

# THE ALABAMA BAPTIST.

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## Related Trip Notes.

It is rather late to write an account of my trip to Mobile and through southeast Alabama, but I trust it may be of interest to some even now. Just before starting on this trip I spent a Sabbath with the little church at Demopolis.

Here Bro. Riley preaches two nights in the month. Think of a church whose preacher never has preached to it in the day time, going ahead building a handsome house, continuing to prosper, paying the pastor up at every visit, and giving for missions more than the association asks for, and that in a town where Pado-baptists are largely in the ascendency. This is certainly a marvel among churches. The little band seem like one family, both in church and Sunday school. Anderson laid well the foundation, and Bro. Riley, a wise master builder, is carrying forward the work most nobly. Who will say that it is not wise to take the towns. Here is a church, composed entirely of people without wealth, in a few years, by the expenditure of a few hundred dollars, made self-sustaining, left with a splendid house and a first-class pastor. In only a few years it will have paid back to the denomination every cent expended there.

IN MOBILE.

Pastor Taylor and his good Kentucky wife are very much loved, and have taken hold of the noble church for earnest work. Bro. Hamberlin was away in St. Louis to have his eye treated. There are some choice spirits among our Baptist here in Mobile, but unfortunately, because of geographical location or some other cause, they have never become much acquainted with our convention work. If we could have our Convention meet April or November, and let Mobile take her turn with other cities in entertaining it, we would soon know each other better. As it is, meeting in July, it cuts off all chance of having a session in Mobile or Selma. The middle of November would be a fine time to round up the year's work with a rousing Convention meeting.

There is a great missionary work to be done in Mobile and the surrounding country. The churches there in co-operation with the Board will get things in shape another year to do effective work. Brother

E. P. MILLER,

one of the old landmarks of the place, still lives, and is, in a quiet way, doing much to help on the Master's cause. In his bank he keeps tracts of every description, in different languages, to give to seamen or others who may wish them. When a ship captain comes into the bank before sailing he carries away a lot of good reading for the sailors. He has the sexton at the church pick up the papers the children throw away, and he puts these where they will do good. This work our brother has been carrying on for years. What a revelation awaits him on "the other side," when he shall see some of the fruits of this work; but all the returns will not be in till the end shall come.

How many thousands of ways there are for Christians to bless the world; if they are only wide awake; "the open doors" are on every side, but only the active Christian sees them and enters in.

WHISTLER

Just above Mobile, five miles, is a town of probably two thousand inhabitants. Here are located the Railroad shops of the Mobile and Ohio. The Baptists have the opportunity to take the place if they do not lose it. We have a good strong organization but a miserably poor house. Our brethren thought they had secured the Odd Fellows Hall, a brick building which cost seven or eight thousand dollars for one thousand dollars. They had part of the money in hand, but I am listening every day to hear that they failed to beg or borrow the remainder. What a splendid chance here to be lost! My brother, my sister, when you read this, don't delay a moment to send something to Pastor Cooper to pay for this magnificent house.

THE PASTOR.

Bro. Cooper has a warm place in the hearts of the people of Whistler. He was once a steward of the Methodist church, helped them build a handsome church in the town—for a time he was a local Methodist preacher, but he got caught in the trap which catches them every time they come about it—it is called "Investigation." These Baptists were worrying the brother somewhat, so he began an investigation, to know to answer them, the result was he became one of us. As foreman in the shops he got fine wages, had various tempting offers from different quarters, but

declined them to become pastor at Whistler for all his time, at a very small salary. Whistler church will be heard from in the future—they must come to the front with such a pastor. Now, if Zion church, four miles from Mobile, would settle a pastor for all his time, and I am told they are able to do it, Mobile Association would move forward.

THE CITY.

With two railroads direct to the coal fields and iron furnaces, another to the granaries of the West, another being built to deep water, the Alabama and Bigbee penetrating the richest agricultural section of the State, and vast pine forests in every direction, and with a soil and climate unsurpassed for market gardening, Mobile is just entering upon the grandest era of its history.

W. B. CRUMPTON.

Marion, Ala.

## Theological Institutes for Colored Preachers.

Messrs. Editors: I am gratified to know that Dr. Henderson, whose gifts and experience eminently qualify him for the work, has been appointed theological instructor of the colored preachers in your State. It is just what is needed in their peculiar circumstances. Comparatively few of them have had the advantage of previous training for their work, or can avail themselves of the schools provided for their instruction. The better class of uneducated preachers among them are conscious of their deficiencies and receive with expressions of gratitude the proffered help of their white brethren. The more intelligent they are, the higher is their appreciation of the value of these institutes, not only to ministers, but to the deacons also whose official relations give them great influence, and the proper understanding of whose duties and responsibilities is vital to the well being of the churches. Here, indeed, all who choose to attend are "taught the way of the Lord more perfectly." The work is in importance second to none in which we are engaged in the great field of missions.

The negro is here, and with the present light before us, here to stay, and to become an important factor in the industrial political and moral destiny of the country. Every consideration, therefore, of humanity, patriotism, and religion, appeal to us to put forth our best endeavors to make him a useful, self-respecting, law-abiding, God-fearing member of the body politic. How shall we do this? By showing an interest in his welfare; by teaching him those lessons of morality inculcated by the Bible. And how shall we reach the masses, but through an enlightened ministry, acceptable to themselves.

This is what is proposed by our State Mission Boards, and the Home Mission Board of the Southern Baptist Convention. The gospel is God's remedy for sin and its attendant evils, the divine consecration of human society, adapted to all classes and conditions of life, illustrating in this race, as in every other, that "it is the power of God unto salvation to every one that believeth."

The commission to "preach the gospel to every creature" certainly includes those under the shadow of our houses, as well as the inhabitants of distant lands, "beginning at Jerusalem," the sacred record runs. These people are at our doors, in our houses, on our farms, largely dependent upon us for the employment that affords them the means of support, and as dependent for the "bread of life." Shall we send David and Eubanks to Africa, and be blind to the wants of Africa's children upon our own soil? Shall we provoke the proverb, "Physician heal thyself, whatsoever we have heard done in [China, Mexico, Africa] do also here in thy own country?"

"We owe it to the race for their fidelity in the past, especially during the trying period of the war.

When our men and boys were bravely fighting the battles of the country, these people ploughed our fields, attended to our families, and were never more orderly than when old men, women and children were left to conduct the affairs of the household and the plantation.

These are tender memories in my heart of those who shared so largely in the domestic life of former years, and I confess to a sentiment of gratitude to the faithful guardians of our families and our homes in times of peril to us, and of temptation to them. Our duty is plain. Let us meet the responsibilities of the hour with patience, and an abiding faith in God, and he will solve the problem that human philosophy cannot penetrate and vindicate in the future as in the past, the goodness of his providence.

Wm. H. McINTOSH.

Macon, Ga.

## Reunion of the Ministers of the Coosa River Association.

I notice that the pastors of this association never have any meetings in which they can freely discuss the interests of their work. So I rise to make a few suggestions.

My first one is, that we have a reunion of the ministers of this honored old body, bringing together all of the pastors who are now laboring in her bounds, and inviting all of her former pastors to meet with us.

My 2nd is, that we hold the meeting to embrace the fifth Sunday in January, 1888, commencing on Friday before.

My 3rd is, that we hold the meeting with the Baptist church at Talladega.

My 4th is, that Drs. Loftin and Nunnally arrange a programme at once to entertain the meeting, and extend the invitation necessary to carry out the first suggestion I make.

My 5th is, that we, from this good time, labor to establish a regular fifth Sunday meeting for the purpose of associating our ministers together.

My 6th is, that the editors of the BAPTIST be present with us on the fifth Sunday in January.

With these suggestions I am most respectfully and affectionately,

CATE SMITH.

Childersburg, Ala.

## From Mobile.

The recent Prohibition State Convention of the W. C. T. U. in this city was a triumph. No church building could be obtained for it, but at last the Franklin Street M. E. Church gave it shelter; the good pastor saying that he was not willing to see those noble Christian women pushed out of Temperance Hall or anywhere else. The welcomes were delivered by Maj. Owen, Capt. T. G. Bush, Pastor J. J. Taylor, of St. Francis St. Baptist church, and by the president of the local union, Mrs. Geo. A. Pearce. These speeches and the responses to them by the lady members, were just right, and the true key note of prohibition, absolute, was maintained throughout the entire session. The business was managed with utmost tact and wisdom, inasmuch that

many were heard to say, "These women can beat the men." It was a new fact that some of Mobile's men learned here, viz: that instead of wishing to secure "women's rights," the workers in this Convention were only laboring to secure to the men their rights. For it is the men that liquor enslaves; it is the men it sacrifices in the gutter, in the poor house, in the jails, and on the gallows.

This Convention has set Mobile forward, a long way, on the prohibition track. We pray for the success of these earnest, Christian temperance, women.

## OUR CHURCHES

are holding on about as usual. Bro. Taylor, of St. Francis, is doing more than well—he is doing better. A grand beginning has been made, and that, too, under some disadvantages. His congregations are large and growing, new members are joining, and that noble congregation of Baptists are looking forward to a brighter future still. The Palmetto congregation has suffered again from another month's absence of its pastor. Bro. Hamberlin was in St. Louis under treatment of his eyes, by Dr. J. A. Campbell, who removed his sightless eye because it was diseased, and was causing the other eye to suffer. He thinks that Bro. H. will now soon be relieved of any further fears of blindness. He himself believes this, and is again at his post working as never before, but of course with a little caution a while longer, for his remaining eye to get well.

The "Chair Talks" delivered at Palmetto by Bro. J. R. Graves, on Salvation, were well attended, and well received. They were very instructive, tender, and comforting. Only one opinion was expressed about them by all who heard them, and that was approval. Dr. Graves is still strong in his weakness, and in his fifty-sixth year.

