

# THE ALABAMA BAPTIST.

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## CANAAN ASSOCIATION.

This influential body of Baptists met with the Dolomite Baptist church, Jefferson county, Ala., on Friday, September 23rd. Rev. D. I. Purser preached the introductory sermon. It was a well conceived and appropriate discourse. His text was, "To whomsoever much is given of him shall much be required." The design of the sermon was to impress the fact stated in the text, and to show that much had been given the Baptists of the Canaan Association. Their responsibility had been greatly increased on account of their increased advantages and privileges. We think the sermon made a profound impression upon the congregation, and we trust it will be productive of much good.

Our old friend and brother, A. J. Waldrop, was elected moderator, and his son, Bro. E. B. Waldrop clerk. The business of the session was done with commendable speed and earnestness. The amount suggested to be raised for missions (\$1,500) by the State Board was accepted, and a committee was appointed to apportion the several amounts that the churches should raise.

The report on education by our brother R. W. Beck was a good one and produced some discussion. It criticized the policy of the State's giving free tuition in the University and Agricultural College and protested against it. Bro. H. H. Brown opposed that part of the report, and took the position that it was correct policy, and that the intention was not to antagonize denominational schools. Bros. Renfro and Purser made able speeches in behalf of Howard College and the report, which was finally adopted. The writer was given an opportunity to present the claims of the ALABAMA BAPTIST, which he did in a few remarks. He secured some new subscribers and many renewals.

We left the association immediately after dinner on Saturday. We learned that the mission subject was discussed Saturday afternoon, and much enthusiasm aroused. Prof. R. J. Waldrop put in some good words for the Howard. We think it was a wise thing to

that Institution. He is a good teacher, and will make friends for the Howard wherever he goes. Dr. Teague was present. He has been called to preach to the Ruhama church every Sabbath. We like this. It brings one of our best and wisest preachers in close contact with the Howard students. They will certainly be benefited by the association.

Our old friend, Bro. A. J. Waldrop, presided with his accustomed ease and urbanity over the association. He has been its moderator for many years, until last year, when he was absent on account of sickness. He is greatly loved by the churches of this association, with whom he has been associated for a great many years. Many of these he was instrumental in building up. He is a justly honored brother, and may he live long to be a blessing to the churches.

Canaan is a strong association financially. It now has great opportunities for doing good. Howard College is in its midst. The growing city of Birmingham, with its prosperous suburban town, is in its midst. In its territory it has a population already of nearly 100,000 people. Here is an immense field for work. Will the churches of Canaan Association rise to the necessities of the hour and do their whole duty? We hope they will. They have some good leaders in Breth. Renfro, Purser, Teague, Waldrop, Cleveland, and others. These brethren are alive to the work before them, and are pushing things

with vigor. Our Bro. S. R. C. Adams is pastor of several of the churches in this association. He is one of the rising young preachers of north Alabama, and is well beloved by his churches. He is the pastor of the Dolomite church. He was very much disappointed in the association adjourning on Saturday afternoon and all the preachers going home. The people were also disappointed. Bro. Cleveland was the appointee at the last association to preach the missionary sermon on Sunday, and Bro. J. H. Hudson, alternate. Bro. Cleveland was absent and Bro. Hudson had to preach the sermon, but we doubt whether there was one-fourth of the association present to hear it. This is wrong. The association had better meet on Saturday and adjourn Monday than to make appointments for Sunday and then adjourn on Saturday. We enjoyed ourself very much at this meeting.

We were the guest of our good sister Hodges with whom we dined eleven years ago. A wonderful change has passed over this country

since we were through it eleven years ago. We preached in the neighborhood of Dolomite eleven years ago last March. Then there were no signs of improvement. No coal mines opened, no iron furnaces, nothing but farming going on. Now, at Dolomite there is a coal mine, and the surrounding hills are dotted with houses. Two and a half miles from it is the Woodlawn iron furnace, and there is a railroad leading from Dolomite to the A. & C. R. R. They are also building a dummy line to Bessemer. If the Baptist pastors of the Canaan Association will put the ALABAMA BAPTIST into the hands of all their members they will have a most valuable assistant in educating their churches as to their duty to give for the spread of the gospel at home and abroad.

## MULBERRY ASSOCIATION.

This body met with Pleasant Grove church, four miles west of Jemison, Chilton county, on Wednesday, the 21st of September. The churches were well represented. Bro. J. M. Thomas was re-elected moderator, and Bro. R. M. Honeycutt clerk.

The moderator preached the introductory sermon, which was a good one and appropriate.

There are only about 15 churches in this association, with a membership of about 1,000. There were about 11 of these churches represented by delegates. The subject of missions and temperance received attention, but we think both these subjects need to be brought more prominently before the churches. The subject of State Missions was discussed by Bro. W. J. Elliott, a visiting brother from Shelby Association, and the writer. There was one objector, who raised his voice against Foreign Missions and State Missions, and he was a preacher, so we were informed, at least, he said he would preach against any of the preachers of the Mulberry Association. We did not hear of any of our preaching brethren taking the banter.

This association has some good brethren in it, ministers and laymen, and if Revs. Burns, Honeycutt, Mc-

Call, Langston and others, will make a strong effort, they can get the churches of this association to do a great deal more for missions than they are doing. The association adjourned on Thursday. The people around Pleasant Grove church entertained the delegates and visitors well. We were under obligations to our dear brother, E. A. Burns, for conveyance from Jemison to the church and back again. We increased our list a little, but not as much as we ought to have done. Bro. G. T. Lee, of Columbiana, was also a visiting brother; but was called away on Thursday on account of sickness in his family.

The next association meets with the Antioch church, near Randolph.

## Good Meeting at Epps' Station.

Dear Baptist: Feeling that the readers of the BAPTIST will rejoice with the good people of Epps' on account of the recent outpouring of God's spirit, I write this short sketch of God's dealings with the people during the past three months.

On the third Lord's day in July, Rev. O. Mutton, assisted by Rev. G. A. Strickland, began a meeting, and protracted it one week. The meeting resulted in the conversion of twelve souls, eight of whom joined the Presbyterian church.

On Thursday before the second Lord's day in August, the second meeting was begun by the Methodist pastor, Bro. Gale, assisted by Mr. Boland and Dr. Mangum. This meeting was continued for four days, resulting in nearly sixty professions, the greater number of whom joined the Methodist church.

On the fourth Sunday in August the third meeting was begun by the Baptist pastor, Bro. Vaughn, assisted by Rev. M. V. Woodard, Mr. Randles and myself. This meeting continued seven days, resulting in twelve additions by immersion.

The people here are zealous workers in the cause. The old brethren are holding family prayer, the old sisters are singing and teaching the gospel, and the young people are living the gospel in their house work, in the stores and between the plow handles.

The young ladies are earnestly engaged at raising money to send the gospel abroad, and the young men, in their weekly prayer meetings, are developing themselves into stalwart men in Christ.

I have enjoyed many precious seasons with the people of Alabama during my short stay in their midst, and now return my heartfelt thanks to all of them for their many kindnesses to me, and especially to friends at Epps' for favors. SAM. P. BENEROOK.

## The Bethlehem Association.

This association met, according to appointment, with the church at Brewton, Ala., Sept. 27th, 1887. The meeting was called to order by Hon. G. R. Farnham, who declined reelection. Organized by electing Judge J. W. Lealey, of Monroeville, moderator, Thos. J. Wiggins clerk, and E. P. Loveless, treasurer. The churches were nearly all represented. Five new churches were received into the body, making now about 50 churches. The association decided to divide and form a new association, which we expect will be done in the approaching December.

Visiting brethren B. F. Riley, L. D. Bass and Wm. Edward were present and added greatly to the interest of the meeting.

The letters indicated a good state of feeling in the churches. The reports on the various subjects were ably discussed by Breth. Riley, Bass, Crumpton, Skinner, and others. The meeting was a very pleasant and, we hope, profitable one. Brethren cannot be excelled for hospitalities.

Adjourned to meet with the church at Georgiana, Ala. J. E. BELL.

## Muscle Shoals Baptist Association.

This venerable body has "missionary" also in the name it has worn for 68 years.

Its last session, opening Sept. 30th, was held with Town Creek church, eight miles west of Moulton, Lawrence county, Ala. Of the forty churches in this body, only a few of the smaller ones were not represented by delegates, and I think two or three of these sent money. I suppose there were considerably over one hundred delegates present.

The opening sermon on Friday was delivered by Eld. J. Shackelford, from the parables of the "talents" and the "pounds," and was replete with solid gospel instruction to saint and sinner. After partaking, at "dinner on the ground," of the well known bountiful hospitality of this church and vicinity, the association assembled in the meeting house.

