

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

VOLUME 14.

MONTGOMERY, ALA., THURSDAY, MARCH 31, 1887.

TERMS CASH: \$2.00 A YEAR.

NUMBER 13.

"Twinkle, Twinkle, Little Star."

BY G. A. LOFTON.

"Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky,
When the sky is dark and gloomy,
And the stars are all so dim,
How I wonder what you are!"

The boy had grown to years,
The stars were all so dim,
He looked up at the night sky,
And saw the stars so bright,
He thought of the little star,
That shone so bright and true,
How I wonder what you are!"

The boy had grown to manhood's prime,
The stars were all so dim,
He looked up at the night sky,
And saw the stars so bright,
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That shone so bright and true,
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The Use of Tobacco a Sin.

Bro. Editor: I see a good deal said, written and preached against whisky, which is all right; but I see scarcely anything against tobacco. I suppose the reason of this is because most all the talkers, writers and preachers use it themselves. This is a subject which I have given some thought, and with your permission, would like to say something to the readers of the ALABAMA BAPTIST about it. But before proceeding farther I would like for you to publish the following extract from an article by J. E. Hudson, on "Church Etiquette," in the *Religious Herald*: "Tobacco is a good thing. We believe that its narcotic properties keep many a man out of mischief. It soothes the troubles of many, and contributes to the amiability of a few. But all this is true, perhaps, only because it has become a habit; so that we feel not amiss to advise you, if you have not begun its use, never to begin. It is a costly and nasty habit, and if you are addicted to it you should try and be decent about it as possible. Don't stand in the vestibule of the church and puff your smoke into the faces of others. Tobacco smoke is more than disagreeable to some persons. We have known some gentlemen and some ladies whom the least smell of tobacco makes deadly sick. Don't squirt your spit on the church floor. If the church be furnished with spittoons, don't wait until the preacher begins his sermon and then scrape a distant spittoon with the rumble of a dray, across the floor from the far end of the pew. And when you spit, don't spit and blow as if you were trying to turn your inside out. Spit easy."

A Woman's Missionary Society.

Come to the Rescue.

The Woman's Missionary Society of the First Church, Montgomery, have agreed to pay sixty dollars to the support of a young brother who shall labor in the destitute parts of our State.

Letter from Bro. Plaster.

Dear Baptist: We met at Mt. Wilcox with the Hopewell church, the church over which the Rev. David Lee presided as pastor for so many years, and of which he is now an honored member. At their regular meeting for the purpose of ordaining Bro. G. W. Coker to the office of deacon. Elders G. W. McQueen and P. M. Burt were present, by special invitation, from Deep Creek and Bethel churches to aid in the ordination. Besides having three excellent sermons the services were solemn, and we have many reasons to believe will be attended with lasting good. Bro. Coker is a brother who brings many evidences of future usefulness as a deacon. He has the confidence of the church and community. Bro. Burt thought the church gave many assurances of usefulness and of prosperity since he last visited it, a few months past, but hoped that the Sunday-school would soon increase the number of its classes. Bro. Hinson is their efficient superintendent. We reached this place in time to attend the service of song, conducted by Bro. J. H. Bassett. The exercises were very interesting and spiritual, interspersed with words of exhortation. I was very much pleased with Bro. Bassett's way of conducting his services. I have heard Fish, Bailey, the superintendent of the singing of the city schools of Nashville, Tenn., R. W. Nelson, P. P. Bliss, Cold, and many others, and I believe the effect in the congregation last night justifies us in believing that Bro. B. is especially called to this important work for the Master. Let us go up and take the city for Christ, he has gone before to victory.

A Humane Idea.

Bro. Crumpton has been to the Mighty East; and our people at Dadeville, Alexander, Camp Hill, Mt. Pleasant, and County Line, were much pleased with him. His trip is to take in Rock Springs, Lafayette, Cusseta, Opelika and Auburn. Of course we all were delighted to have our Secretary with us; but it occurs to me that it is impossible for him to visit all the churches of Alabama in this way, and that it is quite unreasonable for us to expect or demand it. It would be better, I think, to make one or two appointments in each association, and let us visit him on such occasions.

From Bro. S. M. Adams.

Dear Baptist: We hear a great deal about system and churches being organized, and by your permission I will venture a suggestion, yet it may be a great risk for me. If the ministry was what God in his word required it to be, we would have little trouble in organizing churches, but instead of preachers being united they are divided, and will be as long as men continue to be ordained to the work who have not the scriptural qualifications to fill the office. I believe that before a preacher is ordained to the full work of the ministry he should be required to understand the scriptural idea from the Levitical priesthood to Paul.

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Preparing the Way of the Way of the Lord.

The Third Baptist church of the City of Babel (see ALA. BAPTIST Mar. 17th, first page), was located some distance from the First and Second Churches, in a neighborhood where the majority of the people were those in ordinary circumstances; the "common people" of Christ's approval. A fair condition of spiritual interest was the fact most of the time. Good congregations, interesting prayer meetings, a large Sabbath school, and other encouraging features, kept up a pleasant degree of interest among the young and old. But quite a number of things, such as concerts and suppers in the church, and entertainments and attractions outside of the church, during the past year, had distracted the attention of pastor and people, and there had fallen upon the church an unusual apathy and state of indifference. Everybody was cold, and the snow lay two or three feet deep all the way up to the door of the sanctuary. This became a very serious matter of thoughtfulness to the pastor. He had been settled over the church for seven years, after two other pastorates of five and eight years. Although averaging twenty baptisms for each year of his ministry, he had never invited foreign aid, or united with any other church in a series of meetings. But there was the deep snow of neglect and indifference blocking up the path. Christ could not come among the people while this condition continued, souls would not be converted, and Christians would be only half-Christians. There was great need of revival. The snow must be removed, the way must be prepared for the coming of the Lord.

He first consulted with his senior deacon, who suggested that they try the snow-plough; they had never tried it, perhaps it would be just the thing. He thought that would be the quickest, easiest method. By an early application, they might secure the services of Bro. L., a noted evangelist. But the statement that the expense would be between \$200 and \$300, was not very encouraging. The pastor, however, decided to try it, and the church members were called upon to contribute to the fund. The snow-plough was hired, and the work was begun. The pastor, however, decided to try it, and the church members were called upon to contribute to the fund. The snow-plough was hired, and the work was begun.

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Accept my friendly respects.

It thus appears that the North Carolina Baptists on Neal's Creek and Black Creek, had sent President Madison a vote of thanks for vetoing a bill which was in the interest of their own sect. They did not want any government favors for themselves which they were unwilling to have shown to others. They were ready to stand by the principle of religious liberty and entire separation of church and state.

Bro. Editor, what has become of

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Yours fraternally,

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Tidings from our Foreign Fields.

Canton: Dr. R. H. Graves, in his annual report of the South China mission, gives statistics as to "self-help" in the churches of that mission, which are very encouraging. The Shin Hing church, "by a noble effort of self-denial--each member devoting a month's income to the purpose--succeeded in raising \$667 to purchase and repair their chapel. Half of this was given by the members themselves, the rest given by Chinese in America (British Guiana and the United States), with some by Americans and Chinese in other churches. This is only one instance. These are several.

Shanghai: And what of Dr. Yates' report? It is full of joy and rejoicing. Praise abounds. It breathes hope and cheer for the future. It is too good to give by piecemeal. It will come as a whole soon.

In a private letter, Bro. Herring

says: "We have been here a year now, during which we have been greatly blessed with health and prospered in our study. From now I shall preach regularly four times a week, and as much oftener as possible. Mrs. Herring hopes to find some opportunity for work among the women." He thinks the prospects of the work are brightening, and mentions as an evidence of it, that prayer meetings are springing up among the natives.

Dr. Yates considers the rapidly

with which brethren Bryan and Herring have acquired the language "phenomenal."

