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Write for specimen copies.

An attractive advertisement of the Alabama Central Female College claims the attention of our readers this week. It is the boast of its distinguished President, that by judicious management of its resources this college offers the best advantages at the lowest cost.

The WATCH-TOWER, a Baptist paper of New York, has recently suspended. The National Baptist, which has not a little experience to speak from, says its suspension suggests some lessons, and one is this: It costs something to publish a newspaper.

gratia. Since we began this article, we have received a letter from a lady of another denomination, saying that she is going to open a school, and that she has had losses, and that she desires to advertise largely, and that she relies upon us not to charge her for the advertisement, and that she would like to receive the paper occasionally. We will gladly do as she requests, provided the paper makes, and the type founder and the post office and the printers and the gas company and the butcher and the baker and the milk man and the ice dealer and all the rest of them will deal with us on the same liberal basis.

QUERY.

If a church resolve to invite visiting brethren to their communion table, and the pastor, being a member of the same church, resigns the care of the church on that account, and then refuses to commune with them, what course should the church pursue?

HARDY JONES.

ANSWER: The pastor has a right to his opinions, and of course he is honest in them. The church, we take it, is equally honest in its views on the subject. Inasmuch as there is an honest difference of opinion between the pastor and the church, we suppose the best thing to do under the circumstances, will be for them to agree peaceably and quietly to disagree, and for the church to call another pastor. We do not know who the pastor referred to is, but we have no doubt that he would advise this course if his advice were sought.

QUERY.

Is it in accordance with Baptist usage—is it irregular and out of order for a preacher to receive and baptize a person within a mile and a half of a regularly constituted church which has a pastor and regular preaching? I have thought that the commission to disciple and baptize was given to the Church, and that the Church alone had the right, through its pastor, to baptize into its fellowship. How will persons baptized as in this instance get into the Church?

INQUIRY.

ANSWER: It is not in accordance

with Baptist usage for a preacher to baptize persons in the vicinity of a Baptist church, without the authority of the church. So far as we know, it is not unscriptural for him to do so, but "it is not expedient." It is supposed that persons thus baptized receive certificates of baptism from the officiating minister, upon which they may be received into a Baptist church by vote of the church.

We have received several queries whose sole object seems to us to be to induce us to commit ourselves to one side or the other of personal or local difficulties. We respectfully decline to answer such queries.

FIELD NOTES.

"I have a very pleasant church here and am well pleased with my new home."—T. F. Thomason, Glasgow, Mo.

"We received twenty-one members during our meeting, eighteen by baptism."—Thos. B. Ferguson, Dadeville, Ala.

"My wife thinks the ALABAMA BAPTIST the best religious paper she ever read, and thinks she cannot get along without it."—W. J. Manning, Kelley's Creek. Please present our compliments to Mrs. Manning.

"Shiloh church, Marengo county, has enjoyed quite a revival. The meeting commenced Saturday before the third Sabbath and continued six days. Rev. J. L. Tucker, the pastor, was assisted by Rev. W. V. Vico and the writer. The church was built up in the Lord, and four were received by baptism. Bro. Tucker is young in the ministry, but he is doing a good work. He never fails to teach his people that they are missionary Baptists."—L. M. Bradley, McKinley, Ala.

Our esteemed mother in Israel, Mrs. M. A. Kimball of Dadeville, will please pardon us for publishing the following extract from a letter just received: "My ALABAMA BAPTIST has been stopped, but I must have it again. I am a great granddaughter of Daniel Marshall, the pioneer Baptist of Georgia, and a relative of N. M. Crawford, of the same State. I am strongly imbued with their faith and must have a paper of that faith. I am seventy-three years old. Enclosed are two dollars. Please send the paper."—J. H. Wright, the new pastor of our church at Union Springs, has been enjoying a precious season with his people. He writes under date of August 1st: "We have been holding a meeting here for two weeks. The Lord is with us. There have been thirty-six conversions to date, and many more are inquiring the way to salvation. The whole town and the interest is increasing. Crowded congregations assemble to hear preaching. There is no excitement. The Lord is quietly turning sinners to Christ. Some of our oldest members say this is the best meeting they have ever known here. 'O magnify the Lord with us.' Will write about the meeting and our prospects soon."