The recent visit of Elders W. B. Crumpton and J. M. Frost, was a gratification to us. Mobile is so much off to one side that we seldom see any of our brethren from a distance. We were sorry Bro. Frost could not stay over and preach for us on Sunday. Bro. C.'s sermons on that day, at both churches, were a great help to us, especially in the direction of missions. A consultation with him has decided a vigorous prosecution of mission work within the bounds of our association for next year—where such work is needed more than anywhere else in the State, considering the number of square miles. We need help from outside, and we ask our brethren of the State at large to consider our

distress and come to our aid. Mobile is not able to help all the world outside and to provide for its own destitution also.

Some of us here are thinking seriously about

AN ORPHANAGE

under Baptist control. If our brethren at Birmingham, or elsewhere, will undertake an institution of this kind perhaps we might unite with them. As Baptists we should have one in Alabama, and we could have one easily if we should only try. No other institution is so easy to provide for.

We like the

ALABAMA BAPTIST

and will try to increase its circulation in this region. We believe it will declare "the whole counsel of God," and that it will be a help to us both as Baptists and as Christians. A true Baptist, however, is a true Christian. We do not wish any one to be a Baptist unless he is a Christian; and God knows, we do wish that all Christians were Baptists. Because then they would be right Scripturally, and then they would be more useful in the conversion of the world to God. Z.

## East Alabama Miscellany.

I am very much interested in the mysterious announcement at the head of the column of Field Notes in the BAPTIST of this week that "the senior has not come down yet." I have wondered when the senior went up, how he went up, why he went up, and why he hadn't come down? Not having seen any announcement of the senior's intention. I have been a little surprised that a man of his cool and deliberate temperament should, on a sudden impulse, just go right up, and stay up, until it could be announced in the paper that he "has not come down yet." Not knowing that he was up I had of course felt no concern in the matter, but I shall now look with interest for the information that he has come down. Surely he won't stay up.

But, then, maybe it was not meant that he had gone up bodily, but was only elevated in thought and feeling by the prosperity of the BAPTIST. In that case I can imagine the Doctor, with his head thrown back, stepping

high on the hills of north Alabama, and indulging bright hopes for the cause, and devising large plans for the further improvement of the paper. If this alternative surmise be correct, then there is no cause for alarm at his being up, and no reason to wish that he would come down. Rather, let him stay up.

Our Ladies' Aid Society has placed a good organ in the church here, and our Sabbath school is flourishing. For years the church had no school, but it did not appear right to let this state of things continue, and we went to work to change it soon after my arrival here, at the beginning of the year. We now have reason to feel thankful. The church, too, is making progress, though not as rapidly as we could wish.

The People's High School, under the charge of Prof. Sanders, is flourishing, having about 90 pupils. Bro. Sanders and wife are useful members of our church here, and he shows how a preacher can help his pastor. It is not always unfortunate for a pastor to have a preacher in his charge.

Being detained by bad weather in Tuskegee on the 3rd Saturday and Sunday in December, I spent the greater part of the time with Pastor Hornady and his family. Of course I enjoyed the opportunity. He has a pleasant family, and a good church, and he has no thing to do but to do his best for the Master in his field of labor. He appears to be doing that, if one may judge a pastor by what people say. He has a strong supporter in Prof. Fonville, principal of the Tuskegee High School. You would be pleased to see how a busy man, like the Professor, finds time to fall in and help his pastor. Bro. Hornady has other good helpers, both male and female, in his church, which largely explains the two facts that the church is united, and the pastor's salary is promptly paid each quarter.

I could write much about Tuskegee and its people, if my impulses were indulged, as some of the pleasantest years of my life were spent there. Some of her choicest spirits were my friends and companions in arms, and a number of them found a soldier's grave. You know that for years previous to the war Tuskegee was one of the chief educational towns of the State. The Methodist and Baptist female colleges were there, and a fine male institute, undenominational. Since the war the Baptist college burned, and has not been rebuilt, but the Methodist college is flourishing, and Prof. Fonville's school is also

quite prosperous. He has a liberal patronage from Georgia, and also has boys from Florida and Texas. I was amazed with the fact that he gives his boys lessons in vocal music. That ought to be the rule in all our schools. It had been in practice heretofore, but would not now have such poor singing in most of our churches, nor many male members who couldn't use a tune with a Jack screw.

E. F. BABER.

Notasulga, Dec. 22.

## Union of Missionary Boards.

Cord from Dr. Ford.

Editor: I read your article of last week, on the unification of the Baptist of the United States. You refer to a resolution introduced by me, and unanimously passed by the General Association of Missouri. I permit to say, that I agree with the resolution offered by you aimed only at a unification of the agencies of our boards in the State of Missouri: two of the foreign and two of the home boards. This State is circumstanced is no other in the whole country. The General Association is not auxiliary to the Southern Baptist Convention, though represented there according to funds contributed. The agents of the Boston board and the New York Board have equal rights and access to our churches and associations as the agents of the Southern Boards. Hence friction sometimes occurs, and even rivalry. Hence the desire to have the different boards adopt some plan to unify the missionary agencies in Missouri. The hope expressed of a general unification of our denominational work in the United States was added to the resolution as a hope, but not practical now.

L. H. FORD.

St. Louis, Mo.

## Seminary Dots.

Dear Baptist: Perhaps a few dots from the Seminary will not be amiss just now.

The boys are doing fine work; and the health of the Seminary boys has been unusually fine this session. Our beloved Prof. Basil Manly, D. D., is now leaving for the injuries he received two or three weeks ago. We have missed him so much since he has been afflicted, and or prayer is that he may yet be spared many years to the Seminary.

I like the Seminary better the longer I stay here, and am impressed more and more every day of the importance (I liked to have said necessity) of Seminary training for our preachers. Brethren, if you can't stay more than three months, come, and you will feel vastly more than repaid for your time and money. By all means let not a single one of the brethren stop short of the Seminary; and let them not stop short of a full course at the Howard before they come.

But the Seminary will benefit the preacher whether he has had the benefit of a collegiate education or not.

Most of our time during Christmas has been spent in our regular recitations, and in making preparations for our January examinations. On Monday we had no lectures; and we boys partook of a splendid Christmas dinner, for which we are indebted to Dr. J. P. Boyce, the chairman of the faculty of the Seminary.

The Moody Tabernacle has been completed, and will be dedicated to-night at 8 o'clock, (Saturday night). The services will begin on January 9th.

The special choir will consist of five hundred voices, selected principally from the various churches in the city. The saints of Louisville are organizing for the attack on the stronghold of Satan here. Much and last good is hoped to be accomplished. I am truly delighted to learn of the success of the Howard since the removal. I am more than delighted to know that Dr. Shaffer has been elected financial agent of the Howard. "Howard boys," we have a grand leader in Dr. Shaffer. Let us rally around him, and under the blessings of God, he will lead our old Alma Mater to victory and endowment.

And oh, the Judson, how my heart goes "pit a pat" when I think of that dear old place. I believe that that is one of the best institutions, and if it were not for my youth I would say the best institution for training the minds, hearts, and hands of girls in the South. I have been somewhat afraid that Col. Murfee's "soldiers" would take the place of the "Howard boys," but a certain Judson girl says that distance lends enchantment to the view," so I'm told, and now I feel better about the matter.

Bro. Ed., you know how it is, for you are a "Howard boy" yourself. J. W. HAMNER.

Louisville, Ky.

## The Alabama Baptist.

Bro. Editors: Will you allow me space in your columns to say a few words in commendation of your excellent paper, and especially to the churches of the Tennessee River Association? It is strange, very strange; so few religious papers are found in the families of professing Christians, and I am sorry to say, that this is notably the case within the bounds of our association. Occasionally we find a copy of the Baptist Reflector and the Tennessee Baptist, on the tables of our brethren, but rarely meet with a copy of the ALABAMA BAPTIST, although it is the acknowledged organ of our denomination in the State. The papers referred to are good ones, but should not be patronized to the exclusion of our own State organ. How are we to keep pace with the rapid advances being made in other portions of the State unless we avail ourselves of the means of information furnished us by our State organ?

Up here in the mountains we are shamefully behind our brethren in South Alabama in pushing forward our missionary, educational, and other benevolent enterprises, not because we are less able to do our duty, but because we are not sufficiently informed in reference to the grand efforts being made by our people elsewhere, to advance our denominational interests. The ALABAMA BAPTIST brings us weekly reports of the grand move being made all along the line, and the low price at which it is furnished brings it within the reach of every Baptist family.

Ignorance on any subject that can not be avoided, is pardonable, but when we have the means at our disposal of informing ourselves, and we fail to do so, it is a species of wilful ignorance, for which there is no excuse. Aside from the pleasure we would derive from knowing what our people are doing, and how they are prospering (Dr. Renfro to the contrary notwithstanding) we would soon form the acquaintance of our brethren all over the State, and willingly join them in pushing forward the wheels of our common Zion. Our association has done and is doing, but little to send the gospel, which is the

power of God unto salvation, to the millions who are perishing without it, and even here in our own State, instead of being liberal contributors to the Board of State Missions, we have actually been favored with its donations, to have the gospel preached in our bounds. If our people would take the ALABAMA BAPTIST, and inform themselves of the efforts being made by our brethren in other sections of the State to advance the cause of our blessed Lord, there would be no necessity in the future for publishing our delinquencies to the world through your columns. Our people as a general thing, are a pious and orderly people, and only need to be informed of the grand results sought to be obtained through our denominational enterprises now on foot, to give it their hearty approval and generous support.

It is earnestly hoped that every pastor in the bounds of our association, will make a special effort to extend the circulation of the BAPTIST in their midst, as it is a paper every way worthy their confidence and patronage. Under its present management it is all that could be desired as a medium of communication for our people, and much good may be accomplished, by a united effort to increase its circulation.

P. BROWN.

Hollywood, Ala.

## Orville.

I'm going to leave one of the most desirable fields in the State, and instead of having a mere place to board I've had a home, in the family of Bro. B. F. Ellis, during my stay here. I don't use adjectives often, but many of your readers have visited of known this family, especially do preachers know what it means to stop here. I can say what I please about them, for I'll be gone before they see this, if, indeed, they ever do, and here it is, such families are few in my acquaintance.

The country is delightful. The churches are promising, alas, that some churches are so promising. A year ago I couldn't see that there could be much gathering, but since that time fifty have been received, and many others are to come yet.

