

# THE ALABAMA BAPTIST.

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## Collegiate Training.

The second article of this series failed by some accident to reach the Recorder office, and cannot be reproduced. My aim has been to discuss collegiate training particularly, indeed almost exclusively, in its importance to ministerial students and its relation to a seminary course. The discussion has purposely been kept in this narrower sphere. The last article set forth what seemed to me sufficient reasons for the discussion at this time. In the last decade of years the Seminary has come to the front with tremendous force, especially among Southern Baptists. This is a matter of heavy and rightful rejoicing with all who desire the standard of education raised higher and the efficiency of the ministry augmented.

But observation in three States and information from others, discloses a disposition on the part of young men with the ministry in view, to ignore the college, and to substitute in their unwisdom haste to get through, an incomplete course at the Seminary for collegiate training. This is a grave blunder and in no small measure contravenes the very aim of the Seminary; a dangerous tendency, and should be stoutly withstood; a damaging evil and should be speedily corrected.

The Baptist Quarterly Review for October, contains a magnificent Symposium on Reforms in theological education. The four contributors represent four prominent theological schools—our Seminary among them represented by Dr. Broadus. They are all honored men indeed and able teachers who speak from experience. While differing somewhat as to methods of work in their several schools, they are a thorough unit in making the impression of the vast and growing importance of ministerial education. Each of these distinguished educators, so far as he speaks at all to that particular point, emphasizes the distinctiveness of the Seminary work, and the importance of collegiate training as preparatory to it. Dr. Strong, of Rochester, in his contribution to the Symposium, says: "The Theological

is not a university, nor is it an academy or a college. It ought not to do the work of the university, the academy or the college. It has its own definite work to do—the work of preparing young men, so far as special professional training can prepare them, for the ministry of Jesus Christ. Its specialty is not general preparatory culture, or the giving of the elements of a liberal education—that comes before its peculiar work, and is presupposed by it." Will our young men disregard the wisdom of the professors in the Seminary, throw to the wind the expressed judgment of the very men whose instruction in sacred things they seek—throw themselves against all common sense in this break neck speed to get through? "The work of the ministry is a great, broad, ever-varying, ever widening work for universal good, in which there is need for the broadest, tenderest, most self-denying, most resourceful, most Christ-like of men."

Whatever may be said in behalf of ministerial education, has additional force when referring to collegiate training for young preachers. This is fundamental, essential so far as any education is essential to preaching the gospel. And to ignore the college, or to substitute the Seminary course for collegiate training, is not approved by the professors in either, and if at all common, is hurtful to both institutions and the ministry and even the cause to which the student proposes to devote his life. It will surely break upon the young man's future career and deprive him from positions which otherwise he might fill with distinction and great usefulness. There is scarcely a sadder event in David's history than when he was prohibited from accomplishing the noble desire of his heart to build a temple to God's honor, because unfitted for so noble a work by a previous course of life. Lofty ambition is right; it is the noble impulse of a noble soul for something higher, and may be as thoroughly sanctified and consecrated as any trait of character, and rightly guided will prove a blessing to the world. It is the solemn duty of every one to make the best of himself in this work to which God graciously calls him—pre-eminently so in the ministry. And to neglect the helps at our command, is to sin against self and humanity and God—a triple sin whose penalty must surely be paid in three-fold measure.

The Seminary does its best work with the best college men. It has done some noble work with others, such as which all rejoice and which will tell in coming years for men's

good and in eternity for God's glory. But with these very men it would have done even better work, had its training been preceded by collegiate training. The college cannot do the special work of the seminary, nor the seminary the general work of the college. And the excellence of the seminary work will be in proportion to the work previously done at the college. The evil against which I have taken my pen, is therefore not only a permanent injury to the young men, but will surely do the seminary harm, eventually lowering its grade of scholarship, and so proving inevitably a hindrance to the advancement so much needed for general ministerial education. No school can do work superior to the materials it has in hand. It will be a sad day, if indeed not a fatal day in the history of our Seminary when its training comes to be considered either an indispensable requisite to preaching the gospel of Jesus Christ, or a sufficient substitute for collegiate training. Effective preaching may be done without either, has been done without either in every age; but they are great and needed helps, sustaining a fixed relation to each other, and each filling its own sphere in the established system of ministerial education. They both should be honored and patronized and magnified, each in its own place. The Seminary's full course is the more desirable, but is possible only to college graduates. Only full college graduates can become full seminary graduates in the allotted time. And ignoring the college for the Seminary while choosing the Seminary's limited course instead of thorough collegiate training, preparatory to its full course, is the thing here condemned.

That this mistake should be more common among the young men in Kentucky, is perhaps only natural, and to me exceedingly deplorable. Their proximity to the Seminary is their peculiar temptation; their unwisdom preference for a special training over a broad, liberal education, is their blunder and Kentucky's misfortune. And this has become so common as to awaken grave apprehensions in the State. The general complaint which I heard in this direction, during my visit to Kentucky last summer, pained me very much, and decided me in the purpose to write this series of articles which had been in contemplation for eighteen months or two years, and also determined the medium of the publication. If complaint is well founded and the things are as represented to me, the results, both immediate and remote, can be only of the most hurtful character to the denominational interests of the State.

The advantages now accruing to Kentucky from the location of the Seminary within her borders and in her chief city, are very great, but not greater than should be, in consideration of what Kentucky Baptists have done for the Seminary. Its endowment at Louisville with \$300,000 was a magnificent act for the Baptists of the State, notwithstanding the sneers I have heard in private and the jeers I have seen in print, in each case by persons who, for special reasons, should have borne themselves differently. Kentucky has done more for the Seminary than any other State, and while doing it, jeopardized financially her own literary institutions; the other States meanwhile pressing, and in some cases securing, a permanent endowment for theirs. Surely for this immense outlay and perilous sacrifice, she deserves large returns from the Seminary's present location, as well as the kindest sympathy of the Seminary's truest friends. But Kentucky has never read what she deserves in this matter, indeed, she must suffer positive loss, and will never see her young men take high rank among the rising ministry, so long as they are allowed or encouraged to rush into the Seminary and thence into their public work without the training which is preparatory to both, and which comes, if not exclusively, surely most advantageously, from the drill of four or six years in the curriculum of the college.

While the responsibility of correcting this evil rests mainly upon the schools, yet the schools themselves are dependent upon the people and are what the people make them. Will the Baptists of the State allow one whose supreme care in this matter is their highest good, to plead with them earnestly, affectionately? Two things you can do to improve your schools and crowd their halls with your patronage. Make colleges what they should be. Knowing from personal observation the methods, equipments and work of other colleges, and having lately had occasion to examine carefully the catalogues of ten different colleges, I have no hesitation in

saying, Georgetown College is not a whit behind any of our Southern institutions of learning. But it is not what it should be, nor what the Baptists of the State can make it. Having a noble history, it may yet have a more splendid future, if the Baptists of Central Kentucky, so generous in all worthy enterprises, will rise in their might to increase its endowment and so increase its facilities.

Meanwhile and steadily, help with liberal contributions your young men who are studying and preparing themselves for the ministry—especially those who are in the college course. This is not a voice, I solemnly avow, against the Seminary, but the most earnest plea for the college and collegiate training. As a strictly personal preference, between a college student and a Seminary student, I do not hesitate a moment to express my mind's judgment in favor of helping the former; not that I think less of the Seminary or the Seminary student, but simply because he has more opportunities and is more capable of helping himself. In this matter, however, there is ample room for difference of opinion. The better way, of course, is to assist both; but I should certainly press the claims of the college student on the ground of greater need and simple justice. Some radical changes are needed in our beneficiary systems in both college and Seminary, and, sooner or later, will be made. I wish Dr. Charles Manly, of Furman University, would furnish his views on this subject to some one of our papers.

