

## THE ALABAMA BAPTIST.

HARRIS &amp; DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, MAY 6, 1886.

NUMBER 18.

## The Choice that Moses Made?

Short Sermon by J. M. Pendleton, D.D.

[By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure of Egypt; for he had respect unto the recompense of the reward.—Heb. 11:24-26.]

Among the remarkable men of whom the Bible gives us information, there was no one more remarkable than Moses. The preservation of his infant life was so obviously providential as to appear almost miraculous. Rescued from a watery grave, he was adopted by the daughter of Pharaoh and instructed in all the departments of Egyptian knowledge. He became the legislator of the Israelites, led them out of the land of bondage, conducted them through the Red Sea, through the wilderness, stood on Pisgah, saw the beautiful land of promise, but did not enter into it.

The laws which Moses enacted under the direction of God have made their impression on the world. Their influence is certainly co-extensive with civilization. The text has reference to a very interesting period of his life. My topic will be

## The Choice that Moses Made.

That this choice may be rightly appreciated, it is well to notice

## I. WHAT MOSES REFUSED.

The things he refused were the three following:

1. To be called the son of Pharaoh's daughter. He had been adopted, and no doubt received an education suitable to the relation he sustained to the king's family. Whether he was heir apparent to the throne, as some suppose, we cannot say, but his position was one of importance and dignity. To refuse to recognize his relation to the king's daughter was a voluntary surrender of what the world would call brilliant hopes and prospects. The word "refused" is suggestive. It seems to imply that attempts were made to influence Moses to avail himself of the great advantages so easily within his reach; but he refused. He renounced all the prospective benefits of his adoption. Possibly he rejected the fearful entreaties of his foster mother. His refusal was decided, inflexible. "He refused to be called the son of Pharaoh's daughter."

2. To enjoy the pleasures of sin for a season. It is here intimated that there is enjoyment, pleasure in sin. This, owing to man's vitiated moral taste, is doubtless true. Probably there is more pleasure at court than anywhere else. Royalty has every wish gratified that can be gratified. Moses, knowing the pleasures of the Egyptian court to be sinful, refused to participate in them. He was afraid to sin against God. This has been characteristic of good men in all ages. Pleasure is not in itself wrong. God gives us all things richly to enjoy, and to enjoy is to have pleasure. But there is a line beyond which pleasures become sinful, and with these pleasures Moses would have nothing to do. He knew they were "the pleasures of sin," and he knew they were only "for a season." Let men of the world let daughters of folly and fashion remember that "the pleasures of sin" are temporary, "for a season."

3. To avail himself of the treasures of Egypt. The fair inference is that Moses might have been rich. The wealth of Egypt was at that time immense, and the prosperity of the country continued for centuries. Indeed, the kingdom of Egypt occupied so high a vantage ground in a knowledge of science and art that Greece was at one time, virtually, the pupil of Egypt. The treasures of Egypt were comparatively inexhaustible, but Moses cared not for them. How many would have chosen them in preference to everything else. The insane purpose to be rich at all hazards has ruined multitudes. Some say they do not regard wealth, but if they could, like Moses, have it merely by choosing it, they would not hesitate for a moment. He refused. Strange refusal, was it not? We shall be able to account for it under another division of the subject. We now see what Moses refused—honor, pleasure, wealth—designated by Richard Baxter as "the worldly man's trinity." The refusal of Moses emphasizes his choice.

## II. WHAT HE CHOSE.

The text mentions two things:

1. To suffer affliction with the people of God. The Israelites were, during the early and the middle life of Moses, a nation of slaves. In them was verified the prophetic word spoken to Abraham, that his seed should be brought into bondage and suffer grievous oppression for four hundred

years. The task-masters of Egypt were cruel, and to this day the idea of oppression and cruelty is inseparable from an Egyptian task-master. When Moses came forth to assume the leadership of the Israelites, they were groaning under their burdens and were hopeless of relief. They were looked upon by the proud Egyptians with contempt and disdain. But they were the people of God. To them peculiar promises had been made, and the day of their deliverance was at hand. Moses identified himself with them. They were afflicted, and he was willing, and even preferred to suffer affliction with them. He refused pleasure and chose affliction—a course utterly at war with the practice of worldly men. There is nothing desirable in affliction itself, but there may be considerations connected with it which make it wise to choose affliction and bear it with patience and meekness. Thus it was with Moses. He chose affliction with the people of God, identifying his interest and destiny with theirs.

2. The reproach of Christ. It is probable that when the epistle to the Hebrews was written the phrase "reproach of Christ" meant all the ridicule, contempt, and scorn a man suffered for being a servant of God. If so, Paul means (for I believe that Paul wrote this epistle) that Moses esteemed the disgrace which wicked men associated with piety as of more value than riches, "greater riches than the treasures in Egypt." Observe, not piety itself, but the reproach incurred by its friends, of more value than the greatest wealth. Of what infinite value then is piety when the reproach of it is worth so much! The estimate which the apostles placed on reproach for Christ's sake, is seen in the fact that they rejoiced to be "counted worthy to suffer shame for his name." The word translated "to suffer shame" literally means to be dishonored. The apostles were willingly dishonored for Jesus' sake, and Moses esteemed the "reproach of Christ greater riches than the treasures in Egypt." Nor can we say that the refusal and the choice exemplified in Moses were the result of Jewish enthusiasm and youthful impetuosity; for the text says, "when he was come to years." The powers of his mind were mature when he refused and when he chose. He had the best reasons for what he did. This leads me to say,

## III. HIS FAITH ACCOUNTS FOR THE CHOICE HE PURSUED.

"By faith" he refused and "by faith" he chose. He believed that the Messiah would descend from the persecuted down-trodden Israelites. This made him willing to merge his fortunes into theirs. He chose to be identified with a people out of whom should come the great Deliverer. In addition to this specific item of faith, Moses had the general faith defined in the first verse of this chapter, as "the substance of things hoped for, the evidence of things not seen." This shows why "he had respect to the recompense of the reward." The substance of what he hoped for was the recompense of the reward. His faith made the recompense of the reward, not a shadow, but a substantial reality.

Faith is the evidence, the confident assurance of the existence of things not seen. While the bodily senses bring us into contact with the natural world, faith brings us into contact with the invisible world; and thus its realities impress the mind and the heart. Moses believed in an unseen God, "for he endured as seeing him who is invisible." He acted as if he saw God looking into the transactions of his life and the secrets of his heart. He believed in an unseen heaven, an unseen hell, an unseen eternity. This is the explanation of his refusal and of his choice. In view of the magnitude of eternal things, how unspeakably paltry appeared the advantages of his adoption, the pleasures of a court, and the wealth of Egypt! How advantageous appeared affliction with God's people, and reproach for the sake of piety! How did all things earthly and temporary dwindle into their proper insignificance! Great is the power of faith, and this power found a living illustration in Moses. In view of his faith what would otherwise be inexplicable in his life is easily accounted for. We see how his refusal and his choice resulted by moral necessity from his faith.

## REMARKS.

1. Moses was truly wise. It would have been the greatest folly for him to have transposed his refusal and his choice.

2. Are you like Moses, in looking not at the things which are seen and temporary, but at the things which are unseen and eternal?

3. The stronger our faith the more we think of our souls, of heaven, of eternity.

## From North Carolina.

Over the State.

From many, shall I not say every quarter, come encouraging reports. To give an account of all the separate revivals held in North Carolina since Christmas would itself fill the limits of this letter. At Warrenton, Charlotte, Winston, Greenville, Raleigh, Shelby, Lincolnboro, Oxford, Goldsboro, Wilkesboro, and many other places, there have been successful awakenings and baptisms. Messrs. Needham and Avis have labored at several points, doing good work and leaving favorable impressions. Rev. J. E. Hutson, Virginia's evangelist, has done some excellent work. Rev. Dr. Mun, of South Carolina, has contributed a quota, while Dr. W. A. Nelson, of the Second church, Raleigh, has been flying here and there, preaching, exhorting, giving Bible readings, and contributing much to the general efficiency of our work. Up to date he has spent ten weeks in protracted meetings this year, and is off at Wilmington now for a fortnight, aiding Dr. Pritchard. Sometimes I think of him as was said of Maj. Jack Downing's pig, "While he lived, he lived in clover; when he died, he died all over." He, Nelson, is a man of wonderful nervous energy, and when he does break down it will be general, I fear.

The Blue Ridge Baptist is no more, as such, it has hatched out *The Western North Carolina Baptist*; there is name enough, if there is merit or potency in a name. It has been removed to Asheville, and so sits a queen among the peaks of the Blue Ridge. It is enlarged and improved, as its change and name would indicate.

We have quite a number of brethren among us who have lately been settled in their pastorates, viz: McManaway at Charlotte, Carroll at Asheville, Taylor at Warrenton, Nelson at Raleigh, Strickland at Shelby, and others. Reports say these are all popular with their churches, and are succeeding well.

Wake Forest College, the solitary diamond of North Carolina, is on the highway to a prosperity, heretofore unknown in its history. The present roll of matriculates outnumbers any past year. President Taylor gives evidence of being the very man for the place, the recent coming of Prof. Poleate from the pastorate to the professorship, the attendance of over thirty young Baptist ministers, the recent generous gift of \$10,000 by Mr. Bostarich, of New York, these and other things give us cause for great joy among ourselves and gratitude to God.

