

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, DECEMBER 2, 1886.

NUMBER 48.

The Baptist People.

A Sermon Delivered before the Masses Shows Association at Hartsell, Ala., by Mr. Lyon, with Condensation and Brief Additions. Published by Request of the Association.

Text—1 Peter 3: 15, 16.

II. All true saints of God, who have lived according to their profession, and have condemned and denounced all sin, have, in all generations, always been unpopular, and have often, under various names, suffered most horrible and bloody persecutions.

1. This was emphatically true in Old Testament times, as we learn from the 11th chapter of Hebrews, beginning at the time when Cain, the Natural Religionist, murdered his brother Abel, the first martyr to faith in Christ. This was also dreadfully true in the numerous persecutions of Christians by heathen governments in Europe and elsewhere during the first few centuries after Christ; and it has been most shamefully and satanically true on the part of professed Christians, who have been wearing out the saints of the Most High in every generation since those heathen times, whenever and wherever they have had the power; and they still have it, and use it in Russia, and in some other of the less civilized portions of Europe. Some months ago we saw an account of the murder of a man, and the cruel imprisonment of his relatives, by the Russian government, because he was a Baptist preacher; and still later we read that the Czar, the spiritual head of the "national body of Christ," tolerates all the writings of Spurgeon, except his sermon against baptismal regeneration. The head of this Greek political "church" cannot tolerate opposition to that world wide delusion.

2. We have seen that all the true people of God have been persecuted, or have been constantly liable thereto, according to the Scripture (2 Tim. 3: 12): "Yea, and all that will live godly in Christ Jesus shall suffer persecution." But in pursuance of the request made of me, I propose now to speak specially of the history and sufferings, and the name of Baptist people. Of course I must be exceedingly brief, for it would require a library to tell it all.

On the day of Pentecost, when the Holy Spirit was poured out, there was in Jerusalem a church of Christ. Here at Hartsell, in the year 1886, there is a Baptist church, and its members are called Baptists. I presume there is no denomination of Christians but will claim that their organization, principles and practice are like those of the first apostolic church, and others of the same century. This is all I propose to show for this Hartsell church, except to show why it has the name Baptist, instead of some other of the numerous names that professors of Christianity bear.

There were in the United States, in the year 1884, nearly two and a half millions of members of regular Baptist churches, very nearly 30,000 churches, and close on to 20,000 ordained ministers. From the stated rate of increase, there ought to be about 2,700,000 members. If you add the regular Baptists of the rest of the world, the number would now be considerably over 3,000,000 of regular church members. My estimate for the United States leave out entirely seven other sects, some of whom call themselves Baptists, and all of whom practice immersion, and do not practice infant baptism, numbering nearly 1,200,000. Merely to prevent misapprehension, it is necessary for me to say—please excuse me for naming them—I have made no reference whatever to Mormons.

3. Now as to regular Baptists, such as this church claims to be, I propose to show that such churches have existed, under various names, in every century, from the 1st to the 19th. In the 18th century, Lewis Craig, John Craig, and Aaron Bledsoe, all Baptists, were imprisoned in Bedford county, Va. The members of Lewis Craig's sympathizing church, of which he was pastor, followed him to the doors of the jail. Baptist ministers were arrested, imprisoned, fined and whipped for preaching. John Waller and others were imprisoned at Fredericksburg, seven others in Chesterfield; four in Middlesex; a number of others in Culpeper; many more in King and Queen; and still more in Caroline. Joseph Craig was hunted with dogs. Others were punished for letting Baptists preach in their houses, and another for praying. John Koons, Thomas Wafford, and others, carried to their graves the scars of their whippings. These are only some instances, and in one other, an Episcopal minister led the mob who were throwing stones and other missiles at Baptist preachers when preach-

ing in the woods or private dwellings. For what were these men imprisoned, beaten and whipped, and so shamefully persecuted? Virginia was then under Episcopal, State-church government, and all this cruelty was perpetrated, as the immortal Patrick Henry said, in defence of the Gospels and Bledsoe, "for preaching the gospel of the Son of God!" It was contrary to the ruling sentiment, because they were not Episcopal preachers. Under the burning, soul-inspiring and agonizing eloquence of Henry, exclaiming: "what law have they violated?" "the face of the prosecuting attorney was pallid and ghastly, and the judge," struck like Belshazzar at his feast of death, "cried in a tremulous voice, 'Sheriff, discharge those men!'" A hundred years before this occurrence, the colonial legislature of Virginia passed a law inflicting a fine of 2,000 pounds of tobacco upon "sundry and divers persons"—Baptists—who refused to have their children baptized, (sprinkled). One year before that, in the colony of Massachusetts, a poor Baptist named Painter was tied up and whipped because he would not suffer his child to be baptized. And Gov. Winthrop said that the Anabaptists (that is what they called our people) had a fearful increase in Massachusetts; and that colony which the "Mayflower" refugees established when they came to America for liberty of conscience, condemned to banishment among the wild Indians every man who would not suffer his children to be baptized. So we see there were many Baptists in Massachusetts and Virginia in the 17th century. Long afterwards it was greatly owing to the influence and efforts of Baptists in Virginia, that that illustrious amendment was appended to the Constitution of the United States, declaring that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

4. Roger Williams, whose "name was not born to die," came from England to Massachusetts about 1630, or 1631. "Like a light on eternity's ocean," he shone resplendent as the sun. He was soon banished from Massachusetts. He went among the wild savages and planted the germ of the State of Rhode Island, the first political government on earth that secured perfect liberty of conscience to every human being within its borders, whether saint, sinner, heretic, Turk, heathen, infidel or atheist. Lord Baltimore has been praised for having done just the like thing in Maryland. Lord Baltimore made some liberal concessions, and he deserves credit, considering the age in which he lived, but he came far short of giving perfect liberty of conscience. By the charter itself, "Christianity was the law of the land." Churches had to be "consecrated," and his lordship controlled all church patronage; no one must be suffered to deny the doctrine of the trinity, or speak against the Virgin Mary, under penalty of severe fines, whipping, or imprisonment; and such like. With Lord Baltimore's Roman Catholic faith, I presume he could not grant perfect soul liberty.

But while Roger Williams is accorded by an enlightened world his full meed of praise for practically illustrating this grand Baptist principle of religious freedom, for which Baptists have, in all ages of the Christian era, sealed their testimony with their blood, yet he was not what Bancroft declares, "the first in modern Christendom to assert, in its plenitude, the doctrine of liberty of conscience," and "the equality of opinions before the law." "He was," as this historian states, "the harbinger of Milton," who spoke truly of John, the forerunner's, "baptizing in the profuent stream," and of the coming of Jesus "to the flood Jordan," and "rising out of the water," and "out of the living stream."

Milton also wrote a treatise in 1659, showing, as Baptists had always contended, that "it is not lawful for any human power on earth to compel in matters of religion." But Leonard Busher, a Baptist, preceded both Milton and Williams by producing in 1614 the first modern treatise ever written advocating religious liberty. Roger Williams was also the harbinger of another Baptist, and a severe sufferer for asserting the doctrine of "liberty of conscience." The world-renowned dreamer, John Bunyan, who, during his twelve years imprisonment at Bedford jail, wrote his "Pilgrim's Progress," and other unequalled books, which the "common people" still read "gladly" in many tongues. No, Roger Williams was not the first modern to "assert in its plenitude the doctrine of liberty of

conscience," for when, two or three generations before he was known to the world, John Calvin succeeded in causing another Baptist martyr, Michael Servetus, to be burned at the stake, for the "horrid blasphemy of denying infant baptism;" a learned and pious Baptist minister, Mr. David Joris, boldly published his protest against these demonic proceedings, using these words, dangerous to his own personal safety: "It is an incredible blindness that the servants of Christ, who are sent to give life to the dead through the knowledge of the truth, should condemn the erring to death, and through temporal death to expose their souls to eternal ruin. The right to pass such a sentence belongs to him alone who gave life, and suffered death for our redemption. Were it lawful to put heretics to death, there would be a general slaughter, since all religious parties regard their opponents as guilty of heresy." With equal boldness were the same noble scriptural sentiments declared by a large number of Baptist ministers and churches in and near London, in 1611, who, in their confession of faith, declare: "The magistrate is not to meddle with religion, because Christ is the king and law-giver of the church."

Yes, we have all read about Roger Williams. Everybody knows that all the Baptists of the United States, and of the world, started from Roger Williams. You see, this was the way of it: Roger Williams took a strange notion that he ought to be immersed, and another man with him thought the same way. So one of them immersed the other, and he in turn immersed the first. And then, sure enough there were the first two Baptists in the world. Then Roger Williams founded a Baptist church in Providence, R. I., the first Baptist church in America or the world; and that is where all the Baptists came from.

It looks like a pity to spoil this pretty delusion, so comfortable to some people; but truth is better than fiction. Roger Williams and a few others did start a little church, and it lived about four months, when Roger Williams, and his little church died, very dead, and it has stayed dead and buried ever since. And we do not remember that any preacher or any member of that short-lived church ever went forth from its limits; they all went to heaven, which I presume they did.

The historical truth is, that five years before that law was made to banish Baptists from Massachusetts, and before Roger Williams was baptized, Hansard Knollys, also from England, organized a Baptist church in New England in 1638, and in 1639 John Smith, John Speer, and four others, were arrested for attempting to organize a Baptist church at Weymouth, 14 miles south of Boston. Roger Williams was not the founder of the Providence church. There were Baptists in Virginia before Roger Williams obtained his charter for Rhode Island; and before he ever saw New England there were "divers of this kind" there, Baptists pleading for soul liberty, and contending for scriptural immersion of believers only. "Some of the first planters of New England were Baptists," says Dr. Mather. Obadiah Holmes, a Baptist preacher, was fined and imprisoned in Boston for preaching the gospel; and refusing to pay the fine was stripped, tied up to the whipping post, and whipped in a most cruel and brutal manner. Their Baptist meeting was broken up by the arrest of Holmes, Clark, and Crandall, 18 years after the landing of the Mayflower, and before Roger Williams was baptized.

