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REV. P. H. MELL, D. D., LL. D.

On last week we made a brief editorial notice of the death of this distinguished man, which occurred at his home, Athens, Ga., on the 26th of January, 1888, at 6:15 a. m. We feel that our readers would like to know something more about a man who has been so prominent among the Baptists of the South for more than a quarter of a century, hence we give a short biographical sketch of his life, which we condense, written by Rev. Samuel Boykin, D. D., which appeared in the History of Georgia Baptists. We first became acquainted with Dr. Mell in 1851. He was professor of languages in Mercer University, Ga., and we were a student. During the four and a-half years we were a student at Mercer, we always found him a most faithful teacher, and a friend who was ever willing to advise and assist. We feel that the country has lost one of its best citizens and the denomination one of its brightest lights. Dr. Mell, with the exception of a few years, when on account of bad health he was unable to attend the meetings of the Southern Baptist Convention, was the president of the Convention from 1863 to 1887 inclusive.

The following is the sketch referred to above:

Rev. Patrick Hughes Mell, D. D., stands in the front rank of Georgia Baptist ministers. He possesses a logical, acute and vigorous intellect, and preaches with great power. Perhaps his influence in the State is exceeded by that of no other Baptist minister. He was born in Walthourville, Liberty county, Ga., July 19, 1814. His father was a man of property, but by an unfortunate suretyship lost all his fortune when his son was thirteen years old, and, shortly after, died. His wife soon followed him to the grave; and thus P. H. Mell was, at the age of fourteen, left a penniless orphan. A scanty wardrobe constituted all his worldly possession; a strong determination, nevertheless, to secure a good education and recover the social position lost by poverty, filled his soul with resolution. Henceforth his aim was to educate himself, and thus become prepared for the battle of life. His first engagement was to teach a primary school in a log hut, with a dirt floor, when seventeen years of age. This continued for a short time only, as he soon entered Walthourville Academy, paying for his instruction by teaching some of the primary classes. Aided somewhat by Hon. George W. Walthour, he soon improved his condition by connecting himself with the Academy taught by Col. Bradwell at "The Ridge," near Darien, Ga., and, rendering compensation for his own instruction by acting as an assistant. He next entered Amherst College, Massachusetts, where he studied diligently for two years, supporting himself by teaching during vacation and a part of the term time. This last expedient involved the necessity of carrying on his own college studies during his absence, and standing an examination at his return. When half through college, yielding to solicitations, he taught for a year in the academy at West Springfield, Mass., when he became associate principal of the high school at East Hartford, Conn., where he remained one year, returning to Georgia in 1838.

The next five or six years he taught school in lower and middle Georgia, when he was elected to the Professorship of Ancient Languages in Mercer University, and entered on his duties in February, 1842. For thirteen years he remained a professor in the institution, and was noted for the excellence of his discipline, and for his ability as a professor. His connection with Mercer was dissolved in November, 1855. The following year, August, 1856, he was elected Professor of Ancient Languages by the trustees of the University of Georgia. In 1860 Dr. Mell was elected to the chair of Metaphysics and Ethics, and was elected in August, 1878, Chancellor of the University and ex-officio President of the State College of Agriculture and the Mechanic Arts. He declined the presidency of Wake Forest College, North Carolina, of the Mississippi College, Mississippi, of Georgetown College, Kentucky, and of Cherokee College, Georgia. He has been elected pastor of the Savannah Baptist church twice, and twice has been elected to the pastorate of the Greene Street church, Augusta, and once to that of the First church, of Charleston, South Carolina, all of which calls he felt it his duty to decline.

He professed conversion and was baptized in the summer of 1832, at North Newport church, Liberty county, Georgia, by Rev. Samuel Law.

He began to preach at Oxford, Ga., in the spring of the year 1840, being afterwards ordained at Penfield, November, 19th, 1842, at the request of the Greensboro church, when twenty-eight years of age. The ordaining presbytery consisted of Revs. B. M. Sanders, William H. Stokes and Otis Smith. Since that time he has preached almost uninterruptedly, and has held several pastorates of remarkable length, showing his wonderful self-sustaining power and influence.

As a preacher Dr. Mell is strong, able, argumentative and sound, doctrinally, holding his audiences spellbound, by the clearness of his statements and the strength of his reasoning. His arguments, founded on sound premises, reach inevitable conclusions. On the grand doctrines of Christianity and especially the (so-called) "five-points" in theology, he is especially able. On the distinguishing doctrines of his denomination he is particularly strong and conclusive, always refuting those who put themselves in opposition to him. But he has not confined his efforts at promulgating truth to the pulpit, he is the author of several able works, quite different in character. His book on "Baptism" is small, but conclusive, and covers briefly the whole subject, leaving little else to be desired, for the satisfaction of inquirers after truth. His Manuals of Corrective Church Discipline, and Parliamentary Practice are the emanations of a mind thoroughly at home on the subjects discussed, and are exceedingly valuable; the latter has been adopted by various bodies in the United States—among others, the legislature of Georgia. He has also published small but able works on Slavery, on Predestination, on Calvinism, on God's Providential Government, and on the Philosophy of Prayer. His last work, as yet unfinished, which promises to be his greatest and most useful publication, and the matured fruits of lifetime thought and study, is on Church Polity, a subject of which he may be considered the master from a scriptural standpoint.

Among Dr. Mell's chief excellencies are his knowledge of parliamentary law, and his remarkable talents as a presiding officer. His excellence as a presiding officer has been recognized by his brethren in the most pronounced manner: for twenty-four years, with one exception, he has acted as moderator of the Georgia Association; for the last twenty-two years, with the exception of four years, he has been elected president of the Georgia Baptist Convention; and for eight years in succession, from 1863 to 1872, inclusive, he presided over the Southern Baptist Convention; and in all these bodies he has excited the admiration of every one.

To sum up all: he is a parliamentarian and a logician by nature, a scholar by acquisition, a teacher and a governor by an intuitive faculty, a preacher by the qualifying grace of God, and a friend to all who love the Lord Jesus by that nobleness of soul which true religious faith bestows. His firmness and independence command respect and excite admiration, while his consistency of principle gains the regard of all. In the line of duty and principle he is unwavering, and in his religious convictions he is strong and unyielding. When duty calls, he shuns no danger and avoids no responsibility.

