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## A MODEL CONFEDERATE SOLDIER.

Nathaniel D. Renfro was born in Macon county, Ala., about the year 1853, of poor, but worthy and respected parents. He was reared to habits of industry, and was in early youth denied the privilege of school. He was always a quiet and steady boy. In the year 1884 he was converted, in a meeting held by Elds J. R. Hand and A. N. Worthy, in Macon county, and joined the church at the age of 15. From this time until his death, he walked worthy of his vocation.

In 1854 he made his home with his brother, Rev. J. D. Renfro, who placed him in Cedar Bluff Academy, Cherokee county, where he remained two years. In that time he was licensed to preach. He spent four years in Union University. At the close of 1859, when he left college, he was called to the pastorate of the Jacksonville church, and was ordained by a presbytery, consisting of Elds. E. T. Smith, A. E. Van-Devere and J. J. D. Renfro. In 1861 he volunteered, as a private, in Capt. Bush's company, which formed a part of the Fifth Alabama Battalion, in A. P. Hill's Division. He afterwards was elected First Lieutenant. A few days before the memorable battles around Richmond, he left his company for the first time and went to the city sick. When the news reached him that those battle were about beginning, he left his bed, contrary to the advice of his physician, and hurried to the field of battle. He went through the whole seven days' strife. He returned to Richmond and relapsed with typhoid fever, and lay at the point of death for several weeks. He recovered, however, and again took his place at the post of duty. He was killed at the battle of Fredericksburg, December the 13th, 1862.

We extract the above from a sketch given by his brother, Dr. Renfro, and published in pamphlet form during the war.

Below we give the article alluded to by Bro. Renfro, written for the *Religious Herald* by Dr. Clark, and also a communication from Dr. Renfro, touching the matter.

### REV. N. D. RENFROE.

SIRS: Permit us, through your paper, to pay a last sad tribute to the virtue of a young man, who fell in the recent battle of Fredericksburg, a martyr in the cause of our country. We have known the fallen hero long and well, and loved him as a man and a Christian.

Nathaniel D. Renfro, after a course of theological study in Tennessee, returned to Alabama about four years ago, and as a licensed preacher, took charge of a Baptist congregation in Jacksonville. He was remarkable for his studious habits and orderly walk, and above all, for his humble and unostentatious piety. But a youth, he soon won the confidence and respect of the community, and was esteemed as a model for young clergymen, and an example for older men.

We shall never forget the solemn and impressive scene of his ordination. In a neat and tasteful church, in that rural village, located in a beautiful and smiling valley, the congregation had assembled on Sabbath morning to join in the worship of God, and the consecration of their beloved young pastor. The specious church was filled to overflowing with earnest attentive people, who listened enraptured to the able and thrilling ordination sermon. At the close an elder brother of the young candidate, who had long been in the service of his master, descended from the pulpit to conduct the solemn rites. It was a most touching scene. With eyes full of tears, and the deep solemn tones of a voice trembling with emotion, he examined his brother, administered the vows, welcomed him into the great work, and charged him as to his sacred duties and august responsibilities. His manner united the affection of a father with the tenderness of a mother, and his very heart seemed to vibrate as he poured forth fervent prayer to God to bless the ordination and sustain the youthful minister in the arduous duties of his holy vocation. The scene carried one back to the days when some stalwart knight administered the vows to his strapping brother, and harnessing him in the panoply of war, sent him forth to battle for the Holy Land.

Earnestly and bravely did the young minister devote himself to his calling—reproving wickedness in all forms and places, instructing the young and the ignorant, comforting the afflicted, and teaching the great truths of everlasting life. Manfully he battled against sin and iniquity, while he tenderly led the weak and

stumbling. Of him it might be truly said, he pointed his flock to heaven and led the way.

A year passed and a new scene of strife awaited the young Christian warrior. Our country was invaded, our liberties assailed and our homes and firesides were desecrated; society, upheaved, and in the great interests of civilization and religion were all about to be buried in the ruins. The South called upon all her sons to rush to the rescue. The young minister felt that he, too, was called upon to defend his country against the ruthless invaders. He consulted with his congregation, and with his ministerial brethren. What agony of mind he suffered between conflicting duties; how often he went to God in fervent prayer for light and strength, may not be told!

But the young minister soon laid aside his clerical robes and bade adieu to his weeping congregation—to fathers he had so often instructed in the duties of religion—to mothers he had consoled in affliction—and to the little children that he had gathered weekly around him at the Sabbath-school. He shouldered his musket and hied him to the battle field to defend that government that could alone secure his people the right to worship God according to the dictates of conscience.

In the camp, on the march, around the bivouac fire, or on post, young Renfro discharged his duties as faithfully and zealously as he had in the pulpit or at the Sabbath-school. Fearless in the battle field, he was not afraid to frown vice in the camp, and exemplified beautifully the true character of the Christian soldier. Modest and unassuming, he influenced others more by his good example and amiable manners than by obtrusive advice or reproof. He was truly as brave as a lion, yet gentle as a woman.

He soon gained the confidence of all around him; and the first vacancy that occurred among the officers of his company, his wild young companions chose the Christian soldier as a leader in the hour of danger and amid the perils of the battle field. In common with his companions in arms, Lieutenant Renfro went through many privations, his company taking part in several of the most fiercely contested battles that have been fought during this eventful year. Through all he maintained his exemplary deportment and lovely Christian character.

In the progress of the war the invader again marshaled his hosts and came down to pillage and slaughter. The din of the conflict at Fredericksburg found young Renfro at his post. \*\*\* But the stormy day of battle has passed. The surging hosts that swayed to and fro through that awful amphitheatre of blood and carnage, from morning till night, amid the roar of artillery, hissing shot and shrieking shells, have ceased their strife. All have sunk down—

"The weary to rest and the wounded to die." Alone, yet not all alone, a young hero lies in the dark wood, pierced with a death wound. His life blood is slowly ebbing away, and no friend near to staunch it, no kind hand to cool his parching thirst with a drop of water. It is the young minister. Where now is that devoted flock that used to gather around him to catch his words of kindness, or follow his accents of prayer? Far, far away in Alabama. Perhaps they pray for him, looking with joyful anticipation to the time when he shall return and again go in and out before them, and teach them the ways of righteousness. Alone with his God, while the bright stars gleamed from above, and angels looked down from heaven, the Christian hero breathed out his spirit in prayer for his people and his country.

Sabbath morning breaks, bright and beautiful, over the lovely vale in Alabama. The Sabbath bell peals forth through the peaceful village, and wakes echoes from the neighboring mountains. The innocent and prattling children gather at the sanctuary to unite their voices in praises to God, and their young hearts in prayer for the safe return of their minister. But where is he? Stiff and stark in death he lies on the heights above the ravaged city, the purest and most spotless sacrifice offered on the altar of liberty."

### NOTE OF APOLOGY.

Dear Breth. Editors: On the 13th of December, 1862,—twenty-five years ago, this day,—I had a very dear brother killed in battle at Fredericksburg, Va., pastor of the Baptist church at Jacksonville, Ala., and an officer in the Army of Northern Virginia. Now that a quarter of a century has passed away since his death, my mind has to-day dwelt seriously on him and his life and death, and on

the sorrowful history of my family since he left us.

I herewith inclose a tract which was published concerning him by the Baptist Tract Society of Virginia, and circulated extensively in the army, with the request that you will publish the last article in it in your next issue. It was written by Dr. C. J. Clarke, now of Selma, then a citizen of Jacksonville, and in charge of the Third Alabama hospital, in Richmond, Va. Dr. C. was well acquainted with his subject, and a noble, choice man he is himself. I think it will be interesting to your readers, at a time when much in memory of our Confederate dead is being gathered for the public eye. The tract was edited by Dr. S. Henderson.

Very truly,  
J. J. D. RENFROE.  
Birmingham, Dec. 13, '87.

### THE AMERICAN BIBLE SOCIETY.

Rev. Z. A. Parker, agent for this Society in Alabama, is a Methodist preacher, a nice man and a good friend of ours, and so far as he is concerned we hate to refuse his request to make publications of this Society and its work, but Baptists are under obligations to give all their contributions to The American Baptist Publication Society, at Philadelphia. We have from principle withdrawn our patronage from the American Bible Society, and our conscience does not hurt us when we refuse a contribution to its agents. A great many of our people are helping to support this Society because they are told of its great missionary work, and again they are assured that "most of the leading Baptists are friendly to its work." If our readers are approached with such a plea just remember that The American Baptist Publication Society through our State Board is giving away thousands of Bibles and Testaments, and is anxious that we enable them, by our contributions, to do yet much more; also, recollect that while many leading Baptists bid this Society God speed, yet they believe in attending to their own institutions first.