Tungchow: Miss Lotie Moon gives

us another of her deeply interesting letters for this month's *Journal*, calling attention to the rapid and radical changes that are now taking place in China--opening the way for the spread of the gospel. Yet she laments the indifference of Southern Baptists to these opportunities. In the great Province of Shantung, with its 26,000,000 of people, we have only eight missionaries--one to every three million six hundred thousand people. Verily, "we are playing at missions."

his views on the supernatural in Rev-

elation had grown to be out of accord with those of the great mass of Baptists at home, has resigned his position as missionary. He is acting United States Consul at Chefoo, and will probably receive the appointment as Consul.

ITALY.

"O Lord, revive thy work in Rome," Bro. Eager says, was the burden of the prayers of Christians in Rome during the week of prayer. Let us all here in America join in the prayer.

The Christmas festivals of our Italian Sunday-schools attracted and pleased the people, who had never seen anything just like them. The secular papers, in some places, noticed these festivals, and, in commending them, took occasion to say good things about the work of the schools. Our work progresses slowly, but surely. Let us give more and pray more, and it will progress more rapidly.

BRAZIL.

Bro. Daniel, Bahia, reports an outburst of Catholic violence at one of our preaching stations. Rocks were thrown down on the roof (tile) and crushed through, greatly alarming the family of the brother in whose house services were held, and damaging him pecuniarily. As usual this has attracted large crowds to the regular services, and the Lord is blessing the truth. He also reports the serious illness of St. Teixeira, a most valuable native pastor, who has been pastor at Macaeiro. May God be gracious to him and spare him for yet many years of usefulness. Bro. Daniel's letter is bright and hopeful. Read it in the *Journal*.

Mrs. Puthoff, Santa Barbara, sends us the obituary of a noble Christian woman, who was one of the best members and most earnest workers in our church at Santa Barbara. God has tempered the blow to the church, by using it as an occasion of bringing backsliders to repentance and awakening some sinners. May the good work go on.

MEXICO.

Bro. Wilson, Patos, reports two candidates received for baptism and good congregations. He has probably gone, by this time, to open a new mission in Guadalajara.

Bro. Powell, on visiting the places where he preached some months ago, when God so greatly blessed the word of truth, found the converts firm in the faith, though some of them have been passing through fiery trials. He writes that they have, in some instances, taken "joyfully the spoiling

of their goods." An overseer on one of the ranches came at night to drive Bro. Powell off, but the latter "took a Spanish Bible and preached to him for two hours." Result not reported. A wide door is open for work in this field. Read the pleas for men in Powell's letter in the *Journal*.

In a later letter he says: "Never in my life did I feel so completely consecrated to the service of my dear Savior. I am happy every day in his service, trying to lead others from darkness to light. I have recently felt many pangs in my soul, but how can I be wrought into a vessel meet for my Master's use without hammer and anvil and forge? The hammer may fall over so heavy, if I may only see the sparks of grace fly."

Seven of the girls who went out from Madero Institute last session, now have schools in as many different places. Should we not feel encouraged?

Sundbeams.

Work for the Children--Training Them to Give Sunshine for Home, School and Heathendom--Harrowing Ideas from the Methodists.

Last summer, Mrs. Anna Elson had at Fairmount Baptist Sunday-school, Nelson county, a remarkably interesting class of children: The "Sundbeams," as the class was called, numbered before the end of the summer almost forty. The children were taught last summer to carry sunshine with them into home and school, but this coming summer they want to send

SUNSHINE TO HEATHEN LANDS.

In other words, to form a "Sunbeam Missionary Society." This society will be organized at Fairmount next Sunday. Wm. D. Ligon, Miles T. Shannon, B. F. Burgess and other leading members of the church and Sunday-school, having heard of the Red-wood societies in the Methodist church, are not content to organize one society, but want to see one in every country Sunday-school and every country church in Virginia. Dr. Chas. H. Ryland, Dr. H. H. Davis, Jno. B. Turpin, Dr. Geo. Taylor and T. P. Bell endorse the

ONE CENT

monthly dues one cent. Each member must make in some way his money. Every child will be expected to have a missionary hen and to have the hen named after some of the missionaries or stations or fields. The first Sunday in April is to be the day for organization. The "Sunbeams" will meet once every month. At each meeting the children will send about one of the mission fields. Then there will be two "Sunbeam" days, when the public will be invited to attend the meeting of the "Sunbeams" and the children will make speeches, sing, etc. Here is the programme for the summer: April, organize; May, visit China; June, first Sunbeam day; July, visit Africa; August, visit Italy; September, visit Brazil; October, second Sunbeam day; November, visit Mexico. Thus by the end of the fall we shall have made

MONARCHY TOUR ROUND THE WORLD, and gotten acquainted with all our missionaries. I hope the children will write to me, and if they are afraid to write such a long name as is signed here, let them call me "Cousin George." Let them plan for the "Sunbeams" to be sent more fully when you receive the next constitution. If all the schools will take hold promptly we will accomplish great things for our great Captain and Savior. We want the superintendent or pastor or some other to undertake the organization of the society in each school. Write as once to me for a printed constitution, and each month the programme for the year.

MONTHLY TRAVEL

Do not put this off. Write at once. Who will be first. A list of the societies will be kept and printed. Begin also to make a paper book and keep everything you see in the papers which will help you. The "Sunbeams" have organized at Fairmount, Nelson county, and start with eighteen members and six missionary hens. Charlie Blain is president. At Fairmount the "Sunbeams" will organize next Sunday. At Mt. Vernon, Mrs. K. Henley organized a children's society some months ago. It has adopted the name of "Sunbeams." Miss Dora Wood writes that 37 have promised to become "Sunbeams" when the society is organized at Mountain Plain. Who will be the next?

GEO. BRAXTON TAYLOR.

P. O. Box 73, University of Va.

Alabama Baptist.

MONTGOMERY, ALA., MAR. 31, 1927.
J. G. HARRIS, Proprietor and Editor.
S. HENDERSON, D. D., Associate Editor.
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BUSINESS ANNOUNCEMENTS.

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Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

The two Baptist papers of Mississippi, the *Record and Southern Baptist*, are to be consolidated, and the paper will be issued from Meridian. We rejoice in this union, as it means more unity and more work.

An exchange says: "Since prohibition went into effect in Raleigh, N. C., the principal saloon has been turned into a shoe factory, which will employ more people than all the dram shops in the city."

Our Episcopal brethren are possibly growing wiser in these days. Years ago, and only a few at that, such a thing as evangelists, missionaries, to reach down into the "dirty masses" was unknown among them, but the example set them by other denominations, possibly, has led them to have what they are pleased to term "missionaries"—what we call missionaries or evangelists. The nearer all our churches come to working as Christ worked the greater will be their success.

DEDICATION OF WOODLAWN BAPTIST CHURCH.

Rev. M. B. Wharton, D. D., will preach the dedication sermon for the elegant new church at Woodlawn, Birmingham, on the third Sabbath in April. And on Saturday night before he will deliver a lecture in the church.

AMONG THE CHURCHES OF MONTGOMERY.

The First and Adams street churches had full attendance at Sabbath school in the morning. Dr. Wharton's discourse at 11 a. m. was drawn from the words, "But they made light of it." As he portrayed the many ways by which people make light of God and his religion even Christians felt their guilt and wondered how mortal man could so insult Deity.

The theme for Bro. Stone's sermon was "Religion urgent." We did not hear this, but knowing the character of preaching does feel sure that he impressed on his hearers the importance of making religion of the first concern.

The young men's prayer meeting of the First church was very well attended. Prof. Dewberry led the devotions. The meeting was devoted strictly to hearing special requests for friends. A number of these petitions were presented, and the prayers of the church were fervent and earnest, showing that the hearts of Christians are being burdened with the worth and weight of immortal souls.

These meetings are held every Sabbath evening at 7:30 in the basement of the church. Everybody is invited to attend.

At night there were union services between the two Baptist churches held in the First church; sermon preached by Rev. E. A. Stone. Subject: Sin in all of its forms and Christ the healer of sin. The discourse was plain, practical and forcible, and well received by the large concourse of people.

