

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, DECEMBER 9, 1886.

TERMS CASH: \$2.00 A YEAR.

NUMBER 49.

The Baptist People.

A Sermon Delivered before the Muscogee Association at Hartford, Ala., by Mat. Lyon, with Condensation and Brief Additions. Published by Request of the Association.

Text—1 Peter 3:15, 16.

III. Having now traced the spiritual ancestry of this Hartford Baptist church back to the days of the apostles, I will state some facts showing why they are called Baptists.

Long before the reformation, as ever since, when persons came to the pure churches of Christ from any other church which they considered corrupt, and not Christ's churches at all, they said that those corrupt bodies had no right to baptize people. Those true churches of Christ therefore required all such applicants to be baptized again, claiming that their former baptism in corrupt churches amounted to nothing. And this was done in those ages before the Reformation when all immersed, and there was no question about sprinkling. Then the corrupt churches charged them with re-baptizing, or practicing a second baptism, whereas Paul taught that there was but one baptism. They called our people re-baptizers, anabaptists, "ana" having the force of again. It is also a matter of fact, on the other hand, that those corrupt churches did the like thing; they re-immersed, too, those who came to them having been immersed by the true churches, and they were just as really ana-Baptists as our people. But there were a great many more of them, and they had the political power, which meant the power of the sword, and they made this nickname stick on Christ's true churches, and they put it in history; but after a century or two, people got ashamed of thus stigmatizing so large and enlightened a body of true disciples of Christ. So they finally dropped the "ana" off from "Ana-Baptist," and that is the way we came to be called Baptists. And even this name was given by our enemies. "Baptists" is a technical word, not meaning immersionists, for millions of Pedobaptists and others immerse, and in those former ages immersion was the common practice of all religionists; but the term "Baptists" means a "peculiar people," who adhere to and defend all the doctrines of the gospel, and who have always been persecuted for adhering to some of those doctrines which all others reject, pervert or neglect. But once in a while Baptists are still snubbed with the appellation of Ana-Baptist; and yet I have read of two prominent denominations in this country who have practiced ana-baptism, that is, sprinkled those who had been immersed before; and why should they not? For sometimes you read from them, or hear them proclaim, that "immersion is not Christian baptism." When Baptists are called Ana-Baptists, it is simply using a nickname, thrown at Baptists by the enemies of gospel truth.

Now you perceive that Baptists derive their name from their adherence to the doctrines and practice of the gospel, and from opposing all error. We have traced them from the nineteenth to the first century, the days of John the Baptist, Jesus Christ and his apostles. Let us now ask, what kind of churches they, the apostolic churches, were? John baptized none but those who professed to repent, confessed their sins, reformed their conduct, and professed to trust in Christ alone for their salvation. The disciples of Christ did the same; so did Paul and other ministers of the first century. They all practiced also nothing but the immersion in water of professed believers; for Paul says there is one baptism, (Eph. 4:5) which means there is only baptism, unless there are also two Holy Spirits, two Lords, two faiths, and two Gods and Fathers of all. And in that one baptism, Paul said, "we are buried." He said that in Rom. 6:4; and in Col. 2:12, he told the Colossians that they were "buried" in baptism.

On the day of Pentecost, Peter said to the convicted and appalled murderers of the Prince of life, (Acts 2:38), "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Paul says, (1 Cor. 7:10), "For godly sorrow worketh repentance unto salvation not to be repented of." The little child goes in sorrow and confession of its fault to its mother, because it loves its mother; and the convicted sinner experiences such a change of heart that he goes in sorrow to his God, because he loves his God; and this godly sorrow alone can work true repentance unto salvation in his heart. But the carnal mind is enmity against God, (Rom. 8:7) all hatred. These convicted sinners at Pentecost must then first

have been regenerated by the Holy Spirit, so that they could have repentance unto salvation. They then loved God, were already saved, and then they gladly, lovingly received Peter's word, and were baptized. Thus the Lord (not sinful men) added the saved daily—those who were saved day by day—to the church, or "to them," the apostles and other disciples. These repenting sinners were commanded to be baptized "for the remission of sins." We are told that this must mean, "in order to" the remission of sins. If this must be so in this case, then "for" must always have that meaning. Thus a man is put into prison "for" stealing a horse; that is in order that he may steal a horse; but the fact is, that he has been put into prison for, because of his having already stolen a horse. Is it not just possible—to state the matter mildly—that those repenting sinners at Pentecost were baptized because of the remission of sins, and that they were thus declaring the glorious fact, that they were dead to sin, and already "risen with Christ?"

From the 8th chapter of Acts, we learn that some persons believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, and were baptized, "both men and women;" but we read not that one single child among those people was baptized. And we are informed that Simon, the sorcerer or magician, believed also, and when he was baptized he continued with Philip and wondered, (no love there,) he wondered, beholding the miracles and signs which were done. Afterwards, seeing that by the laying on of hands the Holy Ghost was given, Simon offered the apostles money, that he might purchase this power. Peter severely rebuked him, and said to him, (Acts 8:21), "Thou hast neither part nor lot in this matter." Some say that this "matter" was the power of conferring the Holy Ghost; but that is an absurd supposition, for what common sense was there in Peter's declaring this fact to Simon with so much emphasis, when he was at that very moment offering money to Peter to purchase this very power? He thus proved that, as Peter told him, his heart was not right in the sight of God, and that he was "in the gall of bitterness, and in the bond of iniquity." What was it that this wicked man believed? He believed there was a rich speculation, no doubt, in this working of miracles, and this conferring of the Holy Ghost; and he was willing to pay money for such power. He believed, I presume, as Judas did, after he was baptized; he seemed to think it was a fat thing to stay among the disciples, "because he was a thief, and had the bag." Without question, Simon believed, as many a man has since believed, that there was money in being a member of the church, so as to draw custom to his store, or to run for office, or, perchance, to marry some rich young lady, and afterwards "show the cloven foot." Men sometimes get to be preachers, and follow the business all their lives, simply for the purpose of making money. Spurgeon, in his sermon on "Baptismal Regeneration," said, in substance, that he could have some respect for those salaried preachers of the Church of England who really believed that monstrous doctrine, but for those whom he knew did not believe it, and yet solemnly affirmed that they did, and also preached it, for no motive but the salaries they received, he had no feelings but those of utter loathing, detestation and contempt. It would certainly require "amazing grace" to save such an amazing sinner as Simon, who wished to make merchandise of the very Spirit of God, by whose agency alone he could have been saved from hell; and yet Peter exhorted even him to pray to God, "if, perhaps, the thought of thine heart may be forgiven thee." But Simon had no heart to pray; he did not even desire the forgiveness of his sins, which itself proves that he was no Christian, but a base hypocrite. He asked the disciples to pray for him, "that none of these things they have spoken come upon me." Like every other unregenerate sinner, he dreaded the idea of going to hell, but he did not desire to go to heaven. And yet some people have the amazing blindness to assert, that the Bible does not teach that an unregenerate sinner ought to pray for the forgiveness of his sins. From these examples we learn of what kind of elements the apostolic churches were composed. They all preferred to be regenerate people; no other sort were tolerated. Paul received the Holy Ghost before he was baptized; so did Cornelius and his family. What blasphemy to say they were not regenerated before baptism. Balaam had not

the Holy Ghost, was never born of the Spirit, but was officially a prophet; and so Calaphas, one of the murderers of the Son of God.

Apostolic churches never baptized infants, but only those who were old enough to repent, believe, and rejoice in gospel truth. Again, the churches were single, local bodies, independent one of another in organization and government, (not one so-called "church," spread over a whole country, or the world,) yet reciprocating kind offices by messengers, and helping one another. They imposed no taxes on their members, and made no laws, but all were exhorted to give freely what they were willing to give, "not giving themselves and all they had to Christ. Their ministers also were all equal in grade, and were the servants of the churches. Their bishops were simply overseers (as the word means) of local churches, otherwise called pastors. They had no worldly "bishop," or archbishop, or political pope exalted over "inferior" clergy "for filthy lucre, * * * as being lords over God's heritage." Converts joined the church for life, and devoted themselves to doing good, at home and abroad, and to sending the gospel throughout the world, supporting missionaries with their money for this noble purpose. Are not all our regular Baptist churches built after the same pattern?

Baptists have no extreme notions about a name, as though their orthodoxy depended on such a thing. They all claim to be Christians, and they recognize the name Christian as applicable to all who trust in Christ for salvation. But the world gives and regulates the use of names; and the world is not likely to take the name by which it has been calling all Christians for eighteen or nineteen hundred years, and appropriate it exclusively to one sect. Our Savior never called his people Christians, nor his church the Christian church; neither did his apostles. The disciples were called Christians first in Antioch, a heathen city, probably to distinguish them from other heathen religionists, as those Syrian heathen most likely supposed, and partly in derision on the "sect" that was "everywhere spoken against." When Paul said, "King Agrippa, believest thou the prophets? I know that thou believest," Agrippa replied, "Almost thou persuadest me to be a Christian." That is, a good deal; but your arguments are not quite strong enough to induce me to join your despised sect. Peter, in his first Epistle, (4:16), says: "Yet if any man suffer as a Christian, let him not be ashamed." Even as a Christian, yes, even as low down as a Nazarene. If Christ of his apostles gave that name to the disciples, why should it have been applied by their enemies as an insult, and why should the disciples have thought of being ashamed of the name? But though given, perhaps, partly in hatred, and partly in contempt, so it has come to pass that all believers in Christ are universally called Christians, and they are not ashamed of it, but accept and glory in the name. And the wicked world gave to us, besides, another name, the name Baptist, and we accept it, and are not ashamed of it, because, in its thrilling history, it expresses our faith in Christ, our hope in him for salvation, and the sufferings and faithfulness of our forefathers, who, through floods and flames, and hosts of deadly foes, where Jesus led, transmitted this illustrious name and these deathless principles to us. Paul was not ashamed of the gospel of Christ; and for a like reason we are not ashamed of the name, the faith, the practice of Baptists. The name Baptist signified not merely the practice of immersion, but a class of people who, we verily believe, more than all others, can say with truth, "The Bible, the Bible alone is the religion of Baptists." Without doubt, the world has given to other religious fraternities the names by which they are significantly described, as Adam gave to every animal a name according to its nature; and these religious bodies all have to wear their names, for those names are indicative of prominent characteristics belonging to them. Thus Episcopal means a church governed by bishops, from episcopos, a bishop; Presbyterian, a church governed by presbyters, or elders; Methodist, a church originating in a peculiar method adopted by Wesley, its founder; and Congregationalist, a church-governed wholly by itself, a local body, as all Baptist churches are.