But this article must close and complete what I have to say on the subject discussed in the series. In assuming the responsibility of its agitation in the Recorder at this time, I have not meant to be presumptuous. My only apology is the conviction that it should be done, and the hope of serving the cause of education in my mother State. I recognize the fact that the question is one which, so far as it relates to Kentucky, belongs primarily and peculiarly to the brethren at Georgetown and Bethel and the Seminary, possibly also

to the schools in the State. And surely it is unnecessary to say to them, or to any one who knows me, that I do not mean to intrude myself into their affairs. Indeed I do not believe they will demand an apology, or even a reason for stirring this question, if indeed I succeed in stirring it. For it is certainly a great question, lying almost at the lowest foundation of the denominational welfare in the State, and vitally connected with the whole system of education. But I earnestly wish, and express that wish with profoundest respect to all concerned, that Georgetown and Bethel and the Seminary would speak out on this question, and emphasize the importance of the college and collegiate training. This plea for Kentucky's interests has been made from pure devotion. If any good comes from it, I shall rejoice as an affectionate son in the welfare of his mother.—J. M. Frost, Selma, Ala., in Western Recorder.

**Ordination of Rev. G. W. Webb.**  
Dear Baptist: I arrived at Damascus church, Butler county, in time for morning service. After preaching, the church having previously called for a presbytery to ordain G. W. Webb as a minister, and John Phelps and Joshua Barrett as deacons, the following ministers responded to the call, viz: M. Bishop, F. C. Plaster, J. E. Koib, G. W. McQueen, S. C. Morgan, and W. C. Avant.

The ministers in attendance met at Bro. Roache's in the evening, and organized by electing M. Bishop moderator, and G. W. McQueen secretary. Bro. Webb being present was examined upon his views of the doctrines of the Bible and ordinances of the church.

The presbytery then adjourned to meet with the church on the Lord's Day morning, and the examination was continued concerning Christian experience and call to the ministry of Bro. Webb, the presbytery and church expressing their satisfaction as to moral character and the evidences of his call to the ministry. The ordination sermon by F. C. Plaster, ordaining prayer by W. C. Avant, charge to the candidate and to the church by G. W. McQueen, presentation of the Bible by J. E. Koib, address of welcome by S. C. Morgan, and the hand of fellowship by the presbytery and church. Similar service was held in the afternoon, the sermon excepted, and the above named brethren were ordained as deacons.

Bro. J. J. Porter, of Gallatin, Tenn., a very talented and distinguished evangelist, is now holding a series of meetings with the pastor and church at this place with very flattering prospects.

## Minor Virtues.

Great occasions are rare, and the grace that is called for to meet such occasions is seldom needed. Great men are rare, and usually there is no need for great men. Lofty virtues, towering far above those of ordinary men, are not often seen, and the demand for them occurs only at long intervals. It is not likely that any reader of these lines will ever be called on to discharge any heroic duty or to exercise any sublime and extraordinary virtue. There is no call for martyrs, nor necessity for any tremendous sacrifices. We are but ordinary men, living in ordinary times; we have nothing before us but ordinary duties. But let it not be supposed from this that a small amount of grace will suffice us. Some of the martyrs who died in the flames for the testimony of Jesus, may not have possessed as much of the grace which makes daily life a blessing as many an obscure and feeble saint, man or woman, who has lived unnoticed in the world, and passed unnoted from it. One grand deed may give a man a place in history, but in the summing up of all his life, it may be found that, taken altogether, he has exhibited less real virtue than another who has achieved no worldly distinction, but who, in a meek and quiet life, has met and faithfully discharged the responsibilities which every moment of life brings with it.

The fact is, that the minor virtues are the only virtues for which the world has use; and in general, the common-places of life are all that there is of life. It is very seldom that one has occasion to risk his life for the sake of saving another from drowning, or fire; but almost every hour in his life he can make somebody else's life more enjoyable. An obliging disposition in little things—how pleasant it is to live with one who possesses it! Habitual cheerfulness,—what rays of sunlight it sheds all around it! The bright "Good-morning," the kindly "Good-by," if this be all that you see of one from day to day, you will still find

the genial smile, how it illuminates the dark places of life! The gentle tone of sympathy, how it soothes a sorrowing heart! Perhaps a little company is perplexed and vexed, and chafed by trying and irritating, but in an emergency one calm, quiet, self-possessed, patient spirit keeps all the rest in bounds. It may be a greater emergency, but the same spirit rises with the occasion, bold as a lion, and his companions thank God for him. He is cool in danger, brave in trouble, breezy always, tender on occasion.

Reader, let the Index send you on a mission—not far away from home, but at home—just across the way. Begin yourself. Fret about nothing; look on the bright side of everything; try to give a pleasant turn to everything—put a silver lining to all clouds. Be patient; if you have troubles keep them from other people. Avoid egotism, avoid selfishness; live for others rather than for yourself. Yet be manly, be yourself, not saying yes, yes, to everybody, but learn how to differ in opinion courteously, so that one who differs with you will be just as happy in your company as if he agreed with you; thus your very debates will be delightful pastime. Be truthful, be honest, be sincere, fear nothing, fear nobody. Empanopled in conscious innocence be forgetful of danger, while yet your bearing is that of pleasing suavity. Discharge all the duties of everyday life, whether it be at home, or on the farm, or in the counting room, or wherever else your business may be, or in the domestic sphere assigned to woman, just as you would do if Jesus Christ were present and looking on.

When you have done this, look outside of yourself, and begin with the little ones. Make childhood happy, not your own children specially, but any whom you chance to meet; not much is expected of you; it pleases a child to be merely noticed; a flower given to a little girl, or something else of equal worth to a boy, will be remembered with gratitude for life. Then take the home circle; try to do something, or to say something, every day which will be specially pleasing to every member of the circle. Now widen your sphere; try to do something yourself that every one you meet will feel the better for having met you. By gentle rebukes restrain the forward, refresh the weary, sustain the drooping; let the sparkle of your life enliven the dullness of others. If your kindness is not appreciated, make allowance and forbear, and find your relief and your joy in persistent benedictions. Make yourself a blessing to everybody with whom you come in contact—not a great blessing—that is

not expected of you, for there is nothing great in you, but be a blessing on a small scale; oblige everybody; cheer everybody; sympathize with everybody; be warm in winter; be coolness in summer; be sunshine all the time, to everybody. O thou genial spirit thus pictured to the mind, how we fall in love with thee! Thou art not great, but thy loveliness is greatness. Thou sheddest an influence about thee like the dew of Hermon on the tender grass. The atmosphere around thee is balmy as the airs of Paradise. The genius of evil shrinks from thy presence. Thy gentleness is thy strength; it is a great power; it is a mighty protector; goodness is greater than greatness. There is majesty no less than loveliness in the ideal, and we know how the seer of Pamos fell at the feet of the angel to worship him. Dear reader, man or woman, you may make a record for yourselves more glorious than that of many a saint whose name is renowned in history. There are no grander opportunities for distinction than those of everyday life. In heaven we may find that the heroes of earth are those of whom the earth never heard. They achieved but one triumph, but that was the triumph of a whole life. A common man in his humble sphere; a lowly woman in her retired life, may hold higher seats than the conspicuous ones whom the world delights to honor; the cup of cold water will win an imperishable crown, and those who were faithful over a few things, will be made rulers over many things.—Index.

## Seminary Notes.

Students have continued to come to the Seminary till now we have about one hundred matriculates, and others are expected.

One of the leading ministers of the city, and, by the way, a graduate of the Seminary, took tea with us at the Waverly hotel a few evenings since, and complimented us by saying, that he had never seen a nicer looking set of young men at the Seminary.