Dr. John Clarke, a Baptist preacher and practitioner of medicine in London, was the man who, with some others, founded the first Baptist church in America. It was founded at Newport, R. I., in 1638. Dr. Clarke died April 20th, 1696. Thus we see that Baptists were resisting tyranny and suffering persecution in Massachusetts and Virginia at the same time.

5. In the 17th century there were many thousand Baptists in England, and many churches in and near London. In 1611, in the reign of James I., our familiar translation of the Bible was completed—the old fashioned Bible that we all love. But if one of the English Baptists who was rejoicing in this unfettering of the word of God, happened that year to emigrate to Virginia, he was confronted with a law just passed, requiring him to go straight to an Episcopal minister, and give an account of his religious views. If he refused, he was whipped; if he still refused, he was whipped twice; refusing the third time he was whipped

every day till he would go to "confession." And then he had no legal right to go to meeting, except to an Episcopal church; and he was compelled to go there, or pay 50 pounds of tobacco for one Sunday, and £30, or about \$100—perhaps equal to \$500 now—for a month. If he wished to get married, nobody but the Episcopal "parson" could perform the ceremony; if he refused to have his child "christened" he was fined 2,000 pounds of tobacco; and where he died, which perhaps under the circumstances he did not much regret, the parson's fees for burying had to be forthcoming, whatever might befall the poor widow and children. In the next year after the Bible translation, 1612, James I. had Edward Wightman burned at the stake, because he said "that the baptizing of infants was an abominable custom." Poor man! he could not find it in the Bible; I think he surely would have done so, if he could, rather than be burned to death. And it seems to me that if every preacher in the world had to be burned at the stake unless he found infant baptism and sprinkling for baptism in the Bible, there would be a mighty thinning out of preachers of every denomination under heaven. Many others in England were, during this century, martyred for like causes; many were burned at the stake; many were tormented in various ways; and others were thrown into filthy dungeons to perish. The cause of all these cruel, devilish torments inflicted on helpless men and women, the crime against heaven and earth, for which there was no forgiveness, was—they were Baptists.

The same year that our present English Bible was completed, and one year before Edward Wightman was murdered, the Baptists of London and vicinity met, and boldly published their confession of faith. In 1689 the ministers and messengers of upwards of one hundred Baptist churches in England and Wales, met together in London, with Hansard Knollys at their head, and reiterated the same principles of faith. This last confession was adopted by the Philadelphia Baptist Association in 1742.

6. In the 16th century the great Reformation of Martin Luther came on. Now see what Moshheim, the standard Lutheran church historian, says about Baptists: "The true origin of that sect which acquired the name of Anabaptists, by their administering anew the right of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hidden in the depths of antiquity, and is of course extremely difficult to be ascertained." Then the Baptists did not start from Roger Williams! The famous man who gave name to the Baptists in his region was Simon Menno, from whom they were called Mennonites, and they were not ashamed of the name. Moshheim further says of these Mennonites—Baptists—that they "are not entirely in error when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as witnesses [martyrs] for the truth, in the times of general darkness and superstition." Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, some in a more disguised, and others in a more open and public manner, viz.: "That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors." In other words these people were Baptists, and therefore were opposed to all corrupt, wicked, political State churches, to a ruling clergy, one above another, to infant baptism, and to all other human inventions destructive of the independence and consequently of the purity of the local churches of Christ. These Baptists were called by various other names, as we shall presently see. Moshheim cautiously says there were "many persons" of them, at least several dozen one might suppose; but again he says, this sect started up suddenly in several countries, and soon afterwards he says they were "a prodigious multitude." May be there were a million or two of them, coming out from their hiding places, whither persecution had driven

them. Moshheim shows that these people were most horribly persecuted, tormented, murdered by hanging, by butchery with the sword, and by being burned at the stake. These Baptists announced their doctrine thus: "Conversion, faith, spirituality, first baptism and church membership, now." And for the first twelve or thirteen hundred years after Christ, immersion was the prevailing practice, as it still is among the seventy or eighty millions of Russia and her dependencies. Were not these persecuted people Baptists? Can any Baptist state the Apostolic doctrine now, better than they did? But Moshheim could not trace their origin, and he was no doubt astonished at the uncounted multitudes of them coming out of their hiding places. In escaping from some of the awful persecutions of their enemies, "the earth helped the women"—the true disciples of Christ—and they were "hid in caves and dens of the earth," from the torrent of satanic hate. (Rev. 12: 16, Heb. 11: 38.) Where did all these multitudes of Baptists come from? From "the depths of antiquity."

7. The King of Holland a number of years ago appointed Dr. J. J. Dermont, his chaplain, and Ypeig, Professor of Theology at Groningen—not Baptists, of course,—to examine and find out the truth about the claims to antiquity of the people called Baptists; and they reported these Baptists, formerly called Anabaptists, or Mennonites, to be descended from the Waldenses; and they say to the King of Holland, that the Baptists "were in existence long before the Reformed church of the Netherlands." They further say: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages."

Wm. Tyndale, the great Bible translator, and the historical traditions of the Welsh Baptists run back within a few centuries of the Apostles. In the 15th century, Perry, Wroth, and Ebbery, were distinguished Baptist reformers. In this century persecution destroyed or banished 40,000 Baptists of Bohemia. And thus did they suffer in Germany. In the 14th, 13th, and 12th centuries, the Baptists suffered under the names of Henricians, Arnoldists, and Paulicians. In the 9th and 8th centuries, the Baptists were Patenites, and Paulicians. In the 7th, they were Montenses, or Montanists. In the 6th, 5th, and 4th centuries, the Baptists were called Donatists and Numidians. In the 3rd century, the Baptists were Novatians, and in the 2nd, they were Tertullianists. And these people, in all these centuries, were the same with the Waldenses and the Anabaptists.

It has been the boastful claim of some noted writers among our opponents, that many of the ancient Waldenses, if not all of them, were Pedobaptists, and their object has been thus to demolish our Baptist claim to antiquity. But such pretension is clearly refuted, as we have seen, by the whole current of reliable church history. The utmost that can be truly shown on the other side, is that which is stated in the closing pages of Jones' Church History. It is there candidly conceded, that after centuries of most heartless persecutions, which became agonizingly intense under Italian reigning series of the King of France, himself the blind, bigoted slave of papal authority, that is to say, in the latter part of the 17th century, some of the Piedmontese Waldenses, overcome by superior armies, circumvented by treachery, captured, robbed, plundered, imprisoned, tortured, insulted, and subjected, without the least regard to female helplessness, delicacy, or virtue, to most brutal, heinous and unnamable outrages, when many of them were drowned, hacked to pieces, fed on poisoned food, or bread mixed with ground glass, starved to death, gibbeted, and burned at the stake; others induced to surrender and given a pretended permit to emigrate, that disarmed, they might be easily slaughtered in droves; when all this accumulation of infernal lust, relentless barbarity and murderous hate through weary, heart-sickening decades of years, was crushing out life and hope—I say, some of the Waldenses in that little territory of Piedmont, did submit to hold out their bruised and bleeding hands, and to have the slavish manacles of political, governmental, tyrannical pedo-baptism riveted upon them. But if, instead of

a few thousand, the whole host of Waldenses had, late in the 17th century, thus succumbed, when the iron of unfeeling despots pierced their souls, it bootied nothing, when those noble followers of Christ, in all past centuries of Christian suffering, had written in the blood of their countless martyrs, and blazoned on the vaulted heavens, the record of their exact likeness to the purity, the faith and the practice of the Apostolic churches. No, it could not blur our Baptist record, when in that same 17th century we had multiplied thousands of Baptists in America, in England, Wales, Holland, Germany, and other countries in Europe. No, it could signify nothing against our claim, when the great Lutheran church historian confessed that the origin of the Baptists was past his finding out, and that probably they had descended from the most ancient Christians known to human history.

Continued next week.

Going Over the Old Ground.

Dear Bro. Renfro: According to my promise I write you a synopsis of my visit to the home of my youth in the ministry, the old Liberty Association. I visited the session of that old and loved body at its 51st session, with Friendship church, and there made arrangements to visit the old churches among whom I had spent my youth and manhood in the ministry, and on visiting the churches I found it was like it was at the association, I was a stranger at my old home. Sad, sad indeed were the changes I saw; as I traveled from church to church, seeing but few familiar faces or objects. Some of the churches presenting not a single member with whom I had taken sweet counsel and gone to the house of God together as in the days of old. On visiting the cemeteries, in company with their children, whom I found walking in their footsteps, they pointed out many of their last resting places, when I had the consoling thoughts that I, too, and the loved children soon will meet with loved and lost ones on the shining shore. The Lord be praised for the assurances of the religion of the past and future to the present. All of which would seem to mean simply that having truly repented of his sin he should be cordially and affectionally restored to his forfeited church membership. And, it is in the light of the design of excommunication that we may best understand the relation to our churches of those who are in the state of excommunication. What is the relation, which is most in harmony with, and most promotive of the design of their exclusion? Several questions might be asked here, such as: Is it the relation of being a candidate for admission to any other church which may be pleased to receive them to membership? Is it the relation of ill will to the excluding church, and all others who will not receive into fellowship and good will unto the wicked world which welcomes to its embrace? But we forbear the suggestion and discussion of these and similar points for the direct statement that no such relation is calculated to accomplish the divine object in view, such relation will not conduce to moral shame or ultimate salvation. The proper relation to all other churches is that of one who would be thankful for any sympathy and counsel from God's people in his distressed condition; but who does not claim any right to their fellowship, or feel that any such fellowship should be extended to him without damaging his relation to the church to which he once belonged. If he is not worthy of membership there, provided of course that he has not been unjustly dealt with, where is he worthy to be a member? If he is worthy to be restored, where should he desire restoration except to his own spiritual family? He owes something to his former church. He has injured it, he has brought grief into it, and perhaps scandal upon it. And if he has the feelings of honor, and justice and fraternal regard he will not add insult to injury by being received into another church, which, by such act, implies at least that injury has been done to, instead of inflicted by the offender. The case is that of one who disgraces his family and has to be expelled the house, shall he join another family; or reform and return home? If he thinks that his church must regard him as "an heathen man and a publican" let him remember that all heathen and sinners are to have the tender sympathy and earnest prayers and honest efforts of the church, and much more those who have been brethren beloved, and are still to be admonished as the same. The whole race of man has been cut off from the kingdom of

Scriptural Grounds of Excommunication—Its Design, and the Relation Sustained to Our Churches by Excluded Members.