In Isaiah 62:2, the Lord says to his people, his Zion, "thou shalt be called by a new name," which we do not know what that new name is, nor when it shall be given; but from the same verse it seems it shall not be till "the Gentiles shall see thy (Zion's) righteousness, and all kings thy (Zion's) glory;" which yet lacks a great deal of fulfillment. And besides, "the mouth of the Lord" hath not yet spoken the name "Christian" for his people. In Rev. 2:17, Jesus promises to him that overcometh, "a white stone, and in the stone a new name written which no man knoweth, saving he that receiveth it." This surely cannot be the name "Christian," for everybody knows that name. Jesus also promises, in Rev. 3:12, to him that overcometh to write "upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven, from my God." But this is Christ speaking about his God, not himself; the name therefore can not be "Christian." Neither can the name New Jerusalem be the name Christian. But Jesus further says, "and I will write upon him my new name," or, as in the revised version, "mine own new name." But the other new name is declared to be a secret, and this peculiar new name is not revealed, and therefore it is not Christian, which is the public name of every believer. Besides, these new names may, for aught we know, be intended for certain distinguished saints, though unknown to the world, who shall have made greater attainments than others; as Abraham was called God's "friend," and John the disciple whom Jesus "loved."

In what I have said, I have been obliged to set forth truths and facts plainly, and understandingly; otherwise I should not have taught anything; and my business is to teach the truths of the gospel. But I have endeavored to give the reason of the hope of salvation that is in me, not in any unchristian spirit, but with meekness; and also with fear, that is, fear of God, and reverence for his truth. I am a Baptist, because I believe the Bible requires me to be a Baptist. I believe that every sinner ought sincerely and thoroughly to repent of all his sins, and forsake them all, and be regenerated by the work of the Spirit of God upon and in his heart, before he has a right to join the church; and when he is dead to sin, and risen with Christ, I believe he ought, without needless delay, to be buried with Christ by immersion in water, and then arise to walk in newness of life, that new life which he derived through faith in Christ, when he was delivered from his sins, and saved with an everlasting salvation, before he was baptized. And I believe that no other persons have a right to be baptized. May the Lord lead us all into the love of all his truth, to the practice of every duty taught us in his word, and to salvation through the Lord Jesus Christ.

A Brief Letter.
Dear Bro. Renfro: I am a reader of your paper, and I was glad to see that some preacher and myself agreed as to your paper being such that a minister could hardly do without, for it keeps them posted in many things. I wish to say, Doctor, that I have for years noticed that all, or nearly all, church members seem to be afraid of talking about God. I know that when a youth in dear old Montgomery, ministers when visiting always talked on religious subjects, but seldom now, and a good Methodist minister told me it was so in his church, and that to discipline his members he could not.

I do not say that the ministers are responsible for the coldness of love which seems to exist in the church members, but they are expected to let their light shine. The truth is, Bro. Renfro, the love of the world has taken hold of the church, and good ministers are but men, and I fear too often yield to the world's influence, and this all who went to the races at Montgomery last week witnessed. I thank God I have not visted the race ground since the spring of '38," nor would I do so for any consideration. Bro. Lee says it is strange to him that any Christian should be opposed to sending the gospel to the heathen, I do not know such, but there are many who are opposed to being 1800 years in converting the heathen, and who say, let us tax all Christians 25 per cent, ministers and all, and do the work of giving the gospel to all people; others think the heathen do not believe one word we say to them, and again many others say, convert our own people, and then try to work the heathen. Has Bro. Lee converted all about him, if so he is a wonderful man? God bless him.

Your old friend,
Talladega. R. A. M., Sr.

It is always easy to say a rude thing, but never wise.—[Stacy]

The Church.

I've been alluding to the spirit and manner proper for a pastor in resigning his church. What now about the church? Here, again it is worthy of repeating, the good of the cause and the glory of God should rule all. Many wrong motives of a friendly nature may control a church, in part or in whole, towards the preacher.

His eloquence—like a blazing skyrocket or a flashing meteor, may turn their mind away from the Sun of righteousness and the glory of his name. Church members are sometimes intellectually intoxicated and religiously infatuated by the charms of oratory. Nor dying groans nor streaming blood from Calvary could charm or draw them half so much. So many people hear with their eyes and understand with their ears! If everything looks prim and sounds well, all is right. The man, not Christ; crowds, not the cause; curious congregations, not the church—where these things rule, Jesus is wounded in the house of his friends!

The preacher's goodness may be turned to bad account. No one may doubt his piety. But he simply can't preach. His warmth and zeal are commendable, and carry the less informed members of the church with him. They want a man, they say, to preach from the heart. That's right. He who does not preach from the heart would better not preach at all. But they forget that a preacher cannot preach from the heart when he has nothing in his head. An intelligent minister may be as devout as an ignorant one. Preaching is not a question of learning and illiteracy, but of Divine grace and prayerful study. A man may be a "good" man, and yet he and his church "perish for lack of knowledge." Seemingly goodness of character, therefore, must not control a church in this matter.

A preacher's marked attention to members of his flock may cause them to "freeze" to him. Bill Arp is right in his conclusion, that "men and women are made up mostly of human nature." Flattering attention is in great demand with Adam's folks. It is generally most demanded where least deserved. Aristocracy, in spirit, is not confined to millionaires and royal blood. It is apparent to the close observer, sometimes in pulpit and pew, in mansion and hovel. Now when those who "think more highly of themselves than they ought to think," find the preacher thinking, or seeming to think, as much of them as they do of themselves, he is their man. No, no! Not learning nor eloquence, nor zeal without knowledge, nor title nor place, should create such attachments to a preacher as would shut out the great question, What is the mind of the Lord?

'Tis bad enough for friendly feelings of personal attachments to this way the minds of brethren. But I must now say something about unfriendly feelings. Ignorance with bigotry always seeks to carry its point. Particularly so in church matters. Family pride with idleness of mind, is next of kin. Love of leadership, desire to "boss," is a disposition universal to fallen humanity, in church and State. Its developments are to be seen in one person in one way, and in another in another way; under one class of circumstances to one extent, under another, to another extent. Official position comes into the category—the deacon, the clerk, the Sabbath-school superintendent, each must be allowed to know his own business; no pastoral suggestion or instruction is needed. The matter and manner of the pulpit now comes it. Now look out for various sentiments about "innocent amusements," and the like.

But I just give these pointers to indicate the "thousand and one" chances in a church for somebody to get peppered with the preacher. What next? A friendly approach to him? No. A kindly suggestion suited to the case? Not likely. A pious recognition that, although somebody's feelings may be somewhat sore for an uncertain reason, yet the man's ministry is successful, and all must forbear? Not always. What then? A change? Possibly electioneering! A bogus majority! A wounded cause!

How, finally, should a church proceed? 1. With prayer. 2. With an unbiased spirit. 3. With an unbiased majority. 4. With appreciative respect to the retiring pastor. 5. With caution and care for his feelings and good name, and his usefulness elsewhere.

(2.) I doubt if the gospel justifies a church member to vote in this matter, who has not offered special prayer for guidance therein. Nor has a church the right to proceed in the case without earnestly invoking the guidance

of the Master.

(2.) No member can give his influence by word or vote in a selfish spirit, without bringing on himself leaness and barrenness of soul, and on the church injury to the measure of his influence.

(3.) A biased majority—a majority gained by an unscrupulous influence—will work out evil always. The minority in such case is not duty-bound to vote for unanimity. They can only acquiesce and await results.

(4.) The want of appreciation and respect towards a retiring pastor shows rudeness in a church, or church member, and brings mortification to the preacher's feelings. Such want of appreciation and respect for past services may be manifested by coolness of manners, or a neglect of salary. No church should take a single step toward an incoming pastor's salary till the rightful dues of the outgoing incumbent are fully and truly provided for. And us preachers should accept a pastorate, with seeming indifference, where, to his knowledge, his predecessor has not received due respect and compensation for "his work's sake."

(5.) A cautious care for his feelings, and for his usefulness elsewhere, will leave the way open for the retiring pastor to return occasionally to his former field, with untrammelled freedom and increased power, to aid the church in needed services.

On the whole: No harm can come from a dissolution for good reasons and in a right spirit. No good can come of a separation without good reasons, or in a wrong spirit. Good reasons and the right spirit are always with those, majority or minority, with whom the sentiment of the community agrees. Preacher and church should always endeavor to "keep the unity of the Spirit in the bonds of peace." Brethren, farewell!

ARCHIPPAS.

Of Various Things.