Some of the students of the Seminary are very anxious to see Howard College endowed; and there is no reason, so far as we can see, why it should not be done. I am bold to say that it will be done sometime in the future. If the Baptists of Alabama, taken as a whole, haven't the pluck and energy to undertake it, I am persuaded that the students who are going out from the institution will have it endowed ere long.

Our monthly Missionary Society met to-day, and was profoundly interesting. The subject for discussion was Foreign Missions, and the students who were appointed by Dr. Manly, the President of the Society, to make talks on each of the foreign fields did well. Dr. Tucker of Atlanta, Georgia, was present, and gave us a soul-stirring talk on Mexico, which was appreciated very highly. After the discussion of the subject Dr. Broadus read the names of the missionaries who are now in foreign fields that have attended the Seminary within the last few years. There was quite a number of them. He earnestly requested the students to correspond with them and give them all the encouragement possible, and to pray that their labors might be blessed. The aim of this Missionary Society is to awaken a deeper interest in the cause of missions among our students. We all need to be more active in regard to this important question. It is said that when the American Board of Foreign Missions was before the Legislature of Massachusetts to ask for an act of incorporation, one member of that body opposed the act on the ground that "we have little enough religion at home, without exporting any." Another member in replying to him said: "Gentlemen, religion is a commodity, of which the more you export the more you have at home." The more we do for the conversion of others, the more will the God of missions build us up at home.

W. J. ELLIOTT,  
Louisville, Ky., Nov. 2, 1885.

"I have thee on the hip," cried rheumatism seizing his victim and tossing him on a suffering bed. "Not so," he cried, "not so! Wait, my ancient foe, just five minutes, until the boy brings a bottle of Salvation Oil, then we'll see who wins the day."

A flighty young creature presents herself at booking office and asks the clerk for a first class ticket. "Where to?" asked the official. "O, I don't care, wherever is the liveliest watering place along your line."

## The Temperance Question.

Dear Baptist: The time is nearing when the saloon men will ask respectable church people to endorse them, as respectable good citizens engaged in a legal business. Yes, sir, the time is just a little beyond, when the men who are engaged in an illegal traffic will ask the good people of Alabama to sign a paper recommending them as good citizens to the probate judges of the different counties, asking the judges of probate to grant the petitioner a license to authorize him to make drunkards of the young men of Alabama. The man who signs one of these papers gives the man, he endorses unlimited authority to make a drunkard out of his boy, and to make a drunkard out of my boy, and I am powerless in the hands of this retail liquor dealer. He says to me, sir, you can say nothing; your boy is in jail, I know, and I know more, he went there through my saloon, he went or your neighbors sold me the permit—I have only sold, that's all; yes, sold, and the church people told me to do just what I have done. I do hope I will say something before I am done that will wake our people up. I have said time and again that the churches are responsible for this thing—this traffic, and I now repeat the charge with tremendous emphasis—Christian men and women of Alabama are responsible for every drop of liquor sold in the State, and for every violation of law committed by any man under the influence of liquor. You may squirm and writhe to your heart's content, but the thunders of God Almighty's curse is upon it, and it can not be relieved of that curse.

Under the statute laws of Alabama every man who can get the consent of his mind to be mean enough to sell liquor must find twenty men to say to the probate judge that they are as the liquor dealer. Now this is rather hard, but wince and endure, liquor-dealing church men. The more you squirm the more good I am doing. Dr. Pendleton said the other day that he had never seen a man who had

liquor, or signed petitions for others to sell. Say, Br'n. editors, do you know one? I believe I will offer a reward of one thousand dollars for one pious, godly, Christian man who has sold liquor for thirty days; I mean while engaged in such business. No, sir, I say no man can stand there. A man who could might as well engage in the ice cream business in hell, as to remain a praying, consistent Christian and sell liquor or drink it as a beverage. Nine times out of ten when you hear a church man apologizing for this business you can put him down as a very poor Christian. Think of what I have said, time and again, that this business has God's curse upon it, the curse of law, and the curse of every good woman in Alabama. Why is it that no good man or woman will go into one of these license pits of misery?

L. C. COULSON.  
November 16th.

**Powers of Life.**  
Our power in drawing men to Christ springs chiefly from the fulness of our personal joy with, and the nearness of our personal communion with him. The countenance that reflects most of Christ, and shines most with his love and grace, is most fitted to attract the gaze of the careless, giddy world, and win their restless souls from the fascination of creature love and creature beauty.

A ministry of the gospel must be the fruit of a holy, peaceful, loving intimacy with the Lord. Oh, how much depends upon the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation! Our life cannot be one of obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call; how strong the motive of spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth, formality, and sin.

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this—his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of his countenance upon a benighted world; and the closer he walks, the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquility around. One who walks with God receives and imparts life whithersoever he goes; as it is written, "Out of him shall flow rivers of living

water." He is not merely the world's light, but the world's fountain, dispensing the water of life on every side, and making the barren to blossom as a rose. His life is blessed; his example is blessed; his words are blessed; his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—Horatius Bonar.

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**The Zion Association.**  
Dear Baptist: On Friday before the third Sabbath in October this body met with the Andalusia church, Covington county, Ala., and was organized by electing P. L. Moseley, moderator; Malachi Riley, clerk; and J. M. Heckman, treasurer. Twenty-three churches were represented, and the letters from these churches showed that very little if any progress had been made in the Master's work during the year. This, however, was not surprising to me, as many of our churches are without pastors and can not possibly get them, because they are not here. They are also without Sabbath-schools and prayer meetings, because most of our members feel wholly incompetent to conduct them.

We have some noble brethren and I verily believe if we could only induce a few of our enterprising, active, pious preachers to come and live among us and labor with us that the Zion Association would soon rank with the best associations of the State.

More interest was manifested in the discussion of the various reports and more unanimity of feeling than at previous meetings. I do not think there is any opposition now to co-operating with the great Baptist brotherhood of the State.

Eld. J. M. Robinson was our evangelist last year, and his report showed that his object had not been to constitute churches and unlawfully increase our membership, but to build up the weak churches and get the brethren to work for Jesus. We have no evangelist this year. We need one, and we want one, but we have not one.

**THE CHURCH AND THE SALOON.**  
Reputed to have stronger sway over the moral action of its constituency than perhaps any other religious denomination, the Catholic Church seems to have entered upon a

and striking results. According to the zeal and temperament of pastors there has been more or less endeavor to promote temperance by the organization of parish societies, but among a clergy engaged in fiscal problems arising from the need or the desire to build material edifices the Father Mathews have been few and the Bishop Irelands have been fewer. The enormity of drunkenness is not realized in a country where temperate and habitual use of wine is universal and the church has not preached teetotalism nor condemned the moderate use of beverages. It does not now do so, but it takes a step directly towards the vigorous agitation of the liquor traffic and makes each pastor officially urgent for greater reform. Individual tolerance and carelessness upon the part of pastors will necessarily disappear when a central authority has spoken with emphasis.

There is no reason to doubt that after characteristic deliberation the Pope has fully approved of the decrees passed by the Plenary Council of the church in America, which had its sittings at Baltimore last December. Among these utterances was one deploring the profanation of the Lord's Day involved in selling liquors on Sunday and of frequenting places where they are sold. The decree not only directed the attention of pastors to this abuse, but what is more significant and important, called upon them "to induce all of their flocks that may be engaged in the sale of liquors to abandon, as soon as they can, the dangerous traffic, and to embrace a more becoming way of making a living."

With papal sanction this exhortation of the bishops at Baltimore becomes a command to every pastor, whose duty it will be straightway to labor for the suppression of the liquor traffic. Pushed zealously, the result may be to alienate parishioners who are wedded to the profits of their calling from a church organization which might hesitate longer to accept their contributions, but it cannot be otherwise than that among the many who hearken to the voice of the preacher some will be found who will be persuaded to abandon the traffic, while others, stirred by appeals from the altar, will cease their patronage of the bar.

