers in regular work.

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Entered at the Post Office at Montgomery, Ala., as second class mail matter.

Trip Notes. I made a trip recently through the country from Ramer to Perote, visiting the churches at Ramer, Pine Level, Orion, China Grove, Linwood, Macedonia, Liberty, Mt. Zion and Perote.

The meetings were thinly attended except on Sunday. It was a busy time, the rains had been incessant, and the crops were in the grass.

I promised the brethren to come again, and when I do I'll say more of this delightful country and the good people in it who showed me so much kindness.

NEWTON. I want to give you a short account of the institute held here last year.

We had a fine attendance, about 33 in all. The lectures were good, and I have no doubt much good was done.

The weather was very warm. We put in ten hours each day, and as you may imagine, we were thoroughly tired out when we closed on Friday night.

The good people of Newton gave us our entertainment. Bro. W. W. Faulkner and myself were entertained in the comfortable home of sister Wiley.

The special feature of the meeting was very pleasant and profitable. We went into a

PERMANENT ORGANIZATION under the name of Southeast Alabama Ministers' Conference, with Bro. R. Deal, president, A. J. Preston, secretary, J. F. Register, committee.

These brethren constitute an executive body, who will have charge of all the affairs of the conference. The next meeting will be held at Dothan, Abbeville.

The meeting closed with a collection for missions amounting to about \$40. This, one of the banner churches of Alabama. Pastor Preston did the honors of the occasion in good style.

I was with pastor Underwood at this church last Sunday. It made me feel a sort of longing for the "old country" of my childhood to be in this country.

The lands are rich, and the crops were good, and the people well-to-do. The crowds on Sunday were there in great shape. Bro. Underwood said "my coming didn't have one thing to do with it—that they always came when they could get there. Be that as it may, they were there, and we had dinner on the ground, and plenty of it, and as it was a special occasion, we had a collection for missions, which I regarded as very handsome.

After dinner we had an address from Bro. Jesse Dickson. By the way, this was Bro. Dickson's day here in his Sunday-school work. Addresses were made by others; among them was one from Bro. McLendon, of Ramer. Much good is being done in these meetings.

I regard this as one of the best country churches I have ever visited. Sorry I did not have the pleasure of meeting Bro. Amos Jones, at whose home I spent a pleasant evening, but he with his two daughters were at Richmond at the Confederate reunion. Bro. Underwood has a strong hold on these people.

SPRING JUNCTION. We spent the night here. Had a very good service at night. I was not well. Bro. Underwood didn't believe I was sick, and refused to believe I could. I intend to visit them again. Bro. B. A. Jackson is pastor here. S. O. Y. RAY.

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We shall be glad to see him at our State Convention next October. San Antonio would remind a person of the Damascus of Scripture history. The health of the city is excellent. She is nestled among the hills of Bexar county, with everflowing springs, and the San Antonio river runs through the heart of the city.

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Bro. J. B. Cranfill, editor of the Texas Baptist Standard was not well enough to attend the convention. His assistants, Miss Hollie Harper and Bro. Carroll Smith, represented the paper, and have doubtless prepared excellent reports. Miss Harper was a faithful city missionary in Dallas for several years, and is a leader among the Baptist ladies of Texas. Bro. Carroll Smith is an enthusiastic worker of the B. Y. P. U. as well as a writer of ability. Bro. S. A. Haynes, editor of the Texas Baptist and Herald, was a prominent figure at the convention. He is an aggressive man, and has a strong following among the conservative Baptists of Texas.

"Earnest Willie," Bro. W. D. Upshaw, of Georgia, was at the convention. He is still an invalid, but, seated in his rolling chair, he speaks in such a manner as to win the hearts of his hearers. It is a pleasure to talk with him. Bro. W. M. Harris, of Galveston, late

of Greenville, Ala., was one of the absentees, and it was a matter of regret. Bro. J. A. French, although not at the convention, is numbered among the Texans, and was made a member of the Sunday-school board.

We shall be glad to see him at our State Convention next October. San Antonio would remind a person of the Damascus of Scripture history. The health of the city is excellent. She is nestled among the hills of Bexar county, with everflowing springs, and the San Antonio river runs through the heart of the city.

I do not wonder that that body had adjourned. Bro. A. J. Harris, of Fort Worth, was the president. Our Alabama brethren have doubtless heard of him through Bro. Dawson. Bro. Harris is a short and stout man, and is also Bro. C. I. Seasholes, of Dallas, the president of the Sunday-school and Colportage convention. The latter is certainly one of the best presiding officers I have seen.

I was disappointed in not meeting more of our Alabama preachers who have moved to Texas the past few years. Mr. J. M. Robertson, of McKinney, formerly editor of the Baptist Reflector, of Chattanooga, a native of northeast Alabama, is a man of prominence. Bro. J. F. Dobbs, of Hempstead, came from the same locality. He is a modest man, and is doing good service as pastor and also editor of the South Texas Baptist. Bro. Vallie Hart, the singer, spent one day at the convention. He and Bro. S. O. Mitchell have just closed a fine meeting at Eagle Lake, where Dr. J. L. Lloyd, another Alabamian, is pastor. Bro. J. C. Hudson, formerly of Alabama, was also at San Antonio. He is pastor of the North Houston church.

One of the pleasant experiences at the convention was to meet Bro. T. C. Boykin, the Sunday-school evangelist of Georgia, who is now laboring in Texas. This was the first time I had seen him since the summer of 1874. It was then as a boy I was taking my first lessons in farm life among the hills of Chilton county, Ala. Bro. Boykin was at Mulberry church, making an address on Sunday-school work. His speech on "Helps and Hindrances" was one of the rich feasts of the convention. Mr. B. A. Pickren, my host, an engineer of the Southern Pacific railroad, also a Georgian, was one of Bro. Boykin's attentive

listeners. Dr. F. L. Wilkins, of Chicago, was in Texas for the first time, and his address at the B. Y. P. U. Convention on "The Baptist's Future" was reported as a masterly effort. Bro. W. D. Powell, of Mexico, in his usual manner, thrilled his auditors by relating hair-breadth escapes, but by telling of dangers being removed. God's Word is marching on in the land of the Montezumas.

Dr. J. M. Frost, of Nashville, was among his friends, and captured the convention by his earnest words in speaking of the work of the Sunday-school board of the Southern Baptist convention. His array of figures to show what had been accomplished in five years opened the eyes of many to see the importance of the board. He made no boast, but thanked God for what had been done by the Baptists of the South.

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Alabama Baptist

MONTGOMERY, JULY 9, 1896.
Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, W. C. Blodgett, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala.

J. L. Thompson, Pres. Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville.

OPHIAN'S HOME BOARD.—G. R. Fardham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. P. H. Mell, Auburn, President; W. D. Dunlap, Birmingham, Secretary; J. B. Collier, Montgomery, Treasurer.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

TO OUR BAPTIST SUNDAY SCHOOLS.

In all Christian work there should be such a division of labor as to give to each his portion. To accomplish the greatest results every one should do his or her duty. When the few are called upon to bear the heat and burden of the day, and the many leave off that which they should do, then it is that the wrong comes in.

The Sunday-schools of our denomination are a power for good; they are great factors in all benevolent enterprises when properly encouraged. We know of some schools that are giving to certain charitable institutions liberal contributions. We do now earnestly appeal to the superintendents of our Sunday-schools to present the claims of Howard College to their schools, tell them of the good it has accomplished for the Baptists, and then tell them of its peril, and ask them to exert their efforts to raise money in its behalf. No more worthy object can demand the attention and co-operation of the Sunday-school children.