The subject of this article presents three distinct points, which must be severally considered. The two first, however, may be very briefly stated, and can admit of no discussion, as they are points plainly and purely of Revelation. The scriptural grounds for excommunication are the distinct commands of scripture, such as, "If he hear not the church let him be unto thee as a heathen man and a publican;" "Put away from among yourselves that wicked person;" "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly." If this does not mean excommunication, then we would ask those who hold that a church should only suspend its members for disorder, what language could be employed to convey more clearly the common idea of excommunication, viz., "Shutting out from membership in the church?"

The design of this exclusion is as plainly taught, to-wit, that the excommunicated may be "ashamed," and that his "spirit may be saved in the day of the Lord Jesus Christ." And combining these two contemplated results, it is clear that the grand design of this solemn and ultimate act of church discipline is that repentance and reformation may be effected, to the end that the excluded may be reinstated, if he ever had a place, or truly brought in, if he never had part and lot before, in the kingdom of Christ. And this view is confirmed by the required treatment of such unhappy brethren, after they are withdrawn from the church. Paul says: "Count him not as an enemy; but admonish him as a brother," and with regard to the member excluded from the Corinthian church, "Sufficient to such a man is this punishment, which was inflicted of many." * Forgive him and comfort him lest perhaps such an one should be swallowed up with ever much sorrow, as I have seen many of them who have been cut off from the church.

All of which would seem to mean simply that having truly repented of his sin he should be cordially and affectionally restored to his forfeited church membership. And, it is in the light of the design of excommunication that we may best understand the relation to our churches of those who are in the state of excommunication. What is the relation, which is most in harmony with, and most promotive of the design of their exclusion? Several questions might be asked here, such as: Is it the relation of being a candidate for admission to any other church which may be pleased to receive them to membership? Is it the relation of ill will to the excluding church, and all others who will not receive into fellowship and good will unto the wicked world which welcomes to its embrace? But we forbear the suggestion and discussion of these and similar points for the direct statement that no such relation is calculated to accomplish the divine object in view, such relation will not conduce to moral shame or ultimate salvation. The proper relation to all other churches is that of one who would be thankful for any sympathy and counsel from God's people in his distressed condition; but who does not claim any right to their fellowship, or feel that any such fellowship should be extended to him without damaging his relation to the church to which he once belonged. If he is not worthy of membership there, provided of course that he has not been unjustly dealt with, where is he worthy to be a member? If he is worthy to be restored, where should he desire restoration except to his own spiritual family? He owes something to his former church. He has injured it, he has brought grief into it, and perhaps scandal upon it. And if he has the feelings of honor, and justice and fraternal regard he will not add insult to injury by being received into another church, which, by such act, implies at least that injury has been done to, instead of inflicted by the offender. The case is that of one who disgraces his family and has to be expelled the house, shall he join another family; or reform and return home? If he thinks that his church must regard him as "an heathen man and a publican" let him remember that all heathen and sinners are to have the tender sympathy and earnest prayers and honest efforts of the church, and much more those who have been brethren beloved, and are still to be admonished as the same. The whole race of man has been cut off from the kingdom of

God, but as our Lord is still gracious and merciful, so should the church be to its excluded membership; and they in turn should feel that their relation to the church is much that of the world to Christ, whose life and death were to save mankind.

M. H. L.

District Meeting.

The fifth Sabbath meeting South Bethel Association met with Ulconush church on the fifth Sabbath in October, 1886. The introductory sermon was preached by Eld. J. B. Small.

The former moderator and secretary being absent, C. J. Miles was elected moderator and J. D. Doyle secretary. After which the following churches and messengers were enrolled:

Hoboken: Joseph Hasty.
Ulconish: S. D. Miller, J. Foscoe, Wm. Scruggs, B. A. Clanton, Enoch Walton, J. W. Bedwell and J. D. Doyle.
West End: A. J. Pace, Dr. S. V. Webb.
New Prospect: W. J. Clanton, Charles Fendley, H. S. Fendley.
Deep Creek: C. J. Miles, T. K. Nickols.
Mount Vernon: J. B. Small, J. W. Hudson.
Pleasant Grove: E. A. Jones and Isaac Pagan.
River Hill: Robt. Pugh and Willie Tolan.

The following questions were presented for discussion at the next district meeting:

Has a man the right to sell spirituous or vinous liquors? Elder J. W. Dickinson and W. B. Doyle.

Is the progress of Sabbath-schools achieving greater victory than the ministry? Elder J. E. White and Dr. T. Davis.

Is there a Scriptural requirement for an educated ministry? Elders C. J. Miles and J. H. Fendley.

Rev. A. J. Hearn was appointed to preach the introductory sermon; Jos. H. Fendley, alternate. J. H. Creighton to preach the doctrinal sermon; H. Adams, alternate.

Adjourned to meet with Mount Pleasant, C. J. Miles, Mod. J. D. Doyle, Sec.

New Railroad to Sylvauga.

Eld. A. A. Baptist: I wish to say a few things of secular matters suggested by the introduction of the Annis-ton and Atlantic railroad into our community. Of course we don't think this is the first railroad of the sort ever built in the world, but we do maintain that it is the first and only one ever steamed up for these regions. And if, by common consent, the first-born in a rising family affords an occasion for as much ado as though it were the only human being born in a century, why may we not be allowed to "cut up" somewhat, now that a railroad is born unto us? A margin is left, I opine, for something to be said, as an item of news, so quiet has been the progress of this enterprise. No bugle has been blown, nor trumpet sounded about it. Nor have windy words inflated our newspapers, to be puffed off by self interest. This whole matter seems to mean business and beneficence—public beneficence—with profit to the company as the leading idea, of course. Col. Sam'l Noble, a generous and enterprising member of the firm in Anniston, and the leading spirit in it, I guess, has been for some months spending most of his time among us in the interest of this railroad and local improvements.

Already we feel the pulsations of new life. We already see our business step quickened. Idlers, more from want of employment than disposition, have found business and gone to work. Over a thousand bales of cotton have been shipped hence to date. Spot cash is paid at as large net prices as can be realized anywhere. Merchants are lively and cheerful. The aggregate business has, perhaps, tripled, if not quadrupled. Candidates for membership among us are applying for home and store lots. The day of admittance stands open day and night, at "reduced prices for alternate lots," in resolution in a citizen's meeting.

The Columbus & Western; they say it started up again. Well, come along. Two iron children: "Westward the star of empire takes its way." I'm trying to tell you, our passenger train will be down next week, and "we'll all take a ride."

W. W.

Wealth may or may not be within thy reach. What matters it, since virtue is ever at thy command?—F. Marvin.

Alabama Baptist.

MONTGOMERY, ALA., DEC. 2, 1896.

J. G. HARRIS, Proprietor and Editor.
J. D. BENFORD, D.D., Ed. & Manager.
S. HENDERSON, D.D., 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 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 as 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 the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each if more than ten are wanted, and enclose the right to condense to one hundred words.

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

Write only on one side of the paper. All 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.

It is difficult for brethren to debate a principle without discussing each other, but we have a few times seen it done.

We mistook the "Cheer" for "Trick" last week, and Mt. Gilad must pardon our dullness; the two words are akin to each other in our mind.

Dr. L. P. CHENEY, of Hartsboro, has accepted the call of the Brownsville church, and will devote his whole time to that church. This is a good arrangement.

WITHIN the last month five different brethren have written us, suggesting the re-print of articles that had appeared in other papers, and in no instance have they sent us the said articles. They expect us not only to re-publish them but first to hunt them up. We have no time for that work. We have tried to find some of these articles, but failed.

THE COLORED BAPTIST STATE CONVENTION.

weeks ago in the city of Opelika. The Rev. M. Tyler, of Lowndesboro, was re-elected president. Rev. J. Q. A. Wilhite, of Eufaula, was made Corresponding Secretary of their Board of Missions, instead of Rev. J. S. Barton, of Talladega, who now returns from that work. Rev. E. M. Brawley resigned the presidency of their college in Selma, to take effect the first of December, to be succeeded by Rev. D. L. Pursie. They propose to raise ten thousand dollars during the coming year for their various works in the great cause of our Lord. The Baptist Pioneer, their paper now published in Selma, is to be moved to Montgomery.

The Convention is represented to us as one of the best meetings they have had. Will not Bro. Tyler give us an article on the nature of the work they have in view? Everywhere in the State let our pastors and people give the colored Baptists all the encouragement and support possible. Under great difficulties they are doing a great work.

A WORD TO BRO. "E. B. T."