## State Missions.

Under Bro. John E. Ray is doing well, very well. For two or three years partial failures have fallen upon the crops in the eastern part of the State, consequently times, hard in money matters everywhere; just now, are doubly so in that section, but sacrifices are being made, money is being raised and the mission work goes on. Recently a

## Central Committee.

for woman's mission work has been organized for our State, with Miss Fanny Heck, of Raleigh, as chairman. This Central Committee are vigorously at work, seeking to organize new societies, stimulate those now in existence, and enlist the pastors in this much needed work. The signs are propitious, and although at the end of the first quarter only 64 Woman's Mission Societies in North Carolina, yet we opine that before 1887 dawn we will have double that number.

I hear of only a few of our pastors who expect to attend the Southern Baptist Convention. Some churches, among them Shelby and Durham, will send their pastors, others who are able may do so. It is a fine investment for a church to put the money into its pastor's pocket and say, "Go, learn all you can and come back and tell us." O, that our brethren would view it in this light.

Dr. Theo. Whitfield resigns at Goldsboro, where he has had a successful pastorate, and goes to New Bern. Dr. Skinner resigns the First church, Raleigh. Rev. T. P. Bostic, who graduates at the Seminary in June locates at Concord.

Our *Biblical Recorder*, one of the safest, soundest, freshest Baptist journals in the country, prospers as it dispenses information, dogma, inspiration—every needed thing in the line of Baptist journalism to its many thousands of appreciative readers.

## SILAS.

April 22nd.

Some one asked a brother missionary wherein lay the flower of Dr. Clough's preaching, since it did not appear that he was more learned or more eloquent than others. The answer was, "He believes that nothing is impossible to God."

## Sermons.

Sermons are like guns. Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket-pistol to the Paixham gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, moving down whole platoons. Some are wide-mouthed mortars, throwing only bomb shells. Some are dueling pistols, used only in controversy—vile things. Some go off at half cock. Some flash in the pan. Some make a terrible fizzle, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing and hit it. Some scatter prodigiously; some kick their owner over. Some are unerring; others always hit the wrong object. Some have too much wadding, and *reversa*. Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in series, constituting a battery; others are snivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed.—*Rev. Baron Siva.*

## Very Sensible.

Ex-Gov. Bullock, of Georgia, who resides at Atlanta, and is opposed to prohibition, says: "The wholesale whisky trade in Atlanta amounted to millions annually. It is all destroyed and the merchants have gone to other cities."

But they haven't taken away with them the hard-earned money of the laboring people, which went to keep up the "millions annually." All they have taken away is themselves. To do a wholesale business of millions annually it is necessary to pay for the millions of Western whisky by drawing millions from the retail dealer, who in turn draws his millions from the consumers, and they in turn draw those millions from their day's labor or from the little inheritance left them by industrious fathers and economical mothers. A great part of those millions are drawn from your cotton patch and your corn at the dead of night, and it found its way to the neighboring dead-fall and thence on to Atlanta and Cincinnati. The fallacy of Bullock is the false deduction that when a man ceases to spend ten cents for a drink of whisky that amount is lost to commerce. He forgets that that dime can buy a ration of bread and meat ample to sustain life for one day. Instead of going off to Louisville and Cincinnati for whisky it stays at home and adds to the general wealth and prosperity of Georgia. If it is a fact that the wholesale whisky trade of Atlanta amounted to millions annually, it is a happy thing that those millions are now kept at home. Governor Bullock will be remembered as one of those carpet-bag frauds, who came South to teach our people virtue and political economy.—*Mobile Register.*

## The Wall of Unbelief.

A friend of mine in England told me this story—Suppose, said he, that a man had a beautiful farm on the side of a mountain. Everything was in an enclosure. He had a great wall all around it. Everything within the walls was bright and green, while everything outside was hot and dried up. One day their came a messenger to the man that had the beautiful farm, and said to him: "Sir, you have a beautiful farm, but I want to make it better. I will increase its fertility; I will make it a thousand times better than it now is." "No," says the farmer, "my farm is good enough; you can do nothing to better it," and drove him away. He wouldn't have his farm made better, and he built his walls still higher to keep all men out. Up in the mountain near the house was a fountain. Its stream was used to irrigate and beautify the farm, and from it the crystal waters came to the garden. And the man that sent him to himself, "This man won't let me make his garden more beautiful; he won't accept my kindness. I will build up a wall and cut the stream off." When the wall arose around the fountain's head the waters ceased to flow to the farm; the fountains began to fade and wither, and soon everything presented the appearance of desolation and ruin. So the Lord of Glory

comes and wants to give us his grace, but we spurn it, refuse to accept his blessing, and we perish. Why, Christ had the hardest work of his administration to teach this subject even to his apostles. When they were offered grace they wouldn't have it. They could keep grace in the country. They built up a wall of unbelief, the stream of grace ceased to flow to them, and what was the result? The garden that once was there is now the only dried-up and withered spot on the whole mountain round about. Grace has flowed out to the Gentiles and to all the nations, and what a blessing it has been! It was just because they built a wall of unbelief. That is just what the sinner is doing now. But if you'll only let the grace flow, nothing can hinder you from getting a blessing.

## The New Testament on the Water.

In the Bay of Yeddo, or Tokio, a Japanese gentleman of rank saw a small object floating on the water, and sent an attendant to bring it. He found it to be a book in a language he could not read. Taking it to the Dutch traders at Kanagawa, he was told that it was an English New Testament, held to be the word of the only true God. He also learned that it had been translated into Chinese, and could be procured at Shanghai. He sent for a copy and sat down, with five or six companions, to study it. Finding much that he could not understand, he wished for some one to explain it. He was told of a Dutch minister at Nagasaki that could aid him, and sent his interpreter to Rev. G. F. Verbeek, with questions. Explanations and exhortations were brought back. For a year or two the missionary at Nagasaki taught this Bible-class far off in the interior. At the end of that time the Japanese dignitary, with a large retinue, visited the missionary. He was fifty years of age, and had never even heard of the name of Jesus until he found it in the Chinese New Testament that he had been led to send for by the New Testaments floating on the water. He now came, with two of his companions, to confess their faith in Jesus, and to ask for baptism. These, so far as known, were the first converts baptized in Japan.

## Result of Neglecting Going to Meeting one Time.

1. I failed to get the scriptural truths and rich promises for which my pastor had been laboring all the week to feed my soul on.

2. My pastor was somewhat discouraged and wondered, if I was sick or had stayed at home out of disrespect to him or his Master.

3. My friend, following my example, stayed away also. He was unconverted and perhaps some melting truth would have reached his heart that day and made him a Christian.

4. My children concluded that I prized the worship of God very little and can hardly get it out of their heads.

5. Other members of the church followed my example and soon many familiar faces were missed.

6. My pastor, considerably disheartened, does not preach with the life and power he once did.

7. The state of religion in our church has become cold and sinners are not converted.

8. My friend has since died an unconverted man and I tremble to think I kept him from church.

These and many other things have happened to us on account of my willfully staying away from church. I cannot pen the full result—it may never be known in this world—but imploring help from above, I intend to try to attend every meeting whether for preaching, prayer meeting, or Sunday-school, and although I can't do much, my little influence shall go to the side of right.

Noble resolve, if every Christian man and woman were to make and keep it there would be no more discouraged pastors or sickly churches.

The following eloquent passage is extracted from Judge Brook's temperance address on Wednesday evening: "The liquor traffic, by reason of the idleness it encourages, the labor it prevents, the taxes it imposes, the property it destroys, the childhood it corrupts, the manhood it pollutes and immolates, the womanhood it debases, the homes it desolates, the insanity it produces, the pauperism it begets and the sin and crime and misery and shame it generates, is an evil unsurpassed in magnitude in its dire effects upon the peace, prosperity and happiness of the people."

