

# THE ALABAMA BAPTIST.

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"SPEAK THE TRUTH IN LOVE."

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## A Timely Article.

Messrs. Editors: I beg for a place in the ALABAMA BAPTIST for the following article, published in the *Examiner*, of New York. Don't separate it; let it all go in one issue. That great paper has never published a more timely article. The subject needs ventilation, and needs it badly—and here the ventilation comes—and comes in a most masterly way. For five years I have been waiting and wishing for some one to say what Dr. Hatcher has here said in his own peculiar way. Republish it and urge its reading upon pastors and laymen, and especially upon evangelists.

Oh, that the right evangelist would come! There is a crying need for him—for them, and the field is white. Only let the right sort come. Their first work will be to cure the mischief wrought by the wrong sort. But let the article sound out and let us all read it twice.

J. M. FROST.

## THE MODERN EVANGELIST.

BY W. E. HATCHER, D. D.

The evangelist is not a fresh topic. He has been before the public on many occasions, and the said public, after surveying him under many lights, has handled him according to its own fiftful whims. He has had his ups and downs. Sometimes he has been welcomed with swelling enthusiasm, attended by mellow and responsive throngs, praised in terms superlative, feasted on m and honey, loaded with costly gifts, and profusely wept over when he departed. At other times the tide has gone against him. Critics have plucked his famous sermons into tatters, denounced his methods as the wiles of the trickster, cast contempt on his processes of Christian consecration, laughed to scorn his arithmetical array of conversions, and stigmatized his platform manners as boorish and unbearable. Pastors have sought after him with great desire, hailed him as a messenger from heaven, put themselves and their churches as soft clay in his hands, surrendered old convictions at his dictation, written glowing reports of his achievements, and sent him away with a burden of benedictions upon his head. And then other pas-

tors have sneered at his approaches, rebuffed his autocratic spirit, recoiled from his tiresome manipulations, turned with frigid suspicion away from his converts, and celebrated with thanksgiving his departure. The evangelist deserves compassion. He lives a pilgrim life, has no fixed abode, knows little of that ripened sympathy by which a pastor is sustained, has no constituency, and is thrown on his own resources. Then, too, he travels on his nerves, works at fever heat, is constantly changing his climate, bed, and food, and has few opportunities for quiet, growthful study. His life is changeable in every thing except his sermons and his methods. These rarely change.

The Prejudice Against Him.

This paper is not a proclamation of war against the Evangelist. It is indicted by a pen which has often spoken in honor of his office and work. It has maintained that his existence is abundantly justified by New Testament teaching. It has sought to show that for him there is ample and important field, and that he ought to be the best helper of the pastor. It has gladly united with others in chronicling his successes and commending his sacrifices. By nothing in this article is it intended to retract or modify these views.

And yet it is safe to say that there is not a satisfactory understanding between the Evangelist and the public. There is a chasm between them. Our older, riper churches are disposed to have him again, and some that have watched him from afar, think it wiser not to have him. There is a voice in the air which whispers against him.

And why so? The question is pertinent, and its study may be useful. If we can go to the bottom of the trouble and heal it, it will be for the good of the public and for the good of the Evangelist.

It is worthy of notice that the prejudice in question cannot be traced to the worldly people. They are not hostile to him. They eagerly press to hear him, and are quick to praise him at the expense of the settled pastor. Indeed, the most prevalent apology which is heard in the Evangelist's behalf, is that "certain people" will hear him, while they stubbornly refuse to attend upon the ordinary pastoral ministrations. This plea is the tower of his strength. He may be offensive to the Christian tastes of the community, and he may resort to sensational devices for attracting and entertaining a crowd, which no pastor

could use without sacrificing the respect of his people; and yet he must be tolerated for the sake of the possible good which he may bring to exceptional classes of people. "The certain people" are the sinners, are the prejudiced classes are usually the more conservative and godly members of the church. These often see a his strained methods and superficial teachings dangerous tendencies, and are slow to welcome him. It sometimes happens that, for their caution, they are branded as Pharisees and hypocrites.

Some have undertaken to find an explanation for this prejudice against the Evangelist in the jealousy of the pastors and in the aversion of the churches. It cannot be denied that some preachers are jealous and some churches avaricious, and these are facts which the "public will" not be allowed to forget when the Evangelist is about. But the intimation that these things operate to the Evangelist is fully offset by the earnest desire of pastors to secure effective outside help in their harvest meetings; and also by the spontaneous liberality with which churches so often compensate those who render such services. But admitting that the pastors and churches are out of sympathy with the Evangelist, we may, with reason ask, how came them to be so? They were not born with these prejudices. Is there not an cause? Is the fault not in the Evangelist? May we not find in his style of preaching his platform manners, his management, and his oddities, an explanation of the popular feeling against him? That this is to some extent true is readily admitted by some of our best evangelistic workers. They openly lament that loud and foolish men have broken into their ranks and brought their brotherhood into reproach. It seems to be impossible for the average man in that line of work to rise above the infirmities and deformities of the profession. "Evangelists do not always like each other, but for the most part they are very much alike. In virtues they differ, but in faults they are one. In what follows we will name some of the weak points of the Evangelist.

## He Antagonizes the Church.

Respectful to the local church. In his ambition to popularize his meeting, and catch the multitude, he is prone to overlook the value and dignity of that organization which Christ has formed as the home for his children. He is studiously dumb as to the Scriptural aspects of the local church, and as to the importance of the positive ordinances. Not that a preacher must in every sermon dwell on these things, but if he goes into a community to deliver his Master's message, he has no right to omit them with deliberation. They are a part of his commission, and are duties which lie at the threshold of a Christian life, and to leave them out is disloyalty to the truth. That the Evangelist is tempted to compromise himself in this matter is beyond all denial. As a result, pastors often find that those who profess conversion under his ministry are slow to enter the church. Nor is this surprising. If the man under whom they have been converted, and to whom they look as their spiritual father, has nothing to say as to the duties of baptism and church membership, it is natural enough that they should look upon these duties as trivial and unimportant.

