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Self-Denial Nobler than Self-Indulgence.

Just as surely as it is *harder* to clamber toward a mountain summit for its purer air and its more extended outlook, than it is to move leisurely along the lower level or to slip to a depth below one's present plane, so is it *nobler* to struggle upward toward the commanding heights above one's starting point, than to be satisfied with one's existing level, or to slide downward easily from that plane to a plane below it. Nor is it only because of the *gain* which is clearly before one in the air and in the outlook of the mountain summit, that the upward struggling is nobler than the downward sliding; there is a measure of nobleness in the very choice of a self-denying effort in preference to self-indulgent ease. Other things being equal, it is nobler for a man to constrain and deny himself than to give himself unrestrained indulgence. Apart from the question of objective results, it requires more character, and it more tends to the development of character, for a man to resist his love of ease, and to act contrary to his tastes and impulses, than for him to do that which is in accordance with all his natural preferences and longings.

On this point, as on many another, the word of God and the thought of the world are as one. Everywhere and always the man who denies himself, who refuses self-indulgence, who mortifies himself by abstinence, by privation, by rigorous severities of any sort, is on that very account given a higher place, in the estimation of his fellows generally, than the man who lives a life of luxury and indulgence. Even among the more degraded heathen peoples of the world, as well as among those of highest enlightenment and culture, the man who intelligently refuses to accumulate riches or property, who of choice decides to live a life of penury and privation, who deliberately subjects himself to bodily suffering and endurance, who, perhaps, refuses to have a home of his own, fasts often lashes himself with a scourge of cords, clothes himself with a flesh-tormenting garment, lies down on a bed of spikes, or holds up an arm determinedly until its very muscles stiffen and shrivel in their unrelieved extension—such a self-denying devotee as this is likely to be looked up to as a holy man, or, at all events, as in some way a superior person, as no man is looked up to because of any freedom of self-indulgence, or any earnestness and zeal and success in mere material accumulations. If, indeed, a decision must be made between the personal merits of the rigidly consistent monk, hermit, dervish, fakir, or ascetic of any order, on the one hand, and the conversely consistent libertine, voluptuary, or pleasure-seeker generally, on the other hand, the world is prompt and hearty in favor of the one who is self-denying, rather than of the one who is self-indulgent.

A similar view of the superiority, or the greater nobleness, of self-denial, self-mortification, self-abnegation, in contrast with self-indulgence, self-gratification, self-enjoyment, is found reflected in the teachings of the Bible, both in connection with the assurance that ultimately the truest objective gain to one's self is through the surrender and forgetfulness of self, and in connection also with the primary and more elementary truth that selfishness is a lower attribute of man's nature, and that self-seeking is unworthy of a man's truer and better self. Precept and illustration combine for the enforcement of this truth, in the Old Testament and in the New. No better example in this line could perhaps be given from the Old Testament record than that which is furnished in the incident of the self-denying Rechabites and their commendation, which has recently been the subject of our international lesson study.

The Rechabites, descendants of Jonadab, were rigidly total-abstainers and tirelessly consistent nomads, in accordance with the injunction of their sturdy and stalwart ancestor. For their fidelity in this line, they were commended of God, and were promised honor and reward accordingly. In the recent popular study of their story, there were two extremes of comment to be noted. On the one hand, it was claimed that God's commendation of their course was an implied enjoining of the universal duty of total abstinence. On the other hand, it was insisted that they were commended merely because of their filial obedience. That the absolute duty of total abstinence was no more sweepingly enjoined by their approved example than was the duty of perpetual nomadic life, would seem to be a fair and logical inference. But that

it was not alone for their filial obedience that the Rechabites were approved, would seem to be also evident in the light of a moment's reflection. If, when Jeremiah had invited the Rechabites to drink wine in the temple-chamber, they had indulged in wine-drinking to the full, and then had asked the prophet to secure for them some home of luxury, where they could settle down for personal enjoyment and indulgence, saying, as they did so, that their ancestor had laid it upon his descendants to drink wine wherever they could get it, and to have as easy a time in life as was possible, with the least personal toil and endeavor, does any one suppose that the prophet would have held them up as an example to the self-indulgent people of Judah, and that the Lord would have promised them perpetuity and permanent honor as a tribe, because of their drinking and self-seeking at the command of their ancestor? And if such an idea as this be in itself an absurdity, is it not clear that the nature of their obedience to authority, as well as the *fact* of it, entered into the elements of the divine approval of the course of the Rechabites?

There is no declaration in the Bible text that Jonadab was the founder of an order of ascetics, or that he changed in any degree the traditional customs and habits of life of the people of whom he was for the chief representative. He came of a Bed'wee stock. Then as now, as we have reason to suppose, the Bed'wees were of abstemious lives, and were accustomed to shun a settled life. Jonadab, however, for a time, while the associate of Jehu, an observer of the vices and temptations of a life of luxury in the ease-loving city. The disclosure appears to have shocked him. Going back to his people, (who were in danger of yielding to the fashion of their surroundings,) he urged them to remain Bed'wees forever; to continue in the ancestral ruts; to abjure wine—with its power over the appetite; to count themselves as pilgrims and sojourners in the world; to avoid even permanent plantations,—lest they should become wealth-seekers and ease-lovers. All this was in opposition to the tendency of the age, to the temptations of the hour, and to the natural instincts of mankind. To adhere to such counsel would demand self-constraint and self-denial. It is not said that Jonadab exacted any vow from his people, or that they made him any specific pledge on the subject. It is only declared that he enjoined upon them this life of self-denial as a duty, and that they nobly adhered to the restrictions which he pointed out to them as desirable. For so doing they deserved credit; and for so doing they had the Lord's commendation. It was their filial adherence to their father's injunction of self-denying abstinence, that they being held up before Judah, and so held up before the world, as examples worthy of imitation for all time to come. Not merely because they were obedient, but because they were self-denying in their conformity to the wise injunctions of their ancestors, were they thus honored above their fellows.

It is nobler now, as it was in the days of Jehu and of Jeremiah, to deny one's self than to indulge one's self; and without a readiness to exercise self-denial daily, even to the extent of the restrictions of the Rechabites, there is no possibility of serving God acceptably in city or in country. Says a greater than Jonadab, to all who would hear and heed his word—even Jesus Christ, our Lord and Master: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me; and again: 'Whosoever doth not bear his own cross [and to bear a cross involves], and come after me cannot be my disciple.' So, therefore, whoever he be that who renounceth not all that he hath [and so practices self-abnegation], he cannot be my disciple." There is, obviously, a great deal more than filial obedience covered by the example of the Rechabites, and the requirements of our Lord and his principles.

Intelligent self-denial, for the sake of the right, and at the command of him whose we are and whom we serve, is an essential element in the noblest Christian manhood. This self-denial may—it often does—demand as an absolute duty the specific requirements of the Rechabite nomad-life—total abstinence from all that can intoxicate, the shunning of wealth-seeking, and a pilgrim-life on earth. However this may be—in any particular instance, the spirit which prompted the Rechabites to be self-denyingly faithful to the wise injunctions given to them by their ancestor, is essential to the very existence of the Christian life, and is inseparable from the duties of Christian discipleship. —*Sunday School Times.*

Jottings from Florida.

Eds. Ala. Baptist: For one and a half years I have been traveling pretty extensively in this State, and during this time have seen and heard many things wise and otherwise.

The first town of any importance visited was Chipley, a pretty, clean (excepting a bar-room or two) growing little town in Washington county, on the P. & A. R. R. This place is named in honor of Col. W. D. Chipley, the husband of a noble little Baptist lady, extensively known in South Alabama as one of the pillars of our cause in Pensacola. As yet we have no church in Chipley, though the prospects are encouraging. The Methodists are a little in advance of us. They have a neat, commodious building considerably on the way to completion. Col. Chipley offers to give \$100 towards building a Baptist church.

From Chipley I went something near fifty miles south to St. Andrew's Bay. Just now this is the most extensively advertised place, I guess, in the State. The Cincinnati and St. Andrew's Bay R. R. and Land Co. have laid out a large city, fronting the Bay, and running back one or two miles. They have gotten up a beautiful pamphlet, highly illustrated, describing the country as being one of most enchanting loveliness. Since visiting St. Andrew's I have decided that a pretentious city with its broad, long streets and avenues, with its bays and lakes and groves on paper does not look altogether as it does in the woods. The city of St. Andrews is yet in the woods. It is true the Company have succeeded in getting up quite a boom for their place by circulating thousands of their pamphlets. They have, I was informed, sold between six and eight hundred lots to persons mostly from the North and Northwest. Hundreds of those purchasers (many of them with their families) are now on the Bay in painful suspense and anxiety. The Railroad and Land Co. begun the construction of a road from St. Andrews to Chipley, but the enterprise failed some time ago, and the people, believing that their city depends upon the railroad are now much troubled.