Our churches here are both on the eve of what we trust will be a glorious meeting. Dr. Kinnard, who was to have been with the First church last Sabbath, was in the midst of such a wonderful meeting in Atlanta that he could not leave. He is, however, expected to be present with us in a few days. There is a good feeling among the members of this church, and they are ready to receive it no doubt God will pour out a great blessing.

The Rev. H. G. DeWitt, D. D., of Rochester, New York, expects to begin a series of meetings with the Rev. E. A. Stone at the Adams St. church

on the first Sunday in April. Dr. DeWitt is an able, earnest, and most successful evangelist. He was for several years missionary at Salt Lake City, Utah, but formerly and since, has been in evangelistic work. During the winter Dr. DeWitt's labors have been abundantly blessed, several hundred having been converted and added to the churches. Other pastors in Alabama will do well to secure the aid of Dr. DeWitt during the spring and early summer.

PRIESTLY DEMANDS UNREASONABLE.

Some weeks since the American people were asking about the right of the Catholic priests to refuse to give testimony, and now "ould Ireland" is asking the same question. Father Keller, a priest of Dublin, refused to testify in a certain matter, on the ground that he would "expose confidences" reposed in him as a priest. He was committed for contempt of court and sent to jail. Of course the populace was wild, and the archbishops and high heads of the Catholics followed him to jail and harangued the crowd, and said the conflict now begun would end in the destruction of Tory power, &c., &c. If the priests can become the abettors of criminals in free America, by urging their religious positions among their people to avoid revealing facts, why may not every minister of every denomination demand the same right? They are the spiritual leaders and advisers of their flocks in as large a degree as the Catholics so far as there is Bible authority for such an office.

TWO SUGGESTIVE INCIDENTS.

A dear brother gives this for what it is worth: "A young man asked Miss E. B. to go to a ball with him. Her church does not forbid dancing, but she believes it to be wrong. She answered, 'I don't go to balls,' the young man said, 'you'd as well go, your pastor will be there.' Said she, 'Well, you go on, and if my pastor is there you come back for me, if he dances, I'll dance.' Now, isn't this significant?—1st. Of the great responsibility on leaders to refrain from everything of a doubtful tendency; their people will follow them. 2nd. The power a converted young lady can have if she will stick to her religion. Such girls are the pilots who are to guide the silly boys and girls safely through the sea of corruption, called society."

"A little girl of five summers attended a barbecue with her mother and others. No one observed that the child was crying, the dancing, when a few days later a little playmate visited her, she said, 'Come on John, let us dance, and then you can hug me and I can hug you,' and away in each other's embrace they went over the floor, and the mother knew her child had seen the young people do formally what they would have blushed to do otherwise."

COLORPOTAGE THEN AND NOW.

From 1855 to 1861 the Alabama Baptist Convention had one of the best organized systems of colorpotage of any of the Southern States. It was under the main management of Dr. F. M. Law, now one of the most distinguished Baptist ministers of Texas. He was then a young man, active, prudent, skilful, and capable, and was the means of scattering books, tracts, Bibles and religious newspapers far and wide over the State, so that the operations of a single year by colorpotage and at the main book store in Selma, if we remember correctly, amounted to within fifteen and twenty thousand dollars. In those days it was no trouble to get up money for any worthy enterprise. It was then that an endowment of Howard College was raised, reaching over one hundred and fifty thousand dollars, all considered good, but which, alas, was swept away by the war. It was then that our State paper, the old *Southern Baptist*, touched its highest figures in circulation, being about five thousand, when there were not more than half the Baptists in the State that there now. It was then that Alabama led all the Southern States in her contributions to our Home and Foreign Mission Boards. It was then that the pastors of our State were more thoroughly united in all the great enterprises of the denomination than they ever have been. And we impute these results, in great part, to the system of colorpotage so earnestly prosecuted by Dr. Law and his co-laborers. It is true that the paper, having so broad a circulation, did much in this respect, but our colorpotage did a great deal to promote its circulation. Now, if we could mature some plan that would scatter good books, tracts, Bibles and live newspapers over the State as then, it would throw a fresh impetus into all the work of the Convention. Our State Board is doing something in this respect, but its means are too limited. We ought to have a grand enterprise of books at any such centre as Birmingham, and put a live man at the head of it, and endow it with a few thousand dollars, so that competent men could be employed all over the State to dispose of them. We simply throw out this suggestion that our brethren may think of. S. H.

WHY SOME LETTERS URGING THE REMOVAL OF HOWARD COLLEGE HAVE BEEN REFUSED PUBLICATION.

It has been the policy of this paper since last July to allow no article touching the above mentioned subject to be published, until the committee appointed to look into the matter should have had time to investigate it. The proprietor of this paper is at all times willing to have a fair and free discussion carried on through its columns, no matter what his individual opinions on the subject may be, but he believes there are proper ways and improper ways, suitable and unsuitable times to ventilate this as well as every other great question. Only one article has been withheld from publication since the present office editor has been here, and the reasons for withholding it were kindly given the writer. One of his chief arguments for the removal was because of the recent trouble between the white and negro students of Marion. Just at that time the citizens of Marion with people all over the State, representing the Baptist, Methodist, and Presbyterian churches were earnestly laboring with the Legislature to have the negro Normal School removed from that place, and it was gravely questioned as to whether or not they could succeed, and our judgment was, that should such an article as the brother's appear, urging the removal of Howard College to another part of the State, many members of the General Assembly would refuse to vote for the removal of the negro college, and thus fasten on a long established white school community an institution that was a positive menace to virtuous womanhood and helpless childhood.

Dr. Teague's article was the first published, and we inserted it because we believe the time is now ripe for a full and free, clear and honest discussion on this theme. But, brethren, before you write your pieces pray our Heavenly Father to guide your thoughts and pen so that no bitterness, no dissensions, may arise. Remember that we are brethren, sons of God, laboring together to secure the best unity and greatest glory possible to our Lord and Master.

Now, as to the ALABAMA BAPTIST being opposed to any section of the State, any brother in his honest endeavors to serve our common Savior, or opposed to any of our enterprises, is an absurdity. Why, fellow-servants, day and night our prayers are going up to God that the ALABAMA BAPTIST may be the great mediator between the different sections of this State and between the various brethren, bringing them all together upon one common platform, enabling them to see eye to eye, to touch hearts and clasp hands in the warfare for Jehovah.

"AND SOME EVANGELISTS."

Some of our preachers and editors, too, seem to be quite nervous about the work of our evangelists, especially those who have given themselves to the work without any other commission than from the Lord. Having no endorsement from any Board, State or general, they seem to regard them as a kind of interlopers, a "fifth wheel" in our ecclesiastical machinery. The "wood, hay and stubble," they appear to think, they introduce into our churches, overbalancing the "gold, silver, and precious stones" that come in under their ministry. Meanwhile these evangelists go on with their work despite all these criticisms. Conscious that their work does not fall within the purview of such authority, and appealing directly to that last tribunal, before which we must all stand or fall, they ply their efforts with a zeal, and with results as well, which ought to raise the presumption in every ingenious mind that they are animated by motives not less pure than those of other workers in the vineyard of the Master. Now, with the best of feeling to all parties, we beg to remind these brethren who are so concerned about the cause of Christ, that after all he may have a hand in sending these evangelists into the field—that he doubtless loves that cause better than we do—and that so long as "all that we do—and that so long as" in his power in heaven and earth is in his hands, we may rest easy in the consciousness that "all things work together for good to them that love God." Let us acquaint ourselves with the record, Eph. 4: 11, 12, 13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and teachers; for the work of the ministry, for the edifying of the body of Christ, &c., &c. Leaving out apostles and prophets as belonging to the age of miracles, evangelists are as much a permanent gift to his churches as pastors and teachers, all for the edifying of the body of Christ," and we can no more talk and write them down than we can those of pastors and teachers. So long as they denounce themselves as the gospel requires, we have always held them in such esteem. They do reach multitudes of people which our ordinary ministrations have never reached; and so long as they preach the gospel, and souls are converted, we "therein do rejoice, yea, and will rejoice." S. H.