Strain is not strength, strength is not straining. Regulation is reality, and reality is rule, and rule is rest.—*[Hugh Smith Carpenter.]*

## If Meat Make My Brother to Offend.

Several legal gentlemen, passing from place to place to attend court, amused themselves by playing cards on the train. Absorbed in the game, they did not notice that they were closely watched by a woman sitting near. She seemed to struggle for something to suppress her emotions, but, at last, as if unable to do so longer, she rose and approached them. Recognizing them as judge and attorneys in the court of the town they had just left, she introduced herself as the mother of the young man who had the day previous been sentenced to the State prison for burglary. With a show of deep emotion, she admitted the guilt of her son and the justice of the sentence. "But, O Judge," said she, "knowing that his ruin and my sorrow all came about through these"—pointing to the cards—"it does seem too bad for you to be playing with them here." Then she proceeded to tell of her son's downward course; from the time when he first learned to play till he began to stay out at night and be seen in disreputable company. Then, with the excuse that he needed a little money, selling some item from the farm; finally persuading her to dispose of the farm and move to the village; then rapidly gambling away the proceeds till he brought destitution to her, and involved herself in the crime for which he was imprisoned.—*Dr. Motte.*

## Dr. Carey.

Many of our readers will be interested to know that a memorial of Dr. Carey has just been erected in the village of Paulerspury, Northamptonshire, where hitherto nothing had been done to remind the visitor of the illustrious missionary and scholar who was born and spent his youth in the place. Edmund Carey, his father, was parish clerk and schoolmaster in the village, and died there, and was buried in the churchyard near the south porch. The headstone on his grave, which had fallen somewhat, and the inscription on which was nearly illegible, has now been re-erected and placed in an upright position, and, in addition, a monumental brass has been fixed inside the porch, very near the head of the grave. The brass bears the following inscription: "To the glory of God, and in memory of Dr. William Carey, Missionary and Orientalist, who was born at Paulerspury, August 17th, 1761. Died at Serampore, India, June 9th, 1834." The remains of his father, Edmund Carey, lie near this spot. The work has been done principally at the instigation, and at the entire cost of E. S. Robinson, Esq., J. P. of Bristol.—*Missionary Herald.*

## Character in Hands.

Our oriental friends, who are of a more slow and dignified character, disapprove of the Western custom of taking hold of the precious person of an acquaintance, and shaking him for welcome. It may be more dignified to bow, but if frankness and activity be our characteristics, we like the trustful mystery of a hand-clasp. It is an index in itself. The formal and cold character offers straight fingers for an instant; the dull and apathetic lets us take hold of a hand like a dead fish; the energetic business man meets an old friend with a grip that brings the water into his eyes; the warm-hearted takes our hand and holds it. The nervous hand, with an affectionate swiftness, comes out most readily and longingly. And is there anything more natural to a reverent love than the kissing of the hand that has been bountiful in love to us? See how far we have gone among mysteries!

Character, habits, and age are the three things that are told by the hands. When we draw the character of Heep, the hypocrite—and, as schoolboys say, "the sneak"—Dickens did not neglect this tell-tale—"Oh! what a clammy hand his was as ghostly to the touch as to the sight; I rubbed mine afterwards to warm it, and to rub his off. It was such an uncomfortable hand, that when I went to my room, it was still cold and wet upon my memory." Even if it be not that of Heep, the hypocritically humble hand is apt to writhe and squeeze its bending fingers together. The hand that little Jack Horner made sticky with his own pie in his own corner, undoubtedly became with big Jack Horner a thick-fingered puffy index of his partiality for pies and plums.

Little does the swaggerer who chinks his small change, and cocks his thumbs out of his pockets, imagine that his thumbs and hands are as much his condemnation as the bragging seals and the chain that would anchor a ship.

The stinky man has a tight hand;

his fingers keep fast hold of a sixpence, and his palm makes a careful hollow out of which cannot roll, until he is quite sure he is obliged to part with it.

The rough and the refined hand are different, with a difference like that of education in the man. The lowest extremity of roughness is the hand of brute violence—a colossal paw, of iron strength, huge with muscle, vein and sinew, but lacking all sensitiveness and flexibility—defiant in its attitudes—a hurian tool that has been turned into a weapon.

There are refined hands that are criminal also, but their character is the more hateful because no trace is made upon outward perfection, and their beauty is a lie. One reads in the well-cared for, or, as we might say, the educated hand, not only its own refinement, but that of other generations—the ancestors who lived at leisure from bodily toil, whose muscles were not stretched by labor, whose fingers, little used, went slender to the tips, whose very finger-nails revealed easy times, by their oval shape, not pressed and worn into hard-worked diminutive half-circles.

Yet one likes the strong hand—morally strong even if his never been tasked with physical labor; the man's hand that is not effeminate, the girl's hand that is not a pretty wax-work, but a part of a helpful someone, who would be sweetly willing to do something for somebody else. Unless it be the weak hand of sickness, which is a most piteous sight, the hand of the weak character is not what anyone cares to clasp. More and more in this world we want the hands that can do something. As Carlyle says, the first doing would be for many a revelation.—*Cassell's Family Magazine.*

## How Some Change Denominations.

In the *Morning Star*, the organ of the Free Will Baptists, the Rev. O. E. Baker has an article on "Church Migration." He claims that examples of a plastic conscience are not rare, and in proof cites some cases: A Baptist preacher goes over to a pedo-baptist sect. He does not claim to have materially changed his views. "Nothing but immersion would answer my purpose," said one of these recently. But he practices pedo-baptism "in accommodation to the opinions of Christians as honest as himself." A distinguished preacher, from the larger Baptist body some years since joined the Congregationalists. An esteemed brother Baptist, meeting the migrant sometime since, said to him, "Have you become a pedo-baptist yet?" "No, as much Baptist as ever." "Do you practice sprinkling and pouring, and baby baptism?" "Yes." "Do you believe these to be valid baptism?" "No." "On what principle then, do you practice them?" "Upon the responsibility of the church and the subjects. The one asks it of me, and the other authorizes me to do it. They must take the responsibility."

There is a case in hand. A man does, in the name of the Father, the Son, and the Holy Ghost what he believes, at the time, the Father, Son and Holy Ghost never authorized, and what, in fact, substitutes, utterly sets aside, a very important, God-appointed ordinance of the church! We ask not, where is the consistency, but where the conscience, the self-respect, and respect for divine things we have a right to look for in any disciple of Christ. What extravagances might not be practiced upon this principle.—*Baptist Weekly.*

## Seven Strong Pillars.

"Wisdom hath builded her house, she hath hewn out her seven pillars." Proverbs 9:1.

1. Prayerfulness. "Be careful for nothing; but in everything by prayer and supplication, let your requests be made known unto God." Philippians 4:6.

2. Punctuality. "And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David and a little lad with him." 1 Sam. 20:35.

3. Probity. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but that thou do justly, and to love mercy, and that thou walk humbly with thy God?" Micah 6:8.

4. Philanthropy. "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law." Rom. 13:8.

5. Prudence. "A prudent man seeth the evil, and hideth himself, but the simple pass on and are punished." Prov. 22:3.

6. Patience. "Wherefore seeing we also are compassed about with a great cloud

of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1, 2.

## 7. Perseverance.

"But he that shall endure unto the end, the same shall be saved." Matt. 24:12.—*Christian Observer.*

## The Art of Teaching.

I. Know thoroughly and familiarly the lesson you wish to teach; or, in other words, teach from a full mind and a clear understanding.

II. Gain and keep the attention and interest of the pupils upon the lesson. Refuse to teach without attention.

III. Use words understood by both teacher and pupil in the same sense—language clear and vivid alike to both.

IV. Begin with what is already well-known to the pupil in the lesson or upon the subject, and proceed to the unknown by single, easy and natural steps, letting the known explain the unknown.

V. Use the pupil's own mind, exciting his self-activities, and leading him to think out the truth for himself. Keep his thoughts as much as possible ahead of your expression, making him a discoverer of truth.

VI. Require the people to reproduce in thought the lesson he is learning—thinking it out in its parts, proofs, connections, and applications, till he can express it in his own language.

VII. Review. Review, reproducing correctly the old, deepening its impression with new thought, correcting false views, and completing the truth.

These rules, and the laws which they outline, underlie and govern all successful teaching. If taken in their broadest meaning, nothing need be added to them; nothing can be safely taken away. No one who will thoroughly master and use them need fail as a teacher, provided he will also maintain the good order which is necessary to give them free and undisturbed action.—*J. M. Gregory, D.D., in Bapt. Teacher.*

## Chinese Character.

A very erroneous impression is abroad in respect to the character of the Chinese in this country. Their vices have been very generally magnified and their virtues underrated. They have been persistently misrepresented by demagogues anxious to curry favor with a certain class of working people and deliberately maligning by sand-lot orators and politicians eager for Irish votes. The truth of the matter is, that no class of foreigners coming to our shores are more peaceable, industrious, honest and frugal than the Chinese. They are patient almost to a fault, preferring rather to endure insult and abuse than to engage in quarrels and scenes of violence. In spite of all the persecutions that they suffer from ruffians and cowards of our own race, it is very rarely that they attempt anything like retaliation. Neither do they harbor revengeful feelings or resort to treachery to get even with their tormentors. They never engage in drunken brawls and street affrays, in rioting and other public disorders. They are very rarely seen in police courts, and then only when they are seeking redress of wrongs, a satisfaction, we are sorry to say, which they seldom get. They are quiet and unobtrusive in all places, and set an example for politeness and gentlemanly deportment that might be studied to great advantage by many Americans, young and old.—*Christian at Work.*

## Sunday-School Convention—At Mt. Lebanon, May 29th-30th.

## PROGRAMME.

Saturday, 9 a. m.—Prayer meeting half hour; 9:30, organization. Subjects: 1st. Prayer. Opened by A. L. Guice.

2nd. Literature. Opened by Jas. D. Dickson.

3rd. Work. Opened by John W. Orme.

4th. Organization. Opened by J. R. McLendon.

Singing conducted by B. A. Jackson. Bring Gospel Hymns, by Moody & Sankey (1, 2, & 3). All are invited and expected to take part in the discussions. Brethren, prepare yourselves.

Fraternally,  
JESSE H. DICKSON.

Pine Level, April 22nd.

Physical science for the Christian means nothing less than a fresh flood of light. It is at our peril that we complacently treat it as if it were only one more foe.—[Rev. J. R. Illingworth.]



# Alabama Baptist.

MONTGOMERY, ALA., MAY 6, 1886.