When we said that "the moment Saul exclaimed 'Lord, what wilt thou have me to do?' he was regenerated," we aimed to be understood as saying that exclamation was the first expression of evidence of spiritual life, and from the narrative it was simultaneous with the quickening spirit.

The truth is, there are certain great spiritual exercises which, as the old authors express it, are contemporaneous, so that in putting one before another we do so, not so much to mark the order of time, as the order of nature. We know that in the conversions detailed in the New Testament the transition from death to life was, as we may say, instantaneous, yet regeneration, repentance, and faith, are all involved in every case, though conditioned on each other. Sometimes but one of these is named, but in such cases the others are implied. Thus, where salvation is ascribed to faith, the quickening of the spirit and repentance are supposed. When we use the terms Father, Son and Holy Spirit, we do so simply to indicate their official relations to the work of redemption, certainly not to mark the priority of the one over the others in point of time, since they are one in essence, one in purpose, one in operation. So that if we understand our brother, we quite agree with him, albeit our forms of expression are somewhat different.

S. H.

The man who has been unjust, has been so to himself.

PROHIBITION.

Why should not the ALABAMA BAPTIST speak out on this subject? Is not this a Christian paper? And is not prohibition a Christian question and a Christian demand? And are not the best interests of the church and the community and the State involved? And does not this question affect the lives of men for time, and the souls of men for eternity? What then have we to say? "Much every way."

And first of all, this is the question of the age. Whether it be viewed in its relation to other great questions in the moral world, or in its relation to the church, or the family, or society, or the State, it stands out as the question which cannot be silenced. The women agitate it, the ministers agitate it, the temperance societies agitate it, the secular press agitate it, and the statesmen in legislative halls agitate it, and more than all, in ten thousand ways it agitates itself. And in every direction it makes progress and wins victories.

And the beauty of it is, that it moves on without disturbing good society, without harming church relations, without interfering with political parties, without injuring property, without embarrassing business, and without violating any law of God or man.

It looks to good order in the community, to a small criminal docket, to the education of the children, to the protection of our homes, and to a pure church. Indeed the blessings which it proposes to bring are countless and sublime.

What are we going to do about it? What are the friends of prohibition going to do about it? Well, where they triumph they will make the victory complete and hold the fort. And where they fail they will rise and try it again. What are the preachers going to do about it? Every one of them worthy of his cloth will give his unmistakable influence to the earnest support of this cause.

What are the Christians going to do about it? Will they not, with the unanimity of one man, stand together in behalf of this great movement?

What is the Honorable Legislature going to do about it? We have confidence in the law-making power of Alabama. We have often said, and we still say, that the Legislature of our State has done all for this cause that it has been fairly asked to do. Thus far the General Assembly of Alabama has stood above reasonable criticism in this regard, and the present one will maintain the record of the past, and we say this without hesitation.

What are we going to do about it? We believe in them. We believe in them. We believe in them. We have looked in on them. They are first-rate gentlemen, and every time the subject comes up they do their own thinking and their own acting. May that God, by whom kings rule and princes decree justice, guide our statesmen in all their great tasks.

"THE PREACHER'S PRAYER."

We have just finished reading a tract issued from the American Baptist Publication Society, of 32 pages, by that prince of preachers, Mr. Spurgeon, and it has stirred, we had almost written, startled, us. The great preacher, coins his own text in his own inimitable terse manner: "If we would reap in the pulpit we must plow in the closet." We may lay it down as a universal rule, that the measure of earnest, fervent, persistent prayer, on the part of the ministry, is the gauge of its success. Think of the tens of thousands of pulpits that are open every Lord's day, to say nothing of other days; why are they not more effective in winning souls to Christ and developing the piety of our churches? The want of prayer, and this largely of the preachers themselves.

If every preacher in Christendom was, in prayer, such a man as Luther, Knox, McChesney, Alleine, Brainerd, Bunyan, or the living Spurgeon, it would not be six months before there would be such a stir in the Christian world as has never been witnessed. We need an union in the pulpit which the schools cannot supply. Think, reader, "The gospel is"—what? the power of learning? the power of rhetoric? the power of logic? the power of genius? no, not it! "the power of God unto salvation."

Where may the preacher avail himself of this power? In his closet, in the forest, any where, secluded from the world, he can hold communion with his God, by the Holy Spirit. This will do more to give effect to his ministry than all the learning this world can supply. No man can come from daily and habitual contact with that Almighty Spirit that "searcheth all things, yea, the deep things of God," without feeling the pulsation of a new life animating his whole soul. This new life will give wings to his words in his pulpit ministrations that will send them "between the joints of the harness," arousing the sleeper from his dreams, and infusing vigor into his brethren. Of all men in the world, preachers ought to excel in obeying the apostolic injunction, "Pray without ceasing." In his preparations for the pulpit, in the delivery of his sermons, in his intercourse with

his charge, in his private meditations, anywhere and everywhere, he can send up ejaculations to the throne of grace that will bring down those spiritual supplies which will make him what he professes to be, a man of God. When praying Christians, in the proper sense of the term, whether in the pulpit or in the pew, become the rule, instead of the rare exceptions, it will mark the grandest epoch yet recorded in Zion. The possibilities of the prayers of even one man have never yet been exhausted. They "avail much," how much, James could not say.

S. H.

FIELD NOTES.

We receive a new theologian almost every week.—A Howard College letter.

Some one writes us a "compliment to the Bluff Springs Sunday-school," but fails to give us the author's name, and therefore we cannot publish it.

E. H. Foster, an Alabama boy, who is assisting Bro. Lane in the management of Hearn Institute, Cave Spring, Ga., is making a fine impression.

"I am glad you are editor of the paper and wish you great success."—Rev. J. L. Sampey, of Buck Creek, Miss. And we are sorry that Bro. Sampey moved over into another State.

Rev. E. A. Burns filled the pulpit of the Baptist church on last Sunday night. Mr. Burns preaches with great zeal and earnestness. His next appointment at this church is the second Sunday in December. He has accepted the call of the church at Clanton for the year 1897.—View.

I shall take advantage of our revived condition to try to get you some new names. Can't you visit us some time?—J. S. Dill. Yes, brother, we hope to visit you some time, and as soon as practicable, but this is a big State and there are so many places to go to! Do not forget those "new names."

We were gratified at the temperance meetings to notice the greatly improved health of Dr. Cleveland. In fact, Dr. C. is like the buck rabbit in one thing; it only takes about three white frosts to make him fat. Woodlawn and Montevallo are going to have one of the very best pastors and preachers in Alabama.

I baptized two others yesterday—husband and wife—as good people as we have in North Port. This makes 38 or 39 received since our October meeting commenced. Our church now numbers over two hundred. I go to my home place to-morrow. Will remain with this church next year.

Bro. Lane, pastor at Alpine and at Jacksonville, thinks that he has two of the very best churches in Alabama. His churches have called him for another year, and have each increased his salary \$100. That indicates progress in both churches. Bro. Lane is doing a fine work with his churches. Come over into Alabama lock, stock, and barrel, Bro. Lane.

Bro. Castelleigh is mistaken as to the number of Bro. Lane's children. Bro. Lane puts it this way: "I have five children by my first wife, my wife has five children by her first husband, and by the present marriage we have ten children—five boys and five girls." The whole mystery is explained in the fact that they have each only had a first wife and a first husband.

Rev. G. E. Brewer handed in his resignation as pastor of the Rockford Baptist church, Sunday, and it was accepted by the church. The remoteness of the church from his home at Lafayette was the cause. Rev. Brewer has made an impression on the people of this town as an upright, able minister of the gospel, and all regret that his connection with the church is severed.—Rockford Enterprise.

After due consideration the Rev. Dr. Talbird, of Florida, declines to accept Bro. B. H. Crumpton's invitation to make his home at Evergreen; he wishes to remain in active work, and to use his own language, he wants "to die in the harness." He has recently had a powerful revival in his church, with an accession of 24. We were mistaken as to the relation between these two brethren, Bro. Crumpton is his son-in-law by adoption.

"I used to fear and say, that God had not chastised me as a son; now, I feel that great ledgers of fearfully wicked accounts are stored against me, because the judgment is so sure, and as it seems to me, so inopportune for the temporal good of our children. I try, but cannot now see the wisdom and mercy of this, but I do not question its justice." We remember to have heard two brethren at the head of charming families speak of how they had been exempted from trouble, and in less than five years from that conversation both families were overwhelmed in deepest distress and sorrow. David said, "Before I was afflicted I went astray, but now have I known thy word." God bless the tried and sorrowing in all this world!

Knowledge is that, which, next to virtue, truly and essentially raises one man above another.

Howard College Column.

An Appeal to the Rich.

When a project for the public good is presented, requiring labor or money or sacrifice of any kind, the average man begins to seek some refuge, devise some escape, or manufacture some excuse. The rich, loving his riches, says, "It is nothing to me. I can take care of myself, let others do the same. What I have is my own, and I am under no obligations to divide it with others, or even to invest it for their amelioration."

Hold a minute, my brothers in gold, let us look at your saying. Are you right sure you can take care of yourself? Are you not dependent for many a comfort and pleasure and success upon others whom you consider less fortunate than yourself? Are they not able to rob you and dispossess you? They lack only the vicious disposition, and some public institution, perhaps the very one that now appeals to you for help, has checked those vicious powers of society and shielded your honor and protected your property. The religious instruction, the godly education which has been given to a few, and through them distributed to the many, has been a shield and safeguard to society. But for this, the volcanic fires of suppressed dissatisfaction would burst forth in all their destructive agencies.

It is enlightened religious instinct, acquiescing and consenting, and submitting to the strange inequalities of life, rather than the law compelling the peace and restraining the disappointed men in the community.