FIELD NOTES.

Anniston has a Y. M. C. A.

There are fourteen Baptist churches in Nashville.

Over 1,000 negro families in Savannah own their homes.

The church at Talladega has recently had twenty-five additions.

There is some talk of moving Georgetown College to Louisville.

The young men of Opelika have determined to organize a Y. M. C. A.

Capt. W. L. Bragg, of Alabama, has been appointed on the Interstate Railroad Commission.

An interesting letter from Birmingham just received. This with others will appear next week.

The State Mission Board will meet on Tuesday, the 5th of April, instead of the 1st, as published.

Rev. J. A. Howard is delighting the church going folks of Columbia, and they are delighting him.

Mrs. Howard Smith, of Texas, nee Miss Mamie Brown, of Marion, is visiting relatives in her old home.

The good people of Haynesville are expecting a lecture from Rev. M. B. Wharton when the roads get better.

Sedalia, Mo., is said to have had a recent revival in which a thousand persons have professed conversion.

Rev. J. J. Porter has been conducting revival services at Huntsville. Bro. Mac, tell our readers all about it.

The churches to which Rev. M. M. Wood is preaching are going to send him to the Southern Baptist Convention.

The Colored State Teachers' Association will meet in Birmingham April the 13th, and will continue in session three days.

Judge Bary, of Chicago, preached in the Baptist church at Tuscaloosa, on the 13th. In 1856 he was pastor of this church.

Mr. Zion Sunday-school has resumed its sessions. Bro. Joseph Atkins has served as superintendent for a score of years.

We have some encouragement at Chestnut Creek church at late. We received one by experience at our last meeting.—J. L. Long.

If our missionaries would report the many incidents that fall under their observation the columns of this paper would be greatly enriched.

Rev. Wm. H. McIntosh, dearly loved by hosts of Alabamians, is doing a good work in Georgia holding institutes among the colored clergy.

Rev. J. M. Robertson, of the *Reflector*, and wife, are in Florida, principally for Mrs. R's health. Bro. Robertson seems to enjoy fishing.

Corinth church is doing more for missions this year than ever before, and not much at that, but I hope they will do still more.—J. L. Long.

The home of Judge King was made happy last week by a visit from their youngest son, Thomas, who has a position in the large steel works at Troy, N. Y.

The minutes of the Macedonia Association are now ready for shipment. Will some brother please advise us of the point to which they shall be expressed.

Talk about aids to devotion, a properly conducted religious paper, if properly read, is the finest aid to devotion, outside of the Bible, of any we know.

Dear reader, select some family of your acquaintance and send them the ALABAMA BAPTIST for a year. The Lord may bless this act in the salvation of a soul.

The Bassett brothers, Alabama's sweet singers, have been holding a service of song in Georgia. Their songs are interspersed with short exhortatory talks.

The *Courier-Journal* says the Louisville folks are going to make accommodation for 1,500 delegates. Reader, will your pastor go? If not, why? Find out, please, and let us know.

S. P. West, of Talladega, in a letter to the *Mountain Home* says: "It is utterly impossible for a man to be in sympathy with the best interest of humanity and be in favor of the whisky traffic."

We have seen the recent reports of our preacher boys at the Howard, and they are very creditable. The men and women who are furnishing money to aid these boys are making good investments.

I am glad to see the improvement in your paper, and will try to send you a list of subscribers soon. The brethren are well pleased with the paper of late and speak highly in favor of it.—J. L. Long.

Rev. Cat Smith has become a member of the firm of Smith, Longshore & Trent, Real Estate Agents, at Chidderburg. Hope you great success, Bro. Smith; send us your card for our advertising columns.

The *Texas Baptist and Herald* is keeping a list of churches that send their pastors to the Southern Baptist Convention. It will afford the ALABAMA BAPTIST a wonderful degree of happiness to herald to the world a large number of Alabama churches that will raise the means for their pastors to go that delightful gathering.

S. H.

A copy of the minutes of the fifth Baptist Congress, held in Baltimore, November last, is on our table. The Baptist Congress Publication Co., of New York, prints them. They are sold at 25 cents per copy.

Bro. W. P. Dawson, of Ware, has made one home happy besides his own, by subscribing to the ALABAMA BAPTIST for a dear mother who is struggling to raise her children in the nurture and admonition of the Lord.

Shiloh church, Dallas county, has changed its time of meeting from the 1st to the 3rd Sunday in the month. This change was made to accommodate the church at Notasulga, Bro. Baber being pastor of both churches.

An obituary has been received, by M. F. O. Well, we beg pardon for our ignorance, but we fail to remember who M. F. O. is. Can't you, dear brother, or sister, or friend, as the case may be, give us your name?

Eld. W. C. T. Moseley, of the Alabama Association, will preach at Macedonia church, Bullock county, Ala., on the second Sunday and Saturday before, in April. The brethren will please publish this to the best advantage.

Some live issues are to be discussed in the ALABAMA BAPTIST during the coming months, and we beg pastors to help us place the paper in the families of their churches so that they may be informed on denominational questions.

We see from an exchange from another State, that Gadsden is contemplating the building of a handsome church. If Bro. Henderson would give us the particulars, some other community might be stimulated to a similar act.

The Second church of Troy has called Rev. W. A. Whipple as pastor, and he has accepted. We want to make your acquaintance brother Whipple, therefore insist that you send us an occasional letter and a large batch of subscribers.

Rev. J. F. Purser's subject for last Sabbath's discourse was the "Old, old story, and how to tell it." No wonder the church at Troy is moving along so well, for 'tis the telling off of the old, old story that wins men and women to Jesus.

The *West End Baptist*, devoted to the interests of the Twenty-second and Walnut street Baptist church and Sunday-school, Louisville, is on our table. This is a neat little monthly, edited by Rev. T. B. Craighead, formerly of Alabama.

A Virginia Baptist visiting in Alabama, said he much pleased to hear this question and answer: One Baptist said to another, "Are you square with the pastor?" "Yes, square to date." How many of our readers are square with their pastors?

Our readers will observe that we have now a very small amount of advertising, which cuts off a large share of the paper's income. This deficiency can be met if each subscriber will just forward one new name and the cash to us. Will you do it?

Some of our older readers may perhaps remember Prof. and Mrs. I. C. Swezey, the former of whom was a popular teacher in the Judson under President Sherman, and will hear with sadness of the death of Mrs. Swezey, who breathed her last in San Francisco on the 9th.

A drummer, while under the influence of liquor, wrote a note to a strange young lady, while on the train, near Dadeville, a few weeks since. The contents of the note were constructed to be an insult to the lady, and her uncle gave the fellow a sound flogging for his impudence.

Among new advertisements will be seen the card of Miles, Magee & Co., Real Estate Agents at Birmingham. We all know our brother Miles is, one of the best Baptists in the Magic City, and he says brother Magee is a first class Baptist. We bespeak for them the patronage of the public.

We had three added to our church at our last regular meeting on Saturday. We were glad to have them, and at our Sunday service we took up a collection for Foreign Missions, amounting to six dollars and eighty cents. Our church is in good condition.—H. R. Schramm, Glensville, Mar. 25th.

Rev. Jno. W. Stewart sends ten dollars and seventy-five cents and a batch of subscribers, and says: I can afford to work for the paper without any pay for it. God bless you, brother, we intend to make the ALABAMA BAPTIST a comfort to the people of the State just for your sake, and for the sake of other folks like you.

I am busy at mission work. The outlook is encouraging: I received one member last Sabbath. The Red Bud church has a house very near completed. J. W. Dickinson is expected to meet me in April to preach the dedication sermon. This has been a hard trip; I had to work my passage fifty miles down the river in a skiff. Many of the good Baptists of Alabama know but little about the hardships the missionary undergoes. I wish to go labor and work as to be able to be counted worthy of an abundant entrance above.—W. H. DeWitt, Escatawa, Ala.