While at North Bay, I attended services at "Grassy Point church," and what do you think, Brn. Editors, the pastor(?) brought a keg of rum with him to his appointment, sold a little on Saturday and opened up bright and early Sabbath morning, and failing to sell out before preaching hour, forced the son of one of the brethren (poor boy wanted to attend church) to continue during services. Just as soon as I learned the state of affairs I went to the pastor and delivered to him one of the best temperance lectures of which I was capable. He listened patiently and manifested sorrow and said, "I'll never do so again." After praying that God might help him I closed my temperance service with him. He saw several brethren and asked them not to blame him for what he had done as he had intended no harm. The people on the bays evidently love rum. I attended a genuine Florida wedding on East Bay Christmas Eve night and the good mother of the bride (who was a Baptist also) got "tight" and danced all over the place. They being a little too tight for me down there I traveled about eighteen miles north Christmas day and stopped in the evening with a Baptist brother. About night a jug and a few bottles of rum came in, quite a crowd of neighbors assembled, and such a Christmas night as we had! Mine host, and several others, got so drunk they had to be dragged to bed like hogs. It was quite cold and the jollification continued until just before day. So you can infer how I spent and enjoyed Christmas night.

The Baptist cause is quite weak in Central and West Florida. In the town of Quincy, the county town of Gadsden, a place of much business importance, and with a population, I suppose, of near 3,000, we have no church whatever. This place, with Chipley, St. Andrews, and Newnansville, all important and growing centers, the Baptists of Florida ought, by all means, to look after.

Florida has just passed through the coldest spell of weather ever realized by the "oldest inhabitant in these parts." All the oranges on the trees are said to be ruined, together with many broad acres of cabbage and other vegetables. There are many "blue" people in the land of flowers just now. You can meet with the cry of "tight times wherever you go."

This town is rapidly improving. Many nice residences and commodious brick business houses are going up.

Please excuse the length of this

communication. Up to this time I have had but little opportunity of writing. I try to remember the ALABAMA BAPTIST to old Alabamians when I meet them. A few have promised to subscribe. A. T. SIMS, Gainesville, Fla.

Some Earnest Words of Counsel.

We publish with pleasure a letter sent us by a good brother in East Alabama. It is written by a man of blessed memory, Judge M. J. Wellborn, who late in life became a minister of the gospel. Though written eighteen years ago, its burning words will still do good.

"HAMILTON, GA., AUG. 29, '68."

G. D. BOSTON, West Point, Ga.

My Dear Young Bro.: Do not doubt that your late note is most welcome, and that I enter deeply and cheerfully into all your embarrassments. Having halted, in much prayer and frequent fastings, over the question of my own duty in respect to the Christian ministry, for six years, it were strange if I could not feel for you in your troubles on the same subject. Your connection with the church (at Society Hill) I recall. From the impression there made, as also from the contents of your letter under notice, I entertain a cheering hope that your heart has been, through riches of grace in Christ, renewed unto holiness. Without this, of course, no rational thought of a call to the ministry can be entertained. This point, the regeneration of the heart by the Holy Spirit, being accredited, is a call to preach the gospel recognizable? Here in the inquiry, we would do well to examine the three chapters of Paul's first letter to Timothy. Study it prayerfully; especially remembering that God calls the Christian minister to his work, witnessing the call by his Spirit's action on the spirit of the minister called. Do you feel it your duty to preach? Would it be pleasurable to you to preach or honoring to Christ and beneficial to your fellow men?

Note the Scripture cited, "If a man desire the office of a Bishop, he desireth a good work." Yet, if called, I would think a reverential awe, a holy dread of the pulpit, grounded in a sense of personal insufficiency, unworthiness, would also co-exist. This duty I recollect the terror the responsibilities of the ministry produced within me—yea, still at times impresses me with.

Secondly, personal conviction should in some degree be referred to brethren familiar with us. What do they who know us best, and sometimes hear us, think of our aptness to teach? Remember, if we are to preach, we must have auditors; and we may not be the best judges of our qualifications to be the most useful in this form of divine service. The Savior is entitled to our most efficient services in whatever form, (it may be as deacon or door-keeper). "Lord what wilt thou have me to do?" is the question.

Finally, listen to intelligent, candid brethren, commune with your own heart in prayer much, and finally, in fastings and prayers, go often to God in the premises.

I shall be pleased to correspond with you at your will.

Sincerely, your brother,
M. J. WELLBORN.

Another Letter for the Sisters.

I am very thankful that Sister Lydia has sympathized with me—and I trust that we may soon have some good words from some other sisters also. She is surely paying her tithes into the Lord's storehouse, and has proven him faithful to his promises. But the vast majority of us, are, so to speak, pecuniary dependents, we have no income of our own which to give the tenth, and as we must give, how is it to be done? I do not propose to give my way, but will await a better method from some sister who has experienced the full blessedness of giving.

My own heart has been much moved of late on another line of work, and I want to talk to my baby sisters particularly. Will you listen to me a little while at a time? I may not say anything you have not heard before, sometime in your life, but I do want to make you feel more than you have before. Why am I troubled about you? Because I have seen so many Christian women bending wearily under life's burdens, chafing and restless under its responsibilities; tortured by fears and agonized by the suspense attending its vicissitudes, when they could have laid all these burdens upon Jesus and found rest and grace; and I would gladly do something to save you from their experience and help you to bring your burdens to the cross. When you gave your hearts to Jesus, they were so full of love and joy that you did not realize the fact that you

were only "babes in Christ," and when the word babe was used, it surely was chosen because it expressed the true condition of the newly regenerated. Your spiritual life in its purity, its weakness, and its needs, is represented by the physical condition of a babe. Do try to realize this truth, and do not think that you have a supply of love to last you through life. Right here so many Christian lives are stranded and remain useless, beaten by the storms, and parched by the heat, until the loving, pitying heart of the Father, sends a flood of affliction, may be—and floods them out upon the sea of a life of usefulness. Will you shall you do? Just what a baby will do—grow—grow—just as fast as you can. You must have regular spiritual food, and if a healthy growing child of Christ, you will get so hungry that you will cry for the sincere milk of the word. That does not mean that you will read a chapter of the Bible every night while you are thinking of what some one said to you during the day, or what you will wear to-morrow, and then kneeling by your bedside, sleepily "say your prayers." It means that you so desire to know more of Jesus that you enjoy reading about him more than eating the choicest confection, and that you go to him and ask him for those things which you need with more earnestness than you ever asked your earthly father for a new costume or a summer trip.

You must have exercise too, else you will not "grow in grace," and if permitted, I would like to continue this talk to you, taking up one means of growth at a time; that I might, by being more specific, be more helpful. Next Sunday, sometime during the day, spend ten minutes, just ten minutes, thinking of your present Christian status—measure yourself, and see how small and weak and ignorant you are in God's sight, and if you do this faithfully, you have received a start in the right direction from

Your sister, NELLE.

Keep it out of Politics.

Eds. Ala. Baptist: I have read with interest the speech of Senator John Sherman, delivered in the Ohio Legislature of Ohio, thanking them for his reelection to the Senate of the United States. I am especially struck with what he said on the subject of temperance and prohibition. Let us note carefully an item or two. Speaking of prohibition he says: "It is the sentiment of fully one-half of those composing the two great political parties" of the State of Ohio. I suppose that Mr. Sherman knew whereof he spoke, for as he mentioned that this was true of both parties it cannot be assumed that he was unfair in his statement. It was expressed in support of the position taken by him that prohibition is a rapidly growing sentiment throughout the country, and that it cannot longer be ignored, and that proper legislation is essential to keep it out of party politics.

And yet he further said: "The prohibitory party has not a single representative on this floor." I suppose that this remarkable statement is also true; and if true, think of it! "Fully one-half of both the great political parties" in that State hold the prohibition sentiment, and yet they "have not a single representative" in their legislature!

