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J. G. HARRIS, Proprietor.

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Homeland.

BY REV. K. B. GLIDDEN.

There is a Homeland far away,
Beyond the starry sky,
Where shines one bright eternal day,
And people never die.

It is the Homeland of the saints
For whom the Lord has died,
There they are free from all complaints,
And all are satisfied.

There is a City out of sight,
Where many mansions are;
The sun is needed not for light,
The light of God is there.

Golden in each beautiful street,
Of pearl its gates are made,
Diamonds in its walls are set,
And trees are there for shade.

There is a Garden in that land,
Filled with fruits and flowers,
Planted by the Gardener's hand,
Beside celestial bowers.

There is a River pure and clear,
Proceeding from the throne,
There may we all in bliss appear,
And all its treasures own.

"Be Yourself."

—OR—

The Importance of Personalism in the Ministry.

BY GEO. B. EAGER.

On Tuesday evening, March the 8th, in spite of a pouring rain, Bro. Eager, of Mobile, delivered an address to the theological students of Howard College in the presence of an exceptionally good audience. We have received the following report of it with the unanimous request of the professors and ministerial students for its publication.

After some introductory expressions of pleasure and appreciation on such an evening, and some pleasant touches touching the manner of his appointment to the service of the evening—"to give 'the theologues' a parting shot"—the speaker said:

"I come, young gentlemen; hoping to do you no harm; hoping, indeed, to speak a parting word which, under God, may prove a blessing, not a bane. I bring you a simple message which may be summed up in two words, 'Be Yourself' or may be paraphrased in this statement of the subject, 'The Importance of Personalism in the Ministry.'"

I would offer you, no questionable novelty of doctrine, but simply an old

truth, and as Christianity, and as vital as the Gospel—that to be true ministers of Christ you must be yourselves. "PRESENT YOURSELF"—"Give diligence to present thyself approved unto God," said Paul to Timothy. "Let your light shine," said Christ to his disciples. Here you have the truth taught, and a place divinely assigned to personalism in the Christian ministry. The message, you perceive, then will in no wise trench upon the work of the classroom or either college or seminary, and yet in a sense it will apply to both.

It is true of each of you that to some extent you must be yourself through sheer necessity; you cannot throw off the iron law. As the ox can not be an ass, nor the horse a gazelle, so there is a sense in which no man can be another. Every man, who we see it, is born with an individuality which is based upon nature, and which in nature must last forever. He comes from the divine hand with certain gifts and a certain proportion, relation and conformation of gifts, which make him what he is—a distinct personality. Do what he may, by intention or indifference, neglect or culture, he cannot merge himself in the common mass of humanity—he cannot make himself other than he is in what constitutes him an individual; he may mar, but he can never unmake himself.

But I hope to help you to see young gentlemen, that a man need not wish to be other than himself, that rightly viewed the highest virtue, consists in being himself, that the very purpose of God in creating him what he is and calling him as he is into his service, requires that he should be just what he is—nothing other. It is thus and only thus, that he can accomplish his special mission. The very limitations of his personality, as well as its powers and possibilities, are part of his endowment and express however dimly the divine power in creating him.

You see, too, my friends, you who are not "ministers," that there is a sense in which this applies to us all. To every man and woman the message comes from the God who has made us what we are, "Be yourself. Only thus can you fulfill your mission!"

And let us see if the wisdom and goodness of God are not manifest here. Out of this law of individuality comes of course infinite diversity of character, gifts and aptitudes—a diversity which is no accident, no result of the fall, but an inherent part of the divine plan in which we may discern, I take it, a glorious manifestation of the divine wisdom and glory.

"As every man," says the apostle, "has received a gift," i. e., some dis-

tinguishing, individualizing gift, "so minister the same one to another as stewards of the manifold grace of God."

Look at the same law as it appears in the lower kingdoms. Think of a world of unvarying monotony! A dead sameness throughout all nature! If all soils and climate were alike, for example, where were the diversity of crops? If all minerals were gold, where were the infinite utilities of iron, copper and steel? If all jewels were pearls, where were the gems of the ruby or the flash of the diamond? If all flowers were camellias, where were the delicate beauty and fragrance of the queenly rose and the modest violet? Then think of the trees; if all were pines, where were the walnut and ash for furniture, or the live-oak for ship building? And of the vegetables; who would have them all artichokes, or even potatoes? And of the animals; who could wish them all lions?

So in all this world of ours we may see that just as in the material heavens the wisdom and glory of God shine not the more in that "one star differs from another star," so it is in this infinite variety of nature in all her realms. For this diversity makes universal order possible. There could be no unity—no universe—were there no such diversity. Shall we view the fact of diversity in the human kingdom, then, as less designed and suited to express God's wisdom and glory?

That it is a fact, we cannot deny. No two faces are alike; and as infinitely various as are the faces, even more so are the minds and spirits of men. Take the twins that at birth can be distinguished even by the mother and how soon you can tell them apart—by "the spirit mark" at least! Now this difference, and the individuality that makes the difference, exists in every case. Whether we can see it or not, whether the man himself is conscious of it—it is there. You know some men never emerge consciously from the dead level of human sameness; they are never clearly articulated, individualized, never rise into mountains or molehills, but they

at least as the level fields differ one from another, and in the one case, no less than in the other, certainly, the wisdom of God has ordained it, and the good of the race is subserved. Once realized rightly, each man's peculiar "make-up" becomes, under God, his equipment and his marching orders.

The hand writing of God within, interpreted and corrected by the hand writing without, the soul and the scriptures, inspired and illuminated by the Spirit of God. This is the law of the life, the index-finger of God pointing out for each man his mission. Let him disregard it and go contrary to it, and he violates the deepest law of his being, warps and mars his manhood and misses the mark of his life.

I need not pause long to show you how all this applies in a special sense to the ministry—both to the call and the mission of the ministry. Here the speaker spoke of "a call to the ministry," as having its basis in nature. A man must be born a preacher of he can never be made one. He must inherit the gifts and qualities of manhood that go to make up the preacher, or neither the grace of God nor the culture of the scholar nor the manifold discipline of real life would have a fit basis to work on. Natural gifts do not constitute a call, but the fact that a man has natural gifts is a strong evidence, often, that he is specially fitted for this work to which he believes God has called him.

Now the principal of personalism combined with the spirit of the message, which he is to bear, will lay, in the most effective manner, the axe at the root of such ministerial vices as aping or slavish imitation of others; artificiality of style, tone or manner; plagiarism and all other follies which tempt the young minister, but it will also allow for growth, progress, change of views, and such culture as will bring out, under God, the best that there is in us, in body, mind and soul.