ORVILLE.

is a delightful place to live. We need a Baptist church here. I've been trying to decide as to the expediency of it for a year and a half, and here's the result: It is becoming more and more a necessity every month. Two weeks ago, at prayer meeting, at the Methodist church, we had the usual number, and only two that were not members of the Baptist church, and they

were children, and one of them a Baptist.

If my successor can see the necessity as I do, he'll have a house completed here in two years. Build it, brother, I want to come back some time and worship in it.

Now I'm going to the Second church Birmingham; I don't feel equal to the task, but if the Lord will be with me I'll do my very best to preach the gospel. I'll look around after I get there and see who is reading the ALABAMA BAPTIST. Send my paper to Birmingham, I'm going to stop somewhere in town.

The Lord bless the people with whom I have become so much in love, and me and those to whom I go in the way of duty.

JNO. W. STEWART.

## Department of Agriculture.

I am using every effort in my power, to enforce the law, governing the sale of fertilizers in the State of Alabama. I consider it of vital importance to the farmers of the State, that they should aid this department in carrying out all the provisions of the law, and it is of equal importance to all manufacturers and dealers in fertilizers, who willingly comply with all the requirements of this Act, establishing this Department, to assist the Commissioner in fully enforcing the law against all who deal in fertilizers in this State.

The law imposes a fine of \$500 for each offense on "any person who manufactures or exchanges, sells or offers for sale or exchange, any fertilizer, without first submitting the statement required by law to the Commissioner of Agriculture."

Also imposes a fine of \$50 for each offense, on "any person who sells, exchanges, or offers for sale or exchange any bag, package, or barrel of fertilizer which has not been tagged as provided by law."

Also imposes a fine of \$100 for each offense, on any person, who counterfeits the tag prepared by the Commissioner of Agriculture, or who knowingly uses a counterfeit of such tag, or who uses a second time a genuine tag, or who uses a tag of a former season."

Also imposes a fine of \$100 for each offense, on "any person, who sells or exchanges fertilizers without having obtained a license from the Commissioner of Agriculture, as provided by law."

Also imposes a fine of \$100, for each offense, on "any person, who commits a fraud in the manufacture, sale, or exchange of any fertilizer, or of any of the ingredients of a fertilizer."

When this law is fully enforced by the Commissioner of Agriculture, it protects the farmer, and also protects honest manufacturers and dealers who comply with all the provisions of the law. I would, therefore, most respectfully request all manufacturers and dealers in this State to report at once to this department any and all violations of this law, that they may know, or hear of, any where in the State. I would also call on all the Agricultural Clubs, Granges, Alliances, and Weeds in this State, and upon each individual farmer, to aid me, in enforcing the law by calling my attention to any violation thereof by dealers in fertilizers in their respective counties and neighborhood.

On and after Dec. 25th, this office will be located in the city of Montgomery, and after that date all communications should be addressed to me there.

R. F. KOLB,

Com. of Agriculture.

## From W. N. Huckabee.

Dear Baptist: I was glad to see in your last issue the action of Calera church in regard to the report which it refers to. Such report has been circulated here, and I am glad to see it corrected. I have been doing all I could for the Board in the past, and shall continue to do so in the future as far as I think right. But I must say if the report had been true, I could not have conscientiously pressed the claims of the Board on my people. Now since it has been corrected I am ready to help all I can. Would it not be well for the cause, if the Board would give a biennial report through the BAPTIST, showing what places are helped, and how much? I know I can raise money much easier if I tell the people who needs the help. Not long since Bro. Powell appealed for help for his work in Mexico, and I had no trouble to send him a nice contribution from a poor church. So I think if the people could see a statement of the places helped they would double their contributions to the Board in one year. Brethren, let us have a list or statement of the places helped.

W. N. HUCKABEE.

Plantersville, Dec. 30, '87.

## Day of Prayer for Foreign Missions.

Dr. Yates, in a letter which will appear in the next issue of the Foreign Mission Journal, says that our work in China is just now entering, if it has not already entered, upon a "crisis." God's hand has been laid heavily upon the men and women at work there, still by death and disease their number has been so reduced as to be entirely inadequate to the work that must needs be done. Men and means must be forthcoming to re-enforce these missions, and they must come very soon, or disaster will result to our work. China missions need our prayers.

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Our very success in Mexico bids us pray God that all the wonderful movements going on there in connection with our work may be wisely directed by our brethren so as to most glorify God and help men. New men are greatly needed there to enter the open field.

Brazil is sending news of conversions and baptisms, and calls still for more men to work, and for houses in which to work. While Africa stretches out imploring hands.

God waits to answer prayer. Will not our people all over the South join in special prayers for our work during the month of January? And will they not let their arms go up to God along with their prayers, that a very rich blessing may come down on our work in foreign lands, and on our churches at home as well for the greater blessing is ever on the giver.

Let every church observe a day of prayer for missions during January, and let each Christian make it also a day of liberal giving.

T. P. BELL.

Richmond, Va., Dec. 22, '87.

## To the Young Preacher.

Young man, take heed to your man-

ner and matter of preaching. You are not a lecturer, nor critic, but a preacher of the Gospel. You should try to realize that every hearer is asking of you, "What shall I do to inherit eternal life?" Flickering lights, shooting meteors, telegraphic sensations, and bursting bubbles, may interest and call forth commendations from the floating populace and light reading hearers, but will not lead souls to the Savior. The preaching that takes hold upon the people permanently, is the preaching of the Cross. You can not deceive the people. If you attempt to preach yourself, for self-aggrandisement, the people will see it, and your preaching will be in vain. If you want self glory to go to the literary or political world and dig, dig deep and you will find it; but the glory of preaching belongs to God, and he will overturn until men and preaching are consecrated to his glory through the salvation of souls.

Preaching that comes from the heart, gushing from the lips, will do good in the cities amid the splendor of diamonds and the loud notes of pipe organs, or in the afternoon in a country school house, with its rude benches, broken windows, bare floors, and illiterate hearers.

Plain preaching is an important point. Some preachers are all the time talking about the philosophy of religion, and its relation to science. Others are making a great effort to quote the "fathers," renowned poets, and a large sprinkling of Shakespeare. Christ is your model preacher. He corrected the wrong by a presentation of living truths. He spoke in such a way the people could see, hear and feel, and withal be convinced.

Aim at success every time you preach. Trust God for wisdom and power. Keep your heart right, your hands clean, and your mind pure, and press the truth with earnestness, and you will have power with men and with God.

J. H. CURRY.

Carrollton, Ala.

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his thought; and the great stream of human history is God's endless revelation of himself.—Rev. J. H. EOB.

Anywhere, everywhere, hate evil, shun falsehood, deny self, trust in the Love that died for you, realize the mercy that waits for you, open your heart to the grace that is sufficient for you; and then, though all unheralded by mystic voice, or blazing apparition, the unseen one reciprocates your filial yearnings, and manifests himself to you in another way than he does unto the world.—Rev. P. F. MENZIES.



# Alabama Baptist.

MONTGOMERY, ALA., JAN. 12, 1888.

JOS. SHACKLEFORD, D.D., Editor.  
REV. C. W. HARRIS, Manager.

## IMPORTANT REQUEST.

Bro. Samuel Colgate, of New York, is collecting the minutes and reports of all Baptist societies, State conventions, associations, institutions of learning, &c., for the purpose of placing these records, when found, in the first proof library, which will soon be erected at Madison University, Hamilton, N. Y., where they will be preserved for all future generations, thus securing a complete history of the great work of our denomination during the past 100 years. He will return postage on all such documents sent him, or pay the express on all large bundles. He writes us that he has minutes of the Alabama State Convention for the years 1840, '50, '60, '70, '75, '76, '78, '79, '80, '82, '83, '84, '85. He needs all these. He has no association reports from this State. Brethren who have minutes to spare can send to Samuel Colgate, New York City.

The Trustees of Roger Williams University, at Nashville, Dr. J. P. Duke, Dr. W. P. Jones, Rev. C. H. Strickland, and Dr. R. A. Vandavell, have resigned. This school for the colored youth was founded by Dr. D. W. Phillips. It was placed under the care of the American Baptist Home Mission Society and assisted by that Society. In 1883 these brethren, at the solicitation of Dr. Gregory, acting for the executive board of that Society, became incorporators and trustees of the school. It seems that for some time Dr. Morehouse and his board have ignored this board of trustees, and have taken the government of the University in their own hands. Not recognizing their right to confer degrees. These brethren publish an explanation of their course in the *Baptist Reflector*, in the conclusion of which they say: "The dictation of no officials in New York, or elsewhere, could excuse us from an observance of the equities of the case. On the other hand, Dr. Morehouse, sustained by the executive board in New York, has so far disregarded our position and our statements, and advice against measures relating to the school, which we have known to be wrong and injurious, that we are unwilling longer to stand in a position of some apparent responsibility for its welfare."

**STILLED PREACHING.**  
The temptation to a kind of stilled preaching is very great at the present, and the tendency in that direction in certain quarters is little less than alarming. It requires a great deal of grace for an ordinary mortal who has to appear every Sunday before the same congregation, and that congregation perhaps a critical one, to completely lose sight of self and seek only to exalt the Lord's Christ. Education is much more common than years ago; men are becoming versed in science; there is much more sterling, solid thought among the masses. And we have fallen into the notion that preaching should be much more learned and scholarly than once it was. Hence, in some instances, the pulpit has become the theatre for the display of learning. A bewildering shower of lofty scholastic ideas, expressed in terms that would puzzle the schoolmen themselves, is hurled upon the "dazed" congregation. Instead of simplifying the gospel it is mystified. The cup is so jeweled and tinselled that the water it contains is forgotten entirely.

A certain distinguished religious teacher, attempting to emphasize the fact that God has power to make a new creation, thus developed the thought: "What prevents the Omnipotent Hand from being stretched forth to arouse the corpse of matter to a new resurrection?" Speaking of this class of preachers, Mr. Spurgeon says they must read the Savior's instructions, "Feed my lambs," "Feed my Camelopard," "for nothing but giraffes could reach the food from the lofty rack in which it is placed. Brethren, let us get down from our stilts. We do not need to become coarse, boorish, bunglers. We can present the truth attractively, elegantly, and even with literary charms thrown round about it. Get down to the comprehension of every one. Let Christ be our model in preaching, as in living, and we shall make no mistakes either."