"I am glad you have held out so faithfully in the work of giving us a good paper. The paper is better since you have dispensed with the long, verbose articles you have been publishing. It is far better that we all write occasional brief articles than that the paper shall be filled up with long unreadable articles better understood by searching the Scriptures than by reading meaningless ones. At a more appropriate time I would like to say something of Bro. Chamberlain's work among us as a Gospel minister, for such he is in the fullest sense and meaning of the word. He is a treasure rare and hard to find in this country."—S. G. Robertson, Bufala.

"On Saturday before the fourth Sunday in July the Bellevue Sunday school met for the purpose of holding a concert. At 11 a. m. Rev. J. L. Eddins delivered an able and pathetic address, which was listened to with marked attention. Then the school, followed by the congregation, marched to the table, which had been bountifully furnished by the good people of the community. Standing around the table the school sang 'Joy to the world, the Lord is come.' A prayer of thanksgiving was then offered. After dinner the school again engaged in singing until 3 o'clock, when we had preaching. The exercises were resumed Sabbath morning at 9 o'clock. At 11 o'clock Bro. Eddins preached again. The sermon seemed to reach every heart. The meeting continued until Monday and resulted in about fifteen conversions, and ten accessions to the church, eight of whom were Sunday school scholars. The preaching was done mainly by Bro. J. L. Eddins. God's presence was felt and acknowledged by all."—J. J. Upson, Hunter's Mill.

Card of Thanks.

Mr. Jabez Curry Street, of Bluff Springs, Ala., will please accept our thanks for a beautiful gold watch presented to us. My young friend and benefactor will allow me to earnestly wish that he may be as noble and useful as his gifted namesake.

J. O. SHAFER.

Roanoke, Ala.

Rev. A. C. Davidson.

We take pleasure in transferring to our columns the following from the Indiana Baptist, written by a member of Bro. Davidson's church at Aurora, Ind.

It is with sincere sorrow that we have to announce the resignation of our pastor. We had hoped that Bro. Davidson was a fixture with us, and that he would stay as long as he lived, notwithstanding the many tempting inducements held out to him to go elsewhere. But he has at last succumbed and signified his intention of closing his labors here at an early day. No minister ever held a higher place in the confidence and love of his people, than A. C. Davidson. Warm-hearted, sympathetic and kind, they regarded him as particularly dear, not only as their spiritual guide and teacher, but as a friend and helper in all times of need. That we give him up reluctantly, is but a feeble expression of our deep regret at losing him. As a preacher we have listened with the profoundest interest and pleasure to his unfoldings of divine truth, and have been strengthened and nourished thereby. As a pastor he has taken the liveliest interest in promoting our spiritual interests and training us to the highest usefulness, and in all respects giving tone and character to all our work for God. In the prayer meeting he was an especial power. He came with his heart all aglow with the love of Christ, and in his brief talk of five or ten minutes never failed to impart some of his own heavenly endowments to his people. But he feels that another field offers him wider opportunities and a more promising outlook than Aurora, and while we yield to the inevitable, we humbly thank God for having permitted him to remain with us the years that he has.

We publish also the following editorial from the same paper:

The announcement made in another column by E. H. Davis, Esq., of Aurora, of the resignation of A. C. Davidson, their pastor, will doubtless surprise all who knew of the happy relations existing between him and his people. Bro. Davidson not only has the highest respect of his members as pastor and preacher, but as a Christian citizen is beloved by all who know him. He leaves this field, where he has labored so pleasantly and successfully for nearly six years, to accept the pastorate of the Baptist church at Marion, Alabama. The reason for the change is that the new field will afford greater opportunities for usefulness. Marion is the educational centre of the State of Alabama. While we regret the loss of so able a man to our State, and sympathize with the church at Aurora, we are not less in this particular that they fail to ask the individual scholars in their class about a hope in Christ. We only hope for this short article that it may fall into the hands of some Sunday-school teachers who may be able to think of the subject helpfully suggested. B. Good.