### Church Difficulties.

Of the various forms of trouble, such as spring up in communities, in families, in schools, and among individuals, none present so disgraceful an attitude to public gaze as that of the church. The recent prohibition campaign at Atlanta, similar to that of our great national fracas of four years duration, of historical fame, divided families, broke friendships of long standing, and engendered feelings of bitterness that the lapse of years will not remove. The consequence is the characteristic growth and enterprise of that illustrious Southern town here sustained a check that no amount of wise working and legislation can remedy. Brotherly love, harmony, mutual interest, bound the phalanx at the head of its years of progress. Dismay now exists in the camps for the lack of this bond of union, and decline will mark its years to come. The same can be said of a church dismembered by faction, and when led by the deacons, the pillars, the cool headed from age, the prominent members, what can be expected of the young, the hope of the church? The influence of this religious body in its querulous state is for evil and not for good. The eyes of the world are upon it, striving to discern the difference between a religious quarrel and that of the world. They witness the same exhibitions of strife, the same abuse, the same bickerings, the same stratagems, and schemes adopted by the worldling to aggravate, to strengthen his party to defeat opponents, and establish his way of believing. The Bible is the guide of the Christian, it is his code of laws for adjusting his grievances, and settling them to the honor of his cause and the glory of the Master. Be patient, bridle your tongue, pray for those that despitefully use you; take an offense seven times seven; turn your left cheek also; eat no meat if it offends; yes, more than all, "love your neighbor as yourself." These and more are given us in that blessed book for guide in the Christian walk. We are commanded to bring our complaints before the throne of God with an humble and contrite heart, and he will in no wise cast us out. One stick will not make a fire. In every difficulty there is more than one implicated, and in a multitude how voluminous the number, and how great the fire! It involves the innocent, incalculates combative notions in the young, sows seed of the wind which will end in the harvest of the whirlwind. It is better to bear and forbear, and work under grievous hindrances for the cause of our crucified Savior, to enjoy the sweets of an approving conscience, than to carry about a weight of spleen that disgraces our countenances and bends our forms, disgraces our profession, and making ourselves a laughing stock for the unconvinced world.

### Our Foreign Letter.

THE CEDARS OF LEBANON,  
Nov. 1887.

#### Dear Baptist:

We reached Beyrouth. It was a gracious relief to escape from that disease stricken ship. I felt like kneeling down and kissing the earth. I think every passenger lifted his heart in grateful praise to God for deliverance. I could but say, "Bless the Lord, O my soul, and all that is within me; bless his holy name." I praise him because he has brought me through many countries and over many seas; I praise him for my deliverance from danger and death; I praise him because in landing I was permitted to step on sacred soil; I praise him for the prospect I now have of traveling through the Holy Land. I cannot tell—I do not know—when the seed was planted, but some ten years ago the plant of desire sprung up in my heart. I did not pluck it up; I allowed it to remain. Gradually its rootlets interwined themselves with the fibers of my very being, and finally they took deep root in my soul. Five years later the buds of hope appeared. I was happy. The plant was worked with patience and with care. The buds grew into flowers, and now the fruit appears. What a natural growth: first the plant, then the fragrant flowers, and now the golden fruit. First the desire, then the hope, and now the realization. Yes, for years I have thought of traveling through Palestine. This trip has been my thoughts by day and my dreams by night. I have often made nocturnal visits to Bethlehem and Calvary. While asleep I have wandered through the streets of Jerusalem; in my dreams I have seen Nazareth resting on the hill side, and Damascus posing the valley. That desire grew stronger and stronger; it became the ruling passion of my life. I said, "By God's help I will go." The Rubicon was crossed; I then drew my sword and flung the scabbard away. I set my face like flint towards the Holy Land, and hither I have come. I now feel profoundly thankful that that which was my youth's fondest hope, it was my manhood's first glory to realize.

I have already begun the journey "through Palestine in the saddle," and if the reader will exercise some of that patience which "beareth all things," I will tell him who my companions are, and what mode of traveling in this country is. Afterwards I may say something concerning the appearance and condition of the country; also something about the customs and habits of the people. I have become quite a pedestrian, and I had hoped to go through Palestine and Syria as I went through several European countries—on foot. But after arriving here I found that a "tramp trip" was quite impractical, if not altogether impossible. I never undertake impossibilities, hence I gave up my scheme of walking. While Johnson and I were traveling in Bulgaria we met Mr. Wm. G. Hamlin and two ladies from Detroit, Michigan. The two ladies were sisters, one of them was unmarried, the other one was Mr. Hamlin's deceased wife's mother. We met them again in Constantinople, and some time after in Smyrna. We spent several days together around the islands and on the waters of the Mediterranean. The two parties proved pleasant each to the other, and mutually agreeable. In Beyrouth we resolved ourselves into one party for a trip through Syria and Palestine. We employ the same dragoman, who furnishes everything and pays all expenses of the journey from one end to the other. We are to ride on horseback and sleep in tents. One day was required to make preparation; nor was one day any too much. Horses and donkeys and mules and bridles and saddles, and whips and spears, and tents and beds, and provisions and cooking utensils, were to be made ready. Packing had to be done, letters written and costumes purchased. The American Consul had to be seen officially, Turkish passports had to be gotten, and a number of other things had to be looked after. What I did that day reminded me of the man who was at one and the same time a lawyer, a merchant, a druggist, a dentist, a physician, a shoemaker, a miller, pastor of four churches, and general missionary besides.

At 2 o'clock Saturday, November 5th, everything was pronounced ready, and from that good hour we are to be known as the "Equestrian Pilgrims." What a formidable turnout was ours. It was a veritable caravan. To accommodate and serve "five pilgrims" we had seven tents, 14 men and 30 head of horses, asses and mules. Amid the loud acclamations of the natives the stately procession moves off.

The Stars and Stripes flutter in the breeze, while the national hymn is borne away on the wings of the wind. The narrow streets of Beyrouth are soon quitted, and we then travel an hour and a half through vineyards and mulberry plantations. Silk manufacture is one of the chief industries of the country. Mulberries are cultivated and the leaves gathered for the silk worms.

The road now becomes steep and crooked. We go on and up, passing a few rusty villages on the right and on the left. Just as the hot sun went down to cool his hot face in the Mediterranean we pitched our tents on Mt. Lebanon!

When we entered our new compartments we could hardly believe that we were in tents. The walls, and ceiling, too, looked like white marble newly painted or beautifully frescoed. The floors were spread with rich Persian carpets. We had mats, rocking chairs, tables, bedsteads—everything! What style! I said to the party: "I kinder like travelling in Syria." Each one smiled, as if to say, "them's my sentiments." We rested on the Sabbath day. Monday morning, bright and early, we folded our tents and renewed our pilgrimage. The Lebanon continued steep, rocky, rough and bare. Not a bush, not a blade of green grass—nothing but a long mountain range, covered with loose stones, was to be seen. These hills are very productive—of rocks. Now and then we came to large camel pastures, and as these high-headed, two-story animals were fat and flourishing, I naturally concluded they lived on stones and wind. In the road we met hundreds and hundreds of big camels and little camels, dun colored, mouse colored, white and black camels, laden with all kinds of merchandise.

Late in the afternoon we, for the first time, catch a glimpse of snow capped Hermon, some fifty miles away to the southeast. We take off our hats to this mountain monarch, promising him a visit later on. We now descend into the broad, green valley, lying between Lebanon and anti-Lebanon. Here we quit the Damascus road and turn north. We wanted to see the Cedars of Lebanon, and for this purpose we have, for the last three days, been traveling up this beautiful valley, keeping close to the Lebanon side. We are now camped at the foot of the mountain, which is at this point very steep and high. Tomorrow the tents stay here while we pilgrims go up and over the mountain to visit the Cedars of Lebanon. I may finish this letter tomorrow while on the mountain. I am sure my thoughts will be more elevated than they are to-night.

Praise the Lord! I have reached my destination. I am now on the mountain heights, resting under the cedars of Lebanon. I am looking down upon the blue Mediterranean, seven thousand feet below me, and only a few miles away towards the setting sun. The gray clouds lying along the western horizon, look like white winged ships floating on the bosom of the sea. For aught I know, they may be ships, freighted with white winds and thunder storms, or perchance they may be—I hope they are—freighted with rain to refresh this parched earth. It is a perfect November day, the sky is of a rich, deep, azure blue, and seems only a few hundred feet above me. The atmosphere is pure and crisp. As these historical cedars bow and bend in the cold and cutting wind, I am reminded of a thought, beautifully expressed by the sweet singer of Israel, when he said:—"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass."

I feel that I am in the presence of age. These venerable cedars are not fringed round with years, or decades, but with centuries! And yet their wrinkles may be counted by the score. The tree under which I am writing measures 48 feet in circumference, and has in all probability been standing here three thousand years! Cedar was taken from this mountain to build the temple of Solomon. Of all trees on earth the cedars of Lebanon are most renowned. They are mentioned more than twenty times in the pages of sacred writ; they are called "the goodly cedars," we are told that the righteous "shall grow like a cedar of Lebanon." Indeed, this cedar has almost become a sacred—a holy tree. I am therefore grieved to find so few of them left. The long mountain range that was once covered with them, is now as bare as if it had never known any vegetation. Only a few hundred of the old cedars now remain, and they are well nigh inaccessible. To get here on horseback is within the

limit of possibility. Four of us came together to-day—three men and one woman. Two ladies started, but one gave out. The other one strided her horse. One man led the horse while two others walked by—one on either side—to keep the horse from falling and to catch the lady in case she or the horse should fall. She is here and says she is glad she came, but she would not come again for \$10,000 in gold. Nor do I blame her, for it is a perilous undertaking. No animal save an Arabian steed or a mountain goat dare undertake the ascent. After this day's trip I shall christen my Arabian pony Ammon—the reliable. On foot the cedars can be reached without danger, but not without great physical exertion. As for myself, I am used to mountain climbing, and would much prefer to walk. But let that pass.

When one is once here he soon forgets the danger and fatigue of coming. It is a glorious sight. Look where you will, you find something to admire. The air is delightful, the earth, sea, and sky, are all beautiful, but the waving cedar is the one central object of interest and admiration. Its age, its history, its beauty. Then come the sacred associations that cluster about the cedars of Lebanon. Again I say it is a grand, a glorious, a sweet privilege to sit beneath the wide spreading branches of these time-honored trees, and read what holy men of old wrote about them. But Ammon is saddled, and I must mount and see if he proves worthy of his new name.