It has always struck me, that Melchizedek was a "priest of the most high God," superior to Abraham. This and nothing more. It would be an anomaly in literature, such as I have never met to compare a thing with itself, a personage with the same personage, "Jesus of Nazareth" with the "Son in the Trinity." Whether Melchizedek "was of the Canaanish Kings," no one knows; but if he was "one of the accursed race," they, on a principle of the divine government are excepted from the curse, who, "in every nation, fear God, and work righteousness." Jonah was tangled up in reference to this principle, when, apparently without condition, he was commanded to preach to Nineveh, "Yet forty days, and Nineveh shall be overthrown;" for he "knew that God was a gracious God, and merciful, slow to anger, and of great kindness, and repenteth him of the evil." No intimation of the previous or after history of Melchizedek is given. An analogy, however, is distinctly taught in the Epistle to the Hebrews, between the unknown history of this priest of the most high God, and the eternal existence of our Great High Priest, who always was and who ever liveth.

"President Clayton of the University, has addressed a communication to Rabbi Hecht, of Montgomery, requesting him to suggest a course of religious instruction for Jewish students at the University."—Shilly Sentinel.

The aim of the University, hitherto, has always been anti-sectarian, but not anti-Christian, as we have understood the matter. Indeed, the writer was present at the inauguration of the second president of that institution, who, in his inaugural address, emphasized his purpose to make it a Christian institution, concluding what he had to say on the subject with the words: "The armorial bearing on the seal of Harvard University is, *Christo ecclesie*, to Christ and the church, be the motto ever inscribed on these consecrated walls." The vast audience evidently responded to the sentiment. The writer has also, bound up in a volume with other remarkable productions, every baccalaureate address delivered by the first president while in office. Christianity is urged upon the attention of the graduates in every one of these addresses. The presidency of these two officials extended over a quarter of a century of the history of the institution. Is a change of base proposed? Is Jewish theology henceforth to be taught by the president or professors of the University? If so, it would seem, that Christians—Protestant, Catholic, Unitarians, Trinitarians, and what not, might put in the same claim. We trust, however, there is some mistake about the matter, that President Clayton only proposes, that, if thought fit, Rabbi Hecht may suggest an *extra* University plan of religious teaching for his

people. To this, no one could object, but, if the University is to provide the instruction, it is a very grave affair.

In the churches of this part of the country, there has been a singular want of unanimity in the choice of pastors this fall. Is it improper to suggest that there may have been too little forethought and prayer about the matter? It is apparent, in many cases, that pastoral supplies are selected with as little thought and seriousness, as men determine the most unimportant secular affairs. The result is distraction among the members of the churches, and, sometimes, unnecessary and cruel injury of the feelings of ministers. The churches are not degenerating, but, upon the whole, improving, and yet old Christians know, that in former times, pastors were chosen amid much solemnity, prayer, and anxiety. May not the habit of annual calls, contribute to this whimsical instability? E. B. TEASDALE.

Woman's Foreign Mission Societies.

[Read by Miss Cue Hunter before the Ladies' Missionary Society of County Line church, Oct. 24, 1886.]

While some women of to-day are asserting their rights, others are gaining large and enlightened views of their duties and privileges. Such is the case with those whose hearts are burning with love for souls, and who have been aroused to a sense of duty toward those who know not Jesus, and who have availed themselves of the advantage of working together under some such organization as that of our Ladies' Mission Societies. We ask you to go with us while we bring before you briefly some facts relative to the origin and growth of "Women's Foreign Mission Societies."

Our own Women's Mission Societies were not the first of this description. The first was the Woman's Union Mission Society, organized in New York in 1861. Although ladies of different denominations worked with and prayed for it, Mrs. Mason, on her return from Burma, seems to have been the first to fire the hearts of her American sisters, by relating to them the story of the degradation and needs of the women of India. It was not until 1871 that the Baptist women, independent of other denominations, formed such a society for the furtherance of their own mission.

The first was organized in Massachusetts, and a few months later was constituted in Chicago, the "Woman's Baptist Mission Society of the West." Both of which are doing a grand work. The total receipts of the former from Apr. 1st, 1884, to Mar. 31st, 1885, were \$63,424.71, besides \$3,383 for the home for the children of missionaries. Not until October, 1871, did the women of our own Southern States form such a society. They were formally organized at Baltimore, Maryland, and their donations have increased until they are now doing an extensive work. According to the report of the Maryland society for 1883, it now contributes to missions not only in China, but in Italy and Mexico as well. It also holds a monthly prayer meeting. Of the other societies in the South, we have not time to speak. Suffice it to say, they are growing in numbers and efficiency and promise a sure and steady increase of usefulness. It is hardly estimated that in the past ten years, Southern women have given, through these societies an aggregate of \$50,000.

When we survey the above figures, and contemplate the vastness of woman's work, the question forces itself upon us, What am I doing in this great harvest field? or, how can I best serve the Master? We know of no better way than co-operating with the foreign mission work, the greatest of all Christian enterprises. Would we contemplate its importance? Let us look at the value of a single soul, fashioned in the image of the Maker, with its influence or power for good or evil, and then multiply that by all nations that sit in darkness. All can not go to heathen land to teach, all are not fitted to go, but each and every one can contribute to help others. The important question with each of us ought to be (if it is not already) "where is my place in the building?" am I a competent workman? "Can I take a responsible position?" If not, then let me be content to serve in the best manner possible. But after we have found our place and have done our work, let us ever bear in mind that we are as unprofitable servants. Of the same blood, same origin and destiny, the only difference between ourselves and our heathen sisters is, that we have come into an inheritance intended for all, and have kept it, in a large measure, for ourselves, notwithstanding it was given us with the express command

that we carry the good news to every creature. Would that we could realize the enormity of our guilt in withholding it. How much longer shall we forbear to send to our unfortunate fellow creatures the inheritance that belongs to them? Who among us will emancipate these soul prisoners, who in their ignorance do not even know that there is a Savior for them? Who will carry to these our kindred the glad tidings of great joy? Who will help others to carry it more successfully than they? The question is intensely personal. Will I give my talent, my time and means for the extension of Christ's kingdom? Am I in my place in the harvest field? Is my sickle burnished and bright? Let us watch or some one will outstrip us in the reaping while we stand idling, for when the day of garnering comes others will come bringing their sheaves, while we may be left to regret our wasted lives.

Letter from Bro. I. Spence.

Dear Baptist: I left home on Friday morning, the 5th day of November, to meet an appointment at Mt. Pleasant, the first Sunday. The object was to organize a church and continue a meeting of days. After two days' hard driving, I reached Bro. Lambert's, in three miles of Mt. Pleasant. Here I met Bro. Locke with his young wife, as happy as we would expect one to be under the circumstances. Bro. Lambert and family know how to treat a tired preacher to make him feel easy and rested.

On Sunday morning we all went out to Mt. Pleasant, three miles, and met a good congregation. Brother Locke occupied the stand and preached a good sermon from the text: "Son, go work to-day in my vineyard." After the sermon we organized with a membership of twenty-three.

We continued the meeting for a few days, receiving 47 for baptism. I spent most of my time with Bro. Lambert and his happy family, who are all members of the church.

The ladies are working very hard at Mt. Pleasant to build a church house, and they would be glad of help from any one, and if any one should happen to see this paper, please help them, the money can be forwarded to Miss Ida L. Lambert. I organized a Ladies' Missionary Society at Mt. Pleasant before I left, with Miss Ida L. Lambert at the head.

I went from this point to Montgomery Hill. I intended to stay there for several days, but it was so rainy and cold I closed after preaching four sermons. I will go back to this point again. I have managed to get up seven subscribers during the month. I am sorry our people do not love their paper, so as to take more interest.

Evergreen. I. SPENCE.

From an Old Friend.

Dear Bro. Renfro: I write you a few lines in regard to the newly constituted church at Renfro. We have received six by letter and two by baptisms since we were constituted, and think we will receive more next meeting; we now number 36.

When we met at the Coosa River Association I looked back to the days of '46 and '47, and cast my eyes over the delegates; and saw but one man who was there then, to-wit, Bro. Abner Williams; we, too, will soon be gone. I then thought of the McCaines, the Chiltons, the Williams, the Blisks, the Welchs, the Martins, the Jenkins, Talladegas, they have all passed away and gone to their reward; and when you, Bro. Renfro, closed your sermon at the association at Weaver's Station, I looked at you, and the thought came to my mind that in all probability it will be the last sermon that I shall ever live to hear Bro. Renfro preach, and if I never meet you again, I hope to meet you in heaven. In reading the BAPTIST I see your notes about the Talladega-hatchee Association, and your remarks in regard to a sermon that you preached to that body thirty years ago. Your text was, "My Kingdom is not of this world." If I had about fifty of those pamphlets to dispose of I don't think we would have so many tender footed Baptists. I was there, and heard you preach that sermon. I like the BAPTIST; think it better. I will get you some new names in a short time. I. S. TRACKERSON.

God gives us tongues on purpose that they should be used. As he made birds to sing, and stars to shine, and rivers to flow, so he has made men and women to converse with one another to his glory. It may be desirable that some should speak less, but it is still more desirable that they should speak better.—[Spurgeon]

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

Alabama Baptist.

MONTGOMERY, ALA., DEC. 6, 1886.

J. G. HARRIS, Proprietor and Editor.
J. J. D. KENNEDY, Business Manager.
S. H. BARNES, D. D., Associate Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.
Special terms will be made with agents so-
liding subscriptions.
Extra copies of a single issue, with the cents
each; if more than ten are ordered, five cents
each; if more than ten are ordered, five cents
each. Remit with order.
Remittances should be made in money or
on Montgomery or bank check in Mont-
gomery 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 an
order for payment. If proper credit has
not been given within two weeks, notice will
be sent to the contrary, with the sub-
scription notice to continue the sub-
scription. Notice to discontinue should be given
at least a week before the expiration of the
subscription has expired. Both the new and
the old subscription should be given when
changes are made.