During the war of Secession there was a call made by Governor Brown, of Georgia, for six months troops. In response to that call Dr. Mell raised a company, while professor at Athens, and was made Captain. When the regiment was formed, he was elected Colonel, and remained in active service for six months, his regiment being at different times stationed at Atlanta, Rome and Savannah. He possesses qualities that fit him well for a military officer, but it is not to be doubted that his comparatively feeble physique made a retirement from military service, and a return to more congenial duties in the Georgia State University, very agreeable to him.

He has been twice married, first to Miss Lucretia H. Cooper, on the 22nd of June, 1840, and after her death, to Miss E. E. Cooper, on the 24th of December, 1861. Fifteen children have been born to him, nine by his first marriage and six by his second; of whom ten are still living.

Ouba.

The beautiful island of Cuba is turning to the Lord. We give you a few facts on which we base this conviction.

After two years of mission work there are:

1. Six churches which aggregate one thousand members.

2. Their Sunday-schools number about two thousand.

3. Their congregations aggregate about five thousand.

4. One-third of the burials in Havana are in our Baptist cemetery.

5. Of all the converts, not one has turned back to the Church of Rome.

6. At every church, and at all their meetings, their houses are crowded with men and women who listen with earnest attention to the preaching of the gospel.

7. Their meetings overflow with the spirit of devotion.

8. They all work, men and women, for the salvation of souls.

9. They have a native ministry which possesses ability, faith and courage.

10. They have a leader who is sagacious, bold, cautious, vigorous in action and untiring in the work of the Lord.

Personal observations made during our recent visit assure us of these things. We are persuaded that if our people are faithful in following the leading of Divine Providence, God will give us Cuba in a few years.

I. T. TICHENOR,

A. D. ADAIR.

Booms, Futures and Corners Morally Considered.

Read before the Ministers' Meeting of the Coosa River Association held at Talladega, Jan. 28th.

BY REV. G. A. LOFTON, D. D.

Here are three words that have come into very general use of late years. They are very old words to which there has been given a very modern signification. They have been made to do duty as English terms upon a thousand occasions, and in a thousand different connections. They are old words re-coined and given a sort of currency to meet modern business.

Let us take these three terms in their consecutive order and consider them in a somewhat moral point of view. First, the word "boom" carries with it the idea of fuss, inflation, and possible explosion. In its re-coining the explosive significance of it has not been entirely eliminated. A boom is properly a very aggravated form of speculation, one that may be profitable or that may be damaging.

As to the morality of a boom that is about the smallest element in it. I am almost ready to say that a boom is composed of the smallest possible per cent of morality infused into the largest possible per cent of speculation.

The boom is peculiarly an American institution without any foreign descent. There is nothing like it to be found anywhere else under the sun. Great Britain, it is true, had her South Sea speculation, and France her great Mississippi bubble long ago, but it was left for these United States to develop the great American boom, a luxury in which the people of older countries cannot afford to indulge. Such a thing as a first class, genuine, fully developed, well ventilated, well edited, ten mile capacity North American boom can only be produced in the United States. No other country under the sun, not even Central Africa, can boast of such an institution. The boom is the result of unparalleled conditions here. Since the days of Nebuchadnezzar such a thing as a well inflated North American boom has never before been seen, known or heard of. It is a unique, isolated North American phenomenon. The down trod millions of the old world knew nothing of the luxury of being humbugged out of all their spare cash by an American boom. It is the inestimable privilege of the American citizen alone to invest his money, and his morality, too, if he has any, in a boom. If the boom succeeds he gets the benefit of it. If it fails he likewise gets the benefit of it.

The average North American boom contains about three elements—railroad racket, natural gas, and real estate. In inflating and raising a boom you first locate your storm centre. Then with the aid of compass, axe and cyclone you clear away the number of miles you propose to boom upon. The average capacity of a boom is from five to ten miles square. Then you slice up your block of real estate into lots, and are ready for business. Now you begin to paw the air talk about front feet and corner lots. You need not fear to paw the air vigorously, you can't hurt it. Now comes the tug of war. If you succeed you reap enormous profits, but if you don't succeed you reap something else.

In the old countries real estate has a permanent and fixed valuation, at which it stands for centuries. With us real estate fluctuates about as much as personal property: one year it goes up, another year it goes down. For a long, long time it has been an affliction to our real estate in Alabama. Land has been about the poorest property a man could invest his money in since 1868 in Alabama. Now when old fields and waste places run from \$5 to \$500 or \$1,000 per acre is it any wonder that we lose our reckoning? The frenzy for speculation seizes us. The enormous possible profits that may accrue upon an investment but too often lure the most prudent man beyond the bounds of discretion. There is a fascination about the speculation that blinds the most sagacious. The natural proclivities of the human mind assert themselves and its desires expand with every stretch of human possibility. A man's capabilities and desires are susceptible of unlimited expansion. We have that within us which surrounding conditions may develop into a sea without a bottom, and an ocean without a shore.

We have had booms and booms. The whole country has been going in one terrific explosion of American energy and fuss. The year 1887 will be memorable as a year of booms. We have had them of all descriptions and dimensions. There were real booms and sham booms. Men simply lost their senses and rushed into the vortex, many of them to be swept away. The demoralization was far reaching. It was a general stampede of men to Birmingham and other booming cities. Merchants, mechanics, farmers, professionals, all united in one wild rush after gain. Legitimate business suffered from the abstraction of so much money from all its branches. The recoil came. Money tightened up, and like the grasp of an anaconda values have contracted and crushed many. Fortunes were realized while disaster befell others. The deluded and over-sighted were ground up in the mill. The financial casualties of the year 1887 as the result of booming have been fearful. The man who has passed the boom and boomers of 1887 without running upon the breakers of disaster on the one hand and the breakers of sin and iniquity on the other has reason to thank his God for his deliverance and reason to set up his Ebenezer at the year 1888.

But a permanent and substantial advance in the price of real estate is something to be expected as the country develops. In Alabama we have been so far behind the times that an advance of even fifty per cent would startle us. The long period of depression through which we have gone has bewildered and benighted us. Now, when the time has come for us to move forward, we cannot at once take in the situation. The price of real estate has fluctuated and may be expected to fluctuate for a long time to come, and it is also to be expected that shrewd and unscrupulous men will take advantage of this for purposes of speculation. The nature of man will have to be changed before we can expect him to decline an opportunity to better his own condition.