Anniston, July 29, 1884.

"Pitt" at the Convention.

Yes, I was at the Convention at Tuscaloosa. So were some of my critics. I saw them, and heard them talk, and was amused no little.

I was delighted with the Convention and its work. President Haralson never presided with more promptness, dignity, and withal, more courtesy. He beat himself; and the Convention showed its appreciation of his course by sustaining his rulings in every case. The Vice-Presidents also did admirably.

The speeches were generally good, some were very fine. Nearly every one who spoke had something to say. He said it, and then sat down. And if he did not, the President knocked him down. Some brethren who never spoke before made short, crisp, telling speeches. This gave us great pleasure, and added much to the interest of the Convention. Some brethren were present who never attended a session of our Convention before. Their presence cheered us, and promised better things for the future of our denomination. Come again, brethren, and bring others with you.

There was much hard work done by committees and boards. And the denomination is better organized in Alabama than ever before in its history. The only thing that we need now to insure the highest success is earnest, united work and liberal contributions. We can not afford, at this juncture, to divide on any question, enterprise or institution. Neither can we afford to withhold our contributions from any of our benevolent enterprises.

Withal, our Convention was a splendid success. I have no special complacency in the success of the Convention, and the thoughtfulness and care of the delegates who made speeches merely because this is precisely the thing that I advocated before the Convention assembled; I am only deeply gratified at the course pursued and the consequent result. No man, nor any number of men, has the right to monopolize, by long or frequent speaking, the time of any

A Sunday-School Teacher.

A Sunday-school teacher should be full of energy, full of zeal, noted for piety, and thoroughly conversed to the work of the Master. He should also be discreet and wise. It is not an easy matter for superintendents of Sunday-schools to find just such teachers for every class. Many teachers are fully convinced that they can not reach this standard; but there are some very important qualifications that every teacher can possess. We would mention, first, the qualification of punctuality. It may seem queer to class this as a qualification, but certainly no teacher is equipped for successful teaching without being able to attend his school regularly. If we were called upon to write a recipe for killing Sunday-schools, we would never fail to embody the selection of Sunday-school teachers who are irregular in their attendance. Really, it is a sin for persons to accept the charge of a class knowing that they cannot attend regularly, for they then become a stumbling block to that class and school. We would mention, secondly, the qualification of energy. Of all things, deliver us from a teacher who goes to his class on Sabbath morning and jams himself up on the end of a bench and doesn't display energy enough to keep his class from looking at everybody else except himself. But give me a teacher who stands up before his class and walks from one to another as the questions are propounded, full of energy and full of zeal, and makes every member of his class feel that he is interested in the lesson and in them. Thirdly, I would mention the qualification of wisdom. With our system of international lessons, every teacher who will apply himself can be wise as to the lesson of the day. Whenever a teacher comes up without a thorough view of the lesson, unless with a good excuse, he should turn the class over to another. Fourthly, we should know whom we are teaching; should not only know their names and faces, but their surroundings, their home training, their faults, their doubts, their perplexities—in fact, we should dive down into their very souls and measure their spiritual condition as seen of God. Let us never be satisfied at simply asking the questions propounded in our lesson papers, but let us give just such instruction to each individual scholar as we know him to need from the thorough knowledge we have of his surroundings. To our knowledge a great many teachers fail on this line. They regard a class simply as a class, and a scholar as a scholar, and every lesson is stereotyped and taught from Sabbath to Sabbath in the same way. We fear

less in this particular that they fail to ask the individual scholars in their class about a hope in Christ. We only hope for this short article that it may fall into the hands of some Sunday-school teachers who may be able to think of the subject helpfully suggested. B. Good.