Eld. J. Gunn was re-elected moderator, Eld. J. Shackelford was re-elected clerk, and T. W. Lynch treasurer. Six new churches were added on "petitionary" letters. (I don't know why Baptists should use so humiliating a term for an application for fraternal companionship)—one at Somerville, county seat of Morgan; another at Falkville, in same county; a third at Sheffield, a fourth at Tharp's Springs, Colbert county; another at Mt. Hope, Lawrence county, and another, I believe, in the same county. One church besides these applied for admission; but since its reception would have caused an interruption in the perfect harmony of the body, the association was obliged to decline. A Baptist association is an organization for business in religious enterprises, for heart-felt reunion of brethren, and for the worship of God as with one mind and one heart. "Can two walk together, except they be agreed?" Amos 3: 3. If two persons cannot, how could nearly fifty churches and one hundred and fifty delegates, in an association? An association has nothing to do with church discipline, and would be very far from offering advice on such business, and would not give advice at all, except on special request, and then only to the party asking it, and in as brief and clear Scripture terms as possible. A church is just as completely a church outside of an association as inside, and just as well worthy of Christian regard. Joining any association is simply a matter of choice, and of conscience as to the best means of doing the most good.

Considerable souls were contributed by churches for missions and for education; some giving liberally. On Saturday much time was occupied with reports, and with discussions, prominently on the subject of education, in which Bro. Howerton, the new "Normal School" teacher in Moulton, on invitation, took part. It was the sad duty of the committee on deceased ministers, to report the departure, since we last met, of two long known and esteemed ministers of this association, Elds. L. M. Steenson and William Hightower. After suitable and feeling remarks by the moderator, the whole body rose and sang the appropriate hymn, beginning: "How firm a foundation." The association then resumed business.

On Sunday morning there were interesting Sunday-school addresses, by brethren A. J. Harris, of Nashville, Tenn., and J. M. Thomas, the new incumbent of the "diocese" of Tusculum and Sheffield.

At the usual morning and afternoon hours, two very impressive and in-

structive sermons were delivered, the former by Bro. Gunn and the latter by Bro. Shackelford. Our churches are not more than half large enough for great occasions. At the meeting, even on Saturday, I suppose there were one hundred and fifty persons on the ground who could not get seats in the house; and on Sundays, the crowds, of course, are much larger.

On Monday morning, the subject of missions, and the subject of temperance were discussed, under their appropriate reports. Among other resolutions, there was one strongly recommending the ALABAMA BAPTIST to the patronage and support of our brethren, and our paper was earnestly advocated. The remaining business of the association was industriously attended to by the delegates who had not already gone home; and, in good time to partake of another tempting dinner spread out in the grove, the association adjourned, to meet at the thriving town of Russellville, Franklin county, on Friday before the first Sunday in October, 1888.

Moulton, Ala. M. L.

## Distriet Meeting of Canaan Association.

The next meeting will be held with the Springville church, St. Clair county, Oct. 28th, 1887.

Introductory sermon to be preached by S. R. C. Adams, Friday at 11 o'clock.

2 p. m.: How should churches deal with members who are guilty of indulging in intoxicating drinks as a beverage? J. A. Glenn, G. A. Chunn and M. T. Branham.

7:30: The best method for conducting fifth Sunday meetings. S. R. C. Adams, Thos. Hering and George Lovel.

Saturday, 9 a. m.: The duties of pastor to church and church to pastor. J. Pearson, G. A. Chunn and S. R. C. Adams.

2 p. m.: How can churches best promote the interest of the cause of Christ? J. A. Glenn and James Robertson.

Sunday, 9:30: Sunday-school mass meeting, opening address by R. J. Waldrop.

Brothens come and help us. M. T. BRANHAM, Ch'n. Com.

## Letter from Bro. I. Spence.

Eld. Ala. Baptist: If you will allow me space in your columns, I desire to make a statement of my work as missionary in the Bethlehem Association. I entered upon the work Sept. 1st, 1886. I aided Bro. B. J. Skinner in a meeting at Monroeville first, here we had a good meeting, the church greatly revived; seven were baptized. Next I aided Bro. W. A. Locke at Zion; here we had a good meeting—three or four baptized. From this point I went to Claiborne church, and conducted a meeting for Bro. Locke eight days, preaching a day, and worked up for the church as it had not been for some time: six added to the church. I went from this point to Repton and preached twelve days, baptizing nine and organizing a church, with the assistance of Bro. B. J. Skinner, with 18 members. From this point I went to Mar's Hill church and assisted Bro. Lambert, in a meeting for six days, the church greatly revived, 7 baptized. I assisted Bro. Lambert in organizing a church at Mt. Pleasant, preaching a week, four baptized. From here to Montgomery Hill, preaching here a week at one time, three days at another: church revived, five baptized, preached a week at Point Pleasant church greatly aroused, four baptized. Preached a week at Ramoth, where there was no pastor, reviving the church and assisting them in getting a pastor; they are spiritually in a better condition. I visited all the churches in March and April, bringing the work before the churches, and all promised to co-operate. In May I preached a week at Hunter's Mill with quite an interest. From here I went to Salem, one of Bro. Locke's churches, and preached two weeks at night, working this church up as it had not been for many years; so said. I also preached a week or more at Old Town; also at Sepulga, working this church up from a dead church to a live church, and they are moving on and doing well. Preached five days at Long Branch, with some good results. Preached a week at Brewton Creek church greatly revived, ten baptized. Preached nine days at Union, worked up this church, they say, as it never had been before: four baptized. Preached three days for Bro. Moore at New Hope, with good results: two baptized. Other points I worked too tedious to mention.

There have been 88 additions to my work, I have preached 321 ser-

mons, I have made 527 religious visits to families, visited 78 churches, organized 4 prayer meetings, 6 Sunday-schools, 2 Ladies' Missionary Societies, traveled 2,330 miles. I make this statement, brethren of the Bethlehem Association, that all who read the paper may have some idea as to what I have done. I have done the work, but have not been settled with it. That is, have not received all my pay. There is yet, brethren, \$69 behind, and I am needing the money. I have done my faithful work, will you not be faithful to me? Will not the pastors of the association take the matter in hand and see this amount forwarded to Bro. R. Farnham, Chair'n Ex. Com., at Evergreen. I feel like the churches will respond. I. SPENCE, Evergreen, Ala.

## Suggestive.

The following, from Dr. Eaton, in behalf of a committee appointed by the Southern Baptist Convention, at its last session, is commended to the attention of the parties addressed. The address points out the needs of our boards, and suggests the remedy. We hope the suggestions will be acted upon by our "more intelligent and wealthier Baptists of the South."

At its last session, the Southern Baptist Convention passed the following:

"Resolved, That the two boards of this Convention be instructed to appoint each two persons, one from its own number, the other from the denomination at large, who, together with one other person to be chosen jointly by the said boards, shall constitute a committee of five for the purpose of thoroughly considering the present methods of the Southern Baptist Convention for conducting its missionary enterprises, and also for considering the needs of the field of its operations and by comparison of the plans of similar missionary organizations, or otherwise, to report at the next session of this Convention such modifications of its present plans of work, and further, to suggest such new methods as may seem desirable to said committee, and that the secretaries of the said boards be requested to furnish to said committee such information and assistance as may be in their power."

This committee was duly appointed and held a meeting in Hendersonville, N. C. Another session will be held in Knoxville, in December. It is believed they will be able to make a report to the next meeting of the Convention, such as will be satisfactory and helpful. It was decided to issue an appeal to the wealthier and to the more intelligent Baptists of the South, for immediate and large contributions to the boards. Efforts will be made to increase the number of contributions, but it is urgently needed that those already giving should give more. Saving the world from sin is a work in which it behooves those who profess to be Christians to be terribly earnest. And since Baptists claim to be nearer the Bible in their doctrines than are other denominations, it becomes us to be more zealous in obeying the great command, "Go, disciple all nations."

It was the motto of our great pioneer missionary, "Attempt great things for God, expect great things from God." In the spirit which prompted that utterance, the Southern Baptist Convention, through its boards, has attempted great things for God in occupying fields which in wonderful ways have been thrown open to the gospel. Nothing in the history of Christianity is more remarkable than the way in which God has gone before the Baptists of America in their mission work.

It is well known how, by meeting Judson and Rice in mid-ocean, and leading them to become Baptists, God showed our denomination their duty in India and Burmah so plainly that they could not mistake the call, and how they took upon themselves the work thus assigned them. Time and again has God said to us by his providence, "This is the way; walk ye in it." We have expected great things from God, and he has more than met our expectations. The work has widened under our hands. The Holy Spirit has gone before our missionaries, and made the people ready and willing to receive the gospel, and in the most marvellous manner. Time would fail us to tell of the many instances of God's working in our missions. Let two cases suffice.