If the influence of the Catholic pastorate upon Catholics is as strong as it is generally assumed to be a powerful adjunct is thus gained to the temperance cause.—Chicago Herald.

The huge, drastic, gripping, sickening pills are fast being superseded by Dr. Pierce's "Purgative Pellets."

**Temperance Column.**  
W. M. Aupt, a liquor statistician of Cincinnati, estimates the amount of capital invested in the liquor business in Ohio as \$15,142,161, with an annual product of \$18,347,746, about one-tenth of the entire interest of the United States.

**HOW CHRISTIAN WOMEN SUPPRESS INTemperance IN OBERLIN, OHIO.**

Here is a town of ten thousand people. No swearing, no chewing, no smoking, no drinking—not a saloon in the entire town. How is this accomplished? Public sentiment will not allow any of these evils. No gentleman could indulge in any of them and maintain his character or preserve his position in society. To be seen entering a saloon would disgrace one as completely as to commit a heinous crime. Now and then some man becomes bold enough to think he can maintain a saloon and make money thereby. Immediately the Christian ladies appoint committees consisting of two earnest women each, sufficient committees being appointed to extend over a month. One of these committees repairs each day in their buggies to a place in full view of and near to the saloon; there they sit the day through to observe and note each gentleman who enters the grocery. Every man in town knows that to enter that saloon spots his character and destroys his standing in society, and no one enters. The saloon-keeper is soon starved out and moves away, a wiser if not a better man. Do I not care for what others say? It seems to me I do. Christians cannot afford to wink at intemperance. It is an awful evil. Christians should unite in its condemnation; Christian society should purge itself of the evil in every phase.—Exchange.

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MONTGOMERY, ALA., NOV. 21, 1885.

J. A. HARRIS, Editor and Proprietor.  
W. A. DAVIS, Associate Editor.

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The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send advance notice to the contrary, will be regarded as wishing to continue their subscription. Notice to discontinue should be given at least a week before the expiration of the subscription has expired. Both the new and the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be, also, include money for extra copies of the waste basket. We do not return extra copies, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket. We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

## TWO FACTS AND TWO CONCLUSIONS.

There are two things about the Baptists which are not a little striking and suggestive, and which, accounted for as they may be, ought to inspire our people with far greater zeal and courage than has ever animated them. They are, first, that while we are the largest denomination in the United States, counting only professedly converted members, the average salaries of our ministers are less by far than those of any other sect of Christians. The second is, that while the other leading denominations are greatly ahead of us in their missionary contributions to foreign lands, our success in these fields surpasses all these denominations combined. We believe figures and facts will sustain both of these propositions. Now, these facts authorize two conclusions that ought to appeal to our people so potently as to leave no alternative. First, we are paying our pastors and evangelists. Our resources are ample, both in our numerical strength and in our means. Our State and county tax will not average more than three-fourths of one per cent. Thus, if a church member should have one thousand dollars of taxable property, his *pro rata* share of the pastor's salary would be only seven dollars and fifty cents. Suppose the taxable property of a church is one hundred thousand dollars, that would yield seven hundred and fifty dollars, more than double the average salaries of our pastors, taking the whole country into the count. Now, just think of it, reader, three-fourths of one per cent on your property for your church! Does it not appear that a church that is not worth that much to you is not worth keeping up. Perhaps there is not one half of the members of our country churches that pay one cent to their pastors, in some localities. We have known wealthy men who professed to love Jesus Christ, men worth hundreds of thousands of dollars, who did not pay five per cent on their taxes! Could there be an adequate reformation in this respect, how it would multiply the efficiency of our preachers! And then how it would react upon the churches in developing their power and usefulness!

Secondly, if standing third or fourth among other denominations in the United States in what we pay to foreign missions, we have achieved a success greater than all these denominations combined, have we any reason to doubt that if we were to double our men and money in these foreign fields that the increase in the ratio of results would be the same? At least this is not an unreasonable presumption. If the meagre "tithes" we have brought into his "store-house" have resulted so gloriously, what may we expect when we bring in "all the tithes" other than that he will pour out a blessing that there shall not be room among us to receive it? There are nearly, or quite, one million of white Baptists in these Southern States. What could not such a host do if they were all animated by the true spirit of missions? The truth is, our agencies have not reached one half of our members. And many of those who are in line are vastly behind their obligations. They are not more than half awake. We have a hundred associations this year in which one half of the churches set up any

of our pastors are delinquent in this respect. Surely if they would preach the great commission as they preach repentance, the Lord would own his own word in developing the beneficence of his own people, as he makes it his power into the salvation of sinners. We have said this before, and we shall continue to say it so long as it is necessary. Certainly his churches are not more incredulous, or less inclined to receive the truth in the love of it than is the world. If any of our pastors doubt this, let them try it.

We have often said, and now write it deliberately, that if it ever is our destiny to preach to any church, that equally rejects that part of the divine counsel embraced in the missionary enterprise after due consideration and admonition, we should sever our connection with it at once, for one of two reasons—either that we were in the wrong place, or such church needed to be addressed as unconverted sinners. To suppose that any converted man can look at Calvary, and then listen to the inspiring command of the master, "Beings, who gave his life for the world," and go into all the world and preach the gospel to every creature, and turn away unmoved, is shall we say it, an impossibility. No, we have simply failed to bring out in bold relief the obligations of Christians to a world lying in sin and death. For if the Bible be true, and faith has made a permanent lodgment of its truths in any heart, just as surely as the proper instruction is imparted and the opportunity given will the corresponding responses come. Every pastor who has tried it will testify to the truth of what we say. S. H.

## EVANGELISTS JONES AND SMALL AT BIRMINGHAM.

On a recent trip to our old home in Talladega county, we were detained one day in Birmingham during the late visit of Sam Jones and Sam Small, and we took the occasion to visit the tent where they were preaching. Mr. Jones had left that morning for Atlanta to deliver a temperance address, but Mr. Small occupied the stand. There were present, we suppose, about twenty-five hundred people, and we must say that Mr. Small's sermon, founded on the healing of blind Bartimeus, was able and impressive. As we looked at him, so recently recovered by Divine grace from the very cesspool of depravity, as he himself acknowledges, and heard the strains of eloquence that poured from his lips, we could but thank God for such a man. We could but feel that one of the most triumphant vindications of the divine origin of Christianity ever seen. With talents and culture of the highest order, with manners delicate and refined that make him an ornament in any circle, with a *persona* that at once impresses his immense audiences, and more than all with a heart all aglow with his sublime mission, what could we do but abandon ourselves to the spell of his chaste and subduing eloquence? Whatever may be the eccentricities of Sam Jones' style and methods, and the most morbid sensibility can allenge nothing of the kind against Sam Small. As Cowper expresses it, he is "serious in a serious cause!"

Nay, he never "Cours a grin where he should woo a tear." But what of Sam Jones? Well, reader, we did not meet him, but in mingling with the best men in Birmingham, unless they are all mistaken, you may write it down that he is no common man. The critics may just as well let him alone. He moves in a sphere vastly above their reach. He breathes an atmosphere that never fanned their brows. We have read Dr. Pendleton's article on "Sam Jones and his methods," and while we subscribe to most that he has said, as it applies to other preachers, yet our brother Jones does not belong to the "roll of common men." His plans, styles and methods are perfectly natural to him, while if another undertook to follow him it would be a ridiculous farce. Let Sam Jones continue to be Sam Jones, and let us all thank God for a gift so capable of reaching such vast multitudes that our ordinary ministrations have failed to reach. We need such men occasionally to break up those old incrustations of routine and habit which have invensively grown upon our churches and have emancipated them of their spiritual power. S. H.