All of this is the ministry looking to the preparation of each man's personality to be a true medium through which the truth and life of God may stream out over men for their salvation and upbuilding in Christly character.

"A Common Interest."

In the closing paragraph of his "Letter from Birmingham," in the ALABAMA BAPTIST, March 17th, Dr. Renfro said, "The Baptists of this city and its villages need a centering point, a headquarters, a common interest." The words of this revered brother

awaken in my mind some thoughts

which have been long lingering there, and I venture now to offer them.

For more than a year I have thought not a little about an "Orphan's Home" as a "common interest." I have wondered why some of our brethren who write for the paper have said nothing about such an institution. Surely this is an enterprise that the entire denomination could engage heartily in establishing and maintaining. Why not have it? We can't say we are too weak, for we are more than seventy-five thousand in Alabama.

There are many children without parents, without Christian teachers, without home and friends, and it would not be difficult to find among them children of our brethren.

What gives the Romanists more influence with Protestants than their habit of seeking out such little waifs and giving them what they call, and what the world, too, is charitable enough to call, protection? By their show of kindness, they can take the very children of our own people. We very much need such an institution as this. What if such an institution had picked up a little boy black years ago in England, and in after years had seen him develop into the flaming Whitefield? By picking up such children we might pick up a great preacher of the gospel unawares.

Some of our brethren are rapidly becoming rich. Would some of them not like to make themselves a blessing to humanity and an honor to the cause of Christ, by consecrating a part of that which God has enabled them to make, to this good purpose? Brother, if you will, generations to come will bless your very name.

While such an institution as this would be an interest common to all the Baptists in the State, it would be an excellent "centering point" for such a community as Birmingham and its villages. I have hoped that these lines might awaken an interest in the hearts of others, in this much needed enterprise.

There are little ones glancing about in thy path.
In want of a friend and a guide
There are sad, homeless eyes looking up into thine,
Whose tears might be easily dried.
Orville.

Jno. W. STEWART.

Letter from Birmingham.

Eds. Baptist: To-day being the close of the third pastoral year with Bro. D. I. Purser as pastor of our church, the First Baptist of Birmingham, and there being some features connected with, not only our past year's work, but to-day's services, that are worthy of mention, prompts me to pen a few hurriedly written lines for your columns.

At the morning service Bro. Purser used as a text 2nd Timothy 1st verse: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." He forcibly emphasized the importance of every Christian taking a true position in life, and doing all that a genuine Christian heart would direct, and also briefly reviewed the last year's work, and in eloquent and earnest words, appealed to the members of the church to retrospect their individual record and see if they had been diligent in every Christian duty. As is usually the case we had a fine congregation, and the preaching seemed to produce a fine effect on all present.

At the close of the service an opportunity was extended for the reception of members, when two young men with letters went forward, and a Hebrew also presented himself, confessing Christ as his Savior, and requesting to be received as a candidate for baptism. Bro. Purser stated that this was an incident that afforded him peculiar delight, as it was a privilege seldom experienced by ministers of Christ. I am informed that there is another Jew here who is seriously contemplating accepting Christ, and applying to our church for membership. Only last Sunday night Bro. Purser baptized a man who had been burdened with infidelity for many years, having only attended church three times in his whole life, until he first attended our church.

We have five Chinamen who are regular attendants at our Sunday-school, and seem anxious to study God's word.

I mention these features of our work only to indicate that we believe that religion is free to all; and I might say just here, in passing, that we have as fine field here for mission work as any place in the Southern States. I suppose, as almost every nationality is represented.

Bro. Purser has done and is doing a grand work here, as mentioned by Dr. Renfro some time since through your columns, and our denomination generally through this section seems to be trying to keep pace with the times, and develop the Christian interests as well as possible with the means at hand. G. G. MILES, Birmingham, March 27th.

An "Exceeding Great and Precious Promise."

BY A. S. WORRELL.

Peter speaks of "exceeding great and precious promises; that by these ye might be partakers of the divine nature." To one who is a child of God, an "heir of God and a joint heir with Christ," there are many such promises, but there is one great central promise, without which the others fail of their full effect, and with which the other promises are the more readily appropriated. I refer to "the gift of the Holy Spirit," or "the baptism in the Holy Spirit"—expressions which I understand to refer to the same thing. The prophet Joel (Ch. 2) foretold this great blessing. John the Baptist prophesied of Christ, "He shall baptize you in the Holy Spirit," (Matt. 2: 11; Mark 1: 8). The Savior said, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever." John 14: 16. Also, "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11: 13.

Peter says that Joel's prophecy had a fulfillment on the day of Pentecost. (Acts 2: 15, 16.) at the house of Cornelius. (Acts 10: 44, 45); that what occurred at the house of Cornelius was the same as that which transpired on the day of Pentecost, when the disciples "were all filled with the Holy Spirit," (Acts 11: 15); that this occurred at the house of Cornelius was also the same as the promise of the Lord: "John indeed baptized in water, but ye shall be baptized in the Holy Spirit," (Acts 11: 16); and that what occurred at Pentecost [i. e. the essence of that promise] is the birth right of every child of God.

"For the promise [of this gift] is to you and to your children, and to all who are afar off, (even as many as the Lord our God shall call." Acts 2: 39). The Pentecostal blessing is not too much for every child of God; and it is clearly the right of all God's people. Here is a line of proof that establishes, by divine authority, the right of every true believer to the "baptism in the Holy Spirit," or "the gift of the Holy Spirit." This is the promise that, if fully and perpetually appropriated, will certainly make us "partakers of the divine nature." A practical crucifixion of "the old man with the affections and lusts" will take place in him who is "baptized in the Spirit," and who lives, day by day, "filled with the Spirit." Gal. 5: 16.

Now, it is perfectly evident from the Scriptures that every true believer has the Spirit in him. Hear what Paul says on this subject, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 9-11.

This passage is proof conclusive that the lowest type of Christian, whether he believes it or not, has the Spirit in him. Here is another equally strong: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. Again, "Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God?" 1 Cor. 6: 19.

We must therefore believe that we are indwelt by the Holy Spirit, if we claim to be the followers of Christ. We may not have recognized his presence; still he is within us. Your body, dear child of God, is a temple of the Holy Spirit, though you may never have suspected such a thing.

Though each child of God does have the Spirit in him, it is equally certain that all Christians are not "full of the Holy Spirit." There is a wonderful difference between having the Spirit as a concealed or unrecognized guest and having him consciously fill every department of our being. There is a wide difference between having the Spirit as an inferred presence and having him in his recognized fullness.