We have in this state 800 Sunday-schools; if therefore, within the next three months, Sunday-school superintendents and teachers will put this need of Howard College before their pupils and a special fund will be raised. Children have never been known to fail in coming to the help of any enterprise when properly informed. Give them a chance. We feel sure that within the next three months, if every school will go earnestly to work for this object, no less than four thousand dollars will be paid into the fund, which will be an average of five dollars to each Sunday school. It may be that we have overestimated the number of schools in the state. Be that as it may, co-operation is what we want. Let every organization of our denomination help in rescuing Howard College from debt. Brethren, don't fail to bring this matter before your Sunday-schools and urge them to go to work at once for this object. Do this, and the children will be fired with enthusiasm, and from this good day forward will be friends of the college, because they came to its relief in time of trouble. You cannot afford to keep this enterprise from your schools. We appeal to you to present this object to your schools, at once, earnestly and forcefully, and then if you fail, no charge can be laid at your door. The cry for help is urgent, and the cause is a just one. Send your contributions to Doctors Hale and Gray, at Birmingham.

The British Weekly offered a prize for reports of the length of sermons preached on a recent Sunday, and received hundreds of answers. The Outlook sums up the result in these words: "The study is interesting, because it shows that the men of recognized power are those who preach half an hour or longer, while those who preached from fifty minutes to an hour are largely those who are recognized throughout the world as really great preachers." Maclaren preached fifty minutes, and Thomas Spurgeon thirty-seven.

For a month or more past the above paragraph has frequently fallen under our eye. The conclusion stated is in accord with our own observation. Visit a community in town or country and hear the people talk of the preachers who have filled the pulpits there. In a majority of cases it will appear that the minister who took time to present the teaching of his text with a degree of fulness, and then pressed the truth upon his hearers—who indeed preached what are called long sermons—made an abiding impression upon the people

for good, and he is often quoted by those who were instructed and those who were converted under his preaching. The other brother is pleasantly remembered for his pretty little sermons and short services, but the good he did does not compare favorably with that of the preacher whose long sermons were sometimes a subject of complaint. If the pulpit has lost its former power, as the secular press frequently exclaims, the fact is in good measure due to the chippy, hurried sermons and the light, brief accompanying exercises which a morbid restlessness has demanded. But old time gospel sermons and spiritual exercises have not lost their power. The old gospel still attracts and influences men and women, because it is still the power of God unto salvation, and there is nothing satisfying to take its place.

A CAREFUL estimate of the cost of the recent Republican Convention held in St. Louis, places the figures at \$4,000,000. In gold dollars this sum would make a pyramid and five feet high. The dollars the pyramid would measure ten feet square at the base and fifteen feet high. Or in one dollar bills, it would carpet fifteen acres. It is estimated that the number of cigars consumed, placed end to end, would reach from St. Louis to Chicago. The consumption of liquors is not included in the estimate, but the previous preparations in that line indicated that dispensers of beverages expected a share in the harvest. It is said that times are hard and money is scarce, but people usually find means to do what they want to do.—Central Baptist, St. Louis.

If some of those men who spent money so lavishly for a political convention had been asked for a contribution to aid in sending the gospel to the heathen, the reply would doubtless have been, "I am opposed to spending money on the heathen when there are so many poor people at home." But, as with others who talk in that way, the "poor people at home" get very little benefit from their money.

REV. R. H. PITT, one of the editors of the Religious Herald, and Prof. Geo. A. Minor, have compiled a song book, and have sent a copy for examination. Professor Minor is a composer of music and a teacher also, having taught vocal music in some localities in Alabama a few years after the war. The title of the book is "Standard Songs," and the name is appropriate. It contains many of the

precious to the memory of the mature members of our churches. We are pleased with the book. We have found in it neither music or sentiment that is frivolous or unreal. Some of the songs and tunes are comparatively new, and others appear to have been made specially for this book, and altogether it is a good song book. The music is printed in both round and character notes. Single copy, by mail, board binding, 30 cents; per dozen \$3 60; manilla binding, single copy by mail, 25 cents; per dozen \$3. Address Pitt & Dickinson, Richmond, Va.

ARE you warm, lukewarm, tepid, cool, cold or frigid in your attitude toward the young people's work? Will you not stir us occasionally with an editorial on the subject? Everything is moving on serenely in that line for the Southern Union, but we covet your influential voice. Sincerely, L. O. DAWSON.

That is the first word we have had from Bro. Dawson since the Chattanooga meeting, at which he was elected president of the Baptist Young People's Union. For sometime we looked daily for something from him for our columns, but it did not come. As he said nothing, we also kept quiet.

We may add, that some months ago we wrote the state secretary of the B. Y. P. U. at Birmingham that the Union would be given regular space in these columns if it wished to occupy it; but very little has been sent us for publication. We have printed whatever has been sent us for the B. Y. P. U., and have been ready to help in the good work whenever the leaders should indicate a desire for our assistance.

This statement from Dr. Whittitt will be read with interest. He confesses his mistake in the means adopted to present his historical conclusions to the public, and also affirms his unshaken adherence to the doctrines of Scripture as understood by Baptists. The book which he promises will be eagerly read by those who agree with him and those who do not.

Our position in this controversy has been unreasonably misinterpreted. We prefer to listen to the Scriptures rather than men: "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13.

FIELD NOTES.

I am at Clanton a part of this week. The Institute there promises to be a success.—W. C. B.

The reader will be attracted by the advertisement of Georgetown College. If he needs more information as to particulars it will be furnished on application.

I spent the "glorious Fourth" at home. Preached for Bro. Hornady's people in the morning and for the colored Baptists at night. The LaFayette bishop is going to move for a pastorium shortly.—W. C. B.

I am glad to acknowledge the receipt of several lists of names to whom I am requested to send sample copies of the forthcoming "Alabama Mission Journal." I would like to have two thousand names.—W. C. B.

I worshiped with the First church, Montgomery, on the last Sunday in June. It was State mission day. I have not yet heard the result of the collection, as a good portion was pledged to be paid at and five feet high.

Rev. John Bass Shelton will begin a meeting with Rev. W. G. Curry at Eutaw on tomorrow (Friday) night. We wish the brethren great success in the Lord's work. Bro. Shelton assisted Bro. Curry in a meeting in Mississippi a year or so ago, if we remember correctly.

Rev. J. F. Register writes this note from Damascus, Coffee county, July 1: "Rev. H. L. Martin is conducting a meeting at this place. Up to this time 41 members have been received." A newspaper dispatch says the meeting closed with 60 accessions.

We have been pleased to meet Rev. Sigmund Ragowsky, of Louisville. He is a converted Jew and a Baptist preacher. He has been engaged in mission work in Louisville and also in the state of Kentucky at large. He expects to work in New Orleans next winter. Bro. Ragowsky will spend some days in this city. He preached at Adams Street last Sunday morning and Clayton Street at night. We hope he may do great good here.

George E. Burnett, Clerk, Lafayette: Our Sunday-school made the best record during the last quarter of any in fourteen years, the average attendance being 130, and the total collections \$65.21. We have a most excellent superintendent, and the school is doing well under his

great enterprise. Some of the brethren are writing me encouraging letters of what they are trying to do, and are going to do.

There is another encouraging report in the work. Recently I addressed a letter to Messrs. Steiner Bros., agents for the Union Trust Co., of Philadelphia, which holds the mortgage of \$38,500 on the college. They made me a contribution of \$1,000 yesterday. I received the following gratifying telegram: "Union Trust Company decided to donate \$1,000 if mortgage is paid off, or \$500 if reduced." This is a liberal contribution from these gentlemen.

Some of the ladies write me that they are taking hold of this matter. Let me earnestly ask that every lady and young woman of our People's Union in the state take up this great work. Where there is no woman's society, let one be organized for the rescue of Howard College.