### From Union Springs.

Dear Baptist: A few weeks ago we organized a Sunbeam Society in our Sunday-school, and the society observed Christmas using the beautifully arranged programme sent out by Dr. Geo. B. Taylor, of Chapel Hill, N. C., who is the originator of the Sunbeams in this country. The society only received the programme about a week before Christmas, and the weather was very bad for the children to attend the practice. Notwithstanding this the programme was carried out on Sunday morning and everything passed off smoothly without a jar. The children knew their pieces well, and certainly said them most admirably. Mrs. Chambliss, the wife of our pastor, organized the Sunbeams here and arranged for the entertainment. She deserves much credit for the success which crowned her efforts, for as I have said she had only week to prepare it. The children had, on the previous Sunday, distributed envelopes to the members of the Sunday-school with the request that they be returned either empty or filled, preferring to see them filled of course. The collection amounted to twelve dollars and ninety-two cents, but would have been larger if the weather had been pleasant, so that a larger attendance could have been present. The collection was for foreign missions. The Sunbeams though propose to go to work in earnest for the Master.

Dr. J. F. Chambliss resigned the care of his church here on Sunday last, (January 1st), very much to the regret of his members and the community in general. The Doctor is much beloved by members of his own flock, and of the other denominations. The church has not as yet acted on his resignation, will do so probably on Wednesday night.

We all look for the weekly visits of the Baptist here, with much impatience, we wish it could come oftener. We missed it last week, but I suppose we ought to grant you tired editors and printers one week's holiday out of the year.

I fear that my letter will be too long; I will write more some other time.

Union Springs, Ala.

### In Memoriam.

Died, at Dolomite, Jefferson county, Ala., on the 17th of November, after a protracted illness of near three months, Rev. John Morgan Huckabee. He was just entering public life, in the vigor of youth, when the sickle was put forth and he was reaped for the Master's use. Before he breathed his last he called his wife and friends to him, bade them meet him in his bright home above, and then fell asleep. In about three hours after his sweet little girl of seven years old went on to meet him where death shall never sever. To the wife and family let us look up. Morgan and Anna have gone home, and are now waiting at the beautiful gate for us. Let us be faithful to his admonition, and meet him above.

### THE ONLY BROTHER.

Cheerfulness is a quality that flourishes under cultivation. Each sad and discouraged soul will find some one else with greater trials.

### I Am Glad.

What for? I have looked into the law of Liberty. But whose looketh into the perfect law of liberty and continue therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25.

The apostle James speaks of two laws, the one he calls the law, the other the law of Liberty. The apostle Paul calls one the law of sin and death, or the yoke of bondage, the other the law of the spirit of life in Christ Jesus. The reason men do not understand the apostle James, they confound the two laws. All men by nature, are under the law of sin and death, for all have sinned.

Jesus Christ has come into this world and has kept the law in all points, and has satisfied all its demands by offering himself as a sacrifice for the sinner, and delivers every believer in him from that law, and sets him free from its demands, and places him under another law, the perfect law of liberty.

Now he is free to do just what he wants to do. That is, he wants to do just what the Lord Jesus Christ commands. Every command to the Christian is under the law of liberty, and is at liberty to do so. He wants to join the church that the Lord Jesus Christ has established in the world, and no other, whose membership is under the law of liberty, and is at liberty to do so. He wants to walk in all the commandments and ordinances of the Lord blameless, and is at liberty to do so.

Some want to preach the glorious gospel of the blessed God by which they were set free from the law of sin and death, and placed under the law of liberty, for the glory of God the Father and the Lord Jesus Christ, and for the good of their fellow men, and we are at liberty to do so. Esteeming it a great privilege, reward and blessing to be permitted to preach the gospel of the grace of God, without asking or demanding any salary.

And other Christians looking into the perfect law of liberty and continuing therein, being not forgetful hearers but doers of the work, want to pray to the God of grace, want to praise, want to attend church, want to give of the substance with which the Lord has blessed them in support of the ministry that preaches to them the law of liberty, and to feed the hungry, clothe the naked, and do all things necessary to the furtherance of the kingdom of God, without a dollar ever being solicited. If every man would look into the law of liberty, and give as the scriptures teach, as he purposed in his heart, liberally as the Lord should prosper him, there would be a sufficiency, without unscripturally calling on women and children to give. Every one would want to live soberly, righteously, and Godly in this world, and none would want to disobey the law given by Moses, and would be at liberty to do so.

My desire is that every Baptist, especially the ministry, may look into the perfect law of liberty, continue therein and be not a forgetful hearer, but a doer of the work, and we all would be blessed in our deeds. And there would be love, concord, agreement, fellowship, peace, joy, praise, and oneness among all the Lord's people.

We are to be judged by the law of liberty. So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:12. Whatsoever a man speaks, or does, according to the law of liberty, is acceptable to the Lord, and consequently nothing he speaks or does is acceptable without it is in accordance with the law of liberty. The sinner to hope for justification by deeds of the law is doubly condemned, for if he has failed to keep it in every point he is guilty of the whole, and also he has violated the law of liberty. Therefore, his duty is to stand still, throw away all he has ever done as worthless; look into the perfect law of liberty, continue therein, and be not a forgetful hearer, but a doer of the work, and he shall be blessed in his deeds. That is, believe now that Christ (the Son of the living God, for this is the meaning of Christ) died for his sins under the law and has risen again for his justification, and has set him free from sin and the curses of that law, and now he is under grace, or the law of liberty, constrained by his love to him to do what he commands, esteeming it not a duty, but a privilege to do his commandments, the first of which is the burial of the believer in water, to show how he set him free from sin by his death; burial and resurrec-

tion, and he shall be blessed in his deed. Abraham's works, by which he was justified, were under the law of liberty, about 400 years before the law that condemns the unbeliever in the Lord Jesus Christ, was given upon Mt. Sinai. I would by no means discourage the Christian who is weak in faith, for if you just had faith enough to want to be baptized as Jesus was it was under the law of liberty, and it was acceptable to the Lord, and you were blessed in the deed with the answer of a good conscience towards God, but I would have you look farther into the law of liberty, until you have realized that you are free from sin, and from the demands of the law in Christ Jesus, and are now at liberty to live for the glory of him who died for you. Stand fast, therefore in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage. Gal. 5:1. Free to do what the Lord Jesus Christ commands and not what man or men commands. Perhaps I ought to remark that there are two laws in every Christian: the law of liberty written in the heart, the law of the new covenant—the law of the inner man, which the inner man wants to obey, and the law of sin in the members of our flesh, which are contrary the one to the other, so that we cannot do the things we would. The law of sin, which is in our members, will end at death, the law of liberty will continue forever.

Blessed be the God and Father of our Lord Jesus Christ for the law of liberty.  
G. W. McQUEEN.  
Hayneville, Ala.

### Lucy M. Rogers.

The subject of this sketch was born in Randolph county, Ala., Feb. 16, 1850, and in early life moved with her parents to Tuscaloosa county, Ala. She professed faith in Christ in the 17th year of her age, and was baptized into the fellowship of Bethlehem church by Rev. J. J. Watts, and was married March 16, 1871, to Rev. J. W. Rogers, at the home of her parents, Mr. M. A. and Mrs. Jane Stewart, then living in Fayette county.

She died during the still hours of night without a moment's warning, and without the knowledge of any one except her bereaved husband and little children, on the morning of the 23rd of Oct., 1887.

In attempting an account of this pure and good woman our language fails, being too feeble to do justice to the purity and goodness of her life. She was ever ready and willing to meet the responsibilities imposed upon her by the frequent absence of her husband, and always proved that she appreciated the position of a minister's wife. Her sufferings during life were often severe, which she always bore with Christian fortitude. It may truly be said of her, that her life was gentle, and so mixed were all the elements of a true woman in her, that she was a beautiful embodiment of the Christian graces.

She lived a quiet, peaceable, and orderly life, devoted to the services of her family and her God. As a wife she was affectionate and true, a devoted indulgent mother, a good neighbor, a pious, godly, Christian woman. As a member of the church always present at its meetings when able and opportunity offered. In her religious life she was gentle and constant. Her whole Christian life was a luminous attestation of the truth of her profession, and the depth of her piety. The funeral services were conducted by Rev. W. G. Baker, and our dear sister's remains were buried in the church yard at Bethabara.

The usual large congregation with marked grief attested the high esteem in which our sister was held. When the bright moon pours its calm light on her in the eve, when all outward things and inward thoughts, speak of immortality, and our worldly hopes and fears are humbled in the dust, then with tranquil hearts and submissive spirits, we bow in humility and devotion, and leave her gentle spirit with God.

Resolved, That we humbly submit to the will of our Heavenly Father in taking our sister from the afflictions and trials of this life, to the joys of eternal life in glory.

Resolved, That we deeply sympathize with our brother, the companion of our departed sister, and all the relatives and friends in this affliction, and pray that God may sustain them by his grace.

Resolved, That a copy of these resolutions be spread on our church books, that a copy be sent to Bro. Rogers, and a copy be sent to the ALABAMA BAPTIST for publication.

Done by order of the church Nov. 13th, 1887.  
J. D. PITTMAN,  
N. H. HARRIN,  
I. N. AWTRY,  
Committee.



# Alabama Baptist.

MONTGOMERY, ALA., JAN. 10, 1888.  
JOS. SHACKLEFORD, D.D., Editor.  
G. W. HARE, Manager.