**Special Lecture.**  
[The Board of Ministerial Education feeling the necessity of great care on the part of our churches in recommending young men to the patronage of the Board, have requested Rev. E. B. Teague, D. D., to deliver a special lecture at Howard College on the subject of "A call to the ministry." Said lecture to be delivered before a public audience at East Lake, and a copy furnished the ALABAMA BAPTIST for publication for general use among the churches. The time fixed for this lecture is Friday night, February 3rd.

M. B. WHARTON,  
President M. B.

A new church has been constituted in the western part of the city of Nashville, Tenn., called Immanuel Baptist church. Rev. J. H. Ryals, of Trenton, Tenn., was elected pastor; 44 members were in the constitution; all from the First church.

**OBITUARIES.**  
Complaints are made, sometimes by good brethren and sisters, because we do not publish long obituary notices which they send to us. If these complainers will only think for a moment, they will see the propriety and necessity of the rule, which we have made, to charge two cents a word for all over 100 words, which we publish free, of obituary notices. We have to pay our printers for all the type they set up, hence if we should publish all such notices, free, we would have to bear the whole burden of expense. We do not think this is fair. Again, if we should publish all such notices free, we would fill up our paper with them, to the exclusion of other matter. This would not give satisfaction to the great mass of our readers. We hope our friends who complain of us about this matter will see the propriety of our course.

**STATE CONVICTS—NEW CONTRACT.**  
All the State convicts are to go to Pratt Mines. The inspectors of the convicts, with the approval of Gov. Seay, have accepted the bid of the Tennessee Coal and Iron Railroad Company for the State convicts, for the term of ten years. The company binds itself to build new and permanent prisons, with first class conveniences in every respect; also, a home for teachers, and suitable school rooms, and will pay the teachers. Under the new contract one of the inspectors will be at the mines at all times, and keep a constant watch upon the welfare of the convicts.

The company pay the State \$18.50 for the first class, \$13.50 for the second class, \$11 for the third class and \$9 for the fourth class. The average income of the State for each convict under this contract will be \$13 per month.

We think the Governor and inspectors have done the right thing in this matter. This contract insures that the convicts will be treated properly, and that the State will be benefited.

**FIELD NOTES.**  
Gov. Jno. S. Marmaduke, of Missouri, died on the 28th ult.

Rev. J. L. West consents to serve Allenton Baptist church another year.

Rev. J. Gunn held a series of meetings at the Baptist church, Scottsboro.

We thank Bro. Hearn, of Marengo county, for remittance and subscribers. All right.

The Birmingham College of Business has collapsed. It has gone into the hands of a receiver.

Thanks to Bro. Hunter for his remittance for renewals. All right; will try to have the papers put up in a better way.

The correspondents of Rev. Jno. W. Stewart will address him at Birmingham, Ala., box 597. He is now preaching to the Second Baptist church.

Bro. J. A. Rawlinson, of Chilton county, Ala., has two grand children. These children have ten grand-children living. Four grandfathers and six grandmothers.

Bro. Jno. W. Jones, of Jefferson, Marengo county, is a good worker for the ALABAMA BAPTIST. He sends us some renewals, for which we return him our thanks.

The Livingston Baptist church has secured the services of Dr. Riley for the year 1888. That church is fortunate in keeping Bro. Riley. We know of a church that wants him very much.

The Real Estate and Intelligence Agency of Hare, Pearson & McCoy, by the withdrawal of Messrs. Pearson and McCoy, will for the present be restricted to the Intelligence part of the business.

Our junior is now out on a trip in the interest of the paper. We trust our brethren wherever he goes will respond cheerfully to his appeals for subscriptions. We want to run up our list considerably this month.

The Bible Day services (on Christmas Sunday) at the Baptist church, LaFayette, Ala., says the editor of *The Sun*, was one of the most pleasant occasions of the kind we attended. The financial results were \$65.65.

Bro. E. T. Crampton, of Flintville, Tenn., writes us: "I can't get on without it, (BAPTIST). I love the BAPTIST, and may it long live to do good." Thank you, brother; when you send your renewal send just one other subscriber.

Bro. Jno. W. Stewart, Birmingham: Do not be discouraged. Hope for better times. We trust that you will be cheered ere long by a better outlook. The brethren of the First church here. She came, of course—Miss Bad

What do you think of that? Just so. Rogers, La., Baptist church, would dislike very much to lose Dr. Chambliss from our State. Is there not some Baptist church in Alabama that needs just such a man? We have not yet been informed whether Dr. Chambliss has accepted or not. We hope Alabama will not let him go.

Bro. S. R. Adams sends us one new subscriber as a Christmas gift. Thank you. If all our pastors had done this our list would have been considerably enlarged. He says: "My churches all had a nice time Christmas, and all of them remembered the pastor and his family. We received quite a number of nice presents. I thank God that my lot is cast amongst such good people. Surely the lines have fallen to me in pleasant places."

Bro. Z. T. Weaver, pastor of Ramah Baptist church, writes us that he received on the Christmas tree of their Sabbath-school a good buggy robe and a pair of gloves. He seems to be very happy that his people appreciate him. He says in his note to us: "I verily believe that if our ministers would take more interest in circulating the ALABAMA BAPTIST they would be more than doubly paid for all their efforts." We believe so too, Bro. Weaver.

Bro. J. D. Cook is a happy man. He writes us that his churches remembered him during Christmas. From York church, a good pocket knife, from a brother, a turkey, and a nice ham from a sister; from Cuba church, a barrel of flour from a brother, and a turkey from another brother for New Years Day; from Sumpterville church, a Patent Index Oxford Teachers Bible. Bro. Cook has good churches, and they know how to make their pastor's heart glad.

The Atlanta Evening Journal, in speaking of Dr. H. D. Stratton leaving Atlanta for Marion, Ala., says: "The members of the Baptist preachers' conference presented Dr. Stratton with a gold headed cane, and some of the members of his church gave him a handsome overcoat. Dr. Stratton is universally esteemed in Atlanta by all who have formed his acquaintance, and it is a matter of regret, not only in his church, but in the community generally, that he will leave the city."

The attention of the public is invited to the card of Montgomery & Norris. This firm is the successor of Montgomery & Bowen, one of the best grocery houses in Alabama. Mr. Norris has for several years been bookkeeper for the old firm, and is therefore not a stranger. Both the above named gentlemen were reared

in Dallas county, and attention to business and pleasantness of manner have won them many friends, and we can assure our readers, should they trade with this firm, that perfect satisfaction will be given.

Sister Huldah Frazier, of Trussville, Ala., in a letter to us covering her subscription, says: "Can't do well without the paper, think it should be in every Baptist family. Our Sunday-school had a fine Christmas Tree. All received nice presents, and all, Dr. Wharton's lectures on the women of the Bible, says: 'If I can get a copy of these lectures in book form. Every body ought to, and I believe will be right glad that pastor and people are so busy the book and read it.' We were well pleased with each other. We read the motion, and we hope Dr. Wharton will comply."

Revs. W. H. McAlpine and J. A. I. White are the financial agents of the State Mission Board of the Alabama Baptist State Convention of Alabama. They will collect money for the children and young people, who belong to the Sunday-school. That Board wishes to raise \$100,000 for these two objects this year. We hope they may succeed.

W. H. Edmonds, late of the *Baptist Manufacturer's Record*, has purveyed for the Alabama Baptist. He has been required to make, rather than enter upon the editorial and business management of the paper, hope such societies will be found on the 31st of December. The withdrawal of Mr. Edmonds from the *Manufacturer's Record* will in no way affect the policy of this paper.

Bro. J. B. Gay, of this city, a member of the First Baptist church, died at Los Angeles, Cal., on the 31st ult. His health had been feeble for some time, and he had gone to California in the hope that he might improve. He was the father of our young brother Gay, who is a theological student in the Seminary at Louisville, Ky.

The LaGrange, Ga., Baptist church, has called Rev. R. R. McKay, of Toronto, Canada, to be the pastor in the place of Dr. Ford, who has removed to Charleston, S. C. He has accepted. Bro. McKay is a young man, of considerable promise, to have prospered under his pastor. Since he has been called, he has baptized fifty persons. The annual income of the church was raised from about \$1,500 to \$1,800. During the time of his pastorate he averaged about six sermons a week, counting his sermons at protracted meetings. The field at Union Springs is circumscribed. We learn that there are only about thirty adults in the place (white) who are not members of some one of the churches; and only about 50 persons over seventeen years old not in fellowship with some one of the churches. This is a sad state of things, and we hope that more than mere talents or acquirements will be required to do the work.

**Recent Tidings from Cuba.**  
The following consolidated report of our Missionaries in Cuba for the quarter ending September 30th, shows that faithful labors have been graciously blessed:

Preachers, 6; Teachers, 6—total, 12  
Weeks of labor, 86  
Churches and Stations, 13  
Sermons and addresses, 262  
Prayer meetings attended, 283  
Baptisms, 162  
Received by letter, 11  
Died, 35  
Sunday-schools, 12  
Teachers and Pupils, 744  
Religious visits, 1,641  
Tracts distributed, 1,490  
Houses of worship built, 1  
" " building, 1  
Young men preparing for the ministry, 6  
Two of the lady teachers report 164 religious conversations with individuals. Of these, under their teaching, 44 were converted and baptized.

Later reports show that the work still goes on, as the following item will illustrate:

Regla is a town of several thousand inhabitants, just across the bay from Havana. This is one of our mission stations. In September last a church was organized there with ten members, and Bro. Angel Godenaz became its pastor. During that month there were twelve baptisms, in October twelve, in November twenty-two. Total fellowship Dec. 1st, 50.

In August their Sunday-school had three teachers and eighteen pupils; in September, four teachers and thirty-two pupils; in October, five teachers and forty-three pupils; in November, eight teachers and fifty-four pupils.