But questionable methods are too often made use of to inflate and to keep up a boom. A boom allows one's imagination full play, and the imagination too often confuses the true and the false. Under the stimulating mania of a boom we, either intentionally or unintentionally, overdraw the truth. We deceive ourselves and then we deceive others. There is nothing improper in an honest effort to build up one's own particular section. The morality of such an effort depends altogether upon the means made use of. Men may sometimes say that the end justifies the means. This is a sad mistake. The end does not justify the means. The end may be laudable and the means iniquitous. Whatever the end proposed it cannot justify dishonest methods. But in the roar and tumult of a boom little regard is paid to truth. A lie can outdress the truth, can wear finer clothes than truth at any time. We are deceived ourselves, and with the same story that deceived us we deceive others. We are caught up in this human storm, and we become a part of its driving force. Every one who is drawn into it increases the aggregate of its power, for a reason that where a man invests his money he invests his moral force. A man cannot invest his moral force on one side of a question and enlist his moral force on the other. A man cannot put his money in a saloon and at the same time align himself morally upon the side of prohibition. "Jesus tells us, 'Where your treasure is there will your heart be also; ye cannot serve God and mammon.' It is no crime to make money honestly. It is no crime to invest money in real estate. But we may rest assured that where the investment goes there will a man's moral energies follow. A man should

never invest a dollar where he would not be willing to let his moral influence go boldly and openly. The excitement which a boom produces amounts to a dissipation. The danger is that the zeal in making money may eat away a man's heart and soul, that the gangrene of gain may rot him to the core. Again, the pressure of a boom upon a man's physical organization is exhausting and severe. The wear and tear of a man's nerves is frightful when we consider the delicacy of the machinery. It runs down and wears out with constant strain and incessant friction. We undertake to live too much. We try to crowd a century into a decade. The pressure is too great upon a man's physical organism, to say nothing of the strain upon his moral nature. Our delicate nervous machinery was not made for excitement, but we persist in violating the very laws of our physical existence; and in a premature old age we find ourselves clinging to a physical wreck and trying to float upon it as far as possible down the remorseless years.

In the frenzy of speculation if men sow to the wind they must reap the whirlwind. A man may ride to hell on a boom. In this frenzied age, Almighty God and his holy day are forgotten. Where the boom gets on the furnace does not cool down nor the rolling mill cease to revolve upon the sacred day. The iron man says, "I can not allow my furnaces to cool down on Sunday because it will take too long to heat them up on Monday." It is just that way in hell. The fires never cool down for the Sabbath day. There is no Sabbath day there. There is no more Sabbath in hell than there is at the iron works.

But this is enough upon the subject of booms. As to contracts for future delivery they are also of modern origin. The future is a modernism familiar to the reading man. For my part I have perhaps an indefinite idea of the thing as a business transaction. But as to the morality of futures it is simply in a general way the morality of gambling. If you can by any sort of analysis get any morality out of a horse race or gambling table you may, by a like analysis, get a like per cent of morality out of futures. In nothing have men exhibited more talent and genius than in the intricate *modus operandi* by which gambling has been legalized. Contracts for future delivery are nothing else but legalized gambling clad in the decent regalia of legitimate business. They are all the more dangerous for that reason. Men who would shun the gambling den as they would shun the caverns of perdition have been made the victims of this vicious dealing in future contracts.

If one were to go into Wall street he would not see a sample of cotton or a peck of grain. Yet this is the place where cotton is sold by the thousand bales, and grain by the thousand bushels, for future delivery, that is to be delivered at doomsday, in the afternoon. The cotton and the grain which is sold here, or gambled for, has no actual or potential existence. No cotton or grain is ever delivered. But this fiction is kept up the year round for purposes of speculation. It is one of those refinements of iniquity by which a man may gamble on cotton if not on cards. They have got it down so fine that it has the appearance of a business transaction. It is the *ne-plus-ultra* of gambling. It makes a man the lawful prey of his fellow man. It is a felonious reaching down into the pockets of the people. The miserable gambling dens of the metropolis are periodically raided by the police, while the great national gambling den of Wall street, with its outfit of subordinate bucketshops, remains as the apple of the nation's eye.

It is sometimes said that the market has been steadier and firmer since Wall Street was established than it was before. I do not know whether this be true or not. Such an assertion needs proof. But Wall Street inflicted a Black Friday upon the country. It made a Jay Gould possible. It has abstracted millions of money from honest, deluded men. If the steadyness of the market be due to Wall Street it is a humiliating fact that our prices/current are in great measure controlled by a den of gamblers. It is a startling fact and who knows how far the fine hand of the gamster manipulates the market quotations that appear in our daily metropolitan journals? In the arcana of gambling these things are legitimate and fair. It is one of their tricks in trade. It has been said that the fortune of Jay Gould has cost the ruin of ten thousand honest men. This does not include the millions whose pockets have suffered that Gould might be rich. His immense fortune is a financial

hecatomb of slaughtered victims. Keene, the Californian, undertook to beard the lion in his den, and traveled from San Francisco to New York in a stately palace car to fight Gould in the arena of Wall Street. When Gould heard that Keene was coming in so much state to meet him, he very coolly replied, "We will send him back in a box car." It was so. Keene's millions were soon transferred to the pockets of Jay Gould & Co., and Keene was on his way home to California in a very different style from that in which he came, a sadder and perhaps, a wiser man. Is there any honesty in that? Any morality in it? Not much.

But some one says, Keene had no business going there. That is precisely what I would, if I could, impress upon every honest man in America, do not go there. The idea that it takes all this wide spread ruin to individual men to steady the market will not do. It is tantamount to setting aside the great law of supply and demand, and substituting for it a game of cards, or what amounts to the same thing. It asserts in effect that the law of supply and demand is not sufficient to steady the market, but that the fine hand of the gamster is needed to revise and supervise it every twenty-four hours. It asserts in effect that betting upon the market is needed to make it steady. This assertion if it proves anything proves entirely too much.