Nor does his disparagement of the local church end here. It can hardly be denied that if the local church is the divine organization for the safety of believers and the salvation of men, then our evangelizing movements ought to spring from the church, and be the main thought with the Evangelist. He strikes for the mammoth meeting, a public hall, a roaring choir, a platform of preachers, and a flood of people constitute his ideal of glory. The church sinks out of view, and leaves nothing but a meeting. A monster meeting it is, of which the Evangelist is the centre, and when he leaves he takes the main thing away with him. The interest suddenly collapses, and the inevitable reaction sets in. Even the most devout Christians find it hard to drop back to the quiet worship and work of their own churches. The pastor is at a loss to know with what pabulum he is to satisfy the pampered tastes of his people. The vast hordes of converts are speedily dispersed, and it is hard to track them up. The meeting fades into a memory, and by slow degrees there steals in the conviction that it was not so great or good a thing as it seemed at the time to be. Happily the little church, which was well-nigh forgotten during the uproar, survives, and modestly resumes its holy business at the old stand.

## Nor is the Evangelist famous for strengthening a pastor.

Nor is the Evangelist famous for strengthening a pastor. Not that he attempts to supplant him, or purposefully antagonize him; and not indeed that a pastor ought to wish for any man to enter his field with a view of bolstering him up in his place. But the Evangelist has ways of his own. He comes in with the cry of the reformer—calls pastor and church to repentance, musters them up for a new style of consecration, satirizes the icy and soulless character of the average church service, cuts at the cowardice of preachers, and talks exactly as if he had brought along a finer quality of religion than had ever been put upon that market before. He comes not to help the pastor, but that the pastor may help him. He magnifies his own authority, insists on "running the meeting" on his own schedule, and resents interference. He cracks his favorite jests over the pastor's cranium, and punctures him with questions designed to force him into endorsing his own peculiar theological crochets. He keeps the pastor busy with the subordinate details of the meeting, makes a drudge of him, and is not always sweetly courteous in issuing his orders. He is the central sun, and the pastor is the satellite. Under the reign of the Evangelist, a pastor is not a commanding figure. He is so overshadowed and shrunken that his people can hardly recognize him.

The Evangelist is not always a dis-cerner of spirits. Magnetism has, but often of a curious type. He fascinates the eccentric classes. He speedily draws around him a gang of gushing, impulsive, and adoring people. They throng the front benches, hung on his words, laugh at his jests, cry over his stories, play responsive to his movements, and then promptly backslide when he leaves. He is the idol of the broken down preacher, the sore head, the crank, and the incurable backslider. The pastor of a large city church, who recently had with him an Evangelist, found his place of worship suddenly abandoned by his own people, and just as suddenly deluged by an unsavory mob, which had followed the preacher from place to place, and which rolled away when he left, not to return again. Of conversions, there were many reported, but he did not open his church to take them in. If an evangelist cannot command the respect and co-operation of the best elements of a church, he would do well to leave.

## A Man of "Method."

The Evangelist is generally suspected of staking too much on his methods. It is due to him to say that he preaches the gospel. He is to be commended for the honor he puts on the Bible, and for the earnestness with which he proclaims the Atoning Blood. He does these things so well that he almost deserves forgiveness for those noisy, empty, sensational harangues which he sometimes puts out as bids for a crowd. But while he preaches the gospel, he presents it in a dangerously mechanical way. He sometimes reminds one of the street peddler, who has a new nostrum for toothache. He holds up the gospel remedy, and then calls on the sinners to march up and get it. If they accept, he shakes hands with them; if they hesitate he regales them with a song, and gives them another chance. If they yet refuse, he insists on some partial advance on their part, such as bowing or standing, or holding up their hand, or some other manifestation. Into these methods many converts have fallen as well. It seems proper to afford, now and then, opportunities for those who really have something to confess, they are good. As expressions of deep religious feeling, they are helpful; but when these methods for stimulating public demonstrations are applied, not to bring out, but to produce, religious feeling, the effect is inevitably bad. It excites the prejudices and hardens the hearts of the people. This is one of the rocks on which the Evangelist often goes to wreck. The prolonged and persistent attempts often made to precipitate professions of faith are simply infamous. They neutralize the effect of preaching, terrify the timid, excite the public curiosity, and take the spiritual edge off the meeting.

A well known pastor, who in recent years has had more than one of the help of the Evangelist, concludes that his supreme temptation is a carnal ambition to magnify the results of his work. He must not fail. He hangs his reputation on his success, and seems to think that his successes must steadily grow. He must do greater things every time. To-day's paper must tell a grander tale than

that of yesterday. Each night eclipses its predecessor. Crowds valued for their overflow, and converts are counted by handshakes, has great results every night, and an extra business on Sunday.

It is natural for ministers to rely on the external proofs of their success; this is not condemned; but it is easy for them to become unduly licentious as to immediate results. They get their eyes set in that direction. They overestimate the value of demonstrations. They count their conversions with greedy satisfaction, herald the figures as the signals of their power. This is peculiarly characteristic of the Evangelist, and is most unfortunate. It robs him of that restful dependence which is his real strength; it renders him nervous and impatient, as to the outcome of each service; it tempts him to excessive manipulation, and prompts him to hide his failures under the guise of fictitious successes.

## What He Might Become.

In one respect, we think the habits of the Evangelist have improved very much in the last decade. Formerly he very offensively clever in managing the problem of his compensation. There were shocking stories as to his methods of trading on the religious sympathies of the public. He was known as a man with books for sale as an agent for sweet toned organs, and had envelopes made ready for his collections. He is entitled to credit for improvement in this respect, though he has yet several wayside stations between him and perfection. Even yet he may spring an extra charge for the benefit of an invalid sister, or he may at the last hour, stand the modest pastor by exposing the high figures at which he rates his work. He has yet to learn that he must either fix his tariff of prices in advance, or meekly pocket whatever the people may chance to give him, or else fall into strife.

It is well to say that the writer has chiefly in mind the Baptist Evangelist. It is not of course intended to impute that all men of this class are equally marked by such blemishes as have been pointed out. Stars differ in glory, and so do the evangelists. Some differ somewhat in things right and wrong. The object has been to restate some of the objectionable features and tendencies in evangelistic workers. It ought to be added that many of our pastors have drifted into the ways of these men, and that, too, with results much to be deplored. The old revival machinery has worn out, and stands in the way of the work it was designed to advance. What has been said will not be offensive to men who are not blindly wedded to special methods, and who are simply anxious for the gospel to have an opening to run and be glorified.