The lecture before the students of Howard College last Friday night was delivered by Dr. Z. D. Roby, of Opelika. We had the pleasure of a brief visit from him, on his return through the city. He said, "We in the east read the *Field Notes*." Brethren, help us fill the paper with crisp news notes. An outline of Dr. R.'s lecture will be found in another column.

The ladies of the Adams St. Baptist church did a fine thing recently by their pastor, Rev. E. A. Stone, in presenting him a fine suit of clothes. It was given in a quiet way, but was a heartfelt expression of their kindly Christian love for their pastor. The Lord is blessing the church and pastor, and they are thoroughly united in the prosecution of the work in this city.

The advance agent of the Salvation Army was in the city last week. He asked Mayor Reese if he could secure the City Hall for the purpose of holding meetings. The Mayor expressed to him his high regard for religion and religious people, but he preferred to consult the pastors of the city, and if they endorse the movement, then the City Hall could be used for that purpose.

The mayor of Mobile is determined to break up gambling dens, and he says if they are continued it will be *prima facie* evidence that the police are not doing their duty, and they will be suspended and more capable men put in their places. If the mayor and councilmen of Montgomery, Selma, and Birmingham will do the same, that class of criminals will grow delightfully scarce in Alabama. Will they do it?

Judge Bentley, from Rockford, was one of our welcome guests, since the last publication. He kindly gave us a good deal of information about the Central Association. Bro. W. Wilkes is his pastor. Our old friend and college mate, Rev. J. L. Thompson was sent out by this association and of course the Judge and the other brethren are proud of him. We were gratified to hear this brother say he is people, at least those who read, were highly pleased at the character of paper they are now getting.

Don't fail to give a careful and prayerful consideration to Bro. Tupper's article. Surely every Christian who can will give something to help just now. The injunction, "what thou doest do quickly," is wonderful! applicable at this juncture. The books of the Board for this year will close in the next thirty days, and if they close with a debt against them the Baptists of Alabama must bear a portion of the responsibility. What shall we do brethren? Let your answers be given in the light of God's love.

Rev. E. A. Stone delivered an address before the literary society meeting in the Congregational (colored) church of this city on last Tuesday night. His subject was education, means, not an end. The points enforced were as follows: All true education gives the man, not the superficial, but he becomes acquainted with fundamental principles. 2nd. Broader views of life; he lives not for self, but for others. 3rd. Higher ideas of life; he knows God and Christ and not simply man. Such results and such only are desirable, and will bless the soul.

Brethren Waltons, from Tuscaloosa, were in the office some days since. One of these brothers belongs to Bro. L. B. Harbin's church, at Arcadia, and he says his pastor is a Bible educated man. A fine encomium to pass upon any man. The other brother has the beloved J. A. Dill, as pastor. We were glad to learn through the latter, that young brother Wm. Gay, a student of the University, bids fair to make a great preacher. He recently preached at Big Sandy, and on last Sabbath filled Dr. S. Henderson's pulpit at North Port. This brother is only 21 years of age, and we pray that as he has begun early in life to proclaim Christ, he may be spared many years to this blessed service.

We have received two letters from Rev. Robert Edmond for publication in the BAPTIST, in which he says he is a Baptist preacher, and tells where he has lately preached, &c., &c. In his first letter he said he would visit Alabama churches and schools, and would deliver a lecture before the students of Howard College. We wrote Col. Murfee to learn if he knew such a man, and whether he would lecture, &c.; he knew nothing of him, so not knowing the man ourselves, and not being willing to endorse a stranger, we laid his first letter aside. A recent mail brought his second, saying he had preached at Decatur, Hartsville and Gullman, and he wanted his letter published, that his friends might know where he was. "A lost man." Can Bro. Carter tell us something of this brother?

Bro. J. B. Gerald is not only a successful machine, organ, and piano seller, (see his card in another column) but is one of the most earnest Sabbath-school workers in this city. He teaches a class of young ladies in the First Baptist church. His class have agreed among themselves to raise twenty-five dollars toward building a

new church in the western portion of the city, and on last Thursday night they had an entertainment at his house, the proceeds from which amounted to fifteen dollars. There are several young ladies in this class who have not missed a Sabbath for quite a while. Miss Annie Farris lives one and a half miles away, and has let neither rain, snow nor heat check her attendance, and she walks to church, at that. She is active in bringing other children to the Sabbath school, always looking out to do good. And her teacher says she never attends balls or dances; never has time. Since she consecrated her life to the Master she wishes to serve him as best she can.

A brother was speaking of a certain preacher the other day and said, "Do you know what made him?" We confessed our ignorance, where he replied that it was a speech on Foreign Missions. Before his church gave him license to preach he arose in his association, and in tearful words pleaded with his hearers to do more for the great cause of missions. Somebody, older than himself objected to his arguments, but instead of silently submitting he again took the floor and gave his Master's love, the Master's word, as the uncontrollable argument for this duty. He came off victorious, he silenced the batteries of ignorance and sloth, and carried pocket books to open and cash to some forth. This speech drew attention to him, he was encouraged to take up the cross and become a watchman for Christ, and to-day, wherever he may preach, the zeal that led him as a boy to proclaim missions, makes his words fall with telling effect upon inactive hearts. His churches have been mission bodies, and so he is today making great efforts to be more useful as a man of God.

Somebody said once that there was little or no college pride among the students of Howard College, no strong ties making them stand together in life. That's a big mistake. The manager of this paper is "Howard boy," and some of the best help he is receiving is from preachers and laymen who, at different times, have been students of the dear old college. No matter in what section of the State the old boys live we can count on them: McGaha, from the beautiful and hospitable little city of Huntsville; J. D. Cook, of Cuba; J. Herring, of Etowah; Jno. W. Stewart, of Orrville; J. M. Elliott, of Berry county; G. W. Curry, of Furman; Jas. Lamar Wilkes, of Sylacauga; Welch, of Alpine; S. P. Fowler, of Selma; J. B. Kilpatrick, of Birmingham; L. C. Skipper, of Verbena; H. C. Sanders, of Vandy Creek; H. R. Schramm, of Glensville; Howard Griggs, of Montevallo; E. H. Crumpton, of Evergreen; Judge Hubbard, of Troy; J. N. Montgomery, of Ashville; Wm. A. Davis, of Anniston; J. H. Howard, of Columbia; J. M. McVey, of Minter; M. M. Wood, of Hickman; J. A. Dill, of Tuscaloosa, and dozens of others, whose names escape us just now, who are filling homes with "usable" and "usable" portions in the State, some among the mountain fastnesses of North Alabama, and others scattered from the mountains to the Gulf, not to speak of Parker, Dunaway, and the host of boys now in college, who will soon permeate the State with their influence, these all of these stand in hearty sympathy with our work. Say we have no interest in each other's success? See how eagerly we watch the career of each boy as he goes forth to do a man's part in this busy world. How gladly we herald abroad every step of progress made by one of them. And is it reasonable to suppose that they are less desirous of our success? No, it will be their pride to tell the people among whom they go that a "Howard boy" is at the helm of the organ of the denomination, and for the honor of their alma mater they must aid him in achieving a grand success.

Appreciated Words.

Eds. Ala. Baptist: I have found the sum of \$9 to pay the subscription price of the ALABAMA BAPTIST to parties named.

I return thanks for your kindness in sending my paper over the time. With a very little effort I have secured this list of names. Give the ALABAMA BAPTIST, and desire all my brethren and friends to share some of the rich information therein contained. The ALABAMA BAPTIST is the only medium through which we can get our people united in all our denominational work. If all the readers and friends of the paper would put forth a little effort what a grand paper we could have.

I expect to let my churches and friends know all about the ALABAMA BAPTIST, and urge the importance of its reading. By this means I expect to send you another list of names before long.