Brethren, we must act quickly! August 1st, and the date to which the Board of Trustees meets, and the date to which the institution has been postponed is August third. Dr. and I will have to report at a meeting of the Board. Write us at once, what he his church can do? and will the brethren and sisters give pastors a good contribution directly, and subscriptions to be paid as soon as possible? We act, brethren, and act quickly! Again, let me ask that all the boys this year that are sent Prof. A. D. Smith to the college, be induced to come to Howard College. Talk with them personally, and try to get them interested. I confidently believe that wasted, going to have the largest amount of students that we have had; and by all doing their ever the institution will enter its career of success and usefulness paralleled in its long and glorious history. Let us have your prayers, your sympathy, and your contributions; the institution needs them, it is worthy of them.

P. T. HALE, Pres. Board of Trustees.

For the Alabama Baptist.

A Hundred Dollar Quilt.

The young ladies of Salem Baptist church inaugurated a quilt to aid in building and equipping the new church house recently erected there.

They got a hundred and dollars and some cents on it. Two are the busy bee workers of the church, and for them I throw a challenge for any other quilting

Brothren!

Have our churches forgotten their obligations to the State? Do we have them forgotten? Have they forgotten to try to give us work to do? Our business men know that it takes these dull months to get help upon every enterprise. We help money to run it. The price of help now is hard, and we must depend upon to carry on our work—credit. The board has no money to depend upon to carry on our work—credit. The board has no money to depend upon to carry on our work—credit.

For the Alabama Baptist.

Cheering Report from Ala. Baptists.

Ala. Baptist: I am glad to see progress in reference to the college matter. Dr. Gray has been hard at it, canvassing the city during the week. I do not yet hear what success had, but hope it has been successful, and has remained in the city. I had a house to house canvass, tending to correspond to good. During the week I have cashed little over \$500 in cash, and subscriptions—most of them are only to do our part.

Alabama to do our part. We are accumulating cash and good subscriptions. I trust that the brethren will get sciences of their churches. I will get subscriptions as soon as I can from every member; especially every pastor talk with his congregation and strong members, and send in large contributions. Last night I sat up with a good brother, got him to help in the college, and before he left he gave me \$100; this brother is a Baptist, but a good friend to a Baptist, he would have discouraged me. Of course, had he more, he would have done more. There is everything to be done. If the denomination will do it, I do it this week and said in his mind to try to raise \$1,000. First church. Dr. Gray and all other church of this city have let them will make their contribution \$2,000. I feel sure that the Birmingham association will do \$10,000; and if each of these our city will do proportionately, well, we will not only get, but grand institution free of charge. I would have a considerable amount of money, and I believe we should open the year with 200 preachers and 50 young preachers. Truth and upholding the banner of the living God throughout the world. I want this, but are we willing to make sacrifices and work? There are small amount churches; in almost daily from the many of these are the churches, strong in faith and zeal, but having no money. This is the state of Alabama.

The school is an absolute necessity to the work of the Baptists in Alabama. The more I see of the world the more I am convinced that we ought to strengthen all our state schools, and while setting the very highest value upon them, the more I see of state and public schools the more profoundly am I convinced of the need of our denominational institutions. Howard College must be saved. I have tried to speak dispassionately upon a subject that never fails to move me deeply, but I honestly believe that if we will only meet this debt and a thorough canvass be made for students the college will enroll 200 pupils next session.

The trouble is that some have tried to help the college and others would say, "All right; go ahead; you do it." Of course they could fail. Then others would try, and it would be the time for the former helpers to sit by and say, "All right. Now we will see you do it." Again, a very great many fear that if they help their money will go, and after all the college sold. You can assert that if you will. There is no rhyme or reason in letting the old Howard go. Let others do as they may. But as for us let us help—help now.

For the Alabama Baptist.

From Kentucky.

Doubtless many of your readers have seen something of the meeting of the General Association of Kentucky at Bowling Green.

To an onlooker and a new man in the state, it was a meeting of deep interest. It is a strong body of men. I doubt if any state in the South will make so good a show of talented men. Bro. Coleman, the moderator, is a good man among them; and is a fine presiding officer. An article in their constitution forbids the election of the same man for presiding officer longer than two years. This, however, is to be changed at the next session, if the members are so minded. Like all Baptist bodies, they have a great number of talkers. The ministers' meeting of two days, before the General Association met, excited a great deal of interest. Unfortunately the most of the brethren on the program exercised their Baptist independence and did not prepare their papers. Most of them plead ignorance of their appointment.

It seemed to me that some of the questions were trivial, or the brethren failed to get the mind of the committee which prepared the program.

Storms were the order of the day from the start, and they followed each other in quick succession.

The first to burst upon the body was the Whittitt controversy. This was brought on almost before the body was organized by a resolution

introduced by Bro. Christian, one of the Louisville pastors. They condemned the views expressed by Dr. Whittitt, and requested the publishers of Johnson's Encyclopedia to suppress the condemned article in future editions. The battle was on from the start, and occupied most of the day to the exclusion of everything else. The result was peculiar. Under a call for the previous question the resolutions were passed by a considerable majority; then they were reconsidered and withdrawn.

Of course there was much division and some feeling. In the judgment of a great many of the most conservative men on the floor, Dr. Whittitt in his speech demonstrated at least that his investigations had been thorough and his conclusions were not hasty and without due consideration, as had been charged.

I think the storm had passed away after the almost universal feeling was, "We had better wait." And some of us have wished from the start that the brethren will give the good Doctor time to put forth in proper shape the result of his investigations.

In the meantime let no one say in haste things which will be calculated to injure our great school of the prophets over which he has been called to preside. To boycott the Seminary and talk about it because of the real or supposed heresy of one of its professors seems to me the greatest folly. Let us not do it.

The next storm to break on the General Association was on the report of the State Mission Board. Some wanted an assistant secretary, or general missionary, and most earnestly contended that this was the thing to fire the Baptist heart and reach the great destitution which seems to prevail in the mountains of Eastern Kentucky; while others could not see it that way, especially could they not see the wisdom of the increased expense in these times of financial depression. Finally the counsel of the prudent element prevailed and the storm ceased. The question which awakened the interest was that of a committee, which were brought in—they were referred to a new committee, which brought them back somewhat changed. The discussion was brief for want of time, and the vote divided.

I believe the sentiment in Kentucky against liquor is more pronounced than anywhere else I have been; indeed it is very bitter. The awful consequences of its manufacture and sale are realized here, as no where else, may be, in all the world. It is hard to be too radical in dealing with this foe to all that is good, yet it is believed by some that it is possible to overstep the bounds of prudence in dealing with even this question.

Whether the people in England now called Baptists were, in the practice of immersion before the year 1641, is purely a question of history. Being confined to the domain of comparatively modern history, it does not affect a single point of Baptist doctrine or practice. These are all firmly established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The rite of immersion was inaugurated in New Testament times by divine authority and made essential to baptism. It stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since the year 1641.

Considering this subject as interesting mainly to scholarly historians, I chose to make the first announcement of my researches regarding it in the New York Independent journal has long been known as a forum of public resort for scholars of all creeds and confessions. It seemed to me that this topic might be brought forward there with entire propriety.

In view of the misunderstanding of my purpose and motives on the part of some of my brethren, I am now of the opinion that I should have acted more wisely had I brought the question forward first in a journal of my own denomination. None of us can definitely foresee the future; therefore I do not undertake to defend my conduct in this particular. If it be pronounced a blunder, I affirm that it was a blunder of the head and not of the heart. Many men have committed blunders of that kind. Objection has been taken to the fact that I employed the word "invention" in connection with immersion, in one of these articles. I have often declared it to be my opinion that the immersion of adult believers was a lost art in England from the year 1509, the accession of Henry VIII, to the year 1641, following the imprisonment of Archbishop Laud. During the earlier part of that period the immersion of children was well nigh universal, while during the latter the sprinkling of children became almost universal. The river had shrunk to the pool; the pool had shrunk to the font, and the font was constructed of such dimensions as to preclude the immersion of adults. In the rubric of the English church before 1661 there was found no offices at all for the baptism of adults. It would be difficult for an archaeologist to produce any well authenticated instance of the immersion of adult believers in England in this period. Even the Anabaptists, who entered England during this period, came from Holland where Anabaptists had on that such custom as immersion. This last rite had to be found out, invented anew, in the England of 1641 under the light of Calvin's

Statement by Dr. Whittitt.