Anniston, July 29, 1884.

The Convention.

My brother, were you at the Convention? If you were you know who was there; but if you were not, then you don't know. Let us were not there, and let you may not know who was there, I will try to tell you of some who were there.

Preachers were there. But they may be divided into two classes. First, the humble preacher, upon whose soul rests the responsibility of preaching the Gospel and calling sinners to repentance. This brother's desire is for the salvation of souls, the glory of God and the advancement of His Kingdom. He walks humbly before the world, thinking of nothing but fulfilling the great mission for which God placed him in the world. This brother was there, and he did the Convention a great deal of good by his counsel and his prayers. Oh, what would our churches, our associations and conventions be without these men of God?

But the second class are those who were not characterized by so much humility. I shall not pretend to say they were proud, but if they were not they acted so much that way that a person who did not know them would not have taken them for preachers. These good brethren would not associate with anybody but D. D.'s, although they were not possessed of that title themselves. "A straw tells which way the wind blows," is an old adage that will apply to the ministry as well as anything else. These brethren would overlook everybody else in their desire to be equal with

But a great many lay brethren were there, and some of them "lay" so close that they did not say anything at all. Some of these brethren would no doubt have said something but for fear of the "Critic," who was there. Those critical brethren sat around and about in the Convention. They were ready with the knife of criticism to sever the words of those who were speaking, and take that which suited them and let the other go, just because they thought it was not delivered as well as they could deliver a speech, because it happened to come from some brother whom they did not want to hear. But these critics were not confined to the laity, but its hydra head could be seen protruding above everything else in the Convention. Ministers should, of all people in the world, be the most sympathetic, but it is not the case always.

But then there was also the brother who went there to work, and he did work; he worked faithfully, critic or no critic he just worked right on, which, in my opinion, was perfectly right. But I have not the time now to speak of the impulsive brother, the reserved brother, the social brother, the isolated brother. But "Pitt" was there, and I suppose "Pitt's Admirer," and "Libertas," and "Peter," and "Fox." All these good brethren added, no doubt, to the interest of the meeting. But since the Convention we will add one more to the list as being present, and his name is

Programme.

The following is the programme of the union meeting of the Elm Association, to be held with Pleasant Hill church, near Bluff Springs, Fla., on Saturday before the fifth Sunday in August, 1884:

1. What is the duty of the church and pastor toward members who are continually absent from their church meetings? Discussion to be opened by S. W. Jones.

2. Can a pastor consistently administer the Lord's Supper to his flock, and not partake with them? Opened by G. M. Gentry.

3. What are the duties of pastor and churches to each other? Opened by S. C. Johnson.

The church also expects to protract the meeting at the same time. All are invited.

J. T. FILLINGIM,
R. W. BROOKS,
Committee.

LITERARY NOTICES.

MARION WARRINGTON; A sequel to Marion Elliott. By May J. McKean. Illustrated. Philadelphia: American Baptist Publication Society. Price, \$1.

Those who have been interested in tracing the development of the Christian life in Marion Elliott, will feel no less interest in following the heroine as she enters on a new and wider sphere of service as a pastor's wife. The scenes and characters are not by any means exceptional. The characters are such as may be found in and about many a rural church in our land, and the scenes in which they bear their part may readily find their counterpart everywhere. The work, therefore, is the more valuable, while at the same time it is no less interesting. The time has gone by when impossible scenes can command the attention of readers such as those for whom our Sunday-school books are prepared. This work might be termed, Ten Years of the Life of a Pastor's Wife. Pastors' wives will probably learn some useful lessons from the history of Marion Warrington; and every one who has a heart for Christian effort, in the church and the Sunday-school, may find valuable suggestions in the work that Marion and her husband performed.

P. S. THE ALABAMA BAPTIST is more deeply imbedded in the affections of our people than ever before. Look out for a rolling up of long lists of subscribers from all parts of the State.