And still Senator Sherman tells that honorable body "that this question ought not to assume political character." And thus politicians generally insist that it ought not to assume a political character. Are we to understand them as meaning that politicians are to be rewarded on the back seats, or no seats at all, or into silence, to keep it out of politics? That is the question, which I want to reach. Indications of that character frequently show themselves far south of Ohio; and often when a prohibitionist is brought forward it is some one who barely holds that sentiment—one of those accommodating spirits who will keep his sentiments to himself on that subject. How is it on the other side? Answer—The strongest friends of the liquor traffic are selected for official positions, as in Ohio, where they have taken charge of the whole legislature to "keep it out of politics."

I have no complaints to allege against the Alabama Legislature. That honorable body has in one session after another done about all it was fairly asked to do. Prohibitionists have no one to blame but themselves. And I am in sympathy with your platform on this subject published in the last issue of the ALABAMA BAPTIST. I yield nothing to any man in party devotion, or in the wish to keep this question out of party politics, but I insist that prohibitionists should see to it that they have fair play. They

have the power if they will only assert themselves. This may be easily done by faithfully watching their interests in beat meetings and in nominating conventions. A country pastor said to me recently, "Many men who are avowed prohibitionists, and who will vote for prohibition do not want it to succeed. Many things in their conduct show that they would be pleased to see it fail." I do not know how much truth there is in this, but I do know that prohibitionists are very timid. But I only want to call attention to the lessons in Senator Sherman's speech.

J. J. D. RENFRO.

Wanted—Manhood.

There is a wonderful lack of manhood and consequently of outspokenness in the world. The defalcations and robberies of moneyed institutions in years past would most of them not have occurred if the men entrusted with their affairs had simply had manhood enough to do their duty. But owing to a cowardly fear of being thought suspicious and over careful they have not made close investigations, and have allowed policies to be followed which they inwardly disapproved. And this they did, though they knew the evils which might follow their neglect and silence.

In church relations men are constantly manifesting a want of manhood. A course of action may be proposed which they believe detrimental to the best interests of a church, an act of discipline may be necessary to its purity and good name, or a man of determined will may try to force a severe measure, or perhaps even excommunication without reason, and such men will know that wrong is being done and not say one word. Many a pastor has been driven from his position for the want of a man with enough conscience and courage to defend him against mean and unworthy assaults. There are church officers who for peace sake will allow the greatest wrongs to be done and make no protest.

In councils it is often almost impossible to obtain an expression of opinion adverse to a candidate men

and dissents, but when there is the opportunity to express them they will sit silent and allow ignorance and unsoundness a free course into the ministry. In committees there is often the same course of conduct. One man will present a series of resolutions and they will be adopted without dissent, and no sooner do the members separate than nearly every one will call in question the wisdom and propriety of the action they have taken.

In many cases men who love to have the pre-eminence count on this weakness as an important factor to the success of their plans. If they initiate measures, propose changes, or make a nomination for any office, and they are sure to do such things, they are surprised at opposition. They expect every one to accept their opinions without question and to vote accordingly. In this way often, one or two men with a determined spirit can carry their points whether in political conventions, religious assemblies, financial, or educational institutions. An expression of dissent they regard as treason or conspiracy and seek to punish it as such. If, perchance, a man ventures to express a difference of judgment he is set down as "impracticable" or called a "crank" and if it is possible to drive him out and prevent his unwelcome interference in future it is sure to be done.

Nevertheless, men have no right to accept any trust, to be in any society, sit in any council, committee or board, if they do not intend, whatever the personal discomfort or annoyance, to do conscientiously their duty, without regard to the action and opinions of others. "In the multitude of counselors there is wisdom," and a man ought to carefully consider the reasons they present for the course they favor or the nominations they support. But every man who belongs to any church or society ought to seek its good, or if any trust is committed to him he is bound to use it as he believes for the best interests of those whom he has undertaken to serve. If there is anything which others would hide from his duty to bring it to light. If he does not believe a course or a nomination is wise one he ought courteously but firmly to declare his views. He has no right to stand by and tacitly sanction what his conscience disapproves.

There are a good many gatherings in which it would not be amiss to sing. Dare to do right, dare to be true. You have a work no other can do.

Straightforwardness and outspokenness do not lead to popular favor, but they are often essential to a good conscience and honest action. And they are, nevertheless, indispensable to true manhood. —*Baptist Weekly.*

Crompton's Envelopes.

I hail with delight the effort now being made by Bro. W. B. Crompton, Cor. Sec. of your State Board, to introduce systematic collections into the churches of Alabama.

So far as I know this is the first effort to introduce a general system for this purpose. Some pastors have already adopted a system for their own churches, but no general plan, that I am advised of, has ever been attempted to induce all our churches to systematize their collections for mission work.

This, I am sure, is the great need of the churches, not only of Alabama, but of the entire country. By such a system there can be easily secured all the funds needed for all departments of Christian work. Wherever it has been faithfully tried the most gratifying success has followed. The Second church in Atlanta adopted such a system two years ago, and raised the first year over \$2500, or \$5 per member. This year they have raised above \$3,000, or \$6 per member.

The Church in Columbia, Mo., adopted such a system, and 175 members raised over \$1,000 for missions, and more than \$1,800 for home expenses.

Frequent collections of small sums swell the aggregate. A church of sixty members giving each one dime per month would contribute during the year \$72. There are a thousand churches in Alabama that by the adoption of a simple plan and working it effectively, can raise this amount. Many of them can do far more. They can make Alabama's offering to the Lord One Hundred Thousand Dollars every year. God grant that they may do it.

I. T. TICHENOR.

Our Children's Day.

To all Baptist Sunday-schools, Greeting: Thirty-six years ago, the Board of the American Baptist Publication Society sent forth its first appeal for concerted action in prayer and gifts by churches and schools, on the second Sunday in June, for the purpose of broadly extending its Sunday-school work.

In the later years its Sunday-schools have grandly and heartily responded to our appeal, until the annually recurring day is looked forward to with keen delight, as one of receiving as well as of giving blessing. Grateful acknowledgment is made of the returns of our last "Children's Day," which rolled up over \$18,000.00 for the good work that seems so eminently appropriate for Sunday-schools to do for their own and only Sunday-school Society. The echoes from that day are full of pleasure and satisfaction.

Already the notes of preparation are being sounded and inquiries are being made as to what the programme for the present year will be, and when it will be ready, etc. In reply we gladly state that the work of preparation on our part has been going on for months. Hymn writers and musical composers have been at work; selections for recitations have been made; some new, fresh, and good material has been gathered; a large stock of paper for programmes has been ordered; an immense quantity of individual envelopes with a neat illustrative engraving are being printed; the "Annual Letter" of the Secretary, to Sunday-school boys and girls, old and young, is being made ready; and full suggestions and details are being worked out by an experienced and capable hand; the intention being to do everything possible to make this the great day of the year in all the Baptist Sunday-schools in our land. Our material will all be ready for delivery early in April, and will be furnished free to any school on the single condition that at the time named a contribution be promptly forwarded to the American Baptist Publication Society, for the extension of its Sunday-school work.

Please do not wait to send for samples. The service will be sure to please you. Send your order early, to C. C. Bittling, D. D., Missionary Secretary, 1420 Chesnut street, Philadelphia, stating the usual attendance upon your school. Be sure to give name, postoffice, and State, clearly written. Your order will be filled promptly. Nearly 2,500 schools responded last year. We shall be glad to supply double that number this year, and shall hope that their offerings will not fall below \$25,000.

May the blessing of God rest richly upon this effort. Both upon the givers and the gifts.

B. GRIFFITH, Secretary.

Never leave your way to seek a cross, nor go out of your way to avoid one. Appointed crosses are real blessings.

Historic London.

Perhaps the most interesting of all historical memorials in London is the church of the old Priory of St. Bartholomew the Great, in a remote corner of the famous Smithfield, behind Newgate, where the Scottish patriot Wallace was so ignominiously quartered, and where so many good men and women in the days of religious persecution suffered the tortures of a fiery martyrdom, because they could not bring themselves to believe to confess manifest nonsense was part of a divinely revealed religion. The old chapel, with its lamentably desolate and dejected little churchyard, was built by a pious pilgrim called Rahere, whose monument still remains the principal ornament of the choir, in obedience to a vision made to him in his journey to Rome. It is in the substantial old Norman style, and bears on its front that aspect of hoary mouldiness that sufficiently attests its antiquity. The date 1123, in the reign of the first Henry, stands prominently above the porch.