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

## SPECIAL NOTICE TO CORRESPONDENTS.

We wish, all letters on business or for publication to be addressed to THE ALABAMA BAPTIST, and not to the editors personally. This will facilitate attention.

## SPECIAL NOTICE.

The price of the ALABAMA BAPTIST is two dollars per year. We let ministers, who are actually employed in ministerial work, have it for \$1.50 per year. Our agents who take subscribers for less than \$2 must not expect us to allow them commissions. If they choose to give their commissions to those who subscribe, all right. We shall expect renewals at the regular price.

The son of W. D. Powell, our missionary to Mexico, and a son of ex-Gov. Bustamante go to Englewood, Tenn., to be prepared for college by Eld. G. M. Savage, a fellow graduate of Bro. Powell.

The junior is spending much of his time trying to visit as many communities as he can, but, brethren, it is impossible to go everywhere, and we call upon you to help us. It not only takes time but it takes money for traveling expenses, which during the year amounts to a large sum. Take a little time and canvass your church and see what you can do.

THE ALABAMA BAPTIST had its home for several years in Selma, and the merchants learned to know and appreciate its value as an advertising medium, and now we make almost monthly visits to procure cards from the enterprising business men who are still anxious to sell goods to our readers. Last week we ran down and spent two days among them. Securing our room and getting dinner at the St. James hotel we were ready to radiate to all parts of the city. This hotel is so attentive to its guests that it never lacks for custom. Men from all sections of the country are to be found here. This traveler is always so kindly treated by Mr. Tisdale, the proprietor, and Messrs. Orman and Neal, clerks, that it is a special pleasure to stop with them. The Selma Times, now run entirely by Capt. H. C. Graham, always pleasantly notices our arrival. The citizens seem to appreciate what the Times is doing for their city, but they should give brother Graham more patronage, and help him to make the Times the pride of the Central City. The business of Selma is good. Her future is bright. It was our pleasure to dine with Bro. and sister Frost in their new home, the "parsonage." We have never seen a more nicely arranged home. What a pleasure to hear them talk of the kindness of their Selma members. Dr. Frost must write a description of this home, so that other churches may know how to build houses that will hold preachers for years and make them grow all the time better.

HOW CAN WE REACH OUR BUSINESS MEN?  
That is, to enlist them in church work. Those who take no note of such matters have but little idea of the small number of our live business men, members of our churches who take any interest in the general enterprises of the denomination. In every church there are well-to-do people who are a power in the business world, yet mere ciphers in their church. It is harder to get this class to take their church paper than the poorer ones. Oh! the excuses they make, "The Bible is good enough for me," "I have no time to read," &c., &c. Not

reading, of course they are ignorant of church matters, and it is next to impossible to do anything with them. This scribe knows whereof he speaks. What are we to do about it? God appreciates and blesses the gifts of even the poorest, but the times demand large contributions, and our rich men must be reached. Will not the pastors help us place the ALABAMA BAPTIST in the hands of the rich members, and not only that, but will they not occasionally, from the pulpit, urge that these people read each paper that comes forth? Help, brethren, and God will bless.

## MEXICO.

The Baptist Association for Coahuila, Mexico, met on the first Saturday in December last, at Profuso. Eight churches were represented, which reported 198 baptisms, and \$650 raised for different purposes; \$258 were pledged for associational purposes, and the money raised to support a native missionary in China. We gather these items from Bro. Powell's letter to The Baptist (Memphis). He further says: "We have great encouragement at all our outstations. The association formed the organization of a general convention for all the republic. Strong ground was taken on the temperance question."

## REV. J. P. SHAFER, D. D.

This distinguished brother, now the Financial Secretary of Howard College, spent Thursday in Montgomery. He gave evidence, in speaking of his plans, purposes, and hopes, of the wisdom of the Board of Trustees in his selection for the important work in which he is engaged. Owing to the inchoate state of the affairs of the institution, and the general financial depression, he must of necessity have difficult work at first, but success will doubtless be secured sooner or later. The first thing, of course, to be done is the fulfillment of the Birmingham propositions, "on which" the removal was based, and then he will receive a royal welcome all over the State. He will be supported by the hearts and hands of his brethren, and the ALABAMA BAPTIST will ever show with pleasure the interest it feels in him and his great work.

## PLANS FOR GIVING.

Last week you were told of the wonderful collection given a few Sabbaths since by the Selma Baptist church, but our visit to Selma has given us an insight into the matter, an account of which we think will prove of profit. We all know pastor Frost to be a wise as well as good man, and will not be surprised at the way in which he proceeded to prepare his people for contributing. Ordinarily we forget that there can be solemn worship paid to God by giving, hence what we obtain from a congregation is wrung from hearts not entirely willing, because minds are convinced and heart unprepared. But for two or three weeks before hand the pastor in this case laid the cause before his people. Here was a magnificent parsonage all complete, a property worth near \$10,000, but over it was a debt of \$1,500, then the pastor desired to raise above this \$1,000 for repairing the church. He preached some sermons bearing directly on this work, and the entire membership were requested to pray God's blessing upon the church, and lead them to give as they were able. Thus, as the time approached, pastor and people were putting their hearts into the work, asking God to show them what part they should take in this grand New Years gift to the Lord. The congregation approached the house of God on this day with a spirit of expectancy. The presence of the Almighty seemed to be in their midst, awing into reverence even the ungodly.

The preacher took for his text, "Give us this day our daily bread." After a tender sermon impressing on their minds the dependence on God began a giving which must surely have rejoiced the heavenly hosts.

Bro. Frost, in praying over the plan he should pursue, was impressed to ask for \$500 from two of his members, hence he made the request, not knowing from whom it would come; quickly Bro. Law Lamar, senior partner in the wholesale grocery house of L. & E. Lamar, said, "I'll be one," then Bro. M. A. Keith, of the firm of Welch & Keith, said, "I'll be the other," then four or five gave \$250 each, and then several gave \$100, some \$50, some \$25, some \$10, others \$5, and even the children contributed various sums, so that there was hardly a member of the church but what gave something, and when the amounts were footed up it was found that \$4,000 had been given when only the sum of \$2,500 was asked for. Of course there was joy in that assembly, and every one felt that the church had made a grand advance move. Those brethren are going to put God's house in order, and will expect great spiritual gifts from his presence.

Dear reader, the secret of raising handsome amounts is here shown to be a proper preparation for the work. Let us all be fired to renewed zeal and faith by the action of this noble church.

## FIELD NOTES.

Rev. J. J. Porter has accepted a call to the Owensboro (Ky.) Baptist church.

Dr. J. B. Thomas, late of Brooklyn, N. Y., has been elected professor of church history at Newton, Mass.

Bro. Whittle's begin with this issue, read his letter and show it to some body else, and get a new subscriber.

The Bible Expositor is the name of a new Baptist monthly published at Elberton, Ga., and edited by Eld. E. R. Carswell, Jr.

We acknowledge the receipt, from our Congressman, Hon. H. A. Herbert, of public documents, for which he has our thanks.

W. F. Green has retired from the Southern Idea, Russellville, Ala., and Messrs. R. L. Morgan and T. P. Clark take charge.

We thank Bro. W. N. Huckabee for his work and kind words, and we assure him that we will not "despise the day of small things."

Eld. F. C. Plaster is serving the Alabama Association as missionary. He is away from home most of the time. He is a power for good wherever he goes.

The Arkansas Baptist has passed from the proprietorship of Forbes and Permitter to that of Forbes, Hall and Milburn, and the name changes to the Western Baptist.

Bethel church, Ft. Deposit, is to have a baptistry and a couple of dressing rooms. That's like bishop Anderson; he believes in such things for Baptist churches.

Bro. T. J. Embrey, of Randolph county, sends us some new subscribers and says: "Every Baptist in the State should take it." Certainly they should, but getting them to do it is the question.

Bro. E. F. Baber is, or ought to be, a happy man. He has a good wife who reminds him of his duty to the ALABAMA BAPTIST, when he goes to work and sends his own renewal and one new subscriber.

Bro. Pickard, of Eufaula, has our thanks for work done for the BAPTIST. He sends us some new subscribers and renewals and good wishes, which we reciprocate. His work is progressing well in Eufaula.

Money matters are getting all the time higher. Can't you send us a part of what you owe. We have advanced your religious reading and do not charge you interest, but merely ask for the payment of the principal.

We thank Bro. J. H. Creighton, of Horeb, Ala., for remittance and renewals. Our brethren will help us very much by doing the same thing. Get up all the renewals in your neighborhood and add a new subscriber or two.

Bro. Thomas, of Tusculum, writes: Tusculum is building up, and Sunday-school and church doing well; by the help of God's spirit, I think in a short time our cause will be greatly strengthened here. We are glad to hear this.

One of the editors would be pleased to attend the fifth Sunday meeting of the Shelby Association, and will do so if possible. Bro. McCord promises to represent the BAPTIST at that time, which we hope he will do whether we are present or not.

Bro. Pipkin is attending Bethel Academy, working like a "Trojan," to better prepare himself for the work of the ministry. He and his wife are boarding at the home of brother Plaster. He deserves credit for his efforts and we pray God's blessing upon him.

We are glad to learn that Eld. J. B. Hamberlin, of Mobile, is rapidly recovering from his threatened blindness, and that his church, the Palmetto Street, is in a healthy condition. We also learn that Eld. J. J. Taylor has a very prosperous beginning of his pastorate.

Mr. C. L. Ruth, one of the most reliable Jewelers in the South, speaks to you in this paper. He has lived in Montgomery for twenty-eight years, and has been in the jewelry business for himself about ten. We should be glad our readers would remember him when wanting things in his line.