Now, my brethren, I ask you to receive my wishes for your success in all of your undertakings; to give us one of the best religious papers. I will promise, as I have promised, to do all I can to increase its circulation by getting subscribers and perhaps a few items.

May the Lord bless and direct you in all your labors of love to the prayer of yours fraternally.

JAS. G. THORNTON.

Jottings from South Alabama.

Dear Baptist: I will give you some items from my field of labor, the Zion Association. This association embraces the whole of Covington, and portions of Butler, Crenshaw, and Coffee counties, also a small strip on the north side of Walton county, Fla. While there is considerable pressure in money matters in this section, yet the tendency of things is in the direction of better times. The farmers are, evidently, more painstaking in the general make-up and management of their homes and farms than they were a few years ago. They are giving much more attention than formerly to the proper preparation and fertilizing of their lands. Most of the people seem to be struggling to raise their "hog and hominy" at home.

This place, Rose Hill, is a beautiful little village situated in northeast Covington county, about three miles south of Conecuh river. The community is well blessed with churches, the Northern and Southern Methodists, Congregationalists, and Hardshells each have their houses of worship. The Congregationalists have just opened a splendid house of worship, one that would do credit to a town of greater pretensions. We have an organization here but no house of worship. An effort is now being made to get up funds with which to build, and the brethren hope to have a house before the year is out. We have three Baptist preachers located here, viz.: Revs. W. J. and F. L. Moseley and Bro. Clarke. By the way, Bro. P. L. Moseley, recently home from the Senate, where he has served his people most acceptably, is now most gracefully addressing himself to home and pastoral duties.

May be, it will not be altogether out of place to give your readers an account of a colored doctor (Dr. J. now located two and a half miles from this place, who is attracting wide spread attention and creating no little excitement among the people by the many remarkable cures he claims to be performing. Being near his headquarters I made it a point to visit him to-day. I hoped to find him alone so that I could have the opportunity of interviewing him closely. But to my surprise I found some thirty or forty persons, of both sexes and colors, representing all ages, from the tender babe in its mother's arms, to the gray-haired father, as patients awaiting the ministrations of the doctor. I found the center of attraction to be a very common negro, about 45 years old, and gave his name as David McQueen, and said he was raised in Mobile county. He professes to cure by putting the points of two fingers directly upon the diseased parts of the victim, and while he rubs and sometimes pinches with his fingers he makes all manner of faces and appears to be straining and under great labor. He claims to have been endowed with healing power five years ago.

Among the visiting patients were several white women who lived some 20 miles away. Among those upon whom he performed I found quite a diversity of opinions and experiences. Some asserted they had been cured, while others testified to the contrary. Evidently scores of people believe in him most firmly, while the more thinking put him down as a humbug. When I tried to show some of the patients that their improvement was possibly imaginary, or was the result of electricity, or the application of electricity with which the performer might possibly be charged, opposed and denied me most vehemently.

I was informed that the professed healer has a continuous crowd of patients around him. Some days the number runs up to a hundred or more. How strange that people living in this age of civilization and gospel light should be so easily gulled.

Rose Hill. A. T. Sims.

False Shame.

Do not be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our mark we would rather see a dozen patches on your clothes than to have you do a bad or mean action, or to hear a profane or vulgar word proceed from your lips. No good boy will shun you or think less of you because you do not dress as well as he does, and if any laugh at your appearance never mind it. Fear God rather than man; love him early and serve him faithfully, and there shall be laid up for you in heaven treasures that fade not away.—Ex.

THE GREAT REGULATOR.

Alabama Baptist.

MONTGOMERY, ALA., MAR. 21, 1887.

The Deceitfulness of Alcohol.

Millions of people, when they feel a little out of sorts, take some alcoholic drink or other, either as a beverage or as medicine. Almost at once they feel better. As soon as the stimulus loses its power they feel badly again, and so they again resort to the alcoholic dose because, as they thought, it made them better when they first took it. They may make them better again. Doctors deceive themselves and their patients by prescribing alcoholic drinks. The patients generally like it, too, and so the doctors continue on prescribing for them what they like. Few are cured and many are made tipplers for their permanent disfigurement.

Alcohol at its best is nothing but a stimulant. That is not what chronic nervous sufferers want. They want permanent strength to throw off and resist disease. They want a real vitality and such vitality is found in Compound Serravallo. The merits of this vitality have for many years been abundantly demonstrated. There is no secret about it. The history of the army of the relieved is fully on record so that all may read it. It is well worth reading, either by sick people or well. To obtain it write to Dr. Serravallo & Co., 1529 Arch street, Philadelphia, Pa. It will be sent to any address free of charge.

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

Chronic Coughs and Colds.

And all diseases of the Throat and Lungs, can be cured by the use of Scott's Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites in the most perfect form. It is a beautiful cream, emulsion, palatable as milk, easily digested, and can be taken by the most delicate. Please read "I consider Scott's Emulsion the best remedy for 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." It is its duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send you a copy of the book, "The Emulsion of Scott's Emulsion," in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power Street, Rochester, N. Y.

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 busy and strong, and never be visited by Christ.—Rutherford.

Never Open Your Mouth

except to put something to eat into it, and an excellent motto for the gossip and the sufferer from catarrh. But, while the gossip is practically incurable, there is no excuse for anyone suffering longer from catarrh. Dr. Serravallo's Catarrh Remedy is an unfailing cure for this distressing disease. It cures the inflamed membrane, and removes the dull and depressed sensations which always attend catarrh. A short trial of this valuable preparation will make the sufferer feel like a new being.

The fragrance of true prayer is not dissipated on the air of earth, it finds its place in the golden vaults of fairs, and it is the prayers of the saints.

Important to All

who are willing to work for the reward of success. Hallett & Co., Portland, Maine, will mail you free full particulars about work that either sex, young or old, can do, at a profit from \$5 to \$25 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required. Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

God never leaves the soul without some light. As Charles Kingsley said in the "Lionel Lincoln," "There is a light enough to get home."—The Rev. T. S. Scott.

The price of Shallenberger's Antidote for Malaria, one dollar a bottle, is sometimes in the way of larger sales, but if it will remove every trace of malaria after a few doses, and give you well as it does, it is a very valuable and pure tonic, and one which only strengthens the system against the poison, allowing it to remain and renew its attacks indefinitely.

Were all preaching judged by its effectiveness, how speedily would the pretensions of some brilliant pulpit orators have a disastrous fall.—Dr. A. T. Pierson.

Lost.—"I don't know where, I can't tell where, I don't see how something of great value to me, and for the return of which I shall be truly thankful, yet a good appetite." Found.—"Health and strength, pure blood, an appetite like that of a wolf, regular digestion, all by taking that popular and peculiar medicine, Hood's Serravallo. I want every body to try it this season. It is sold by all druggists. One hundred doses one dollar."

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.

"Don't take that 'cocktail in the morning.' If you have a 'well fed heart,' unassisted stomach, and unimpaired liver, you will never get into such a predicament as the 'convivial party last night.' The sure and safe way, to clear the bowels from the brain, recover rest for food, and tone up the nervous system, is to take Hood's Serravallo Purgative Pills. Sold by all druggists."

It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.—Tholuck.

Ayer's Sarsaparilla was the first successful blood medicine ever offered to the public. This preparation is held in the highest public estimation both at home and abroad. Its medicinal qualities and immense sales show this. Ask your druggist for it.

If within thy breast beats a heart warm, loyal, generous, a heroic heart, speak, speak! 'Tis not silence, sounding brass! It is the heart of a hero, waiting for its hour.

Ely's Cream Balm has completely cured me of a long standing cold. I have never seen its equal as a cure for colds in the head and headache resulting from such colds. It is a remedy of sterling merit.—Ed. L. Crosby, Nashville, Tenn.

Man acts neither wisely nor well if he has good without exerting himself to carry it out in good works for God gives his graces to procure these results.

When, by reason of a cold or from any other cause, the secretory organs become disordered, they may be stimulated to healthy action by the use of Ayer's Cathartic Pills. Sold by all dealers in medicine.