We received a few days since a letter making a very good suggestion, so good that we copy it here. "Our denomination ought to have more denominational solemnity and church and State pride. Can you not urge the minister to set a day in December to press the claims of the ALABAMA BAPTIST, because it is the Baptist organ and because it is an Alabama paper? I intend to take more interest in its circulation, and if need be I will leave other papers to enable me to continue my support to it." We want every pastor to note this and at each church make an appeal during December for the paper. This effort will add largely to our list. Remember that we will take new subscribers at the rate of five or more at \$1.50, during December.

## A GOOD MOVE.

It was a good move to reduce the price of *Kind Words*. No one can now say this price is too high, for it could not be published lower, without loss. Considering its intrinsic value the price is low, for the school that uses the weekly *Kind Words* gets reading matter and the very best question books for its scholars. And the great advantage of the paper is that almost any scholar from sixteen down, will find the lessons adapted

## RIVER AND HARBOR COMMISSION.

On the 17th of November a large body of representative men from Alabama, Florida and Mississippi met in the city of Tuscaloosa to consider the importance of deepening Mobile Bay, and opening up the tributaries to the bay to water navigation, so as to secure an outlet for the commerce of the States of Alabama and Mississippi to the world. Elaborate papers were read to the Convention on all the subjects embraced in the purposes of the Convention by experts, and we have never heard these subjects handled with so much ability. Major Lane, of Birmingham, the temporary chairman of the meeting, led off in a lucid *resume* of all the objects the meeting was called to promote. This was followed by a masterly speech from Senator Pugh, than whom there is not a more brainy man in the State or in the South.

After the regular organization of the Convention was completed, the committees went to work in a way that meant business. Never have we been more impressed with the *person* of a public meeting. They were business men, representing the material interests of the people. Some rather startling facts were brought out in regard to congressional appropriations for river and harbor improvements. For instance, the Ohio river and its tributaries have received over \$8,000,000, first and last, to improve their navigation, while all the tributaries to Mobile Bay have received but a fraction over \$800,000,—that is about one-tenth of what the Ohio and its branches have received. And all this in the face of the fact, that as a means of developing the mineral interests of the country there is no comparison between the two enterprises, the mineral resources of Alabama being immeasurably greater than those of the country drained by the Ohio. The great need of our people is cheap transportation for our agricultural and mineral products. Our rivers could all be opened at a comparatively trifling expenditure, so that coal, iron, cotton, &c., could be transported to Mobile at rates so cheap as to monopolize the market for all the markets in Central and Southern America, the West India Islands, and indeed all the world. As an entrepot for coal, for steam ships, and for transportation to foreign markets, Mobile would be unsurpassed. We hope this matter will continue to be agitated until something like justice will be done to our State; for in developing the im-

mensurable contribution to the general prosperity of our common country. S. H.

## A CHANCE.

To encourage the formation of new Baptist Sunday-schools, a brother has placed with the American Baptist Publication Society, 1420 Chestnut St., Philadelphia, Pa., a sum of money with which to supply new, needy schools with libraries. The gentleman has bound the Society by three easy conditions:

1. That donations from this fund shall be made only to *new* needy schools.
  2. That the grant to any one school shall not exceed \$10.00 worth of books.
  3. That the school shall indicate its earnestness and hope of permanent success by raising among themselves, or in the neighborhood, ten dollars, with which to buy more books. Any school can do this that has energy enough to live.
- The schools can make their own selections of any of the Society's publications. This holds true, both of the grant, and of the purchase. The grant is reckoned at catalogue prices; on the purchase a discount of 25 per cent is given by the Society.
- If it is impossible to organize a new school this Fall, preserve this notice and make the attempt early in the spring. The Society can, from this fund, help fifty new schools every year.
- Our thanks are due an unknown friend for copies of the *Times-Union*. We enjoyed greatly the account of the meeting of the Florida Convention.

We have with much care checked over our entire subscription list, and have made numerous corrections of dates on the paper. Look at your name (stop reading a second and look) and see if your time is out. If so, we extend a very cordial invitation for you to renew.

Our club rate during December for five or more new subscribers is \$1.50. Send in the names.

## A GOOD MOVE.

It was a good move to reduce the price of *Kind Words*. No one can now say this price is too high, for it could not be published lower, without loss. Considering its intrinsic value the price is low, for the school that uses the weekly *Kind Words* gets reading matter and the very best question books for its scholars. And the great advantage of the paper is that almost any scholar from sixteen down, will find the lessons adapted

to their capacity. Such is the promise of the Editor for 1886 as may be seen in his advertisement in another column, and our own examination of the paper leads us to endorse his promise. Send for specimens.

## THE HOME MISSION BOARD.

We have just received an urgent appeal from Dr. Tichenor for help for the Home Board. The Board wants \$10,000 by January 1st to meet pressing obligations then due. Alabama ought to send at least \$500 as her share. Now is the time to help. Make an effort at once for this object. The Board is doing grandly.

## FIELD NOTES.

Clerks of associations will please send two copies of the minutes at once to Wm. A. Davis, Statistical Secretary, Montgomery, Ala.

Bro. Hardy Jones has moved to Verbena. His correspondents will please note the fact.

Gen. Ira R. Foster died in Gadsden on the 19th. An obituary notice will appear next week.

On Friday, 27th, several churches will meet in convention at Scale to organize a new association.

Rev. A. L. Blizard has moved to Abbeville, and becomes joint editor and proprietor of the *Times*.

The date on the paper following your name shows to what date you have paid. If your time is out, ought you not to renew?

The Florida Convention passed a strong resolution on the subject of pushing mission work in Cuba, and subscribed liberally therefor.

Rev. Dr. W. E. Lloyd, pastor of the Baptist church, will preach at the Methodist church on Thanksgiving day.—*Opelika Cor. Advertiser*.

Bro. J. L. Long wants it known that he is not to be an idler since he has given up Friendship church, but will work while there are souls to save.

Deatsville is having a protracted meeting at her Baptist church. The reporter learns that there is considerable interest manifested.—*Wetumpka Times*.

The Young Ladies Working Circle of the First church, Montgomery, gave a most delightful entertainment on the 19th. The net result was about \$100 in the treasury. The entertainment will be repeated on Thanksgiving night with some changes in the programme.

Mrs. Nancy Martin, aged ninety-one years and for fifty years a member, died on the 13th, full of years and honor. Dr. Wharton's funeral discourse from the text: "Blessed are the dead who die in the Lord," was a grand appeal to imitate her noble example.

The Woman's Christian Temperance Union has recently held its State meeting in Birmingham. The discussions were very profitable, and the ladies go forward with renewed zeal for another year's work. The columns of this paper are ever at their service and our pen and money shall aid them in their noble work.

The ladies of the Baptist church who gave the oyster supper on last Friday night at the City Hall realized about \$50 from their labor of love for the church. We learn that it is the beginning of a series of suppers and entertainments for the churches and wish them all success.—*Greenville Advocate*.

Our previous meeting at Brewton did not "cost" of the moral power of Birmingham with the evangelist within and the *Age* as the vehicle of thought, but it did come of the labors of evangelist Thomason, than whom there is no better, assisted by the good Christians of Brewton, and under the blessings of our Heavenly Father.—*J. E. Bell, Georgiana*.

"Success to the paper in its new home. I pray God to bless every effort that is being made to spread his gospel in Alabama.—*S. M. T.* The editors of this paper need the prayers of the good people of this State. With a congregation of over 70,000, ours is a mighty responsibility. May God give us grace (*loving favor*) to wisely use our influence.

The Rev. C. P. Fountain, of Greenville will preach at the Union church in Hayneville, on the fourth Sunday, 22nd day of November. The Hayneville Baptists hope to secure his services at least once a month. They will be fortunate, for Mr. Fountain richly deserves his reputation for pious excellence.—*Advocate*.