The wealthier and more intelligent Mexicans have lost faith in Roman Catholicism, both for themselves and for their countrymen, and are ready to welcome the simpler and purer re-

ligion preached by Bro. Powell. Owners of five ranches, whereon are from one thousand to five thousand souls each, have dismissed the priests from the chapels erected by these owners for the use of their dependents, and have made a most liberal offer to Bro. Powell. If our Foreign Mission Board will occupy these ranches, the owners propose to give the title to these chapels, and to pay one-half the salaries of the missionaries, the Board paying the other half. There are men ready to go, but we need men of intelligence and liberality to contribute the means. Are there not five Baptists in the South who will see this lack supplied?

In Cuba, under the labors of Bro. Diaz, there are six men of well trained minds, and whose hearts have been taught of God. They are graduates of the Havana University, and are burning to preach the gospel in the cities of Cuba. They have exactly the qualifications we desire in missionaries for such a field. It is fitting to send to the cities men of piety and culture combined. It was the highly educated Paul whom the Holy Ghost selected to preach the gospel in Athens and in Rome. Several cities in Cuba invite the labors of these young men. To begin with, the people will pay rent for a preaching place and will "help" to support the preachers. But our Home Mission Board cannot assume this additional burden unless the means are provided. Where are the Baptists who will step forward and authorize the board to enter this open door?

Such openings as these are offering themselves on all our fields, and the contributions of the churches are barely sufficient to maintain the missionaries already at work. We have expected great things from God, and he is doing great things for us, but how are we responding? Surely it is necessary only to lay such facts before the more intelligent and the wealthier members of our churches to elicit an immediate and hearty response.

Other efforts will be made to reach the masses of our members who are now doing nothing for missions; but this appeal is addressed to our more intelligent and more wealthy brethren,

who fortunately can be easily reached. These are already giving to missions, but there is urgent need that they should increase their contributions.

The largest single contribution, from a Southern Baptist in the past year was one thousand dollars, from Joshua Leveing, Esq., of Baltimore. Our boards ought to receive many such contributions, and even larger ones, for we have many members in the south who are amply able to make such gifts to save mankind. One wealthy Baptist in the north gave fifty thousand dollars as a thank offering for his escape from a wrecked steamer. Brethren and sisters, send your thank offerings for God's goodness, to Drs. Tupper and Tichenor. Remember you are God's stewards—responsible to him for the use of every dollar committed to you. You are pilgrims journeying through the world, and entitled to use only money enough to defray your necessary and reasonable travelling expenses. All the rest must be used for God. It should be a great joy to you to make for yourselves friends, by means of this "mammon of unrighteousness, that when ye fall they may receive you into everlasting habitations." You, to whom God has entrusted wealth, are, as it were, the commissaries of his army. The Captain has ordered an attack on the enemy's strongholds. The soldiers are ready and eager to march to the war. Shall the commissaries refuse to issue the necessary rations to the soldiers? Can they plead that they or their children may need these supplies, and that they have a right to hoard for themselves what has been entrusted to them for the good of the army?

The boards of the Southern Baptist Convention are in pressing need of larger contributions from the few, as well as of more contributions from the many. Will not our wealthier and more intelligent members, greatly increase the gifts, that the opening field, ripe for the harvest, may be entered? We have heroes of missions in the field—men who risk their lives and endure great hardships for Christ's sake. Shall we not have some heroes of benevolence at home?

T. T. EATON.

In behalf of the Committee.

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear, and contentedly, because in hope for the redemption of the body.—Thomas Wingold.

Tact, rightly so named as being the spiritual sense of touch, is sensitivity to fine shades of feeling.

## Birmingham Age.

Howard College, Reply to Dr. Renfro.

In reply to an article in the Age on the history of Howard College, I did not believe that my good Bro. Renfro was the author of it. Comments were made as to the object of the author. One thought it was because of wilful, deliberate, malicious and dishonorable purposes. Now, thinking that of course there was a purpose, I thought maybe he was right. So I went to work to defend Bro. Lovelace and myself with these impressions, and said some things which caused Bro. Renfro in his reply to say that I had tried to be hard on him. Now, if I had known that it was he, he might not have had this complaint to make; for I would have known that the long acquaintance existing between us (having worked together in a common cause, both in the establishment of the ALABAMA BAPTIST, and as trustees of Howard College through its afflictions), he would not of himself have said anything that might be construed as a reflection on Mr. Lovelace and me, without knowing all the "facts." It turns out just as I expected. He now says that he could not have had any wrong motive; that the deed of dedication had never been published in the minutes, and that he wrote from memory and impressions. This makes it all entirely satisfactory to me. As Bro. Renfro has not had an opportunity of seeing the deed since it was read in the convention at Birmingham, I am satisfied that "strong men" there who could not relish the dedication had been talking too much to him, that he got the impression just as he wrote it. I take it that he is perfectly satisfied with my reply, as he makes no further allusion to it, not even to say why strong men could not relish things, but rather goes on to ask me about some other things that he has heard that might reflect on Mr. Lovelace and me, and asks are they so. The reason why he does this publicly is that because he knows we have nothing to conceal. For he was at our board meeting in Birmingham when Bro. Teague modestly asked some

questions pertaining to this matter. I replied that we had no secrets and would be glad to answer any questions, stating that Mr. Lovelace and I had bought the property in good faith, and it being such had treated it as our own, one of Bro. Renfro's questions is, that they say we have been reimbursed for every dollar we expended for Howard College. Now, I desire that he tell these fellows that this is not so, nor has any one ever proposed to reimburse us. To accomplish our object in the purchase of the property, it was necessary that we act in good faith, and not only to do that, but to demonstrate the fact by our treatment of it. So we received rents for it (it being ours), as instructed by our attorney, not to be considered or used in anywise as a reimbursement.

Another question is, were we trustees of the college at the time we bought it? I will tell him that we were, but that we bought it as individuals, without any request or appointment by the board of trustees. I suppose the reason he wanted to know about this, was because some one had told him it was so, there was danger of some one presenting an old scholarship at East Lake for recognition, and if denied, would go to law and claim that we, being trustees, were merely acting as agents, and not for ourselves. If he has any fears about that, I hope to remove them by telling him that we had some of the best lawyers in the land, and have followed their advice in every particular. So I guess there is no danger. I am sorry that Bro. Renfro got the wrong impression about Judge Hubbard's suggesting that the word "legal" instead of "equitable" he inserted in the resolutions of Judge Haralson and Gen. Lawler. He must have been "told" that this was so, for if he had been in the room and not engaged his quick perception would have guaranteed him against any such mistake. It is true that the judge revealed things to the convention and showed them that which did not appear. The thing that he said was that the important word "legal" was left out of the resolutions and only the word "equitable" used. He did not object to the word "equitable," but insisted that the word "legal" should also be inserted. To this the committee made no objection, but promptly stated that they so had it at first, but it had been left out in copying.

Now, ever since I was a boy, I have noticed that there were malicious fellows who were sharp enough to keep out of difficulties themselves,

but were constantly making insinuations and telling things just to see a fight among others, or to find out something in a back handed way. Now that shan't work between Bro. Renfro and I; for we have known each other and been good friends too long. So soon as we suspect their tricks we are going to stop writing for the newspapers. I know I am, and I am going to do it now, for I think I have just discovered what they are up to, but I won't tell anybody. Yet I will answer Bro. Renfro just as many questions as I am able to answer that he will ask privately. Now I want to say to all of our friends, not to feel the least uneasiness concerning us. We have been surrounded all the time by a body of good and true men, who have zealously guarded every interest of Howard College as trustees, and there is not one but that knows that Bro. Lovelace and I have had but one object in view, and that object the saving of the college to the denomination, placing it on a footing to be safely endowed again, and thus perpetuating its influence for good forever.

WILLIAM W. WILKERSON.

## Baptists Losing Ground in Alabama.

Opening the ALABAMA BAPTIST last week, I was surprised to see these words at the head of Bro. G. S. Anderson's article, "The Baptists are fast losing ground in Alabama." Still more surprised was I to see that these were the words of so well informed a man as Bro. W. B. Crumpton. I found myself dwelling on the statement, my mind refusing to let it go, even on glancing over that stirring letter from Cuba, in which Bro. Diaz gives an account of the wonderful work going on in Cuba. Baptists are not losing ground there.