We are all commanded to be "filled with his Spirit." Eph. 5: 18. And this command shows that the believer has a most responsible agency in this matter. The great majority of God's children have no adequate conception of the greatness of their privileges and duties in regard to this important subject.

Our Heavenly Father has filled the earth with his Holy Spirit; and has made it practicable for his children all to be filled with his holy presence. In seeking this blessing in its fullness we are simply to appropriate what has

been freely offered to us. We are, by faith, to claim the Spirit's presence in us, open every avenue of our souls to him, and yield our entire being to his perpetual control.

We ought to have "Christ dwelling in our hearts by faith," (Eph. 3: 17); we ought to "know that our bodies are temples of the Holy Spirit," and we ought to be filled with all the fullness of God." Vs. 19.

The Spirit is much like the sunlight that forces its way into every place where there is even the smallest opening. If a man should go into the interior of the Mammoth Cave, and should there pray to God to send him the Spirit of the sun, he would be considered crazy. Let him take himself out of that place of darkness into a place where the sunlight can strike him; and soon he will be "baptized" in the light of day. So in seeking to be "filled with the Holy Spirit," or "baptized in the Spirit," we need to place ourselves where God's light and love can fill us. We must reach out the hand of faith, and receive the blessing. We have but to appropriate what is already ours.

As the air was full of electricity before the telegraph was adapted to it, so the spiritual atmosphere around the believer is full of the Spirit, whether he adjusts himself to this great truth or not, and when the soul yields itself wholly to God, and exercises an abiding faith, "God will stream through and into" it "with his saving power and heavenly glory."

We should let God have all of us. Then he will fill us with his Spirit, and "work in us," day by day, "to will and to do of his good pleasure." We will then know, from blessed experience, what it is to be "filled with the Spirit," and we will soon learn how to "live in the Spirit," and "walk in the Spirit." No Christian can ever fill his place fully without living and walking thus. And in our efforts to realize this blessed fullness of the indwelling Spirit, we should keep in mind that it is not God's relation towards us that needs to be changed, but ours towards him. We are simply to put ourselves, as said before, in a position to receive and realize the blessing.

It is one of the most hopeful signs of the times that God's dear children are beginning to study this great subject; and it may be confidently expected that, in the near future, they will discover and appropriate their "blessed rights in Christ," over which many of them have been stumbling. When this takes place the heathen will be speedily given to Christ for his inheritance, and the uttermost parts of the earth for possession. Psal. 2: 8. Heaven speed the day.

Come, Holy Spirit, sanctify divine,
And fill this weak and foolish heart of mine;
Dispel all darkness, bringing in Thy light,
And make the Christ-life live in me strong and bright.

Drive out and make me clean within,
Eradicating every trace of sin;
Develop all Thy graces in my heart,
Transforming me complete in every part.

Now, blessed Christ, enthroned within my soul,
Rule Thou my all with absolute control.
Make me a true reflector of Thy light,
That I may shine for Thee in darkest night.
O Spirit, Son, and Father, sacred Three,
Thy "habitation" henceforth make in me;
Then guided, strengthened, kept by heavenly power,
I'll glorify Thy name forever more.

Honey Grove, Tex., April 28th.

The Judson Memorial Church.

It is interesting to notice how this proposal for a new church edifice originated. Much as Dr. Judson desired it, he did not take any steps toward securing it until God had put into the hearts of others that the new house should be built. And singularly enough, the first actual movement in this direction, was made by persons of other denominations, and in a distant part of the country. In February, 1886, a Methodist young lady of Cleveland, Ohio, sent a contribution to Dr. Judson, accompanied with an appreciative letter declaring her sympathy with his practical methods, and her belief that he is "getting hold of the right end of the thread in his tangled skein of city evangelization." Her letter closed as follows:—"Realizing your need of a more convenient and suitable church building, the enclosed mite (four dollars) is sent with the request that it be added to your building fund, if you have one; if not, that it may be the tiny beginning. May it in the future be multiplied just one hundred thousand fold!" On the opposite page was another note, saying: "Permit me to add three dollars to Miss —'s gift for building fund, as a Presbyterian spinster's mite to the good work in hand." This was the nucleus of the Adoniram Judson Memorial Church Edifice Fund.—H. F. B., in Examiner.

Howard College Column.

Some Chapters of History.

I have been fortunate in securing from Dr. J. H. DeVotie some chapters of the Early History of Howard College, and I am sure they will be read with great interest by the many friends of the College.—G. A. N.]

As was seen in a former paper the Manual Labor Institute was abandoned and its affairs wound up, still an institution of learning was needed by the Denomination, and much time did not elapse before a second effort was made for its establishment. The movement was inaugurated in Marion, in the edifice of the Judson Female Institute. Many years ago, before successive additions had given it the present huge dimensions, three gentlemen met in one of its lower front rooms for a few minutes friendly conversation. They were Gen. E. D. King, and Revs. M. P. Jewett and J. H. DeVotie. The first mentioned had secured a lasting name by his munificence towards the Judson and the institution now being noticed, and other acts of liberality; the second long held with success the principality of the Judson; the third, then a young man, was pastor of Marion Baptist church.

During their social conversation, Gen. King, looking through the window of the room in which they were seated, called the attention of his brethren to a vacant lot situated at the western terminus of the street directly in front of them, and remarked, "there is the very place for a male college." Here was the origin of the second proposition for a Baptist college in Alabama—the ideal of the Howard.

The reality soon followed, for acting upon the suggestion thus thrown out, Rev. J. H. DeVotie proceeded to raise funds for the purchase of the southern portion of the above mentioned lot with the building upon it—the same in which the Judson commenced its career of usefulness. To secure this property six thousand dollars were necessary. This amount was subscribed by a few benevolent spirits in and about Marion. Where all concerned did well, it might seem impossible to secure individual names and acts of liberality, but as all documents relating to this first effort in behalf of the enterprise have been destroyed, only a few can be recalled. This sketch accordingly contains only the following names: Mrs. Julia A. Barron, who contributed \$2000, and Mrs. Griffin, now Mrs. Talbird, \$1000. The necessary funds being thus raised, the desired purchase was effected, and the property passed into the hands of the Baptists of Marion. It was presented by them through J. H. DeVotie to the State Convention which met in Talladega in 1841, on the condition that a college should be established in Marion under the patronage of that body. This proposition the Convention referred to its committee on education, consisting of Revs. J. H. DeVotie, Wm. Carey Crane, D. D., and A. W. Chambliss, D. D. The report of this committee, incorporating a portion of the report of the Board of Education, written by Wm. Carey Crane, and embracing a series of recommendations drawn up by its own chairman, sprung an interesting debate when introduced into the Convention. Some members thinking its recommendations rather strong, it was recommitted, modified, and adopted as it stands on the minutes of that session. Among other provisions it proposed the establishment of a Theological Institute in connection with a university or college of high grade; the endowment of four \$50,000 Professorships and \$50,000 for buildings, etc., the free tuition in the literary and theological department of indigent young men licensed to preach by regular Baptist churches in Alabama, the acceptance of the Marion proposition and the location of the Institution there. (7-8). J. H. DeVotie.