The Dorcas.

THE DORCAS for August is an unusually good number. The magazine improves with age—and is just what every lady needs and should have. In addition to ten handsome illustrations—showing designs for square for pin cushion, barred lace, Grecian lace, crocheted collar and cuffs, an elaborate chemise yoke, and darned lace patterns—there are directions for knitted slippers, ladies' knitted under vest, knitted boot for baby, fancy stitches, knitted lawn-tennis cape, crocheted shawl, margarine mat, etc. The DORCAS magazine is published at 872 Broadway, N. Y. Price, \$1 per year; 10 cents a single number.

The August number of the PULPIT TREASURY is not behind any of its competitors in variety of articles and excellence of matter. This number is enriched with several excellent portraits of Bishops in the Methodist Episcopal Church—that of the late Bishop Simpson and of the newly elected Bishops—with a splendid view of the Arch Street Methodist Episcopal church, Philadelphia, adjoining the late residence of Bishop Simpson. The Memorial Sermon for Bishop Simpson, by Dr. Fawcett, is a worthy tribute to that great and good man. Dr. Withrow's Sermon on Good Literature is timely and important. Dr. W. M. Taylor's Expository Lecture on The Miracle at the Battle of Bethoron will attract the attention of Bib-

exegetical comment on Matthew and Zachariah throws light on several difficult points. Dr. Armitage commences a series of articles on How to Treat Scepticism in the Pulpit, and Chancellor Waddell on Christian Education—What it Includes. Is Dancing Right? by Rev. W. O. Moore, and The Inquiry Room, by G. Soltan, are notable articles. Articles in other departments are by Drs. Deems, Cuyler, Chambers, Johnston and Porter. Leading Thoughts of Sermons are by Presidents McCosh and Chapin, Bishop Simpson and Ninde, Dr. Broadus and Rev. A. C. Gearhart. Yearly, \$2.50; Clergymen, \$2.00; single copies 25 cents. E. B. Treat, Publisher, 757 Broadway, N. Y.

MARGIE'S MISSION. By Marie Oliver. Boston: D. Lothrop & Co. Price 25 cents.

This deeply interesting story, by the author of Seba's Discipline and Ruby Hamilton, forms the second issue in the Young Folks' Library Series, an honor it richly deserves. The plan of the publishers is to make this series a model in everything that goes to constitute good books—interest, purity of tone, and a direct purpose to teach lessons of truth, honor and usefulness. These qualities give each separate book a claim upon the consideration of every parent who exercises a judicious care over the rearing of his children. The present volume may well stand as a representative of the series in all these respects. Margie is the youngest daughter of a country clergyman, and at the age of fourteen is left without father or mother, but is cared for by kind friends. She is a thoughtful and sympathetic child, and anxious to be of some use in the world. She often wonders what her "mission" is to be, and at last it is opened up to her. It is by no means a pleasant and romantic one, but she bravely accepts it, and although her trials are neither few nor light, its fruits are abundant and permanent.

NUMBER ONE; AND HOW TO TAKE CARE OF HIM: By Joseph J. Pope, M. R. C. S., L. S. A.

A series of talks on the art of preserving health. They are marked by sterling common sense and an evident mastery of sanitary science. These "talks" are meant for the people, and are on every-day matters of the very utmost consequence to all, in regard to which ignorance is almost a crime. Such subjects as Diet, Dress, Ventilation, Exercise, are handled in a manner at once pleasing and full of instruction that is vitally important. A

OBITUARY.

Death has again been in our midst and removed one of our best, most tried men. Dr. J. D. Harrell died at Nicholson's Store, Choctaw county Ala., on the morning of July 2, 1884, after an illness of two weeks.