Bro. Granberry, of Brewton, fell in with us at the Fort. He is an intelligent brother, and takes a deep interest in all church matters. Valuable aid to the BAPTIST has often been rendered by this brother. He is authorized to take subscribers wherever he can find a Baptist who is not taking the paper.

A district meeting will be held at Pine Apple, commencing on Saturday before the fifth Sunday in January. The editors have been solicited to attend. If in our power one of the editors of the BAPTIST will attend. If we are not there we hope Bro. Elliott will work for the paper. He knows how to do this.

We respectfully request the pastor of every Baptist church in Alabama to send us the names and postoffice of every member in their church who is the head of a family, and is not a subscriber to the ALABAMA BAPTIST. We have special use for this, and pastors will do us a favor by attending, as soon as possible to this request.

Bro. Preston Brown writes us from Jackson county, that Bro. Gunn has been with him two weeks. He says: Our people have been carried away by his sermons, and well they may, for I have rarely heard them exalted. He will close at Scottsboro to-morrow, the 8th inst. We were satisfied that Bro. Gunn would give entire satisfaction.

Bro. C. J. Miles sends us minutes of the Bethel Association, with a request to publish the essay of Bro. T. T. Daughdrill on temperance, which was read at that association and published in the minutes. We would like to comply with his request, but it is too long for our columns. It is a good thing, and we may publish some extracts from it.

The Baptist Basket is the name of a monthly published at Louisville, Ky., and edited by Mrs. Thos. D. Osborne; price 50 cents per year. It is published in the interest of missionary societies, bands and individuals, to promote Baptist benevolence and interest in Home, Foreign and State mission work. It is an excellent missionary monthly, and will do good wherever circulated.

A brother writes from East Lake that Col. T. S. Wiggins, of Monroe, Ala., recently visited Howard College to see his cousin, Bro. S. P. Lindsay, who has been sick there for some time. We are glad to learn that Bro. Lindsay is now able to be up, and will soon resume his studies with renewed determination to get an education before entering upon his full work in the ministry.

Bro. Ellis, the treasurer of the Ministerial Board of Education, informs us that the following ministerial students at the Howard were placed on the honor roll for the six weeks ending Dec. 23rd: J. E. Barnes, of Dallas; Charles G. Elliott, of Selma; W. D. Hubbard, of Shelby; L. A. Smith, of Woodlawn, A. S. Smith, of Chambers, and Sam'l Strook, of Verbena. The reports of all the ministerial students stand very high. We are glad to hear this.

The junior ran over to Marion two weeks since, to greet his friend, Thos. C. King, youngest son of Judge Porter King, who is now making his first one and fame in the great Steel Works of Troy, N. Y. Tommie came home to spend the holidays. Ten years ago, when we first met, there was quite a difference in our age and size, but a warm friendship sprang up between us, which time only strengthens. This recent meeting revived many memories of other days.

A visit to the Corresponding Secretary gave us more of an idea of his work. Brethren, he is getting very little money, and yet the demands are greatly increasing. Help him. And why don't Sunday-schools order their literature through him. You can get it as cheap, and about as quickly. And don't forget to order "Our Country" from him. Every American home ought to buy and study this most wonderful history of American interests. Only 50 cents, post paid.

The Sylacauga Argus, of the 7th inst., says: Rev. Dr. Cleveland preached two able and eloquent sermons here Saturday and Sunday. Dr. Cleveland is justly regarded as one of the most distinguished divines in Alabama, and Sylacauga congratulates herself upon having secured his services. His charge of the leading church here shows that our enterprising and progressive city intends to take the lead in religious matters as well as to make Sylacauga pre-eminent in temporal matters.

Bro. Baber writes us that Mrs. Louisa Herring, of Lee county, has been confined to her bed the greater part of the past sixteen years with rheumatism, but she bears her affliction with such Christian resignation that it would be a great deal to many a doubting, complaining Christian to pay her a visit, and witness her comfort in the Lord. She and her husband are advanced in years, and it is beautiful to see the tender constancy with which he attends day and night to her slightest wish. They are members of our church at Loachapoka.

The interest of the estate of Mrs. J. B. Jeter in the Religious Herald was sold recently, and was bought by Hon. J. T. Ellyson, of Richmond, Va., and Rev. J. T. Dickinson, of Orange, N. J. The paper will hereafter be published by a joint stock company with the following officers: A. E. Dickinson, president; J. T. Dickinson, vice president, and J. T. Ellyson, secretary and treasurer.

These, with Hon. H. K. Ellyson and Dr. Judson B. Wood, constitute the board of directors. The Rev. James B. Taylor has been offered a place upon the editorial staff. Success to the new arrangement.

We are much gratified to learn that our old brother, Rev. A. R. Scarborough has greatly improved in health. He writes us on the 9th as follows: "When we separated at the close of the Bigbee Association, I was almost deprived of the power of speech. God, in his mercy, has heard the prayer of his people, reluked the disease, restored my speech, improved my health, and if the indications arise from a permanent basis I will, by

spring, be out in the field gathering sheaves for Jesus." We humbly pray that our brother may be fully restored to health, and have many years yet to work in the Lord's vineyard.

While in Marion we had the pleasure of passing an evening with Col. Murfee in the old Howard building. Things are somewhat changed. The west end of the north building has been fitted up for the home department. Here the president and his family reside. They have transformed several of the rooms. A door has been cut in the partition of the lower story, communicating with the east end of the building, in which several of the students room. A special room is prepared for the sick, but fortunately very little use, so far has been had for it. After supper Sunday night the young men came into the parlor and with the family joined in singing and conversation. This home feature is very helpful to the students. Parents who visit the college are delighted at the pleasant surroundings of their sons. Bro. Murfee is throwing all his energies in this undertaking, and success unlooked for is crowning his endeavors. He is highly gratified at the help rendered by his assistants, Prof. Caffey and Brown. Both these young gentlemen are graduates of Howard College, and of course are competent. They will make their mark in the world. Twenty more boarders are expected next month. Col. Murfee loves Howard College, and hopes to prepare many young men to graduate with honor from her walls.

## Not Recognizing the Divine Presence.

BY A. S. WORRELL.

It is true of many a child of God, as it was of Jacob, that "surely the Lord is in this place, and I knew it not." Few of the people of God live in daily recognition of the fact that the omnipresent one is with them. The doctrine of the divine inhabitation of the believer in Christ is plainly and repeatedly set forth in the Word of God. Among the very last utterances of the Savior before his ascension we find this: "Lo I am with always (even) to the end of the world," (or age). Matt. 28: 20. True, this was spoken to the eleven apostles, but as the obligation to preach the gospel or send it to "every creature," rests upon the Christians of all ages, we have the right to claim the presence of Christ with them also.

The Savior, speaking of the Spirit, said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16. And in verse 24th, he says: "If a man love me he will keep my words; and my Father will love him, and my Father and I will come unto him, and make our abode with him." Thus the presence of each person in the adorable Trinity is pledged to be with the obedient disciple. Yet how few of his people do really believe that God is present with them! Their habits of thought, their speech, their demeanor, go to show that, for the most part, they act without regard to the divine presence—very much as they would do if they thought there were no God.

But if the conception of the divine presence is not common among the professed followers of Christ, much less common is the belief that God does indeed dwell in his devout servants. The lowest type of Christianity, recognized in the Scriptures, requires that the Spirit shall be in him. Says Paul, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you the body is dead because of sin." Rom. 8: 9, 10.

Again he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3: 16.

"Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have of God." 1 Cor. 6: 16.

"Ye are the temple of the living God, \* \* I will dwell in them, and walk in them." 2 Cor. 6: 16.

"I am Crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5.

These texts leave no room for doubt as to the fact that the true believer is indwelt by the Spirit and by the Savior himself. Of course it is not the glorified body of Christ that is in the believer, but the divinity of Christ inhabits the believer through the indwelling. When Paul prayed that "Christ might dwell in the heart" of the Ephesian brethren by faith, it was not meant that the glorified redeemer should be enthroned in their hearts, but that in Spirit he might dwell in them. It is a part of the Spirit's work to reveal Christ to the spiritual apprehension of the devout child of God, and give him real fellowship with the Father and with his Son Jesus Christ." Let it not be understood that the Spirit usurps the place of Christ in the believer. Both have their offices to be performed in

him, and these should not be confounded; but there is not space here for enlargement on this highly interesting topic.

The fact is clearly made out that the Spirit and the Son abide in the heart of the true believer, and that the Triune God abides with him. Is it true that I, a vile wretch, except as cleansed by the blood of Christ,—is it true that I am indwelt by the Holy Spirit? Does Christ dwell in our heart? Does he rule there? Amazing thought! Does Christ live in me? Is he my life, my all?

If the child of God is thus indwelt by the holy one, the question might well arise, "What manner of being ought he to be?" How lightly ought we to move, how humble, how reverential, how docile should he be! How considerate ought he to be of his divine guest, lest by his coarseness, inattention, or irreverence, he should offend him! And what moral stupidity and spiritual sloth must those have who, though children of God, habitually live, from year to year without any apprehension of the divine presence, or without even so much as a real belief that God is with them—much less in them!