The Baptists need evangelists. They need men who have been trained in the schools, who have real sympathy with the people, who have kindly and courageous denominational convictions, who believe in missions, who believe that religion is a life, which is to grow, not by fits and jerks, but by patient faith and honest living, who honor the local church, who will help pastors, who are not ambitious for a great fame, who are not hankering after newspaper notoriety, who trust in the Holy Spirit and not in methods for producing conversion, who are not clamorous for instantaneous results, who are content with a moderate income, who know how to study, who are gentle and courteous in manners, who are sound in faith, and have favor with God and with men.

Richmond, Va., Nov., 1887.

Word—a word the man

with the above-named church on the 27th inst.

The meeting lasted eight days. The pastor being sick at his home, I had all the preaching to do after the first day. We had a good time. The church was greatly revived, and so was the preacher, and we had joy upon top of joy. Sinners were convicted and converted. The meeting resulted in the baptism of six precious souls. Two others stand approved for baptism and four joined by letter. The total number added to the church twelve. For which we thanked God, and took courage. We can with propriety say that the church at Dolomite is composed of warm hearted, Christian people, and are faithful workers in the Master's cause. The church has a good Sunday-school, and has a prayer meeting every week, and both men and women pray in public. We parted with them hoping and praying for their future growth and prosperity.

May Heaven bless them all. Amen.

J. Goss.

## Accounting for It.

### Several Things in Brief.

I believe there is not as much attention given to the cultivation of the spirituality of religion among the Baptists of Alabama now as in former times; and I apprehend that some other Christians are rather leading us in this vital and essential force. If this last conjecture be correct it is a great shame to us. We boast a converted membership—people baptized on profession of faith in Christ. We have for ages stood before the world and the sects proclaiming the spirituality of our church system, and insisting that this is the greatest of all the traits marking the true Christian people and distinguishing us from all other people. And now if it can be made to appear that in the manifestation of spiritual life, we are falling behind some of those who practice infant baptism and hereditary membership, should it not be viewed with a alarm? And should not every church and pastor search into the facts and causes? If so, why is it so? I will in short answer.

1. Is it not true that people get into our churches much easier, in town and country churches, than they did a few years ago? The great desire to baptize a great many, and the popular demand for an easy way, has, in many cases, made our Christian profession at the door of the church no more distinct than that of other denominations. This cannot fail to impart a deadness to the spirituality of the church. It is to be feared that in many of our churches this class has gotten to comprise the majority, and the life of the church is depleted.

2. Has not family religion become very uncommon? I mean family prayer and religious instruction in the household. Alas, how uncommon! And our people do not seem to expect the pastor to pray in their families on his round of visits among them. This fault lies at the door of both pastor and people, and takes nearly all in. And generally the conversation in families on the round of pastoral visiting is said to be of not a very religious type. I fear that we are giving less attention to religion at home than many other denominations, and

than our own people did formerly.

3. I think that the spiritual life of our Sabbath-schools is not equal to what it was fifteen years ago. The attendance not so large and regular, the teaching not so faithful and instructive, nor so much effort made to lead the scholars to Christ. The school has become more of a formalism and less attractive. There are more schools now than then and consequently in the aggregate more students in the State; but I am speaking of the character of the schools and the nature of the work done, and their religious hold on the community and on the church membership and their children.

4. Greatly less attention is given to distinctive Baptist beliefs. We have virtually conceded that the differences between Baptists and other sects are not worth arguing on the people. As the nature of the times change and current thought changes, instead of asserting our faith and studying new methods of presenting it, we have long since proclaimed a victory, given ourselves to much boasting, and since our symbols of faith. We forget that there is constantly rising around us young people who have never known these things.

Our fathers preached the truth as touching Baptist faith, but I fear it was not done so much in love as might have been; still they kept it before the people and succeeded. The present generation of ministers do not so much preach that truth, but leaving aside they preach a great deal about love. The club axe plan drive people from us, but the false charity plan leaves them uninstructed on these things and therefore they naturally go away from us. We shall have gained a great deal when we learn to preach these truths in love and frequently.

The ordinances of the gospel and the order of the church, when rightly understood and properly used, contribute as much to spiritual religion as any other doctrines of the New Testament, and Baptists cannot get on without this sort of preaching and teaching.

5. I understand church discipline to be of two kinds, both of which we are neglecting. The *instructive*, or *reformatory*,—that which gives the membership something to do, shows them how to do it, and draws out the Christian life and develops Christian character. The other is *corrective*,—which unifies the sanctuary, condemns sin, practices in members, and cuts off the wicked person. These things are not as faithfully attended to as they were some years ago. A Baptist

church cannot harbor known vices without losing its power. Many pass them over by neglect and want of moral courage; and others when they attempt correction, proceed in such a way as to destroy the peace of the church and greatly weaken the cause in the community.

I will ask permission to give the readers of the BAPTIST one other article.

J. J. D. RENFROE.

## A Good Meeting.

Dear Baptist: The members of Bethel church enjoyed a gospel feast on yesterday that will not soon be forgotten.

Arrangements had been made that faithful minister of the gospel, and servant of God, W. A. Bishop of the Cahaba Association, to fill Bro. Woods' appointment at this church. Long before 11 o'clock the church house was filled; many of our Presbyterian and Methodist brethren claiming their right to enjoy this rich feast with us. His text: Gen. 1st chap., so? I will in short answer.

1. Is it not true that people get into our churches much easier, in town and country churches, than they did a few years ago? The great desire to baptize a great many, and the popular demand for an easy way, has, in many cases, made our Christian profession at the door of the church no more distinct than that of other denominations. This cannot fail to impart a deadness to the spirituality of the church. It is to be feared that in many of our churches this class has gotten to comprise the majority, and the life of the church is depleted.

## What Must We Do?

If Bro. Crumpton and Bro. Henderson and Bro. Riley are correct about the Baptists of Alabama losing ground, which I believe has not been controverted. There is certainly something very wrong with a large portion of the Baptists in Alabama; what is it? This question is easier asked than answered. Will you allow an old backwoodsman to offer a few suggestions.