Outlays of one hundred words will be
inserted free. For each word over one hun-
dred, two cents will be charged. Remit with
order for publication. Count the words and
see just what the bill will be, also, including
money for extra copies at five cents each if
more than ten are wanted, otherwise five
cents each. If money is not enclosed, we re-
serve 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 on business or for pub-
lication should be addressed, and all
checks and money orders made payable to
THE ALABAMA BAPTIST,
Montgomery, Ala.

We are not responsible for the return of
rejected manuscript nor for the opinions ex-
pressed by correspondents.

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

We are delighted to learn that Mrs.

Finch, a venerable saint at Evergreen,
who has been sick and at death's
door, is convalescing.

REV. B. H. CRUMPTON has resigned his
pastorate at Belleville and Pleasant
Hill with the view of giving his
whole time to Evergreen. Belleville
has called Rev. B. J. Skinner and
Pleasant Hill Rev. W. G. Curry.

We have a very interesting note
from Talladega, giving an account of
the services in the church there on
the fourth Sabbath in November,
signed "M." We do not know who
"M." is, and therefore cannot pub-
lish, as no name accompanies it.

We were at Lowndesboro in the
snow storm of last Sabbath evening.
It measured sixteen inches on level
ground at dark, and measured that
anywhere in this region, and this is
away down South in Dixie. Was the
like ever seen before?

VISIT TO SELMA.

We always enjoy a visit to Selma.
For thirty years the people of our ac-
quaintance and even our neighbors
have been going to and locating in
that sturdy and thrifty city; and when
we get on the streets, in the homes,
or in the church there, we feel quite
at home. Furthermore, the people of
Selma have proven themselves to be
intelligent friends of the ALABAMA
BAPTIST, in addition to a long list of
subscribers they have been liberal in
patronizing our advertising columns,
and have had the insight to see and
admit that it is the best advertising
medium that they patronize; however,
on our recent visit, we did not have
time to look after that part of the pa-
per's business.

We were deeply pained to see the
disaster which had befallen the vast
business of our friend and brother H.
C. Keeble & Co., by fire, but we are
satisfied that with new energy they
will bring their business out of ruin
into success.

We spent the 4th Sabbath in No-
vember with the Selma church in the
morning and evening service. The
congregations were large and atten-
tive, and the singing excellent. We
greatly enjoyed our further contact
with their able and gifted pastor, Dr.
Frost. He is doing a splendid work
in Selma, and pastor and people love
one another.

No place in the State will say more
to a visiting minister touching our de-
nominational work. Selma Baptists
are fully up on all these matters. We
mixed among them freely and found
nearly all of them thinking on these
things.

VISIT TO MARION.

On Monday evening we went from
Selma to Marion. We were sorry we
could not be with them on Sabbath,
but we found them ready to give us a
warm greeting. We have said nothing
of the Selma church and pastor
that does not apply to Dr. Davidson
and his people. It was a royal day
for the Baptists of Alabama when he
was placed in charge of the flock at
Siloam.

We had no opportunity to see the
assembled church, nor did we expect
it at that time of the week; but all the
same we had to stand for ten minutes
before the Howard boys and faculty
Tuesday morning, and before the
Judson girls and faculty in the after-
noon.

In Howard College we have nearly
one hundred students; and our opinion
is that they excel as material for such
work; they are more generally young
men, or nearly so, in size and appear-
ance than usual. And there were
twenty ministerial students, with

whom we were well pleased. We
had some interviews with all the mem-
bers of the faculty, one at a time, and
were as usual deeply impressed with
honest, straightforward persistency and
greatness of these brethren. We
had opportunity to witness the drill in
the afternoon; we regarded it as very
fine, and we personally believe in it as
a part of an education for boys. Hav-
ing a son there we were among the
boys, and everything we heard indi-
cated hard work and contentment.
Prof. Giles is giving universal satis-
faction, as was expected. Dr. Mur-
phy is as untiring as ever, and full of
confidence for the continued prosper-
ity and final triumph of Howard Col-
lege.

We passed through the buildings of
the Judson Institute, and saw that the
improvements since we were last
there had been very important, add-
ing greatly to the beauty of the exte-
rior, to the finish of the interior, and
to the commodiousness and conven-
ience of the entire structure. The
girls greeted us, the music depart-
ment made some grand music for us,
and President Frazer was completely
himself, and that is saying enough.

We also passed through the build-
ings of the State Normal School for
colored pupils. Prof. W. B. Patterson,
who is at the head of that school, is
an earnest Christian and a faithful
Baptist, and with a very interesting
gentleman. We were pleased with
the entire faculty, and with all their
departments of work.

INTERESTING INCIDENTS.

We are sure that our readers who
have not seen the following incidents
will be glad to have them. We have
culled them chiefly from other papers:

HON. JEFF. DAVIS IN KENTUCKY.

On Sunday, Nov. 21st, Rev. C. H.
Strickland, pastor of the First church
of Nashville, preached the sermon at
the dedication of the beautiful new
house of worship erected by the Beth-
el Baptist church at Fairview, Chris-
tian county, Kentucky. The com-
pletion and dedication of a new church
is always an occasion of great inter-
est, but in this case the interest was
intensified from the fact that on the
exact spot where the church now
stands Jefferson Davis was born. The
ground—a plot of ten acres, shaded
with a beautiful grove of forest
trees, was part of the Davis home-
stead, was presented by him, and the
old Chieftain came on by invitation
to be present and participate in the
dedicatory services.

The *Daily American* had a repre-
sentative present, and published a
very full report of the proceedings, il-
lustrated with sketches of the new
house, exterior and interior views,
the old log-house which was torn
down to give place to the church, and
the cabin which has been erected on
the church grounds out of the mate-
rials saved in a sound condition from
the old building.

Old Bethel church was constituted
in 1816, and for a number of years
was the leading Baptist church of
Kentucky. Recently it was deemed
necessary to rebuild and remove to a
more advantageous location. As
usual in such cases there was a diffi-
culty in securing harmony of action.
A majority of the church took letters
of dismission and built a fine new
house at Pembroke, a little settlement
of 200 or 300 people on the railroad
seven miles from the old site and ten
miles South of Hopkinsville. Those
who remained, stimulated by such an
example, also determined to rebuild;
and looking about for an eligible lo-
cation made choice of the spot where
the old Confederate leader was born.
The place had long ago passed out of
the possession of the original owner
but he bought it back and made a
tender of it as a gift to Bethel church.

The day of days proved to be a
most unfavorable one for the occasion.
A cold rain storm prevailed all day,
but in spite of wind and weather the
people came in great numbers from
Hopkinsville, Elkton, Pembroke,
Russellville and all the region round
about, drawn by a double motive—the
desire to witness the dedication of
the church, and to see the face and
listen to the words of the old man
whom so many of them delighted to
honor.

The sermon of Dr. Strickland was
based upon the incident of the origi-
nal Bethel—nothing else would have
been appropriate—and is described
as an eloquent discourse. At its con-
clusion it was announced by the pas-
tor, Rev. E. N. Dicken, that ex-Pres-
ident Davis would make a few re-
marks, formally presenting the lot on
which the house had been erected. Mr.
Davis advanced with tottering
steps, and with tremulous voice told
the audience that he was not there to
make a speech, but, he said, that it
had been asked why he, who was not
a Baptist, should give a lot for the
building of a Baptist church? It was
true, he said, that he was not a Baptist,
but his father, who was a better
man than he, was a Baptist. In a
few simple and well chosen words, he
made the formal tender of the prop-
erty to the trustees of Bethel church,
and invoked the blessing of God upon
the church and the community of
which it forms a part. Mr. Davis also
presented the church with a beautiful

silver communion service, for which
he received cordial thanks.
The cost of the new church was a
little over nine thousand dollars. It
is claimed to be the handsomest
church in the State, outside of Louis-
ville. It is the modern gothic style,
having a lofty tower and spire at the
left side of the front, and on the right
side a low, square tower. In both
towers are entrance doors giving ac-
cess to the interior. The rafters and
braces supporting the roof are finely
finished and left exposed. The win-
dows are of stained glass; nearly all
are memorial windows. The floor is
carpeted and seated with folding
chairs instead of pews. The interior
finish is all hard wood in natural col-
ors. The pulpit furniture, chandel-
liers and everything are in keeping.
At the entrance is a memorial tablet
of polished marble, with an inscrip-
tion giving the date of Mr. Davis' birth
upon that spot June 3, 1808, and the
fact of his gift of the lot to the church,
March, 10, 1886.

PRESBYTERIAN UNIFICATION.

The following resolutions, adopted by
the Presbyterian Synod of Alabama,
in its recent session at Talladega,
will be interesting to our readers.
The Rev. Dr. Otis, pastor at
Talladega, is the author of the docu-
ment. It is a significant paper. We
were unanimously adopted. We can
not see why it should not become the
sentiments of Presbyterians through-
out the United States. The Synod
of Arkansas, since the action of the
Alabama Synod, has passed a similar
paper, and somewhat similar steps
have been taken in Missouri by both
"branches" of their church.

THE RESOLUTIONS.

Whereas, The Presbyterian church
of the United States, commonly called
the Southern Presbyterian Church,
and the Presbyterian church of the
United States of America, commonly
called the Northern Presbyterian
church, hold the Westminster Con-
fession of Faith and Larger and Short-
er Catechism, and are substantially
one in order and discipline, and
whereas, these two great bodies of
Presbyterians occupy in some of the
States the same territory, and whereas
all the powers and resources of both
churches if combined in a co-operative
union would hardly be adequate to
meet the constantly growing wants
and demands of our rapidly increas-
ing population; therefore, be it

Resolved, 1. That it is the judg-
ment of this Synod that the time has
come when measures should be taken
by the General Assemblies of the two
great churches herein concerned to
harmonize and combine all their
strength, resources and means on
some plan of co-operative union so
as to avoid all friction and waste in
the various fields and departments of
church work, and so as to make them
as efficient as possible in advancing
the cause of our common Lord and
Master in the extension of the Pres-
byterian church in this land, and
throughout the world.