As I read on a little further, I found another article, which, in spite of all I could do, would connect itself with that first one. And it persisted in linking itself with that other, in the relation of a cause to an effect. What was the effect? Why, a short statement from Bro. Crumpton, headed "The Next Year." In it he stated that these would be needed \$15,000 for

State Missions; \$5,000 for Home Missions; \$5,000 for Foreign Missions; \$1,000 for Aged and Infirm Ministers; \$500 for Bible work of the American Baptist Publication Society; \$500 for Colportage work in Alabama; \$250 for Education of Colored preachers." That is \$17,250 for work in Alabama, while for work in the great field beyond—the world field—only \$10,000 is asked for. Is there not reason to fear that the Baptists of Alabama, as a denomination, are in danger of suffering from leanness of soul, and loss of power consequent therein, from lack of liberality? And by liberality here I mean giving to objects beyond their own bounds, objects by the advancement of which, they will not be immediately benefited. That man is not to be called a liberal man who gives freely to his own family. If we call him liberal, we explain the term by adding, "to his own family." That body of Christians are not to be called liberal which gives largely to advance its own immediate interests; but that one is liberal, in true gospel sense, which is free in its gifts to the advancement of the work of the Lord beyond its own limits.

Brothens, of Alabama, will the full blessing of the Lord rest on you as a body of his people, while you take fifteen dollars out of every twenty given for missions, for work in Alabama, while only five dollars is given towards the preaching of the gospel to the 36,000,000 of heathen? Think of it, think how it appears to the Lord, to see the Baptists of Alabama, in the narrow limits of which State, there are now 1,400 Baptist churches, besides many of other denominations deliberately taking three times as much money for work in their own State as they give to carry the gospel to the great heathen world whose 856 millions are sitting in the region and shadow of death; unlighted by one ray from the sun of righteousness.

May it not be, dear brethren, that you are withholding "more than is well" from the work beyond your own borders, and are finding "want" within? Will the brethren in the great and growing State of Alabama, bear with a worker from outside who merely puts on paper and sends to them a question which would not "down" in his own mind? It is asked with a full appreciation of the enormous work to be done in the State, yet, also, with some appreciation of the obligations laid on us Baptists by the "Great Commission."

T. P. BELL.

As if you could kill time without inuring eternity.—Thoreau.



# Alabama Baptist.

MONTGOMERY, ALA., OCT. 30, 1887.  
JOS. SHACKLEFORD, D.D., Editors.  
REV. C. W. HARRIS, Manager.  
C. W. HARRIS, Manager.

## BUSINESS ANNOUNCEMENTS.

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All communications on business or for publication should be addressed to the Editor and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

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

## CHEERING NEWS FROM MEXICO.

Bro. W. D. Powell, our missionary to Mexico, reports that he baptized 75 persons within 15 days, and organized two churches. The work there is progressing rapidly. Bro. Powell is calling for more men; they are contributing to the treasury of the Foreign Board.

## PASTORS' HOMES.

Every Baptist church located in our towns and cities should have a parsonage. It will aid them greatly in sustaining their pastors. These homes for pastors can be easily built, if the proper effort is made. Let the sisters of each church organize themselves into a Ladies Aid Society for this special purpose, and they can accomplish much towards accomplishing the object.

A BROTHER sends us the following inquiry: "Do you know of a good man that has no family, who would make him treat me so, but think of my wife and child?"

## LIVE DRAGON.

likely engage as pastor on a small salary, board &c., and about \$700 cash per year? We do not know of any such, but if this meets the eye of any such man, who would like to take the pastorate of a church in a thriving town in North Alabama, and where there is a good prospect to build up a strong church, by corresponding with the senior editor of this paper, at Trinity, Ala., he will put him in communication with the church.

BRO. CRUMPTON was in our office the other day, and after reading Bro. Brewer's criticism of the State Mission Board, said: "The figures for the coming year are these: \$15,000 for State Missions, \$5,000 each for Home and Foreign Missions, \$1,000 for Indigent Ministers, \$500 for Colportage Work, \$500 for Bible Work of American Baptist Publication Society, and \$500 for the Education of Colored Preachers. The \$5,000 for Foreign Missions is not a suggestion by the State Mission Board, but the Secretary of the Foreign Mission Board suggested that amount for Alabama to raise for that Board."

FROM THE BIRMINGHAM CHRONICLE we take the following, which will doubtless be pleasing information to all friends of Howard College.

"Col. R. H. Sterrett is in receipt of a letter from Dr. Robert Frazer, which may be construed into a virtual acceptance of the presidency of Howard College. The following is the full text of the letter:

WARRENTON, VA., Oct. 8, 1887.  
Hon. R. H. Sterrett, Birmingham, Ala.  
DEAR SIR:—Thank you for your kind favor. I should have replied at once, but from the fact that my conclusions about the presidency were somewhat upset by the urgency of the brethren whose goodness of heart doubtless led them to too high an estimate of my abilities. I now expect to start next week, at as early a day as I can, for Birmingham. If nothing better seems possible, I am ready to do my best to serve the college.

Sincerely yours,  
ROBERT FRAZER.

The college and Birmingham are to be congratulated if Dr. Frazer has really concluded to accept the position, as he is a profound thinker and one of the most prominent educators in the South. Dr. Frazer is a graduate of the University of Virginia, has travelled largely through Europe, and attended several German universities. He has for several years been president of the Judson Female Institute at Marion, and has managed that institution with decided success and ability. As will be seen from the letter the doctor will probably arrive in the city within a few days.

Sister L. D. Bass and her sister, Miss Mattie Rutledge, have gone on a visit to relatives in South Carolina.

We had occasion a few days ago to refer to the question as to whether one Baptist church should receive a member excluded from another Baptist church. We argued that it was not Baptist usage to do so, and that it ought not to be done. Our old friend and brother, T. M. Musgrave, joins issue with us. But he undoubtedly misunderstood our position. We did not say that a Baptist church could not do so, but that it ought not to do so. We print the following from the *Christian Index* which states our position precisely. Each church is independent and can exercise her authority in receiving whom she will, but in the exercise of this authority she should have some regard for the rights of other churches which are equally independent.

"Can one Baptist church receive into its membership a person who has been excluded from another church of the same faith and order? All things are lawful but all things are not expedient. Can a church do such a thing? It certainly can. Ought a church to do such a thing? Never, without certain preliminary steps. If the church at A wishes to receive into its membership a person who has been excluded from the church at B, he would be proper to write to the church at B, requesting that the person be restored and dismissed by letter, stating, of course, the reasons of the request. If the request be not granted, it might possibly be worth while to write to the church at B again, asking objections would be made in case the church at A should receive the person in question. If the reply should be unfavorable, then the church at A may receive the person into its membership, regardless of the church at B. Of course, this would break the fellowship of the two churches, and hence such a thing ought never to be done except in a very extreme case. Patient and conciliatory measures will generally accomplish satisfactory results."

## NORTH RIVER ASSOCIATION.

This body met with the church at Jasper on Saturday, the 24th of September. We were not able to get there until Sunday morning, when we found our associate, Bro. Hare, on the ground, and hard at work for the Baptist.

We had the pleasure of listening to one of Bro. Crumpton's best sermons on missions on Sunday at 11 a. m. He preached to a crowded house, and was listened to with great attention. We think that sermon did good. We had the pleasure of preaching at night to another packed house.

Eld. L. B. Harbin was the moderator, and Bro. Lacy clerk. He is one of the oldest ministers in the North River Association. He has been preaching fifty years. He stated on the floor of the association that during his ministry he had had 150 much to say, and the call was made for a prayer.

and had assisted in organizing at churches. He was willing to be one of one hundred to raise the \$500 asked for by the State Board. The collection on Sunday amounted to nearly \$50, and a collection was taken on Monday for Foreign Missions amounting to \$10. We did not remain until the close of the association, and therefore do not know how much was pledged for missions for the next year. We think this can be made a very effective missionary body. It has a number of good ministers in it, and laymen who seem to be alive to the work of missions and desire to make progress. Bro. Harbin is an earnest worker; so is Bro. J. W. Rogers. The Bros. Appling and Lampkin, of Jasper, are live men and efficient workers. Bro. Smith made an effective speech when he laid his money on the table and asked the brethren to show how much interest they felt in Foreign Missions by their contributions. The young brethren Pool and Craig, formerly of Lawrence county, are members of this association. If they give themselves fully to the work of the ministry we think they can do much good in the North River Association.

We extended the circulation of the ALABAMA BAPTIST in this association to some extent by our visit. We were the guest of our brother Lambkin during our stay at Jasper, who treated us with great kindness. Jasper is one of the growing towns of North Alabama. The Kansas, Memphis & Birmingham railroad now runs through it. Very soon the Sheffield & Birmingham railroad will be completed to it. It is within nine miles of the Georgia Pacific. It is in the midst of the richest coal fields in North Alabama. At Cordova, nine miles from it, the coal crops out on the roadways. They have an artesian well in the public square of Jasper, which affords a most excellent quality of sulphur water. When Walker county is developed we think it will afford as much mineral wealth as Jefferson.

Town will spring up all along these railroads, and Baptists should seize their opportunities and press them at the very commencement. We have a good church at Jasper, and we are glad to know that the brethren have called Bro. Sam Henderson to become its pastor. He is able to hold the fort, but they should have preaching there every Sabbath instead of once or twice a month. Those good lay brethren, Appling and Lampkin, and others, should go to work for every Sabbath service.