Among the more frequented historical sights of London of course nobody will neglect the Temple and its elegant round church; and let no one who sets foot on that venerable floor forget to pry into a dark corner on the left side of the communion table, where the patriotic slab of the learned, wise, and patriotic lawyer and statesman, John Selden, lies unworthily concealed from public view. Why should not the gentlemen of the Inner Temple bestir themselves and plant this illustrious man as prominently somewhere about their classical courts and gardens as John Stuart Mill and Brunel have been planted on the Victoria Embankment? But if the moral charm of the Temple lies in the memory of such men as Selden, its poetical charm unquestionably lies neither in the winged horse nor in the bannered lamb that are made everywhere prominent, but in the Fountain Court. Here let the stranger, weary of the fret of the Strand and the smother of the Underground Railway, take his seat for a

living green shade of the plane trees, enlivened with the twitter of happy birds; here let him recall the playful memory of Charles Lamb and Oliver Goldsmith, two human beings whom, in their simple gracefulness and wayward loveliness, no more perfect contrast could be conceived to a legal type of the place; here let him sit and within a stone's throw of the greatest stream of bustling life in the world, cultivate a peace more soothing, perhaps, and certainly more original, and set forth with a more rare quaintness than can be found in the extremest nook of a remote Highland glen; or in some cave of the nymphs or of Trophonius in classical Greece. —*Stuart Blackie in Cassell's Family Magazine.*

The Pastor's Greeting, 1886.

The new year is now before us. In infinite mercy God has spared us and preserved us through the past. He has had a wide purpose in it. What shall thy new year be? What shall it bring? What and where shall we be at its close? Ah, God only can answer these questions. We may answer in part, however, by determining by God's help to be more earnest and faithful than in the past. By living this year as though it were the last. One and all, let us lay us out for work for Christ, for the time will soon be gone. The ways to do this are many. Help by wearing a happy face. Many, oh! so many, need a ray of sunshine. Help by doing your duty cheerfully and without complaint, all the while making mention of the loving ways of God to you. Help by sending your religious papers, after you have read them, to somebody who has none. Many homes and hearts in this way may be aided to bear life's burdens. The cup of cold water doesn't lose its reward. Help by prayerfully reading your Bible, and as opportunity offers, tell others of its help to you. Help by regular attendance upon all the services of the Lord's house and by earnest prayer for God's blessings to be there. Help by giving of your money according as the Lord has prospered you. We are but his stewards. Help by selecting some friend or friends whom you will pray for and try to lead to Christ. Help by taking your part in all the public services—singing, praying and giving testimony. Do you help, whoever else may fail. Let us make Siloam church this year under God an untold power for saving and helping men. Let us bring in all the tithes into the storehouse. Let there go up a mighty cry while we put in a mighty effort. —*Rev. A. C. Davidson in Circular of Siloam Church, Marion, Ala.*

Alabama Baptist.

MONTGOMERY, ALA., FEB. 18, 1886.

J. C. HARRIS, Editors and Proprietors.
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THE ALABAMA BAPTIST,
Montgomery, Ala.

FOR CHRISTIAN VOTERS.

"While as a church we do not propose to enter into any partisan or political contest, yet as this great moral question enters into the politics of our country, it is the bounden duty of all Christians to vote as they pray; to take the government from the control of the saloon; to demand that drunkards and rakes and libertines and bar-room bullies (and gamblers) no longer make laws for a Christian people, but that men of sober habits and temperate lives shall fill all positions of public honor and trust; and to require the rigid enforcement of all temperance and prohibitory enactments," [by Judges, Solicitors, Sheriffs, Mayors, and Aldermen, who are neither drunkards nor gamblers, nor in league with such, but are sober and moral.]—*Resolution of Methodist Conference, at Union Springs, in December, 1885.*

TO PROHIBITIONISTS.

Don't allow the liquor men in this State to provoke you to complicate prohibition with politics. That is their hope of success. Our hope is

to keep the liquor men out of politics, and to keep the politics out of the liquor men.

Prints and Vices—Liquor is the worst enemy we have. We have no right to subject it to the very influences which invite disaster. We have no right to excite political animosity against the movement. Keep it where all temperance men of all parties can come to its support without sacrificing their political opinions. This is our path to success. S. H.

AND WE TOO!

So many good things are reported in the papers as to kindly gifts sent to many pastors in Christmas holidays, that we must say, last though not least, that we were made the recipient of a fine suit, *cap a pe*, by some ladies of our old charge, the Alpine Baptist church, as a parting gift. Then our Northport sisters a little in advance, complimented us with a fine overcoat, and some of the brethren with a splendid beaver. So we were thoroughly equipped for the "blizzard." Friends are better than money. S. H.

PRE-MILLENNIALISTS.

Our Bro. G. D. Benton, whom we have long known and loved, will excuse us for the present from writing the article he suggests. At our earliest convenience we will say something on the subject. The "Pre-millennial" or "Post-millennial" reign of Christ on earth are topics we have never taken time to consider. We have seen so many "schemes of prophecy" set aside by the event that we have come to conclude that not until predictions become history can we know anything definite on such subjects. Still we will at an early day submit some views with great deference on "Pre-millennialists."

OUR THEOLOGICAL STUDENTS.

We understand that there is barely money enough in the treasury of our Ministerial Board to meet the expenses of the Howard Theological students till the first of March. A sufficiency has been pledged to carry them through the scholastic year, and the appeal now comes to brethren who have made these pledges in the middle of the year to send in the amount promised, or these students will be sent home, because it is the policy of the Convention and the Board to contract no debts. We lay this fact before our brethren in the confident belief that they will promptly respond. We cannot afford to dismiss these young men right in the midst of the year for the want of the means that can be supplied with so much ease, if only a few of our churches will take the matter in hand. Brethren, act promptly and relieve the Board at once. S. H.

ALABAMA CENTRAL FEMALE COLLEGE.

The concert that came off at this institution on Friday evening, the 5th of February, was creditable alike to teachers and pupils. It was intended to indicate the proficiency the pupils had made in music, rather than to show off the teachers, and the packed audience was highly delighted with the whole entertainment. If the first order of scholarly teaching and administration can achieve success in any community, Dr. Thomas and Prof. Foster must and will secure it. We know what we say when we affirm that a diploma earned under their administration will mean all that it expresses. S. H.

A SAD THING THE TELEPHONE DIDN'T DO!

Prof. Norman Fox, in a late number of the *Baptist Quarterly Review*, maintains that if the telephone had been known in the Apostolic days, we might have had no New Testament. How fortunate this discovery was not made eighteen or nineteen centuries ago! Dean Swift once wrote a pamphlet entitled, "Considerations why Parliament should not abolish Christianity," and among these considerations was this, that the great wits(?) of that age would lose their stock in trade, Christianity being the butt of their ridicule. Now if we had no New Testament, it would take away one-half of the material for the "higher criticism" of this age! And who can think of such a calamity without a shudder! But then, come to think of it, there were some difficulties in the Apostolic age that might have interfered with the operation of the instrument between the sacred writers and their correspondents. The authorities that imprisoned them might not have been willing to place a mouth-piece of the instrument in their prisons, and otherwise connected them with their brethren to publish their gospel they sought to suppress. And it is not very likely that these persecutors would have taken the pains to have connected the "false call Patmos" in the midst of the sea, with the "seven churches of Asia," so that John could have "telephoned" them instead of writing to them. The presumption is that we could have had some of the Pauline epistles and the Apocalypse in spite of the Telephone!

Excuse us, reader, for this little batch of badinage; there are some things put forth by the "New Theology" so utterly absurd as to defy all argument. They put us in the predicament of the old poet:

"To laugh were want of goodness, and of goodness, want of wit."

The wonder is that such a work as the *Baptist Quarterly Review* should yield its pages to the dissemination of such absurdities, unless the purpose is to set us all a laughing at the puerilities of the "higher criticism." S. H.

A WORD TO FARMERS.

Mingling with farmers, mineral men and merchants for the last ten days, we wish to offer some suggestions to our farmers which we think important. We know that ministers are not credited with usual business sagacity, and that when they assume to give advice, or even to offer suggestions on business affairs, such advice and suggestions are received at a pretty heavy discount. But on this occasion we shall take all such risks, and say our say for what it is worth.

Our best managed farms, by our most industrious planters, do not yield eight per cent on the investment. Advances to make the average crop are usually made at not less than forty or fifty per cent. All a man has to do is to calculate the difference between what he makes and what he pays out for such advances, and estimate what he is worth, and he can tell with reasonable certainty how long it will take him to reach bankruptcy. Now, brother farmer, put this in your pipe and smoke it.