Surely these reports call for devout gratitude, fervent prayer, and liberal contributions. J. WM. JONES, Asst. Sec'y H. M. B. Atlanta, Ga.

**News Items.**  
The license for retailing whisky at Troy, Ala., is \$2,300; two firms have obtained license at this price.

The Birmingham Age of the 4th inst. says: "Last year there were over 400 licensed real estate agents in Birmingham. Where are they now? Echo answers where?" and intimates that there will be a falling off of fifty per cent this year. Is there any falling off in the liquor license?

The president has issued a proclamation, warning all persons against selling or buying any land in the territory known as "No Man's Land," which is claimed by the State of Texas and the United States. This territory lies between the north and south forks of the Red River and the hundredth degree of longitude.

**Opinions Asked.**  
One brother says, "Brethren, instead of mourning over our weakness and shortcomings, can't we have a Baptist prayer meeting and thanksgiving all over the State, sometime about the close of this or the first of next year?"

I think the suggestion a good one. We are very much in the habit of leaving the "thanksgiving" out of our prayers. We are to be careful of nothing, but in everything by prayer and thanksgiving, to make known our requests unto God." This omission often shuts the "windows of heaven" against us.

Yes, we need prayer. We have machinery enough, well constructed, well adapted, State and Conventional, and church as well, in many cases—not however in all. Let these last work to it, arrange everything as they do their private business. The power to move this machinery, to give energy to these means, is what we want—the Holy Ghost. Our churches are full of members who scarcely know "whether there be any Holy Ghost." They have heard much of the "influence" of the Holy Spirit. That is constantly invoked, how rarely the Holy Spirit Himself! They have heard much of the necessity of securing the evangelist, how much of the necessity of the Holy Spirit? Our preaching gives too little prominence to the third person of the blessed Trinity. We rely too much on men, supposed to be filled with his "influence."

Our instructions are plain: "If ye, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Your child is standing at your knee while I write, asking for Christmas presents, and you are going to bestow them whatever effort it may cost.

Yes, concert of "prayer and thanksgiving" would be well, accompanied with a sermon on the Divinity, Personality and Efficacy of the Holy Spirit.

Some one lately, as in the present case, asked two or three of us by name for views suggested by experience, of Sunday-schools.

Well, wherever I have had good superintendents, I have had good schools, notably at LaGrange, Ga., and Selma, Ala. By a good superintendent I mean, a man of sense and piety, who is always in his place, thoroughly posted, patient of criticism, and who loves children. Such a superintendent generally secures teachers of the same sort. He is not turned topsy-turvy by a stranger who comes into his school, now and then, with a sparkling speech, sponged up on every side, proposing radical innovations. He needs to be backed by a church not "tossed to and fro, and carried about with every wind of doctrine." If the parents will attend Sunday-school, they can't keep the children away. E. B. T.

**Rev. H. D. Stratton has Arrived in Marion.**  
Rev. H. D. Stratton and family arrived at their new home in Marion on Thursday last. He was in place at Sunday-school New Year's Day, and made us a capital speech; there: If you would enjoy life enter early the school of Christ, and be a faithful disciple. At 11 o'clock he preached his first sermon as pastor of Siloam church. Theme: Press forward for the prize. At night he preached on the use and abuse of temporal blessings. Both sermons were thoroughly methodical; the points were clearly stated and beautifully illustrated; the delivery was deliberate, attractive, impressive; the manner, earnest, ardent, and persuasive. We had large congregations at both services. I think there is a general feeling among the pious people of Marion that the Lord has sent us our Bro. Stratton, and that he will bless the work that his servant has begun here so auspiciously.

**A Happy People.**  
The Selma Baptist church have put themselves on the sunny side. They are supremely happy. Service was announced for last Sunday, New Years Day. A large audience was present, notwithstanding the unfavorable weather, and the knowledge of the purpose of the meeting which had been talked over for some weeks. After listening to a sermon on "Give us this day our daily bread," they were asked for a contribution of \$2,500. In thirty minutes, by the watch, they responded with a contribution of \$4.00. It was the handsomest giving I ever saw. It went with a rush. This pays off the balance on the parsonage, which was finished last fall at a cost of \$5,300, and leaves \$3,000 for church improvement, which will commence at once. Everybody gave and everybody is happy. I never saw any people more joyously lay their gifts on the altar. Oh! these people, how the pastor's heart clings to them! They are a people chosen of the Lord. God bless them. J. M. FROST, Selma, Ala.

It is utterly in vain for any one to attempt to reason in opposition to the truth of God, for every word God hath spoken shall stand forever.—C. H. Mackintosh.

**Marshall Association.**  
Thirteen churches of Warrior River Association, and one of Mt. Carmel Association, were granted letters of dismission at the last session of those bodies, for the purpose of constituting a new association. These churches are all in Marshall county, if I mistake not, and south of the Tennessee river. They are, Albertville, Bethany, Beulah, Blue Spring, Gilham Spring, Hopewell, Mt. Olive, Mt. Vernon, Mt. Zion, Pleasant Hill, Rock Spring, and Shiloh. These churches met in convention by their delegates at Abbeville, Dec. 3rd, and organized the Marshall Missionary Baptist Association. Bro. S. S. Love was chosen as president of the convention, and G. M. Milner secretary. A committee of five were appointed to suggest suitable articles of faith, a constitution and rules of decorum, as follows: Rev. J. W. Jordan, Rev. E. J. Barksdale, Bro. E. M. Lassater, Bro. W. H. Lyon, and Rev. G. M. Milner.

Rev. W. L. Casey, Rev. J. Y. Rain and Rev. A. J. Noblet were present, and were invited to seats with us. The committee suggested the articles of faith of the Warrior River Association, eighteen in number, which are all thoroughly Baptist, without any trace of anti-nomianism, which were adopted. The constitution of the Warrior River Association, with slight alteration, was suggested by the committee and adopted by the convention. The committee was continued to present rules of decorum and order of business at the first session of the association, which will be held with the Mt. Vernon church, fourteen miles south of Guntersville, Saturday before the first Sunday in November, 1888. The weather being disagreeable the usual introductory sermon was omitted. The convention was opened with singing and prayer and closed in the same way, closing prayer by S. D. Collier. It was agreed that we do missionary work through the State Board. We hope to be missionary, not in name only, but actually, practically. Among the first things to do that we may realize this hope, is to get our members to subscribe for the ALABAMA BAPTIST and other missionary literature.

G. M. MILNER, Sec.  
From the Seminary.

Dear Brethren: I have been thinking for some time that I would write you, so here goes. It seems we have almost all kinds of weather up here. It is tolerably cold at present. The Ohio river is still very low; coal is just the opposite, very high.

Dr. Eaton preached one of his best sermons yesterday morning at the Walnut Street church. I have been told that Dr. Boyce, our president, preached a fine sermon at the Broadway church at the same time.

Dr. Mayly is doing very well; we hope that he will be with us again in a few days.

Our examination will begin tomorrow.

Let me say a few words about the old year. 1887 is no more; yet its traces can be seen. It has accomplished its purpose, it has finished its course. The turning point in many a life, the vital point in many a history was written in 1887. The difficulties and sorrows, the peace and happiness of the year that has just passed shall never be forgotten. Sweet memories and sad recollections, one or both shall cluster around each heart. While this is true let us not forget to look for the future and to make the best of the present. But when I think of the old year going out, passing away never to return, some how, there comes a feeling of sadness. This is caused, I think, either by remembering duties which were neglected in the past, or it brings to us the thought that one of these days we shall hear the great summons. It whispers in our ears and says, "you too, must soon pass away." Yes, when the heart shall beat for the last time, and the lung shall fail to act, what then? The great question with us, are you ready? Christ said, "be ye also ready," &c.

Well, the New Year, with all its difficulties, temptations, pleasure and responsibilities is upon us. I sat up last Saturday night till after twelve o'clock. Just at twelve whistles began to blow, the guns were being fired, the clocks were striking, the bells were ringing, which said that 1887 had been quietly added to the chain, and is now one of the links of the past.

The good people of Louisville have built a large house (the Moody Tabernacle) of worship on the Seminary lot on Broadway, between Fifth and Sixth streets. Mr. Moody is expected to begin a series of meetings next Sunday, Jan. 8th. The building was dedicated the last night in 1887. This was an appropriate time as the old year would soon expire. It indicates that more work will be done for the Master in 1888 than was done in 1887. As a new leaf has now been turned in the book of time, just so a new leaf has been turned in the history of Louisville. God only knows what the results shall be, but may this one be one of the brightest in her pages. May God bless you all. Remember your boys in the Seminary. A. E. PINCKARD, Louisville, Jan. 2nd.

**Agents Wanted.**  
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## Alabama Baptist.

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Many sometimes glance feebly upon us, like dew in the starlight; then with bolder hand it seems to build an arch bridge from one storm cloud of trouble to another, and then again it trickles like a fountain upon the thickest of our griefs.

How VILLA, LA., Nov. 12, 1886.

Messrs. A. T. SIMS & CO., Rochester, Pa. Gents:—I received a sample bottle of your Anodyne for Malaria last spring, and have tested it fully in my own case, and am falling utterly with quinine. It has cured me permanently, and I would like to see a remedy whatever. There is no unpleasant effect while using, and it leaves none. If you could sell at a lower price, I would introduce it for medicinal purposes only. I would be glad to see the "Anodyne" later, when the season is more favorable.

Very truly yours, J. S. WEBSTER.

Every Christian ought to have something to say. Every man is a walking encyclopædia. The plain man has something to defend him, omniscience to watch him, infinite goodness to protect him.

"First Proof Pain May be Made."

A scientific analysis, "from a pulp," consisting of one part vegetable fibre, two parts asbestos, one part paraffin, and one part alum. It is a pulp that such facts as the one following cannot be written, printed or otherwise preserved, and is not subject to destruction by fire. "My wife suffered seven years and was bedridden, too," said W. E. Huestis, of Emporia, Kansas, "a number of physicians failed to help her. Dr. F. H. Huestis, of Emporia, Kansas, gave her 'All Druggists Sell' remedy. Every body ought to keep it. It only needs a trial."