Dr. Broadus' Matthew.

I too must be allowed the privilege of expressing my delight over the publication of the Commentary on Matthew, by Dr. John A. Broadus. For many months before its publication it was anxiously looked for by admirers of the great preacher and ripe scholar, both North and South, and now that it has appeared, the praise of the work is unbounded. With the profound scholarship of the learned professor there are united in the work wonderful freshness and abundant suggestiveness. Many points, both minor and important, which other commentaries only mystify are strikingly cleared up by Dr. Broadus. The American Baptist Publication Society is doing a grand work for the denomination in the publication of this series of commentaries.

B. E. RILEY.

Our First Family Prayer.

We had been married eight years when Bessie, our first and only child, was born. She developed early into a merry, intelligent child, and was our sole idol, especially that of her father. She was to him all in all. Her little being had so entwined itself around his heart, that little was thought of save the comfort of sweet little Bessie. Time wore on, and we had come to the conclusion that we were the happiest family in the world. Often her father would look up at me with eye beaming with love, and say, "Surely we are the happiest little family in the world." But, alas! what a bereavement befell us.

When Bessie was four years old that grim monster, death, entered our home, and clipped the little golden thread that bound her to us, and bore her little spirit from us forever. Oh! the horror of that moment, when we realized that her life was gone. Deep rivers of sorrow ran through our hearts with a rushing, gushing power that could not be restrained. We longed to watch her sweet, quaint ways, and feel the clinging arms, and hear the merry prattle of that little tongue that filled the house with joyous merriment. All was so dark and lonely. There seemed to be a veil of darkness thrown over us, that no time could tear asunder. We wept, moaned, agonized, and found no relief.

In our home was an aching void that could not be filled. The singing of the birds in the little oak shades only increased our torture, for many were the times that Bessie would run in with sparkling eyes and exclaim, "Mamma, do you hear dat seee little bird?" The nights, with their dreared stillness, would come to find us tossing to and fro with sleepless eyes. For one year we went on in this comfortless state, finding no rest in all our walks, drives, talks and tears.

I saw by the acts of my poor heart-broken husband that his mind was taking a different direction to that of one year ago, and only needed some one to say the word and he was ready to work. One evening he came in, looking so dejected and

to him, "Let's have family prayer, may-be that will relieve us to some extent." He had never offered an audible prayer. With a trembling hand he took up the little Bible and read the 51st Psalm, and said, "Let us try to pray." We fell upon our knees, and poured out our troubled souls to God in prayer. Two happy souls rose from their knees, wrapped in the splendor of Jesus. We had at last let him in and he filled the little vacant rocking chair with his luminous light, and had rent that veil of darkness that had so long overspread us. From that time the burden of sorrow grew lighter, and the impression deeper on husband's mind that "The harvest truly is great but the laborers are few." The work had begun. Our little family prayers night after night opened up more clearly the way, and we were made to exclaim, "Blessed Jesus, thou art more than friends or life to us." Three years have passed, two of them have been spent by husband in the school room, preparatory to the work of the ministry, that burns like fire upon his soul. We praise God to-day for that first family prayer.

"Tis our happiness below,
Not to live without the cross;
But the Savior's power to know,
Sanctifying every loss.

Trials make the promise sweet;
Trials give new life to prayer;
Bring us to our Savior's feet,
Lay us low and keep us there.

Mrs. W. W. HARRIS.

Gaylesville, Ala.

The Penalty of Riches.

A man with the reputation of riches is besieged with applications for support, of such a kind that he will soon understand why the poor think better of mankind than the rich. Circular follows circular, pointing out in the most attractive manner how he may become richer, by investing his money in plans and shams of all kinds. A rich person, however worthy, can never feel sure he is respected or loved for himself. In Dr. Guttridge's "Autobiography" there is a good illustration of the unhappy state of cynicism into which the rich are prone to fall. There he relates how, in a winter of extraordinary severity, he made an appeal to a lady who had succeeded to a prodigious estate, on behalf of the starving poor of his parish. On being ushered into her room, she turned round, and showing her thin, spare figure, and a face that looked as if it had been cut out of mahogany, grinned and said: "I am sorry to see you. What do you want? I suppose you are here seeking siller?" "The very thing I have come for," was the Doctor's frank reply. Her next re-

mark demonstrated how little power her riches had of conferring happiness, and with all her wealth of flatterers, what a poor, lonely, desolate, miserable creature this possessor of more than a million sterling was. "Ah," she said, "there is nobody comes to see me or seek me; but it's money, the money they are after."

The question, "To whom or to what cause shall I contribute money?" must be a very anxious one to conscientious men of wealth. "How are we to measure," we may suppose rich men to ask, "the relative utility of charities?" And then political economists are down upon us if by mistake we help those who might have helped themselves. It is easy to talk about our extravagance; tell us rather how to spend our money as becomes Christians; that is to say, for the greatest good of the greatest number. The fact is that riches must now be considered by all good men as a distinct profession, with responsibilities no less onerous than those of other professions. And this very difficult business ought to be learned by studying social science, and otherwise, with as much care as the professions of divinity, law, and medicine are learned. No one should wish to be rich who objects to the trouble of conscientious money-spending.

If money, even when honorably acquired, may become a burden, what are we to say about that which is gained by deceit and dishonesty? Job's language regarding the fraudulent man is literally true: "He swallowed down riches, but shall vomit them up again." When money comes easily it goes easily; having been obtained without an effort, it is spent without a thought. Who ever heard of a professional thief having an account with a banker? "As a partidge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Alas! for the man who lives and dies with much money, but worth nothing himself, the poorest Christian

man without money is poor, a man with nothing but money is poorer. He may enlarge his premises, but that very night his soul may be called away; and whatever monument with flattering titles his heirs may erect over his grave, God shall write his epitaph in one word of four letters—"Fool."

When Whitefield was preaching on one occasion, and just as he stood up to pray, the clerk at the desk below read out the intimation, "The prayers of this congregation are earnestly requested in behalf of a young man who has just fallen, heir to a large fortune."—The Quiver.