We now come to the subject of "corners." The morality of a corner is the morality of stealing and robbery. A man who would make a corner ought to go to the penitentiary and remain there. It is the only fit habitation for such a character. A corner is an outrage upon business, an outrage upon fair dealing, an outrage upon humanity and necessity. No language but that of denunciation can fully express an honest opinion of a transaction that places the whole people at the mercy of the cormorants of speculation. The wretches who attempted a corner in coffee last summer did not receive one-half their deserts. A man who suffers only a pecuniary loss in an effort to make a corner cannot be said to have suffered anything like a punishment commensurate with his crime. A man who would make a corner is a business outlaw, a moral felon, and ought to be amenable to public justice. He is the enemy of his own people. He is a sneak and a scavenger. A man who would rob the helpless would rob the dead. Corner the market, buy up the grain, or the meat or the coffee, and then wring from necessity such a profit as will satiate your selfish greed; make yourself rich and make yourself infamous, pocket your miserable profits and take the execrations of an outraged people, and the denunciations of Holy writ. That is your corner. That man who makes a corner in the market may expect a corner in hell. I do not mean to be profane when I would say that there is a corner in hell for all such.

So much for the "booms," "futures," "bucket shops," and "corners" of our times. They are all of them exaggerations of legitimate business methods calculated to produce disastrous business and moral results. The boom is a questionable business phenomenon due to causes which could hardly produce anything else but an exaggeration. The fortunate grow rich while the unlucky are crushed without compunction or regret. The contract for future delivery is a gambling swindle, a trap set for the unwary. The corner is a deliberate cold blooded robbery of all. Booming, and futuring, and cornering are not always safe as business transactions, neither are they calculated to raise the standard of morals much above the level of the North American Indians.

I will conclude what I have to say with the seventh and eighth verses of the seventh chapter of Amos: "Thus he shewed me and behold the Lord stood upon a wall made by a plumbline with a plumbline in his hand. And he said unto me, Amos what seest thou? And I said a plumbline. Then said the Lord, Behold I will set a plumbline in the midst of my people Israel, I will not again pass by them any more."

Howard College.
East Lake and Birmingham.

The Baptists of Alabama, with thousands of other people, cannot fail to be interested in the present and future of this grand old school. They know of its removal from Marion, Ala., to East Lake, Ala. They know something of the struggle amongst the Baptists of the State over the removal, as is always the case over the removal of colleges. Perhaps many of them are full of solicitude for the college in

its new home, and wonder how it is getting along, and would like to hear from it from a Baptist from another State, and who was not engaged in the struggle over removal. I am a native Georgian, but partly raised in Alabama, and those who loved me most, my dear father and mother, now sleep in dear Alabama's soil. I love her and all her interests, together with all her people who work for the advancement of the cause of our dear Redeemer, Christ Jesus our Lord. I will be excused for saying that my business has made me somewhat of a traveller, in the United States.

Howard College is a very important school, at least as Alabama Baptists esteem it. It is claimed by them to stand above ordinary colleges, in many important respects. I will not discuss this claim. I am of opinion that the claim was very generally admitted; and hence the removal of such a school was more than an ordinary occurrence, and has created solicitude in keeping with the importance of the action. It may be that some dear brethren were so much opposed to the removal of the school that they care but little about it now, but I apprehend that the great body of its friends are yet its warm friends, and would be greatly delighted to know that the college is succeeding well at its new location, and would be greatly saddened at hearing of even partial failure. I learn that about one hundred and forty boys have matriculated. Will not history exclaim, "This is wonderful!" If there is anything on record equal to this I do not know of it. The friends of the college can but be delighted and thankful. I learn that the conduct and health of the boys is satisfactory, and that their literary work is above an average.

I was invited, some time since, by Dr. Shaffer, Financial Secretary of the college, to visit the grounds at East Lake, and I accepted; and, while there, Dr. Dill, Dean of the faculty, invited the Secretary to address the boys, which he did; and satisfactorily to the faculty and to the boys, I believe. The writer also had the honor and pleasure of addressing the young gentlemen a few minutes. I was much pleased with their genteel appearance, and with their enthusiasm over certain remarks of the Secretary.

I will here call attention to some of the remarks of Dr. Shaffer which the young gentlemen of the college received with enthusiasm, and which the faculty did not frown at.

He said, "Young gentlemen, you must allow me to say, that I admire your loyalty, even heroism, in following your grand old college from its quiet and classic home of other days, into the woods of the foothills of Red mountain; and I hope that your privations here, for a time, will put you into higher sympathy and better fellowship with the struggling hosts of mankind, of which you are a part, and whom you will either oppress or defend as the years go by." He said, "Young gentlemen, you will be more favorably surrounded after a while. On yonder eminence you shall have a \$50,000 main building, and as early as possible; and as the years go by \$100,000 will be added in buildings, appliances and ornamentalations, and your school will stand in the first rank of Southern universities. He said, "Howard College is a splendid school; but, you should bear in mind that there are other good schools; and, some of them in Alabama. Do not show yourselves simpletons by denying facts. There is a certain sort of littleness in such denials that I do not want a Howard boy to be guilty of. Let others talk so, if they have no more sense, but not you. But, young gentlemen, you must remember that a university is one thing, and a Christian college another, and in many respects, very different institution. Higher moral demands are laid upon you than upon university boys, and I hope you will not forget this fact. I say this, not as a criticism on universities, but announce it as a fact, created by the very nature of things, and but for which the necessity for Christian colleges would end, save for sectarian purposes. Bear this in mind, young gentlemen, remembering that your own conduct will enter more vitally into dignity producing power than any other force which can be employed in favor of your great Christian school.

Then turning to Dr. Dill, he said, "Doctor, you need not become nervous about your honor roll; for the boys crowd its pages, so be it; and if I were you, I should be proud of the wonderful record which your school is making." These remarks were made in answer to what Dr. Dill had said with reference to the Roll of Honor, to about this effect, as I re-

member, "Our honor roll is so large that I am almost ashamed to publish it. It reminds me of a criticism on the Georgia militia, that it was made up of officers altogether. All of this was a pleasant meeting to me, and if I live to see Howard College in her grand buildings of which Dr. Shaffer spoke, and overlooking their own grand avenue 400 feet wide and more than 800 feet long, made handsome by the cultivating touch of money and men, I shall remember the day when I sat in her temporary buildings and listened to the address of Dr. Shaffer, from which I have made a few quotations. Brethren of Alabama, I think your college is well located at East Lake. The community is healthy. Fine water is there in great abundance. The East Lake Land Company is controlled by Christian gentlemen of high order, and the improvements of the company are modern and tasty. It is their intention to make East Lake the home of many cultivated and genteel people; and with Howard College as another attraction in that direction, it strikes me that East Lake is soon to become one of the most elegant settlements in the State. If I were president of the company, I am of the opinion that I would favor giving the college further help, if it needed it, say, about \$10,000 to hurry it along. Furthermore the college is in fifteen minutes of Birmingham. Now, dear brethren of Alabama, it may be that some of you have prejudices against Birmingham, and may not enjoy my saying that she is to be a great city; but she will be, and nothing but the interdiction of the great God can prevent it. I do not suppose that he will prevent it; but, that he will use Birmingham to do many things for his cause. He planted the iron, coal, limestone, and sand, here, in close proximity, and in his own good time, after he had preserved them thousands of years for us, directed the minds of men of wealth to bring them forth for the benefit of millions of our fellows, giving employment to the thousands of toilers.