What I possess, or what I crave, Brings no content, great God, to me, If what I would or what I have, I not possessed and blessed in thee.

—John Quaries.

"Consumption Can be Cured."

Dr. J. S. COMBS, Owensville, Ohio, says: "I have given Scott's Emulsion of Cod Liver Oil with Hypophosphites to four patients with better results than seemed possible with any remedy. All were hereditary cases of Lung disease, and advanced to that stage when Coughs, pain in the chest, frequent breathing, frequent pulse, fever and emaciation. All three of them gained in weight from 10 to 25 lbs., and are not now needing any medicine."

Fear not solitude. It is harmless as the pure moonlight, whose silver rays portray, in the palaces of the ungodly, hellish scenes, and in the cottages of the pious, bright angels of heaven. —From the German of Wagner.

I have been a sufferer from catarrh for the past few years. Having tried a number of remedies advertised as "sure cures" without obtaining any relief, I had resolved never to take any other patent medicine, when a friend advised me to try Ely's Cream Balm. I did so, and in a few days I was cured. I now testify with pleasure that after using it for six weeks I believe myself cured. It is a most agreeable remedy, and an invaluable balm. —Joseph Stewart, 622 Grand Ave., Brooklyn.

What spendthrifts of time we are! What waste and prodigality of golden opportunities, almost as precious as the breath of life, are so carelessly and so thoughtlessly squandered!

Rev. J. R. Macdonald, D.D., Engineering in Montana.

Henry I. McCall, ex-City Engineer of Atlanta, now in charge of government engineering in Montana Territory, says that he contracted a terrible cough which no physician could relieve. But was cured by Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Seek no proud riches, but such as thou mayest get justly, soberly, distribute cheerfully and leave contentedly, yet have no abstract, or friar's contempt of them. —Bacon.

MAKE NO MISTAKE—If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind before the people. For all affections arising from impure blood or low state of the system it is unequalled. Be sure to get Hood's.

Truth lies in character. Christ did not simply speak truth; he was truth. Truth is cheerfulness and thankfulness for truth is a thing not of words, but of life and being. —Robertson.

Golden Threads.

The chilling blasts of winter wither the flowers and fruit. So do they affect the human family, and if precautionary measures are not taken, being left to the following results: Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure coughs, colds and consumption.

Our sacrifices are not those for sin, but only those offered up by loving hearts to show their love. Love insists upon this sacrifice. —Dr. P. S. Henson.

SEVERAL DISTINGUISHED SOLDIERS

Of the Civil War, including Gen. Horace Porter, Gen. Alfred Plemons, Col. J. S. Mosley, and Col. T. W. Higginson, will contribute a series of articles to the Youth's Companion during the coming year, on "Boys in the Army." The articles will be full of incidents, and designed to illustrate the valor and the peculiarities of young soldiers.

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday. —Pope.

The Moonshiners.

During the terrible epidemic of measles among the United States prisoners in Fenton county jail, forty-four caught it. Dr. H. A. Coler, the physician in charge, gave Taylor's Cherokee Remedy of Sweet Gum and Mullein, with happy effect.

A man should live with his superiors as he does with his fire; not too near, lest he be burned, not too far off, lest he freeze. —Diogenes.

In the bright autumn days the temptation to comfortable exposure yields its fruit in a most pernicious cough and irritation of the throat. Dr. Bull's Cough Syrup stands unrivaled as a remedy for throat and lung diseases. 25 cents a bottle.

No man ever achieved anything for Christ who did not, when necessary, trample both self and selfish enjoyment under foot. —H. Clay Trumbull.

Why Do We Die?

Vital statistics clearly show the respiratory organs to be the feeble point in man. Diseases of the lungs are out of all proportion in fatality. Take Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption.

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand. —Carlyle.

Salvation Oil is an infallible cure for headache, backache, neuralgia, rheumatism, and all rheumatic and neuralgic affections. It relieves pain and entitles the disease that causes it. Price twenty-five cents a bottle.

Great results cannot be achieved at once, and must be step by step. —Smiles.

MONTGOMERY, ALA., JAN. 12, 1888.

### Read the Death Roll

Which the bills of mortality of any large city may be fitly designated, and you will find that renal and vesical maladies, that is to say, those that affect the kidneys or bladder, have a remarkable prominence—what almost said—preponderance. Bright's disease and diabetes in the chronic stage are rarely cured, and gravel, catarrh of the bladder and emaciation, alas! many. Yet at the outset, when the trouble merely amounts to inactivity of the organs involved, the danger may be nullified by that pleasant renal tonic and diuretic, Hoo's Sarsaparilla, which imparts the requisite amount of tone to the organs, without over-exciting them, and the use of which is convenient, and involves no elaborate preparation. Dyspepsia, a usual concomitant of renal complaints, and debility, which they invariably produce, are remedied by it. So also are constipation, malaria, rheumatic and nervous ailments.

Life is before you; not an earthly life alone but an endless life, a thread running interminably through the web of eternity. —J. G. Holland.

### Business Men.

You can't attend to your business if wearied from loss of sleep, by nursing the little one suffering from the effect of teething. Why not do as your neighbor and give it Dr. Biggers' Huckleberry Cordial?

Saying prayers or engaging in outward religious services, is not saving, and will avail to God in the spirit may be quite another thing.

Hood's Sarsaparilla cures catarrh by expelling impurity from the blood, which is the cause of the complaint. Give it a trial.

### Philosophy.

The philosopher spends in becoming a man the time which the ambitious man spends in becoming a personage.

### 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, Leucorrhœa (Whites), painful and suppressed menstruation, finally found relief in Hood's Sarsaparilla. Any sufferer from such diseases can take the remedies and thus cure herself without revealing her condition to anyone, or subjecting her womanly modesty to the shock of an examination by a physician. The recipes used to cure two ladies of New York, and a dress FREE OF CHARGE securely sealed. Address Mrs. M. J. BRADY, 252 So. 10th St., Philadelphia, Pa. Name this Paper.

Right intention is to the actions of a man what the soul is to the body, or the root to the tree. —Jeremy Taylor.

### CATHARTIC CURED.

A clergyman, after years of suffering from a catarrhal disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured him and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 E. 10th St., New York, will receive the recipe free of charge.

There is small chance of truth at the where there is not a child-like humility at the starting-point. —Oleridge.

### ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, clears away the wind, cures colic, and is the best remedy for diarrhoea. 25 cents a bottle.

There are a few who can "conceive" how long a journey is to Salvation or condemnation. —Quaker.

### Consumption Speedily Cured.

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

The strongest men, the most tender-hearted, The coolest and sweetest waters, Cannot stand under the greatest rocks. —W. W. Battershall.

### MARRIED.

At the residence of Bro. A. D. Lawhon, near Benton, Ala., on the morning of the 7th ult., Mr. Clinton Kirkpatrick, of Cahaba, and Miss Lida Lawhon.

After a sumptuous repast, prepared by sister Lawhon, all the bridal party entered their vehicles and sped away over the twenty miles intervening between Bro. Lawhon's and Cahaba.

The party consisted of four double vehicles, and as we galloped trotted over the levels many a laborer stopped to gaze upon us in wonder and astonishment.

A lady, one of the party, remarked that this resembled very much an anti-bellum scene, when the South, clothed in fabulous wealth, and surrounded by the environments of culture and tastes spent most of her days in friendly intercourse between neighbors. How different now the scenes in the once lovely black belt. Truly has the venerable Dr. E. B. T. remarked that we are witnessing a "general change of base." We witness the black belt struggling in the hands of "Africa's children," and barely able to sustain its weight of responsibility, while other sections sparkle with the glamour of wealth.

It was, indeed sad to witness the once beautiful homes on the wayside, now so lonely, silent and deserted. Where their inmates are no one can tell. Some have gone to more prosperous sections, some to the magic cities of the North, some roam the earth at large, and—

"Some have gone from us forever, Longer here they might not stay, They have gone to fairer regions, Far away, far away."

Finally we reached the banks of the lovely Alabama river, with the once proud, now fallen city, of Cahaba, perched upon the other bank. How fearfully sad it was for us to sit on the bank of that mighty river and muse upon the instability of all human greatness and all human grandeur.

Across the river Cahaba's solid walls of brick and masonry, its spires, her cupolas, her minarets lifted themselves heavenward, once in their glory, now in their dissolution. Only twenty years ago and she was a power in the land, only twenty years ago and her streets teemed with population, now she is nearly deserted.

Before us flowed the Alabama, it has flowed thus for thousands of years, it will flow for thousands more. Contrast Cahaba, man's work, with the river, God's work. Yes, truly

man in his best efforts is weak. God, in all his efforts, is strong. We crossed the Alabama and Cahaba rivers, and after a spirited drive of about a mile rounded up at the hospitable residence of Mr. Kirkpatrick, father of the groom, where we met with a warm reception.

### Made Happy, and Making Others Happy.

At seven o'clock that night we had the pleasure of celebrating the marriage ceremony between Mr. L. N. Lawhon and Miss Lou Kirkpatrick, after which there was a feast which defies description.

A brother and sister wedded a sister and brother on this day. And if beauty and gentleness with the ladies, and business worth and kindness with the gentlemen may be reckoned among the essentials of a happy and successful life we feel confident in saying that theirs will be a success.

We, with their hosts of friends, wish for them in their united lives success and happiness.

SIDNEY J. CATTS.

On the 28th of December 1887, at the residence of the bride's father, Miss Minnie Underwood to Mr. Sanford Macon. The bride is the grand daughter of that noble hearted A. Andrews, and a lovely girl is she, and the groom is a young man of energy and perseverance. We predict for them a future career of usefulness, and may our expectation be realized in the fullest degree and their lives be one of happiness, and their end immortal glory. W. N. HUCKABEE.

### DIED.

J. C. Sims, of Forest Home, Ala., died Oct. 29th, 1887. He was born Sept. 28th, 1852, and joined the Baptist church at Shackleville in 1873. In him his family has lost a devoted husband and father, humanity a constant and sympathizing friend, and the church a faithful member.

### DISTRICT MEETINGS.

Antioch Association.