Let Brother Anderson put in his driving wheel, Bro. Henderson fill the tender and furnish with wood and the boiler with water, allow Bro. W. B. Crumpton to take his place as engineer, and take hold of the lever with the things of the past. The Sunday newspaper must be put down first. Our great dailies are the educators of the people; we must have their aid. This we will never have so long as the Sunday sheet is allowed to appear. Our preachers must be consistent. We must not use the Sunday trains. No man can with a clear conscience approve what he does himself. The legislature must be guarded; God-fearing men must be elected. Men who cannot be laughed out of their convictions. Men who cannot be bought by the great corporations. Brethren, think on these things.

W. B. C.

Concerning Baptizing.

The doctrine of baptism, its significance and subjects, all have had a reasonable amount of discussion among Baptists; might it not be worth while to give a little more attention to the ways and means of performing the rite in a decent and comely way. Considering how we have to overcome the prejudices of our Pseudo-baptist friends, not to speak of the world in general, it is marvelous in what a slovenly and awkward and offensive way the beautiful ceremony is performed in many places. We have seen men distinguished for scholarship, and prominent in the defence of our Baptist position, some the candidate into the water in such an unbecomingly and offensive way as to create more opposition to the ordinance than all their written arguments could overcome. It is the exception rather than the rule to see this ordinance performed with grace, dignity and propriety. A nervous, hasty, jerky, awkward manner, want of forethought, taste and attention to details in the matter of robing, entering the water and emerging from it, is entirely too frequent in these enlightened days.

That there has been in many places improvement in these respects we gladly admit. In the more modern churches built by prosperous congregations considerable attention has been paid to the form of the baptism, and the avoidance of objectionable features such as once prevailed. But in a large number of the smaller churches there is still a want of care in providing a suitable baptismary. We ought to make a specialty of securing the best plans, and if it is costly to build the baptismary right, let less expense be spent on some other part of the building. We do not propose to enlarge at present on this subject, but simply to call attention to it, since a graceful and attractive administration of the ordinance will scatter more

prejudices and work more persuasion in the minds of unbelievers than many a well spun argument in its illustration and defence.—*Baptist Weekly*.

We commend the above to our churches and pastors. There is no doubt but that there has been too much carelessness in the administration of this most solemn ordinance. Churches should provide baptismaries. Wherever practicable, and when it becomes necessary to baptize in rivers, creeks or pools. Every care should be taken to make the ordinance attractive and solemn.

From a "Pine Woods" Subscriber.

Dear Baptist: I come for the first time to tell you and your many readers what I have been doing for the past year. I was called to the care of Poplar Hill church in Giles county, Tenn., last March, where I have been preaching one Sunday in each month ever since, to large and attentive congregations. During the year I have baptised thirteen. There were four conversions during our protracted meeting. A more appreciative people I have never met; a goodly number of them believe in paying their preacher, though they did not quite come up to that with me yet they have filled their contract, which was to pay me \$40 and my traveling expenses, which amounted to \$17.10, a fraction over \$7.24 per member. I can say for them that they come as near all paying something as any church I know. One of the good old deacons said to me that he could not see how any one could keep from being a missionary Baptist who reads the ALABAMA BAPTIST, and I find where church members take and read that paper that it is much easier for the pastor to get them to work. I have been preaching to a church this year where not a member reads the BAPTIST, or any other religious paper, and cannot be induced to take one. You can guess at the result of my work. I have resigned the care of all my churches, and will, as soon as I can close up my business, enter school at Moulton, Ala., under the care of the Board of Ministerial Education of Muscogee Shoals Association. Hoping that the interests of the paper may widen and deepen until it shall reach the desired end, I am

Fraternally yours,  
H. J. HALBROOKS.  
Hartsell, Ala.

have a Baptist prayer meeting and thanksgiving all over the State some time about the close of this or the first of next year? While every thing has not been all that we desire yet we have so many things to be thankful for, we ought to have a thanksgiving day to thank our Heavenly Father for his manifold blessings to us as a denomination.

I take the liberty to appoint Brethren S. Henderson, D. D., E. B. Teague, D. D., and M. N. Eley a committee to decide this proposition and appoint the day and arrange the programme if in their wisdom they think proper to have said meeting. I name those

sure that they will decide wisely, and that all the rest of the brethren and sisters will acquiesce in their decision. Brethren, let us hear from you as early as convenient.

W. O.

"Talkin' out in Meetin'."

That's what the brethren are doing on the Baptist situation in Alabama. Anderson, Renfroe and Riley are revealing "the true inwardness." When they are through some more of us will have "a few feeble remarks" to say.

ROBY AND THE OPELIKA PLAN.

I would like to see anybody crang more hard sense into a few sentences than is found over the name of the Opelika bishop in last week's paper. It is worthy of publication again.

"OUR COUNTRY."

A brother, after disposing of a lot of these books, says: "Send me another lot, I believe I could sell one hundred before Christmas if I had them." No man who wants to be informed should be without this book. The facts and figures will startle you.

OUR SUNDAY.

What are we going to do about it? Shall we give it up? Have we the Christian manhood to make a fight for it? God will curse us if we tamely surrender. Our Methodist brethren have taken a manly stand for the Sabbath. Will our Baptist brethren join them? Let the next year or two pass without action, and the "day of rest" in Alabama will be numbered with the things of the past. The Sunday newspaper must be put down first. Our great dailies are the educators of the people; we must have their aid. This we will never have so long as the Sunday sheet is allowed to appear. Our preachers must be consistent. We must not use the Sunday trains. No man can with a clear conscience approve what he does himself. The legislature must be guarded; God-fearing men must be elected. Men who cannot be laughed out of their convictions. Men who cannot be bought by the great corporations. Brethren, think on these things.

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# Alabama Baptist

MONTGOMERY, ALA., DEC. 8, 1887.

### A Triple Alliance.

Unhappily for the wretched victim of its assaults, dyspepsia, constipation, and biliousness are faithful allies. When one of these foes attacks the system, the other two speedily follow in its wake, and successively make their attack, until the victim is reduced to a state of prostration. It is not until the triple alliance is broken that the patient can be cured. The triple alliance is broken by the use of the Bitters as used to repel the onset. The Bitters speedily expatiates these monsters as St. George is depicted in the act of doing to the dragon in the steel vignette upon the glass bottles which contain the medicine. Their flight, like their advance, is nearly simultaneous. Their mutual destruction, they precipitate retreat, leaving health master of the position and strongly entrenched by the Bitters. This grand reformer is also a reliable bulwark against the insidious assaults of malarial disease, and stops the approach of rheumatism. It moreover, relieves nervous complaints, and imparts vigor to the weak.