2. That it seems to this Synod that
the object set forth in the above resolu-
tion might be accomplished by the
foundation of three or more provin-
cial assemblies which shall hold an-
nual meetings, and shall have the di-
rection and management of all church
work in their respective boundaries,
under the supervision and control of
one General Assembly, which General
Assembly shall be composed of min-
isters and elders elected by the pres-
byteries, or the synods, or the provin-
cial assemblies, and shall hold triennial
or quadriennial meetings, and shall
constitute the supreme court of ap-
peals for all doctrinal and constitu-
tional questions, and shall have the
oversight and direction of the gen-
eral work of the whole church in the
department of missions, publica-
tions and the like.

A PLEASANT VISIT.

On our last trip to our old home in
Talladega county we turned aside and
paid a visit to our old life time friend,
Dr. E. B. Teague, at his home in
Shelby county, Red Lawn. We found
him busily engaged in sowing up lum-
ber to pile in his garden, for you
know, reader, that in these times min-
isters are expected to be adepts in
everything, from the construction of a
house to the construction of a sermon.
Of course we met a cordial
welcome, for who that knows Dr. T.
does not know that he possesses one
quality of a bishop pre-eminent-
ly—he "uses hospitality." The music
of the saw gave way to the clatter
of tongues for the balance of that day,
as we all know what our brother is
around the fire-side when properly
wound up; and this scribe can, on
emergencies, make a respectable half
hand in colloquial duels. And his
wife, who we have known her from
her girlhood, long before he knew
her. We stood before him, and he
the tie that made them one, and you
must know, reader, how cordial was
his greeting, for she has always be-
lieved from that day to this that she
drew a prize that no woman has
surpassed. We found her gradually
improving from a long illness, and
able to attend, in great part, to her
household affairs.

Dr. T. has a splendid body of land,
none better in Shelby county, has
built a substantial and convenient
farm house, with all the outside houses
and lots that make "Red Lawn" an
attractive home. For our brother
had the sagacity years ago to lay by
such a percent of his salary as would
secure him a quiet and comfortable
home to meet that period that is com-
ing to us all, when the infirmities of
age shall lay us aside. We commend
his example to our younger brethren,
and kindly suggest to them, while
they may, to provide for "the days of
darkness," for they will come. What
is sagacity worth, if it does not in-
spire us to provide for such a day?
"The prudent man foreseeth the evil,
and hideth himself."

But then, the lively conversation
we had! But who would undertake
to report what passed between two
men who had known each other over
forty years, and who all that time had
been engaged in the Master's work?
All we can say is, that although we
spent a day and a night in his family
when we came to leave, we could but
feel that the pleasant entertainment
had given wings to time!

Dr. Teague preaches with as much
ability, vigor, and fervor as he ever
did; indeed, in hearing him one would
say he is just in his prime. A portion
of his time is now unemployed, and
happy will that church be that se-
cures his services. S. H.

THAT GREAT UNREPORTED SPEECH.

We hope the desire has always been
in subordination to the will of God,
but we have occasionally indulged the
wish that Paul's speech when he was
called before Nero the first time he had
been preserved. Alluding to this oc-
casion, he says: "At my first answer
no man stood with me, but all men
forsook me: I pray God that it may
not be laid to their charge." Let the
reader imagine the occasion: There
were the parties, Paul and Nero, the
one the chief of the apostles, whose
fame had spread through the whole
Roman empire, the other the head of
that empire, and the most absolute
tyrant on earth; the one the imper-
sonation of all the virtues that can
adorn human character, the other the
incarnation of all the vices that can
degrade the most depraved; the one
the ambassador of heaven, the other
the prime minister of the devil.
Think, too, of the sensation which
such a prisoner as Paul must have
created in Rome, for it is said that
his coming had brought a "deputation
of Roman Christians out as far as Ap-
pian Forum and the three Taverns" to
meet him and escort him to the city.
He was regarded as the head and
front of the new religion, the religion
that had annulled the powers of earth
and hell to crush. Imagine the vast
multitude which the first appearance
of such a man before such a tribunal
would naturally assemble to hear the
defense of so illustrious a prisoner.
Think, too, of the grand opportunity
it afforded Paul to defend himself and
present the claims of the gospel to
that immense concourse, for he in-
imates as much in the next verse to
the one we have quoted: "Notwith-
standing the Lord stood with me and
strengthened me; that by me the
preaching might be fully known, and
that all the Gentiles might hear; and I
was delivered out of the mouth of the
lion." Well did he say "the mouth
of the lion," for Nero had had his
own preceptor murdered, had ordered
his own mother tipped up in his pres-
ence, and Christians burned as a mere
matter of amusement. Now, realize
all this, and say whether any event in
history surpassed it in interest and
moral grandeur! Elijah on Mt. Carmel,
and Luther before the Diet of Worms,
do not equal it. And, O, could some
adequate pen have been present to
report the speech of this inspired man
on that august occasion, the speech
that tamed the lion heart of Nero,
and threw a sweet enchantment over
that immense assembly, and some of
speech which the Holy Spirit indited
and Paul delivered, but we must
revoke our pen, and be content, nay,
thankful for what we have, without
murmuring for what we have not. It
is enough for us to know that Dr.
Lord was there, and stood by and
strengthened his servant, and that he
met the crisis with an unblanched
cheek and a courageous heart! S. H.

Sunday-school Lesson Helps.

We invite attention to the adver-
tisement of the Kind Words Publish-
ing Company, the new publishers of
the Sunday-school Periodicals of our
Home Board. Beginning with a new
monthly magazine for Sunday-school
Teachers, containing 48 pages and ex-
positions from our best scholars, and
ending with a Quarterly and paper
for Primary classes, these publications
cover all grades and meet the demand
for competent lesson helps for each
and every grade of scholars in our
Sunday-schools. We congratulate the
Board in thus carrying out the express
desire of our Southern Baptist Con-
vention, and earnestly recommend
these publications to the superintend-
ents and officers of all our Sunday-
schools.

SIDE LIGHTS.

"I am so glad to have you come to
Selma and preach for me; I get hun-
gry for preaching." That is what
Dr. Frost said to us.

"I love to hear preaching and I
love to preach."—Dr. Frost. Every-
body says he knows how to preach,
and we can now testify that he knows
how to hear.

"If you are here looking around for
renewals I want you to remember that
I am up and ahead on your books." More
than one brother greeted us that
way in Selma, but it was always
said with the greetings of warm friend-
ship.

"I do not owe you for my paper,
but I want to give you \$2 to have the
paper sent to some one who is not
able to pay for it."—Dr. Gradick. And
he did it. What a fine way that is
to do good! It helps the paper, helps
the needy, and helps the soul of
him who does it.

"There is the lot which we have
purchased on which to erect a pa-
sonage." So said a brother to us in
Selma. It is a beautiful lot, well lo-
cated and paid for.

"It is true that business seems dull
here, but I believe we are holding
our own as well as any cotton market
in Alabama."—N. Woodruff. And we
were surprised and gratified to
learn that Selma will fall short only
about six or seven thousand bales.
That is doing well for a city that re-
ceived last year seventy-five or eighty
thousand.

"Dr. Cleveland preached two
grand sermons at Montevallo last
Sabbath, and we are happy in the
thought of having him permanently
with us." So said a Montevallo
brother to us in Selma.

"Frost gets stronger and stronger
and stronger with our people every
year." That is what several said to
us in Selma.

"The condition of this county is
one of prostration, and the spirits of
the people are nearly broken down."
—Cass Huchabee.

"This is a time when we can do
nothing but sum up our remaining
courage, stand still and await the
providence of God, and hope for an
encouraging change."—J. L. Wyatt.

"I have never before seen the farm-
ers in this region so disheartened. It
is the first time I ever saw it that
many farmers do not think of making
another attempt."—A Leading Citizen.
This is the strain in which many good
men talked to us on the train, as we
went over to Marion and in that sec-
tion, but one good crop will set them
all right again.

"I have never seen better beef than
they raise in this 'black belt'; where
they give the Guinea grass a fair
chance the 'blue grass' of Kentucky
cannot excel it in making beef." So
said an intelligent gentleman in my
hearing; and that reminded us of a
conversation we heard at the State
Fair between Mr. J. B. Gay, of Mont-
gomery, and a New Yorker. Mr.
Gay had about twenty mares with as
many male colts on exhibition, and
had as many more at his farm. The
New Yorker inquired, "What does it
cost you to produce a three year old
mule?" Mr. Gay replied: "The mares
cost so and so, the jack cost so and
so, the land cost five dollars per acre
already covered with Bermuda grass,
and there are so many acres, and I
have raised thus many colts, and so it
costs me ten dollars a head to pro-
duce first rate three year old mules."
The New Yorker turned away and
said, "You cannot raise a mule for
ten dollars." Mr. Gay replied, "I
have done it and can do it." Therefore,
we say, let the whole black belt be
sowed down in beef cattle and mule
colts, and in less than twenty years we
will be supplying Kentucky and Ten-
nessee with mules and beef, and these
lands will become as valuable as they
were thirty years ago, and we shall
have money for the church and all
other purposes.

"A good many of our people have
the Birmingham fever, and are mak-
ing investments there, and some of
them will move there." We frequent-
ly heard remarks of that sort in Ma-
rion.

"I think there has been constant
improvement in the work of this col-
lege since I have known it."—Prof.
Redd. And he is a man who weighs
his words and never speaks extrava-
gantly.