The next district meeting of the Antioch Baptist Association will convene with Black Creek Baptist church, Choctaw county, Ala., on Saturday before the fifth Sunday in January, 1888, at 11 a. m.

### PROGRAMME.

Introductory sermon by J. L. Cousey.

How can churches best promote the interest of the cause of Christ? Thos. W. Hall and Jno. W. Brock.

The duties of pastor to church and church to pastor. T. E. Tucker and C. T. Cooper.

Sunday morning: The necessity of enlisting every Christian in the work of our Master's vineyard. Robert Swann and Geo. W. Zinter.

Sermon at 11 a. m. by Eld. W. H. De Witt. Suggested theme: Has the Christian sufficient means for the development of perfect Christian character and manhood?

It is expected of those appointed to lead in the discussion of these subjects to be present, equipped like men for duty. S. M. TUCKER.

P. S. Our Executive Board will meet at this time and place, and it is earnestly requested that every member be present. S. M. T.

### CHEROKEE ASSOCIATION.

The fifth Sabbath meeting of the Cherokee Association will be held with the Pleasant Grove church Friday before the fifth Sunday in January, 1888. The committee on programme report the following as order of business:

1st. Introductory sermon. Eld. J. B. Wilbanks; Eld. John B. Appleton, alternate.

2nd. What is the best plan for raising funds for general church and benevolent purposes? Opened by Eld. J. G. Denton.

3rd. Should Sabbath-schools contribute to missions? Opened by Eld. E. B. Hannah.

4th. What is the duty of church members in keeping up the finances of the church? Opened by Eld. J. B. Wilbanks.

5th. Do the Scriptures justify station work? Opened by Eld. J. R. Ramsey.

6th. Do our churches need indoctrination. Opened by Eld. E. P. Burroughs.

7th. Should we restrict the Lord's Supper to our own membership. Opened by Eld. E. J. Bobo.

JOHN B. APPLETON, Mod.

T. N. APPLETON, Sec'y.

### District Meeting.

There will be a district meeting of the Pine Barren Association held at the Baptist church in Pine Apple, beginning on Saturday before the fifth Sunday in January. The following persons were appointed to deliver addresses or read essays on the following subjects:

Saturday morning: 1. Real benefit from district meetings. R. M. Hunter, A. T. Sims and D. Palmer.

2. Importance of having a church well organized. J. L. West, J. F. Brainerd and J. M. Webb.

3. Duty of church members to support missions. G. M. Parker, R. C. Jones and F. G. Caffey.

Sunday morning: Sabbath school addresses. O. J. Brunson and J. N. Holcomb.

We earnestly desire that every church in the Pine Barren Association be represented in this meeting, and would be glad to have visitors from other associations.

PASTOR.

FRANK NORRIS.

L. H. MONTGOMERY.

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Persons wishing to avail themselves of these advantages, will be required to purchase certificates of membership in the BUREAU. These enable the holder to purchase all books and publications at wholesale prices. A presentation volume of some 2000 titles will, at once, be given, the retail cost of which covers the cost of membership, and gives the subscriber the worth of his money in the first instance.

Certificates of membership will be issued with or without presentation volumes, at the following prices:

Without Presentation Volume. ONE YEAR, \$3.75. THREE YEARS, \$10.00. FIVE YEARS, \$15.00. TEN YEARS, \$25.00.

Send at once for certificate of membership, and you can then buy Webster's Unabridged Dictionary for \$8.50, publisher's price, \$12; or Ben Hur for 90 cents, retail price, \$1.50; or P. Roe's latest novel, "The Earth Trembled," for 90 cents, retail price, \$1.50; or "Treasury of David," 12 volumes, \$9.25, retail price, \$14.00; or a set of Dickens, for \$7.75, publisher's price, \$12.50; or you can subscribe to any paper or magazine at a great discount. We will send, on our list, we will send, Harper's Monthly, one year, postpaid for \$3.15, regular price, \$4.00; or the Century, one year, postpaid, for \$3.55, regular price, \$4.00, etc., etc.

The BUREAU furnishes each member a large extra catalogue of 150 pages, handsomely illustrated, containing several thousand titles of standard books and miscellaneous publications, with publishing prices and the prices at which they will be furnished to members. Reference to this catalogue will show a discount ranging from Fifteen to Eighty per cent. from Retail Price, making an average saving of Forty to Fifty per cent. on all publications purchased from the BUREAU.

In addition to the books mentioned in the Catalogue, the BUREAU is prepared to furnish all Medical Books, Miscellaneous Books, etc., etc., in short all the leading publications of this country and Europe, at Wholesale Prices.

It will pay you to send 25 cents in stamps or postal note for the BUREAU Catalogue, with several supplementary lists and full information.

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Unusual experience has adapted me to the health of Selma, Ala.

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2d: The proportion in which the roots, herbs, barks, etc., are mixed.

3d: The process by which the active medicinal properties are secured.

The result is a medicine of unusual strength and curative power, which effects cures heretofore unequalled. These peculiarities belong exclusively to Hood's Sarsaparilla, and are

Unknown to Others

Hood's Sarsaparilla is prepared with the greatest skill and care, by pharmacists of education and long experience. Hence it is a medicine of entire confidence. If you suffer from catarrh, skin eruptions, or any disease of the blood, dyspepsia, biliousness, sick headache, or kidney and liver complaints, catarrh or rheumatism, do not fail to try

Hood's Sarsaparilla

"I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." Wm. Gaff, druggist, Hamilton, O.

"Hood's Sarsaparilla has cured me of scrofulous humors, and done me more good than any other medicine." C. A. Abbott, Amherst, Me.

A book containing many additional testimonials of cures will be sent to all who desire.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. H. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

100 PROFIT and Samples FREE to Cent men who order for Dr. Scott's Genuine Electric Bells, Brushes, &c. Lady agents wanted for Electric Combs, Scott's Agents. Write at once for terms. Dr. Scott, 840 Broadway, N. Y.

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This watch has no equal for every day service. It is equal to three or four Waterbury watches. It requires only a minute to wind it. It is made on the best principle and from the best material. It is tried and true. We endorse it without any reservation.

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# Alabama Baptist.

MONTGOMERY, ALA., JAN. 12, 1888.

## Historical Accuracy of the Bible.

At a meeting lately held in Southampton, England, Sir Charles Wilson, Doctor-General of the Ordnance Survey, after a passing reference to small industries carried on in Eastern countries, as contrasted with the large manufactures of Western kingdoms, said that having been a good deal mixed up with Palestine exploration, they might like to know what he really thought of the results. The opinion he had formed from the surveys and excavations, and from the discovery of inscriptions, was that the Bible was of ancient books the most wonderfully accurate in relation to geographical and historical facts. There were many points which people used to understand in connection with the historical and geographical portions of the Bible. Many of these had now been explained; and the more they knew, the clearer it became that the Bible was not wrong in regard to its facts, but the people did not possess sufficient information to understand them. Quite recently there had been some very wonderful discoveries in Egypt; and at Tell Mahuta, not far from Tell-el-Kebir, had been found the ruins of the Pithom of the Bible. Not only this, but also some of the treasure chambers which the children of Israel were employed in building for the Pharaoh "who knew not Joseph." The discovery of this town had thrown a great deal of light upon the route taken by the Israelites upon leaving Egypt. They could not tell at present exactly the route taken, but could draw a line within very narrow limits, and were able, for instance, to say within ten or twelve miles which way they went when leaving Egypt for Palestine. Another recent discovery was the excavation of Pharaoh's house at Tahapanes (or Tahpanes), mentioned two or three times in Jeremiah, and it was extremely interesting to have uncovered the very house mentioned by Jeremiah. In Palestine there had been many discoveries, but not of recent date. The latest was that of an inscription in the rock-hewn channel which conveys the water of the Fountain of the Virgin to the pool of Siloam. It was very interesting, as proving that the language of the Israelites about 700 B. C. was the same pure Hebrew that is used in the earlier books of the Bible, and was the oldest inscription in the Hebrew yet discovered. — *The Worker*.

From a letter received a few days ago from a young lady in Chambers county, we copy her sentences below. After addressing us she says: "You came to my father's house and pleaded with him to let me go to school to you at Roanoke. My father had the money. He was able to send me. My mother did not need me at home. I was there doing nothing—worse

ing up in weeds. But father said he was saving money. Three years ago father died. He left us with a few hundred dollars and left me with an uncultivated mind. We have spent what money he left us. I must now make a living for myself. I cannot teach. Have never had an opportunity of getting an education. I remember you telling him that some day I might be thrown upon my own self to support. Your words have come true. Father—dead and of course, I cherish his memory, but he might have given his child an opportunity to get an education. It would save me from the embarrassments which now constantly beset me. He had the money. You knew it. He didn't have the foresight. You knew that. I remember you trying to show him what the future might bring. I write to not complain of my father's action, but to remind you of my gratefulness to you, and to admonish you to persevere in your work, and next time you find a man with children and money never let him rest till he sends to school." — *Chapman Watchman*.

Ministers of Christ! Aim to live out of the pulpit what you have preached in it. If you preach Christ, live Christ. What men hear in the pulpit, let them see at the dinner table and the visit. If, notwithstanding your faithful, earnest preaching, you would not have the blood of souls to answer for when the Lord shall return, be watchful, prayerful, before you go into the pulpit, and when you come out of it. God keep us from the sin of saving a soul with one hand and destroying it with the other! Oh, the fearful responsibility! Minister of Christ, "be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12) Thus alone will souls be effectively won to Christ. Let them come to "joy and crown of rejoicing" in the day of the Lord.—*Rev. F. Whitfield, M. A.*

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Acne, eczema, ringworm, psoriasis, itching, pruritus, scald head, dandruff, and every species of skin disease, the result of impure and itching blood, and the skin and scalp, with loss of hair, when physicians and all known remedies fail.

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# Common Martyrs.

What is your name? asked the teacher.

"Tommy Brown, ma'am," answered the boy.

He was a pathetic little fellow, with a thin face, large hollow eyes, and pale cheeks, that plainly told of insufficient food. He wore a suit of clothes evidently made for some one else. They were patched in places with cloth of different colors. His shoes were old, his hair cut square in the neck in the unpracticed manner that women sometimes cut boys' hair.