J. G. HARRIS, Editors and Proprietors.  
WM. A. DAVIS, Associate Editor.

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.  
Special terms will be made with agents soliciting subscriptions.  
Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.  
Remittances should be made in money or order on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.  
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 express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and 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 at five cents each if more than ten are wanted, 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 place 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.

## MEETING IN TUSCALOOSA.

On last Monday evangelist Thomas commenced a meeting in Tuscaloosa, and at this date (Friday) the prospects are encouraging. Large congregations at both the day and night services. His Bible readings in the day service are quite interesting. All the city pastors attend them, and seem greatly to enjoy them. At night the house is full. He is preaching earnest, searching sermons. Quite a number have manifested concern about their salvation. We hope to have him in Northport so soon as his engagement closes with Tuscaloosa.

## MINISTERS YOUNG AND OLD.

How different the mental and emotional exercises of young and old ministers. How variant are the sources of temptation of the two states! In entering the ministry, and indeed for some time after he begins to preach, the young man is apt to be perplexed as to his call and qualifications for the work. Perhaps these questions have cost him many a night's sleep, and many days and months of anxious inquiry. And even after he has substantially decided them, how often for some years will they obtrude themselves into his mind, and awaken painful solicitude. But after he has passed the meridian of life, and begins the descent into old age, another class of questions begins to perplex him. He feels that it is a bootless task to raise the original question of duty, for he has already given the strength of his manhood to this high calling, and it is too late now to allow such questions to disturb him. But then he finds that he is sailing over anything else than a smooth sea. He has lost much of the elasticity of his earlier years, and the trials and vexations incident to his calling, to say nothing of temporal affairs, gather on him as life advances, when he is least able to bear them. In the years gone by, hope buoyed him up, and he was conscious of resources within himself to rise superior to all his embarrassments. He knows full well what the good book says, "cast all your cares upon him, for he careth for you." But he finds often, to his sorrow, that advice is much easier given than taken. These questions come up ever and anon, and he finds that his faith often staggers under their threatening portents.

## THE SOUTHERN BAPTIST CONVENTION.

This great Convention, with its five hundred or more delegates, and half as many visitors will meet in Montgomery on Friday, 7th, at ten o'clock a. m. Our next issue will have full reports of its proceedings, which will be well worth your careful reading. It has been thirty-one years since the convention met before in Montgomery and all Alabamians will gladly hail its coming. We believe that its session will be productive of great good to the cause of our blessed Master, and Montgomery and Alabama should reap the largest portions of its blessing because of the number who will be brought in contact with the grand men who will compose the gathering.

## IN ANOTHER COLUMN WE COPY AN ARTICLE FROM THE RELIGIOUS HERALD, GIVING A BRIEF ACCOUNT OF THE FORMER MEETING IN MONTGOMERY.

Montgomery welcomes the Convention to her hospitality, and we can but wish that the pleasure of the meeting will be as great to the guests as we know it will be to the hosts.

## TREASURER WISHES TO MAKE THE FINEST PICTURE OF THE CONVENTION WHICH HAS EVER BEEN MADE BY TAKING THE PHOTOGRAPHS OF THE MEMBERS INDIVIDUALLY AND THEN COMBINING THEM IN A LARGE PICTURE, BY THIS MEANS SECURING A CORRECT LIKENESS OF EACH DELEGATE.

His gallery is near the church, only one block away and easy of access, and it is hoped that every delegate will drop in and have his picture taken. With a large force of helpers he can take the pictures rapidly. There will be no charge for taking the negative. Orders for the large picture will be taken at \$2.00 each. For other work during the Convention, groups, etc., he will make low prices.

## IT RATHER GRATES UPON OUR EAR TO HEAR OF CERTAIN OF OUR ABLE EVANGELISTS, THAT SUCH AN ONE IS "THE MOODY OF THE BAPTISTS," THAT SUCH ANOTHER IS "THE SAM JONES OF THE BAPTISTS," ETC.

Let Moody be Moody, and the incomparable Jones be Jones. And let our evangelists be just what they are. Let each man use the gifts that God has given him, and be himself. God never made two men exactly alike. We rejoice in the success of every good man in winning souls to Christ. Moody and Jones are grand men, but let them stand out in their own personality. And let all other evangelists and pastors do the same. Such comparisons savor no little of denominational pride. Let us thank God for all these worthy men, and bid them God speed in their works of faith, and labors of love, and let each one stand on his own merits, as each must give an account for himself. The apostle declares that those who "measure themselves by themselves, and confine themselves among themselves, are not wise." All earthly standards are imperfect. There is but one perfect standard, the adored Son of God. Let all our aspirations be directed to this one, as this puts it in the power of the humblest as well as the greatest, to approximate this common model.

## PHYSIC, FOR THE MOST PART, IS NOTHING ELSE BUT THE SUBSTITUTE FOR EXERCISE OR TEMPERANCE.

## UNWRITTEN RITUAL.

There is too much routine religion among us—a kind of unwritten ritual that is just as potent among us as the Prayer-Book is among Episcopalians. We all know just as well the forms we will go through at our public worship before as after the service. Our congregations have been so long accustomed to this routine that it has largely lost its power. It gives to the whole service the appearance of machine work. We may have variety in our preaching, in our songs, in our public prayers, and in our selections of Scripture, but all this comes in its regular time so uniformly as to excite no particular interest. The sermons of Moody, Jones, and other distinguished evangelists are not a whit better than are preached from a thousand pulpits in our country every Sabbath. Why the difference? Why these men have broke in upon this routine, giving to the service all the freshness of irregularity, this showing that there is a piety and zeal for God that disdains all the stilted and staid of mere prescription. There is a "ready wit of faith" that can adjust every service to the special circumstances of each occasion. Would it not be well to cultivate this spiritual sagacity? In the management of our worldly affairs, we adjust agencies and means to the ends we wish to achieve. Why not apply this to the service of God? Thus, for instance, if a pastor believes that prayer is needed, by a few devout spirits in his congregation, to prepare his audience for the reception of the truth, why should he not call on them, even if it takes half of the time he would otherwise devote to the delivery of a discourse? Why should he not abridge his sermon and invoke the power? Or if he thinks the pulpit has got between him and his congregation why should he not take the floor, and move among his people, looking squarely at them in the eye, and thus distribute to each his portion of meat in due season? Or even if all the preliminary service, such as reading, singing and public prayer should be laid aside until he delivers his message, and he should suddenly rise right in the center of the church, and in a fervid spirit, ply the people with burning words, thus taking them as if by a flank movement, would there be any heresy in this? They might call him mad, but this is what they said of Paul. The mere form at which the divine truth comes at the people, so it accomplishes its end, is a matter of small consequence. It is not essential that it be divided up into sections and sub-sections and labeled off like the shelves of an apothecary. If it be God's eternal truth it will take care of itself, and make itself known and felt without any label. Only let it be delivered in "the power and demonstration of the Spirit," and that same Spirit will do the rest.

## AGAIN: CHRIST AND HIS APOSTLES SELDOM REFERRED TO THE SCRIPTURES SO TO CONFIRM SOME GREAT DOCTRINE OR PROPHECY—SCARCELY EVER AS A TEXT OF A DISCOURSE.

They generally seized upon some event that occurred at the time on which to found their instructions. As, for instance, when the people came to Christ and spoke to him of those "whose blood Pilate had mingled with their sacrifices," he used it as a text to enforce the great duty of repentance. "Except ye repent ye shall all likewise perish." So also, on occasion of the healing of the cripple at the temple. Peter seized upon it, and preached a sermon of startling power. And if a minister now should undertake to improve some striking providence in a discourse, even though he did not stick a text at the head of it, it would be no great heresy. It is truth, its texture preceding is of comparatively modern origin. God speaks to us through his providence as well as by his word, and an aptness to "discern the signs of the times," and a facility of appropriating them to the demands of the hour are gifts to which every minister ought to aspire.

## ON THE WHOLE, WE NEED SOME POWER THAT SHALL BREAK UP THE INCrustATIONS OF MERE ROUTINE WORSHIP, AND THROW INTO OUR PUBLIC MINISTRATIONS A NEW LIFE.

And if Mr. Moody, Sam Jones, and other kindred spirits shall prove to be the heralds of a restoration of the "ancient order of things," that order of things in which divine truth shall assume its wonted power in the salvation of thousands where now it reaches hundreds, we stand ready to hail them as the anointed of the Lord, and accept them as God's greatest gifts to his cause in these latter days. For if there be truth in prophecy, as Christianity spreads it multiplies its forces and augments the efficiency of all its agencies.

## S. H.

## THE ABOVE FIGURES REPRESENT THE AGGREGATE CIRCULATION OF THE PERIODICALS OF THE AMERICAN BAPTIST PUBLICATION SOCIETY FOR THE CURRENT YEAR, BASED ON THE ISSUES OF THE SECOND QUARTER OF THE YEAR.

As compared with the record of the corresponding period of the previous year, there has been a large increase in the subscription list of nearly all of the periodicals. These are gratifying facts, proving that the work of the Society is appreciated and accepted, and that Baptist Sunday-schools generally are following in the line of correct teaching. The utmost care is taken to attain the highest possible standing in everything connected with these periodicals, while the whole presents a really graded series of Sunday-school helps and periodicals that are not equaled by those of any other Society or Publishing House in the world.