There is certainly not a more prosperous mission under the patronage of our board than this which is in charge of brother Solomon L. Ginsburg. The church numbers 140 members, and a more earnest company of believers I have never witnessed at home or abroad. Several of the members are in the habit of going to the out-cribs and rural neighborhoods to preach the gospel to attentive groups who have never read the Bible, never heard the plan of salvation and never before lifted their voices to sing their beautiful songs of Zion. The relict of these people for Bible-readings, the eagerness with which they listen to the preacher, and the heartiness with which they sing the grand old hymns which voice in their own smooth tongue the simple story of redemption, would delight the friends of missions in enlightened America.

Every night in the week, excepting Saturday night, is devoted to some evangelistic work; one night is given by the pastor to the young men in the study of Scripture truths. In conjunction with the mission is the publication of a semi-monthly journal which is circulated in all the missions of Brazil.

The efficient assistant of the pastor must not be forgotten. She is one of the daughters of Missouri—Mrs. Emma Morton Ginsburg. A flourishing mission school is under her charge. With the help of a young lady of culture, Mrs. G. is training a company of bright girls for a higher life amid the darkness of superstition and idolatry.

There are three other churches not far from Campos—San Fidele, Santa Barbara, and Guandu. Bro. S. Campos is the pastor of San Fidele, and Bro. Ginsburg visits the two latter monthly.

Bro. Campos is a native Portuguese, a fine writer, and a preacher of commanding influence. Bro. Ginsburg, you are aware, is of Jewish extraction. Driven from his Russian home by a proud, wealthy father, he managed to obtain a splendid education in German and English schools, and especially at the celebrated college of Dr. Guinness (Harley College). At the Midway mission to the Jews, his eyes were opened to see Jesus Christ in the prophecies and the New Testament. Coming to Brazil as an independent missionary he was soon compelled by his convictions to avow himself a Baptist, and from that moment he has given himself body and soul to the building up of our missions. He knows what success is, what defeat is, and what persecution means, but he is a stranger to doubt, fear and weariness in well doing. His passion is to win souls and to see Brazil enjoying the freedom of Baptist principles.

For this man and this mission I ask for a chapel or house of worship. The church owns a lot long ago paid for—a large lot in the very best part of the city. I

any church, that ever excelled in amount.

If it can't be found they are entitled to the cake, and some good Baptist somewhere in the state or out of it, ought to buy it from them at the highest cash price. They are ready to receive bids.

W. R. WHATLEY, Alexander City.

For the Alabama Baptist.

Are We Sleeping Over a Vital Matter?

L. O. DAWSON.

That Howard College is not lifted out of debt in a day is not because our people are not able, nor yet that they do not care to meet their obligations, nor that they are indifferent to education, nor that many thousands of them are not interested in the college. History is at the back of it all. True, there are various and sundry opinions about the matter, but if we could forget the past the school would soon be free.

The removal to East Lake cut it off largely from the sympathy of South Alabama. The collapse in everything removed the possibility of help from North Alabama. Several unavailing efforts to put it on solid footing failed because backed by only a part of the people. A team of horses with only one pulling while the others balk, then that one balking while another pulls, soon get discouraged and finds it impossible to carry even an empty vehicle.

Thousands of our people are ready to pull if they only knew others would help. The only way to enlist others is to go steadily to work yourself. Then another will fall in line, then another, then another, and though some never will help, still we will have enough to complete the task.

I was among those who earnestly opposed its removal. I thought then, and think now it was a mistake. But since it has been moved I have been an earnest advocate of its interests at East Lake. If it was a mistake to move at first, it will be the supremest folly now to let it be sold and thus necessitate death or perhaps another removal.

It has its difficulties. But with all due weight given to them, they are not so serious as difficulties surrounding some other schools that are moving ahead.

It has no endowment. On the contrary this debt cripples it terribly. But for all that, do the Baptists of Alabama know that in point of attendance it is the second largest male college in Alabama?

Not only so, but these students are enthusiastic in their love for the college and with few exceptions are loud in their praise of its faculty. Doesn't it mean that while we need money sorely, that the school is powerfully entrenched in the affection and confidence of the people? And isn't that worth more than an ordinary endowment, even that of the great Yale?

points of the very interesting session of this rather remarkable body of Baptists. My brethren in Alabama will be a little surprised to know that I opened my mouth either in the ministers' meeting or the General Association. It was hard to keep silent, but I did it, and probably the meeting was none the worse for it.

I am writing this on the train, as the printers will discover. I have just passed a little station in Marion county called Calvary. I looked out and found that the one sole industry of the town was an immense distillery. Strange name for a town engaged in such a business!

In the near future I hope to drop in on you. The advertisement of Georgetown College will soon appear in your columns. I want to seek to turn one student from the Howard and the Judson; but if parents will send out of Alabama, as we are sure to do, I want to correspond with them about the excellent college we have here.

How my heart is stirred as I pore over the several numbers of the ALABAMA BAPTIST which have accumulated in my absence.

When the college was first moved to Birmingham a brother in the new locality asked a South Alabama Baptist: "What ought we to do for a president?" The reply was, "Do without, and make Smith the chairman of the faculty." That South Alabama brother never changed his opinion. In my opinion the trustees have acted wisely. I shall watch with deepest interest the canvass for the money as it progresses. God be praised if brethren Hale and Gray succeed. I shall pray for them, and when the good news reaches me that the college is redeemed, I shall join with your Baptist hosts in a prayer of thanksgiving.

W. B. CRUMPTON, Georgetown College, Ky.

Board Meeting.

The Alabama Baptist State Board of Missions will meet in the basement of the First Baptist church, Montgomery, on Tuesday, July 14, at 8 o'clock p. m.

W. C. BLEDSON, Cor. Sec.

Give God the whole heart, and every duty will be fulfilled, and every relation with other human lives will be a channel of richest blessing.—Alexander McLaren.

Do not refuse the employment which the home brings you for one more ambitious. The highest heaven of wisdom is alike near from every point, and thou must find it, if at all, by methods native to thyself alone.—Emerson.

A noble life is the best school of oratory.

May 1st, and spending a few hours with my daughter, Anne Bagby, in Rio de Janeiro, I took the cars for Campos, one hundred and fifty miles from the sea, determined to make the most of my time, and see one more Baptist Mission in this beautiful southern land.

Campos is a city of 60,000 inhabitants, the seat of a Romish bishop. It stands on the banks of the Parahyba, a quiet river which has the appearance of a lake. Small schooners ply between the city and several small settlements in the interior. The climate at this time is lovely, the thermometer indicating 75 degrees, promising a winter not more severe than your May and June. In my morning walk a familiar sight is the orange groves with their yellow fruit, and the broad leaf palms, with a half dozen varieties of bananas. I could name a dozen other fruits which make this land a luxurious region, tempting the native to do as little work as possible, but inviting the really industrious and refined Caucasian to leave his snow-clad home and, while he enjoys a perpetual summer, aid the missionary in giving to this people the true conception of the gospel.

Most people dread far more the social from which follows the doing of something conventionally wrong than they do the qualms of conscience which follow the doing of something intrinsically wrong.—Herbert Spencer.