Again, the average cotton planter in the South is, according to the present policy, nothing more nor less than an overseer of moneyed corporations, who send their agents out during the summer to inspect their farms, and report the prospects, so as to see just how little the growing crop will be worth to the farmer. The farmer is mortgaged to the merchant, his merchant is mortgaged to these moneyed syndicates before a seed is planted, so that the screws are brought down on the planter, and he is left penniless and in debt at the end of every year. For how can he pay forty or fifty per cent for advances when he is not making eight per cent on his capital? Put this in your pipe and smoke it.

Still further, the policy on which we are animadverting reverses the whole machinery of barter and trade in this—that the merchant carries the farmer instead of the farmer carrying the merchant. This converts what ought to be the most independent class of our people into the most dependent, the mere servants of their creditors. It emasculates them of their manhood, blunts their moral sensibilities, crushes out their energies, and thus entails upon the country a harvest of that kind of dishonesty that comes

of a general prostration of our agricultural industries.

For all this the farmer is mostly to blame. There is not a farmer of ordinary industry in our country who could not make his farm self-sustaining outside of his cotton crop. This would enable him to hold his cotton, and thus control, to some extent, prices. "Pay as you go" is the grand central truth of political economy. Quit going to the store—patch up your old clothes—live at home. Ten times better wear a thread-bare coat than a thread-bare reputation. Do this two years, and you will be independent. S. H.

SUBSCRIBERS who order their papers stopped should never fail to remit the amount of back dues at the rate of twenty cents per month. You can tell exactly what the amount due is by looking at date following your name on the paper.

LETTERS addressed individually go to one part of the city while letters for the paper come to another. If you want communications to reach the paper promptly and receive attention address them simply to THE ALABAMA BAPTIST, Montgomery, Ala. There have been several delays from a failure to observe this rule.

SHAKESPEARE credits Julius Caesar with having said: "Of all the wonders that I yet have heard the strangest is that men fear death." Had Caesar lived till now he would doubtless have said that the next strangest is that men will write to newspapers and fail to give their postoffices, not mentioning defaulters who refuse to pay for their paper after reading it for six months or a year.

THE brethren seem to think we are doing but right in charging for the words in obituaries beyond the first hundred. In sending them, count the words and you can tell exactly what the cost will be. We are perfectly willing to insert one hundred words free, but for words in addition to that number please send us the money with the order, otherwise we shall reserve the right to condense every obituary to one hundred words. This rule does not apply to resolutions of churches sent us by clerks or committees. These we insert free to any reasonable extent.

FIELD NOTES.

The Statistical Secretary lacks the Minutes of only eleven associations to complete his file. Can you furnish either? Look at his list in another column.

Bro. J. L. Porter will begin a meeting at Ocean Springs on the second Sunday in March.

The Macon, Ga., Baptists have closed a contract for the rebuilding of their church, recently destroyed by fire, at a cost of \$21,475.

Rev. L. G. Skipper has accepted the call of the Clanton and Verbera Baptist churches. He will preach at Clanton on the fourth Sunday in February.—*View.*

The champion walker in Alabama among Baptist preachers, we suppose is in Chambers county. Though owning a horse and buggy he frequently walks eight miles to preach from choice.

It is reported that there is in Dooly county, Georgia, a Baptist preacher who has served a church for a year and a half, often walking twelve miles, for which he received the total sum of four dollars.

If our readers knew how many answers we have received to the advertisement, "Teacher Wanted," which appeared a few weeks ago, they would not doubt that an advertisement in the ALABAMA BAPTIST pays.

Watch the figures on your paper following your name. If the date has not been changed in two weeks after you remit your subscription, please write us at once. Do not wait. Always see that you are paid in advance.

Rev. Z. A. Parker has been appointed general agent for the American Bible Society for Alabama, in place of Rev. Mr. Holcombe, who has been transferred to Mississippi and Louisiana. Mr. Parker is splendidly equipped for this work.—*Chronicle.*

At a meeting of the ministers of the city yesterday it was decided to invite Sam Jones and Sam Small to come to Selma immediately after Moody and Sankey shall have finished their work. The Central City would give a rousing welcome to these evangelists.—*Selma Times.*

The ministers' and deacons' meeting of the Muscle Shoals Baptist Association will be held at Danville on Saturday before the 5th Sunday in May next, having been changed to that place by order of the Moderator with consent of the Moulton church.—*Moulton Advertiser.*

The Rev. James W. Dickinson resigned the pastorate of the Grove Hill Baptist church last Saturday. He has served the church ably and faithfully for about six years, and only gives up the position from a conscientious conviction that he can be more useful elsewhere. Many regret that the step taken has been deemed a duty.—*Democrat.*

I have learned that I was misinformed with regard to the accounts paid into the ministerial fund of the Bigbee Association by brother J. R. Lakin and J. W. Jones. The former had paid \$12.00 and the latter, \$2.50. My first figures did these brethren injustice.—*R. F. Riley.*

Dr. Jno. A. Broadus is to preach the commencement sermon for the schools at Marion on 3d Sabbath in June. Let brethren from all parts of the State go up to Marion on that occasion and hear our greatest preacher, and see our schools at the best. Let us make it a grand jubilee occasion. What do the brethren say?

A monument has been placed over the grave of the late Rev. James Stratton Paulin at Clayton. It was erected jointly by his family and friends, the Clayton Baptist church and Sunday school, the churches of the Eufaula Association and the Masonic fraternity. The monument is a model of neatness and beauty.

Bro. Foster has been preaching here for several days and has had the best attention of the entire community. We expect Bro. T. W. Hart, our new pastor, this week. Bro. Porter will be at Lowndesboro on the first Sunday in March. The interest gotten up last fall in this section of the Alabama Association is spreading and the future is full of hope.—*P. Fort Deposit.*

We are glad to know that our Temperance Platform has received cordial endorsement from press and people. As stated two weeks ago, we believe it best to keep prohibition apart from politics because that is the Georgia plan and we consider Georgia as being in the best condition of any State in the Union from a temperance standpoint. We have something else on the subject this week, see first article on this page.

We have asked numerous brethren which department of the paper they read first and the invariable answer is the FIELD NOTES. We spend considerable time on this column but we could make it very much fuller and more interesting if the brethren generally and individually would write us the news in Baptist circles, either on a postal card or a sheet of paper. Brethren, will you not do this? It will not trouble you much but will help your paper immensely. Try it.

Bro. W. G. Hubbard aided by the writer recently held a meeting with Mt. Carmel church, Bibb county, which resulted in the reviving of the church membership and the addition of six young ladies by baptism. Bro. Hubbard has the care of five churches and is much beloved by the members.

Bro. J. T. Yerby has the care of some churches in this section. He is an able preacher, popular and acceptable.—*John D. Litcher, Woodstock.*

There is unusual activity in Selma just now among the churches. Rev. Dr. Frost has been giving a special course of Sunday evening lectures to young men. His sermon on the "Testimony of the Human Heart" was vigorous and eloquent; and last night he handled the "Argument for the divine origin of the Bible" with legal skill. The Young Men's Christian Association has been recently reorganized and is working zealously. Moody and Sankey are to be here next month, from the 14th to the 17th, and so the atmosphere seems full of gospel songs and good advice.—*Advertiser.*

Judge Randolph of the Probate Court of Montgomery county, recently refused a liquor license because the applicant has "persistently and uniformly violated the statutes of Alabama and the ordinances of the city by permitting disorderly negroes to go in and out of his bar on Sundays, at all hours of the day and night." Good for the Judge. The temperance heaven spreads, and it is getting harder every day for men in the liquor business to prove themselves of good moral character. By the way, the law should not allow men of "good moral character" to engage in the liquor business. The frame is degrading and then who can prove good moral character ought to be compelled to keep out of it.

The following items we clip from the interesting February number of the *Mobile Baptist Union*, the excellent monthly edited by pastors Eager and Hamblin:

"At the close of the year we mustered twelve substantial names—four males and eight females—with their letters, ready to constitute a regular Baptist church at Citronelle. Accordingly, on Sunday, January 17th, we assisted them in completing their church organization. They adopted the 'Declaration of Faith' and 'Church Covenant,' published in the Baptist Manual of the American Baptist Publication Society at Philadelphia; and, as a representative of the church, your pastor gave them the right hand of fellowship—a recognition, as far as it goes, of this new body of Christians as the Citronelle Baptist Church of Christ. The church then elected a clerk and three Trustees, designing to complete its election of officers at its next monthly meeting. A lot, 95 by 300 feet, has already

been secured through the kindness of the Alabama Land and Development Company and the Mobile and Ohio Railroad, in a very desirable location, on which it is proposed to build a house of worship as soon as possible."—*J. B. Hamblin.*

Rev. J. W. Davis, returned missionary from China, delivered two interesting lectures Sunday, Feb. 7th, one in Jackson street church, and one in the St. Francis street Baptist church. Other lectures are to follow, and promise to be instructive, entertaining and profitable to all.