Fort Deposit church has presented pastor Anderson with a fine suit of clothes and an overcoat.

## TUSKEGEE ASSOCIATION.

This body convened with the Cubahatchee church, near Cross Keys, on the 12th. Introductory sermon preached by F. T. Hudson. Subject, "The atonement." Organization perfected by the election of Waddy Thompson, editor Tuskegee News, moderator, and W. T. B. Lynch clerk. Special prayer was offered for Eld. Lloyd, who was sick with fever.

Eld. Hudson read the report on missions. In his speech he said the more we give to God's cause the more we love to give. Suggested that we should sometimes remember that we do not give to heaven, but to support the saints while they are preaching among the heathen. He pleaded for system. This is the man who preached a sermon on the ALABAMA BAPTIST, taking for his text, "Buy the truth and sell it not." He told his hearers that they readily took all sorts of papers and pamphlets from Universalists and other errorists, but the truth was precious enough to be paid for. His sermon is bearing fruit. Referring to our boards and missionaries he said they both in this country and abroad had been remarkably honest.

Eld. Hornady, Tuskegee's pastor, knew of a fellow who said he came very near getting married, got his own consent, and he thought some churches came near being Missionary Baptist churches—got their consent to be called missionary.

E. F. Baber, of Notasulga, made a sensible talk that was calculated to do much good. Said preachers were to blame when churches did nothing for missions; people would follow their leader. Some people speak of the expense of transmitting money to the heathen, we make the collection of mission funds more expensive by our slothfulness. The seed are being planted, and they are watched and watered by him who bade us plant.

Eld. Z. D. Roby, of Opelika, said more people were giving in Alabama to day than ever before. Before the war, at our Conventions, under some powerful speech, our fathers, who were rich, gave as much as \$500 at a time. (This is a thought worthy the consideration of those who feel that the times are now darker than ever.) In reference to a people keeping up with their leader he would say that a worthy leader need never fear that his people would go ahead of him, for they will never keep up with the man who properly works and studies.

Eld. C. S. Johnson, of Salem, filled a few minutes chock full of good missionary thoughts. He has noticed ship in churches, and received 39, sold 240 books, protected 39 subscribers for the ALABAMA BAPTIST.

This preacher has practiced much self denial to be able to continue his work, but God has blessed him, and will continue to let him see the fruit of his labors.

Bro. Crumpton was invited to make his mission speech Friday evening, so as to be able to reach another association on the morrow.

Eld. J. Holly preached at night. He was raised in Monroe county, and was once a pupil in Sabbath-school under our mother. During his discourse he very tenderly referred to the help she had been to him, and her earnestness as a worker for Jesus.

Saturday morning the report on temperance called forth several animated speeches. Elder Wm. Moseley made the whisky drinking professors wince. He said he visited a Baptist not long since who, showing him over his farm came to a patch of cotton and remarked that that was his whisky patch, but no mission patch was found. A. T. Simms would speak out for temperance, for prohibition, if he were the only man on his side. We are reaping the crop of drunkenness sowed by our fathers.

Rev. J. M. Robinson thought to say he was a Baptist should be sufficient evidence of his position on temperance. Brethren Holly, Hare, Martin, Cheatham, and Nall, fired into the camp, and the association with three dissenting votes declared for prohibition and in favor of refusing membership in any association that contains members who drink whisky, or who sign petitions for the sale of the same. We are too hurried or would speak more at length in regard to different speeches.

The Mission report was spoken to by A. T. Simms, J. Holly, C. W. Hare, J. P. Nalls, and Z. M. Martin. Pastor Cheatham preached on Saturday night, telling us how the Israelites came out of Babylon, and why the Jews had no dealings with the Samaritans.

The Sabbath-school report was spoken to by W. J. Moseley, A. T. Simms, J. Holly, and J. M. Robinson. The moderator spoke of his work during the summer, said where he found people reading the BAPTIST, thought if preachers would urge Sabbath-schools as much as they do foot-balling, which is no church ordinance, they would do greater good.

The rain interfered with Sabbath preaching.

By the kindness of Mr. Hartley, despite the rain, our home was with the family of sister Owen, where we had fine treatment. Trusting our visit was not without good to that association, we wish of God speed.

his interest. All the preachers of Tuskegee are good friends to the paper, and will do their part to make it indispensable to every Baptist home. Dr. Love and M. W. Whitman brought clubs from their homes, and will continue to work until all their members shall become members of the ALABAMA BAPTIST.

Having to visit the Zion Association, we remained only two days at Cross Keys, leaving before the Sabbath school question was discussed, and not hearing the concluding speeches on education. But we presume money was raised to assist in paying Bro. Wm. Ivie's expenses at Howard College.

The very kindest treatment was given us at the home of Bro. A. G. Tuttle, and at the church by other brethren and sisters. Cross Keys is on a beautiful sandy ridge which extends about sixteen miles reaching beyond Tuskegee, and is two or three miles wide. All along this ridge are lovely homes within a short distance of each other, forming an almost continuous village. The people are intelligent and hospitable, which makes this section a desirable place in which to live.

## ZION, LOVELY ZION.

Since our Kentucky church was called Zion, we love everything bearing that euphonious name, hence, one cause of our eagerness to visit the above mentioned association, which assembled with Spring Hill church, eight miles from Greenville. Bro. Bass very kindly provided conveyance for us, and accompanied by him and Bro. W. B. Crumpton, the miles seemed not half so long.

Bro. A. A. Simms was nearly through the introductory sermon when we arrived, but we heard enough to believe it to be a comforting and strengthening discourse. He spoke of the goodness of God.

The organization was perfected by the election of Rev. W. S. Martin, of Andalusia, moderator, Brethren E. A. Brantley, of Loango, clerk, and M. A. George, treasurer. Four new churches were received into membership, these being a part of the fruits of the missionary labors of Eld. A. T. Simms. This worthy man has done a glorious work among the destitute people of South Alabama and Florida. He has travelled 4,400 miles, visited 695 families, preached 196 sermons, delivered 125 Sunday-school and prayer meeting addresses, organized 20 Sunday-schools, organized three churches, baptized 88 persons, numbered by others in connection with his labors 25, restored to fellowship 21, and attended 21 in this section of the State.

need information as to what the denomination is doing throughout the State. We have some warm friends of the paper in the Tennessee River Association, who have promised to work for it. We trust they will commence their work at once. Something under \$700 was pledged for a missionary for the association for the next year. The report on temperance took strong ground and adopted with two dissenting votes. The meeting was harmonious throughout; \$8.80 was raised for Foreign Missions by a public collection. There is a fine field for Christian work in this association. It has some good and able ministers. Our brother Charlie B. Roach is a minister whose talents ought not to be buried. He is capable of doing much good, and we should be glad to see him in some field where he could develop his power and be sustained. He expressed to us the desire to give himself entirely to the ministry. Bro. Preston Brown is one of the leading spirits of this body. He has been long identified with it, and wields much influence. Bro. J. J. Burson is a lovely man and a good preacher. We are sorry that he has to depend on the school room for a support, when there is so much work needed in his association. Bro. Coulson makes a most efficient clerk. He knows how to keep the records. Bro. Horton is another good preacher who is secularized. He preaches, yet has to supplement what he gets from the pulpit. Bro. Howell, and others we might mention, are good ministers, and if they could give themselves wholly to the ministry might make a revolution in the churches of the Tennessee River Association. A young brother by the name of T. J. Frost has recently commenced preaching, and we were told is quite a promising preacher.

We met our old friend and brother, W. J. B. Padgett, door keeper of the Senate of Alabama. He makes quite an efficient member of the association. He promised to raise a club for the BAPTIST. The next meeting of the association will be held with the church at Centerville, two miles from Scottsboro, commencing on the first Friday after the fourth Sunday in September, 1888. Scottsboro, the county seat of Jackson county, is an important point, and is a place that Baptists should cultivate. The church there is small, but could be built up if the right kind of work was done. We need a man there for all of his time. Bro. A. C. Coulson, in the liberality of his heart, proposes to give to a young man without a family his board

## TENNESSEE RIVER ASSOCIATION.

Bro. Crumpton and the senior left Jasper Monday afternoon in a hack for Cordova, on the Georgia Pacific R. R. The Kaskia, Memphis & Birmingham road was not opened then. It has commenced running since. At Cordova we had to wait until about 11 at night for the train to Birmingham. We arrived in Birmingham on time, but had to wait again for an hour or more for the L. & N. train going north. It commenced raining when we left Cordova, and kept it up all next day. We just did make the connection at Decatur with the east bound train on the M. & C. railroad.