A child of God should be a visible benediction for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

Whether the people in England now called Baptists were, in the practice of immersion before the year 1641, is purely a question of history. Being confined to the domain of comparatively modern history, it does not affect a single point of Baptist doctrine or practice. These are all firmly established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The rite of immersion was inaugurated in New Testament times by divine authority and made essential to baptism. It stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since the year 1641.

Considering this subject as interesting mainly to scholarly historians, I chose to make the first announcement of my researches regarding it in the New York Independent journal has long been known as a forum of public resort for scholars of all creeds and confessions. It seemed to me that this topic might be brought forward there with entire propriety.

In view of the misunderstanding of my purpose and motives on the part of some of my brethren, I am now of the opinion that I should have acted more wisely had I brought the question forward first in a journal of my own denomination. None of us can definitely foresee the future; therefore I do not undertake to defend my conduct in this particular. If it be pronounced a blunder, I affirm that it was a blunder of the head and not of the heart. Many men have committed blunders of that kind. Objection has been taken to the fact that I employed the word "invention" in connection with immersion, in one of these articles. I have often declared it to be my opinion that the immersion of adult believers was a lost art in England from the year 1509, the accession of Henry VIII, to the year 1641, following the imprisonment of Archbishop Laud. During the earlier part of that period the immersion of children was well nigh universal, while during the latter the sprinkling of children became almost universal. The river had shrunk to the pool; the pool had shrunk to the font, and the font was constructed of such dimensions as to preclude the immersion of adults. In the rubric of the English church before 1661 there was found no offices at all for the baptism of adults. It would be difficult for an archaeologist to produce any well authenticated instance of the immersion of adult believers in England in this period. Even the Anabaptists, who entered England during this period, came from Holland where Anabaptists had on that such custom as immersion. This last rite had to be found out, invented anew, in the England of 1641 under the light of Calvin's

Statement by Dr. Whittitt.

There is certainly not a more prosperous mission under the patronage of our board than this which is in charge of brother Solomon L. Ginsburg. The church numbers 140 members, and a more earnest company of believers I have never witnessed at home or abroad. Several of the members are in the habit of going to the out-cribs and rural neighborhoods to preach the gospel to attentive groups who have never read the Bible, never heard the plan of salvation and never before lifted their voices to sing their beautiful songs of Zion. The relict of these people for Bible-readings, the eagerness with which they listen to the preacher, and the heartiness with which they sing the grand old hymns which voice in their own smooth tongue the simple story of redemption, would delight the friends of missions in enlightened America.

Every night in the week, excepting Saturday night, is devoted to some evangelistic work; one night is given by the pastor to the young men in the study of Scripture truths. In conjunction with the mission is the publication of a semi-monthly journal which is circulated in all the missions of Brazil.

The efficient assistant of the pastor must not be forgotten. She is one of the daughters of Missouri—Mrs. Emma Morton Ginsburg. A flourishing mission school is under her charge. With the help of a young lady of culture, Mrs. G. is training a company of bright girls for a higher life amid the darkness of superstition and idolatry.

There are three other churches not far from Campos—San Fidele, Santa Barbara, and Guandu. Bro. S. Campos is the pastor of San Fidele, and Bro. Ginsburg visits the two latter monthly.

Bro. Campos is a native Portuguese, a fine writer, and a preacher of commanding influence. Bro. Ginsburg, you are aware, is of Jewish extraction. Driven from his Russian home by a proud, wealthy father, he managed to obtain a splendid education in German and English schools, and especially at the celebrated college of Dr. Guinness (Harley College). At the Midway mission to the Jews, his eyes were opened to see Jesus Christ in the prophecies and the New Testament. Coming to Brazil as an independent missionary he was soon compelled by his convictions to avow himself a Baptist, and from that moment he has given himself body and soul to the building up of our missions. He knows what success is, what defeat is, and what persecution means, but he is a stranger to doubt, fear and weariness in well doing. His passion is to win souls and to see Brazil enjoying the freedom of Baptist principles.

For this man and this mission I ask for a chapel or house of worship. The church owns a lot long ago paid for—a large lot in the very best part of the city. I

any church, that ever excelled in amount.

If it can't be found they are entitled to the cake, and some good Baptist somewhere in the state or out of it, ought to buy it from them at the highest cash price. They are ready to receive bids.

W. R. WHATLEY, Alexander City.

For the Alabama Baptist.

Are We Sleeping Over a Vital Matter?

L. O. DAWSON.

That Howard College is not lifted out of debt in a day is not because our people are not able, nor yet that they do not care to meet their obligations, nor that they are indifferent to education, nor that many thousands of them are not interested in the college. History is at the back of it all. True, there are various and sundry opinions about the matter, but if we could forget the past the school would soon be free.

The removal to East Lake cut it off largely from the sympathy of South Alabama. The collapse in everything removed the possibility of help from North Alabama. Several unavailing efforts to put it on solid footing failed because backed by only a part of the people. A team of horses with only one pulling while the others balk, then that one balking while another pulls, soon get discouraged and finds it impossible to carry even an empty vehicle.

Thousands of our people are ready to pull if they only knew others would help. The only way to enlist others is to go steadily to work yourself. Then another will fall in line, then another, then another, and though some never will help, still we will have enough to complete the task.

I was among those who earnestly opposed its removal. I thought then, and think now it was a mistake. But since it has been moved I have been an earnest advocate of its interests at East Lake. If it was a mistake to move at first, it will be the supremest folly now to let it be sold and thus necessitate death or perhaps another removal.

It has its difficulties. But with all due weight given to them, they are not so serious as difficulties surrounding some other schools that are moving ahead.

It has no endowment. On the contrary this debt cripples it terribly. But for all that, do the Baptists of Alabama know that in point of attendance it is the second largest male college in Alabama?

Not only so, but these students are enthusiastic in their love for the college and with few exceptions are loud in their praise of its faculty. Doesn't it mean that while we need money sorely, that the school is powerfully entrenched in the affection and confidence of the people? And isn't that worth more than an ordinary endowment, even that of the great Yale?

Whether the people in England now called Baptists were, in the practice of immersion before the year 1641, is purely a question of history. Being confined to the domain of comparatively modern history, it does not affect a single point of Baptist doctrine or practice. These are all firmly established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The rite of immersion was inaugurated in New Testament times by divine authority and made essential to baptism. It stands or falls with the New Testament. It does not stand upon the practice of Christian people in England before or since the year 1641.

Alabama Baptist

MONTGOMERY, JULY 9, 1896

Office of the Baptist Record, Meridian, Miss., April 22, 1896

We have known the Rev. L. E. Hall, one of the proprietors and originators of L. E. Hall's Hog Cholera Cure, for years, and know him to be a man of unquestionable and unblemished character.

Besides the knowledge of the man, we have evidence from numbers of friends who have tried his Cholera Cure, and do not hesitate to say that it is not only a preventive, but an absolute cure for hog cholera.

Yours sincerely, J. A. HACKETT, Mgr. Manufactured by L. E. Hall Hog Cholera Cure Co., New Orleans.

Birmingham Conference. Bessemer.—We are arranging for a protracted service, beginning the second Sunday, in August. The general interest is good.

East Lake.—Pastor Hobson preached at the morning service on "Christ our Passover." The church observed the Lord's supper. Bro. Mack Stamps preached a good sermon at night on the Holy Spirit. One baptism since last report.

Avondale.—Warm weather and warm interest in Sunday-school—124 present. Pastor preached at both services; congregations large, especially at night. Saturday night Capt. J. A. Rider lectured at the church with his stepson on Ben Hur. The net proceeds go to Howard College. It would not be an exaggeration to say this lecture, dramatized from the story of Ben Hur by Rev. Oscar Hayward, is one of the finest church entertainments we ever saw.

The colored Baptist church of Calera having heard of the need of Howard College, asked Prof. Giles to preach for them and take a collection for the college. This is the right spirit. Will other churches do likewise?