Life is largely what we make it, and what ever may be its clouds and storms, they will be chased away at length by the clear sunshine of a strong and noble character. "Fill the heart with goodness, and thou wilt find that the world is full of good."

### Only Thirty-Six Per Cent.

of those who die from consumption inherit the disease. In all other cases it must either be contracted through carelessness; or, according to the new theory of tubercular parasites, received directly from others as an infectious disease. But in either case, Dr. Pierce's "Golden Medical Discovery" is a positive remedy for the disease in its early stages. It is deadly that is dangerous. If you are troubled with the shadows of breath, splitting of blood, night sweats or a lingering cough, do not hesitate to procure this sovereign remedy at once.

Sympathy unaccompanied by tact is almost valueless. It may still be golden, but a man knocked down by a mass of precious metal is quite as likely to be injured as if the metal had been lead or iron.

I have not used all of one bottle yet. I suffered from catarrh for twelve years, experiencing the nauseating "roping in the throat peculiar to that disease, and nose bleed almost daily. I tried various remedies without benefit until last April, when I saw Ely's Cream Balm advertised in the Boston Budget. I procured a bottle, and since the first day's use, have had no more bleeding—the soreness is entirely gone. Dr. C. Davidson, with the Boston Budget, formerly with Boston Journal.

Violence ever defeats its own ends. Where you cannot drive you, can almost always persuade. A gentle word, a kind word, a good natured smile, can work wonders and accomplish miracles.

### Rheumatism.

Undoubtedly caused by lactic acid in the blood. This acid attacks the fibrous tissues, and causes the pains and aches in the back, shoulders, knees, ankles, hips, and wrists. Sarsaparilla is a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood and also builds up and strengthens the whole body.

A man's nature, Bacon tells us, runs either to heroes or to weeds; therefore he should reasonably wear the one and destroy the other.

There is nothing more intolerable than headache, no derangement of the system which so unites one for social enjoyment or the most simple duties of life. If it comes every day at nearly the same time, you may safely charge it to malaria, and Challenger's Antidote will immediately relieve you. Don't allow prejudice to prolong your suffering. Get the medicine, and be cured.

Great care should be taken in washing milk cans, and all vessels into which milk is set, as milk "turns" very readily when put in an unclean dish. Wash first in cold water, second in a strong solution of soda and wash a third possible set of clean water. Wipe dry with a clean towel.

### Wonderful Statistics.

When it is considered that the percentage of deaths from consumption is 91 per cent. against 63 per 1,000 of any other malady, how important to guard against a slight cold. Taylor's Cherokee Remedy of Sweet Gum and Mullein is the great medicine for coughs, colds and consumption.

To preserve eggs for winter use you will require one pint of fresh slacked lime, and one-half pint common salt to three gallons of water. Use a ladder with which to reach them into the crevice above with an old plate and keep in a dry place. If fresh eggs are put in, fresh eggs will come out.

### A UNIVERSAL INTEREST.

Will be felt in the article which Mr. CLAYTON has written expressly for the Youth's Companion. The subject of the great statesman is the "Future of the English Speaking Races," and the paper is said to be remarkably lucid and suggestive.

Table linen should always be hemmed by hand. Not only do they look more dainty but there is never any trouble under the hem edge after being sundried as with machine sewing.

### The Destiny of Earthly Things.

Speak only two letters and thus name the destiny of all earthly things? D.K. But many have died, too early from a neglected cough or cold. It may be taken Taylor's Cherokee Remedy of Sweet Gum and Mullein a long life would have ensued.

Turpentine and black varnish put with any good store polish, is the best blacking used by hardware dealers for polishing stoves. If properly put on it will last throughout a season.

Farmers and others who have a little leisure time for the next few months will find it their interest to write to B. F. Johnson & Co., of Richmond, whose advertisement appears in another column. They offer great inducements to persons to work for them all or part of their time.

One pound of fine tobacco put with a half of boiling water and allowed to partially cool, when put upon a carpet with a soft brush, will brighten the colors and remove surface dirt.

Scrofulous humors, erysipelas, canker and any other skin eruptions, this terrible disease—W. F. Fowler, M. D., Greenville, Tenn.

It is an excellent plan to have a penny bank, to be opened once a year, when a book may be purchased or the contents may be used in any way desired.

That the leaves of the tree are to be for the healing of the nation. A prophetic expression of the value of Taylor's Cherokee Remedy of Sweet Gum and Mullein in curing coughs, colds and consumption.

Chloride of lime should be scattered, at least once a week, under sinks and in all places where sewer gas is liable to lurk.

Salvation Oil is the greatest pain-destroyer of any age or climate. For the cure of neuralgia, rheumatism, and wounds caused by accidents, such as cuts, bruises, sprains, burns, and frost-bites it has no equal. Price only 25 cents a bottle.

If a cucumber is cut into strips and the pieces put into places where aches are found it will surely drive them away.

### Of Value to Farmers.

In how Mr. J. D. Garland, of Anona, Texas, expresses his commendation of Taylor's Cherokee Remedy of Sweet Gum and Mullein for the cure of coughs, colds and consumption.

This will not wrap or crack open if the precaution is taken to put a cap of water into each, directly after use.

There are more good people in the world than some wise and holy men think.—Henry

A clear head is indicative of good health and regular habits. When the body is languid, and the mind works sluggishly, Ayer's Cathartic Pills will assist in the recovery of physical buoyancy and mental vigor.

If soap is purchased in large quantities and kept in a warm dry place, half the usual amount will be required.

### A Georgian in Texas.

G. F. Wallace, Sherman, Texas, writes: "I have been using Huckleberry Cordial for many years. It relieves the most severe and reliable medicine for the bowels and children's teething."

Children may be kept bright for years if properly furnished each season with any good siccative.

### A Wonderful Food and Medicine.

Known and used by Physicians all over the world. Scott's Emulsion not only gives flesh and strength by three of its most nutritious ingredients, but creates "an appetite for food that builds up the wasted body. I have been using Scott's Emulsion for several years and am pleased with its action. My patients say it is pleasant and converts all fat and grows stronger and gain flesh from the use of it. I use it in all cases of Wasting Diseases, and it is especially useful for children when nutrient medication is needed, as in Marasmus."—T. W. FRANK, M. D., Knoxville, Ala.