The subject of this sketch was a son of Judge Harrell, of Clarke county, Miss., and was born March 23, 1824, in Kemper county, Miss. Dr. Harrell's early training was such as to fit him for the life of usefulness he led. He was just entering into manhood at the breaking out of the late war, and, being a patriot as well as a citizen, willingly tendered his services to his native South to defend her cause and maintain her rights; and well and nobly did he do his part in that, as was evidenced by an empty sleeve which he carried to the grave. When the time came for him to choose a vocation in life, he selected the practice of medicine, and, devoting himself with zeal and energy to his profession, was blessed with abundant success. He was a man diligent in business and faithful to his word. Dr. Harrell was converted in his sixteenth or seventeenth year, and was baptized into the fellowship of Center Ridge church immediately. He at once evinced a spirit of activity as a church member, realizing that God had "brought him out of darkness into His marvelous light, that he might show forth the excellencies of His name." Acting upon this realization, Dr. Harrell caused all those rare qualities of mind and heart with which he was endowed, together with all his acquirements, to subserve the interests of the Lord's Kingdom. His was a Christian character in which there was no dwarfage, but from his conversion to his death a continuous growth and manifest development. Fully appreciating the fact that the Lord's people "are a people zealous of good works," he was "steadfast, unmovable, always abounding in the work of the Lord." Being a Baptist, he fully believed himself to be a citizen of that "Kingdom which should never be destroyed." For ten years he was the faithful, untiring, much-loved superintendent of the Mt. Pisgah Sunday-school, and was one of that sort who realized the responsibilities of such a position every day; nor was he ever known to falter or fail. For several years past he has discharged the duties properly belonging to a deacon, and was in March last ordained by his church to that office. Dr. Harrell was married June 17, 1872, in Clarke county, Miss., to Miss Mary Gans. He was a kind, devoted, Christian husband in all that that expression implies; and while he was firm in the control of the children whom God gave him, demanding and eliciting their reverence and obedience, the most enjoyable freedom was manifest between father and children. The great purpose of his life with them was to train them for God. His effort was to be faithful in all things. While in the death of Dr. Harrell the public have lost a good citizen and physician, the church a deacon and Sunday-school worker of rare efficiency, and the dear wife and children whom he has left behind to lament his departure, a loving and faithful husband and father—and in their bereavement have sustained a loss that none except that "friend who sticketh closer than a brother can supply"—and while we as a church extend to the sorrowing family in this sad affliction of theirs our deepest sympathy, commending to them him who has declared he would take care of the widow and be a father to the fatherless, we submissively bow to this dispensation of God's providence, for we know that "He doeth all things well," and that our loss is our brother's gain, for of him it may be said, "He had fought the good fight, he had finished his course, and was ready to be offered up." He died in the full triumph of a living faith, feeling assured that he would awake in the likeness of his Savior.

PROPERTY IN LAND: A Passage-at-arms between the Duke of Argyle and Henry George. New York: Funk & Wagnalls; 12mo paper, 15 cents.

The literary reputation and the high social and political rank of the Duke of Argyle have attracted unusual attention to his arraignment of Henry George's doctrine as to property in land. Mr. George has made a vigorous and aggressive reply, which is here given in juxtaposition with the Duke's attack. This passage-at-arms triply challenges attention because of the interest in the question itself at present, the representative character of the disputants, and the dialectic skill with which the controversy is conducted.

What the South Needs.

One of the vices of much that is called "education," for our boys and young men, is that it gives them a distaste for every-day work. How often it makes manual labor odious to them! They think it beneath them. They are, in their own estimation, on a higher plane, and feel that in consideration of their "attainments" the world owes them a living—they "deserve a soft place," etc. Then, the truth is, in many cases, they do not bring away from college any thorough knowledge of anything capable of practical application. Now, to all such, "little knowledge is a dangerous thing." It gives soft hands and false pride, rather than pluck and power. Education that does not give power—power and determination to do something in life's great work-shop, is unworthy the name. We have been led to these reflections by seeing how one of our young men has not done it in that way. Marcellus Hudson, Jr., has come home as a graduate of Howard College, and has come to work. We saw him the other day, and he was manipulating the engine of his father's new steam laundry, on Royal street, just like he knew all about it. He is determined to make a practical use of what knowledge he has and to gain a thorough, practical knowledge of mechanics and engineering. The South needs just such young men, and will have an honored place for them, too. Let us do all we can, therefore, to have Christian principles and skilled labor go together in this new era of progress.—Baptist Union.