"The Sunday-school of the St. Francis street church has steadily increased in numbers, until on the last day of January, there were two hundred and fifty-four present. Quite a large number of scholars and teachers have joined the Bible and Prayer Union. Altogether the interest in the work is most cheering, and grows from week to week."

"In view of the proposed co-operative efforts during the visits of Moody and Sankey, special services will be held in St. Francis street church beginning Feb. 21st. Will not every member of the church attend when it is possible and do all in his power, every way, by self-examination, prayer and personal effort, to prepare the way of the Lord, in his own heart and in the community, that we may not fail of a blessing and that the coming of these devoted men of God may not be in vain?"

From Glennville, Russell Co., Ala.

Eds. *Ala. Baptist*: I suppose that an item from this part of the Lord's vineyard would be of some interest to your readers. This village I am told was a very flourishing place before the war. It had two fine colleges, male and female, and many wealthy people lived here, but since that time the cruel hand of war has swept away the property, the two institutions of learning have been destroyed by fire, many of the citizens have moved to other places, and death has caused many others now to be sleeping under the sod, and many buildings have been devastated. Notwithstanding all this Glennville has yet some things left of which we can boast.

We can boast of as many pretty young ladies as the next village, of being a dry town, and of having as good a school as any village. The literary department is taught by Mrs. N. V. Paulin, who possesses all the qualifications of a good teacher, having high literary attainments, and being an excellent Christian woman. She instructs her scholars in etiquette and religion, as well as in books, and parents find to their interest to place their children under her care. The music department is taught by Miss Lucy Glenn, a highly accomplished young lady possessing many Christian graces, and qualified to instruct any pupils in her department.

This is a very healthy locality, and a pleasant town in which to live. The people are well educated, very kind and sociable. If we had a railroad Glennville would again become a flourishing town.

I will say something concerning the Baptist church here. I took charge of the church in November. Though few in numbers all the members seem willing to work. We have organized a weekly prayer meeting that meets every Wednesday night, and is largely attended; when it rains as well as when it is fair, if the bell is rung we always have some present. We have preaching on the second Sunday and Saturday before, and the fourth Sunday and Sunday nights in each month. We organized our Sunday school the second Sunday in January (that cold day when it seemed impossible to leave the fire). We organized with only a few, but that number has increased until on the fifth Sunday in January we had forty. Our highly esteemed merchant and Christian gentleman, Capt. E. C. Perry, is our superintendent, and is taking hold with a vim. This is the first time Bro. Perry has ever been Sunday-school superintendent, but he is a zealous Christian, and when he undertakes anything he throws his energies into it, and of course success must follow.

We have also organized a Ladies Aid Society. The sisters intend to help in every way they can to further the cause.

I like the ALABAMA BAPTIST more and more, and hope soon to send you some subscribers. This letter gives you an idea of the work we are doing here. We ask your readers to pray for us that the Lord will prosper his cause here and souls be converted.

H. R. SCHRAMM,
Glennville, Ala., Feb. 12th.

A Chance to do Great Good.

I am in great need of a fund to buy tracts for gratuitous distribution. What a world of good there is wrapped up in these little four page booklets! Dropped into the hands of a person it may change the whole course of his life.

Many Christians say they can not talk to men about their souls, they can give a tract. Who will send me something for this good work?

W. B. CRUMPTON,
Marion, Ala.

Whatever talent I have, I may use it in the service of Christ.—*Mrs. Ellis.*

The Whiskey Traffic.

Eds. *Ala. Baptist*: The traffic in intoxicating liquors is at the bottom all the evils in social and political life. It paralyzes energies in every direction; it neutralizes to a large extent education and silences the voice of religion; it baffles penal reform and obstructs political reform. Very few people have an idea of the enormous cost of this traffic. The great increase in the manufacture and sale of intoxicating liquors means a corresponding increase in pauperism, idleness, insanity, and crime. In the United States the expenditures for liquor in 1875 were reported as \$900,000,000 while bread cost \$500,000,000 and meat \$300,000,000. Public education cost \$85,000,000 while Christian missions, home and foreign, cost \$5,500,000. It is full of evil without resulting in a single benefit.

I earnestly hope that I may live long enough to see the sale and use cease and not a drop be sold in the United States. May God help the young men to cut loose from this deadly poison before it is too late is the humble prayer of

M. H. BARNES.

Plantersville.

At a special conference held in New Shiloh church, Perry county, Ala., on Sunday, Feb. 7th, 1886, the following preamble and resolutions were unanimously adopted.

Whereas, Rev. I. U. Wilkes, pastor of New Shiloh church, has in a great measure lost his voice, and on that account tendered his resignation to this church on Saturday, Oct. 3, 1885, and the same has been accepted, Be it

Resolved, 1st, That we regret very much to give Bro. Wilkes up, and especially under such circumstances, and in accepting his resignation, our prayer to God is that he may be restored to his former usefulness, and that he may yet have the rich blessings of this life and the bliss of heaven in the life to come. We commend him to all as a worthy minister whose ability to preach the gospel is seldom equaled.

Resolved, 2nd, That this preamble and these resolutions be spread upon the minutes of this church, that a copy be sent to Bro. Wilkes, and that a copy be also sent to the ALABAMA BAPTIST for publication.

L. M. BRADLEY, Mod.
W. T. PIERSON, Cl. Clerk.

The Christian Woman's Work.

Dear Baptist: I see so many things in your columns which interest and console me in my humble work for the Master that I feel constrained to offer a few thoughts. I have just finished reading Dr. Wharton's New Year's sermon in the ALABAMA BAPTIST of Jan. 21st, from which my soul has been fed and my heart has been inspired to attempt a greater work for the Master than ever before. There seems to be an opinion in some quarters that woman can do nothing in the advancement of the cause of Christ in the world. To this I would humbly reply that she, too, has a mission, a grand, and noble mission, to fill a mission as important and noble in its nature, and efforts for good, as that of man though in a different field, a field that the Master has assigned her in life's battles. And most especially there is an important trust committed to the wife of the faithful minister of the gospel of Christ. She has her battles to fight, her trials to endure, and her crosses to bear, which need that boldness, firmness, and patience, which can be had nowhere else but in a life and fellowship with a meek and lowly Savior. I want to say a word to my sisters in the grand and glorious work. Could I meet many of you to-day I would perhaps find you at home with hearts bowed under your weighty responsibilities. We have much to comfort us if we are but faithful. Let us strive to enter into the spirit of the work. Let us pray to God for grace to help us bear our part of life's burdens. At the regular hour of preaching let us lift our hearts to God in prayer for our dear husbands who are expounding the blessed truths of the cross, that they, too, may have the spirit to help them, and to carry the work home to the hearts of sinners. Oh! what a blessed privilege to be permitted to place our hands in those of God's chosen ones and walk down the path of life, and bear some humble part in the cause of such a dear Savior. E. A. H.

From a Father in Israel.

Dear Brethren in Christ: When the patriarch Jacob was introduced to the king of Egypt, Pharaoh asked him, "How old art thou?" I have frequently been asked the same question. I am this day, Feb. 4, 1886, eighty one years old.

In reviewing my past life I see many things for which I feel inexpressibly thankful; and many things which make me mourn and lament. How thankful I ought to be that I did not die an impenitent sinner. I was in my sixteenth year when I sought and found Jesus precious to my soul. I shall never forget that

November Sunday evening and Thursday following, when I felt assured that God, for Christ sake, had forgiven all my sins. More than 64 years have passed by since that time. Jesus was precious then and altogether lovely. And the more I have learned of him the more lovely he appears. But O! had I died in my sins, I should be this day in hell! sixty-four years in hell! and there to stay forever and ever; and then I have enjoyed so much happiness in serving the Lord my God, of all which I would have been deprived had I continued in sin.

But I mourn and lament that I have been so unfaithful. As a minister of the gospel I have been unfaithful. I could have preached five times the number of sermons, and preached them ten times better, had I prayed and studied as I ought. As pastor I could have visited for religious conversation ten times as many persons. I lament these things but I can't recall my time again.