Sam Jones and Sam Small are now in Atlanta helping the cause of the prohibitionists. As results of their meeting in Birmingham we are informed that about four hundred have united with the churches, one hundred and nine of whom joined the First Baptist. Many more conversions are reported and the figures even reach eight hundred, in the opinion of Sam Small.

There will be a Union Thanksgiving Service at the Baptist church, in this city Thursday, the 26th inst. Sermon by Dr. Renfroe.—Other pastors of the city participating. This

announcement is made as the result of a mutual understanding among the pastors. The services will begin at fifteen minutes before 11 o'clock. The whole community is invited and solicited to be present.—*Talladega Mountain Echo*.

Rev. W. F. Pond's house and contents were burned on the morning of Nov. 20th. The fire is supposed to have been accidental. This is a great calamity upon Bro. Pond. Paralyzed last year, and now without a home for his large family. I know that any help that brethren or friends will extend Bro. Pond in this hour of need will be thankfully received.—*J. D. Cook, Cuba, Nov. 21st.*

The Sunday-schools of Evergreen will hold a thanksgiving service jointly at the Baptist church. The service will consist of a concert exercise arranged by Bro. Farnham, superintendent of the Baptist Sunday-school, to be followed by a Thank Offering. The exercise is divided into Acclamations of Praise and Thanksgiving, for National, Temporal, and Spiritual blessings. The decorations will consist of corn, cotton, sugar cane, sheaves of rice, wheat and oats, fruits and flowers. A perusal of the programme makes us desire to be there.

Please send me about half a dozen sample copies and I will endeavor to get you up a club, as there are a great many here who ought to take the paper, and in the mean time continue my paper, for I must have it whether I get the club or not. I have noticed that wherever the BAPTIST is taken, you will find an active, progressive membership, alive to all the interests and enterprises of our denomination. There is nothing more helpful to a pastor's work, according to my notion, than a good paper, such as you are giving us. There are a good many pious, good and true Christians among us, and I hope by getting them to take our paper that they will be constrained to more active and zealous work for the Master.—*W. C. Mayes, Wet Green*.

## To the Churches of the Alabama Association.

According to the action of the board appointed at the last meeting of the association I have been appointed as evangelist, and directed to visit all the churches of the association, giving the most attention to those most needy. In order that I may comply with these instructions it will be necessary to have the co-operation, counsel and assistance of the pastors and churches to arrange times

for my visits, and the letters he read before the convention from Cuban converts were instructive and awakening. Permanent steps have been taken to carry on the mission, and wonderful results are expected at an early day. Plans were also laid to occupy St. Augustine, the Rome of Florida, as soon as the man can be found. May be Alabama will be drawn on for the

excercises of the Convention were interspersed with interesting sermons by distinguished ministers. The discourses of Drs. Tupper and Burrows were commensurate with their reputation. Although the Convention closed its business on Saturday at one o'clock, a large proportion of messengers remained over till Monday to carry out the programme for preaching on Sunday in the various churches of the city. The Sabbath-school mass meeting in the Tabernacle church on Sunday evening was made interesting by impromptu speeches on the morning lesson, the speakers being called out to make five minute talks without warning. The meeting closed Sunday night with a good sermon by Bro. H. M. King, of Gainesville, and the baptism of a promising young man by Dr. Leavitt, the pastor. The Tabernacle church and its pastor, Dr. Leavitt, are happy and hopeful as the result of the convention. All say this was the most happy, harmonious, and profitable of Florida conventions.

Lake City, Fla. P. C. DREW.

## Literary Notes.

The new volume of *Cassell's Family Magazine*, which begins with the January number, will contain three serial stories, "A Willful Young Woman," by the author of "Who is Sylvia," "Lyndon of High Cliff," by the author of "When the Tide was High," and "Harlowe's Sacrifice," by Frank Barrett, author of "John Ford."

Miss Mamie Dickens, the eldest daughter of Charles Dickens, has written a short biography of her father which Cassell & Company will issue as the next volume of their "The World's Workers" series. Miss Dickens has condensed the story of her father's public life and has taken pains to show him as he was at home, with his family and at his work and she has given what will perhaps be regarded as the pleasantest pen picture of the great novelist.

EUNICE AND LAURA OR, The Right Use of Prayer, by Kate Neeley Hill. 12mo., 320 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

A bright and very instructive narrative; the scene laid mainly in one of the pleasant Northern summer resorts. Eunice was the young daughter of pious parents in that region, and Laura a bright, intelligent, and active girl about the same age as Eunice, the daughter of one of the summer boarders from New York. The story shows how much mischief a silly, vain, conceited little girl may do to

those of her own age that she finds in the country, and how much real and healthful stimulus a well bred and sensible little girl like Laura may impart. The lesson in regard to prayer comes out clear and distinct in the progress of the narrative.

The Nation (New York) offers a "trial subscription" of two months to new readers for 25 cents—half rate. The Nation is a weekly review of politics and of literature, from the independent standpoint, conducted with the aid of the most competent writers obtainable. The list of contributors whose services are thus enlisted includes most of the leading names in literature, science, art, philosophy, and law in this country, and many abroad. "The Chicago *Dial*" recently remarked: "It is no too much to say of the Nation that no single agency has done so much in the past twenty years to advance and dignify the calling of journalism in America. In all departments it has been singularly able and impartial, and its success is a cause of gratification in which American scholars generally will share." While not professing to be a newspaper, the Nation yet gives a carefully edited "news summary," in the best shape for permanent record.

ALABAMA TEACHERS' JOURNAL FOR NOVEMBER.

The November number of the *Alabama Teachers' Journal* is on our table. This is a remarkably interesting and readable number. A handsome and true likeness of Hon. Solomon Palmer, State Superintendent of Education, adorns its pages, in connection with a biographical sketch. Prof. A. E. Handley writes on reform in the school room, "Progress" describes the Normal system of education, Nora vs Female Teachers, by Miss Nora Davis. "Our Educational Situation," by L. A. Morris, and a great variety of other topics, of interest not only to teachers but to the reading public generally, and lovers of polite literature. The subscription price of this journal is only one dollar. It is a twenty page periodical, neatly bound. Samples furnished free on application. Address: Alabama Teachers' Journal, Huntsville, Ala.

We have received from L. Prang & Co., Boston, a copy of a picture representing the recent final race for the America's-cup, which is welcomed not only in yachting circles, but by every body who feels a just pride in the success of American ingenuity and ability. The great interest evinced in the contest before and during the race, and the universal satisfaction at

the happy result, accompanied by such general harmonious feeling between the contestants, have made the race one of those rare events in international friendly strife which it will always be pleasant to remember. Wishing to produce a memento worthy of the occasion, Mr. Wm. F. Halsall, the eminent marine painter, has falsed upon canvas as true a representation of the race as it was possible to make, and we believe he has succeeded wonderfully. He was in the very favorable position near the termination of the race, and saw the yachts in exactly the position in which they are represented on the picture. This fact, together with Mr. Halsall's knowledge and experience as a marine painter, makes his work one of authority. His painting was entrusted to the hands of one of the best of Prang's lithographic artists, who has succeeded in reproducing Mr. Halsall's work in truthful *fac-simile* of color and spirit.