## 28,830,000.

## THE KEY-NOTE.

Robert Annan, the Christian hero, was one of the most successful workers for the Master. His remarkable growth in grace is not to be wondered at when we reflect that the key-note of his Christian life is found in the following extract, pasted on the fly-leaf of his well-worn Bible: "I will therefore just name a few of those things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than for our own advantage; a more grateful heart for our numerous unmerited mercies; the enjoyment of every new covenant blessing; a more growing hatred to sin and more steady resistance of it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion; and furnish clearer evidence of our being the children and servants of God." Will any reader of this paper seek to use the same key, for a more useful life in the Master's work?

## ONE MAY MAKE A SOLITUDE IN THE DEPTHS OF HIS OWN HEART, IN THE MIDST OF A DISSIPATED AND WORLDLY LIFE; HE MAY ALSO, WHEN HIS ISOLATION BECOMES OPPRESSIVE, PEOPLE THAT SOLITUDE WITH BEINGS AFTER HIS OWN HEART, AND ADAPTED SOLELY TO HIS PURPOSES.

## WHAT RAVAGES DEATH HAS MADE IN

## LIBERILITY AND ITS REWARDS.

The apostle Paul, while counseling the brethren at Corinth, and encouraging them in good works, uses very strong language: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." If, therefore, our heavenly Father, speaking through his inspired ambassador, declares his love for the "cheerful giver," in what estimation does he hold that man whose miserly spirit prevents him from giving liberally, according to his means? Solomon tells us, "The liberal soul shall be made fat;" "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." The declaration of our Savior ought to take hold on the hearts of Christians; "It is more blessed to give than to receive." When Jesus stood in the plain surrounded by his disciples, and perhaps a great multitude of enemies, he said unto them, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto you your bosom. For with the same measure that you measure, it shall be measured to you again." Thus we find all through the Scriptures strong admonitions to us to give of our means to all religious and charitable objects. It is no light matter to refuse to bestow our alms upon such objects as are mentioned in the Old and New Testament. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." If there is a blessing for the cheerful giver, there is also a curse for the stingy and selfish. That professor of religion who is deaf to the cry of poverty, or turns away from the wretchedness of the benighted heathen, or fails to lend his aid in evangelizing the world, will, when it is too late, hear the voice of the Master gently reminding him, "For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." While it is yet day let us reflect upon these great truths and shape our Christian course by them, so that when the final hour does come we may be prepared to meet our Lord and Master with a consciousness of having discharged our whole duty.

## EARLY IMPRESSIONS.

Experience and observation have fixed our opinions in favor of early conversions. The young mind more readily receives and appropriates the truth. The saying, that first impressions are the most lasting, we fully endorse. If this be true how earnest and active we should be in teaching our children like Eunice did young Timothy. After the human mind has been folded with its many pages of impressions, it slowly takes in and acts upon those truths and principles that are of a later date.

## LOCKE CLEARLY DEFINES EARLY IMPRESSIONS: "I THINK WE MAY ASSERT, THAT IN A HUNDRED MEN, THERE ARE MORE THAN NINETY, WHO ARE WHAT THEY ARE, GOOD OR BAD, USEFUL OR PERNICIOUS TO SOCIETY, FROM THE IMPRESSIONS THEY HAVE RECEIVED. IT IS AN EDUCATION THAT DEPENDS THE GREAT DIFFERENCE OBSERVABLE AMONG THEM. THE BEST AND MOST IMPERCEPTIBLE IMPRESSIONS RECEIVED IN OUR INFANCY HAVE CONSEQUENCES VERY IMPORTANT, AND OF LONG DURATION. IT IS WITH THESE FIRST IMPRESSIONS AS WITH A RIVER, WHOSE WATERS WE CAN EASILY TURN IN DIFFERENT CANALS IN QUITE OPPOSITE DIRECTIONS, SO THAT, FROM THE INSEMINABLE DIRECTION THE STREAM RECEIVES AT ITS SOURCES, IT TAKES DIFFERENT DIRECTIONS, AND AT LAST ARRIVES AT PLACES FAR DIFFERENT FROM EACH OTHER. AND, WITH THE SAME FACILITY, WE MAY, I THINK, TURN THE MINDS OF CHILDREN TO WHATEVER DIRECTION WE PLEASE." THIS THEORY IS IN ACCORD WITH THE SCRIPTURES, "TRAIN UP A CHILD IN THE WAY HE SHOULD GO, AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT." THE PLASTIC MIND, PURE AND SUSCEPTIBLE, RETAINS SUCH IMPRESSIONS AS BECOME FRIENDLY, EARNEST TEACHINGS. IF SUCH BE A FACT, WHO IS RESPONSIBLE FOR THE FUTURE MANHOOD AND WOMANHOOD? THERE CAN BE BUT ONE ANSWER, THOSE TO WHOM THE CARE AND TRAINING OF CHILDREN ARE ENTRUSTED. THERE IS MUCH FOR REFLECTION IN THE IMPORTANT MATTER OF EARLY IMPRESSIONS, AND PARENTS CANNOT PONDER IT TOO OFTEN NOR TOO WELL. "BY THEIR FRUITS YE SHALL KNOW THEM."

## THE MEETING OF THE SOUTHERN BAPTIST CONVENTION IN MONTGOMERY, ALA., IN MAY, 1855.

It has been thirty-one years since the Convention met in Montgomery. In company with Z. Jeter George and J. A. Broadus, we left Charlottesville for Montgomery, in May, 1855. Drs. J. B. Jeter, R. B. C. Howell, J. B. Taylor, J. L. Burrows, T. W. Snyder, A. M. Poindexter, and some others, joined our company as we passed Richmond and other points in Virginia. In North Carolina, T. W. Tobey and E. Dodson, the only representatives from that State at that meeting, came on board. As we passed through South Carolina, we had the pleasure of being introduced to J. P. Boyce and others. Then it was that Dr. Boyce and Dr. Broadus met for the first time.

## MOST OF US STOPPED OVER AT ATLANTA THAT NIGHT AND ATTENDED SERVICE AT THE BAPTIST CHURCH. ATLANTA WAS THEN A SMALL PLACE, AND THE BAPTIST CHURCH WAS A PLAIN, UNPRETENTIOUS BUILDING. ALL WE REMEMBER ABOUT THE SERVICE THAT NIGHT IS THAT ONE OF THE WEARY PILGRIMS SLEPT THROUGH IT, AND WAS WAKED BY A FELLOW-PILGRIM JUST IN TIME TO JOIN IN SINGING THE DOXOLOGY.

## THE NEXT AFTERNOON, WE WERE IN THE HANDS OF A RAILROAD PRESIDENT IN MONTGOMERY, WHO "CLAIMED THE RIGHT TO ENTERTAIN THE VIRGINIA DELEGATION," AND HE DID IT IN THE MOST APPROVED MANNER.

In the prayer meeting preceding the organization, brethren Joseph Walker, A. M. Poindexter and H. F. Buckner made special prayer for our missionaries. Rev. A. D. Sears preached the introductory sermon, on the triumphs of the gospel. Dr. R. B. C. Howell was elected President of the Convention, and J. B. Jeter, Thos. Stocks, Wm. C. Buck and W. F. Chilton, Vice-Presidents, with C. Crane as Secretary, and B. C. Presley as Treasurer.

## NO QUESTION CAN BE BEFORE THE CONVENTION WHICH EXCITED MORE INTEREST THAN THAT OF INVITING MINISTERS AND BRETHREN OF OTHER DENOMINATIONS TO SEAT IN THE CONVENTION.

Dr. J. L. Burrows offered such a motion. Rev. J. H. Campbell moved to amend by "inviting all ministers of evangelical denominations." That was discussed and withdrawn, and it was "Resolved, That ministers of our denomination who are present be invited to seats with us." The next day, J. P. Tustin moved to strike out that action from the journal, and that brought on a "lengthy discussion," in which almost everybody took part, and by a vote of 69 to 78, it was resolved not to strike out any portion of the proceedings. At a subsequent session it was decided by a vote of 99 to 53, that, of the resolution to invite "clergymen and brethren of other denominations to seats in this body, that they may witness its deliberations and discussions," all after "seats in this body" should be stricken out. The result of this protracted struggle was the triumph of the anti-landmark brethren, as the resolution as finally adopted invited "clergymen and brethren of other denominations affectionately to seats in this body."

## WE WILL WASTE NO TIME NEXT WEEK IN MONTGOMERY ON THE QUESTION OF INVITING OTHERS TO SEAT.

## IT WOULD BE NEXT TO IMPOSSIBLE NOW TO HAVE A WARM DISCUSSION UPON ANY SUCH MATTER.

During this session of the Convention, the proposition to establish the Southern Baptist Theological Seminary was discussed with great ability—not in the Convention, but in a more private way. We remember an able argument made by Dr. Jeter before a number of brethren assembled in the pastor's (Dr. Tichenor's) study, to consider the matter of location. He wanted the Seminary put at Washington, D. C., and in his speech referred to the amount of "unanswered prayer" which had been made in behalf of Columbia College. Those who favored Greenville were in the majority, and Dr. Jeter yielded gracefully, as was his habit in such cases. The Seminary has prospered wonderfully, and in the meantime answers have come to the prayers of the fathers for Columbia College; and it, too, has made great progress.