It was a bitter day, yet he wore no overcoat, and his bare hands were red with the cold.

"How old are you, Tommy?"

"Nine years old, come next April. I've learnt to read at home, and I can cipher a little."

"Well, it is time for you to begin school. Why have you never come before?"

The boy fumbled with a cap in his hands, and did not reply at once. It was a ragged cap, with frayed edges, and the original color of the fabric no man could tell.

Presently he said: "I never went to school 'cause—'cause—well, mother takes in washin' and she couldn't spare me. But Sissy is big enough now to help, an' she minds the baby besides."

It was not quite time for school to begin. All around the teacher and the new scholar stood the boys that belonged in the room. While he was making his confused explanation, some of the boys laughed, and one of them called out: "Miss Brown—Oh, Miss Brown! How much do you charge a dozen for collars and cuffs?"

and another said: "You must sleep in the rag-bag at night, by the looks of your clothes." Before the teacher could quiet them, another boy had volunteered the information that the father of the new boy was "old Sid Brown, who is always drunk as a fiddler."

The poor child looked around at his tormentors like a hunted thing. Then before the teacher could detain him, with a suppressed cry of misery, he ran out of the room, out of the building, and down the street, and was seen no more.

The teacher went about her duties with troubled heart. All day long the child's pitiful face haunted her. At night it came to her dreams. She could not rid herself of the memory of it. After a little trouble she found the place where he lived, and two of the W. C. T. U. women went to visit him.

It was a dilapidated house in a street near the river. The family lived in the back part of the house, in a frame addition. The ladies climbed the outside stairs that led up to the room occupied by the Brown family. When they first entered they could scarcely discern objects, the room was so filled with the steam of the soap suds. There were two windows, but a tall brick building shut out the light. It was a gloomy day, too, with gray, lowering clouds that forbade even the memory of sunshine.

A woman stood before a wash tub, hands on apron and came forward to meet them. Once she had been pretty. But the color and light had all gone out of her face, leaving only sharpened outlines and haggardness of expression.

She asked them to sit down, in a listless, uninterested manner. Then, taking a chair herself, she said: "Sissy give me the baby."

A little girl came forward from a dark corner of the room, carrying a baby that she laid in the mother's lap—a lean and sickly looking baby, with the same hollow eyes that little Tommy had.

"Your baby doesn't look strong," said one of the ladies.

"No, ma'am, she ain't well. I have to work hard, and I expect it affects her," and the woman coughed as she held the child to her breast.

This room was the place where the family ate, slept and lived. There was no carpet on the floor; and an old table, three or four chairs, a broken stove, a bed in one corner, in a shabby corner a trundle bed—that was all.

"Where is your little boy, Tommy?"

"He is there in the trundle bed," replied the mother.

"Is he sick?"

"Yes'm, and the doctor thinks he ain't going to get well." At this, the mother laid her head on the baby's face, while the tears ran down her thin faded cheeks.

"What is the matter with him?"

"He was never very strong, and he's had to work too hard, carrying water and helping me to lift the wash tubs and things like that."

"Is his father dead?"

"No, he ain't dead. He used to be a good workman, and we had a comfortable home. But all he earns now—and that ain't much—goes for drink. If he'd only let me have what little I make over the wash tub. But half the time he takes that away from me, and then the children go hungry."

She took the child off her shoulder. It was asleep now, and she laid it on her lap.

"Tommy has been crazy to go to school. I never could spare him till this winter. He thought if he could get a little education he'd be able to take care of Sissy and baby and me. He knew he'd never be able to work hard. So I fixed up his clothes as well as I could and so last week he started. I was afraid the boys would laugh at him, but he thought he could stand it if they did. I stood in the door and watched him fello' look—ever forget how the little fellow looked," she continued, the tears streaming down her face. "His patched up clothes, his old shoes, his ragged cap, his poor little anxious look. He turned around to me as he left the yard and said: 'Don't you worry, mother; I ain't going to mind what the boys say.' But he did mind. It wasn't an hour till he was back again. I believe the child's heart was just broke. I thought mine was broke years ago. If it was, it was broke over again that day. I can stand most anything myself but oh, I can't bear to see my children suffer! Here she broke down in a fit of convulsive weeping. The little girl came up to her quietly, and

stole a thin little arm around her mother's neck. Don't cry, mother," she whispered. "Don't cry."

The woman made an effort to check her tears, and wiped her eyes. As soon as she could speak with any degree of calmness, she continued:

"Poor little Tommy cried all day. I couldn't comfort him. He said it wasn't any use trying to do anything. Folks would only laugh at him for being a drunkard's little boy. I tried to comfort him before my husband came home. I told him his father would be mad if he saw him crying. But it wasn't any use. Seemed like he couldn't stop. His father came and saw him. He wouldn't have done it if he hadn't been drinking. He ain't a bad man when he is sober. I hate to tell it, but he whipped Tommy. And the child fell and struck his head. I suppose he'd been sick anyway. But yeh, my poor little boy! My sick, suffering child!" she cried, "how can they let men sell a thing that makes the innocent suffer so?"

A little voice spoke from the bed. One of the ladies went in there. He lay, poor, little, defenseless victim. He lived in a Christian land, in a country that takes great care to pass laws to protect sheep, and diligently legislates over its game. Would that the children were as precious as the brutes and birds!

His face was flushed and the hollow eyes were bright. There was a long, purple mark on his temple. He put up one little, wasted hand to cover it, while he said:

"Father wouldn't have done it if he hadn't been drinking." Then in his queer, piping voice, weak with sickness, he half-whispered, "I'm glad I'm going to die. I'm too weak to help mother anyhow. Up in heaven the angels ain't going to call me a drunkard's child, and make fun of me. And maybe if I am right there where God is I can keep reminding him of mother, and he'll make it easier for her."

He turned his head feebly on his pillow, and then said, in a lower tone: "Some day they ain't going to let the saloons keep open. But I'm afraid—poor father—will be dead—before then. Then he shut his eyes from weariness."

The next morning the sun shone in on the dead face of little Tommy. He is only one in many. There are hundreds like him in tenement houses, in slums and alleys, in towns and country. Poor little martyrs, whose tears fall almost unheeded, who are cold and hungry in this Christian land; whose hearts and bodies yet bruised with unkindness. And thus the liquor traffic is a legitimate evil, and must not be interfered with.

Over eighteen hundred years ago it was also said:

"Whoso shall offend one of these little ones which believe in me, he were better for him that a millstone be hanged about his neck, and he be drowned in the depth of the sea." — *Selected.*

Japan to be a Christian Nation.

Dr. Abel Stevens, writing to the Christian, says:

"No one here, native or foreigner, that Japan will soon become a Christian State. Intelligent natives have affirmed to me that in ten years it will be such. I have found here sound headed foreigners agreeing in this opinion. But such a marvelous revolution would seem incredible. We need hardly doubt, however, that in fifty years she may be ranked among the Christian commonwealths. She has already accomplished 'disestablishment,' by abolishing the department of Religion in the Government Cabinet. Buddhism is dying, and Shintoism is acknowledged to be no more religion, but only a poetic or mythic legend, without God and without a moral code. Christianity is rapidly advancing nearly everywhere. There has been an increase of missionaries here since 1885 of 35, and there are now 215 in the country. There are nearly 100 native preachers, a gain of 33 in one year. There are 11 Christian theological schools, with more than 175 pupils; a gain of 70 students a year. There are some 10,000 Sunday-school pupils; more than 200 churches, more than a fourth of them self-supporting—all these besides the much more abundant statistics of the Roman and the Greek churches. But this specially Christian indication may be said to be comparatively small by the side of the more general evidence of the great change going on here. No one can appreciate that change by such a specific sort of evidence alone. The policy of the Government and the ambition of the people are to become Europeanized in their civilization and to take rank among the great Christian powers. They know that their rank can never be attained until they have a system of Oriental thought, European science has so spread over the country that they smile at the old religions as puerile and effete. On the last two Sundays I have myself preached in a Buddhist temple to congregations half native and half foreign, with Buddha and his usual emblems before me, and his venerable priest at hand and silent. Our American hymns rang through all its corridors.

There are no Protestants in Beloochistan, Afghanistan, in the French possessions of Annam and Tonquin, or in Siberia and the adjoining countries under Russian rule.

Probation After Death.

The practical effect of this doctrine was illustrated in the case of a young man in one of the American cities. He appeared much interested in the discussion of the American Board at Springfield, and when told that quite a number of the ministers voted in favor of allowing missionaries to be sent to the heathen, who believed in a future probation, thus avowing their sympathy with that belief, he turned to a friend and said: "I will risk it. It is a true saying that a man's probation ends as soon as his character becomes fixed."

A perfect specific—Dr. Sage's Catarrh Remedy.

# Influence of One Good Book.

It is simply impossible to measure the ultimate influence of even one good book. What first moved the heart of Judson on the subject of missions, and ultimately led to the establishment of our great Missionary Union? A book—Buchanan's "Star in the East." What has God wrought in Sweden? Over thirty-one thousand souls hopefully converted, baptized, and now members of the four hundred and sixty churches that are reported. If we would understand the full extent of the work, we must add to the present number of members those who have been removed by death since the first converts were baptized in 1848, and the large number that have emigrated to our own country. These have been estimated at not less than ten thousand. All this had its first human spring in a single book—Penny's "Guide to Baptism"—printed by the American Baptist Publication Society, and sent to Germany.

It may be said that these are marked and isolated instances of the influence of books. It may be so. But there is scarce a church in all the land in which there are not some—yes, many—who gladly acknowledge that it was a book, or a tract, that first awakened them, or else guided their steps to Christ. And there are to-day, in the Baptist pulpits of the United States, literally hundreds of ministers who look back to a tract or book as the instrument of their conversion.—*The Worker*.

1888.

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It is they who glorify who shall enjoy him; they who deny themselves who shall not be denied; they who labor on earth who shall rest in heaven; they who seek to bless others who shall be blessed.—*Dr. Guthrie*.

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