## THE MAGAZINE OF ART FOR DECEMBER.

The *Magazine of Art* for December is a number to delight the eye and the mind. Its frontispiece is a reproduction by the Berlin Photographic Company of Van Ruysdal's "Cascade with the Watch Tower," and it is so good that it will doubtless be honored with a frame by innumerable subscribers of this magazine. The opening paper is on J. W. Waterhouse, A. R. A., illustrated with several fine engravings from his best work. One "The Gracie," is given a full page in which to show its beauties. This is followed by a paper on "Art in Egypt," by Wm. Holmsted, illustrated, and from the oldest country in the world, we jump to one of the newest, America, whose achievements in silver work receive the highest praise. Examples of some particularly fine work are given. This month's paper on "The Romance of Art" is devoted to Torriani "Sculptor and Bravo." Then we have a paper on "The Lower Medway," a river beloved by the gossipping Peeps, and later by Charles Dickens. Mr. Brander Matthews contributes an interesting paper on "A French Theatrical Museum," in which he gives a careful and intelligent description of the treasures in the library of the Paris Opera House. This is appropriately followed by "Ballad of Dead Actors," written by Wm. E. Heuley, and illustrated by Elhu Vedder. Harry N. Barnett gives the history of the beginning and the rise of the Royal Academy which precedes "A Chapter on Chairs," illustrating some of the most striking varieties. "Sandy Colvin has been on the 'Reproduction of the Pictures in the Brunswick Gallery,' illustrated by a page engraving of E. Bodenmiller's "Old Venice." The department of notes is as full and interesting as usual.—*Cassell & Company, Limited, New York, \$3.50 per year, in advance.*

## Receipts of the State Mission Board from Oct. 21, to Nov. 21, 1885.

State Missions.	\$	70
Arabacooche Ass'n, J. M. Hix,	\$	8.70
Judson Association, A. B. Starke,	357	14.00
Centennial " J. F. Lassiter,	83	88.88
L. M. Society, Union Springs, Mrs. B. F. Eley,	14	55.76
First Ch. Montgomery, W. A. Davis,	20	76.20
Cary, W. J. L. Hood,	210	75.00
Cahaba Valley Association,	55	00.00
North River,	60	00.00
Rocky Mt. ch, E. W. Solomons,	13	00.00
Montgomery Ass'n, E. J. Harris,	80	38.00
B. G. Gey,	10	00.00
Shelby Association, H. C. Reynolds,	15	78.00
Miss S. E. Anderson and Sisters,	10	00.00
J. E. Anderson,	2	50.00
Bibleville church, H. A. Flannoy,	1	45.00
Sandy Creek, W. C. T. Mosley,	28	01.00
Pleasant Grove ch, A. E. Burns,	2	34.00
Lebanon ch, J. M. Vann,	1	28.00
Cahaba Association, A. Lawson,	52	25.00
Little Gleaners, Montevallo, W. North,	8	00.00
Cusseta church, G. W. Shealy,	4	00.00
Providence church, B. F. Ellis,	25	00.00
S. S. First church, Troy, Dr. Locke,	9	15.00
Y. L. M. Society, Montevallo, W. Lyman,	2	40.00
Enon church, J. H. Creighton,	5	01.00
Cedar Bluff, Ass'n, J. N. Webb,	2	50.00
Previously acknowledged,	1215	82.00
	3033	05.00
	\$4248	87.00
Home Missions.	\$	113.61
Eufaula Association, A. B. Starke,	\$	27.96
Centennial " J. F. Lassiter,	8	92.00
First ch, Montgomery, W. A. Davis,	6	38.00
Montgomery Ass'n, E. J. Harris,	6	03.00
Shelby " H. C. Reynolds,	1	00.00
Liberty " W. C. T. Mosley,	5	02.00
Sandy Creek " W. C. Mosley,	0	52.00
Pleasant Grove church, A. E. Burns,	2	33.00
Mt Lebanon church, J. M. Vann,	4	43.00
Little Gleaners, Montevallo, W. North,	2	28.00
Union Ass'n, W. G. Robertson,	27	96.00
Cusseta church, G. W. Shealy,	1	35.00
Enon " J. H. Creighton,	2	31.00
Previously acknowledged,	213	43.00
	498	38.00
	\$717	77.00
Foreign Missions.	\$	87.00
Arabacooche Ass'n, J. M. Hix,	\$	8.70
Eufaula Association, A. B. Starke,	99	45.00
Centennial " J. F. Lassiter,	38	05.00
First ch, Montgomery, W. A. Davis,	11	15.00
Mrs S. M. James, by J. K. Ryan,	5	00.00
Cahaba Valley Ass'n, P. S. Montgomery,	15	00.00
LaFayette church, G. E. Brewer,	6	05.00
Cusseta church, W. C. T. Mosley,	1	00.00
Miltoona " " "	1	65.00
Montgomery Ass'n, E. J. Harris,	6	37.00
" " Sab collection,	13	59.00
Shelby " H. C. Reynolds,	16	53.00
North Liberty " P. Henderson,	15	72.00
Sandy Creek " W. C. T. Mosley,	5	00.00
Pleasant Grove ch, A. E. Burns,	2	33.00
Mt Lebanon church J. M. Vann,	5	44.00
Little Gleaners, Montevallo, W. North,	4	45.00
Union Ass'n, W. G. Robertson,	1	99.00
Cusseta church, G. W. Shealy,	1	09.00
Providence church, B. F. Ellis,	20	00.00
Enon church, J. H. Creighton,	2	32.00
Tallapoosa R. Ass'n, R. H. Rodgers,	14	20.00
Previously acknowledged,	321	29.00
	880	44.00
	\$1201	73.00
Ministerial Education, H. C.	\$	52.38
Eufaula Association, A. B. Starke,	\$	52.38
Montgomery Ass'n, E. J. Harris,	4	85.00
Hon H. W. Gaffey,	2	50.00
John W. Johns, by J. R. Larkin,	3	79.00
Union Ass'n, W. G. Robertson,	32	79.00
Enon church, J. H. Creighton,	2	31.00
Previously acknowledged,	114	83.00
	164	25.00
	\$278	48.00
Selma Theological Colored Sem.	\$	15.00
Eufaula Association,	\$	15.00
Bible Work of Am. Baptist Pub. Society.	\$	8.73
Eufaula Association, A. B. Starke,	\$	8.73
Centennial " J. F. Lassiter,	3	49.00
First ch, Montgomery, W. A. Davis,	1	11.00
Dr. H. J. Williams,	1	00.00
D. B. Society, Town Creek church,	4	70.00
T. K. Whitman,	4	30.00
S. S. Town Creek ch, T. K. Whitman,	14	15.00
Opelika church, W. E. Hadmon,	4	55.00
Sunday-school, Opelika church,	5	00.00
Union Association, W. G. Robertson,	3	50.00
Enon church, John Milner,	3	50.00
S		



## Aunt Hetty's Visit and its Results.

She came to the old farm late one June evening, a complete surprise to the family. It had been many years since they had seen her, so that to the three girls—Jeannie and Lizzie and Nell, pretty, merry lassies, with ages ranging from twelve to sixteen years—she was only a dim memory.

But it never took long to become acquainted with Aunt Hetty. She was so genial, with a tender smile which seemed to hold a world of meaning, a pleasant voice, and such mild blue eyes. The girls felt at once that they had found a new friend.

But those mild blue eyes were yet sharp enough to see many things, and before a week had passed they saw just how the family machinery ran, and not liking its working very well, resolved to do the wheels a little.

Now this is what Aunt Hetty saw, and the way she took to remedy matters.

Her brother's family consisted of himself and wife, and three girls already mentioned, and two little boys of four and six years. Their means would not admit of hired help in the house, and with the double burden of duty and household, poor Mrs. Lewin seldom found a spare hour for rest or recreation. True, her daughters had been trained to such light duties as dish-washing, bed-making and sweeping, but when those tasks were finished, no matter how much extra work overtook the time and strength of their mother, neither she nor they had ever thought that they could help lift the burden. Consequently, while they went here or there wherever pleasure called—now a picnic, then a strawberry party or a children's ice-cream supper—it was very seldom that when the Ladies' Sewing Society met, or the "Grangers" held their reunions, some wearying household work did not keep the mother at home.