## THE ACTION OF THE FOREIGN MISSION BOARD IN REGARD TO ONE OF ITS RETURNED MISSIONARIES, AND HIS APPEAL TO THE CONVENTION, WITH ALL THAT FOLLOWED, MADE THIS ONE OF THE MOST MEMORABLE MEETINGS EVER HELD. THE CASE WAS REFERRED TO A COMMITTEE COMPOSED OF J. E. Dawson, W. F. Chilton, J. W. M. Williams, W. W. Evers, W. C. Buck, Thos. Stocks and J. P. Boyce. Dr. Boyce prepared the report and read it to the Convention. He has done many good things since, but he has never done anything better than that day's work.

## AFTER THIRTY-ONE YEARS, WE GO BACK TO MONTGOMERY, AND AGAIN THE QUESTION AS TO THE WISDOM OF THE ACTION TAKEN BY THE FOREIGN MISSION BOARD IN RESPONSE TO A MOVE MADE BY ONE OF ITS MISSIONARIES, WILL ATTRACT ATTENTION AND DEMAND ACTION ON THE PART OF THE CONVENTION.

## IF WE ARE THE LORD'S PEOPLE AND ARE ATTEMPTING TO DO HIS WORK, AND LOOK TO HIM FOR GUIDANCE, HE WILL NOT LEAVE US TO LOOK IN VAIN. IT IS HIS CAUSE MORE THAN IT IS OURS.

## WHAT RAVAGES DEATH HAS MADE IN

## FIELD NOTES.

Our thanks to the Baltimore Baptist for saying that the ALABAMA BAPTIST is rapidly coming to the front as one of the very best of our denominational papers.

The meeting conducted by Bro. Porter at Clanton resulted in about twenty-five accessions. He begins a meeting at Montgomery on third Sabbath in May.

Quite a number of brethren were here last week to see Jefferson Davis. Among those who dropped in our office were brethren D. L. Purser, Miles, Riley, Hixson and Willis.

We baptized sixteen here last night. Six are cadets in the A. & M. College. This is forty-three in the past ten months; others are coming. We are singing the Doxology.—W. E. Lloyd, Auburn, April 26.

I have introduced Bro. Crumpton's envelope plan in all four of my churches, and I think it is going to work well. The collection at Shiloh last Sunday amounted to \$5.60. Try it, brethren, and I think you will have no difficulty in getting up the amount called for by our different Boards.—D. S. Martin.

We constituted and organized our church at this place on the 25th, with fifty-three members—fifty-two by letters and one by experience. (Presbytery Elders A. J. Waldrop, Hudson and Brannon.) We call our church East Birmingham. We expect to change our post-office to East Birmingham. We feel that we have a great work before us, as most of our members are young. I hope to be able to send you still other names and money.—M. G. Wood.

Sunday night closed a series of interesting meetings in the First Baptist church. Rev. Dr. Chambliss, of Union Springs, who stands without a superior among the Alabama ministry, rendered the pastor invaluable aid for several days and nights. In hearing Bro. Porter's denunciations of sin, his tender and pathetic pleading for a purer and better life, one is forcibly impressed with the thought that this is a man who lives near to God, and who comes straight from communing with his Maker to break the bread of life to his fellowmen. I am sure I but echo the sentiment of hundreds of hearts when I say that God whom he so faithfully and lovingly serves crown his life with blessing and his future with eternal joys. A most interesting and unusual scene was witnessed Sunday afternoon when hundreds of persons assembled at Wilkerson's lake to witness the baptism of twenty-five persons by the pastors of the First and Second Baptist churches.—Troy Cor. Age.

A layman placed in the hands of the American Baptist Publication Society the sum necessary to give 300 ten dollar libraries to poor, but deserving, young men, and six \$500 libraries to institutions of learning. Already the 300 libraries have been appropriated and there have been many more well vouched for applications received which cannot be supplied from this fund. Is there not some other friend to poor young men who will follow this layman's example, and give to these worthy applicants ten dollars worth of the books they so sorely need to make them good men, good citizens and good Christians? The Secretary of the Publication Society writes to us that "all of these appropriations have been made and all the funds applied as instructed by the kind donor, upon whose head come many blessings for liberal and frequent gifts for various great and worthy objects."—Layman.

## THE KEY-NOTE.

Robert Annan, the Christian hero, was one of the most successful workers for the Master. His remarkable growth in grace is not to be wondered at when we reflect that the key-note of his Christian life is found in the following extract, pasted on the fly-leaf of his well-worn Bible: "I will therefore just name a few of those things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than for our own advantage; a more grateful heart for our numerous unmerited mercies; the enjoyment of every new covenant blessing; a more growing hatred to sin and more steady resistance of it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion; and furnish clearer evidence of our being the children and servants of God." Will any reader of this paper seek to use the same key, for a more useful life in the Master's work?

## ONE MAY MAKE A SOLITUDE IN THE DEPTHS OF HIS OWN HEART, IN THE MIDST OF A DISSIPATED AND WORLDLY LIFE; HE MAY ALSO, WHEN HIS ISOLATION BECOMES OPPRESSIVE, PEOPLE THAT SOLITUDE WITH BEINGS AFTER HIS OWN HEART, AND ADAPTED SOLELY TO HIS PURPOSES.

## WHAT RAVAGES DEATH HAS MADE IN

## FIELD NOTES.

Our thanks to the Baltimore Baptist for saying that the ALABAMA BAPTIST is rapidly coming to the front as one of the very best of our denominational papers.

The meeting conducted by Bro. Porter at Clanton resulted in about twenty-five accessions. He begins a meeting at Montgomery on third Sabbath in May.

Quite a number of brethren were here last week to see Jefferson Davis. Among those who dropped in our office were brethren D. L. Purser, Miles, Riley, Hixson and Willis.

We baptized sixteen here last night. Six are cadets in the A. & M. College. This is forty-three in the past ten months; others are coming. We are singing the Doxology.—W. E. Lloyd, Auburn, April 26.

I have introduced Bro. Crumpton's envelope plan in all four of my churches, and I think it is going to work well. The collection at Shiloh last Sunday amounted to \$5.60. Try it, brethren, and I think you will have no difficulty in getting up the amount called for by our different Boards.—D. S. Martin.

We constituted and organized our church at this place on the 25th, with fifty-three members—fifty-two by letters and one by experience. (Presbytery Elders A. J. Waldrop, Hudson and Brannon.) We call our church East Birmingham. We expect to change our post-office to East Birmingham. We feel that we have a great work before us, as most of our members are young. I hope to be able to send you still other names and money.—M. G. Wood.

Sunday night closed a series of interesting meetings in the First Baptist church. Rev. Dr. Chambliss, of Union Springs, who stands without a superior among the Alabama ministry, rendered the pastor invaluable aid for several days and nights. In hearing Bro. Porter's denunciations of sin, his tender and pathetic pleading for a purer and better life, one is forcibly impressed with the thought that this is a man who lives near to God, and who comes straight from communing with his Maker to break the bread of life to his fellowmen. I am sure I but echo the sentiment of hundreds of hearts when I say that God whom he so faithfully and lovingly serves crown his life with blessing and his future with eternal joys. A most interesting and unusual scene was witnessed Sunday afternoon when hundreds of persons assembled at Wilkerson's lake to witness the baptism of twenty-five persons by the pastors of the First and Second Baptist churches.—Troy Cor. Age.

A layman placed in the hands of the American Baptist Publication Society the sum necessary to give 300 ten dollar libraries to poor, but deserving, young men, and six \$500 libraries to institutions of learning. Already the 300 libraries have been appropriated and there have been many more well vouched for applications received which cannot be supplied from this fund. Is there not some other friend to poor young men who will follow this layman's example, and give to these worthy applicants ten dollars worth of the books they so sorely need to make them good men, good citizens and good Christians? The Secretary of the Publication Society writes to us that "all of these appropriations have been made and all the funds applied as instructed by the kind donor, upon whose head come many blessings for liberal and frequent gifts for various great and worthy objects."—Layman.

## THE KEY-NOTE.

Robert Annan, the Christian hero, was one of the most successful workers for the Master. His remarkable growth in grace is not to be wondered at when we reflect that the key-note of his Christian life is found in the following extract, pasted on the fly-leaf of his well-worn Bible: "I will therefore just name a few of those things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than for our own advantage; a more grateful heart for our numerous unmerited mercies; the enjoyment of every new covenant blessing; a more growing hatred to sin and more steady resistance of it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion; and furnish clearer evidence of our being the children and servants of God." Will any reader of this paper seek to use the same key, for a more useful life in the Master's work?

## ONE MAY MAKE A SOLITUDE IN THE DEPTHS OF HIS OWN HEART, IN THE MIDST OF A DISSIPATED AND WORLDLY LIFE; HE MAY ALSO, WHEN HIS ISOLATION BECOMES OPPRESSIVE, PEOPLE THAT SOLITUDE WITH BEINGS AFTER HIS OWN HEART, AND ADAPTED SOLELY TO HIS PURPOSES.

## WHAT RAVAGES DEATH HAS MADE IN

## FIELD NOTES.

The Meeting of the Southern Baptist Convention in Montgomery, Ala., in May, 1855.