"When I came here I did not like
the military department of Howard
College work, but now I am fully con-
vinced of its importance."—Dr. Da-
vidson. Of course education should
relate to the body, the mind, and the
heart. It is absurd to neglect either
the physical, the mental, or the moral.

"We are confident that we have
the best pastor in the State." We
will not say who said that in Marion,
for they all said it. Some people are
gifted in getting the best, and these
show their good sense in thinking
that they have the best and in think-
ing so to the end.

"Boys, are you fond of going to
church?"—Vivian. "We are fond of
looking at the Judson girls, and at
church is our only chance."—Boys,
rascals!

Prayer is the outlet of the saints'
sorrow, and the inlet of their supports
and comforts.

Howard College Column.

Religious Education and how supplied.
We give below from the lips of oth-
ers the same sentiments which have
from time to time appeared in this
column. The writer not only feels
himself complimented but greatly en-
couraged when his position is so
strongly supported by such eminent
men. If the arguments be true (and
who can controvert them?) the obliga-
tion to supply moral training is a sub-
lime but a tremendous duty laid upon
the religious denominations. Prof.
Noah K. Davis, LL. D., of the Uni-
versity of Virginia, says: "Any reli-
gious instruction whatever in a State
school is a violation of religious lib-
erty. To permit such teaching without
directing it is to give sanction to what
is taught, and to maintain a certain,
and yet very uncertain form of reli-
gious instruction. The 'horizontal
reduction' resorted to in some States,
of reading the Bible without com-
ment, is a concession which is a con-
fession. It is a question of taxation.
Shall any the people be taxed for
instruction of which they conscientiously
disapprove? All religious ex-
ercises as a part of the established sys-
tem of the school ought to be prohib-
ited by law. It is better to follow
reason than sentiment, to be governed
by syllogism than by metaphor. The
argument for religious instruction in
State schools is really an argument for
a religious establishment. Baptists
have a special concern in this ques-
tion. They have been the pioneers in
maintaining religious liberty. Let
them advance and lead the prospec-
tive reform in humble imitation of the
king who alone could, but never
would, compel homage."

Then, what? Legally, morally,
constitutionally, the only hope for re-
ligious training as a part of the educa-
tion of our young men is to be found
in the efforts of religious denomina-
tions to build and endow colleges.
Coming from such a source, is not
the above quotation enough to alarm
every Baptist and move him to make
liberal contributions to the Howard
Endowment?

Rev. Galusha Anderson, D. D.,
President of the Chicago University,
says: "The idea of the importance
of the individual is regnant in the
most advanced civilization. The State
is made up of individuals, and gov-
ernment is the instrument by which
they are, each as well as all, to be
protected in all acknowledged rights.
The rights of conscience are foremost.
Their domain human government has
no right to invade. That government
which lays the weight of a hair on
conscience to bind it is in so far tyrannical.
Can a State teach religion
without doing this? Not if we use
the word religion with any definite
meaning. The people need to be
taught religion for the good of the
State, but the State is not the proper
teacher. A means of teaching reli-
gion which has led to disabilities, op-
pressions, prisons, racks, hangings,
burnings, must be wrong. Baptists,
who have suffered so much from the
State for conscience's sake, will never
cry out for the cast-off fetters of their
fathers."

This scholar and divine is an or-
acle, and his utterances may well be
heeded. If the State in its educa-
tional systems dares not invade the do-
mains of conscience, we ask, who can
defeat? Rather, who must? What a
delicate, what an important work, and
if ever done must be done by Chris-
tians, as such, and through the agen-
cies appointed and controlled by or-
ganized Christian bodies. A fearful
calamity is just ahead and the crisis is
now impending. Will the Baptists of
Alabama be reticent and fail to
meet this God-appointed duty, or will
they provide proper facilities by en-
dowing Howard College?

Dr. Malcolm MacVicker, of Toron-
to, says: "It is impossible to limit
education to the intellect alone. All
parts of our nature, physical, intellec-
tual, moral and spiritual, are so joined
that you cannot touch one without
touching all. No teachers can ap-
pear before their classes colorless.
No parents should be willing to send
their children to colorless teachers.
An education that might be given as
well in hell as on earth is not that for
which Baptists should contend."

If this is not a hot shot my ther-
mometer is worth nothing in deter-
mining the temperature of an argu-
ment. It is a choice between an edu-
cation in a denominational school or
one in hell.

Dr. J. C. Welling, of Columbian
University says: "The relations are the
relations in justice, not the relations
in religion or in ethics. The State
has no right to tax for an educa-
tion which goes beyond what is of
common and universal interest to
the people. Elementary education is
all the State should assume. At the
point where any education is more
valuable to the recipient than to the
public it must be supplied by volun-
tary institutions. An important in-
fluence of voluntarism is to teach
men that the opinions they hold and
think worth teaching are worth mak-
ing sacrifices for. Multiply then your
voluntary institutions, and do not
make our State institutions top-heavy
by thrusting upon them work to

which they are not called by the moral
relations of the State, or beyond these
they have no right to intrude.

I could fill columns with such testi-
mony and will give more in the fu-
ture. The Charleston earthquake has
not more fearfully shaken the faith
of the sea than have the recent dy-
namite explosions in Chicago shaken the
educational system of this continent.

An analysis of the fatal bombshell
shows that it is the invention of brains
highly educated at Godless, Christless
schools. We are at the last brought
to the conclusion that moral training
must be had, or the government must
be destroyed. The government can
not give this moral training without
being a violator of its own organic
law. In other words, to prevent its
murder it must commit suicide. It
must drive the children into slavery.
The Baptists of Alabama must endow
Howard and make it equal to the
emergency or share in the crime as
accessory before the fact.

December Collections.

Again we remind pastors of the
promise they have made to make col-
lections for Howard College in their
churches during the month of De-
cember. Brethren whose pledges are
now due would do the cause a great
favor by remitting the amounts they
have subscribed.

G. A. NUNNALLY.

Ministerial Students.

Rev. A. C. Davidson, D. D., who
has pastoral charge of the ministerial
students at Howard College, writes:
"You have sent us a very fine body
of men this year; some of them are
very fine preachers now. Everything
moves on nicely at the college. The
whole body of students surpass any-
thing that has been there since I have
been here." Now let the Baptists of
Alabama rally around this noble in-
stitution, and let the ministerial stu-
dents be objects for their prayers and
contributions.

The ministerial Board, while re-
joicing that God has given us the
men, grieve that the churches do not
put the money in our hands to edu-
cate them. Pastor, you who read
this, have you taken up a collection
for ministerial education? If not we
be beg you to do so at once. Send
all sums to Geo. W. Ellis, Treasurer,
Montgomery, Ala.

M. B. WHARTON, Pres't.

Resolutions.

Our brother, Maj. J. G. Harris,
having rendered this church valuable
assistance in maintaining the public
service of the sanctuary during the
summer vacation of the pastor, it be-
comes us to give expression of our
appreciation of his services, which we
believe have been productive of much
good. Therefore,

Resolved, That the Bible lectures
delivered by Bro. Harris before this
church were not only fine literary pro-
ductions, but by their moral tone and
Christian sentiment, set forth the
teachings of God's word in a most
beautiful and impressive manner.

Resolved, That the services so
cheerfully and ably rendered this
church by Maj. Harris had endeared
him to its members, and that they re-
gard him as a brother beloved, and
unite in the prayer that his labors so
freely given may find a gracious re-
ward in adding many stars to his
crown of rejoicing.

Resolved, That as a testimonial of
our appreciation of the services of
Bro. Harris these resolutions be spread
upon the church record, and pub-
lished in the ALABAMA BAPTIST.

J. C. STRATFORD,
WM. B. DAVIDSON,

Alabama Baptist.

MONTGOMERY, ALA., DEC. 9, 1886.

Life's Bright Side.

John Johnson once said that the ability to look at the bright side of life was worth to him as much as the addition to his salary of one hundred pounds a year, and when he was true to-day at that. But many of those who are in possession of a blue landscape find it difficult to change the color of the landscape before them. Several of the letters written by patients of Doctors Starkey & Felen say that the use of Compound Oxygen has enabled them to see everything clearly. Melancholy is gone; the disposition to morose and disagreeable has somehow vanished; and "I feel like singing all the time," are samples of the expressions of the patients. Dystipsia was what was the matter with most of these patients, and a little timely treatment eliminated that disturber, and caused life to be seen in an entirely different light. If you wish to see the landscape in front of you in a blue landscape, get a pound Oxygen—its mode of action and results—address Drs. Starkey & Felen, 1529 Arch Street, Philadelphia, and you will have mailed to you free a volume of nearly 200 pages which afford very interesting reading.

Just in proportion as you gain a victory over the evil which you have, become aware of in yourself, will your spiritual eyes be purged for a brighter perception of the Holy One.—(Channing.)

I have been bothered with catarrh for about twenty years. I had lost my smell entirely for the last fifteen years, and I had almost lost my hearing. My eyes were getting so dim I had to get some one to thread my needle. Now I have my hearing as well as I ever had, and I can see to thread as fine a needle as ever I did. My sense of smell is nearly restored, and my eyes are getting the time. I think there is nothing like Ely's Cream Balm for catarrh.—Mrs. E. E. Grimes, Rendell, Perry Co., Ohio.

It is a great and noble thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop.—(South.)

The greatest consolation to one growing old, is the improved surroundings which come with age, experience and wisdom. We are reminded of this fact by the appearance of the new Seed Annual of D. M. Felen & Co., the celebrated seedsmen of Detroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm, in any business in the United States.) Millions of people, gardening both for profit and pleasure, have found ever increasing satisfaction and delight in using their seeds. Every one desiring seeds of the highest type and best quality, should secure their Annual. It is sent free on application.

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains, and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—(Rutherford.)