Bro. Wilkes and his Invention.

In a recent issue you said that Bro. Wilkes had a patent on a "wheel-barrow," if you will say wheel-barrow you will have it about right.

I too a hasty glance at this implement, and I have no doubt its inventor has a fortune in it.

He lives at Syllacaba, one of the coming towns of Alabama, owns a comfortable home, which will soon be worth a fortune to him, preaches to four churches, and enjoys a visit from a travelling preacher as much as any man can. If he makes a fortune out of his wheel-harrow—please don't phit it borrow—and endow a chair in Howard College, I will say he richly deserves the name of Washington.

W. B. C.

A few items in the reports of the Italian earthquake are suggestive. Although the catastrophe occurred between six and seven o'clock on the morning of the 23rd ult.—which was the beginning of the Lenten season—it is said the streets of Nice were full of men and women dressed in dancing costumes worn in the masked balls of the night. It further stated that the celebration of Shrove Tuesday—which is supposed to be a religious festival on that night was a "perfect saturnalia." Anybody who realizes what an old Roman saturnalia was, can judge of the character of the "religion" which dominates the earthquake region and its festivals. At Genoa it was stated that dancers lay in heaps crushed by the fallen walls, decked in their ball costumes. Formerly, Shrove Tuesday was an occasion for the confession of the sins of the people, preparatory to entering upon the solemn season of Lent the succeeding day. Now it is, under Romish sway, a time of dancing, theatre-going, mask-balls, scenes of revelry and debauch, which, as at Nice, have not, probably, been inappropriately termed a saturnalia.—The Standard.

Alabama Baptist.

MONTGOMERY, ALA., APRIL 14, 1887.

From Four to Sixty-Four.

A visitor to a school recently in Athens or Rome on a day in the year 1840, might have heard the question asked by the teacher, "How many elements are there in nature?" and the scholar's answer as found in the books, would have been, "Four—earth, air, fire, and water." That answer was as far as science had reached at that time, but diligent research, prosecuted in the intervening ages, has given to the scholar of to-day a different answer. A visitor to a school in London or Paris or Philadelphia would hear the same question replied to by a modern scholar with "sixty-four." One of the most interesting discoveries made in modern times by delvers into the mystery of nature is that of "Compound Oxygen." Drs. STARKER & PARKER, of Philadelphia, the physicians who have for years treated their patients with this remedy, are glad to satisfy the curious in regard to it, and will mail free to any applicant a copy of their brochure of nearly 500 pages, entitled "Compound Oxygen, its Mode of Action and Results."

Good works do not make a Christian, for one must be a Christian to do good works. The fruit bringeth forth the fruit, not the tree. None is made Christian by works, but by Christ, and being in Christ he brings forth fruit to him.

Your Friends will Never Tell You, but perhaps somebody, who isn't your friend, will tell you your presence is rendered offensive by the foul, fetid smell of your breath. Every word you utter, though it be the very echo of wisdom and reason, is lost to your hearers, and your laugh is productive of nothing but mirth to them. It is a duty you owe, not only to yourself, but to society to remove this cause of offense. Dr. Sage's Catarrh Remedy will heal the diseased mucous membrane, will bring relief to yourself and others. Do not hesitate to employ it.

A sacred blessing is this life to bear; look on it, lift it, lift it solemnly. Stand up, and walk with it steadily. Fail not for sorrow, fail not for sin. But onward, upward, till the goal you win.

A Profitable Investment can be made in a postal card, if it is used to send your address on to Hall & Co., Portland, Maine, who can furnish you with one you can do and live at home, wherever you are located; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. Either sex; all ages. All particulars free.

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 weaknesses in silence, and to proclaim his virtues upon the housetop. "One Nail Drives Out Another," is a French saying that finds exemplification in the way one disease will substitute itself for another and graver one, in very many cases. Liver disease for instance will soon induce blood disorders, throat ailments, and affections and eventually, because of impoverished blood, consumption itself, unless, indeed, it be treated in its incipency and early progress by Dr. "Pierce's Golden Medical Discovery," which acts as a specific in these ailments, accomplishing a rapid cure by its powerful alterative action upon the great organs of the body.

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator, and when you have done, trust him with yourself, as you must do when you are dying. —[Jeremy Taylor.]

Many persons habitually suffer from headache, more or less periodic, strange nervous sensations, indifference to health, and a general depression of spirits which they can assign no reason for. Malaria in the system is often the cause, and one dose of a few more doses will remove all the trouble.

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 to ourselves. —[Matthew Henry.]

Rev. H. H. Fairall, D.D., editor of the *Evening Methodist*, says editorially, in the Nov. (1883) number of his paper: "We have tested the merits of Ely's Cream Balm, and believe that by a thorough course of treatment it will cure almost every case of catarrh. Ministers, as a class, are afflicted with head and throat troubles, and catarrh seems more prevalent than ever. We cannot recommend Ely's Cream Balm too highly."

But who can harm the soul which Thou Art swift to heal, and strong to save? The records of thy praise unfold. Thy love and faithfulness of old. —[Charlotte Elizabeth.]

A Great Battle is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to drag the victim to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

Charity likes to come in and supply the wants which would never have been felt had there been equity. An ounce of justice is sometimes worth a ton of charity. —[Dr. A. MacLaren.]

Catarrh, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with catarrh. This disagreeable disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

Submission is the only reasoning between a creature and its Maker, and cannot be to misfortune. —[Sir W. Temple.]

If you have a cold, cough, bronchitis, or any form of throat or lung disease, do not neglect it. Ayer's Cherry Pectoral, if properly taken, will speedily relieve and cure all ailments of this character.

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.]

Young or middle-aged men, suffering from nervous debility and kidney weakness, should send ten cents in stamps for large treatise giving successful treatment. World's Dispensary Medical Association, Buffalo, N.Y.

The more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. —[Jeremy Collier.]

Peculiar in medicinal merit and wonderful cures—Hood's Sarsaparilla. Now is the time to take it, for now it will do the most good.

I fondly dream it needs must be. That, as my children dearth me, So with my children dearth me. —[J. G. Whitler.]

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

Consumption Surely Cured.

TO THE EDITOR:—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. STOCUM, 181 Pearl St., New York.

Nothing is more ruinous for a man than when he is mightily enough in any part to free himself without right. —[Jacobi.]

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an eminent 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 any who desire it, my recipe, 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's Block, Rochester, N. Y.

The Lamb is "in the midst of the throne," receiving the same anguish as his Father.