Let us praise him for his mercies, here, as well as elsewhere. I think it is favorable to the school to be near a city. This is a wonderful section, of not only Alabama but of the South. Many great things must be done here, and it will require great men to do them; and it will not be amiss for your boys to be educated in the midst of such great activity; at least, so I think. In my honest opinion you have the finest location for your school in all Alabama, and I know that many distinguished strangers, who are not under the influence of any sort of prejudice, fully agree with me.

So far as I have been informed, the Faculty is able and faithful, and the school and community well pleased with them. Drs. Teague, Purser and Renfroe, are all interested for the spiritual and general welfare of the students, and will not hesitate to serve them in any way in their power. The dormitory building is very well suited to the purpose for which it was erected, except that the kitchen and dining hall should be separated from it, and this, I am told will soon be done.

Brother and Sister Harris have charge of the housekeeping department of the work, and doing the best they can. The boys have plain fare, but should be content with it, since food, room and fuel, only costs \$12.50 per month. If they were paying \$17.00 to \$18.00 per month, they might expect and demand better fare.

As to the financial Secretary, Dr. Shaffer, I may say, that I have known him during a quarter of a century, and am free to say that he is worthy to be trusted with any interest of the Baptists of Alabama. He is capable and energetic, and has fine native qualifications for the work to which his brethren have called him. If they will stand by him he will do broad work for Howard College. He has his own way of doing some things, but he comes as near ending right and successfully with his enterprises as any man I know of.

I have taken upon myself to write quite a letter about a college not in my own State, but I have been on the ground some time, and have leisure, and know the matters of which I speak. As a further apology for my letter, I will say, that most of my people reside in Alabama, and I love her schools, and have therefore written this open letter to the Baptists of Alabama and to all the patrons and friends of the college. God grant to give Howard a place in the affections of all the Baptists of the State.

Your brother in Christ,

J. K. JENKINS.

its new home, and wonder how it is getting along, and would like to hear from it from a Baptist from another State, and who was not engaged in the struggle over removal. I am a native Georgian, but partly raised in Alabama, and those who loved me most, my dear father and mother, now sleep in dear Alabama's soil. I love her and all her interests, together with all her people who work for the advancement of the cause of our dear Redeemer, Christ Jesus our Lord. I will be excused for saying that my business has made me somewhat of a traveller, in the United States.

Howard College is a very important school, at least as Alabama Baptists esteem it. It is claimed by them to stand above ordinary colleges, in many important respects. I will not discuss this claim. I am of opinion that the claim was very generally admitted; and hence the removal of such a school was more than an ordinary occurrence, and has created solicitude in keeping with the importance of the action. It may be that some dear brethren were so much opposed to the removal of the school that they care but little about it now, but I apprehend that the great body of its friends are yet its warm friends, and would be greatly delighted to know that the college is succeeding well at its new location, and would be greatly saddened at hearing of even partial failure. I learn that about one hundred and forty boys have matriculated. Will not history exclaim, "This is wonderful!" If there is anything on record equal to this I do not know of it. The friends of the college can but be delighted and thankful. I learn that the conduct and health of the boys is satisfactory, and that their literary work is above an average.

I was invited, some time since, by Dr. Shaffer, Financial Secretary of the college, to visit the grounds at East Lake, and I accepted; and, while there, Dr. Dill, Dean of the faculty, invited the Secretary to address the boys, which he did; and satisfactorily to the faculty and to the boys, I believe. The writer also had the honor and pleasure of addressing the young gentlemen a few minutes. I was much pleased with their genteel appearance, and with their enthusiasm over certain remarks of the Secretary.

I will here call attention to some of the remarks of Dr. Shaffer which the young gentlemen of the college received with enthusiasm, and which the faculty did not frown at.

He said, "Young gentlemen, you must allow me to say, that I admire your loyalty, even heroism, in following your grand old college from its quiet and classic home of other days, into the woods of the foothills of Red mountain; and I hope that your privations here, for a time, will put you into higher sympathy and better fellowship with the struggling hosts of mankind, of which you are a part, and whom you will either oppress or defend as the years go by." He said, "Young gentlemen, you will be more favorably surrounded after a while. On yonder eminence you shall have a \$50,000 main building, and as early as possible; and as the years go by \$100,000 will be added in buildings, appliances and ornamentalations, and your school will stand in the first rank of Southern universities. He said, "Howard College is a splendid school; but, you should bear in mind that there are other good schools; and, some of them in Alabama. Do not show yourselves simpletons by denying facts. There is a certain sort of littleness in such denials that I do not want a Howard boy to be guilty of. Let others talk so, if they have no more sense, but not you. But, young gentlemen, you must remember that a university is one thing, and a Christian college another, and in many respects, very different institution. Higher moral demands are laid upon you than upon university boys, and I hope you will not forget this fact. I say this, not as a criticism on universities, but announce it as a fact, created by the very nature of things, and but for which the necessity for Christian colleges would end, save for sectarian purposes. Bear this in mind, young gentlemen, remembering that your own conduct will enter more vitally into dignity producing power than any other force which can be employed in favor of your great Christian school.