So, as Aunt Hetty summed it up to herself, "Mary is just working herself to death, while these dear girls are growing up ignorant of many household duties, and with few seeds of usefulness being sown—though I think the soil is fertile. At any rate, I'm going to see what kind of crop I can raise upon it, with careful directing and watching."

The next day dawned bright and beautiful. The afternoon had been selected for a picnic by the young people, and there must be baking done and white dresses ironed at the Lewin home, for it was Tuesday. Mrs. Lewin arose, and went about her daily toil still weary and unrefreshed from yesterday's hard work at the wash-tub.

Just as they sat down to breakfast, a note was handed in from a distant neighbor and cousin of the family. It was addressed to Aunt Hetty, and she read it aloud. It said:

"Mother and Louise are coming to-day, and they want you and Mary to meet them here this afternoon. Be sure and have Mary come. It will be a grand party."

"There you go," said Aunt Hetty, smiling, "you'll have our 'outing' as you call it."

"Oh, yes, yes, of course, and Robert will be glad to drive you over. I don't think he will be averse to a chat about boys with Sarah's husband, but really I cannot leave the work to him. The butter has to be packed for the market to-morrow, and as the extra baking and ironing will take all my spare time this forenoon, the butter must wait till you are all gone."

"New mother, that's too bad!" interposed her husband.

And Jeannie said: "You ought to go some way."

But in the minds of all the matter seemed settled. Only Aunt Hetty said nothing, but her mind was busy.

After Mary had gone to the dairy to perform the usual duties there, and the girls were preparing for their morning tasks, she called them to her, and said pleasantly:

"How long is it, girls, since your last picnic?"

"Oh, we had one last week, and had a good time. We have one almost every week, and to-day we are going to Miller's Island. And isn't it nice that it's such a beautiful day?"

"Well," said Aunt Hetty, smiling, "how long since mother has had a picnic?"

"Why, I don't know." The question seemed like a revelation to them. "But, auntie, mother would not care to go to our picnics. It is only real young people and children who go," said Lizzie, at last.

"Yes, my dears, but don't you think there are places that mother would like to go? Would she not like to go this afternoon to Cousin Sarah's?"

"Oh, I suppose so. But, Aunt Hetty, what can we do? Stay away from the picnic, so she will not have the talking to do?"

"And these young faces grew very grave at the prospect.

"I suppose you would be willing to do your mother's housework sometimes for the picnic?" said Aunt Hetty, smiling.

"That she continued, smiling again. "I don't believe that is all we can do in this case. But really, dear Jeannie, do you not think your cakes would taste better if you were to make them yourself, and that by that means your mother was having a picnic visit instead of drudging at home? And, Lizzie, would not that pretty white dress feel more comfortable, if you had ironed it yourself, with like results?"

"Why, of course," cried both girls.

"That's all," I never made a loaf of cake," added Jeannie, ruefully.

"And I never did any fine ironing," said Lizzie.

"Well, there must always be a first time for everything. Now, as I am here to help and teach you, I propose that each shall finish her morning work as soon as possible, and then we will all go to the kitchen, and while your mother is busy in the dairy, I will show you how to do the baking and ironing, while Nell can press out the boys' linen suits, which they will

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need to wear, and by the time mother comes in, we will have it all done and surprise her. Then she will be ready to pack her butter, and after dinner we can all go for our rest and pleasure. Now, what do you think of my plan?"

"Splendid!" chorused the girls, eagerly.

And, after a moment's bright chatter and planning, all were busy as bees, Jeannie attending to the chamberwork, Lizzie sweeping and dusting, while Nell, with Aunt Hetty's help, cleared the table and washed and put away the dishes.

Light hands make nimble fingers, and soon the quartette met in the kitchen, where Aunt Hetty had taken care to have a good fire ready.

For the next two hours all were very busy, and no one more so than Aunt Hetty, as she passed back and forth, assisting and advising each one.

After much anxiety and hard work, Jeannie had the satisfaction of taking her pies and cakes from the oven, while Lizzie forgot the smart of a blistered finger, in her pride, as she hung the last nicely-ironed dress upon the rack to air, and Nell was just calling upon all to admire her work on the little linen suits, when the door opened and Mrs. Lewin stood upon the threshold.

Such a look of astonishment as spread over her face at sight of the tempting pies and cakes upon the table, and the rack full of nicely-ironed garments! How the girls enjoyed that moment! And when she found words to say, "Why, Hetty, what have you been doing?" and Hetty answered, "It is the girls' work, not mine," words can scarcely express their pride and pleasure.

In the tears of pride and appreciation in the mother's eyes as she turned to them were "worth more than diamonds," as Jeannie said when they were alone.

That evening, when they were all gathered in the pleasant sitting-room, each one ready to recount the pleasures of the afternoon, Mr. Lewin remarked to his wife:

"Why, mother, your visit must have done you good. You look years younger!"

"Indeed it did! The visit with Louise and Aunt Jane brought back old times, and made me feel almost like a girl again."

The daughters' faces shone with a new pleasure, and when the mother turned her loving eyes toward them with the question, "And how did my girls enjoy their picnic?" Jeannie rose and crossed the room to a low seat by Aunt Hetty, and became spokesman for the rest.

"Very much indeed, dear mother. It was the pleasantest one we ever had. But, Aunt Hetty, I think we owe it all to you. It was so nice to think that we had helped so that mother was resting and having a pleasant time as well as ourselves; but we all agreed, coming home, that after all the picnic was not equal to mother's surprise and pleasure this morning. You have taught us a lesson besides that of making cakes and doing fine ironing, and we've made up our minds to help mother more after this, and give her a chance for half the fun."

"Heavo, my daughters! that is a good resolution," cried their father, approvingly, while the dear mother could not trust her voice to speak, and Aunt Hetty bestowed upon them one of her tender, meaning smiles. But I think the seeds of usefulness she had sown had grown to her full satisfaction, don't you?—Golden Days.

### The Sunday Dinner Table.

"Didn't we have a good sermon?"

"Yes, indeed," replied the minister, with a zest of his satisfaction in his tone.

"Good!" echoed the father, scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we know as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the dullest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long, hard phrases, made him seem high up and away off from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk not a prayer. He brought in everybody under the sun. Impulsive young visitor kept her lips shut, but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as prayer rarely had touched her before. At that instant she holy wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, how Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time, conversation Sophy had a finger-tip pressed into each ear; that sermon was one of the marked periods in her spiritual growth. "And, then, the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner-table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day. Sometimes I think that Satan takes more delight in the Sunday dinner-table, than in any home-gathering through the week. He knows what little winds carry the good seed away.

Somebody anxious to interrupt the flow of unkindly criticism, now made a hurried remark:

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sundays she had been trying to school herself not to look at bonnets at church, and this morning, under the impressive

sermon, she had not even noticed the offending bonnet almost within range of her eyes.

The boy of fourteen looked up brightly. "We had such a good lesson for Sunday-school to-day."

"I'm glad there's one good one," grumbled the next oldest brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sunday-school? Perhaps he ought to be ashamed for staying after Sunday-school last Sunday to talk to the "poke" about something in the lesson. Of course; the big boys knew!

"He has no more sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-time this morning how uneasy he was under that long prayer. He couldn't keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come to-night. The listener, who was not a Christian, and who had spent her Sunday morning in reading "George Eliot" pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sunday-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank.

A blessing had been asked upon the dinner-table talk?—Westminster Teacher.

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"Why," said the judge, "could I not have thought of that?"

"Well, marster," said the negro, "don't you know some folks is just naturally smarter than others?"

"That's so," said the judge. "What shall I pay you for fixing my trace?"

"Well, marster, fifty cents will do," said the negro.

"Fifty cents!" said the judge. "You were not five minutes at it."

"I do not charge you fifty cents for doing it," said the negro. "I charge you twenty-five cents for doing it and twenty-five cents for knowing how to do it."—Savannah News.

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