The man with a million is just as dependent as the man with a mite, and he has far more at stake. An eminent writer in a late article says: "There is one duty which men of money cannot afford to overlook, and to which they must be held by public opinion, the duty of taking a more personal and active interest in the moral doings and moral needs, and moral education of the people at large. They have it in their power to render services which would be of incalculable worth. Saving men, protecting property, elevating society, preserving peace, is a matter of cost. Is it fair, it is wise, it is prophetic of the best thing in coming years, to throw the burden of building institutions which concern these ends on those whose means are limited? Ought the great bulk of the giving be by those whose means are narrowed, or who, it may be, can aid only to the extent of the widow's mite?" This writer goes on to say: "These men of wealth have it largely in their power to say, at any moment, whether the

peace and prosperity and happiness, or one of discontent and turbulence. It is useless to talk about safety to life and property, and society, without moral training. It is useless to talk about moral training—such as will endure—if God and Christ and Christian truth be left out." Seeing that self-preservation is only guaranteed by giving to those who control society a proper moral training, such as is dispensed at Howard College, will not our men of wealth by their munificent gifts to its endowment build this wall round about themselves? Or rising above selfish considerations will they not, under the promptings of a noble patriotism, provide an ample endowment for the betterment of society, State and country? Or forgetting self, and land, and country, will they not make this endowment an expression of their love to God, and their appreciation of Jesus Christ?

We are glad to know that some men of means, men, whom the Lord has prospered, men who have been patronized by the masses, men who have felt the love of God in their hearts, and cherished a hope of heaven, are considering this great problem of public good and individual obligation. We hope soon to see their deliberations assume a tangible form in the shape of large gifts to the Howard Endowment.

To Men of Smaller Means.

While we are waiting for some Alabama Vanderbilt or Vassar to open his eyes and see the grandest opportunity of his life, we men of smaller means must work all the more assiduously and co-operate all the more earnestly. The little mountain streams flowing together and pressing into one channel make the mighty river, and while some of us can only represent the tiny dew-drops, still let us fall into the rivulet, and help to swell the torrent. The ever watchful eye of him who notes the sparrow's fall and numbers the hairs of our heads will guide our gift safely into the treasury, and magnify and bless it to the glory of God.

"I am glad to render such services."—R. M. Hunter.

"It is a great pleasure to do anything for the Howard Endowment."—J. G. Wright.

"I have now raised in Providence church \$410, and not nearly done yet, and Himes and Mattie Ellis and Virginia are canvassing the membership in addition."—J. W. Stewart.

But time would fail me to mention all the kind words and liberal gifts, from Lofton, Lovell, Howell, Quarles, Kyser, Hamberlin, McIver, Freeman,

Jones, Sawyer, Hill, Pack, Bell, Brown, Hatcher, and a host of others. And the number is multiplying. The interest is increasing. A very practical brother, E. W. Solomons, in paying his first installment writes: "If every church, Sabbath-school and mission society would take a collection for Howard, say on the second Sabbath in January, what an amount could be realized in little. By a resolution that time has been chosen by our Sabbath-school, and by combining our gift with that of the church and mission society it will be something toward this great enterprise." And he suggests that other churches which have not agreed to take collections at an earlier day do so at that time. His suggestion is worthy of notice. Let those who have agreed to take collections in November and December do so, and let us have a contribution from every church by the last of January.

Installments Now Due.

Brothers whose first installments fall due in November and December will save me a great deal of labor, and make theirs no greater, by forwarding the money to me without further notice. They can send by registered letter, postoffice order, or by bank check.

If you are in doubt as to when yours falls due write me and I will inform you, or what is better, as many have done, send me the money and I will return your note cancelled.

G. A. NUNNALLY.

Eufaula, Ala.

Reply to "Country Preacher."

In the ALABAMA BAPTIST for Nov. 25th, a brother signing himself "Country Preacher," alleges that the recent revivals of evangelists Porter and Thomason in this State did more to strengthen Pedo-baptism than Baptist churches, and inquires, "Why is it thus?" I am prepared to give a partial answer to this inquiry in the one instance in which he makes specification by saying, "It is not thus." I furnish my brother the following facts:

1. Evangelist Thomason preached three weeks for me last spring. Over half the converts joined my church, and the main force of the meeting was toward strengthening the Baptist cause. His preaching was strongly Calvinistic. Other churches received some benefit and we were rejoiced that they did, though it was distinctively a Baptist meeting.

2. The very same thing can be said of the Porter meetings at North Port this fall, only to even greater extent the fruit was to the Baptist church.

3. The recent revival in Tuscaloosa left, and the two were not even remotely connected. It was distinctly a Methodist meeting, and I refer "Country Preacher" to my article in last week's paper for full account of it.

Further than making this correction I do not propose to enter into a discussion of the character of the work done by these two brethren. My reading of the results of Bro. Thomason's meetings at other points where he labored does not accord with that alleged by "Country Preacher," yet I have not noted results carefully in the work of either of these brethren except here. I only write concerning that I know.

"Country Preacher" seems to think he is running some great risk in making this inquiry. As he has not had the moral courage to sign his name I cannot see that he has taken upon himself any risk. If he has strictures to make upon the work of his brethren in the ministry, and will be independent enough to make them above board, and not under cover, he will be entitled to more consideration.

Tuscaloosa. J. S. DILL.

How to Get Rid of the Devil.

This is the title of a little book I desire to commend to the many readers of the ALABAMA BAPTIST. It is a brief history of the wicked career, thrilling conversion, and most self-denying Christian work of H. W. Kemper, now a colporteur in Louisville, Ky. He was born in Germany and came as a young man to America, went from bad to worse, and got in the gutter. By and by God by his matchless grace rescued him from his ruin and puts a new story in his mouth. Under many disadvantages, with a limited education, and much opposition he began his work of trying to save others. What God has done through him, and the waste places in which the work has been done will be greatly stimulating and helpful to any Christian to read. It will also be greatly useful to the unsaved in showing how God can and will save the vilest. I know Bro. Kemper personally, and was an ear witness to much of this history as it was taking place. It is the simple relation of thrilling facts. Bro. W. C. Crumpton, Marion, Ala., has this book, and will be glad to send it to any one for twenty-five cents. Send and get it.

A. G. DAVIDSON.

Good as the Best.

"The Sunday-school Papers and Lesson Helps of the American Baptist Publication Society, in style, variety, beauty of finish, and subject matter, are as good as the best, and Baptist Sunday-schools, at least, should use no other."—J. Henry Brittain, Pastor Fuller Memorial, Baltimore, Md.

Reply to Dr. Riley, of the Home Board.

If I knew how, I would regret having so disturbed Bro. Riley in his press of business as to make him stop long enough to make a rejoinder to my article about the Home Board. But it is impossible for me to feel any regret for my article, in its utter destitution of a single argument to sweep away the facts presented by me, convinces me that I am right in saying that there exists no longer a need of the expensive machinery of that Board to carry on our denominational work. Had there been any arguments he has the intelligence to have found and presented them. I rather regret, however, that the brother attempted to ridicule when argument failed to come to his help.

He accuses me of being so much in the habit of opposing every thing, that nobody is surprised to find me in opposition to anything. Well, I am truly sorry if that reputation has been established by me. I do oppose some things, but not everything. It is impossible for me not to oppose the whisky traffic, for it hurts society; dances and champagne parties given by and attended by Baptists in high and representative places, for it does not look Christ-like; also the ignoring or perversion of the 15th chapter of St. John's gospel, for it does look like the Savior meant something when he said, "I have given you an example that ye should do as I have done to you;" and the Home Board, because it seems unnecessary to maintain that which is not of utility.

'Am I to be condemned because I oppose some things? If so, then it throws me into good company, for Moses opposed Pharaoh, and thereby led a set of bondsmen into the formation of a grand commonwealth and nationality. Jesus opposed Pharisees, traditionalism, and a perverted set of ecclesiastics, and got crucified for it, but in so doing redeemed a dying world. Martin Luther opposed selling indulgences, and a corrupt system of salvation by works, and got arrested for it, but a grand reformation was rapidly pushed forward by it, to which much of the world owes a large share of its present glory. Baptists opposed union of church and State, for which they were sorely persecuted, but the result was the liberty of conscience secured to men, the glory of American statesmanship. They opposed affusion, sprinkling, and baby baptism, and the result was the permeating of much of the world with the doctrine of believer's baptism. And last, but shall I say not least, Dr. Riley opposed the State Board of Education, and the result was their plans of work, so vigorously that the result was the State lost Dr. Bailey and his eminent services. Now Bro. Riley don't rule me out of a hearing, if I do oppose some things, especially when my company is so good. You are bound to admit the companionship is good, and you know "birds of a feather will flock together."

Now I did not know the Foreign Mission Board was opposed by me, but may be the thing has become so habitual that it is unconsciously done. It was with equal habitual unconsciousness that the declaration of opposition to the work of the Home Board must have been uttered, for I verily thought my speech was begun by saying "I heartily endorse all that Bro. Riley says of the importance of the work of the Board, but must take issue with him as to the necessity of that Board as an agency to do the work." Now if my mouth went off by habit and said something else, will you not pardon me and ask the brethren to listen to me some times?

Well, then Bro. Riley thought there was a complete subsidence on my part, because I didn't oppose the Home Board at Montgomery; thought Lexington and Augusta had mashed me. Why, didn't you know that the Revolutionary war, which began at Lexington did not end for nearly eighty years afterward, and that Yorktown was what settled it? That is about the way this will go.