A well constructed clock with a strong mechanism will continue in motion and keep fairly good time with all of its machinery clogged with dust. Malaria in the human mechanism may not stop the functions of life, but in even the most robust it is a serious disability; perfect health is impossible. Few doses of Shallenberger's Pills destroy every trace of poison. They never disagree with the stomach and do not act on the bowels. The only antidote for Malaria.

Whatever good we do we must look upon it as the performance of our promise to him. The more we do for God, the more we are indebted to him, for our efficiency is due to him and not of ourselves.—(Matthew Henry.)

How to Make Money. No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive, free, information about work you can do for live at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Capital not needed. Hallett & Co. will start you. Either sex, all ages. Those who come have made at once will make sure of little fortunes. Write and see for yourselves.

If within thy breast beats a heart warm, loyal, generous, a heroic heart, speak, oh, speak! If not, silence, sounding brass silence, thou tinkling cymbal.—(Jos. Roux.)

The First Keen Twinge. As the season advances, the pains and aches by which rheumatism makes itself known, are experienced after every exposure. It is not claimed that Hood's Sarsaparilla is a specific for rheumatism—we doubt if there is, or can be, such a remedy. But the thousands benefited by Hood's Sarsaparilla, warrant us in urging others who suffer from rheumatism to take it before the first keen twinge.

No school is more necessary to children than patience, because either the will must be broken in childhood, or the heart in old age.—(Richter.)

Coughing Clara.—Comely, charming Clara, cleaning, catching cold; creeping child came; Clara coughed continually; cough, cough, cough, that would have taken her off, had she not used Dr. Bull's Cough Syrup. It is bound to cure all the coughing Claras.

No one ever had a glimmer of a will to come, but that thing "whisperer" flashed its world-wide splendor on his opening eyes.—(F. R. Haverghill.)

SOME YOUNG LADIES. 'Would be proud to have a face free from pimple, a skin fair and clear, and eyes bright with perfect health. The daily use of Acid Iron Earth will do all this.

Few mercuries call for greater thankfulness than a friend sent in heaven. It is not every one that overcomes Dr. Jas. Hamilton.

General Francis A. Walker has written some valuable articles for The Youth's Companion on "Trade Schools for Boys."

For truth it is ever the fitting time, who waits till circumstances completely favor his undertaking will never accomplish anything.—(Luther.)

"Age cannot wither it nor custom stale its infinite variety." Flesh is hardly here to an ache or pain which cannot be cured by using Salvation Oil.

All believers receive of Christ fulness; the greatest saint cannot live without him; the weakest saint may live by him.—(Henry.)

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Never think that you can make yourself great by making another less.—Rev. J. Vaughn.

No Opium in Pilo's Cure for Consumption. Cures where other remedies fail. 25 cts.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—(Tupper.)

CONSUMPTION CURED. An old physician retired from practice, having had practice 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 recipe, in German, French or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

So good services—sweet remembrances will grow from them.—(De Snel.)

Daughters, Wives, and Mothers.

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

Dr. J. B. B. MARSH, Utica, N. Y.

If we cannot live so as to be happy, let us at least live so as to deserve happiness.—[Fichte.]

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.

The battle was long. The soldier was brave. Victory was won. In life beyond the grave.

ADVICE TO MOTHERS. Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Submission is the only reasoning between a creature and its Maker, and contentment in his will is the best remedy we can apply to misfortunes.—[Sir W. Temple.]

Glenn's Sufferer Soap heals and beautifies the skin. It is the best remedy for all skin diseases. It is the best remedy for all skin diseases. It is the best remedy for all skin diseases.

In Memoriam. Died, in Tallahassee, Ala., Oct. 11th, 1886, Lurline Alma Cranford; Oct. 14th, 1886, Mrs. Eula Kate Cranford.

Sorrow has entered our family circle, for death has claimed two of our loved ones. The first taken was Lurline, a beautiful and talented child, loving every one and in return loved by every one. Then a few short hours elapsed and the angel of death came back for the mother. This was indeed a loss; not alone to her family, but to her church, where her influence was widely felt, and to the poor and afflicted in the community in which she lived, who regarded her as a spirit of mercy. Her sorrowing children who survive her will surely never forget with what earnestness she endeavored to control their acts and shape their characters by appealing to their better natures, and by praying with them for guidance even in the smallest affairs of life. Lurline will ever be remembered with the tenderest affection, and to her mother's memory is due that reverence that even the world does not withhold from a courageous Christian woman.

May the God of pity comfort the bereaved. LUCY A. JACKSON.

Mrs. Lizzie Smith. Whereas, On the 18th day of October it pleased our Heavenly Father, in his divine providence, to remove from our midst Sister Lizzie Smith; be it Resolved, 1st. That by her death the "Ladies' Mission Society" of Pine Flat church has been deprived of one of its most estimable and dearly beloved members.

2d. That we deeply sympathize with the bereaved family and console with her husband, whose isolated heart is left to mourn her absence.

3rd. That many hearts have been made sad, and many eyes bedimmed with tears, over the newly made grave of an affectionate daughter, a beloved companion and faithful friend. None knew her but to love her; she carried sunshine wherever she went, and by her vivacious spirits, devoted nature, and charitable disposition enlivened the hearts of all around her. Though cut down by the reaper death in the flower of youth, after only a few short months of wedded bliss, still her Christian example will live on in the memories of her friends and loved ones, and her dear name shall ever be synonymous with all that is true and good and noble in this life. She was a consistent member of Pine Flat Baptist church; and the cause of Christ, as well as the community at large, has sustained an irreparable loss. But let us not mourn as those without hope; true to the profession of her life, her parted lips breathed forth the blessed Savior's name.

4th. That a copy of these resolutions be sent to the family of the deceased and a copy to the ALABAMA BAPTIST for publication.

MISS IDA GEORGE, MISS LILLIE NALL, Committee.

Mrs. Araminta Florence. Died at her home in Barbour county, Ala., on Nov. 13, 1886.

Sister Florence was a Miss Pitts, and was born in Columbia county, Geo., in 1822; came with her parents to Alabama, and was married to Obadiah Florence in 1843. For several years she has been in declining health, being a sufferer from paralysis, it can be easily supposed how great the affliction through which she passed. She never, however, in the midst of deep sorrow, seemed to forget that God doeth all things for the best. The name of sister Florence was a proverb for all that was good and noble. She was a devoted mother, and the many and womanly virtues of her sons and daughters speak in louder praise than tongue or pen. We can point the world to her offspring and say, behold the works of a Christian mother. Not only at home, but abroad, her light was seen and felt, and many are the hearts that have been gladdened by her kindness. No opportunity was suffered to pass without doing all in her power to alleviate the sorrows of those around her. The rich and poor were alike the object of her attention, for she was ever

Striking Stories

Of Adventure in

The Youth's Companion,

And Illustrated

Sketches of Travel

CONTRIBUTED BY

Lieut. Schwatka, Nugent Robinson, W. T. Hornaday, O. A. Stephens,

T. W. Knox, W. H. Gilder, C. F. Holder, F. W. Calkins,

Hon. S. S. Cox, and Lieut. Shufeldt.

The Companion is published weekly. Price \$1.75 a Year.

Specimen copies free. Mention this paper.

Address PERRY MASON & CO., Publishers,

41 Temple Place, Boston, Mass.

Harris, Ala. [Christian Index please copy.]

Shelby Association.

To the brethren who pledged for Ministerial Education at our last session:

The President of the Board of Ministerial Education writes me that the funds are needed now. Bro. W. D. Hubbard is at Howard College. Let us forward "the amounts we pledged for his benefit to H. C. Reynolds, our treasurer, promptly."

C. W. O'HARA, Clerk.

From Dr. Tichenor.

Dear Bro. Renfro: I have just seen Bro. Brewer's last article in the ALABAMA BAPTIST of this date.

He has in this, as in his previous article, fallen into mistakes as to facts and drawn erroneous inferences which do great injustice to the Home Mission Board. As I leave Atlanta in an hour it is impossible for me to reply until my return.

I. T. TICHENOR.

Atlanta, Dec. 2nd.

Can Colds, Coughs, Croup, Coughs, Cramps, be CURED? OH YES. PERRY DAVIS' PAIN KILLER. Will do it every time. Your druggist sells it.

COLGATE'S CASHMERE BOUQUET Toilet Soap.

Established over 80 years. The largest and oldest manufacturers of Toilet Soap in America. Our Toilet Soap of all kinds is acknowledged to be the most reliable, being absolutely pure, of high uniform standard, and exquisite delicacy of perfume. The BEST for chapped hands and delicate skin. Sold everywhere. COLGATE & CO., NEW YORK.

Illustrative Sample Free

HEAL THYSELF!

Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drink your system with poisonous drugs that poison the blood, but purchase the Great and Standard Medical Work, entitled

SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred valuable prescriptions, including all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, mailed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the rest of your life. Send now or cut this out, for you may never see it again. Address W. E. PARKER, 111 South 1st St., Boston, Mass.

THE NEW Windsor Is now open R. L. Watt, Prop'r.

CONSUMPTION

There is a golden remedy for the above disease; by its use the most stubborn cases can be cured. It is a simple, safe, and reliable remedy, and is sold by all druggists. Send for a copy of the full directions for its use, and you will see that it is a true and reliable remedy. Address W. E. PARKER, 111 South 1st St., Boston, Mass.

\$65

delphia.

Kind Words Publications.

The - New - Baptist - Teacher

GRADED QUARTERLIES FOR 1887.

Specimen Copies Now Ready.