The State Normal College, Florence, Ala.

This institution has made a wonderful success of doing exactly the work assigned to it by the state, viz: Training Teachers for the Public Schools. The catalogue is one of the very best comes to this office. The outline of the work under the head of "Departments" is almost equal to a Manual of Methods on the subjects covered. Every

Montgomery Churches.

Clayton Street.—Fair attendance at Sunday-school; seven teachers out of 14 absent. Pastor preached at 11 o'clock to good congregation from Phil. 2:12; at night Rev. Sigmund Ragowsky, the convert Jew and rabbi, preached a fine sermon from Luke 22:31, 32. A brief sketch of his conversion was intensely interesting and helpful to all present. On returning home to tell the glad news to wife and children, his own would not receive him, but by prayer they, too, were convicted and converted to Christ, and are now beautiful stars in the mission field of Louisville, Ky. At 7 p. m. the pastor addressed the Sr. B. Y. P. U. on the subject of Missions, after which a missionary collection was taken. Attendance good for the hot weather.

Adams Street.—Since last report we have had several additions. Congregations are holding up very well indeed. Sunday had best collections and largest communion service in many months. Pastor is interested in conversion of the Jews, and with ex-rabbi Ragowsky is holding street meetings nightly in the artesian basin. This is rare work for Montgomery, but he shows the example of Jesus and the apostles.

For the Alabama Baptist.

The District Meeting. Of the western division of Centennial association will convene with Greenwood church (five miles south of Fitzpatrick, M. & E. R. R.) on Friday night before the fourth Sunday in July.

PROGRAM. What is the duty of a church to the pastor? F. E. Tompkins, and others.

The duty of the pastor to the church. Rev. M. P. Reynolds, and others.

AFTERNOON. What relationship does the study of the Word sustain to the spread of the gospel? Rev. A. E. Pinkard.

What did the Saviour mean when he said to the disciples, "Ye are the light of the world?" Rev. Arthur Jenkins.

Why is it that when members of the church are indifferent, souls are not converted? Eld. Henry Griggs.

SUNDAY MORNING. Sunday-school mass meeting. Brethren Brooks and J. P. Downing.

Preaching by Arthur Jenkins Friday night; by A. E. Pinkard Saturday at 11 o'clock; by M. P. Reynolds Sunday at 11 o'clock.

We invite our Corresponding Secretary, W. C. Bledsoe, to be with us. Any other brother who may wish to attend will be met at the Station with conveyance. We also most cordially invite Bro. S. O. Y. Ray.

W. C. HUFHAM, JAS. YEATMAN, HEYRY KERRY.

thousand books. Blessed are they that hunger and thirst. The country pastor stands by the places that are deserted by all other men of education and ambition. He watches his bright young men grow to be strong and helpful, and then leaves for the cities; he sits by the dying bed of aged saints and wonders how their places shall be filled; he struggles to hold together the Sunday-school which often is the only religious influence to keep the children from utter heathenism. And all the while he feels himself growing less able and vigorous mentally, and less able to undertake the duties of a pastor, and less likely to be called to such a position; he sees friends no able than himself making names for themselves because of the accident of position; and in rare hours when his steady faith halts, he wonders if it is worth while.

Yet the country pastor has his compensations. Life does not wash on with that breathless whirl that consumes the spirit of the dweller in cities. There is time to think, and to pray. The country pastor has a strong hold on his people, and receives from them gratitude and affection. And sometimes he is permitted to see the church awakened, and growing, until it molds a whole community, setting in motion forces that reach far beyond his vision.

Honor these men. Honor them as the salt of the earth; honor them as you would honor missionaries in India or Africa. Remember that the hope of the cities is in the country, and the hope of the country is in the country churches. One saweeth and another reapeth. In the day of harvest, honors may be strangely transferred, and the country preacher shall be hidden no more.—The Standard.

For the Alabama Baptist.

Institute at Ashland.

The ministers' institute of Carey Baptist association will convene at Ashland, Clay county, on the 13th inst. Rev. G. S. Anderson will deliver two lectures each day during the week. We will also have the special assistance of Rev. J. P. Shaffer, of Dadeville, and others of the brethren will render good service.

The hours not occupied by these brethren will be utilized to the best advantage. A program for each day will be arranged after the institute assembles. We wish to call special attention to the devotional feature of the meeting.

The servants of our beloved Saviour should, of all men, be often thrown together in this kind of worship. It adds spiritual ardor and zeal to the ministry. So we earnestly ask the brethren, especially of the Carey and adjoining associations, to make a sacrifice to meet with us on the 13th of July.

We will say further, that there is not a preacher in the Carey who would not be a better gospel preacher

to a m. Lecture, by J. H. Riffe; subject, The deacon and his duties.

11 a. m. Lecture, by Dr. B. D. Gray, on Obligation resting upon Alabama Baptists relative to Howard College, and benefits derived by the denomination from the college.

3 p. m. Lecture, by J. G. Harris, on The religious press as a factor for good; or, the religious paper vs. the secular.

4 p. m. Lecture, by W. D. Gay, on Mission work in the Orient, illustrated by map.

5 p. m. The layman and his duties—1st, to his pastor; 2d, to his church; 3d, to the world. Discussed by W. A. Hobson, C. S. Rabb, and H. H. Shell.

8 p. m. Sermon, by G. S. Anderson.

Friday, 9 a. m. Exercises conducted by L. B. Choran.

10 a. m. Discussion by Jno. W. Stewart, L. M. Bradley, Dr. Geo. B. Eager and Jean Vane; subject, Tithing: should it be practiced?

11 a. m. Lecture, by G. S. Anderson.

5 p. m. Lecture, by Dr. W. C. Bledsoe, on Foreign Missions.

4 p. m. Lecture, by W. D. Hubbard.

5 p. m. Lecture, by H. H. Shell, on The necessity of Ministers' and Deacons' Institutes.

The discussions will be suitably interspersed with songs and other exercises to prevent monotony and keep up the spiritual feature of the meeting.

If any brother whose name appears on this program cannot attend the Institute, I urgently request that he notify me, so that a substitute may be selected.

Every minister and deacon in Southwest Alabama is requested to attend. Entertainment free. Write me whether or not you can come.

S. P. LINDSEY, Sect'y. Georgiana.

A pastor said to his church some time ago: "I am compelled to resign, because I cannot possibly support my family on the salary you give." When asked what he would do he replied: "I will wait as long as possible, hoping that the Lord will open for me a field where I can be supported. If he does not, I shall reluctantly turn aside to secular employment." Now this brother is in good health, has been very successful as a pastor, and is a good preacher. It has been his misfortune to labor, as hundreds of others, in a town where more people move from than move into it.

So that there has been a constant drain upon his membership, and the church finds itself unable to pay the salary promised at settlement, and the preacher, with a large, growing family, is unable to live on a smaller salary. This brother is none the less consecrated than when he began the labor fifteen years ago. It will not do to say uncharitably that he lacks opportunity to charge that he lacks opportunity.

By having a knowledge of the Anderson system of discourse, the good people of Ashland have opened their doors for free entertainment to all who will attend the Institute.

Bro. Anderson's work needs no word of commendation from any one. It speaks for itself. Its best supporters are those who have made it a study.

We hope to meet a goodly number of the preachers at the time above mentioned.

W. T. DAVIS, President. W. M. GARRETT, W. H. PRESTON, W. J. D. UPSHAW, Committee.

For the Alabama Baptist.

Institute at Georgiana.

Program of Ministers' and Deacons' Institute of Southwest Alabama, to be held at Georgiana, beginning July 27th and continuing five days.

Monday, 10 a. m.: Devotional exercises, conducted by Jno. W. Stewart, of Evergreen.