Lamp wicks give a better light when cut square across and should not be picked off as some advocate.

The drugist who hesitates now is lost for the winter. He should sling together some sweet oil and liquorice and bring out his cough syrup at once. Dr. H. C. Cough Syrup does not pay him enough profit.

"This name 'Jesus' is one of the chief safeguards of my faith. I constantly recur to it, and I think it will be my comfort in the dark valley.—F. R. Haverdell.

### REVOVAL.

One of the most noted places in Montgomery is "Rice's Corner," the fine Gent's Dress Goods Palace that has been years been run by Alex. Rice, just opposite the Exchange Hotel. This store has been removed to No. 6 Dexter Avenue, and is in full blast with a heavy line of Gent's Fine Dress Goods, Neckwear, Gloves, and Dress Goods. The mill made suits reduced to a very low rate.

If the hands are rubbed on a stick of celery after peeling onions, the smell will be entirely removed.

When the tongue puts itself at ease, it puts everything else under constraint.—Joseph Roux.

### This is the Season for Marrying.

A man, therefore, one for life, wants a fine suit of clothes, and if he will take the pains to examine, he will find that "Rice's Corner" carries just the things he needs. Don't forget the fact that any kind of goods you wish can be found at No. 6 Dexter Avenue.

John Randolph said: "It is a terrible proof of our depravity, that we can relish and remember anything better than the Book."

"It is only a question of time," and a short time, too, as to when your rheumatism will yield to Hood's Sarsaparilla. Try it!

### WIVES! MOTHERS! DAUGHTERS!!!

BE YOUR OWN PHYSICIAN. A lady, who for many years suffered torments worse than death from Uterine troubles, such as Falling of the Womb, Leucorrhoea (Whites), painful and suppressed Menstruation, finally found remedies which completely cured her. Any sufferer from such diseases can take the remedies and thus cure herself without attending to a physician. The recipes with plain directions, will be sent to any address free of charge. Write to Mrs. M. J. BRADY, 252 So. 10th St., Philadelphia, Pa. Name this Paper.

There will never be a second Savior to atone for the guilt of rejecting the first.

### CATARH CURER.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

God's eye is upon his servants in the solitude of the woods as well as amid the splendors of the palace.

### ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's 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.

Faith is the act of trust by which a sinner dedicates himself to another, a Savior—Horace Bushnell.

### 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 hopes that have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who will kindly write to me, if they will send me their Express and P. O. address. Respectfully,  
T. A. SLOCUM, M. D.,  
Nov. 10th. 181 Pearl St., New York.

Wouldn't you see a reason for all that God saith? Look into thine own understanding, and thou wilt find a reason why thou seeest not a reason.

### CONSUMPTION CURED.

An old physician retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this 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. DEXTER, 149 Power Street, Rochester, N. Y.

Kindly and all your Sunday-school supplies from the Dept. of Jewelry.

All profits go into the Colportage Fund. Address: W. B. GRUMPTON, 1071744. Car. Fee & Transport.

### South Alabama Institute.

### A Chartered School for Boys and Girls.

J. B. LITTLE, A. M., President.

Every department of instruction is in full operation and 145 pupils have been enrolled during the present session. Special attention is given to thorough work and strict discipline, by a Faculty of nine professional teachers. For full information write to Geo. W. Darden, Secretary of the Faculty, Greenville, Alabama.

### WANTED—AGENTS.

We want a live, energetic agent in every county in Alabama for the fastest selling books ever offered in the South. The man or woman who embraces this opportunity will make big money. Address: BIRMINGHAM NEWS CO., Birmingham, Ala.

Agents preferred who can furnish their own horses and give their whole time to the business. Special moments may be profitably employed also. A few vacancies in towns and cities. H. P. JOHNSON & CO., 1009 Main St., Richmond, Va.

\$100 to \$300 A MONTH CAN BE MADE BY SELLING BOOKS FOR US. Agents preferred who can furnish their own horses and give their whole time to the business. Special moments may be profitably employed also. A few vacancies in towns and cities. H. P. JOHNSON & CO., 1009 Main St., Richmond, Va.

God has blessed and prospered this people. Eight souls have been added to the church within the last three weeks, no revival services going on, simply earnest preaching by a faithful pastor.

Will not the liberal hearted Baptists of Alabama aid Bro. D. R. Cooper for their contributions to liquidate this debt? A small sum from all who are able to give anything will soon enable him to discharge the debt, and make the necessary alterations. Bro. D. R. Cooper is an earnest and zealous worker in the Master's vineyard.

BAPTIST.

### In Memoriam.

Died, at his home in Munford, Talladega county, Ala., Oct. 14th, 1887. Samuel Hall, in the 65th year of his age. Samuel Hall was a prominent member of the Baptist church at Munford from its organization until his death. No man ever lived in the community who was more honored by all classes for integrity of character. He was specially noted for his knowledge of, and love for the Scriptures, and this knowledge qualified him for imparting instruction in Sunday-school work, in which he took a very deep interest. Such was his love for the house of God that he was seldom absent, when his health would admit of his attendance. No man was a truer friend to his pastor than Bro. Hall, and he did all he could to strengthen his hands as a minister of the gospel. He was a quiet, humble, consistent and devout Christian. An affectionate husband and father. Many long and weary weeks and months he suffered, but bore it all with remarkable patience. But he is gone, and he will be greatly missed from the home he loved so much—from the church which he honored, and from the community, whose respect and confidence he enjoyed. He leaves a widow and six children to mourn his loss, but they do not weep as those who have no hope, for his wife and his children are exemplary Christians and members of the church.

"Dear is the spot where he sleeps, And sweet the strains which angels pour Oh, why do we in anguish weep? He is not lost, but gone before."

### HIS PASTOR.

Mrs. Lucinda A. Brandon

Died near Greensport, St. Clair county, Ala., Oct. 28th, 1887, of heart disease, at the age of 68th. She was a widow of twenty five years, raised two daughters, was a good mother, and an active member of the Methodist church for many years, and highly esteemed by all who knew her. Blessed is her memory.