It has been thirty-one years since the Convention met in Montgomery. In company with Z. Jeter George and J. A. Broadus, we left Charlottesville for Montgomery, in May, 1855. Drs. J. B. Jeter, R. B. C. Howell, J. B. Taylor, J. L. Burrows, T. W. Snyder, A. M. Poindexter, and some others, joined our company as we passed Richmond and other points in Virginia. In North Carolina, T. W. Tobey and E. Dodson, the only representatives from that State at that meeting, came on board. As we passed through South Carolina, we had the pleasure of being introduced to J. P. Boyce and others. Then it was that Dr. Boyce and Dr. Broadus met for the first time.

Most of us stopped over at Atlanta that night and attended service at the Baptist church. Atlanta was then a small place, and the Baptist church was a plain, unpretentious building. All we remember about the service that night is that one of the weary pilgrims slept through it, and was waked by a fellow-pilgrim just in time to join in singing the doxology.

The next afternoon, we were in the hands of a railroad president in Montgomery, who "claimed the right to entertain the Virginia delegation," and he did it in the most approved manner.

In the prayer meeting preceding the organization, brethren Joseph Walker, A. M. Poindexter and H. F. Buckner made special prayer for our missionaries. Rev. A. D. Sears preached the introductory sermon, on the triumphs of the gospel. Dr. R. B. C. Howell was elected President of the Convention, and J. B. Jeter, Thos. Stocks, Wm. C. Buck and W. F. Chilton, Vice-Presidents, with C. Crane as Secretary, and B. C. Presley as Treasurer.

No question can be before the Convention which excited more interest than that of inviting ministers and brethren of other denominations to seats in the Convention. Dr. J. L. Burrows offered such a motion. Rev. J. H. Campbell moved to amend by "inviting all ministers of evangelical denominations." That was discussed and withdrawn, and it was "Resolved, That ministers of our denomination who are present be invited to seats with us." The next day, J. P. Tustin moved to strike out that action from the journal, and that brought on a "lengthy discussion," in which almost everybody took part, and by a vote of 69 to 78, it was resolved not to strike out any portion of the proceedings. At a subsequent session it was decided by a vote of 99 to 53, that, of the resolution to invite "clergymen and brethren of other denominations to seats in this body, that they may witness its deliberations and discussions," all after "seats in this body" should be stricken out. The result of this protracted struggle was the triumph of the anti-landmark brethren, as the resolution as finally adopted invited "clergymen and brethren of other denominations affectionately to seats in this body."

We will waste no time next week in Montgomery on the question of inviting others to seats. It would be next to impossible now to have a warm discussion upon any such matter.

During this session of the Convention, the proposition to establish the Southern Baptist Theological Seminary was discussed with great ability—not in the Convention, but in a more private way. We remember an able argument made by Dr. Jeter before a number of brethren assembled in the pastor's (Dr. Tichenor's) study, to consider the matter of location. He wanted the Seminary put at Washington, D. C., and in his speech referred to the amount of "unanswered prayer" which had been made in behalf of Columbia College. Those who favored Greenville were in the majority, and Dr. Jeter yielded gracefully, as was his habit in such cases. The Seminary has prospered wonderfully, and in the meantime answers have come to the prayers of the fathers for Columbia College; and it, too, has made great progress.

The action of the Foreign Mission Board in regard to one of its returned missionaries, and his appeal to the Convention, with all that followed, made this one of the most memorable meetings ever held. The case was referred to a committee composed of J. E. Dawson, W. F. Chilton, J. W. M. Williams, W. W. Evers, W. C. Buck, Thos. Stocks and J. P. Boyce. Dr. Boyce prepared the report and read it to the Convention. He has done many good things since, but he has never done anything better than that day's work.

After thirty-one years, we go back to Montgomery, and again the question as to the wisdom of the action taken by the Foreign Mission Board in response to a move made by one of its missionaries, will attract attention and demand action on the part of the Convention. If we are the Lord's people and are attempting to do his work, and look to him for guidance, he will not leave us to look in vain. It is his cause more than it is ours.

What ravages death has made in

## our ranks since the last time the Convention met in Montgomery! The President and all the Vice-Presidents and the Secretary of that meeting have long since been called to their reward. Of the twenty delegates from Virginia, just one half have gone home; and what mighty men they were! Here are the names of some of them: J. B. Jeter, R. B. C. Howell, J. B. Taylor, A. M. Poindexter, J. L. Burrows, T. W. Snyder, R. Ford, M. Winston and Z. J. George. Then it seemed that a Convention could scarcely be held with these absent; but Christ lives and his kingdom never prospered more than now. He makes no mistakes; he will we, if we cling to him and do as he tells us.

Oh, that some cheering word might come to us from the departed worthies as, next week, we shall occupy the seats they filled thirty-one years ago, and attempt to build up the foundation they so well laid! Well, here is a fitting word from one of them. Six years he has been in heaven, but here is what Dr. Jeter said just before he left us: "Your toil, brethren, are arduous. You are frequently discouraged by the difficulty of the work, a sense of your unfitness for it, providential hindrances in the perverse and ingratitude of those whose welfare you would promote, and your want of success. But you shall reap, if you faint not. Your toil may be severe, but it will not long continue. Your reward may be deferred, but it is certain, and it will be timely, great and enduring. Let us keep the prize of our high calling before us, and with steady, undiverted feet press towards it." Take that as J. B. Jeter's message. Though dead, he yet speaketh.—Religious Herald.

## "John the Immerser."

How This Found Its Way into the Version of the Bible Union.

The Society has been aided in defraying the expenses of its work by the large and wealthy community calling themselves "Disciples of Christ,"—the followers of Alexander Campbell. This sect, holding the dogma of baptism by immersion, desired a version of the New Testament in which it is expressly taught. Their aid was willingly accepted, though they were not fellowshiped by Baptist churches, for which they naturally desired that the word Baptist should not be retained in the New Testament.

In my revised version of Matthew's Gospel, prepared for the Bible Union, I had retained the common and established form, "John the Baptist," as a proper name—the name Baptist being constantly used in the New Testament as the surname of an individual,—by which he was distinguished from all others, and which was borne by no other one. Joseph says of him, that he was "surpassed Baptist."</







# Alabama Baptist.

MONTGOMERY, ALA., MAY 6, 1886.

## A Hard Battle.

"A box, a box for Reeve and Marcial" exclaimed papa as he opened the mail from the North. "And all the way from Chicago, too; and from Aunt Emma, I do believe."

When the box was opened, there, in a nest of soft white cotton, lay two large eggs, ornamented in beautiful colors. "And, wonderful to tell, these eggs had covers which, when lifted up, showed them to be full of sugar plums. But these lovely boxes were very frail, and in their long, rough journey, one of the covers was badly crushed."

"Sister can have that; I'll have the good one," said the little boy at once. He was looked at with surprise, for he had always seemed a generous little fellow.

"My dear," asked mamma, "would you do so selfish, so unkindly a thing as that? Go away, and think about it."

"I don't wish to think about it. I don't wish to think about it," he replied excitedly. "I want the good one."

After that, no more was said. He began to walk around the room, his face was flushed, and he looked very unhappy. If he chanced to come near papa, papa did not seem to see him, he was so busy reading his new paper.

After walking awhile he went to the other side of the room where mamma was bathing and dressing his little sister. He was very fond of his little sister. When she was sometimes obliged to punish him, as soon as it was over he would say:

"Wipe my tears! kiss me!"

So now, when his dear mother did not seem to see that she had a little boy any more, he was cut to the heart.

At last he went into grandma's room. Now, he and grandma were great friends. Many happy hours did he spend in her lap, hearing stories, and she called him her "blessed boy." But now, alas! she was so busy with her knitting that she took no notice of him whatever. This was dreadful. He climbed up a chair and sat down. An evil spirit seemed to whisper, "Don't give up; so he began again his miserable wailing. For nearly an hour did this little boy fight his terrible battle with selfishness, until, at last, he could stand it no longer. He came to his mamma, and said in a pleasant voice:

"I will take the broken one; sister can have the perfect one."

Then, when papa and mamma had kissed him, and he had rushed into grandma's loving arms, what a load of unhappiness was lifted from his heart.

—Little Men and Women.

# ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold Only in Cans. ROYAL BAKING POWDER CO., 106 WALL STREET, N. Y.

## SAMPLES

Of Standard American Wafers, Ladies and Gents' Scones, Cakes and Breads, at cost to Agents. For terms send no stamp to Wm. A. MUNCH, Wholesale and Retail Jeweler, Marietta, Perry county, Ala.

# NERVOUS DEBILITATED MEN.

You are allowed a free trial of thirty days of the use of Dr. J. C. Williams' Pink Pills for Pale People, and if you are not cured, you may return the pills to the dealer, and get your money back. This is a great opportunity for all who are suffering from nervous debility, and who are unable to do their work, or who are suffering from any of the following ailments: Headache, Dizziness, Weakness, Nervousness, Indigestion, Constipation, etc. Write to the dealer for a free trial.

Wm. A. MUNCH, Wholesale and Retail Jeweler, Marietta, Perry county, Ala.

# TRESSLAR

Artistic Photographer.

to Fountain Square, Montgomery, Ala.