Such is the education which Howard College is giving; and hence it is that the demand for its graduates is greater than can be supplied.—Eb.

Died, at Aniston, Ala., July 29th, 1884, little Bertha Palmer, aged three years and six months. In the early morn of life the flower has been plucked. Grieve not, devoted ones, for she is with her Savior.

PHILANDER.

Died, in Chilton county, Ala., July 1, 1884, Mrs. Mollie McCary, aged about twenty-four years. She was not a member of the church, but about a year before her death she obtained a hope in Christ, which was a comfort to her in her last hours. Her desire was to live for the comfort of her husband and her two little children, but when the messenger of death came she was resigned to the will of the Lord. "O death, where is thy sting; O grave, where is thy victory?" J. M. McCord.

Died, at the residence of her son, James Raspberry, in Chilton county, Ala., July 13, 1884, Mrs. Mary Raspberry. She was born in Georgia, May 15, 1800; professed religion and joined the Baptist church about the year 1829, and continued a friend to the cause of Christ until her death. She was the mother of eight children, four of whom survive her. The writer conversed with her more than once on the subject of her future home, and she expressed herself as having her hope based on the merits of Christ.

Mrs. Julia Cox.

At the regular meeting of the Glenn Chapel Sunday-school, Turkey Creek, Jefferson county, Rev. I. W. Dorman having informed us of the death on July 8th, 1884, of Mrs. Julia Cox, wife of Rev. James E. Cox, our beloved brother and former worthy and efficient evangelist, it was resolved, that we the members of the school have heard of this heavy bereavement of our brother with sadness and sorrow, and that we extend to him our warmest sympathies in his great trial, and trust that our Heavenly Father will enable him to bear the affliction with Christian fortitude, knowing that everything he does is done for our good and final happiness; and that this school authorize its secretary to have this notice of its action published in the ALABAMA BAPTIST, as a mark of respect and affection for our able and distinguished brother.

W. B. McCOMBS, Sec.

New Castle, July 20th.

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PHILANDER.

Died, in Chilton county, Ala., July 1, 1884, Mrs. Mollie McCary, aged about twenty-four years. She was not a member of the church, but about a year before her death she obtained a hope in Christ, which was a comfort to her in her last hours. Her desire was to live for the comfort of her husband and her two little children, but when the messenger of death came she was resigned to the will of the Lord. "O death, where is thy sting; O grave, where is thy victory?" J. M. McCord.

Died, at the residence of her son, James Raspberry, in Chilton county, Ala., July 13, 1884, Mrs. Mary Raspberry. She was born in Georgia, May 15, 1800; professed religion and joined the Baptist church about the year 1829, and continued a friend to the cause of Christ until her death. She was the mother of eight children, four of whom survive her. The writer conversed with her more than once on the subject of her future home, and she expressed herself as having her hope based on the merits of Christ.

Mrs. Julia Cox.

At the regular meeting of the Glenn Chapel Sunday-school, Turkey Creek, Jefferson county, Rev. I. W. Dorman having informed us of the death on July 8th, 1884, of Mrs. Julia Cox, wife of Rev. James E. Cox, our beloved brother and former worthy and efficient evangelist, it was resolved, that we the members of the school have heard of this heavy bereavement of our brother with sadness and sorrow, and that we extend to him our warmest sympathies in his great trial, and trust that our Heavenly Father will enable him to bear the affliction with Christian fortitude, knowing that everything he does is done for our good and final happiness; and that this school authorize its secretary to have this notice of its action published in the ALABAMA BAPTIST, as a mark of respect and affection for our able and distinguished brother.