Then turning to Dr. Dill, he said, "Doctor, you need not become nervous about your honor roll; for the boys crowd its pages, so be it; and if I were you, I should be proud of the wonderful record which your school is making." These remarks were made in answer to what Dr. Dill had said with reference to the Roll of Honor, to about this effect, as I re-

member, "Our honor roll is so large that I am almost ashamed to publish it. It reminds me of a criticism on the Georgia militia, that it was made up of officers altogether. All of this was a pleasant meeting to me, and if I live to see Howard College in her grand buildings of which Dr. Shaffer spoke, and overlooking their own grand avenue 400 feet wide and more than 800 feet long, made handsome by the cultivating touch of money and men, I shall remember the day when I sat in her temporary buildings and listened to the address of Dr. Shaffer, from which I have made a few quotations. Brethren of Alabama, I think your college is well located at East Lake. The community is healthy. Fine water is there in great abundance. The East Lake Land Company is controlled by Christian gentlemen of high order, and the improvements of the company are modern and tasty. It is their intention to make East Lake the home of many cultivated and genteel people; and with Howard College as another attraction in that direction, it strikes me that East Lake is soon to become one of the most elegant settlements in the State. If I were president of the company, I am of the opinion that I would favor giving the college further help, if it needed it, say, about \$10,000 to hurry it along. Furthermore the college is in fifteen minutes of Birmingham. Now, dear brethren of Alabama, it may be that some of you have prejudices against Birmingham, and may not enjoy my saying that she is to be a great city; but she will be, and nothing but the interdiction of the great God can prevent it. I do not suppose that he will prevent it; but, that he will use Birmingham to do many things for his cause. He planted the iron, coal, limestone, and sand, here, in close proximity, and in his own good time, after he had preserved them thousands of years for us, directed the minds of men of wealth to bring them forth for the benefit of millions of our fellows, giving employment to the thousands of toilers.

Let us praise him for his mercies, here, as well as elsewhere. I think it is favorable to the school to be near a city. This is a wonderful section, of not only Alabama but of the South. Many great things must be done here, and it will require great men to do them; and it will not be amiss for your boys to be educated in the midst of such great activity; at least, so I think. In my honest opinion you have the finest location for your school in all Alabama, and I know that many distinguished strangers, who are not under the influence of any sort of prejudice, fully agree with me.

So far as I have been informed, the Faculty is able and faithful, and the school and community well pleased with them. Drs. Teague, Purser and Renfroe, are all interested for the spiritual and general welfare of the students, and will not hesitate to serve them in any way in their power. The dormitory building is very well suited to the purpose for which it was erected, except that the kitchen and dining hall should be separated from it, and this, I am told will soon be done.

Brother and Sister Harris have charge of the housekeeping department of the work, and doing the best they can. The boys have plain fare, but should be content with it, since food, room and fuel, only costs \$12.50 per month. If they were paying \$17.00 to \$18.00 per month, they might expect and demand better fare.

As to the financial Secretary, Dr. Shaffer, I may say, that I have known him during a quarter of a century, and am free to say that he is worthy to be trusted with any interest of the Baptists of Alabama. He is capable and energetic, and has fine native qualifications for the work to which his brethren have called him. If they will stand by him he will do broad work for Howard College. He has his own way of doing some things,

Alabama Baptist.

MONTGOMERY, ALA., FEB. 9, 1888.

"Oh, wad some power, the giftie gie us,
To see ourselves as others see us!"
Few women can appear sick, and yet how many we see with pain written on every feature, who have been suffering for months from female weakness, and who could easily cure themselves by the use of Dr. Pierce's "Favorite Prescription," to be found at any drug store. This remedy is a specific for weak backs, nervous or neuralgic pains, and all that class of diseases known as "female complaints." Illustrated, large treatise on the diseases of women, with most successful courses of self-treatment, sent for 10 cents in stamps. Address, 663 Main Street, Buffalo, N. Y.

"But in our day, almost all the mystical meaning of baptism has perished. It is to be lamented and condemned that most churches have substituted sprinkling and repudiated the first original rite of immersion."—J. B. Koppie, 1824.

If Sufferers from Consumption, Scrofula, Rheumatism, and General Debility, will try Scott's Emulsion of Cod Liver Oil with Hypophosphites, they will find immediate relief and permanent benefit. The Medical profession universally declare it a remedy of the greatest value and very palatable. Read: "I have used Scott's Emulsion in many cases of Scrofula and Debility in Children. Results most gratifying. My little patients take it with pleasure."—A. HUBBERT, M. D., Salisbury, Ill.

"The ceremony of immersion in the baptismal water indicates that we are like Jesus, who was buried to our former state so that we may have no more connection with it than a dead body."—T. T. Belsham, 1822.

THURSDAY, MISS. OCT. 16, 1886.
Messrs. A. T. SHALLENBERGER & Co., Rochester, N. Y. Gents:—The bottle of Chamberlain's Pills sent me in February last I gave to W. G. Anderson, of this place, a long standing case of chills and fever. He had tried everything known without any permanent good. It was then that he heard of your Antidote. He was sound and taking your Antidote he was sound and well, and has gone through the entire season without any return. It seems to have effected a permanent cure of the Malarious poison of his system. Yours truly, V. A. ANDERSON.

"The learned rightly think that, on account of the mystical meaning of baptism, the rite of immersion ought to have been retained in the Christian church."—J. G. Rosenmuller, 1829.

One Fact
Is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, rheumatism, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

"When we are plunged into the water, (according to the ancient custom) and, as we were, into the purifying Christ, we are also plunged into his death."—Bencke, 1854.

A Woman's Dress
Is an important matter as regards their health. They are much more subjected to cold than men, and should be careful to protect themselves, but if they contract a cough or cold they should take Taylor's Cherokee Remedy of Sweet Gum and Mullein.

"This calls to mind that Mr. Simons baptizes Beza cruelly for saying that baptism does not mean plunge, and appeals to Stephens and Calhoun."—Beausobre, 1742.

Salvation Oil, the greatest cure on earth for pain, has no equal. Persons suffering from the maxilla, neuralgia, or from cuts, bruises, sprains, &c., should not be without bottles, &c., &c., &c. It is well. I feel like another man.—C. S. Millett, Sibley, Jackson County, Mo.

"There is one institution of our renovation by immersion of water and the pronouncement of a solemn formula."—Calixt, as quoted by F. K. Meier, 1824.

Addition Making Shorter
What word is that which if you add a syllable it will make it shorter? Short. Taylor's Cherokee Remedy of Sweet Gum and Mullein will shorten your cough and cure your cough.

"It is easily seen that an abundance of water was required for the baptism administered to the great multitude by immersion."—E. A. Lampe, 1725.

Except Raise the Dead.
Mr. Havard, of Newbury, S. C., states that he finds Dr. Biggers' Huckleberry Cordial will do most anything except raise the dead. It will certainly cure diarrhoea, dysentery and children teething.

"Baptism or our immersion under water according to the ancient custom of ministering it, is a figure of our burial with Christ."—Charles Lockie, 1802.