So hurried were we that Bro. Crumpton failed to get his ticket and left his pass with the ticket agent at Decatur, and consequently had to pay full fare. We reached Fackler, Jackson county, where the Tennessee River Association was to meet about 8 o'clock a. m. Our old friend and brother, Rev. Preston Brown, took us to the residence of his sister Castille, who furnished us with a good warm breakfast.

Owing to the inclemency of the weather very few of the delegates were present on the first day. At 11 a. m. the introductory sermon was preached by Rev. Preston Brown, from John 3: 5. It was a good sermon. He differs from some of his brethren as to the interpretation of the text. Thinks the kingdom here means the church, and water, water baptism. He also spoke of baptism—what it was in the days of Christ, and what it is now.

After the sermon the former moderator, Eld. Charles B. Roach, called the association to order. The letters from the churches were read. On account of the fact that the delegates from several churches were not in, the organization of the association was postponed until Wednesday. On Wednesday, the 28th, at 9 a. m., the delegates assembled at the church house, and after more letters were read the association organized by electing Eld. Preston Brown moderator, and Eld. L. C. Coulson, clerk.

Bro. Crumpton addressed the association in the interest of missions with good effect. The writer was permitted to address the association in behalf of the ALABAMA BAPTIST. He secured a few subscribers. We found many Baptists who took no Baptist paper, while some wanted the paper, but were not prepared to take it. Several brethren promised to raise clubs for the paper. We want to get a good circulation in this association, and we think we will after a while.

Bro. Mullens, from Renfro, says: "I closed my meeting yesterday (Oct. 9th) at this place; nine additions; our church is completed, and all in good working order." Now see that the BAPTIST is in every family, then you will have a good circulation.

Bro. I. Spence, of Evergreen, Ala., says: "I desire to announce through the BAPTIST that I am out of the missionary work, and will take the pastorate of any churches which may desire my services." Address him at once at Evergreen, Ala.

Listening to a couple of half shot men speak their sentiments on prohibition, we heard one tell of a certain man who greatly favored prohibition, but he favored putting whisky away by the drinking process. Too many Christians of that stripe.

Elder J. A. Glenn writes that he attended the Etowah Association. He reported a pleasant time and thinks much good will be done. The ALABAMA BAPTIST was represented by him. We thank him, but it is just like him, never to miss an opportunity to do good.

Rev. Sidney Catts writes that conveyance will be at Benton Thursday morning at 10 o'clock, October 27th, to meet parties going to attend the fifth Sunday meeting at Collirene, and at Pleasant Hill Depot on the evening of Thursday, 27th. Every body is requested to come.

Where one says "discontinue" my paper, more than forty renew and subscribe for it. We are on the up grade, brethren. If the paper is a power for good, and who will deny it? then extend its circulation far and near. Many thanks to all who are so generously seconding our efforts.

Robt. Farley, of Decatur, who is for service rendered in the Mexican war, gives one tenth of this for missions. This is his only income, and he is not able to work, but still he feels it to be his privilege and duty to give one tenth to the Lord.—L. M. Bralley.

If there were a few more such young men as "Jud" Dunaway in Alabama, we would be happy. He did not find the editor at the South Bethel Association, and set to work for the paper, and he met with such success as to send us 31 new subscribers, and he has not stopped yet, for they continue to come.

Rev. G. W. Cox, from Cloughs, gave us a pop call Monday last. He used to be a Methodist preacher, but concluding that infant baptism was wrong, and that sprinkling was unauthorized, he was honest enough to step down and out, and now he feels free, and can proclaim the whole gospel without being cramped.

A cherry letter from Bro. Hunter, at Camden, tells that they have had a good meeting at Rock West, receiving nine accessions. Their house and

and we suppose the other members of the church will also do their part towards the support of a pastor if they can get the right man. Here is a good field for some one who is willing to live on a small salary. There is a fine prospect here to build up a strong and self-supporting church.

Bro. Crumpton and the senior left Fackler on Wednesday night. Bro. Crumpton bound for an association in the eastern part of the State, and the senior bound for home and his own association, the Muscle Shoals, about which we will tell our readers something next week.

## FIELD NOTES.

Bro. W. N. Huckabee has been quite science the Unity Association. Clanton has called Rev. E. A. Burns to serve her church two Sabbaths.

The Judson Female Institute opens with 118 pupils, of whom 74 are Boarders.

Bro. T. L. Jones has deposited with us a valuable lot of books for Bro. B. H. Crumpton.

Sister Douglas, of Troy, is sending new subscribers from her home. Who else will do likewise?

Rev. L. L. Belsher passed through on his way to East Lake. He expects to locate there.

Bro. Baber says: "Bro. Loyd, pastor at Auburn, has been confined to his bed some time with typhoid fever."

The Abbeville Times says: "In a few years a man that is not a prohibitionist will not be recognized by the better class."

John B. Stetson, the great hat man of Philadelphia, is a Baptist. He recently gave Richmond College, Va., \$5,000 to endow a scholarship in that institution, to be called the "Sarah Elizabeth Stetson" scholarship.

In our advertising columns will be found offered for sale a valuable plantation, near the now thriving, prosperous city of Selma; a most desirable location. Address J. A. Weaver, Selma; you can rely on what he says.

The Hot Blast, of Anniston, has recently issued an edition of twenty thousand copies, giving a full description of that beautiful Model City. Rarely has Alabama journalism made such a signal triumph. The cuts are first class.

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A cherry letter from Bro. Hunter, at Camden, tells that they have had a good meeting at Rock West, receiving nine accessions. Their house and

pool were remodeled. The baptistry at Camden is about half done. Bro. Hunter has received calls to other points that would have paid him more than he now gets, but he prefers to remain and labor for the development of that field.

John B. Finch, the great leader of Prohibitionists and Good Templars, is dead. He died from heart disease on the night of the 3rd. He has been a power for good in the temperance cause for the past years. Thousands of hearts will sorrow at this news, and pray that other minds and hearts may grow more earnest in the cause of temperance, since a great man among us has fallen.

We closed a meeting last night with the Warrior church; ten additions to the church. Bro. J. Gunn assisted me. We go to Pratt Mines to-night, pray for us. Long live the ALABAMA BAPTIST. We are giving our church house at Warrior a white dress. The Ladies Aid Society are behind the throne in the good work. God bless the sisters—S. R. C. Adams, Warrior, Oct. 14th.

Large numbers of sample copies of this paper are being distributed among visitors to the Fair with the request that advertisers consider its merits as an advertising medium. The only Baptist paper in the State, it is gaining a larger circulation than it has ever had. It is the organ for about 95,000 white Baptists, many of whom are married men and women, whose trade is worth something.

Bro. Dawson calls for Bro. L. M. Bradley to come out to the Seminary. Well, he has gone. Sunday the 9th closed his labors for the present, with his churches. He has done good work, and the Lord has blessed him. After the school year is out, at Louisville he will return to spend the summer with his old charge. His last work was to make a talk for the paper, and then to send on the money.

On Thursday morning last the funeral services of Mrs. Kate M. Carson took place from the First Baptist church of Montgomery, where she had been a life long member, and was one of the "old land marks," known for her many good works. The services were conducted by Dr. Wharton, from the justly appropriate passage of Scripture, "Thou shalt come to thy grave in full age, as a shock of corn cometh in his season."

In poetry this season of fading, falling leaves is called the "saddest of the year," the "melancholy days," but if God's children will just bring their tithes into the store house of their Lord these will be the happiest, and most fruitful of an old year.

you think of your indebtedness to God and pay him out of the first fruits? Let God be first, his mortgage is of the longest standing, and should be first met.

The most complete Bible for preachers and Bible-students we have seen, is owned by Rev. G. S. Anderson. He has been working for eighteen months to get it. In addition to the index and other helps every other leaf is blank so that copious notes can be made as the student peruses the blessed word. He ordered the book from London, through J. H. Revel, 148 and 150 Madison street, Chicago, paying him therefor thirteen dollars.

Coming into Montgomery last week we fell in with Bro. Marion Taylor, of Lowndes. He is not a preacher, but an earnest worker, who believes that all he has is loaned him by our Heavenly Father, and should be used for his glory. He thinks deacons should collect the pastor's salary and money for missions and education as they would attend to their private business. God is blessing this young man, as he always blesses those who honor him.

Rev. L. M. Bradley stopped to see us last week. He was bound for the Seminary. He wore a neat new silk hat, and we were rejoiced to know that the Ladies Aid Society of his churches had presented him with it as a token of their esteem. How we wish every church would take a pride in seeing that their pastor has nice and new clothes, and that he will be his grasp.

Dr. D. W. Ramsey, pastor of the Baptist church at Pine Apple, has resigned the care of said church. Bro. Ramsey has had a most successful work in that community. For several years before he began to preach, he was a practicing physician, and was held in high esteem for his earnest and efficient efforts to relieve suffering, and since he became their pastor he has held the double relation. The church earnestly commends him to the brotherhood as a worthy and useful brother.