Daughters, Wives, and Mothers. Send for Pamphlet on Female Diseases; mailed free, securely sealed. DR. J. B. MARCHESI, A. N. Y.

ADVICE TO MOTHERS. Mrs. WINKLER'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.

Hurt not your conscience with any known sin. —S. Kutherford.

CANDY. On receipt of \$1.00 we will forward by express, to any address, a pound box of our candies. SPECIAL AGENTS: J. M. SNEDECOR & CO., 24 Commerce St., Montgomery, Ala.

Association Minutes Wanted: The Statistical Secretary needs Minutes of the following associations, and would be thankful if a brother who can send at once to, WM. A. DAVIS, Statistical Sec., Anniston, Ala.

Indian Creek, Sandy Creek, Mulberry Creek, Yellow Creek, Pear River, W. B. CRUMPTON, Cor. Sec'y, Marion, Ala.

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

Carey, Sandy Creek, Sulphur Springs, Tennessee River, Town Creek, Tuscaloosa, Mulberry Creek, Pear River, W. B. CRUMPTON, Cor. Sec'y, Marion, Ala.

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 Assignments, 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.

Some Crumbs of my Trip. Bro. Lofton has a new way to manage the anxious seat in a meeting.

He asks them forward in the beginning of the service. When the seat is full of people, who say by their coming forward, "I want to be saved, and I need information on the plan of salvation," it would be a poor preacher indeed who could not preach them.

Oxford, Oxanna and Anniston ought to be one continuous city, or at least on friendly terms, connected by a street car line, their interests are one. But strange to say, they do not love each other. "The street car line is compelled to stop at the city limits of Anniston and back takes you into the city. This looks badly and ought not to be.

Oxford offers many inducements to new comers. Having the benefit of the two rail roads which Anniston has, good water and real estate is much cheaper, then it has a good college of long standing. If the citizens of the town would organize they could put new life into their town.

Organization is the order of the day in town and country. Land companies, mining companies, rail road companies, and such, are the organized forces for the natural development of our country. What about the churches of our Master? Well, they ought to organize, they ought to be organized. The church and pastor which does not organize will be left.

As a denomination we ought to thoroughly unite on all our enterprises. To be divided now means for our forces to be demoralized just when the cause needs most a solid front. It should be the prayer of every pious heart that God will overrule and direct all for his glory. If the Baptist hosts can be rallied and held with their faces to the foe, we will have this State for Christ ere long.

What a future there is for Anniston! Bro. Smith drove me everywhere, it is rapidly filling up and its improvement is of the most solid and substantial character. There is a wise head, and great executive skill somewhere behind all this boom, everywhere moves without friction to a common end, the permanent building up of the town. It is worth a trip to Anniston to see the Anniston Inn.

For a rich man no pleasanter place can be found to spend the winter or summer.

Jacksonville is to have another rail road. It is a nice place to live, healthy, with the purest water, fertile lands, and good society, and "corner lots" at figures to suit men who are not millionaires.

Renfro has left his tracks through this valley—everybody knows him and there are lots of babies named for him. W. B. C.

Delegates to the Convention.

On the basis of receipts by the Board of Foreign Missions from May 1st, 1886, to March 31st, 1887, the States are entitled to delegates to the Convention at Louisville, Ky., as follows:

Alabama 33; Arkansas 10; Florida 3; Georgia 33; Kentucky 65; Louisiana 5; Maryland 29; Mississippi 29; Missouri 53; New York 1; North Carolina 53; State Convention 40; Western Convention 4; Pennsylvania 11; South Carolina 30; Tennessee 18; Texas 54; Virginia 67.

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

Rates to Southern Baptist Convention.

Col. M. Slaughter, Commissioner Southern Passenger Association, writes me under date April 2nd:

"After further consideration the Association has authorized me to offer rates of one full fare going, and one-third of the highest limited rates returning, on the certificate plan, subject to the rulings of the Inter-State Commerce Commission."

Any one desiring certificates, which will entitle them to these rates, will please send stamped envelope for reply to O. F. GREGORY, Sec. So. Baptist Convention, 1120 McKim St., Baltimore, Md. Or for Alabama to B. B. DAVIS, Eufaula, Ala.

From Bro. B. H. Crumpton.

Dear Baptist: I am thankful that I am able through your columns to communicate some few of my thoughts to my brethren.

I am glad that you have procured the services of Bro. Hare as office editor. I confess I was somewhat apprehensive of the propriety or practicability when I heard it, although, as a cousin of mine, I felt the profoundest interest in him personally.

I have never been willing, however, to sacrifice any good cause; much less the ALABAMA BAPTIST newspaper cause, for profit to any person or locality. I only wish to say, Bro. Hare has so far surpassed my most sanguine expectations as a newspaper manager and editor that I feel it would be criminal in me to longer withhold my most unqualified endorsement of the action of the proprietors. Short, spicy, practical common sense editorials, abreast of the times, are just the demand of the age, and he has given us just such, to date.

I was only afraid of the want of experience, but having been connected with other papers previously, he had a decided advantage in that direction.

Again, I am specially delighted at the proposition to discuss the removal of Howard College through the paper, previous to the Convention. Let the question be discussed in the spirit of fraternity. Anything else will be an injury. I trust the managing editor will rule out any and all personalities in the discussion. I will not attempt any discussion of the subject in this communication, only so far as to say that, from all I have seen, heard or conceived of, from any real or imaginary standpoint, it should remain at Marion.

I believe that this tempest through which we have agreed to sail will shatter her sails, batter her hull and bend her mast, but, though stormy, under existing circumstances, it is a sea which lies between us and an endowment. I would suggest, if it be the purpose of a sufficient number on either side to run their college, whatever may be the sentiment of a majority of the Convention, that we proceed no farther with the discussion. I am willing to discuss it and leave it to the Convention to decide. What say you, brethren?

Again, Bro. Bassett, the sweet Baptist singer spent three nights with us at Evergreen recently, to the great delight of our entire community. Bro. Bassett is certainly the Sankey of Alabama as a singer, I mean for spiritual, soul-stirring music, not fancy or scientific; and I am pleased to know that I can commend him as a thorough Baptist and genuine Christian. There is no humbugery in him. Prof. J. H. Bassett is his address. I trust he will keep us posted as to his whereabouts through the paper.

I am glad to say to my brethren that my health seems much better. I am now preaching regularly, but suffer some inconvenience from preaching yet.

I want out several miles, by request of the Ladies Missionary Society of a country church, and preached on missions on the fourth Sabbath in last month. Though the audience was small from rain, we gathered nearly ten dollars in addition to what the ladies had previously gathered. (\$13.)