LIFESIZE PHOTOGRAPHS A SPECIALTY!

Old pictures copied and enlarged. All sittings made instantaneously.

Correspondence solicited.

# JUDSON Female INSTITUTE

Marion, Ala.

ROBT. FRAZER, LL. D., PRESIDENT.

A school of high standard in the departments of Letters, Sciences, and Arts, as well as in things pertaining to moral and aesthetic training. The boarding patronage has more than doubled in two years, now numbering over one hundred. Notwithstanding that a large addition was made to the buildings last summer, this school is so full, so inquiring should always be made in advance.

Catalogues sent on application.

# YUNG'S Restaurant

THE BEST IN THE SOUTH!

Open DAY and NIGHT.

Ladies' Dining Parlors Up-Stairs.

D. FLEMING, Prop'r.

Oldest Dry Goods House in Baltimore.

CHAS. SIMON & Sons,

63 North Howard Street.

ESTABLISHED 1816.

IMPORTERS AND DEALERS IN:

- Silk Dress Goods.
- Woolen Dress Goods.
- Cotton Dress Goods.
- English Crapes, Shawls.
- White Goods, and Domestic Cotton Goods.
- Lace Curtains.
- Linen Goods.
- Quilts, Blankets, Comforts.
- Furnish Coverings.
- Table Cloths.
- Merino Underwear.
- Hosiery, Gloves, Handkerchiefs.
- Embroideries, Flannels.
- Cloaks, Cassimeres, Crockings, &c.

Orders of samples solicited and sent by mail free of charge. Orders for goods amounting to \$20 or over, sent free of freight charges by express.

# DR. PRICE'S BAKING POWDER

PURE.

DR. PRICE'S CREAM.

DR. PRICE'S BAKING POWDER.

MOST PERFECT MADE.

Prepared with special regard to health.

PRICE BAKING POWDER CO., CHICAGO.

# DR. PRICE'S FLAVORING EXTRACTS

MOST PERFECT MADE.

Prepared with special regard to health.

PRICE BAKING POWDER CO., CHICAGO.

# DR. PRICE'S FLAVORING EXTRACTS

MOST PERFECT MADE.

Prepared with special regard to health.

PRICE BAKING POWDER CO., CHICAGO.

# DR. PRICE'S FLAVORING EXTRACTS

MOST PERFECT MADE.

Prepared with special regard to health.

PRICE BAKING POWDER CO., CHICAGO.

# DR. PRICE'S FLAVORING EXTRACTS

MOST PERFECT MADE.

Prepared with special regard to health.

PRICE BAKING POWDER CO., CHICAGO.

# BAPTIST PERIODICALS

—AND—

## Graded Lesson Helps

TERMS: CASH IN ADVANCE.

**PRIMARY GRADE.**

PICTURE LESSON. Beautifully printed in colors. Essentially the same as the "Picture Lesson Cards," in sets, and with an attractive cover. TERMS: 25 cents for one quarter; or 12 cents for one year.

**OUR YOUNG PEOPLE.**

Published monthly. Terms: Single copies, 50 cents per year. In clubs of four and upwards, 25 cents.

**SENIOR GRADE.**

Published monthly. Terms: Single copies, 50 cents per year. In clubs of four and upwards, 25 cents.

**SENIOR QUARTERLY.**

Published quarterly. Terms: Single copies, 50 cents per year. In clubs of four and upwards, 25 cents.

**TEACHERS.**

**BAPTIST TEACHER.**

A Monthly Journal for Sunday School Workers. TERMS: 75 cents, single copy for one year, 50 cents in clubs of five or more to one address.

**SUPERINTENDENTS.**

**BAPTIST SUPERINTENDENT.**

A Bimonthly Journal. Designed exclusively for Superintendents. TERMS: 25 cents per year. No subscription received for less than a year.

**THE BIBLE LESSON PICTURES.** (Formerly Colored Designs). Size 26x38 inches. The subscription price has been reduced from \$3.00 to \$2.50 per year; \$1.25 per quarter.

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# AMERICAN BAPTIST PUBLICATION SOCIETY.

1420 Chestnut Street, Philadelphia; 256 Washington Street; 14 Tremont Temple, Boston; 9 Murray Street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis.

## Good Manners for Young People.

Good manners are not so easy to get, after all. Perhaps you never thought that manners were something to be got, but that they just came of themselves, or grew up inside of you, and somehow got outside, and that you need not show you had unless you were your best clothes and felt just like it. That is all a mistake. They have to be got, and then they have to be worn all the time.

First of all, you want to have manners that will last. You do not want to borrow them by imitation; for then people will know they are not yours, and imitations wear out. Much rubbing shows the real composition of anything, just as the constant polishing of plated silver shows at last the base metal beneath. So, if a boy is at first very polite, but when somebody bothers him, or asks him to do errands, or rubs him the wrong way, he then begins to get cross and rough, he proves that his politeness was of very thin plating.

Good manners must be founded on simple, sincere purposes; else their polish soon vanishes. It is not looks that make good manners, and it is not money that makes style.

Style is a secret, and I will tell you what makes it, for it may be something you want. It is first, being straight—whether you are tall or short, thin or fat. Round-shouldered boys and girls, even if handsome are never stylish. Then it is wearing your hair according to the shape of your head, and when your head falls in at the back, putting your hair up so as to hide the hollow place; and when your forehead is low, not making it lower by too much "frizzing," or "banging" for boys even "bangs" and by choosing the way that is most becoming, and always wearing it so, you will have a style of your own, which is what each one wants. Never cover with heavy lace the throat unless it is thin and long; and even then do not let the lace be wrapped in wads, but let it fall loosely around the neck. Wear your clothes, whether you are boy or girl, so that your walk suggests the thought of easy motion; and let them never be of the same color. When you bow or speak to people, do it as if you were glad to see them, and yet though they were a great deal better than you, and you will have cordiality and reverence, in your manners, and will be stylish. Cool, or "bossing," or snubbing ways are never in first-class style. The tone in which one speaks to a servant tells whether he is first, second or third-class type. If you want to make other people and yourself happy, you must not be selfish, and you know what selfishness means when you are teasing some one. You must be really in earnest, and not be kind because it is fashionable; or because you can get your own way better; but because it will help some one else, though it may help you; and then you will not have your conscience tormenting you, which is a great hindrance to happiness. But we cannot get rid of it, we have to keep it silent, by obeying it right off, else it even spoils our dreams.

Yet if you have simple, sincere purposes, you may not have good manners. Do you not often say of some boy: "Oh! he is good enough; but he is so awkward?" He has not any manners? Or of a girl, "What is that in her being so good, when she has not 'any tact'?" So you admit that goodness is the first thing. But your toes do not feel much better if they are stepped on by accident rather than they are stepped on by design. It makes a difference as to whether you will knock down the offender or tell him that you did not care. When a kind-hearted sister hunts for your ball, you wish she would not tell all the other fellows that you are "the plague of her life," and when the sister asks her brother if he likes her new dress, he need not reply: "Well enough. If girls didn't have new clothes they wouldn't amount to much."

Very good boys and girls pick their teeth at the table, eat fast and eat with their knife, slam doors, rush about a room, talk loud, sit with their knees wide apart, swing their arms, shake their shoulders, bow as if they were as stiff as ramrods or as

# THE CITY NATIONAL BANK,

Of Selma, Alabama.

Statement to Stockholders, January 11, 1886.

RESOURCES.	LIABILITIES.
Loans and discounts, \$480,000.00	Capital Stock, \$400,000.00
U.S. Bonds to secure circulation, 400,000.00	Other Stocks and Bonds, 160,252.56
Real Estate and Fixtures, 11,000.00	Expenses and Taxes, 11,000.00
Prepaid, 2,426.65	Due from Banks, 12,000.00
Due from U.S. Treasurer, 138,449.11	Deposits, 499,729.02
Cash in Vault, 194,274.87	
\$1,423,401.70	\$1,423,401.70

WM. P. ARMSTRONG, President.  
A. G. PARRISH, Cashier.

# CATARH

Simple Treatment. FREE.

IMPORTANT.

We desire to correspond with several more active, intelligent men with a view of getting them to aid us in selling "Alex. H. Stephens' Pictorial History of the United States." A new edition recently published by Mr. R. A. Brock, Secretary of the Virginia Historical Society. The most popular and best selling book ever offered in the South. Also other attractive and popular books. A fine line of FAMILY BIBLES at remarkably low prices. 175¢ for the New Version of the Old and New Testament, parallel columns. Write for circulars and terms. B. F. JOHNSON & CO., Publishers, 103 Main St., Richmond, Va.

# W.C. Holt, BOOKSELLER & STATIONER.

Books of all kinds, Stationery of all styles. Fancy Articles, School Books and Stationery a Specialty. Orders by mail respectfully solicited, and a liberal discount to teachers and the trade. Write for terms. Address W. C. HOLT, Successor to Holt & Crawford, 17 Dexter Avenue, Montgomery, Ala.

# PARSONS' PURGATIVE PILLS

MAKE NEW, RICH BLOOD.

These pills were a wonderful discovery. No other like them in the world. Will positively cure or remove all the impurities of the blood, and restore the system to its normal condition. Find out about them and you will always be thankful. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail for 50 cents. Per 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18