A FRIEND.

The time is the great vice man of duty,—he whose soul is armed by truth and supported by the smile of God,—he who meets life's perils with a cautious but tranquil spirit, gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty.

If you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sink deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."

The memory never loses anything. It is only a folded leaf, only a closed book.

### ST. JAMES HOTEL,

Selma, Ala.

H. W. TISDALE, Proprietor.  
HENRY ORMAN, Clerk.

Under New Management,  
CENTRALLY LOCATED.

House renovated and Rooms nicely furnished. The table is supplied with the Best of Market Affairs. COMMERCIAL MEN will find Large Sample Rooms at their disposal.

### BOOK AND BIBLE DEPOSITORY.

Under instruction of the Baptist State Convention of Alabama, the State Mission Society has established at Marion a Book and Bible Depository.

A good assortment of Books on hand at Publishers' prices. Any book not on hand ordered promptly. Twenty-five per cent off on preachers. ONE PRICE our motto.

Thornton & Welborn,  
"Oak Hall," Court Square,  
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PRODUCE.

Weights guaranteed. Prices as low as possible.

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Purchasing Agency and Dress Making, No. 1425 West Walnut Street, Louisville, Ky.

Goods purchased and dresses made in first class style. Experience has equipped me for supplying plain or refined tastes successfully. I purchase goods of all kinds for parties at a distance, thus saving them an expensive trip. Satisfaction guaranteed in orders in regard to my care. I make a specialty of wedding Trousseaus and Morning Gowns, also Misses and children's apparel. Send stamp for samples and chart for self-measurement. Parties sending for samples are requested to state the expense to which they wish their orders limited.

REPRESENTED BY: J. M. Weaver, D. D. Bond, C. Weaver, Southern Business College, Theo. Harris, President, oct-7-90

### OPHIO

Opiphio Ointment Cured in 24 Hours. Dr. J. Stephens, Lebanon,

## Rheumatism

It is an established fact that Hood's Sarsaparilla has proven an invaluable remedy in many severe cases of rheumatism, effecting remarkable cures by its powerful action in correcting the acidity of the blood, which is the cause of the disease, and purifying and enriching the vital fluid.

It is certainly safe to assume that what Hood's Sarsaparilla has done for others it will do for you. Therefore, if you suffer from the pains and aches of rheumatism, give this potent remedy a fair trial.

### A Positive Cure.

"I was troubled very much with rheumatism in my hips, ankles, and wrists. I could hardly walk, and was confined to my bed a good deal of the time. After I commenced to try Hood's Sarsaparilla, I took four bottles and am perfectly well. I cheerfully recommend Hood's Sarsaparilla as one of the best blood purifiers in the world."—W. F. Wood, Bloomington, Ill.

### For Twenty Years.

I have been afflicted with rheumatism. Before 1881 I found no relief, but grew worse. I then began taking Hood's Sarsaparilla, and it did me more good than all the other medicine I ever had."—H. T. BALCOM, Shirley, Mass.

"I suffered from what the doctors called muscular rheumatism, which made me unable to get on my feet. After I commenced taking Hood's Sarsaparilla, I was entirely cured."—J. V. A. PROCTOR, letter carrier, Chicago, Ill.

We shall be glad to send, free of charge to all who may desire, a copy of our interestingly worked volume, "Relieving me of Hood's Sarsaparilla."

### A Creaking Hinge.

To dry and turn hard, until oil is applied, after which it moves easily. When the joints, or hinges, of the body are stiffened and inflamed by Rheumatism, they cannot be moved without causing the most excruciating pains. Ayer's Sarsaparilla, by its action on the blood, relieves this condition, and restores the joints to good working order.

Ayer's Sarsaparilla has effected, in our city, many most remarkable cures, a number of which baffled the efforts of the most experienced physicians. We are, therefore, confident that the names of many individuals who have been cured by taking this medicine. In my own case, it has effectually worked wonders, relieving me of

### Rheumatism.

After being troubled with it for years. In this, and all other diseases arising from impure blood, there is no remedy with which I am so acquainted, that affords such relief as Ayer's Sarsaparilla.—R. H. LAWRENCE, M. D., Baltimore, Md.

Ayer's Sarsaparilla cured me of Gout and Rheumatism, which were the most distressing of my ailments. I was, during many months, a sufferer from chronic Rheumatism. The disease afflicted me grievously, in spite of all the remedies I could find, until I commenced using Ayer's Sarsaparilla. I took several bottles of this preparation, and was speedily restored to health.—J. F. PRATT, Indianapolis, Va.

### Ayer's Sarsaparilla.

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

### PHOTOGRAPHY.

S. P. Tresslar, Photographer,  
10 Court Square, Montgomery.

All sizes, from Pocket to Life Size. Of Pictures copied and enlarged. Crayon, Pastel, India Ink, and Water Colors. Correspondence with reference to work solicited.

### APRIL 1888.

For any one sending in \$2.00 will get 100 copies of the following:

1. Black.  
2. Dark Brown.  
3. Light Brown.  
4. Sepia.  
5. Light Blue.  
6. Dark Blue.  
7. Green.  
8. Red.  
9. Yellow.  
10. White.

### WANT ACTIVE ENERGETIC MEN

and Women all over the country to sell our new and improved Sewing Machine. We pay \$1000 per year to those who sell our Sewing Machine. We will give you a full trial of our Sewing Machine. We will give you a full trial of our Sewing Machine. We will give you a full trial of our Sewing Machine.

### Christ Before Pilate.

Grandest Painting of Great Living Artist. Viewed by millions. Discussed by great men. Sold by the artist. Original, 100, Wampanoag paid \$125,000. Agents Wanted for our magnificent Picture. Selling of this picture, size 21x25. All religious people will buy. Enchings are made in great quantities. Send us your order for this picture and agents terms. MANTON ART CO., 55 Lafayette Place, New York.

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For a Man, Youth, Boy, or Child.

In good or Medium Grades.

call on us, or write, sending size and age, and we will please you or no sale. Clergyman SUITS TO ORDER. A reduction of 10 per cent to Ministers. Our goods are marked in plain figures. ONE PRICE our motto.

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The following list comprises some of the property in the hands of HARRIS, PEAKSON & McCOY, Montgomery, which constitute bargains.