This was a very small band and not much mission spirit there.

B. H. CRUMPTON.

Seven Days' Meeting at York Station.

Ed. Ala. Baptist: We have had a seven days' meeting here, conducted by the Rev. G. S. Daugherty, a Baptist preacher of Annonco, Texas. He preached at 11 a. m. and 7:30 p. m. I think he did a grand work at this place, the good he did of course will never be fully known, this side the great judgment. He is a warm hearted Christian gentleman, and thoroughly consecrated to his Master's work. The Christian's duty was made plain, and his hope and faith strengthened by his teaching. But to sum up the whole matter in a few words: he is a good man, a good preacher, doing a good work. He won the hearts of this people by his Christian zeal. He preached Christ and him crucified. His wife, who is a nice Christian lady, accompanies him. May the Lord continue to bless his work. W. L. PACK.

Ordination.

A presbytery consisting of Revs. F. C. Plaster, R. M. Burt, L. D. Bass, W. H. Dean, A. F. Goldsmith, W. H. Cheatham and T. E. Morgan, convened with the Baptist church at Antioch, Butler county, Ala., on Sunday, April 3rd, 1887, for the purpose of ordaining to the work of the gospel ministry, Dr. C. C. Lloyd, and was organized by appointing Rev. F. C. Plaster moderator and Rev. R. M. Burt secretary.

The ordination sermon by Rev. L. D. Bass, of Greenville, was an eloquent effort, delivered with feeling, clearness and power, text Heb. 11: 24, 25. The examination of Bro. Lloyd as to his Christian experience, impressions, etc., was conducted by Rev. R. M. Burt.

The charge to the church by Rev. W. H. Cheatham, was clear, pointed and forcible, and set forth in unmistakable terms the absolute power and authority of the church of Christ.

Ordination prayer by Rev. T. E. Morgan, and benediction by Bro. Lloyd. T. E. MORGAN.

A Few Facts for Southern Baptists.

1. The heathen world is under sin, and without the gospel it must finally perish. See Rom. 1: 16-32; 9-18; 10: 13-15.

2. Foreign Missions originated in the apostolic age. Read especially Acts 13. The obligations to promote missions are numerous. Every claim that humanity has upon us creates an obligation. But above all else the obligation is found in Mark 16: 15. This, if binding on one Christian, is binding on all.

3. Baptists are the pioneers in missionary work. Modern missions began with the old Nottingham Association in 1784. The same association organized the first Foreign Missionary Society in 1792.

4. American Baptists began organized work for foreign missions in 1814, when the Triennial Convention was organized. The Southern Baptist Convention was organized in 1845.

The southern Baptists have missions in Northeastern, Eastern and South eastern China, in Western Africa, in Italy, in Brazil and in Mexico. They have 114 missionaries at work, native and foreign. Five years ago they gave to this work about \$45,000. Last year \$83,000. How much did you give? The Board needs this year over \$100,000. How much will you give? Study the opposite page, and answer.

6. Protestant Missions, all over the world, receive about \$11,000,000 per year. How little of this we give.

7. We are not doing our duty to our fellow men, nor to our Lord.

8. Our Board is located at Richmond, Va. H. A. TUPPER, Cor. Secretary.

Miles Chappell.

Another prisoner of hope yet free Miles Chappell was born in the State of Virginia, Granville county, June 5th, 1760, and departed this life March 24th, 1887, aged 96 years 9 months and 19 days. Bro. Chappell, in his 22nd year, was married to Miss Priscilla Parker, who was in her 14th year, and is still living. Brother and sister Chappell have had 14 children, born unto them; all of whom but three are still living. His progeny perhaps numbers near 300. He soldiered under Jackson in the war of 1812, and was in the memorable battle of New Orleans. He had been a member of the Baptist church over 60 years, and was a man of unimpeachable character. Bro. Chappell had been blind for eleven years, and four years of that time he was unable to walk a single step alone, but he was a patient sufferer. The funeral sermon was preached by the writer, from Job 14: 14, to a large and attentive audience, after which the body of the dear dead brother was consigned to its last resting place. We tender our condolence to the bereaved. J. W. ROGERS, Pastor.

Henry L. Horn.

Henry L. Horn departed this life April 3d, 1887, five minutes after 4 p. m., with this dreadful disease, Cancer. He was born in Talladega county, Ala., February, 24th, 1862. He has been a devoted Christian for the last ten years and was a licensed minister for four years, of the Missionary Baptist church, and had fair to do a great deal of good in this world. He leaves a devoted Christian wife and one child to mourn his loss. He went to sleep in the arms of his Savior without a gaze or a struggle; he retained his right mind until death left his body, and he pleaded for sinners, and asked all his friends to meet him in heaven, he warned them as long as he had breath. A FRIEND.

Concert at Bethel Academy.

Dear Baptist: Even at this late hour I hope you will allow me space in your valuable paper to say a few words about the concert at Bethel Academy on the night of March 25th. It was there that we witnessed some of the finest recitations, dialogues, and music that has ever been our good fortune to hear. It will be remembered that Prof. Thredgill and Graves are in charge of this elegant school, and they did not go outside of the school to get talent for this occasion; but confined themselves to their school entirely. As I said in the outset I never witnessed an occasion of the kind more interesting in my life. The most casual observer could see at a glance that these gentlemen have made it their daily pleasure to leave nothing that would tend to elevate and advance their pupils. They have already a large school, and it is increasing every week. Such thorough discipline, such thorough training and teaching can but build for them a school so large that the magnificent building they now occupy will have to be increased in order to hold them. I believe them as fine educators as I ever knew, and will place my children in their charge as soon as they are old enough to attend school, and I want to say to all persons who are not convenient to schools at home, that you cannot do better than to place your children in charge of these excellent gentlemen, who will, beyond a doubt, give them every advantage that can be had in any school, and who will see that nothing but the very best moral influence shall surround them. And now, while I consider this one of the very best schools in all this country, allow me also to speak of the music department in charge of Mrs. Thredgill, who is said to be a natural born musician, and I verily believe she is, as I am confident I never heard her equal in all my life. She has quite a large class in music, ranging from eight to sixteen years, and it is a treat to hear them perform on the piano. If we had never heard their instructress we would have known that they had had the very best of training. Such perfect time, such a perfect touch, and, ah, such strains of melody. It seemed impossible for children so young, but such was the case, and the people of Fort Deposit are proud of their school throughout, and well they may be, for it is beyond question the best school that I now know of. It was on this occasion that we heard and witnessed what others had told us, and now we have seen, and believe, and will doubt no more. Send your children, and you will never regret it. No drum shops to ruin your boys, good churches and Sabbath schools, and no better place in any community. Good health, good water, &c. I could say more about this good school and place, but am afraid I am already taking too much space in your dear paper.