There are many other things for which I am profoundly thankful to God. I never took his holy name in vain, nor have I ever spoken a by-word since I was seven or eight years old. Profanity has always appeared both wicked and foolish. By-words are foolish and sinful. I am thankful that, although I have been sick much of the time, during fifty years I have attended by the mercy of God, fifty-three annual meetings of the Alabama Baptist Association. All the delegates whom I met at Town Creek in October, 1884, have gone to the spirit world. And I am thankful that I have had the confidence of my brethren who have been delegates. They elected me nine years their clerk, and then forty years their moderator. I believe that by the grace of God I have been instrumental in bringing some sinners to Christ, but I give God all the glory.

But after all, had I done all that I am commanded to do, I would only have done my duty; so that if I am saved it will be by grace through faith, and that not of myself—not of works. If I have ever done any good I give God all the glory. Amen.

DAVID LEE.

A Test of Christianity.

It has pleased God to place all his people in this world in a state of trial; he first tries, then crowns them.—*James 1:2.* No man can determine whether his graces are true or false until they are examined by something which, to them, shall be what fire is to gold.—*Job 23:10.* Truly success, outward enjoyments, riches and honors try men's hearts and reveal their thoughts. Some may fancy the fire of prosperity to be designed rather for comfort than for trial; but scarcely anything more clearly demonstrates the falseness or soundness of religion. Prosperity occasions in some men a stupid forgetfulness of God and neglect of the duties of religion. They fall asleep in the lap of abundance, and dream not that there is a God to be "honored with their substance," and precious souls to be saved. Earthly things have a tendency to transform men's hearts into their own similitude—to assimilate them to their nature; and upon those whose religion is mere pretence, they produce their full effect. How many has the Lord "caused to prosper, and as riches increased," they "set their hearts upon them," and when called upon to give, they turn away sorrowful, saying: "I don't believe in missions and the like." Just under this test of their loyalty to Christ, they fail to comprehend the Master's question, (that comes to all men) "Lovest thou Me more than these?" A real saint, when prosperity and abundance flow around him, will earnestly endeavor to suppress any workings of pride, and to preserve humility and lowliness in heart and life. God's people have seen, and still see, too much of their own hearts, too much of this world and too much of the divine excellence and loveliness of heavenly objects to be easily elated or long satisfied with worldly prosperity; they consider the temptations and dangers accompanying it, as well as the obligations and responsibility which it occasions, and feel the motives there furnished to humility and self-abasement. Truly they consider themselves as stewards of God, to whose care much has been committed, and from whom, therefore, much will be required. The true test of discipleship is evidenced in the following: "If a man love Me he will keep My words." How can one claim to be a child of God if he disregards the divine command to "give?" Let us adopt the motto of an excellent man: "Gain all you can; save all you can; give all you can." The Lord has ten times the time when men shall ply their business with the sublime end of bringing the world to Christ!

JOHN SPEER.

Trinity Station, Ala.

God, like his body, the light, is all about us, and prefers to shine in upon us sideways; we could not endure the power of his vertical glory; no mortal man can see God and live; and he who loveth not his brother whom he hath seen, shall not love his God whom he hath not seen.—*Macedon.*

Association Minutes Wanted.

I need the following Minutes for 1885, to wit:

| | |
|------------|----------------|
| Shelby. | Mud Creek. |
| Clarke. | Sandy Creek. |
| Etowah. | Town Creek. |
| Harmon. | Warrior River. |
| Macedonia. | Wetzel. |
| | Yellow Creek. |

Will some brother in each association please favor me with a copy of Minutes at once? Don't wait for somebody else.

WM. A. DAVIS,
Statistical Secretary,
Montgomery, Ala.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please mail him a copy at once to Marion, Ala.

| | |
|-----------------|-----------------------|
| Bethel. | Macedonia. |
| Behlehem. | Mobile Baptist Union. |
| Belling Spring. | Mad Creek. |
| Calhoun Valley. | Sandy Creek. |
| Clear Creek. | Town Creek. |
| Etowah. | Troy. |
| Harmon, west. | Warrior River. |
| Yellow Creek. | Wetzel. |

No Escape from Sorrow.

Sorrow will come it is the portion of all; from it there is no escape. It is not a mere accident, an occasional visitor along life's pathway; it says F. W. Robertson, "the very worst which is woven into the warp of life. God has created the nerves to agonize and the heart to bleed, and before man dies almost every nerve has thrilled with pain and every affection has been wounded." But the gospel amply provides for sorrow, and while it does not remove it, furnishes abundant grace for support under it. "My grace is sufficient," that is enough. Let great sorrow come, the greater the triumph of grace; and under the power of grace the greater the reward of heaven.—*Zion's Herald.*

Coosa River Association.

At the last session of the Coosa River Association, the following pledges were made for ministerial education:

INDIVIDUAL.

| | |
|-------------------|--------|
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A lady who can teach music as well as the English branches, to a gentleman who can teach the languages, to teach in a private family in country school of thirty pupils. Correspond with this office.

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You are allowed a free trial of thirty days of the use of Dr. Dyer's Serravallo's Tonic. It is a powerful tonic, and will restore the system, and give you a new lease of life. It is a powerful tonic, and will restore the system, and give you a new lease of life. It is a powerful tonic, and will restore the system, and give you a new lease of life.

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I beg leave to inform you that circumstances still force me to remain in the Kingdom of the District of Columbia, by authority of the Department of Agriculture, and I will still stay the highest market price for FURS OF ALL KINDS.

Green & Dry Hides, Wax, Rags, Etc.

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Chills and all Malarial Complaints.

We publish a few certificates which show a little light upon the merits of the FARMERS' PILLS. They cast but a faint light, it is true, but they may serve to attract attention toward the most remarkable medicine that is put up in this or any other country. Many men, women, and children are now lying in their graves who would be alive and well if they only had known the power of this great remedy. Where malaria causes disease the FARMERS' PILLS is the power of life or death. No tonic can restore the system to health while there is malaria in the system, and the FARMERS' PILLS are the only preparation which while driving out malarial poisons fills the blood with the phosphates and the finest preparation of iron. Weakly people, men or women or children, can be made strong by this remedy.

What is your price of one dozen boxes Farmers' Pills?

I have used your Farmers' Pills myself and know their value. J. E. MILTON, Quitman, Ga.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 18, 1886.

The Perfect Answer.
BY MRS. J. M. CONKLIN.

Miss Susan Lynch dropped her sewing to look up at the speaker, the speaker had said, "If you believe that God is so wise I do not see why you want him to change his mind."

"I do not think of him as altering his method of doing things because I urge him to; I do not urge him to change anything. I simply obey him in making my requests known to him. I do not expect any convulsions in nature or anything contrary to his plan in my life or other people's lives because of my prayers. But I do think of him as in my prayers and because of my prayers carrying out his plan for me, the plan that was formed when his infinite foreknowledge knew all about the prayers I would pray. All his train of events was set in motion then; his plan is not arranged or disarranged because of my obedience to his command, ask what ye will. He knew I would obey, so he knew he could give. My prayers are the result of his plan, not his plan the result of my prayers. He does not change; he changes me."

Ellice Kent looked incredulous. "I am subject to his will; he is not subject to me."

"Yes," she half assented, "but I would like to have one perfect answer."

"If you can say, if it be true, that there is one day in your life that he knows nothing about, that he does not know all about, then he is not omniscient, omnipotent. If there be one day that he cannot control, one prayer that he misses through inability to catch it, then he is not God."

"Oh, course," was the startled murmur, "but I never bring him down to that."

"You never bring him up to that."

"What is the use of our praying, then?" somewhat impatiently.

"We put our prayers into words for our own sake, not for his who understands us better than we understand our own words. If you want to be master and God to be servant, you command him; you do not entreat him, pray to him. The heart that prays acceptably is ready to receive God's will. You may pray for ever and you will not get anything excepting his will. The work of the Spirit is to change us, not to change God's will or his works. The Canaanites were not destroyed, the wild beasts were not destroyed, their chariots and horses not taken from them, but the Israelites were made strong enough to conquer them. Our circumstances are not changed; we are poor and not made rich; many things are against us; but we are made equal to them all. The enemy is not made less strong, but we are made stronger."

Ellice looked serious. "I pray a great deal for some things to be changed."

"And for yourself to be kept weak?"