What is the remedy for this great evil, and the many more evils that flow from it? The answer is, we must believe God's Word. When that Word says Christ is in us, we should believe it, unless we are conscious of the fact that we are "reprobates," [disapproved]. If we have vital religion enough to claim to be God's, we must believe the Holy Spirit dwells in us. As we persevere in this belief, the divine presence will come to be more of a reality with us, and the love of God will more and more possess our hearts; and, "following on to know the Lord," he will reveal himself to us, in the person of the Son, through the Spirit, until it may become a habit with us to believe always as in his presence. In this way a lost sense, viz., the sense to recognize his presence; and when one learns thus to appreciate the companionship of God his life will be worth much more to the cause of Christ than it could possibly be without such sense of the divine presence. How much time have many of God's people wasted in half-hearted service because they have not learned the blessed secret of living consciously in the divine presence!

## Baptism.

What is baptism? From the teaching of the word of God I understand baptism to be the submersion in water of a believer in the Lord Jesus Christ. Baptism was first administered by John the Baptist. "Wonder why they did not call him by some other name than John the Baptist," as a Pseudo-baptist preacher said on the stand, "we had as much right to call him John the Methodist as John the Baptist. Hold, my good brother, let's call people by their proper names. We read in the Bible that God himself named him John the Baptist. Read Malachi 4: 23. Now if sprinkling is baptism I wonder why John the Baptist went away off to Enon near Salim to baptise the people. Some people try to tell us why, in their way of telling things, but why not let our blessed Lord tell us why, "Because there was much water there." This baptism (immersion) was sanctioned by Christ's submission to it. Matthew 3: 13, 15; Luke 3: 21. This, John's baptism was adopted by Christ himself, John 3: 22, and 4: 2, and appointed an ordinance of the church, Matt. 28: 19, 20, Mark 16: 15, 16, which I understand from the Scriptures was then set up in the work. We therefore have no right to change it to suit the time, place, or the applicant. One Lord, one faith, one baptism, says the Word. Know ye not, that so many of us were baptized into Jesus Christ? Were baptized into his death; therefore we are buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin. Romans 6: 3-6. Hence we see that baptism resembles a burial. When we go to put our departed friends away we do not sprinkle a little sand over them and say they are buried; we put them out of sight. Baptism is emblematic of the death, burial and resurrection of our blessed Lord. The going down into the water, the burial of the candidate so much resembles that death and resurrection of our blessed Jesus that we can call nothing else baptism. Our blessed Lord set us a noble example when he went to John the Baptist to be baptized of him in the river of Jordan. He said to John, suffer it to be so now that we may fulfill all righteousness. This, I think, fully establishes immersion as the only mode of baptism known or practiced in the days of Christ. We may use after scripture, but why do that when we can't find the word sprinkling or pouring used a single time in the New Testament where it applies to baptism.

Clough's Store, Ala.

## At the Board.

Shackelford and Shaffer-Shaffer and the Board.

We had with us at the last Board meeting brethren Shackelford and Shaffer. It is seldom we have the benefit of their presence, owing to their remote residence heretofore from our place of meeting. But now as they become members of the wandering band, going to and forth in the earth, we shall put them down for every meeting.

Bro. Shackelford, as editor of the

ALABAMA BAPTIST, has such a fine opportunity to "blow his own horn" there is but little need for us to say much of him.

Bro. Shaffer, the new Secretary of our college, personally needs no words of commendation. He is well known as one of our wisest and best pastors. He was a gallant Confederate officer till he got in the way of a missile from the guns of some of our Northern brethren; he lost half of one foot by his imprudence. Since the war he has been limping around in East Alabama, first as President of the Roanoke College, but for a number of years as pastor of some of the best country and town churches in Alabama. To him, perhaps, more than to any other one man, is due the progress made in the East Liberty Association. It has better church houses, supports its preachers better, and gives more for missions than any other association in Alabama. A man who has been so eminently successful in school and church finances gives promise of success in this new position to which his brethren have called him. Nothing but a sense of duty has caused him to leave a pleasant home, a wide field of usefulness which gave him a good support, and undertake this work for the college. He deserves our prayers and our hearty co-operation. The college must be endowed, and the Baptists of Alabama, not of Birmingham, must endow it. The Birmingham brethren have on their hands a great responsibility, and will finally nobly fulfill every obligation. Just now they are depressed financially, as is every other part of the State, but give them time and they will come up. Now, "forgetting those things which are behind," it behooves every Baptist in Alabama to lay hold with Bro. Shaffer in dead earnest for the college.

W. B. CRUMPTON.

## Marion, Ala.

## To Pray for the Preachers.

I met a big hearted lay brother the other day, and he discoursed about thus! "I saw Bro. H. the other day, and I told him I was in favor of calling all our folks together at the Convention and have a mammoth prayer meeting, and I want the burden of the prayers to be for the preachers. They get up in the pulpit and preach to us laymen about forgiveness, and love for the brethren, and patience and loving kindness, and praying for one another, and I tell you, my brother, they need preaching to and praying for more than any set of men I know in Alabama. If the preachers don't cultivate a better spirit than now prevails among them I don't know what will become of us." Brother preachers, what do you say? Is this layman right? ONE OF THEM.

## News Items.

It is stated that yellow fever is still raging at Tampa and Plant City, Fla.

Senator James B. Beck has been re-elected U. S. Senator for six years by the Kentucky legislature.

Mr. Lamar sent in his resignation as Secretary of the Interior on the 7th inst., which was accepted by the President.

The firms of Porter, Kirkbride & Son, of Mobile, general hardware and builders material made an assignment on the 11th inst.

A double tragedy occurred at Aniston on the 12th inst. W. R. Williams, proprietor of the Parker House, and P. H. Evans killed each other. Whisky at the bottom of it.

Rev. P. H. Mell, D. D., chancellor of the University of Georgia, has been sick at the residence of his son, Prof. P. H. Mell, Jr., Auburn, Ala. We earnestly hope and pray that he may recover.

Governor Larrabee, in his message to the legislature, says: The enforcement of the prohibitory law has been so efficient in reducing crime that he recommends the consolidation of judicial districts, so as to reduce the number of judges from 44 to 40.

The coldest weather for years prevailed last week in the Northwest. At Winnepeg the thermometer was fifty degrees below zero on the 11th inst. At Winona, Minn., the temperature has been from ten to thirty-five degrees for a week or more.

Col. Charles T. Pollard, an old citizen of Montgomery, died at his residence in this city on the 10th inst. This gentleman was born in 1805 at Fredricksburg, Va. He had been a resident of this city for sixty-two years, and was highly respected by all who knew him.

The darker the cloud the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much more abound.—Henry.

**THE KIDNEYS**  
Are sure to be healthy if the Liver acts properly.  
If the Kidneys do not Act Properly the following symptoms will follow: Headache, Weakness, Pain in the small of the Back, and Loins, Flashes of Heat, Chills, with disordered Stomach and Bowels.  
"I have suffered a thousand deaths since I left the army, and a more disordered Liver and Kidneys you never heard of. I tried a dozen of different remedies and spent \$100, but I obtained no relief until I bought a dozen bottles of Dr. Williams' Pink Pills. This preparation cured me, and I must say it is the only medicine I would give a cent for in my case."  
G. H. HARRIS, Richmond, Ind.  
Has our Z-Stamp in red on front of wrapper.  
J. H. Zettin & Co., Philadelphia, Pa.  
Sole Proprietors. Price, \$1.00.

**WILSON'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATE OF LIME, SODA, IRON.**  
Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Disorders.  
The friends of persons who have been restored from confirmed consumption by the use of this original preparation, and the grateful parties themselves, have been induced to give the article a vast popularity in New England. The Cod-Liver Oil in this combination is rolled off its unpleasant taste and rendered doubly effective in being coupled with the Phosphate of Lime, which is itself a restorative principle, supplying nature with just the assistance required to heal and restore the diseased Lungs. A. B. Wilson, Boston, proprietor. Sold by all druggists.

## GREAT REDUCTION.

Beginning with the January number

## THE WORKER

will be reduced in price, from \$15.00 a hundred for one year, to

\$6.00 A Hundred for One Year,

or SIX CENTS A COPY for one year, in clubs of 10 or more. The paper will be somewhat lessened in size, and will have

## Pictorial Illustrations in Each Issue

With occasional Diagrams, Missionary Maps, etc., of universal interest.

It is just the paper needed to develop Christian workers in Baptist Churches.

It is just the paper to be scattered widely among Baptist families.

It is just the paper for the Adult Department of every Baptist Sunday School.

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Alabama Baptist.

MONTGOMERY, ALA., JAN. 19, 1888.

"Baptist Songs."

From Rev. Wm. M. Pratt, D.D.—A timely collection. It contains standard hymns and tunes of the church, and they ought not to be displaced by the ephemeral ones that are now flooding the churches.

From Rev. J. L. Burrows, D.D.—The new hymns more than two hundred different hymns during a year. \* \* \* Your next issue of the book of well selected hymns contains enough for them, and more than enough for all others.

A. C. CAPERTON & CO., Louisville, Ky.

The following can be prepared and kept for months from rust stains from linen and cotton. Take one ounce of oxalic acid in fine powder, mix with four ounces cream tartar, and put up in small oval boxes.

A Candid Acknowledgment.

Extract from a letter of Dr. W. M. Atkinson, Sloat Springs, Ark.

"I know that many physicians are very much prejudiced against all proprietary medicines, and think sometimes foolishly so. I am, however, willing to acknowledge merit wherever it is deserved. I have prescribed Simmons Liver Regulator, and have given it a pretty thorough trial myself, and think it does more for the last five years have watched it with the greatest interest. My patients praise it very highly and it gives good results wherever it is used."

We may live heaven by neutrality as well as by positive by wanting, or as well as by drinking poison. An unprofitable servant shall not be punished as a prodigal son. Undue duty will not be rewarded.