Among the blessings of last week was a visit from Rev. J. W. Dunaway, of Clifton. He was on his way to Howard College. He has just closed his work for the summer with the Union Association, and is full of praise concerning the good treatment received from the brethren of that association, and he wishes us to return his warmest gratitude to Bro. Crumpton, Corresponding Secretary, the executive committee of said association, and all the friends who so greatly aided him in his work.

In answer to many questions he let us know that since he left the college last June he has preached 137 sermons, added, in different ways, 90 members to the churches, visited 400 families, procured over 100 new subscribers to the ALABAMA BAPTIST, and met various experiences. Every day he made a speech for the BAPTIST, and met various objections. One brother said he would not take the paper because it took advertisements, quietly looking about D. said the paper that the man read and opening it pointed out a vast number of columns filled with nothing but advertisements, and thus turned the objection to good account. Of course he got him, and nobody got mad. He must excuse us for so much notice, but we wish to stimulate other young men to work. After this brother was licensed to preach he found himself in debt about \$3,000; some advised him to quit preaching, but he said no, and prayed God if he would help him get free from this debt he would preach the best for him he could. The next year the Lord blessed his crop, and he was enabled to pay nearly \$2,500 of the debt, and now he is preaching and studying to learn how to preach better. If he can properly arrange he will preach every Sabbath while at college, and if he gets any pay he will not only support himself, but will aid some other young man to get an education. If the churches on any of our railroads leading from Birmingham want a preacher who will give solid work, they may correspond with this brother at Howard College, Birmingham.

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Meeting of State Mission Board. On Tuesday, Nov. 8th, in Selma, at the Baptist church 7 p. m.

This will be the annual meeting, and it is very important that a full attendance be had. The commission of all appointees expire on the 30th of October. Churches wishing aid should make application in regular form by action of conference, giving number of members, condition of the church, the amount the church can pay, and every matter of interest to the Board. W. B. CRUMPTON, Cor. Secretary.

## South Bethel Association.

This body held its fifth annual session with the Baptist church at Bower Peach Tree, commencing last Thursday and closing Sunday after the morning service.







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Absolutely Pure  
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. **ROYAL BAKING POWDER CO., 100 WALL ST., N. Y.**

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REGULATOR  
FOR ALL IRREGULARITIES  
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A PERFECT REGULATOR  
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Cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Senses of Taste and Smell.  
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EVERY WOMAN  
The treatment of many thousands of cases of these chronic weaknesses and distressing ailments peculiar to females, has been effected by the use of this medicine. It is a perfect cure for all diseases of the womb. No other medicine. One month's treatment \$1.00. Local County Agents wanted. Address Mrs. E. J. MORTON, 287 Lincoln Avenue, Chicago, Ill.

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The treatment of many thousands of cases of these chronic weaknesses and distressing ailments peculiar to females, has been effected by the use of this medicine. It is a perfect cure for all diseases of the womb. No other medicine. One month's treatment \$1.00. Local County Agents wanted. Address Mrs. E. J. MORTON, 287 Lincoln Avenue, Chicago, Ill.

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**Alabama Baptist.**  
MONTGOMERY, ALA., OCT. 20, 1887.  
"In the Sweet Bye and Bye."  
A True Story.  
I don't think I shall ever forget the sweet incident of childhood faith which I relate for the readers of the fourth page.  
During the Philadelphia Centennial, a little fellow of six or eight summers became separated from his parents in the immense crowd.  
If any of my readers were present at the centennial they can realize how little chance there was that the father and mother should ever see him again. They soon had policemen looking for him, but all in vain. Meanwhile the boy, missing his parents, wandered about among the crowd crying piteously. No one seemed to take any notice of him, and after two or three hours he came to the main entrance gate. Very tired, he climbed upon one of the massive pillars. Soon the crowd came out and they saw a sweet, pitiful little sight! There sat the little darling singing between his sobs the lovely words of "The sweet bye and bye." More eyes than one were dim with tears as he ended with the sweet refrain, "We shall meet on that beautiful shore."  
As the last word fell from his lips a father's arm clasped him and a mother's hand stroked his hair over her found darling. Coming on with the crowd they witnessed the scene.  
Oh that in the trials of life when we lose our dear ones we could sing through our tears, "We shall meet on that beautiful shore!"—A. H. E., in Religious Herald.

**Bread Upon the Waters.**  
James Brainerd Taylor was a graduate of Princeton, and only twenty-eight when he died. Yet he did a work that any man might envy. He got hold of the idea that there was something in the doctrine of the endowment of the Spirit. Studying the subject, he became perfectly sure that the Holy Ghost might come upon him as upon the original disciples. So he prayed, and his prayers were answered. Whenever he went out he stirred all with whom he came in contact. Sinners used to fall before his preaching as grass before the scythe. It was spontaneous. He could not help speaking to people, and his words were mighty.  
There is one very beautiful experience in his life. One day he was out driving, and he drew his horse up to a watering trough. It so happened that another young man was doing the same thing. While the horses' heads met in the trough, he turned to the young man and said, "I hope you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart." That was all. They turned and went their ways. But what was the result? The young man thus spoken to was converted, was educated for the ministry, and went as a missionary to Africa.  
Said this missionary afterward: "Over and over again I wished I knew who that man was who spoke to me at the watering trough. But I never knew till some one sent me to me in Africa a box of books. I opened them, saw a little black covered book, opened it, turned to the title page, and there I saw a portrait—a beautiful face. I said, 'that is the man. That is the man that preached the gospel to me at the watering trough. To him I owe my salvation.'"  
And that of how many more on the Dark Continent! What we want today is to be filled with the Spirit. We are filled with so many other things—pride, selfishness, ambition, vanity, glory. May the Lord enable us to empty our hearts, and have them filled as by a mighty rushing wind!—Rev. A. J. Gordon, D.D.

**I and my Father are One.**  
Sitting, says one, in a public room at Brighton, where an infidel was haranguing the company upon the absurdities of the Christian religion, I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted these passages: "I and my father are one." "I in them and they in me," and that there are three persons in one God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman and said, with an oath, "Do you believe such nonsense?" The gentleman replied, "Tell me how the handle burns." "Why," said he, "the tallow, the cotton, and the atmospheric air produced the light."  
"Then they make one light, do they not?"  
"Yes."  
"Will you tell me how they are one in the other, and yet but one light?"  
"No, I cannot."  
"But you believe it?"  
He could not say he did not. The company instantly made the application by smiling at his folly, upon which the conversation changed.

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CLEANSED  
PURIFIED  
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Send for "How to Cure Skin Diseases." Baby's Skin and Scalp preserved and beautified by Cuticura Medicated Soap.