11 a. m.: Lecture by Rev. Geo. S. Anderson, of Auburn, on Sermon Structure.

3 p. m.: Lecture by Dr. Geo. B. Eager, of Montgomery, on The Relation of the Old to the New Testament Scriptures.

4 p. m.: Lecture by W. D. Hubbard, on The Office of the Holy Spirit.

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4 p. m.: Lecture by Dr. B. H. Crumpton, on The second coming of Christ.

5 p. m.: Lecture by Dr. W. C. Bledsoe, on Home Missions.

8 p. m.: Sermon, by Dr. A. W. McGaha.

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8 p. m.: Sermon, by J. H. Riffe.

Thursday, 9 a. m.: Devotional exercises, conducted by C. C. Lloyd.

Time and Place of Meeting of Associations.

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AGENTS WANTED!

AGENTS WANTED!, 100 N. 1st St., Cincinnati, O.

MANUAL OF BIBLICAL GEOGRAPHY.

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RAND, McNALLY & CO.,

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CAPON Springs

CAPON SPRINGS, 100 N



escapes on land and sea—capturing a grizzly in the Rockies, an effort to eclipse all previous explosions in the combination of a balloon with dynamite cartridges, the rival celebration of two military companies, etc.—make this number of the Companion a veritable cannon-cracker among weekly papers.

The demand for good short stories never ends. The difficulty is to meet the demand with nothing but stories of first-class quality. No paper in America does this better than the Youth's Companion.

Week after week and year after year it comes out, always with good stories, new in plot and skillful in treatment, until one wonders where it gets them all, and how it preserves its infinite variety. The editors of no other publication have a larger number of manuscripts submitted for them to choose from. Over seven thousand were received in the last prize competition. The result is that the Companion has in every issue several short stories of the kind that makes weariest an impossibility. The paper includes among its regular contributors such writers as Harold Frederic, C. A. Stephens, E. W. Thompson and J. L. Harbour. Its special holiday editions are particularly noteworthy. The Fourth of July number this year contains some remarkable stories of the adventurous Fourth of July order. They teach a good lesson of patriotism in showing how the glorious day is celebrated, even in the most remote parts of the country; and they are interesting because they tell how each section celebrates in its own way.

LITERARY NOTICES.

Those who believe that American writers and artists must go abroad for picturesque local color will find their ideas upset by Julian Ralph's article on Coney Island in Scribner's Magazine for July. Coney Island is a New York product. Mr. Ralph sketches its development from the early seventies down to its present complex and impressive charms—a resort which eight million people have visited in one year. The illustrations are by Henry McCarter. Brander Matthews also shows a picturesque American element for the use of the literary man in his discussion "On the Poetry of Place Names." He quotes the criticism of Matthew Arnold on the ugliness of our place names, and the entirely opposite opinion expressed by Robert Louis Stevenson that "there is no part of the world where nomenclature is so rich, poetical, humorous, and picturesque as the United States of America." Sir William Martin Conway has written an article of unusual adventure entitled "A thousand miles through the Alps." For twenty-five years he has been an enthusiastic mountaineer.

Lippincott's Magazine for July presents its usual variety of departments of fun, fancy, fiction and science, so that the taste of every reader may be satisfied. The leading story, "A Judicial Error," is by Marion Manville Pope, which is a sufficient guarantee of its worth. The publishers of Lippincott are experienced caterers to the literary taste of the public, and may be expected to always provide something that gives satisfaction.

THE ROCK-A-BY LADY.

The Rock-a-by Lady from Hushaby street
Comes stealing; comes creeping.
And each hath a dream that is tiny and sweet—
She bringeth her poppies to you, my dear,
When she findeth you sleeping!

There is one little dream of a beautiful mitered cleric,
"Rub-a-dub" it goeth;
There is one little dream of a big sugar-plum,
Of loaves of bread and fast the other dreams come
And of progress that hangs, and tin tops that hum,
And a trumpet that bloweth!

And dollies peep out of those wee little dreams
With laughter and singing,
And boats go a-floating on silvery streams,
And the stars peek-a-boo with their own merry gleaming.

And on up to the hills the Mother Goose
They'll come to you sleeping;
So shut the two eyes that are weary, my dear,
For the Rock-a-by Lady from Hushaby street
With poppies that hang from her head to her feet,
Comes stealing; comes creeping.
—Eugene Field.

Receipts at the Orphanage for June.

Mrs. A. J. Brooks, Indianapolis	\$ 2.00
Oxanna Sunday-school	2.00
Little Sandy church	1.25
Girard Sunday-school	1.25
Brooklyn Sunday-school	1.55
Jefferson church	10.00
Lifewood church	12.66
Nanafaia church	8.10
Nicholsville church	12.94
Dr. T. J. Bettis	2.50
Hills church	18.65
Thomas Hill church	10.83
Miss Nellie Dunn, Grove Hill	16.55
Grove Hill church	2.75
Horeb church	5.36
Jackson church	10.76
Collinsville Sunday-school	3.25
S. S. First church, New Decatur	1.16
S. S. First church, Talladega	1.16
Clinton church	2.00
Castleberry Sunday-school	1.91
S. S. First church, Montgomery	25.00
Ramah Sunday-school	4.90
Harmony church	8.00
Town Creek church	10.00
Brown Sunday-school	10.66
Total	\$200.74

Also the following packages of goods:
Mrs. Irwin, 1 ham
Mrs. Irwin, 1 lbs. meat, 2 lbs. butter
Mrs. G. A. Hawkes, 1 box val.
Mrs. E. W. Hard, 1 box val.
Bethel ch. Ft. Deposit, 1 box val.
Skipper's beams, Clinton, 1 box val.
Opelika Sunday-school, 1 box val.
Y. L. Circle, Selma, 1 box val.
Hayneville S. S., 1 box val.
Montevallo S. S., 1 box val.
Y. L. W. C. T. U. ch. Montgomery, 1 box val.
J. J. Edmondson, 1 box val.
J. J. Edmondson, 2 bushels meal valued at \$1.50

whom applications have been approved we will have our maximum number. However, we expect to send some out soon.
J. W. S.

If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not self-indulgence and indolence. When one gets to love work his life is a happy one.—John Ruskin.

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Pilgrim's Progress	75	\$1.95
Sinner's Progress	75	\$1.95
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Bible Doctrines	1.25	\$2.00
Christian Doctrines (Pendleton)	1.50	\$2.45
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Communion (Christian)	1.00	\$1.80
Baptist Position (Forrester)	90	\$1.05
Country Preacher (Taylor)	1.00	\$1.80
Ford's S. S. Record	1.00	\$1.80
COMMENTARIES		
Mathew, by Broad.	\$2.25	\$3.10
Mar & Luke, by Clark & Bliss	2.75	\$3.55
John, by Hovey	2.25	\$3.10
Acts and Romans, by Hackett	3.25	\$3.80
Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, by Gould, Hovey, J. A. Smith, J. B. Gough, Dargen, Stevens	2.50	\$3.50
Timothy, Titus, Philemon, Hebrews, James, Peter, by Hovey, Kendrick, Winkler, Williams	2.75	\$3.55
John, Jude and Revelations	2.25	\$3.10
The Seven Volumes American Commentary, price \$16, will be delivered at the Express Office at Montgomery to any address, for \$8 subscribers to the ALABAMA BAPTIST and Y. C. This is a fine opportunity for preachers to get this splendid set of Baptist Commentaries without cost to them. We do not pay Express charges in delivering.		

Fat Hens.

In nearly every poultry house, she is too fat; if a very large egg, she is too fat; if the eggs are not fertile, or hatch out weak and crippled chicks, why, your hens are too fat; if they only lay a few eggs, or do not lay at all, they are too fat. How do we know this?—W. B. German, in Practical Poultryman.