A Railroad Man Testifies.

Mr. Ransom Montgomery states the following:

For twelve long weary months I was afflicted with Diarrhea. I tried several physicians and various remedies all to no effect. I was reduced to a mere skeleton and gradually sinking every day. Indeed I was upon the brink of the grave. I heard of Dr. J. H. Huggins' Cough Syrup, and I used one bottle and at once felt the improvement. The second made a final cure.

On a Sunday which stands upon the pier at Auburn is inscribed this most hopeful line: "Thy always morning somewhere in the world."

"Close the door gently, And bridle the breath; I've one of my headaches— I'm sick unto death."

"Take Purgative Pellets, They're pleasant and sure; I've come in my pocket I'll warrant to cure."

Dr. Pierce's "Pleasant Purgative Pellets" are both preventive and curative.

The place of a man before the pure, all-witnessing Spirit of God, and in the estimation of those who are heavenly minded, determines his place in the world. All true relations are eternal.

Have you Malaria in your system, which you have been fighting with quinine unsuccessfully? Send one dollar to Dr. A. T. Shallenberger, Rochester, N. Y., and get his "Malaria" medicine. It does not immediately cure you, but a postal card stating the dollar and the dollar will be returned to you promptly. This offer is made to those who have lost faith in everything.

The stoniest difficulties when overcome by grace divines may be transformed into stepping stones leading upward to the attainment of the perfect life.

Salt Rheum

With its intense itching, dry, hot skin, often broken into painful cracks, and the little water pimples, often causes indelible suffering. Hood's Sarsaparilla has wonderful power over this disease. It purifies the blood and expels the humor, and the skin heals without a scar. Send for book containing many statements of cures, to C. I. Hood & Co., Apothecaries, Lowell, Mass.

Sorrow is not selfish, but many persons are in sorrow entirely selfish. It makes them so important in their own eyes that they seem to have a claim on all that people can do for them.

Satisfaction to Customers.

The fact of anything giving satisfaction to my customers is a guarantee of its efficacy. Taylor's Cherry Kernel Remedy of Sweet Gum and Mallein gives more satisfaction to those who use a good cough medicine than any other I sell, says B. O. Wood, of Monroe City, Mo.

Old boots cut into pieces the right size and lined make good holders. The leather keeps all heat away from the hands.

"Histories make men wise, Poets witty." But what in the world does a man want with either when he has sprained his ankle. No sir, not these, not these! Give him but one bottle of Salivation Oil. The greatest cure on earth for pain.

Little boxes put in the water in which scarlet napkins and red-bordered towels are to be washed will prevent them fading.

Destiny of Earthly Things.

Speak only two letters, and thus name the destiny of all earthly things. D. K. But many have died too early from a neglected cough or cold. If they had taken Taylor's Cherry Kernel Remedy of Sweet Gum and Mallein a long life would have ensued.

If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little and others much.

We can, without hesitation, say that Dr. Bull's Cough Syrup has given the best satisfaction of all during the past winter.

WALL LACE, HILTON & CO., Lock Haven, Pa.

It is a reproach to be in the bonds of sin, but to be in the bonds of prison for the sake of Christ, is a great glory.

A Timely Accident.

E. H. Hillman, of Grandbury, Texas, accidentally heard of the wonderful effect of Taylor's Cherry Kernel Remedy of Sweet Gum and Mallein, in curing coughs, colds and croup, and found how true was the result.

The breath of life is love; the salt of life is wisdom; the sweetness of life is poetry; the water of life is faith.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous Cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St. Philadelphia, Pa.

Never let too great a stress upon your usefulness, or perhaps God may show you that he can do without you.

I have been treated for catarrh by eminent physicians, but nothing has ever benefited me like Ely's Cream Balm—Mrs. L. A. Lewis, 186 Chipewa St., New Orleans, La.

True popularity is not popularity which is followed after, but the popularity which follows after.

After diphtheria, scarlet fever or pneumonia, Ely's Sarsaparilla will give strength to the system, and expel all poison from the blood.

We must never separate faith in Christ's atoning death, from the necessity of communion with his risen life.

Ely's Cream Balm is the best medicine for catarrh I have ever used.—Mrs. O. Wood, Mexico, Tex.

It is a sign of infancy when only a few belongings interest us.

ADVICE TO MOTHERS.

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

You now lay yourself out not for much rest, but for great patience.

No money is better spent than what is laid out for domestic satisfaction.

"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 these cases have increased in weight from 10 to 25 lbs., and are not now needing any medicine."

The heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.

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 effect the kidneys or bladder, have a remarkable prominence—we had almost said, preponderance. Bright's disease and diabetes in the chronic stage are rarely cured, and gravel, catarrh of the bladder and enuresis, say 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, HOSKINS' STOMACH BITTERS, 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, malarial, rheumatic and nervous ailments.

"This same Jesus," is one of the chief watchwords of my faith. I constantly recur to it, and I think it will be my comfort in the dark valley.

WIVES! MOTHERS! DAUGHTERS!!!

BE YOUR OWN PHYSICIAN. A lady, who for many years has been tormented worse than death from Urinary troubles, such as Falling of the Womb, Leucorrhoea (Whites), painful and suppressed Menstruation, finally found remedies which completely cured her. Any sufferer from such diseases can find the remedy and cure her troubles without revealing her condition to anyone, or subjecting her womanly modesty to the shock of an examination by a physician. The recipes with plain directions, will be sent to any address FREE OF CHARGE, securely sealed. Address: M. I. BRADSHAW, 252 1/2 So. 10th St., Philadelphia, Pa. Name this Paper.

Highest truth will not save me further than it brings me to the Savior that he may give and I may get eternal life.

CATARH CURED.

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

Some one has well said that while we can not control our circumstances, yet we can control what we shall do in the circumstances.

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

To grow old is quite natural; being natural it is beautiful; if we grumble at it, we miss the less, and lose all the beauty.

Consumption Surely Cured.

To the Editor—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption. If they will send me their Express and P. O. address.

T. A. SLOCUM, M. C., nov 10-6m. 181 Pearl St., New York.

Cheerfulness is a quality that flourishes under cultivation. Each sad and discouraged soul will find some one else with greater trials.

CONSUMPTION CURED.

An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Send by mail by addressing the name of this paper, W. W. NOYES, 149 Power's Block, Rochester, N.Y.

DISTRICT MEETINGS.

District Meeting of Cahaba Valley Association.

The next district meeting will be held with the Oak Grove Baptist church, commencing on Friday night before the fifth Sunday in January, 1888.

Introductory sermon, by R. W. Inzer, on Friday night, at 7 o'clock.

1st Saturday, 9 a. m. The obligations resting on us, as Baptists, in regard to missions. Speakers: R. W. Inzer, Wilson Franklin and J. P. Pearson.

2nd. What is it to be a Missionary Baptist? Ambers Homes, Will McCombs and J. M. Frazier.

3rd. How should Christians act towards each other? G. A. Churm, R. W. Dean, W. R. Hilliard.

Come up, brethren, and help us what we may have a good meeting. Come praying that the Lord may be with us.

M. T. BRANHAM, C.

Fifth Sunday Meeting.

The fifth Sunday meeting of the Shelby Association will be held with the church at Sumner Hill, commencing Friday before the fifth Sunday in January, 1888.

Friday, 11 a. m., Introductory sermon, by G. T. Lee.

Subjects for discussion:

1. What advantage is a Christian to the world? J. F. Parker, F. M. Woods and J. C. Jones.

2. The duty of self-consecration to the cause of Christ. C. W. O'Hara, T. M. Fancher, J. C. Lyon.

3. In what respect is it more blessed to give than to receive? W. C. Cleveland, H. C. Taul and J. L. Peters.

There will be conveyances at Simon's Switch, on E. T. T. & G. railroad, Friday morning and Friday evening.

J. M. McCORD, Ch. of Com.

Canaan Association.

The next district meeting will be held with Pleasant Ridge church, commencing Saturday before the fifth

Sunday in January, 1888.

SUBJECTS.

1. Religion in the home. Opened by W. S. Culpepper and followed by V. A. Wilson and J. V. Huey.

2. Christian giving. E. B. Waldrop, R. Y. Robinson and S. H. Huey.

3. Duty of Deacons. J. N. McFall, B. B. Waldrop and Toliver Robinson.

4. Effectual prayer. O. J. Waldrop, G. B. Vines and J. M. Knight.

Everybody is invited. Meet Saturday morning at 10 o'clock.

O. J. WALDROP, Ch. Com.

District Meeting.

The next district meeting of the Tuskegee Association will convene with Elam church on Friday before the fifth Sunday in January.

Introductory by Rev. E. F. Baber.

Propositions for discussion:

What part should our laymen take in promoting our denominational enterprises?

What are the duties of the female members of the church?

Christian missions the duty and opportunity of the age.

Why should Baptist churches maintain Sunday schools?

F. T. HUDSON.

MARRIED.

At the residence of the bride's father, near Cuba Station, Ala., Oct. 13th, 1887, Mr. J. T. Phillips to Miss Alice J. Swain. Bro. J. D. Cook officiating.

In the Baptist church at Cuba Station, Ala., Nov. 24th, 1887, at 7 p. m., Mr. J. T. Ellis to Miss Mollie Moore, by Rev. J. D. Cook.

LITERARY NOTICES.