A Sigher.
Why is a lover like a father? Because he is a sigher (sigh). The sire of that child who suffers so from crop will often sigh for something to cure it. Tell him of Taylor's Cherokee Remedy of Sweet Gum and Mullein.

"There is a noble and glorious life administered, representing death unto sin."—John Priestly, 1804.

"What is heaven's best gift to man? The naked, sweetly smiling on him? Dr. Bull's Cough Syrup," he replied, with pride. He had just been cured by it of a bad cold.

The changed rite—the Greek Church, has preserved immersion—makes the language of Paul obscure."—B. Crusius, by E. S. Kimmel, 1884.

Eley's Cream Balm is the most effective, convenient and agreeable catarrh remedy I ever used, and I have tried them all.—C. B. Cook, Henning, Lauderdale Co., Tenn.

"A double allusion, first to the watering of plants, second to immersion in baptism as in Rom. vi. 4."—Principal J. C. Edwards, 1855.

Rheumatism is caused by lactic acid in the blood, which Hood's Sarsaparilla neutralizes, and cures rheumatism.

"We did owe some kind of death by being buried under water."—John Lockie, 1812.

GATARRH 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. Leonard, 215 East 9th St., New York, will receive the recipe free of charge.

"We are buried in baptism like him. That dipping was a picture of burial. It explains that we have really died to sin."—C. C. Platt, 1828.

"The dove, as symbolized in the rushing blast of the divine breath."—A. F. Stanley, 1805.

Peace on Earth.

Awaits that countless army of martyrs, whose ranks are constantly recruited from the victims of nervousness and nervous diseases. The price of the boon is a systematic course of Hostetter's Stomach Bitters, the most potent and most genial of tonic nervines, pursued with reasonable persistence. Easier, pleasanter, and safer than that to swash the victimizing department with pseudo-tonics, alcohol or the reverse, heat, exerts, nerve, froids, narcotics, sedatives and poisons in disguise. "Vital Nature's" sweet restorer, balmly sleep, is the providential recuperant of weak nerves, and this (for a franchise) usually the consequences of sound digestion and increased vigor, the great stomachic which insures both is productive, also, of repose at the required time. Not unfrequently awakens the individual who uses it, but vigorous, clear headed and agile, rheumatism, kidney troubles, constipation and biliousness.

"Baptism in which the immersion typifies death and coming out of the water newness of life."—H. Newland, 1860.

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

"In the ancient church, they did not pour, but they immersed in water those who were baptized."—John Davenant, 1647.

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 if they will send me their Express and P. O. address.
Respectfully,
T. A. SLOCUM, M. C.,
181 Pearl St., New York.

"Baptizo is the prevalent expression for baptism as it originally took place by immersion under the water."—Bleek, 1862.

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.

"Baptizo is to dip; the body or part of the body going into the water is said to be baptized."—J. G. Rosenmuller, 1815.

Meeting in the Tuskegee Association—Some Suggestions.
A district or general meeting was held at Elam church, eight miles south of Auburn, embracing the fifth Sunday in January. Other churches paid little attention to it, but the members of the church and people of the community furnished good congregations on Saturday and Sunday, and it was felt that the meeting was a good one.

We discussed the duties of laymen in regard to our denominational enterprises, and the duty of the female members of the churches; and we talked about missions and Sunday-schools. Some practical steps were taken in the right direction, and it is believed that a good beginning was made, which, if zealously and judiciously followed up, will result in placing the Tuskegee Association back in its old position in the front rank.

There ought to have been at Elam a large representation from other churches, and there might have been, if the meeting had been sooner announced in the paper, and the brethren had also known how well the ladies were going to feed them at the church and at their homes. But then it may be truly hinted that a want of interest was a potent reason for the lack of visiting brethren. Let us hope that the same reason may not be given hereafter.

The meeting at Elam adjourned, subject to the call, or appointment, of the committee on associational work, appointed by act of the last association. This committee was not represented at the meeting, and we therefore adjourned with nothing definite before us but the expectation that some church will invite the committee to appoint the next meeting (fifth Sunday in April) to be held with it. My opinion is that it would be better to hold the next meeting with Chewacla, Pleasant Hill, Society Hill, or some other church within reach of the people at Elam, so that the good work done with them may be made more effectual, while at the same time others may be touched with holy fire. Of course brethren may differ with me. But the meeting must be held with the church that invites it. So, brethren, speak out. Write to G. A. Hornady at Tuskegee, and tell him you want the meeting to convene at your church on Saturday before the fifth Sunday in April. Let us make the best possible use of the fifth Sunday. Our churches and our association are a long way behind. There is no excuse for our remaining so far behind.

And now I want to make a suggestion, namely: That in addition to the fifth Sunday meeting we also have, now and then, at the regular meeting of different churches, services especially arranged for the revival of interest in the Lord's work within our bounds. For example, let a church and pastor, in conjunction with the central committee at Tuskegee, arrange a programme, or order of service for the regular Saturday and Sunday meeting, with the object above stated; invite the preachers who may not be engaged on those days, and especially the laymen who can talk effectively in public or in private; invite everybody else who wants instruction or greater consecration, and all do their best to make the regular meeting of that church a special value to the Lord's cause.

If any one offers a better plan than this, let us adopt it, but we have not much time to lose in discussing plans. What is needed is that we do something definite and practical. And there is no reason why anyone should stop to ask pardon of the critics or cavilers. He is accountable to the Lord.

Notamnia, Ala.
E. F. BAKER.

"Editor's Back Stairs."

The Interesting Views of the Late Dr. J. G. Holland.

The columns of the newspapers appear to be flooded with proprietary medicine advertisements. As we cast our eyes over them, it brings to mind an article that was published by the late Dr. Holland in *Scribner's Monthly*. He says: "Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue, and foreseeing their popularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out of them."

Is not this absurd?

This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the evidence of their cures. If the most noted physician should announce that he had made a study of any certain organ or disease of the body, or make his sign larger than the code size, though he may have practiced medicine and been a leader in all medical councils, notwithstanding all this, he would be pronounced a quack and a humbug, although he may have spent his entire life and all his available funds in perfecting his investigations.

Again we say, "absurd."

An ulcer is found on one's arm, it is cured by some dear soul of a grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz., washes, dosing with morphia, arsenic and other vile substances, given to prevent blood poisoning of deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last, to save life, yet all done according to the code of the medical code, this is "much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cured by the dear old grandmother's remedy."