The publishers of Kind Words have added to the papers which they have been publishing for more than 30 years, a TEACHER and a GRADED SERIES of QUARTERLIES, and now present to the Sunday-school workers of the South a complete line of Sunday-school literature, prepared by some of the foremost men of the denomination. Rev. Basil Manly, D.D., of the Southern Baptist Theological Seminary, Rev. T. T. Eaton, D.D., Rev. F. H. Kerfoot, D.D., Prof. A. F. Flett, of the University of Missouri; Rev. J. M. Frost, D.D., Prof. H. H. Harris, of Richmond College; Drs. F. M. Ellis, J. E. Burrows, J. A. Broadbent, A. C. Dixon, J. W. M. Williams, H. M. Wharton, W. E. Hatcher, M. B. Wharton, J. P. Boyce, J. P. Green, W. H. Whitsett, and S. Boykin, will assist in preparing the TEACHER and QUARTERLIES. They will be equal to the best. The Southern Baptist Convention, at Augusta, and again at Montgomery, unanimously commended them to Southern Baptists. The Home Mission Board will share in the profits.

TERMS CASH.

WEEKLY KIND WORDS—Single copy, per annum, \$1; Clubs of 10 or more, each, 50 cts. This edition is the most complete—containing the International Series of Uniform Lessons, with appropriate pictures and reading matter.

SEMI-MONTHLY KIND WORDS—Single copy, per annum, 50 cts.; Clubs of 10 or more, each, 25 cts. This edition contains two Lessons in each number.

MONTHLY KIND WORDS—Clubs, 16 cents a year.

LESSON LEAFLETS—Containing the Lessons only, per annum, each, 10 cents; 100 copies, three months, \$2.50.

THE CHILD'S GEM—Containing the Lessons in a simple and easy form, for each Sunday in the year, with pictures and reading matter suitable for infant classes. It is, indeed, a perfect gem. Single copy, per annum, 50 cts.; Clubs of ten or more, each, 25 cts.

KIND WORDS PRIMARY QUARTERLY—Single copy, 50 cts.; in packages of five and upwards, 25 cts. per copy, making \$10.00 per hundred for twelve months.

KIND WORDS INTERMEDIATE QUARTERLY—Single copy, 50 cts.; in packages of five and upwards, 25 cts. per copy, making \$10.00 per hundred for twelve months.

KIND WORDS ADVANCED QUARTERLY—Single copy, 50 cts.; in packages of five and upwards, 25 cts. per copy, making \$10.00 per hundred for twelve months.

KIND WORDS BAPTIST TEACHER—A monthly journal for Sunday-school Teachers and Workers. Single copy for one year, 75 cts.; in clubs of five or more, to one address, 5 cts. each.

KIND WORDS CATECHISMS.

No. 1.—For Advanced Classes (Wm. Carey Crane, D.D., LL. D.) per doz. 75c.

No. 2.—For Young Children (M. B. Hardin) " " 60c.

No. 3.—Historical (S. Boykin) " " 60c.

No. 4.—For Young Children (S. Boykin) " " 50c.

For the above, or any other kind of Sunday-school Supplies, address

"KIND WORDS," Atlanta, Ga.

HENRY C. KEEBLE & CO., Wholesale Provision Dealers -AND- COTTON SELLERS. Bagging and Ties a Specialty. SOLE Agents for Shellroad Tobacco. Carry Heavy Stocks and will Sell as Low as any House in the State. SELMA, ALA. WARNER & CO., 23 Dexter Avenue, Montgomery, Ala. Headquarters for Dress Goods, Silks, Velvets, Plushes, Millinery, Corsets, Merino Underwear, Dress-Making, Etc., Etc. OUT OF TOWN ORDERS Are filled by competent ladies. All suits are made up under the personal supervision of one of the firm (MRS. JENKINS). Trousseau: Furnished At very moderate prices. Write for Samples. WARNER & CO. THREE ILLS Crab Orchard Water. A BOUNTY for all Diseases of the Kidney, Bladder, and Prostate. A positive cure for Gleet, Stricture, and all other diseases of the Urinary System. It is a simple, safe, and reliable remedy, and is sold by all druggists. Send for a copy of the full directions for its use, and you will see that it is a true and reliable remedy. Address W. E. PARKER, 111 South 1st St., Boston, Mass.

M. G. HUDSON, E. S. PERRYMAN, (Mobile, Ala.)

Hudson & Perryman, Birmingham, Ala.

Buy and sell REAL ESTATE, Bonds and Stocks, and negotiate loans on COMMISSION. Rents Collected, insurance placed, taxes paid, and every effort made to protect the interests of non-Residents who favor us with their business. Refer to the Banks of this city, and to the Banks and leading merchants of Mobile.

Rumsey & Co's Hydraulic Ram in Operation

FARMERS AND OTHERS having spring or running water can have the Hydraulic Ram removed to their premises by using a Hydraulic Ram. More than 800 different styles and sizes of Lift and Force Pumps, Hydraulic Rams, Etc. Send for circular and prices. RUMSEY & CO., Seneca Falls, N. Y. U. S. A.

A MONTHLY BOARD for 3 live YOUNG MEN or LADIES in each county. P. W. ZEIGLER & CO., Phila.

A BIG OFFER.

To introduce them, we will give away a

McShane Bell Foundry

BUCKEY BELL FOUNDRY

CINCINNATI BELL FOUNDRY CO

WE WANT YOU!

PISO'S CURE FOR

CATARRH

WEAK MEN MADE STRONG

FAMOUS

SHOE & CLOTHING CO., ST. LOUIS, MO.

OUR CATALOGUE ORDER DEPARTMENT

SHOW CASES, CEDAR CHESTS, ASK FOR THE "STRATFORD" PAMPHLET

PIANOS & ORGANS

SEMERONS AND ADDRESSES

JOHN A. BROADUS, D.D., LL.D.

H. M. WHARTON & COMPANY, AGENTS WANTED

LIPPINCOTT'S - LIPPINCOTT'S - LIPPINCOTT'S

J. B. LIPPINCOTT COMPANY

J. P. BULLOCK, 18 Dexter Avenue, Montgomery, Ala.

Boots and Shoes.

Good Shoes and Low Prices.

Free of Charge.

1887.

Harper's Bazar, ILLUSTRATED.

Harper's Bazar contains the choicest literature and the finest art illustrations with the latest fashions and the most useful family reading. Its stories, poems, and essays are by the best writers, and its humorous sketches are unsurpassed. Its papers on social etiquette, decorative art, housekeeping, and all its branches, cookery, etc., make it a valuable and indispensable household companion. It is a beautiful fashion-plate and pattern-book, and its supplementary material enables ladies to save many times the cost of subscription by being their own dress-makers. Not a line is admitted to its columns that could shock the most fastidious taste.

Harper's Periodicals.

Harper's Bazar, \$4.00

Harper's Magazine, 4.00

Harper's Weekly, 4.00

Harper's Family Library, 2.00

One Year (12 Numbers), 15.00

Harper's Handy Series, One Year (12 Numbers), 15.00

Postage Free to all subscribers in the United States or Canada.

The volumes of the Bazar begin with the Numbers for January of each year. When the subscription is renewed, subscribers will begin with the Number current at the time of receipt of order.

Bound Volumes of Harper's Bazar for three years back, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postage paid, on receipt of \$1.00 each.

Remittances should be made by Postoffice Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

HARPER & BROTHERS, New York.

RELIABILITY!

I desire to call attention to the extraordinary low prices which will prevail during the

FANCY DRESS GOODS

Double Width Cashmères,

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, Short-hand, and Telegraphy, offers unparalleled facilities for securing a practical education. Actual for the training of students. Business course includes Commercial, Law, Mathematics, and Book-keeping in all its forms. Short Hand Course qualifies for thorough work as amanuensis and Court Reporter. Telegraphic Course for Railway and Commercial Average time ten weeks. Total cost, including Life Scholarship, Books, Stationery, Board, Washing, etc., \$75. Cheapest College with highest indorsement. Ladies admitted. Students can enter at any time. Success guaranteed students. Short-hand for mail, \$17, including text-book. Address for free catalogue, COLLEGE OF BUSINESS, Birmingham, Ala.

TEACHERS WANTED.

Southern Teachers' Agency supplies Schools, Colleges, and Families with teachers free of charge. Aids teachers to secure desirable positions. Rents and sells 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 as I can get, that I am still in the Fur Trade in the Kingdom of the District of Opelika, Lordship or Stratford and Law, as Lee county has elected true Democrats to the Legislature, where the Kingdom will not only be abolished, but we shall have a Republican form of Government according to our Democratic Rule, instead of Lordship Rule by the Bayonette, as we have had for the past four years, where I shall be enabled to pay from three to four dollars for No. 1 Beaver, smaller size less, other the same, Coon and Mink to 25 cts, Fox to 20 cts, 50 cts, Opossum and Muskrat sets to 10 cts, and I buy Hides and Wax, also.

BERNARD ZACHRY, Opelika, Lee Co., Ala.

THE LARGEST SCHOOL BOOK HOUSE IN THE STATE!

All kinds of School Books and School Material kept in stock and furnished at the lowest market prices. I also carry a large line of

Writing Papers, Envelopes, Blank Books, Memorandums, Harmonics, Inks, Etc., Etc.

Merchants and Teachers requested to send for catalogue. Address

W. C. HOLT, Bookseller and Stationer No. 17 Dexter Ave. P. O. Box 788, Montgomery, Ala.

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 Sore Throat, Skin Diseases, Eruptions, Corns, Cancer, Constipation, Indigestion, Dyspepsia, Chills, and all Malarial Troubles.

HISTORY.

For nearly Forty Years this Wonderful Remedy has been in use and around Talladeega, Ala. Without being advertised or pushed in any way, its fame has gradually gone abroad, until today there is hardly a community in the State of Alabama in which it has not been used, and from which testimonials as to its almost Marvellous Efficacy cannot be had.

DIRECTIONS.

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

Does for children in proportion to age.