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THE FAMILY CIRCLE.

Drifted Out to Sea.

Two little ones grown tired of play... Friedrich and Leo walked on more slowly for the boy said that his dog was tired, and he was too kind hearted to make even a dog uncontentable.

How Friedrich's Life was Saved. Little Friedrich lived in Switzerland, back from the road that leads to the Chamouny Valley from the Tete Noir.

from this story is not that by doing good to others we may save our own life, for many a one has lost life in trying to help others.

Principle Pays. The devil makes sharp bargains, and persons who attempt to cheat him are likely to get outwitted.

The Secret of Happiness. One of my neighbors in town and church is an old lady, whose dress is of a style belonging to no period of fashion.

Impressions of the Day. That was noble advice which Chas. Kingsley gave when he said, "Try, if you can, not to pass a day without either reading a beautiful poem, or hearing a beautiful song, or seeing a beautiful picture."

JOY TO THE WORLD. ROUND NOTE EDITION AND CHARACTER NOTE EDITION. MORE THAN 100 TUNES AND 236 HYMNS.

THE BEST FOR SUNDAY-SCHOOLS AND SOCIAL MEETINGS. A choice collection of spiritual songs and hymns, with a new and original hymn, "Joy to the World."

THE CLARKE SEED-COTTON CLEANER. The cleaner prepares the cotton for the gin by removing seeds, dirt, and loose trash.

ROSS, ROBBINS & CO., Paper Manufacturers. Cincinnati, Ohio. This Paper is a Sample of Our No. 1 News.

CHAS. SIMON & SONS, Importers and Dealers in DRY GOODS OF EVERY DESCRIPTION. SAMPLES SENT FREE.

LADIES' READY MADE UNDERWEAR, CORSETS, ETC. Orders amounting to \$20 or over sent free of freight charges by express.

DRESSMAKING DEPARTMENT. Rates for self-measurement, samples of materials with estimate of cost, sent upon application.

TERMS - - - CASH. The Clarke Seed-Cotton Cleaner. \$10 A BALE SAVED ON COTTON.

JOHN L. WARD, President. R. H. AGEE, Secretary. Central Alabama Land and Immigration Society.

BAKING POWDERS CONTAINING LIME. Why "Royal" is Absolutely Pure.

Analysis shows the presence of Tartrate of Lime in several brands of Baking Powder placed upon the market. "DR. PRICE'S" Baking Powder contains Tartrate of Lime.

"PEARL" Baking Powder contains Tartrate of Lime. "GROFF'S SNOW-FLAKE" Baking Powder contains Tartrate of Lime.

"DE LAND'S" Baking Powder contains Tartrate of Lime. All BULK Baking Powders contain Tartrate of Lime.

The presence of this substance in the above-named Baking Powders results from the use of inferior Cream of Tartar in their manufacture.

The Royal Baking Powder is made from Cream of Tartar specially refined and prepared for its use by patent processes by which the Tartrate of Lime is totally eliminated.

This highly important result has been attained only with great care, labor, and expense. In money alone a quarter of a million dollars has been invested in patents, machinery and appliances by which the crude Cream of Tartar, being procured direct from the wine districts of Europe and subjected in this country to these exclusive processes, is rendered entirely free, not only from the objectionable Tartrate of Lime, but from other foreign substances.

This adds greatly to the cost of manufacturing Royal Baking Powder; but, as all its other ingredients are selected and prepared with the same precise care, and regardless of labor or expense, an article is produced that is entirely free from any extraneous substance, and chemically pure in all respects.

No lime, earth, alum, or impurity of any kind can, by inadvertence, or by the use of adulterated articles or otherwise, be introduced into the "Royal," and it contains no ingredients, except those certified by the Government and other eminent chemists necessary to make a pure, wholesome, and perfect Baking Powder.

It costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the only "absolutely pure" Baking Powder made.

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