There was one argument. What was it? Oh, yes! It was that Bro. Brewer was on one side of this question and all the other Southern Baptists on the other. If that is a fact, does it necessarily prove that he is wrong? If it is a fact, it is strange that cards of thanks come to me from different quarters, and prominent men, some of whom, from other States, say "a host of brethren are with you," and "gallons of ink are ready to be poured out in attacks on the Home Board."

I really did not know I said "the vice-presidents received salaries," for I thought I knew better. In the financial report of the treasurer of the Home Board he has an item among the disbursements of a sum entitled, "expenses of vice-presidents," and it seemed reasonable that there had been some. Now do not discredit the treasurer, for he is personally known to me, and seems to be a good Christian gentleman.

But come, my brother, tell us where that wide field is, not covered by the State Boards. If the field is covered by the State Boards, how can the Home Board do the work on their

territory better than the State Boards themselves?

What is the reason Bro. Crumpton cannot send the surplus money for home work to Louisiana, Florida, Arkansas, or Texas, as well as to Atlanta? Is it because Bro. Tichenor knows the postoffices in those States better than Bro. C., that it must first go to Atlanta? I would suggest that a postoffice directory may be had if that is the trouble. If he does not know how to make out an application for money order, the postmaster will instruct him, or the bank officers will tell him how to get a check.

As to Cuba, or even Indian missions it hardly seems credible that they would so over burden the Foreign Board as to necessitate a new secretary.

Please give us some arguments and facts to show the need of the Home Board, and all opposition will cease. But sensible men of moral courage are not to be ridiculed into a conviction against their sense, or scared from the discharge of a conscientious duty.

To show that I am not opposed to everything; nor to our denominational enterprises, I will compare my little poor church at LaFayette, which honors me with its pastorate, (and I regard it to be a high honor to serve her) with yours, or any other church in the State. For the past three years we have averaged more than three hundred dollars for benevolence per annum. The aggregate property of the church is less than forty thousand dollars, the largest property holder being worth about \$5,000. Divide it out among the membership, it would leave each member less than \$33 1/3. Over \$100 was given to the Foreign Board, about the same to the State Board, and the residue to the Home Board, and every other object fostered. Is it not strange that such a church should want such an "oppressor?" But may be they have caught the spirit of opposition from him, and intend to oppose their best interests by keeping him.

The next time please meet facts with counter facts. In a long letter, from an authentic source, I am told that the Foreign Board refused to take Cuba out of the hands of the Florida Convention, refusing on the ground that they were not authorized to do so until instructed by the Southern Baptist Convention. That Board recognized its subordinate position, and proposed to wait until proper authority was given. The Home Board then seizes upon the occasion, steps forward without instruction from its employer, and takes up a new piece of work which lies within the limits of the work of another, and usurps its own territory. This is decorous, or faithful? It may have been brave.

If memory has not proved treacherous, the Secretary of the Board told me at Augusta that \$800 was paid to one of the general bodies in Texas, and \$1,000 to the other, and in this way the Board became so connected that it was entitled to report through it. If this remembrance is correct, then Texas was made to have eighteen seats in the Convention upon money from other States, and one for every hundred dollars, where it took five hundred to other States to seat. Is that fair?

I have in my possession a letter from another authentic source, in which it is stated that the Home Board gave the General Association of Texas \$10,000 at that time. I look at the treasurer's report and find no such "disbursement" in favor of Texas as credited. But I see more than that amount both debited and credited to Texas, but stated that it was raised and expended on the field, and never came into the hands of the Board. Such statements confuse me; but do not make me think the Home Board a necessity.

If it is true that the Board paid Texas \$10,000, then it is not fair to the rest of us for her to be entitled to one hundred delegates at our expense, and it would be no wonder if Cuba, or anything else could be placed in the hands of the Board, or the Convention controlled in all the interests of the Board. I do not say it is so now, but it is a possibility for it to be so.

I am told not to complain that Cuba was assigned to the Home Board instead of the Foreign Board, for the Home Board did not ask it. As to the facts, they need not be stated to those in attendance. The earnest discussion running into two sessions, and finally settled by a small majority, upon the statement that Bro. Wood and Diaz desired it, will prove whether or not the Home Board tried to get it.

I am told from both those authentic sources that if the Home Board had not come up with the free use of money, and bid against the Home Mission Society of New York, Texas would have been lost to the Southern Baptist Convention. If the Convention is to buy her constituency by over bidding the Home Mission Society we will indeed have to swell our contributions, because that body controls about ten dollars to our one. But has it come to that, that our benevolence must be despoiled by a little petty jealousy as to which of the great Baptist bodies is to possess cer-

tain territory? By the grace of God I'll try never to care who carries the blessed gospel of the Son of God to dying men, or who may develop latent forces for Christ, but bid a hearty God speed to every one who works for the Master; and if I find some one else occupying a field where I desired to work, I will either work with him or seek another.

Geo. E. BREWER.

LaFayette, Ala.

A Letter from Bro. Hobson.

In a recent issue of the BAPTIST was the announcement of my removal from my work in the Tuscaloosa Association to Birmingham. My field in that association was a pleasant one, and I am glad to say that the four churches of which it was composed are alive to duty. During my limited connection with those churches, as pastor, there were more than one hundred accessions, of these there were eighty or more baptisms. To God be all the glory! It was painful to me to sever this my first pastoral relationship. I feel that I owe inestimable gratitude to those good brethren and sisters (the memory of whom is as indelibly impressed on my heart as the stars on the brow of evening) for the many kind things they did for me, for their words of encouragement, and the many pure prayers which went up to God from their earnest and faithful hearts in my behalf. God bless them, I pray!

My work now, is the Second Baptist church, Birmingham, and Avondale mission. The Second church is located in the northern part of the city, near the pump house. This was a nice location, for already has the north breeze begun to blow, the result of which will be a general sweeping away of old things, and a thick and rapid falling of the showers of prosperity, followed by a heavy and continuous hailstorm of iron ore.

Avondale mission is an arm of the First church, located at Avondale, a new little town on the east side of Birmingham, which has grown up almost as rapidly as Jonah's gourd, and is still growing. Last January the first houses were built, now there are 118 houses and 1,000 inhabitants, and before next January the town will be incorporated. We have two mission stations, Methodist and Baptist, a literary school, two Sunday-schools, a literary society and a law and order society. Now, brethren, in such a place, and at such a place, is not the gospel greatly needed? The Baptists of Avondale have a lot worth not less than \$2,000, but they have no house yet. The Baptists are rather weak here at present, and unable of themselves to build the house that the rapidly growing town demands. A little sympathy, by way of a special contribution to Avondale mission, from the brethren at Selma, Montgomery, or wherever there may be an anxious heart and a spare dollar, would be greatly appreciated by your little sister at Avondale.

In circulating among the families, we have not seen as many copies of the BAPTIST as we would like to see. Will take that matter up, and hope soon to send in quite a number of subscriptions. W. A. HOBSON.

Avondale.

MARRIED.

Mr. Washington Gates and Miss Cora Power were married Nov. 4th, near River Ridge, Monroe county, Ala., by Rev. A. E. Majors.

Mr. Joseph Dailey and Miss Lula Watson were married at Enon church, near Fatama, Wilcox county, Ala., Nov. 14th, by Rev. A. P. Majors.

Mr. Elijah Burson and Miss Catty Majors were married at the residence of the bride's father, near Fatama, Wilcox county, Ala., Nov. 21st, by Rev. A. P. Majors.

Anticipates Every Want.

"The publications of the American Baptist Publication Society, for the Sunday-school, seem to anticipate and supply every want from the Infant Class-room to the Superintendent's desk—from the child's home to the pastor's study. Approaching perfection; better helps are seldom needed, and perhaps never found. The school that fails to get them suffers great loss."—Rev. G. A. Nunnally, D.D., Eufaula, Alabama.

Alabama Baptist.

MONTGOMERY, ALA., DEC. 2, 1886.

Renewed Her Age Ten Years.

That life may be prolonged is the desire of every invalid, even suffering, but this is not all. Compound Dryden does, as the letters of many patients testify. A. Lawrence (Mass.) lady writes:

"My old troubles are all slowly leaving me. I have renewed my age ten years or more."

A farmer writes from Locksburg, Ark.:

"I am feeling better and clearer of pain than for years. I can plow all day."

A lady writes from North Waverly, Me.:

"My mother, although 81 years old, feels as well as she did when 40 years old. She walks around the house spry and does considerable work. She is living, she says, a new life."

If you think that you or any of your friends might be benefited by the use of this treatment, you can decide after an examination of a record of its work in a multitude of cases. A pamphlet of nearly two hundred pages will be mailed free to any applicant by Drs. Starkey & Pelen, 1529 Arch St., Phila.

The word of God is practically lost to many to-day. It is hid away in the selfish rubbish of their lives. They will find it by prayer and meditation and attendance upon the worship of God.

Ely Bros. I have used two bottles of your Cream Balm for Catarrh since December. A sore in my nostril—the cause of much suffering—has entirely healed; have used no other medicine. This spring I feel better, can walk and work with more ease than I have in any spring since 1865.—Mary E. Ware, Hopeful, Va.

Practice to make God thy last thought at night when thou sleepest, and thy first thought when thou wakest; so shall thy life be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.—[Quarles.]

It is said that the conductors of The Youth's Companion are simply satisfied with the results of their recent prize competition. About five thousand manuscripts were submitted, and among them were many stories of uncommon ability by writers hitherto unknown. The three successful series, "Blind Brother," "Dollkins and the Miser," and "Bet and her Family" will be published in The Companion during the next year, and the same volume will also contain serials by J. T. Townbridge and C. A. Stephens.

O Lord of good the fountain free, Close by our hard day's journeying, Be thou the all-sufficing spring, And hourly let us drink of Thee.—[Susan Colledge.]