We don't know it. It is all the other, guess work. Some man has a hobby on "fat hens," has fat-hen on the brain, and he talks so much, so long, so loud about the dire, dreadful influences and results of having fat hens, that some come to believe in it, who in turn echo the fat hen refrain at every opportunity. We wager that not one of the fellows who write so glibly about the awful fat hen, whose fatness is said to be the cause of nearly all the ills of the poultry yard, know by experiment what they are talking about. In our entire poultry experience we have never had a hen too fat to lay, nor have we ever had a hen to suffer in any way from too much fat. And we have talked to many farmers on this subject, whose fowls had access to the grain bins at all times, and their testimony has unanimously been that their hens were never too fat to lay well. Yes, give the fat hen a rest. She is the best hen on the place.—Southern Fancier.

CONNECTIONS.

At Selma with Southern Railway, Western Railway of Alabama, and steamers Alabama River.	
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E. A. NIEL, General Passenger Agent, Selma, Ala.	

STATIONS.

No. 65. Daily.	Mobile	11:00 pm
So. Bd.	Mount Vernon	11:00 pm
	Calvert	10:15 pm
	Wagner	10:15 pm
	Carson	10:15 pm
	Jackson	9:45 pm
	Glendon	9:45 pm
	Walker Springs	9:45 pm
	Suggsville	9:45 pm
	Whitely	9:45 pm
	Behram	9:45 pm
	Thomasville	8:45 pm
	Atkinson	8:45 pm
	Sunny South	8:45 pm
	Pine Hill	8:45 pm
	Arlington	8:45 pm
	Catherine	9:15 pm
	Albert	9:15 pm
	Safford	9:15 pm
	Eleanor	9:45 pm
	Marion Junction	10:00 pm
	Selma	11:30 pm

Girls from Sixteen to Twenty.

A young man addresses to Edward W. Bok the query: "Why is it that in so many cases, I might almost say the majority of cases, a quiet, well-brought-up, earnest-minded, religious young man's seriousness is ignored by so many girls (between sixteen and twenty), and the company of giddy, idle, senseless youths preferred?" and in the July Ladies' Home Journal editorial reply is made. Mr. Bok contends that girls at that age take few things seriously, and are not given to looking upon the serious side of life; that only the bright, pleasant side attracts them. "It is only natural that to a girl of such an age the young man of bright conversation, flippant and meaningless though that talk may be, has an indefinable attraction. She would far rather have it than the sane Emerson to her. It is the dancing time of her life, and not the Emersonian period. She is apt to notice a man's clothes more than his character. She likes the man better who pays her a pretty compliment than the one who says something serious.

The young man who pays her graceful attentions is pleasing to her; she does not seek to penetrate beyond the mere compliment. And why should she? Young men are

simply one form of her amusement she does not take them as seriously as she does any. The young man of preëminent appearance, who dresses and has a command of the talk of society, is her girlish in-the-box. The more attention she pays her, the more he flatters the better she is apt to like. The earnest young man who, whose talk is sensible rather than light, is a bit tiresome to her, may admire his high purpose, but she cannot respect him. But if she is to a party she does not want to go. She passes him by the other fellow who is graceful in the dances. And she is to be bit of it. While she is a girl, she does as a natural, healthy should; she lives her years of joyment and gets as much pleasure out of them as she can. For she is a girl.

But if he will watch her she counts her years with the two he will observe that slowly surely a process of gradual development takes place in the girl who he believed to be without the reason. And equally sure is his discovery that the company of her dances is not so good as she will gradually discover the girl is not the light-minded, but she is thoughtful. She becomes interested in things; conversations which he had a year or two earlier now get to have some meaning for her. She begins to regard the value of things. She looks at the young man who can sing and dance well does not represent something to her. She begins to look for something else in the woman who come to see her. woman has simply begun to weep; the girl is ceasing to be

A Rule That Works Both Ways.

The Christian Advocate tells of a Chinaman who applied for the position of a cook in a family in the Western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look after the characters of the servants. So when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"
"No," said he, "I Christian man."
"Do you play cards?"
"No; I Christian man."
He was employed, and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a progressive euchre party and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said that he wished to quit work.

"Why, what is the matter?"
John answered: "Christian man; I told you so before, no heathen. No work for Melican heathen."
—Ex.

We have repeatedly punctured the new air-bubble theory that corn meal is in any way injurious to fowls.

Corn meal is what the farmer's chicks are raised on until they get large enough to eat corn. We feed chicks just hatched, corn bread, oatmeal, millet, and the like, but give them corn meal dough after they are a month or so old. But a next-door neighbor feeds corn meal altogether from the time the chicks are hatched, and they thrive exceedingly well, are hardy and vigorous.—Southern Fancier.

Who is this Prof. Roentgen discoverer of X rays?"

"He is a German scientist."
"Is he the same man who indifferently-minded people write 'No for Christmas'?"—Chicago Record.

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Greivous treatment of Physicians. Tried CUTICURA REMEDIES. Great Change in Five Days and Total Entirely Cured.

My baby had Eczema in its worst form. One of the best physicians in the city advised her, but she continued to get worse. She finally admitted he was at his end, then got CUTICURA REMEDIES. A few days made a great change in her condition. She continued to improve and finally cured. I repeat considerable Eczema cases, which were cured by J. B. JACOBS, 103 Wilkes Ave., Montgomery, Ala.

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looks today and also the places where Jesus was born, brought up, preached, and worked miracles.

Bible Stories

and now is, also all about the sweet life of the Saviour and His work to save the world from sin.

A Bible Map

in many colors which marks the land where Christ went to preach the gospel and teach all men to be good and love one another.

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Notes on Tomato Culture.

At the Maine station of Orono, Professor Munson has found that tomato plants grown in boxes give the whole better results than those compared plants from seed grown in the field and that produced after several generations under glass. It was thought that a vigorous strain of fruit might be obtained by forcing plants to an early development under glass and then limiting the amount of fruit such plants should bear. The results do not indicate much beyond the possibility that this may be true of some varieties, but less so of others. Prof. Munson also tried the plan of "cutting back" tomato plants for field culture. The object was to check the growth of such plants to check the likely to become "leggy" or spindling. The plants were trimmed off about four inches, and this improved the yield of early varieties, but did not benefit late ones. As to mulching, as against frequent cultivation, it was found that the mulched plants matured a little earlier, but that the cultivated ones were much superior in other respects.

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A copy of the \$3.25 Bible and the ALABAMA BAPTIST one year for \$3.50. The paper and the \$4.50 Bible for \$4.75.

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Leave Montgomery 8 20 p.m., arrive Troy 9 49 p.m., Ozark 10 38 p.m., Bainbridge 1 38 a.m., Thomasville 2 41 a.m., Valdosta 4 03 a.m., Dupont 4 50 a.m., Waycross 5 50 a.m., Savannah 8 55 a.m., Brunswick 8 45 p.m., Jacksonville 11 30 p.m., Live Oak 12 2 a.m., Gainesville 6 00 a.m., Ocala 9 30 p.m., Leesburg 8 55 a.m., Lakeland 8 45 a.m., Tampa 11 00 p.m., Tampa Bay Hotel 11 15 a.m., Port Tampa 11 40 p.m., Gainesville 5 10 p.m., Ocala 5 40 p.m., Homosassa 8 10 p.m. Through Pullman Buffet Sleeping Cars St. Louis to Jacksonville, via Waycross.
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Western Railway of Alabama

Read down.	IN EFFECT JANUARY 25, 1896.	Read up.
40	38	36
33	31	29
27	25	23
21	19	17
15	13	11
9	7	5
3	1	
40	38	36
33	31	29
27	25	23
21	19	17
15	13	11
9	7	5
3	1	

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looks today and also the places where Jesus was born, brought up, preached, and worked miracles.

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