**Worth While.**  
BY MRS. HARRIET A. CHEEVER.  
"Millie, have you read your Bible to-day?"  
"No, mamma."  
"When did you read it last, can you remember?"  
"Last Sabbath, I think. I—I don't enjoy reading the Bible very much."  
"Why Millie?"  
"Well, mamma, I cannot get interested somehow. There are so many hard names and queer ones too; then it takes so long to read a whole long chapter."  
"Do you know what you are thinking of generally when reading the Bible? Is your mind fixed on the book before you, or are you thinking of other things and wishing you were through, so you could run and join your little friends as play?"  
"Millie hung her head, but she was too honest a child to tell anything but the truth."  
"I'm afraid," she said, "I think too much of getting out to play."  
"You seem to enjoy your story books very much."  
"Oh yes, I like to read stories."  
"And you enjoy that long history of Napoleon in two great volumes?"  
"Yes, indeed! I'm perfectly contented when I'm reading my 'Napoleon.'"  
Mrs. Gage began thinking quietly. It disturbed her considerably that Millie seemed to care far more for all her other books than for the Bible. Why could she not become interested and care as much for that as for the others? Her father was not a religious man; so twelve years old Millie had never reaped the benefit of family prayers with their frequent exposition of the Scriptures. But ever since she was a very little girl her mother had taught her Bible stories, taken her regularly to church, and sent her to Sabbath-school on the Sabbath.  
Mrs. Gage was a truly pious woman, and knowing what she did of the comforts of religion, it was the great desire of her heart that her dear child should learn to love the Bible and its teachings, and to be drawn to the Savior while she was young. But certain it was that Millie, so far from loving the sacred pages, regarded it quite in the light of a trial of patience than otherwise to read even a short chapter each day; and so it often happened that Mrs. Gage, hurried as she was with her many household cares, forgot to inquire whether or not her child had read her lesson for the day. It was the habit, however, of this good mother, when anything tried or perplexed her, to "go and tell Jesus," and ask help in being shown what was best for her to do. So in the usual way she sought for light and assistance in this new difficulty.  
The same evening a neighbor called, and in course of conversation asked Mrs. Gage if she had seen a picture of great historic value and interest then on exhibition at one of the great stores of the place.  
Mrs. Gage replied that she had seen the picture but did not enjoy it very much, and on her friend's looking surprised, she hastened to add: "The truth is, I did not understand many of its delineations."  
"But did you not have one of the keys which explains it?" asked her friend.  
"Why, no; I was not aware that there was any such key."  
"Well, now, the next time you have an opportunity," continued her friend, "I wish you would look at that painting again with a key; they will furnish one to any person inquiring for a copy at the desk."  
"Will it be worth while?" asked Mrs. Gage, smiling at her friend's eagerness.  
"You just try it and see, then we'll talk about it afterwards," was the reply.  
A day or two afterwards, happening to pass the picture store, Mrs. Gage decided to stop for a few moments and look again at the painted history about which much was being said at the time. She was readily furnished with the key of which her friend had spoken, and soon she became so engrossed with the absorbing study before her, that she was amazed on looking at her watch, to find that more than an hour had slipped away, and yet she had hardly seen half she now eagerly desired to of the wonderful painted facts before her; but time was precious and she hurried away.  
Seated at her sewing it was pleasant to review mentally the scenes upon which she had been gazing; then happening to contrast her feelings after having viewed the picture understandingly with those entertained before, she said to herself: "How differently anything can be appreciated when fairly comprehended from what it possibly can be without proper light to enable us to grasp its meaning." Then on the instant she thought of Millie and her Bible reading, and a great light seemed to break in on the mother's mind.  
"I doubt if the dear child understands the true meaning of a single chapter she tries to read," she said to herself again. Then she fell to musing as to the best course to pursue, and gradually she began to feel guilty that she had not realized the child's need before.  
That evening as Millie sat reading "Napoleon," her mother said to her, "Millie, dear, suppose you and I read a chapter in the New Testament together every evening, right after supper; then if we come to anything you do not understand, I will try to explain it to you."  
It disappointed Mrs. Gage a little that Millie did not seem very eager to adopt the new plan, but it flattered her mind that she had not been any more eager to follow out her friend's suggestion about studying the picture with its key. Before a fortnight had gone by, Mrs. Gage had the satisfaction of hearing Millie say that the Bible reading was very nice, now she began to really know what she was reading about, and before many weeks the child declared, to her mother's delight, that she would rather miss almost anything else than her after supper Bible lesson.  
When her birthday came around Grandpa Gage asked Millie which she would rather have, a story book,

**Grand and Loyal Words.**  
Dr. R. S. McArthur, the eminent New York pastor, well says: "Baptists owe it to themselves, to their brethren of other denominations, and to their Lord, to make known the teaching of the Bible regarding the subjects and the act of baptism. Several points of faith and practice which once were peculiar to Baptists, have now come to be recognized and observed by most other denominations. But they still generally refuse to observe the ordinance of baptism. They have provided a human substitute for the divine ordinance. Unless the meaning of the word baptism in the command be recognized, the command is not obeyed. If scholarship can prove anything, it has proved that Baptists are right both as regards the subject and the act of baptism. No man with a due regard for his reputation as a scholar will be likely to deny that statement. It is to be said, also, that the plain and simple teachings of the Bible are on the side of the highest scholarship. The most ancient art, the ripest learning, the truest history, and the word of God, are on our side. The time has come when Baptists, in the interest of Christian union and loyalty to Christ, must press these truths. They ought no longer to stand on the defensive, they must, in the spirit of their Lord, become aggressive, until others give in their adherence to these great truths."  
The New Haven Morning News says: "Vacant churches," their already large and steadily increasing numbers are getting to be a subject pressing itself on the attention of religious thinkers. We believe we can sum up the reasons briefly. The old pastor, who used to control his congregation, has been supplanted by a pastor whom his congregation controls. He used to be the shepherd of his flock, now his flock have developed into an exceedingly select and critical group of sheep who, if we may strain a metaphor, hire their own shepherd, obey him or not as they choose, have whimsical ideas as to his capacities, force him to apply the crook gently, or not at all, and love to change shepherds frequently. The worldly idea that the pastor is not a spiritual director so much as a man hired to preach, is another way of summing up the matter.—Christian Secretary.

**It Shows as How.**  
We need not give up the beautiful for the beautiful, but make the true the test of the beautiful and the beautiful the object of the true, until to us God appears in perfect beauty. Thus every word and every leaf which has beauty in it will be as lovely as ever, but they will all be to us, impressions of the Divine mind, reflexes of a once harmonious world, whose ruins we are to store up in our hearts, waiting till God restores the broken harmony, and we shall comprehend in all its details the glorious system, where Christ is all in all. Thus we will love the beautiful because it is part of God, though what part it is we cannot see, and love the true because it shows us how to find the beautiful.—Charles Kingsley.

**Too well-known to need lengthy advertisements.**—Dr. Sage's Catarrh Remedy.  
Truth.  
Water was the important witness in a law suit. One of the lawyers, after cross questioning him severely, said: "Your father has been talking to you, and telling you how to testify hasn't he?"  
"Yes," said the boy.  
"Now," said the lawyer, "just tell us how your father told you to testify."  
"Well," said the boy, modestly, "father told me that the lawyers would try and tangle me in my testimony; but, if I would just be careful and tell the truth, I could tell the same thing every time."  
The lawyer didn't try to tangle up that boy anymore.

**God Manifest.**  
Do any ask of the divine love? Let them learn of it in the Savior's love, as he kneels at the grave of Lazarus; as he weeps over Jerusalem; as he blesses little children; as he soothes the dying malefactor; as he crosses. Would we know of the divine forgiveness? It is here, in this one sweet sentence of mercy: "Neither do I condemn thee; go and sin no more." Would we know of the divine activity? It is all revealed in the sleepless nights of preparation, spent alone in the mountains in prayer; the days devoted to teaching and healing; the tireless errands of mercy from village to village. Would we know of the divine patience and endurance? We have but to watch the calm, quiet way in which he meets his betrayer and the company that take him; the false accusations to which he listens in silence; the ridicule, the taunts, and blows dealt by savage hands; the cowardice of Pilate, the scourge, the thorn crown, the cross.  
And so we ask at last, Would any know God the Infinite? We point to his humanity and say: "He who invited the weary and heavy laden to his breast; he whom even the winds and seas obeyed; he who declared himself 'the way, the truth, and the life,' whose spirit has inspired, comforted, and saved the struggling souls of men; he, surely, is God manifest!"—Footnote:—THE ONLY TRUE GOD.

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THE MOTHERS' FAVORITE.  
Send for our Circular entitled "LETTERS FROM MOTHERS," which contains a large number of letters, many of which are the life of their baby saved by the use of LACTATED FOOD. Read these letters, and if you wish, write to the mother and get her opinion—every one will gladly answer.  
If your baby is not hearty and robust try it. LACTATED FOOD is also a Perfect Nutrient for Invalids in either chronic or acute cases. Weak stomachs always retain and relish it. Thousands of Physicians recommend it as the best of all prepared foods. Unequalled in Dyspepsia. 150 MEALS for an INFANT for \$1.00. Easily Prepared. At Druggists—25c., 50c., \$1.00. WELLS, RICHARDSON & CO., Burlington, Vermont.  
1887—BABIES' 1887.  
To mothers of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using LACTATED FOOD as a substitute for mother's milk. Much valuable information for the mother-giver. Give the Circular to your friends. Write to WELLS, RICHARDSON & CO., Burlington, Vt.

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Indicates a natural and healthy condition of the scalp, and of the glands through which nourishment is obtained. When, in consequence of age and disease, the hair becomes weak, thin, and gray, Ayer's Hair Vigor will strengthen it, restore its original color, promote its rapid and vigorous growth, and impart to it the lustre and freshness of youth.  
I have used Ayer's Hair Vigor for a long time, and am convinced of its value. When I was 17 years of age my hair began to turn gray. I commenced using the Vigor, and was surprised at the good effects it produced. It not only restored the color to my hair, but so stimulated its growth that I have now more hair than ever before.—J. W. Edwards, Coldwater, Miss.  
**Ayer's Hair Vigor.**  
Sold by all Druggists and Perfumers.

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Miffin, Tenn. P. PRESSLY.  
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Yours truly, Camden, Tenn. A. J. ARNOLD.

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Yours truly, J. H. OKM, M.D.  
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Having used the original "B.A. Farnestock's Vermifuge" in my practice for many years, I can testify to its efficacy in removing all kinds of worms from the system, and in restoring the health of the patient. It is a safe and reliable remedy, and is sold in all parts of the world. Price 25c. per bottle, 50c. per dozen. J. E. SCHWARTZ & CO., B.A. Farnestock & Co., Pittsburg, Pa., Sole Proprietors.

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