STAFFORD, PORT BENCO, TEX., Oct. 30, 1886.

Messrs. A. T. SHALLENBERGER & CO., Rochester, Pa. Gents.—I have used your Pills, and believe they are the very best remedy for chills and fever ever used in this country. I have tried many others, but they never tried them, and they all pronounce them a positive and permanent cure for chills and fever. Very respectfully, T. J. PACKER.

Let no man say that man can render nothing to God. Is God the subject of love? He certainly can render him the best thing that he has in the inmost nature of love that it desires love in return.

A Fearful Leap.

Into the abyss of poverty, over the precipice of short-sightedness is taken by thousands, who might be wealthy, if they would themselves of their opportunities. Those who write to Hallett & Co., Portland, Me., will be informed, free, how they can make from \$5 to \$25 a day and upwards. You can do the work and live at home wherever you are located. Both sexes, all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a small little fortune.

If it is mental to undertake anything you think beneath you for the sake of money, it is still more mental, having undertaken it, not to do it as well as possible.—[George Macdonald.]

Some genius proposes to introduce paper shirts to hold out the chest, but would prove a "big thing" for the doctors, because rheumatism, etc., would become frequent. If, however, people would keep Salvation Oil convenient, paper shirts might still be a success. It costs only 25 cents.

In all charity believe that your brother desires to hold out the chest, but would prove a "big thing" for the doctors, because rheumatism, etc., would become frequent. If, however, people would keep Salvation Oil convenient, paper shirts might still be a success. It costs only 25 cents.

Catarrh.

Is a very prevalent and exceedingly disagreeable disease, if neglected, it may prove a "big thing" for the doctors, because rheumatism, etc., would become frequent. If, however, people would keep Salvation Oil convenient, paper shirts might still be a success. It costs only 25 cents.

Some men are human sponges that absorb all the good things of life they touch, but never give up any thing unless they are squeezed so tight that they cannot help doing it.—[Rev. L. A. Banks.]

I have used one bottle of Ely's Cream Balm and it is the best remedy I have found for catarrh in fifteen years.—V. G. Cabbage, Attorney, Hardensburg, Ky.

Truly it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see him in his own country at home, you will think you never saw him before.

THOUSANDS

of brave men perished during the war from chronic diarrhoea. The lives of the greater number could have been saved had the wonderful powers of the Acid Iron Earth been known at that time.

Christ's prayer for the unity of all Christians ought to echo in our lives, and draw us closer to all who love the Lord Jesus, of whatever name.

It is painful and annoying to be disturbed in public assemblies by one coughing or sneezing, especially when you know there is a remedy like Dr. Bull's Cough Syrup easily to be obtained.

How then can't think so well of us, And be the God thou art, Is darkness to my intellect, But sunshine to my heart.—[Faber.]

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh, gives it a trial.

If any man will come after me let him deny himself, and take up his cross and follow me.—Matt. 16:24.

Peto's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. Soots.

The way of every man is declarative of the end of every man.

ADVICE TO MOTHERS.

Mrs. WINDOL'S SMOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, soothes the colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Humanity is never so beautiful as when praying for forgiveness, and for forgiving another.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar, and achieve an easy victory. Sold by druggists at 25c., 50c., and \$1.

Better have an aching void all the day of our earthly pilgrimage, than contentment with what earth gives.

Even the weakest man is strong enough to enforce his convictions.—[Goethe.]

Daughters, Wives, and Mothers.

Send for Pamphlet on Female Diseases; mailed free, securely sealed.

Dr. J. B. MARSHALL, Ufca, N. Y.

Nothing is more ruinous for a man than when he is mighty enough to fight to right himself without right.—[Jacobi.]

CONSUMPTION CURED.

An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power Block, Rochester, N. Y.

A man may superannuate himself, and even when he is mighty enough to fight to right himself without right.—[Jacobi.]

Clear's Sufferer from Rheumatism and Neuritis. German Cure Resolves Rheumatism, Neuritis, Hic's Hair and Whisker Dye—Black & Brown, 25c. Fife's Toothache Drops cure in 1 Minute, 25c.

Georgia Letter.

After a drought that had become distressing to man and beast, the clouds are pouring out their blessings upon the earth. The long dry weather, however, was by no means an unmitigated evil, as the late autumn afforded the most favorable season for maturing the crop of cotton, while the absence of storms enabled farmers to gather the valuable staple in the best condition possible. I am told by those versed in the mysteries of trade that the business outlook is favorable. I trust that our missionary, educational, and other benevolent organizations may feel the rising tide of prosperity that is predicted.

Yesterday the intelligence of the death of Rev. S. Landrum, D.D., late of New Orleans, reached the city. It occurred in Brunswick, and his remains were brought here for interment. After very impressive funeral services at the First Baptist church, of which he was once pastor, he was to-day laid to rest in the beautiful cemetery, Rose Hill. Dr. Landrum was one of the most earnest, laborious and successful pastors it has been my good fortune to know. Athens, Macon, Savannah, Memphis, and New Orleans left the impress of his godly life, his wise counsels, and his faithful exhibition of divine truth. "He rests from his labors and his works follow him."

With the close of associational meetings, our indefatigable Secretary of the State Board of Missions, Dr. DeVotie, takes a long breath, and prepares for the winter campaign. He has conducted with vigor and wisdom the arduous and responsible work committed to him. In addition to the management of State missions, colportage, and Sunday-school interests, he represents the claims of the Home and Foreign Mission Boards of the Southern Baptist Convention, and does it all with gratifying results.

Earnest efforts are being put forth for enlarging the endowment of Mercer University. This effort is stimulated by the growing popularity of the institution, as evinced by the increase of the students, an unusually large proportion of whom have the ministry in view. Those of them who have the time, the means, and the inclination, go from Mercer to our Seminary in Louisville, while those who cannot, or are not disposed to avail themselves of the Seminary, find facilities here for theological as well as literary instruction that are life-long helps and blessings to them.

I see that you are awake to the importance of endowing Howard College. The Baptists of Alabama are able to do it, and I believe they will do it. God speed them in the work. It is one of the marvels of the age, that a college without a dollar's endowment has been able for years to compete with well endowed State institutions, and in her work to rank with the best. The result is grand, but the struggle to those who have achieved it has been hard, and I rejoice to see signs of deliverance near. If I could reach the ear and heart of every Baptist in Alabama I would say, give to Howard College your sympathies, your prayers, your money, and let the last be limited only by the apostolic rule, as "God has prospered you." Cheer the hearts of those good people Jim Marion, who for long years have been the nursing fathers and mothers of your institutions there, who never "bated one jot of heart or hope," where they were concerned, or ever withheld service or sacrifice when the welfare of Howard College, or the Judson Institute, demanded either or both.

I am reminded that a writer said recently, and I believe in the ALABAMA BAPTIST, that it must be a good article that is worthy of a half column in a newspaper. I fear I have already transcended the last, with little claim to the first, and so, for the present, I take my leave. W. H. M.

Macon, Ga.

[Come again, Doctor.—Eds.]

A man without earnestness is a mournful and perplexing spectacle. But it is a consolation to believe, as must be done of such a one, that he is in the most effectual and compulsive of all schools.—[Sterling.]

Major J. N. Suttle.

Preamble and resolutions on the death of Bro. J. N. Suttle, adopted by Cahaba Association:

Whereas, in the order of divine providence, our brother, Hon. J. N. Suttle, late moderator of the Cahaba Association, has been removed from our midst by the hand of death, and our hearts have been deeply moved thereby, therefore,

Resolved, 1st, That in his death we have lost one of nature's noblemen, a generous friend, a genial companion, a man of true and honest purposes, of fine mind, of sound judgment, prompt in action, faithful in matters of trust, an earnest Christian worker, and ardent lover of the Baptist cause.

2nd, That we treasure the memory of his blameless Christian life, and his zeal for the cause of Christ.

3rd, That from the manner of his life, and from the positive character of his Christian experiences, and the testimony during his illness, we are fully persuaded that our loss is his eternal gain, and that while we are mourning on earth, he is rejoicing in heaven.

4th, That we deeply sympathize with the widow and children who have been called to part with their chief earthly counselor and supporter, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need, and which he alone can give.

5th, That one page of the minutes be given for this memorial and a copy sent to the ALABAMA BAPTIST and request that the same be published.

The Following Resolutions were Adopted by Mt. Zion Church:

1st. Resolved, That this church has lost an amiable, zealous, and liberal member; his family a devoted husband and father, and the community a most worthy citizen, who was ever ready to extend a helping hand to the needy, and whose purse was always open to the calls of the church.

2. Resolved, That the deeply affecting dispensation of divine providence which has cut down in the midst of life our much beloved brother demonstrates the solemn and all important necessity that we should obey the divine injunction, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

3. Resolved, That in sincerely mourning as we do the loss of our beloved Bro. Suttle, we can the more deeply sympathize with his widow and orphans, and other relatives, and especially his aged mother, who has been made to weep more than once over the loss of loved ones in other days, and we do earnestly tender to them our heartfelt sorrow for the loss they, with us, have sustained.

4. Resolved, That the clerk of this church be instructed to spread these resolutions on the church book, furnish the widow of our deceased brother with a copy of the same, and forward a copy of them to the ALABAMA BAPTIST, with a request that the same be published.

Done by order of the church this 17th day of October, 1886.

J. N. C. BROWN, H. G. SMALL, D. L. CRUSE, Committee.

Good Things for a Pastor.