Fort Deposit, Ala.

Rev. J. Spence is doing good missionary work in two or three counties of South Alabama. He takes time frequently to call for subscribers to his paper, and he gets them, too. Send some names and money last week he writes: "I notice a marked improvement in your paper. Those who read it speak well of it." Well now we are glad when our readers speak well of the paper, for some one else is sure to be influenced to subscribe for it. Speak up friends, we are trying to get hold of your hands and hearts, and if we are succeeding don't be afraid to say something about it.

How's Your Liver?

"Is the Original Suggestion, knowing well that good health cannot exist if the Liver is out of order."

Loss of appetite, bad breath, Bile's sensation, Headache, with dull, heavy sensation, Pain under shoulder-blade, often mistaken for Rheumatism, fullness after eating, disinclination to exertion of body or mind, Irritability of temper, low spirits (or the blues), Restlessness and sensation of having left undone something that ought to have been done. Weariness, Dizziness, spots before the eyes, highly colored urine, night dreams, Constipation, etc. Not all, but always some of these symptoms indicate want of action of the Liver, and for a safe, reliable remedy that can do no harm and never known to fail, use THE GREAT

Unfailing Specific FOR Liver Disorders.

PREPARED BY J. H. ZELLIN & Co., Phila. Pa.

An Item from Mt. Zion Church, Centennial Association.

At our regular meeting on last Saturday, three were added to this church by letter. The Sunday-school has been re-organized, and J. H. Cogdell re-elected superintendent; he is an efficient and energetic Christian, and has a corps of faithful teachers. The church is in a good spiritual condition; several bowed for prayer Saturday and Sunday nights. The church at their last meeting unanimously elected Jno. H. Cogdell, deacon, and it is arranged to ordain him the first Sunday in May.

The Woman's Missionary Society meets once a week to work for missions, and the ladies are each going to plant a row of cotton for missionary purposes. This church has taken up two collections this year, one for Ministerial Education and one for Missions. This church stands by her pastor, nearly every member contributed to my salary, and thereby paying me up, and more than they thought they could pay, and paid me some of it every month, and are paying me the same way this year.

But I can imagine you finding fault with them and I can't blame you, because I don't know of any of these members that take the ALABAMA BAPTIST. I have been trying to get them to take it and I hope that by next fall if not before to send you a good list of names. I hope a copy of the ALABAMA BAPTIST will ere long find its way into every home in our State.

H. R. SCHRAMM, Glennville, Ala.

The Western Recorder says the talk about moving Georgetown College to Louisville is all talk. "What we need is a united effort, a strong effort, and a continuous effort to endow the college where it is, not to remove it."

Mother's

DON'T neglect the 1st symptoms of a Cold, but use

Ferry Davis' Pain Killer and prevent serious consequences.

Delay is Dangerous

Pain Killer Cures Coughs, Colds, Sore Throat, Diphtheria, Frost Bite and Neuralgia.

Buy a bottle Now. All druggists sell it.

Pimples, Boils,

And Carbuncles result from a debilitated, impoverished, or impure condition of the blood. Ayer's Sarsaparilla purifies and cures these eruptions and painful tumors, by removing their cause, the only effectual way of treating them.

Ayer's Sarsaparilla has prevented the usual course of Boils, which have pained and distressed the season for several years. — Geo. Seales, Hallowville, Mich.

I was badly troubled with Pimples on the face; also, with a disintegration of the skin, which showed itself in ugly dark patches. No external treatment did more than temporarily glow. Ayer's Sarsaparilla effected a cure.

A Perfect Cure, and I have not been troubled since. — T. W. Boley, River St., Lowell, Mass.

I was troubled with Boils, and my health was much impaired. I began using Ayer's Sarsaparilla, and in due time the eruptions all disappeared, and my health was completely restored. — John R. Elkins, Editor *Stentley Observer*, Albemarle, N. C.

I was troubled, for a long time, with a tumor which appeared on my face in ugly Pimples and Boils. Ayer's Sarsaparilla effected a cure. — Charles H. Smith, North Crutcher, Va.

Ayer's Sarsaparilla is sold by all druggists and dealers in medicine. Ask for Ayer's Sarsaparilla, and do not be persuaded to take any other.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5.

Geo. Dreher,

Merchant Tailor, 107 Dexter Ave., Montgomery, Ala.

Satisfaction Guaranteed.

Commercial Hotel, SELMA, ALA.

CENTRALLY LOCATED.

Special Attention Given Commercial Men.

H. T. ABBOTT, Proprietor, (Six years with the St. James).

TERMS PER DAY, \$2.00.

Diamonds, Watches, Clocks,

JEWELRY, BRONZES.

GOLD AND SILVER HEADED

Canes and Umbrellas.

And the richest and largest stock of Art Goods in the city, such as BURMESE WARE, ROYAL WORCESTER, Imported POTTERY, Etc., Etc.

C. L. RUTH,

15 DEXTER AVENUE, MONTGOMERY, ALA.

PARLOR'S HAIR BALM. A MONTH and TEACHERS. A BIC OFFER. McShane Bell Foundry. BUCKEY BELL FOUNDRY. BALTIMORE CHURCH BELLS. OLIVE BRANCH. CATHARRH. LEBAC'S LIQUID GLUE. ARBUCKLES' COFFEE WRAPPERS. TRAVEL VIA BURLINGTON ROUTE. DENVER, SAN FRANCISCO, OMAHA, KANSAS CITY, CITY OF KECOC, ST. LOUIS, ST. PAUL, MINNEAPOLIS, PORTLAND, ORE., SEATTLE, ALBANY, N. Y.

For New Home Sewing Machines, and the Improved Wheeler & Wilson, and Sewing Machine Supplies of every description, also the ESTEY PIANO, and the ESTEY ORGAN, and Universal Sewing Machine Company's Perfect Fitting Patterns. Call on or address, JOHN B. GERALD, 105 South Court St., Montgomery, Ala. Send for Catalogue.

BUY YOUR SCHOOL BOOKS OF OLIVER DITSON & CO., whose series of well made, marvellous songsters are known everywhere, and give general satisfaction.

The Newest High School Song Book. — IS — filled with the best of parts. A fine collection. ROYAL SINGER (60 cts. \$6.00 doz.) Made for singing classes, it is a good and appropriate book for schools.

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