It belongs to the nature of the Bible that it was written for all men of every time, and for all the experiences of each single human heart.—Tholuck.

What you need is a medicine which is pure, efficient, reliable. Such is Hood's Sarsaparilla. It possesses peculiar curative powers.

How then canst thou so well of us, And be the God thou art, Is darkness to my intellect, But sunshine to my heart.—(Haber.)

I find Ely's Cream Balm good for catarrh of long standing. M. F. Leakey, 1934 West Chestnut St., Louisville, Ky.

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

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

The greatness of our needs, our friendships and selfish condition, does not rebel but attracts the Savior to our help.

Consumption Surely Cured. Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of "hopeless cases" have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, 181 Pearl St., New York.

A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

The only reliable cure for catarrh is Dr. Serravallo's Catarrh Remedy.

Have a purpose in life, and having it throw into your work your strength of mind and muscle as God has given you.—Carlyle.

MASON & HAMLIN PIANOS.

The new model of piano construction, invented and introduced by Mason & Hamlin in 1859, is an assured success, tested and proved, many of the best pianos having pronounced it "the greatest improvement in pianos of the century." By its musical tones of remarkable brightness and purity are obtained, and tuning is required less than one-quarter as often as in the old system. An illustrated catalogue, fully explaining the improvements, will be sent free to any address.

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

Daughters, Wives, and Mothers. Send for Pamphlet on Female Diseases, mailed free, securely sealed.

Dr. J. R. MACARTHUR, Utica, N. Y. Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—(Spurgeon.)

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 colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Where God shows his face, opens his heart to a man, it is the seal of eternal life.—Dr. John Kerr.

CONSUMPTION CURED.

An old physician retired from practice, having had placed in his hands Box of East India missionary 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, it is its duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send you a copy of the book, "The Emulsion of Scott's Emulsion," in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power Street, Rochester, N. Y.

Faith is the only bunch of hyssop that applies the blood of Christ to us and our spiritual sacrifices.

CANDY.

On receipt of \$1.00 we will forward by express, to any address, a box of the finest candies. Special attention paid to orders. J. S. MANEGOLD & CO., Manufacturing Confectioners, 24 Commerce St., Montgomery, Ala.

I will say of the Lord, he is my refuge and my fortress, My God, in him will I trust.—Ps. 91:2.

MARRIED.

March 20th, 1887, at the residence of the bride's father, J. F. Fore, in Pine Apple, Ala., by Dr. D. W. Ramsey, Mr. W. A. J. Albritton, Jr., and Miss Mary M. Fore.

State Mission Board Meeting.

The State Mission Board meets in Selma on Tuesday April 5th, at 7 1/2 p. m. The members of the Board who expect to attend will write to T. S. Bowen.

All the missionaries and colporteurs are expected to forward their reports promptly by April 1st.

All applications for aid should be forwarded without delay to the Secretary so that he may have them in shape by the time the Board meets.

W. B. CRUMPTON, Secretary.

The Southern Baptist Convention

Will hold its next session in the Broadway Baptist church, Louisville, Ky., commencing May 6, 1887.

Regularly appointed delegates will please send their names as soon as possible to the chairman of Assignment Committee, Thos. D. Osborne, No. 111 Jacob street, Louisville, Ky. Homes assigned to delegates will be held for them only until the morning of the first day of the Convention.

Reduced hotel and transportation rates are being secured and will be announced later. Baptist papers of the South will please copy.

H. A. TUPPER, Jr., Pastor.

Agitation.

For several years we have had more or less friction in the meetings of our Convention. This need not be at the next if brethren will write freely their views of denominational work in the paper, let's agitate questions about which there is likely to be differences. Discussion of questions in a kindly spirit will do great good.

The college question is one which will be prominent in the next Convention. Several places will be urging their claims, Birmingham, Anniston and Marion, may be others. To vote intelligently we should have all the facts before the Convention. We can get these only through the paper. Brethren write honestly, candidly and calmly, and good will come of it.

Vox.

Association Minutes Wanted.

The Statistical Secretary needs Minutes of the following associations, would be thankful to any brother who can send him either. If you can furnish, please mail at once to: WM. A. DAVIS, Statistical Sec'y, Anniston, Ala.

Indian Creek, Sandy Creek, Town Creek, Mud Creek, Yellow Creek, Pea River, Zora.

PLEASE EVERYBODY READ THIS. Please everybody who reads, send me one of the following Association Minutes. I need them very much.

Carey, Clear Creek, Canaan, Indian Creek, Macedonia, Mud Creek, Pea River, Zora.

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Preaching Power.

Outlines of a Lecture Delivered by Dr. Z. D. Boyce before the Theological Students of Howard College, Friday Night, 23th of March.

1. It is presumed that all preachers are preachers of power; and it is also assumed that you, young gentlemen, expect to be and are to be powerful preachers, though the power is not of yet it always is in the preacher. Steam must be in the engine to produce locomotion. So power must be in the preacher, otherwise he is a failure and not a preacher.

2. In itself considered, this power is not peculiar to preachers, but it is only in them that it is cherished, cultivated and exercised, and hence it is dominant only in preachers.

3. If fire can be distinguished from the fuel it burns, preaching power may be distinguished from all that sustains and surrounds it. If oxygen can be distinguished from other elements in the atmosphere with which it combines to spread life and health and joy and beauty over the material world, then preaching power can be distinguished from all other forces, mental, moral and spiritual, which sustain and surround it.

4. But just what is this something called preaching power? I will define it as man's spiritual organization facing Godward; as the spiritual eyes with which the preacher sees, and the spiritual ears with which he hears, and the heart with which he understands God's revelations. I will describe it as feeling the divine touch, and hearing the divine voice, and looking at the divine glory until itself all filled with the divine spirit, and inspired in the divine presence, and enswathed in the divine light, the preacher comes forth to proclaim in burning words the glorious gospel of the blessed God. This is preaching power, and it can be neither substituted nor counterfeited; it is the power of God put forth for the salvation of men, and it is put in men that "the excellency of the power may be (manifestly) of God and not of us." The preacher "so I am with you always unto the end of the world" is the Christ promise attached to every preacher's commission, and every preacher who accepts the commission believes the promise, depends on it and realizes its fulfillment. Of the last as truly as of the first preachers it may be said; "they went forth and preached, the Lord working with them, confirming the word with signs." Jesus said to those whom he had been instructing and training for preachers, "The time cometh when I will no more speak to you in parables (or parables) but will show you plainly the Father." Surely this promise means that in addition to all that words could make known, he would give them a plainer indication, not in words, but by filling their consciousness with his own all revealing presence.

God's Word tells of God's sovereign grace and everlasting love and almighty power, but that power and love and grace are found, not in his Word, but in him. Jesus Christ comes, must come into human consciousness to show us plainly of the Father. Jesus Christ, the revealer of the Father, must be preached, "Without me ye can do nothing," says Christ. "I can do all things through Christ which strengtheneth me," says Paul. "Now, then, we are ambassadors for Christ as though he did seech you by us, we pray you, in Christ's stead, be ye reconciled to God." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." You are to take the Christ with you and in you, otherwise your preaching will not bring anyone to the knowledge of the truth. We are laborers together with him. God worketh in us to will and to do his pleasure.

Always and everywhere it will be found that the preacher's preaching power is the sum of his abilities, native and acquired, transfused and controlled by the conscious presence of the personal Christ.

"We beseech you, therefore, brethren, by the mercies of God," the "living sacrifices" you make will be dishonoring to yourselves and to God.

Will Pastors, Press and People Do It?