Some times we read of the good things a church does for a pastor. Pleasant receptions, handsome presents, pious parties, house-warmings and the like—all these are both complimentary and gratifying to the earnest and faithful shepherd of the flock who feels that he is, in some measure, worthy of the confidence and favor of the sheep. The pastor of the Talladega flock had something recently which made him happier than all these things so often gratifying. During his absence, recently, at the State Temperance Alliance held in Montgomery, the young men's prayer meeting, but recently organized, held its regular service with an excellent attendance, and had a glorious good meeting, though the night was inclement and unpromising.

But this was not all. On Wednesday evening following, the night of the regular church prayer meeting, the young men were on hand to participate with the other brethren; but the occasion was attended with such inclement weather that the older brethren did not get to the church. The wind blew so hard they did not even hear the bell, and there was not a lady present. The "boys" were out, however, in considerable force; and they held the meeting in the absence of the deacons and elders. It was a spontaneous, old-fashioned, stirring meeting with prayer, praise and speeches, and some of the young men were much revived who had been long cold and off the track. The pastor was coolly informed upon his return that he had better look after the honors of "the old folks" meeting!"

But this is not the best of it. On last Monday night, (Nov. 23), this young men's meeting, though the weather was inclement again; was more largely attended than ever—some forty of the "boys" being present. It was the time for young Bro. Charlie Ivy to lead. He read a chap-

ter in Job, and made a most excellent and feeling talk, and was followed by a series of serious and stirring speeches and prayers. It was wonderful to see how the Spirit moved upon these young men's hearts, and to see how, in four weeks, they had developed in numbers, strength and boldness. At the conclusion of the meeting thirteen young men, unconverted, stood up for prayer, and five Christians also asked for the prayers of the body. The movement was almost simultaneous, certainly prompt and hearty; and the meeting closed in the form of a regular old-fashioned revival.

Well, all this does a pastor's heart good. Much hope of success and prosperity is felt in all our hearts. I now looks as if a revival in the Talladega Baptist church would break out through this young men's prayer meeting. Already several show signs of conversion. Let the brethren, everywhere, lift a prayer for God's blessing upon us. GEO. A. LOFTON.

As in nature, as in art, so in grace: it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut the more it sparkles; and in what seems dead, as though there could be no end in view but to perfect his people.

Most persons have opinions. Now and then a person has convictions. A man with an opinion is of small consequence for or against a cause about which he has an opinion. A man with a conviction is always a power in the direction of his conviction.—[S. S. Times.]

You can certainly

Stop Coughing

With 10 parts molasses or honey to one part of

PERRY DAVIS' Pain Killer.

Take 1/2 teaspoonful often.

TRY IT.

PAIN KILLER also Cures Sore Throat, Diphtheria, Rheumatism, Neuralgia.

JACOBS' BLOOD PURIFIER.

MANUFACTURED BY JACOBS, CRUIKSHANKS & CO., TALLADEGA, ALA.

A purely Vegetable Remedy for all diseases which arise from IMPURE BLOOD or Hereditary Taint, such as Scrofula, Syphilis in all its stages, Syphilitic Rheumatism, Ulcers, Ulcerated Sores, Skin Diseases, Erysipelas, Some Forms of Cancer, Constipation, Indigestion, Dyspepsia, Chills, and all Malarial troubles.

HISTORY.

For nearly Forty years this Wonderful Remedy has been in use and has cured thousands of cases. Without being advertised or pushed in any way, its fame has gradually gone abroad, until to-day there is hardly a community in the State of Alabama in which it has not been used, and from which testimony is being received by its almost Marvellous Cures cannot be had.

DIRECTIONS.

Dose for adults. One tablespoonful three times daily, half an hour before meals.

Dose for children in proportion to age. Abstain from "Alcoholic drinks and strong diet while taking the medicine."

To obtain the best results several bottles should be taken.

If the medicine be too strong a purgative the dose should be reduced; if not powerful enough it should be increased.

The amount of the dose should always be regulated to each particular case to achieve the best results in the least time.

Price 50¢ per Bottle, 50¢ per Dozen, 50¢ per Dozen, 50¢ per Dozen.

TESTIMONIALS.

TALLADEGA, ALA., Oct. 29, 1886.

Gents.—I have received so much benefit from the use of Jacobs' Blood Purifier, that I take pleasure in bearing testimony to its intrinsic value. Three years ago I was attacked by a terrible Blood Poison, for which I used every medicine I could think of or hear of, receiving no benefit from any. An acquaintance advised me to try Jacobs' Blood Purifier. I did so, and the first bottle gave me wonderful relief. The continued use of it for a few weeks cured me, and I have had no return of the trouble. It was used by other members of our family successfully. It has always accomplished all, or more than was claimed for it. I consider it valuable medicine, and worth its weight in gold as a Blood Purifier. Respectfully,

JOHN S. LINTON.

TALLADEGA, ALA., June 7, 1886.

During the past few years I have been troubled with a sore caused by a bruise. I tried different remedies, but nothing was of much use until I began taking Jacobs' Blood Purifier. Two bottles entirely cured me. MRS. M. E. CARPENTER.

J. P. BULLOCK,

18 Dexter Avenue, Montgomery, Ala.

I have and shall always keep a full, complete stock of all kinds of

Boots and Shoes.

Good Shoes and Low Prices.

All orders by mail for 2 or more sent Free of Charge.

The Youth's Companion

WILL PUBLISH

In the volume for 1887 an article written for it by the Marquis of Lorne and specially ILLUSTRATED for the COMPANION by the Princess Louise.

The Princess Louise and Marquis of Lorne

ENTITLED

"The Wonders of the Cascapedia."

Depicting the delights and the dangers of a Canadian Stream, the most wonderful Salmon River in the World. This is a record of the personal experience of the Princess and the Marquis of Lorne.

New Subscriptions sent at once, with \$1.75, will include the Companion free from the time the subscription is received to Jan. 1, 1887, and a full year from that date.

Price, \$1.75 a year. Sample Copies Free. Please Mention this Paper.

Address PERRY MASON & CO., Publishers, 41 Temple Place, Boston, Mass.

RELIABILITY

I desire to call attention to the extraordinary low prices which will prevail during the coming season. Ladies and gentlemen in search of Genuine Bargains, will do well to call early and secure these goods, as the prices are sure to prove advantageous.

FANCY DRESS GOODS From 8c. to 15c. per Yard.

Double Width Cashmires, All Wool and Fast Colors, for 25, 35, and 55 cents per Yard.

BOY'S SUITS FROM \$2. to \$6.

Youth's and Men's Suits At the Very Lowest Prices.

This Clothing is made in the Latest STYLES.

-S. A. MEERTIEF,-

NEW DOLLAR STORE, No. 14 Court Square.

BUSINESS COLLEGE.

THE BIRMINGHAM, ALA., COLLEGE OF BUSINESS, COMMERCE, AND TELEGRAPHY, offers unsurpassed facilities for securing a practical education. Actual Banking, Office and Business Departments for the training of students. Business course includes Commercial, Law, Mathematics, and Book-keeping in all of its forms. Short Hand Course qualified for thorough work as Amanuensis and Court Reporter. Telegraphic course for Railway and Commercial work. Average four teachers to each class, including Life Scholarship, Books, Stationery, Board, Washing, etc., \$75. Cheapest College with highest indorsement. Ladies admitted. Students can enter at any time. Success guaranteed. Short Hand by Mr. J. W. Smith, including text-book. Address for free catalogue, COLLEGE OF BUSINESS, jun-3-6m.

TEACHERS WANTED.

Southern Teachers' Agency supplies Schools, Colleges, and Families with teachers free of charge. Teachers receive the highest salaries. Rent and school property. 100 CAPABLE TEACHERS WANTED. For Application Form, or other information, enclose stamp and address at once, SOUTHERN TEACHERS' AGENCY, P. O. Box 410, Birmingham, Ala.

To all Fur Catchers.

I beg leave to inform all my old customers and as many new ones I can get, that I am still in the Fur Catching business. I have a large stock of all the best and selected furs in Crochery, China, Glasware, Lamps, Housefurnishing Goods, etc., at such prices as will not fail to command the attention of buyers.

On account of intended change in my business, I herewith offer for cash my entire stock, consisting of one of the largest and best selected stocks in Crochery, China, Glasware, Lamps, Housefurnishing Goods, etc., at such prices as will not fail to command the attention of buyers.

To-day I offer bargains in Dinner Sets. These goods have been recently arrived direct from England, and are the best production of English potteries. Best English frontonets, sets, all in the new, square shape, 1 offer as follows: Dinner Set No. 1, consisting of 6 each—Dinner, Breakfast, Tea, Soup, Preserve, and Butter Plates, two Bakers, 4 Flat Dishes of various sizes; 1 Compot, 2 covered Dishes, 2 Casseroles, 2 Pickles, 1 Butter Dish, 6 Eggs Cups, and 6 Cups and Saucers, together, 72 pieces, at \$8.50 a Set, for cash.

Dinner Set No. 2, consists of 12 each—Dinner, Breakfast, Tea, Soup, Preserve, and Butter Plates, 2 Bakers, 4 Flat Dishes of various sizes, 2 Compots, 2 Covered Dishes, 2 Casseroles, 1 Soup Tureen, 1 Sauce Tureen, 2 Pickles, 1 Butter Dish, 12 Eggs Cups, and 12 Cups and Saucers, together, 135 pieces, at \$16.00 a Set.

Dinner Set No. 3, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 4, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 5, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 6, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 7, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 8, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 9, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 10, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 11, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 12, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 13, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 14, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 15, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 16, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 17, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No. 1, with addition of 6 each—Dinner Cups and Saucers, together, 6 pieces, at \$10.00 a Set.

Dinner Set No. 18, is the best English Pottery in the world. These goods are thin and of beautiful new square shapes. They are warranted not to crack, and are the nearest approach to genuine China. This set consists of the same pieces as Dinner Set No.