In Montgomery.—One four-room frame house, near street line, \$1,250. Easy terms. A splendid home, all necessary improvement &c., in healthiest part of city, \$4,000. Easy terms. Several desirable lots.—cheap.

In Decatur.—Several fine farms. In Decatur.—Several lots. In Montgomery.—Good homes well located. Near Montgomery.—Different sized plantations.

Near Decatur.—137 acres of land, 400 of which will produce a half of cotton to the acre. Enough cash to winter 100 head of cattle. Three settlements on property. Good fence, good timber, and good water. East Lake and W. Lake.—One dozen lots. To party handily in any part of the State. Write us.

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From \$10 to \$100 on Plans, Organs & Sewing Machines

Quick Made, Gasoline Stoves, Best stove made, safe and saves half the labor of cooking.

### BOOKS.

The Story of a Great Nation, our Own Country's Achievements, the great book of the age. If ten years of experience in these lines of goods, enables the undersigned to secure the best of the world's goods, and enables him to select the best goods, and thus to protect purchasers against the impositions of shippers, bid business in Selma 9 years, from 1876 to 1885. Send in address or call at 217 Lawrence St., Montgomery, Ala.

R. W. H. MERRITT.

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### Cashmere Bouquet Toilet Soap.

Luxurious and inexpensive holiday presents.

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The Only House in Alabama Who Manufacture and Wholesale FARM WAGONS.

Our goods are made of Alabama Wood, Alabama Iron, and by Alabama Workmen. We solicit the public trade. Give us a trial and be convinced that our goods and prices are equal to the best, and lowest. We are prepared to do all kinds of Repairing promptly and in good style.

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Full Stock of Staple and Fancy Groceries. Prices as low as any house in this section. First-class Goods and Satisfaction Guaranteed. Come and see us, or send your orders.

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Steel Alloy Church and School bells. Send for Catalogue. C. B. BELL & CO., Hillsboro, O.

## BELLS

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Has in Stock Church and School bells. Send for Catalogue. C. B. BELL & CO., Hillsboro, O.

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Goods of all descriptions for ladies and gentlemen selected with taste and judgment. Orders filled promptly. Circulars with catalogue sent by addressing: SOUTHERN SHOPPING AGENCY, 115 N. 3rd St., Philadelphia, Pa.

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"CHICHESTER'S ENGLISH."

Best and most reliable. Cures of months long duration. Indispensable to LADIES. Ask your Druggist for a full trial. "Chichester's English" is the only medicine that can be taken by the most delicate. It is the only medicine that can be taken by the most delicate. It is the only medicine that can be taken by the most delicate.

## X-MAS MUSIC

Christmas Music for 1887

Contains new Carols by the best composers. Western Union, Chicago, Ill. Price, 25 cents. Sent by mail, postpaid.

### GRANTS TO NEW SUNDAY-SCHOOLS—TWO OFFERS.

OFFER No. 1. To encourage the organization of New Baptist Sunday-schools, the AMERICAN BAPTIST PUBLICATION SOCIETY makes this offer. We will donate our excellent Quaterlies and Sunday-school Papers, for Three Months, from January 1, 1888, to each new school that can be formed during the balance of this year.

The Quaterlies will be selected from the latest printed, so as to contain the current lessons. The papers may be chosen from recent back numbers, they being as good as new ones for schools that have never had them.

OFFER No. 2. Being desirous that all Baptist Sunday-schools shall, by actual use, know the value of their Periodicals, the Society will send, at Half Price, any of their Sunday-school Papers or Lesson Helps for three months, from January 1, 1888, to any Baptist Sunday-school that is not now taking, and never has taken them.

This offer holds good for any amount up to \$10.00, for the quarter, estimated at regular rates. In other words, for \$10.00, \$20.00, \$30.00, \$40.00, or \$50.00, but not more, received in cash, we will send twice its value in Papers or Helps. If a larger sum than \$5.00 is sent, the excess over \$5.00 will be filled at our regular rates.

Every order must be accompanied with the money.

## BAPTIST PERIODICALS AND GRADED LESSON HELPS FOR 1888 NOW READY.

First Quarter 1888. (The great increase of usefulness has arisen.)

Terms: - - Cash in Advance.

From Wayland Hoyt, D.D., Philadelphia.

"I am sure that nothing in the world could be found better than the Sunday-school Periodicals and various Helps published by the American Baptist Publication Society. I speak from long familiarity with them. Some of them I have made a constant personal use of. I greatly rejoice in their immense circulation. But for Periodicals so good, nothing short of a circulation equivalent to all the Sunday-schools in the world will suffice. Such a thing as a Baptist Sunday-school without them should not be so much as thought of."

### PRIMARY GRADE.

Picture Lessons.—Only furnished in divisions of five, as 5, 10, 15, at 15 cents for 5 sets a quarter, or 60 cents a year. No order received for less than a quarter, or in divisions as above.

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### INTERMEDIATE GRADE.

Intermediate Quarterly.—Same price as Primary Quarterly.

The Young Reapers.—In clubs of five and upwards, monthly, 10 cents per copy for one year. Semi-Monthly, 20 cents.

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### ADVANCED GRADE.

Advanced Quarterly.—In clubs of five and upwards, 5 cents per copy for one quarter, or 12 cents per year.

Bible Lessons.—For every Sunday. In clubs of five and upwards, 6 cents per copy for one year, or \$6.00 per 100 copies.

### SENIOR GRADE.

Senior Quarterly.—In clubs of five and upwards, 6 cents per copy for one quarter, or 24 cents per year.

### OUR YOUNG PEOPLE.—Monthly.

In clubs of four or more, 25 cents per year.

### TEACHERS.

Baptist Teacher.—Monthly. In clubs of five and upwards, 50 cents each, for one year. Single copies, 75 cents.

### SUPERINTENDENTS.

The Baptist Superintendent.—Bi-monthly, 25 cents per year. No subscription received for less than a year.

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The Worker.—Monthly. In clubs of ten and upwards, to one address, 15 cents each per year. Single copies, 25 cents.

Send Samples of our periodicals with request on application, and a pamphlet explaining "How to Use Our Helps."

If you are thinking of purchasing anything in the Sunday-school line, we shall be very happy to correspond with you and give terms.

## AMERICAN BAPTIST PUBLICATION SOCIETY.

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