"I never put that way."

"God gave the children of Israel the Promised Land, but they had to conquer it themselves. He fought for them by fighting in them. Suppose Joshua had fallen on his knees and prayed after this fashion: 'O Lord, I beseech thee take away the chariots and horsemen, take away the giants, make them yield up the land to us.'"

Ellice laughed. "Where would have been the need of faith and courage then? What miserable milk-and-water creatures we should be if our prayers were answered as we pray them! The man with the withered arm was bidden to do something with it. Do you suppose the strength would have been put into it if he had answered, 'Lord, it is withered; I cannot put it forth?'"

"But you see," was the hesitating reply, "I do not care so much for faith and courage to do as I care for things to be changed. It may be a shameful truth, but it is the truth."

"Then you are only a little way along. I suppose all the Israelites wanted was to get the Canaanites out of the way. But God wanted to make them worthy to dwell in the land he had given them. Still, I believe that a deep religious experience may begin in desiring only what you desire; God comes into the heart and takes out selfish desires and uses them. We go to him for small blessings and find him so lovely and wise that we desire him and his will and forget that we wanted anything else. Isn't that a perfect answer?"

"Sent Letters and a Present."

An Oriental embassy, on a mission of friendship, always carries with it gifts for the sovereign to whom it is sent. Indeed, to enter the royal presence without gifts would be an insult in the East a deliberate insult. When a private traveler passes through an Oriental country, which has not been subjected to European surveillance, the only safe plan, as well as the plan prescribed by Oriental etiquette, is to make a present to each of the ruling authorities in the district which he enters. These gifts are graduated according to the importance of the person receiving them, the principle being that, the higher in rank an official is, the bigger must be the gift which is offered him.

"Good deeds," once said the celebrated Richter, "ring clear through heaven like a bell." One of the best deeds is to alleviate human suffering. "Last fall my daughter was in decline," says Mrs. Mary Hinson, of Montrose, Kansas, "and everybody thought she was going into consumption. I got her a bottle of Dr. R. V. Pierce's 'Favorite Prescription,' and it cured her." Such facts as the above need no comment.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

No Ammonia, Lime or Alum.



Harold's Lasting Impression.

Two years ago a friend of mine that was in London was going back to America. She went to Liverpool with a party of American friends, and they were talking about what hotel they would stop at, and decided to go to the North-Western. The hotel was full, and as they were starting to find another, they said to my friend, 'Are you going with us?' My friend said, 'No, I am going to stay here.' 'Oh, no,' they said, 'you cannot stay here.' But my friend said, 'I am going to stay.' 'How is it?' 'I have got a room.' 'Where did you get it?' 'Why, I sent my name on ahead.' She had telegraphed a few days before, and secured a room. And which reason it was the children of God are doing now; they are sending their names on ahead and getting them down in the Book of Life. They are not waiting for the dying minute.

"As is the bad bit with an envious worm," so is many a youth cut down by the gnawing worm consumption. But it can be made to release its hold and stop its gnawing. Dr. Pierce's 'Golden Medical Discovery' will if taken in time, effect permanent cures, not only in consumption, but in all cases of chronic throat, bronchial and lung diseases.

When a man has no desire but to speak plain truth, he may say a great deal in a very narrow space.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man. —F. W. Robertson.

To men addicted to delights, business is an interruption; to such as are cold to delights, business is an entertainment; for which reason it was said to one who commended a dull man for his application, 'No thanks to him. If he had no business, he would have nothing to do.'

"Poor little Hal, you may well wish you had not disobeyed your mother's orders, for now there is small chance of your ever being able to dislodge them again. The tide had begun to run out, and although Harold struggled up to the surface twice, so that his terrified playmates caught a glimpse of his pale, frightened face for a moment, the cruel current dragged him down again, and the horrid salt water rushed into his mouth, as he opened it to cry for help. His father had given him some lessons in swimming that summer, and he tried to put them in practice now, and he struck bravely with plump fists and sturdy legs, but of course such swimming as that could not help him, and he sank deeper and deeper. Then at last he gave up trying to save himself. He lost all sense of suffering, and as he drifted passively away with the current, a strange thing happened to him, something that he will never forget, though he lives a hundred years, and it was this: all his past life appeared before his mind in a series of pictures, in fact, just like the panorama of the American rebellion he had enjoyed the winter before. All his doings good and bad, but more particularly the bad ones, seemed to come up clearly before him, and as he saw what a naughty, thoughtless boy he had been, he felt sorry enough never to disobey his dear, fond mother again. But wasn't it too late now?"

What up in the sunshine to more, and sitting on the solid yellow deck, with his companions, crowding round him, laughing and crying, and patting him on the back, and acting so comically, while all the time the water is dripping down off his clothes, and making a puddle at his feet, and he does feel so uncomfortable underneath his blouse. And who is the strong man standing near, just as wet as himself, and looking at him full of pride and pleasure? And isn't that father coming down the wharf as hard as he can run, with face so white that he looks like a ghost?

Behold little Hal couldn't, at first, understand what it all meant; and when his father, catching him up in his arms, pressed him passionately to his breast, the little man just burst out crying, and hid his wet face on his father's shoulder. In this fashion he went back home, the boys following in a triumphal procession.

An hour afterwards when Master Harold had got rid of the uncomfortable feeling under his blouse, and put on a warm, dry suit of clothes, Jack Hardie told him how, when he fell plump into the water, the boys had all shouted out for help; and how the mate of the Rosebush had sprung out of the cabin at the first cry, and, directed by Jack, without even waiting to take off his coat, had dived

right into the deep, dark water; how he had come up once without finding Hal, and, after taking breath, had gone down a second time in search of him; how he had hunted around in the water until at last, seeing something black below him, he had stretched down his leg, and his toe catching Hal under the chin, the gallant mate drew him up into his arms, and then made him the daylight, and how, when Harold first came out of the water, he seemed to be dead, but in a few minutes came to life again, and sat up, blinking his eyes like a young baby. All this, and more too, did Jack Hardie, proud of having such an audience, for, besides Mr. and Mrs. Owen, a dozen or more of the neighbors had run in to hear all about it, relate with great gusto. And as Harold realized how very near he had come to losing his life, and looked into his darling mother's face streaming with tears of joy and gratitude, which, but for the brave sailor, would have been tears of bitter sorrow, he gathered up his little features into a most determined expression, and said:

"Mother, I'll never disobey you again."

Thus did his mother get her wish, and Master Harold his lasting impression, which many a time saved him from falling again in disobedience.

LEMON ELIXIR.
Twenty-five Years a Citizen of Georgia. The past seven years I have suffered continually from indigestion, and bronchitis of the present type. I was treated by two prominent physicians, and had taken all the recent medicines recommended for those diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. H. H. Moulton's Lemon Elixir, which has made a final cure of both diseases. I instantly feel better. No. 12 Connally St., Atlanta, Ga.

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308 Miles Shorter to New York than via Louisville.
Only 39 Hours and 20 Minutes Montgomery to New York.

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| Montgomery | 7:00 am | 6:00 pm |
| Atlanta | 11:38 am | 11:30 pm |
| Macon | 3:48 pm | 7:22 am |
| Atlanta | 1:52 pm | 7:22 am |
| Atlanta Railroad. | 2:45 pm | 6:30 am |
| Macon | 6:25 pm | 10:00 am |
| Savannah | 6:30 am | 4:45 pm |
| Via Georgia Railroad. | 2:45 pm | 8:00 am |
| Atlanta | 8:15 pm | 3:35 pm |
| Charleston | 7:15 am | 9:40 pm |
| Via W. & A. R. K. | 1:30 pm | 7:50 am |
| Atlanta | 9:25 pm | 8:45 am |
| Chattanooga | 6:50 pm | 1:00 pm |
| Cincinnati | 6:50 am | |
| Via Piedmont Air Line to New York and the East. | | |
| Atlanta | 6:00 pm | 8:40 am |
| Washington | 9:25 pm | 8:45 am |
| Baltimore | 11:39 am | 9:25 am |
| Philadelphia | 3:00 am | 2:45 pm |
| New York | 6:30 am | 3:40 pm |

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No. 6.
Montgomery 7:00 am
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ARE YOU BILIOUS?
The Regulator never fails to cure. It is a powerful laxative, and is a most reliable remedy for all cases of biliousness, indigestion, and all the ailments of the stomach and bowels. It is a most reliable remedy for all cases of biliousness, indigestion, and all the ailments of the stomach and bowels.

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