The Political Science Quarterly, for December, has been received. This is number 4 of volume 2. Its table of contents is as follows: The Oleomargarine Law, by Henry C. Barnard; The Constitution in Reconstruction, by Wm. A. Dunning, Th. D.; Profits Under Modern Conditions, by Prof. John B. Clark; The Mutual Rate of Wages, by Franklin H. Giddings; Local Government in England, by Prof. F. J. Goodnow, and India's unadjusted Trade Balance, by W. Martin Wood, Reviews, &c. This work is published by Guin & Company, 743 Broadway New York, at \$3 per year. It is a valuable work.

Vick's Floral Guide for 1888 is a beautiful number, with new and beautiful engravings, and three colored plates of flowers, vegetables, and grain. If you want to know anything about the garden and seeds, send for Vick's Floral Guide, price only 10 cts. Rochester, New York.

The Illustrated London News is the oldest, best and most progressive illustrated weekly in the world. Price, \$4 per year, 10 cents single copy. Send to Illustrated News Co., Publishers, Potter's Building, New York.

Cassell's Family Magazine for January has a real winter's snap about it. A new serial called Monica, by the author of "Olive Langston's Ward," opens the number. "How I spent Christmas in the Fatherland," is a good old-fashioned Christmas story, and there are many other good articles in this number. The editor announces "Our Amateur Free University," which is open to all the readers of the Magazine. Cassell & Company, New York, 15 cents a copy, \$1.50 a year.

The January Quiver is on our table. It opens with a paper called the "Salt of the Earth," by Edward Garrett. "How God Preserved the New Testament" is a good article. This is a most excellent religious monthly and well worth the price, which is \$1.50 a year. Address Cassell & Co., N. Y.

American Magazine, The January number of this sprightly monthly has been received. It is full, as usual, of good things. Cape Breton Island is described by F. M. Endlich. We have the continuation of Olivia De la Plaine. The question of granting further pension to soldiers is discussed by Col. E. H. Ropes. The lighting poem of this number is "Twilight at Nazareth," by Joaquin Miller. We could mention many other good articles, but have not space. The price of this magazine is \$3 per year. Send to American Magazine Co., New York.

Lippincott's Monthly Magazine for January is received. It contains "Check and Counter-check," "The Knowing Craze," "Holyrood" a poem, and some other good things. Price, 25 cents a number. Address J. B. Lippincott & Co., Philadelphia.

The January number of The Century is a most beautiful number, and is full of readable articles. The Catalogs of Rome, by Prof. Philip Schaff, Abraham Lincoln and Formation of his Cabinet, by J. G. Nicolay, and John Hay, "De Valley and de Shadder," are among the number. We consider the Century among the best of our monthly magazines. The price is \$4 a year in advance, or 35 cents per number. Address The Century Co., 33 East 17 St., New York, N. Y.

We acknowledge the receipt of "Painting in oil: A manual for students," by Miss M. Louise McLough-

lin, from Robt. Clark & Co., publishers, Cincinnati, Ohio. This book is a square 12mo., fancy cloth; price \$1.00. It is the fourth in the series of art manuals which they have published from the pen of this well known writer.

The American Baptist Teacher is a new Sunday-school paper, published weekly by the National Baptist Publishing Company, St. Louis, Mo. R. L. Colwell, of Morgan Park, Del., is editor; price 75 cents per year, single copy 50 cents where five or more are sent to one address.

Harper's New Monthly Magazine for January is equal to the best. Among the many good articles in this number we notice particularly "The Adoration of the Magi," by Henry Van Dyke, D. D.; "The Indian Chamber of Deputies," by J. I. Farver; "Virginia of Virginia," by Amelia Rives; "The City of Savannah," Georgia, by J. W. Avery; "The Tariff," by Henry Waterson. Harper seems to get better as it gets older. Price \$4. Send to Harper & Brothers, New York.

Johnson Wright

Passed away, Nov. 25th, in the 66th year of his age.

He was a Christian like whom we may well desire to be, faithful, devout, deeply pious. Having lived a consistent life from his union with McKinley Baptist church thirty-three years ago, he enjoyed a closer communion with Christ during his latter years. He followed Christ in the strength of manhood, and the Comforter was with him in declining years. "I'm going home to day," he said to his sorrowing wife, and he did. "She sorrows, but not I," those who have no hope. "Our loss is his gain."

HIS PASTOR.

Three Peculiarities

Hood's Sarsaparilla, the great blood purifier and regulating medicine, is characterized by three peculiarities, namely:

1st: The combination of the various remedial agents used.

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, and are 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 worthy of entire confidence. "If you suffer from scrofula, salt rheum, or any disease of the blood, dyspepsia, biliousness, stickle, or any other ailment, and your 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. GARRETT, Hamilton, Ont.

"Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise."—C. A. ARNOLD, Arnold, Me.

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

Hood's Sarsaparilla

Sold by all druggists. 81; six for \$5. Made only by G. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

For Rent

With or without board, a suit of two or three rooms, four nice rooms, the one-half of a desirable residence, divided by wide halls, in a healthy, pleasant part of the city, supplied with artesian water and very convenient to business. To a desirable tenant a bargain will be made. For particulars call on or address, R. W. H. MERRITT, on premises, 314 Monroe St., Montgomery, Ala.

Miss Lizzie Harris

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

Goods purchased and dresses made in first class style. Experience has adapted me for supplying plain and fancy tastes, successful in my purchase goods of all kinds for parties at a distance, thus saving them an expensive trip. Satisfaction guaranteed, in orders intrusted to my care. I make a specialty of Wedding Trousseaus and Morning Garments, also Misses' and children's apparel. I make and alter dresses, and have ready-made stock of samples and chart for self-measurement. Parties sending for samples are requested to state the expense to which they wish their orders limited.

References: Rev. J. M. Weaver, D.D.; Benj. C. Weaver, Southern Baptist College, Theo. Harris, President. Oct-27-3m

CHILLS.

DUNOAN'S CHILL TONIC has stood the test for years, and to-day stands the leader of Chill Medicines. Read what is said of it.

Dr. Duncan—I take pleasure in making a public statement of the fact that I have used your *Chill Tonic* with great success, after everything else had signally failed. Myself and family join in thanking you for the discovery of such a medicine, which will be of such great benefit to mankind.

Yours truly, P. PRESSLY, Millin, Tenn.

Dyspepsia, Torpid Liver & Indigestion.

Read what DUNOAN'S LIVER and KIDNEY MEDICINE has done.

Dr. Duncan—I was cured of symptomatic heart disease, caused by a torpid liver and indigestion. Was troubled with it for thirty years, growing worse all the time, until I commenced taking Duncan's L. and K. Medicine. Three bottles restored me to perfect health, after physicians and all other medicines had failed. Dr. Duncan's Medicines are better than he represents them to be.

Yours truly, A. J. ARNOLD, Camden, Tenn.

GREENSBORO, ARK., April 15, 1878.

Dr. C. P. Duncan, Dear Sir—I am a practicing physician at this place, I am also in the drug business, and have been selling and prescribing your medicines for some time, and am well pleased with them. I am sure years are the most reliable proprietary medicines I have ever sold or used, especially your *Chill Tonic*, *Liver Pills*, *Cough Balm*, *Liver and Kidney Medicine* and *Carbolic Ointment*. I am sure they are all you claim for them. This is something I would not say of any other medicine, and can be found in any well supplied store.

THE WEBB MANUFACTURING CO., PROPRIETORS, NASHVILLE, TENNESSEE.

FRANK NORRIS. - - L. H. MONTGOMERY.

MONTGOMERY & NORRIS,

(Successors to Montgomery & Bowen)

714 and 716 Water Street, Selma, Alabama.

WE WILL KEEP A FULL LINE OF

Groceries and Provisions,

And will sell at the very lowest prices known to the trade. The books and accounts of Montgomery & Bowen, are in our hands for settlement. All persons indebted to them are requested to call and settle at once.

MONTGOMERY & NORRIS.

THE BOOK-BUYERS BUREAU.

THE BOOK-BUYERS BUREAU has been established to provide a means for book-buyers of all classes to obtain their books and publications at the *cheapest possible rates*. The prevailing high prices of books and printed publications are due to certain causes which the individual buyer cannot control. The BUREAU proposes to come to his aid and afford him the same reduction in the price of his books that the retail dealer obtains from the publisher or manufacturer. This is done by placing itself in the position of the whole-sale dealer, purchasing books from the one hand, and selling them to the publisher, and selling them, on the other, to the people, without the aid of retail dealers.

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 Rates. A presentation volume of some standard work will also 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:

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ONE YEAR, . . . . . \$3.75 ONE YEAR, . . . . . \$2.00

FIVE YEARS, . . . . . 15.00 THREE YEARS, . . . . . 3.00

TEN YEARS, . . . . . 25.00 FIVE YEARS, . . . . . 4.00

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 E. P. Roe's latest novel, "The Earth Trembled," for 90 cents, retail price, \$1.50; or Broadie's Commentary on Matthew, for \$1.00, retail price, \$2.25; or the "Treasury of David," 12 volumes, \$9.25, retail price, \$14.00; or a set of Dickens, for \$5.75, publisher's price, \$22.50; or you can subscribe to some paper or magazine at a greatly reduced rate—we have 2,000 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 \$3.15; regular price, \$4.00, etc.

The BUREAU furnishes each member a large catalog of 150 pages, handsomely illustrated, containing several hundred titles of standard books and miscellaneous publications, with published 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 Prices, 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 Law and 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.

AGENTS WANTED.—The proprietors wish to employ reliable and energetic canvassers to solicit memberships. They will give good liberal remuneration and choice territory. The business is far more pleasant and profitable than book-canvassing. Address, with references, to

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