This appears like a severe arraignment, yet we believe that it expresses the true standing of the medical profession in regard to remedies discovered outside their special "isms." One of the most perplexing things of the day is the popularity of certain remedies, especially Warner's safe cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proprietors have made—that is, that it benefits in most of the ailments, of the human system because it assists in putting the kidneys in proper condition, thereby aiding in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and according to the code.

Then the great doctor said: "I have been cured by this silver mirror."

cheer and comfort them.

3rd That these resolutions be spread upon our church minutes, sent by post to his bereaved widow, and printed in the Union Springs Herald and Times, and in the ALABAMA BAPTIST.

Respectfully submitted,
A. W. BEVERLY, R. J. ORR,
R. L. BAKER, and the PASTOR, Committee.

Lines

Presented to Mrs. Dudley upon the death of her husband, J. H. Dudley, who nobly sacrificed his life (Colliery, Ala., Aug. 2, 1886) in defense of truth and justice.

One week ago, with sorrow deep,
They laid your darling down to sleep,
And you your home that summer day,
Died cold and sunless shadow lay.
Sweet and sharp the stroke that fell,
You could not feel that it was well.
The cloud so dark the void so deep,
Your stricken heart refused to weep.

It seems so hard that one so bright,
With bounding step and eye of light,
Whose voice rung ever sweet and clear,
Should lie so cold and lifeless here.
In manhood's sunny, cloudless morn,
Should to the silent grave be borne.
No star we see amid the gloom,
No rainbow spans that early tomb.

The saddened days wear slowly on,
You miss that loving Presence gone,
From home on earth, to home above,
Safe in the arms whose name is Love.
We know your darling is not dead,
Though in the darkness narrow bed,
The casket lies—the gem so rare,
Still sparkles in its beauty rare.

The breath of morn, the summer song
Bring tidings of your cherished one,
Immortal life—his portion now,
Aunt the rited clouds we trace,
Faint glimpses of that glorious place,
Where without sorrow, pain or care,
With sympathy and love,

Love is an alchemist that can transmute poisons into food.

The resurrection of Christ is the assurance of ours.

"Baptist Songs."
With Music Selections Arranged by A. B. CATES.

The best, cheapest, and most popular collection of Songs ever published for the use of Baptist churches. Contains about 200 of the latest and best.

Price, Sample copy, postage paid, 15 cents. 100 copies, purchaser to pay express.

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

Invitation.
The Society most cordially invites all Sunday-school workers visiting Atlanta, to call and see this Sunday-School Supply Store. You will find it a good place to leave baggage, to rent, write letters, or get what you want at Sunday-school helps. Come and see us. 207 Take the Elevator on Whitehall Street. American Publication Society.

Sell, Buy and Rent Real Estate on commission, Insure Property Negotiate Loans, and also

BANKING.
Paying Interest on Deposits. Give them a call, No. 17 Dexter Avenue, Montgomery.

Chandler Bros.

This firm is the oldest concern of its kind in the city of Montgomery. They have the confidence of the community. They do business with great dispatch. Their general business is to

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From home on earth, to home above,
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Still sparkles in its beauty rare.

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This great man appreciated the real merits of popular remedies, and the absurdity of those that derided them because public attention was called to the article and the evidence of their cures. If the most noted physician should announce that he had made a study of any certain organ or disease of the body, or make his sign larger than the code size, though he may have practiced medicine and been a leader in all medical councils, notwithstanding all this, he would be pronounced a quack and a humbug, although he may have spent his entire life and all his available funds in perfecting his investigations.

Again we say, "absurd."

An ulcer is found on one's arm, it is cured by some dear soul of a grandmother, outside of the code, it will be pronounced by the medical profession an ulcer of little importance. But if treated under the code, causing sleepless nights for a month, with the scientific treatment, viz., washes, dosing with morphia, arsenic and other vile substances, given to prevent blood poisoning of deaden pain, and yet the ulcer becomes malignant, and amputation is made necessary at last, to save life, yet all done according to the code of the medical code, this is "much more gratifying to the medical profession, and adds more dignity to that distinguished order than to be cured by the dear old grandmother's remedy."

This appears like a severe arraignment, yet we believe that it expresses the true standing of the medical profession in regard to remedies discovered outside their special "isms." One of the most perplexing things of the day is the popularity of certain remedies, especially Warner's safe cure, which we find for sale everywhere. The physician of the highest standing is ready to concede its merits and sustain the theories the proprietors have made—that is, that it benefits in most of the ailments, of the human system because it assists in putting the kidneys in proper condition, thereby aiding in throwing off the impurities of the blood, while others with less honesty and experience deride, and are willing to see their patient die scientifically, and according to the code.

Then the great doctor said: "I have been cured by this silver mirror."

cheer and comfort them.

3rd That these resolutions be spread upon our church minutes, sent by post to his bereaved widow, and printed in the Union Springs Herald and Times, and in the ALABAMA BAPTIST.

Respectfully submitted,
A. W. BEVERLY, R. J. ORR,
R. L. BAKER, and the PASTOR, Committee.

Lines

Presented to Mrs. Dudley upon the death of her husband, J. H. Dudley, who nobly sacrificed his life (Colliery, Ala., Aug. 2, 1886) in defense of truth and justice.

One week ago, with sorrow deep,
They laid your darling down to sleep,
And you your home that summer day,
Died cold and sunless shadow lay.
Sweet and sharp the stroke that fell,
You could not feel that it was well.
The cloud so dark the void so deep,
Your stricken heart refused to weep.

It seems so hard that one so bright,
With bounding step and eye of light,
Whose voice rung ever sweet and clear,
Should lie so cold and lifeless here.
In manhood's sunny, cloudless morn,
Should to the silent grave be borne.
No star we see amid the gloom,
No rainbow spans that early tomb.

The saddened days wear slowly on,
You miss that loving Presence gone,
From home on earth, to home above,
Safe in the arms whose name is Love.
We know your darling is not dead,
Though in the darkness narrow bed,
The casket lies—the gem so rare,
Still sparkles in its beauty rare.

The breath of morn, the summer song
Bring tidings of your cherished one,
Immortal life—his portion now,
Aunt the rited clouds we trace,
Faint glimpses of that glorious place,
Where without sorrow, pain or care,
With sympathy and love,

Love is an alchemist that can transmute poisons into food.

The resurrection of Christ is the assurance of ours.

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