The Board of Foreign Missions cannot believe that the churches composing the Southern Baptist Convention, and the individual members of these churches, are willing to require certain work of the Board involving an expenditure of \$8,000 a month, while they only pay to the Board to meet this expenditure an amount equal to about \$4,000 per month. Yet, the facts are, that the Board, by the authority of the Convention, of which our Southern churches are constituent parts, has obligated itself for \$86,000 for the Conventional year of 1886-7, and the churches have sent up less than \$56,000 of the amount, and only five weeks of the Conventional year remain. Without regard to drafts accepted and to come in from our missionaries, the Board has

actually paid out \$26,000 beyond their receipts. The case assumes a weightier aspect when it is remembered that the Board has no invested funds, and this money has been borrowed on individual security. Some of the conscience is relieved by thinking and talking of such deficits as "debts of the Board." But this is simply a self deception. These are debts of the churches and the members of the churches, who alone are morally bound for their payment. That the Baptists of the South, as Christian men and women, would feel themselves bound to discharge these obligations, if their attention were rightly directed to the matter, there can be no doubt. The question is: Will the pulpits and press press it upon the attention and conscience of the people? The simplest laws of honor and integrity, to say nothing of Christian charity, require that every Baptist of the South who has not done his full duty, this year, for the once saving of the nations, should send a free-will offering, as the Lord hath prospered, for this object. The Board does not plead for itself. It pleads for the cause of Him who died for our redemption; it pleads for the integrity of the Southern Baptist Convention; it pleads for the honor of the Baptists of the South. Without watchfulness, the devil will come in, and deceive the very elect; but, the elect will be watchful against his wiles, and put it squarely on their conscience that they have promised and borrowed this money, through their servant, the Board of Foreign Missions, and they must pay the \$26,000 arrears for ten months of the year, while they pay also for March and April the regular income of \$8,000 per month, for current expenditures of the Board. Will our pastors be brave and present this vital matter to their churches? Will the Baptists of the South be true to their traditional adherence to the truth, and pay this debt, contracted in the name of their Lord, promptly and cheerfully? Many elegant houses of worship are going up in the land; many noble enterprises are engaging the hearts and hands of God's people; but none of these things, nor anything else, can stand properly in the way of the Baptists of the South paying appropriations to their missionaries and an honest debt advanced for them by confiding brethren.

H. A. TUPPER, Cor. Sec'y.

Richmond, Va.

To the Baptists of the South.

Dear Brethren: For six weeks I have been confined to my room by catarrh fever. During this time I have tried with the aid of an amanuensis to keep up the necessary correspondence of the Board. Even this has so taxed me as to retard my recovery. I have been able to do nothing to push collections in this the most important season of the year. Since January, our receipts have been unusually small, and the present outlook is not promising. My physician says, "Go to Cuba," and in company with Bro. A. D. Adair, Treasurer of the Board, I shall be on my way before this reaches you.

God is doing marvelous things on that island. Never was there a more golden opportunity presented to any people to do a great work for the Master. Never have the Baptists of the South been beckoned by the Divine hand to so glorious a conquest for their King.

We will confer with brethren there and map out such a campaign for the evangelization of Cuba as is demanded by the wondrous providences of God. We hope to lay this plan before the Convention at Louisville.

Meantime, brethren, we must confide the work of collecting needed funds to you. We must have thousands of dollars by the first of May, to meet our liabilities. To the Baptist churches of the South alone, can we look for help. All this burden, which doing the long weeks of sickness has oppressed my heart and impaired my strength, I have tried to lay at the Master's feet, but they formed by five years of unremitting care and toil for the hundreds of missionaries who look to us for their daily bread, are too strong to allow me to divest myself of its weight. It will go with me to Cuba, and come back with me to my home. All I can do now, brethren, is to beg you who have laid it upon me to share it with me. One month remains before the close of our financial year. The time is indeed short, but long enough for you to do all that needs to be done. If God spares me to return, and I find that he has moved you to contribute all that is needed to meet the wants of the Board, no words will be adequate to measure my thanks to you or my gratitude to him.

I. T. TICHENOR.

Atlanta, Ga.

Mrs. Matilda Farham Ladd

Departed this life, at her residence, near Trinity, Morgan county, Ala., on the 1st of March, 1887, in the 81st year of her age. The subject of this notice was born in Charleston, S. C., Dec. 18, 1806. She made a profession of religion in 1826, and joined the Pleasant Hill Baptist church,

Morgan county, Ala., in 1862. She was a consistent member until her death. She gave assurances of being resigned to the will of God, and expressed no fears, but entire confidence of a happy entrance into "the rest prepared for the people of God." She leaves her husband, now quite old, and one daughter, Mrs. Tobie Williams, and two grandchildren to mourn her death. In some respects Mrs. Ladd was a remarkable woman. She possessed, as many believed, "the gift of healing." She was visited by a great many persons, from afar and near, in behalf of themselves and friends, to be cured of various diseases, such as cancers and chronic affections; and there are many who testify to some remarkable cures effected by her, not by the use of medicine, but by faith. The writer has heard persons of undoubted veracity state that they were acquainted with parties who were cured by her of diseases pronounced by reputable physicians incurable. In this brief notice we have not space to mention the cases that have been related, but we know that many of the best and most intelligent people of this community believe that she had this gift, and that she performed some wonderful cures. How it was done they do not profess to understand. She laid no claim to working miracles, but simply believed that she was endowed with power to help suffering humanity, and for such help she would take no pay nor gift of any kind. She will be greatly missed. To the bereaved relatives we tender our deepest sympathy.

J. L. LONG.

BROWN'S IRON BITTERS

WILL CURE

HEADACHE

INDIGESTION

BILIOUSNESS

DYSPEPSIA

NERVOUS PROSTRATION

MALARIA

CHILLS AND FEVERS

TIRED FEELING

GENERAL DEBILITY

PAIN IN THE BACK & SIDES

IMPURE BLOOD

CONSTIPATION

FEMALE INFIRMITIES

RHEUMATISM

NEURALGIA

KIDNEY AND LIVER TROUBLES

FOR SALE BY ALL DRUGGISTS

The Genuine has Trade Mark and Crossed Red Lines on wrapper.

TAKE NO OTHER

"It Saved My Life"

It is a common expression, often heard from those who have realized, by personal use, the curative powers of Ayer's Cherry Pectoral. "I cannot say enough in praise of Ayer's Cherry Pectoral, but I shall say as much as I do that, but for its use, I should long since have died from lung troubles."—E. Bragdon, Palestine, Tex.

About six months ago I had a severe hemorrhage of the lungs, brought on by a distressing cough, which deprived me of sleep and rest. I had used various cough balsams and expectorants, without obtaining relief. A friend advised me to try

Ayer's Cherry Pectoral.

I did so, and am happy to say it helped me at once. By continued use of this medicine I cured my cough, and I am satisfied, saved my life. I am now well, and feel like a new man. I am, Sir, your obedient servant, E. Bragdon, Palestine, Tex.

I have used Ayer's Cherry Pectoral for over a year, and sincerely believe it should have been in my house long before I had been afflicted with my cough. It is not new to this medicine. It has cured me of a dangerous affection of the lungs, for which I had almost despaired of finding a remedy. —D. A. McMillan, Windsor, Province of Ontario.

Two years ago I took a very severe cold, which settled on my lungs. I consulted a physician, but failed to obtain relief. I then tried Ayer's Cherry Pectoral, and found it a remedy. —D. A. McMillan, Windsor, Province of Ontario.

Ayer's Cherry Pectoral, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists. Price 25¢ per bottle, 50¢ per dozen.

WHAT AILS YOU?

Do you feel dull, languid, listless, nervous, and indigestible, miserable, both physically and mentally? Do you feel a sense of fatigue or bloating after eating or drinking? Do you feel a sense of oppression or tightness in the morning? Do you feel a sense of oppression or tightness in the morning? Do you feel a sense of oppression or tightness in the morning?

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DIED.—At Bozeman, on the evening of the 12th of March, 1887, M. S. Haney, daughter of W. B. and M. S. Haney, aged 8 years and 5 months, less 3 days. We tender our sympathy to the bereaved parents and relatives, and may they be comforted and submissive to the will of him that doeth all things well. Now the child is dead wherefore should we weep? We cannot bring it back, but we can go to it.

J. L. LONG.

BROWN'S IRON BITTERS

