

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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NUMBER 19.

OUR PREMIUM LIST.

Desiring to increase the subscription list of the ALABAMA BAPTIST very largely this year, we offer the following valuable premiums for new subscribers. We also desire to put into the hands of our brethren and sisters some good books, which they can secure with just a little labor upon their part. We will be glad to send you the following books, each during the next month, we will be able to bring up our list to six thousand. With a little effort this can be done, and we are offering these premiums in order to induce our brethren and sisters to work for the paper, as well as for themselves. Each one who works for a premium will please notify us. You can send the names of the subscribers and the money as fast as you get them, and when you get up the number that entitles you to a premium we will send it to you as directed.

1. An Estey Organ, style 5, catalogue price \$160, for 110 new subscribers and \$200.
2. A New Home Sewing Machine, No. 4, List price \$55, for 50 subscribers and \$100.
3. A copy of Webster's Unabridged Dictionary, price \$12, and a copy of the Story of the Bible, price \$2.50, for 25 subscribers and \$50.
4. A copy of Armitage's History of the Baptists, cloth, \$6, and a copy of Broadus' Commentary on Matthew, price \$2.25, and a copy of Broadus' Sermons and Addresses, price \$2, and Pendleton's Church Manual, price 50 cents, for 20 subscribers and \$40.
5. One Annotated Paragraph Bible, price \$6, and a copy of Grace Truman, price \$1.25, and a copy of the Bible, price \$1.50, for 15 subscribers and \$30.
6. A copy of Daggs' Manual of Theology, price \$2, and one Bible Dictionary, price \$1.50, and Story of the Bible, price \$1, and a copy of Baptist Doctrines, price \$2, for 10 subscribers and \$20.
7. A copy of Boyce's Systematic Theology, price \$3.50, and Smith's Bible Dictionary, price \$1.50, and Manual of Baptism, by G. S. Bailey, price \$1, for 5 subscribers and \$10.
8. Todd's Index Rerum, price \$2.50, for 4 subscribers and \$8.
9. Grace Truman, price \$1.25, or Pendleton's Distinctive Principles of Baptists, price \$1.25, for 3 subscribers and \$4.
10. Baptism of the Ages and of the Nations, by W. Cathcart, D.D., price \$1, for 2 subscribers and \$4.

We will ship and mail the premiums at the owners' expense.

We do not allow any commission to agents when they are working for a premium. If they prefer the money we will give agents 25 percent for all new subscribers they send in with the money. Are there not 100 ministers who will go to work at once and secure these splendid premiums? If your church wants an organ or you want one for yourself, now is the time to get it at a small expense to yourself. Send your order to the Alabama Baptist Book House, a few days work in getting subscribers to the ALABAMA BAPTIST will enable you to get it for her.

ADDITIONAL INDUCEMENTS.

To the one who sends us the largest list of subscribers by the first day of July next, in addition to the premiums you may be entitled to according to the above list, we will give \$10 in gold.

To the one who sends us the second largest list, we will give \$5 in gold.

To the one sending the third largest list, we will give \$2.50 in gold.

To the one sending us the fourth largest list we will give one subscription to the ALABAMA BAPTIST.

Providence Interpreting Scriptures.

There those who deny the doctrine of endless punishment in the future world on the ground, as they say, that it is inconsistent with both the justice and the benevolence of God. We reply to this by saying that the Holy Scriptures, which are the word of God, clearly teach the doctrine. The answer to this is, that although this may indeed seem to be the case, yet the doctrine is so utterly antagonistic to what we know of the Divine nature, that we must be mistaking in supposing that the Scriptures teach it; in other words we misinterpret the Book. This is the same as to say, that in any case where a doctrine seems to be taught which antagonizes what we call our certain knowledge of right, the Scriptures do not really teach it, and that the passages are misinterpreted which seem to teach it. On this principle nothing is to be believed which does not meet the sanction of human judgment. In other words, instead of adjusting our judgment to the Scriptures, we adjust the Scriptures to our judgment. On such a condition as this what is the use of having any Scripture? If we are to guide it, instead of having it guide us, why not fall back on Esop's fables?

The Bible is to be interpreted like any other book. When on the well known principles of interpretation accepted by everybody, the Bible seems evidently and palpably to teach certain things, then we are to take it for granted that it does teach those things. If a man at law, debarred by will, should declare that the will and testament could not mean what it evidently did mean, basing his objection on the knowledge which he had of the testator's character, he would present but a sorry figure in a court of justice, and would astonish the lawyers with his new rule of construction. A testator's will is ascertained by what he said and by what interested parties say they know of his character and by what they think he would have been likely to say. It is taken for granted that he knew his own mind, and that he said what he said, better than anybody else could say it for him. The New Testament of our Lord and Savior Jesus Christ is to be judged by what it says and not by what people greatly affected by the result of drink, on general principles it ought to say. So, all those who say that the Scriptures are misinterpreted because the interpretation put on them contradicts what they know of the character of God are properly ruled out of court; and have no right to be heard. But let us ask them a few questions. Where do you get your knowledge of the character of God? Oh, from the Scriptures, they say. Well, then, if you take the Scripture as an infallible and plain positive guide as to what God is, why not take it as infallible and plain-spoken as to what he does? It is the same witness who testifies in either case; if you accept part of the testimony you must accept the whole of it. Ah, but the testimony is contradictory! Then reject it all! We do not regard it as contradictory, but

if you do, then the Book (as your witness) is ruled out of court; and you must show that you get your knowledge of God from some other source. Well, we can get a very satisfactory and competent knowledge of God from the events of providence, and from the light of nature. Ah, is that it? Here is a child a few months old, who has done nothing either right or wrong, and who can neither speak a word nor understand one. Its mother upsets a vessel of scalding water upon it; it lingers in great agony for many weeks, and then dies. How does it comport with your ideas of divine justice to punish this child for nothing? Oh, the child was not *innocent*, although it suffered. How, then, does the suffering of the innocent, and harmless and helpless little one comport with your idea of God's benevolence? Do you think the Almighty ought to permit this? Oh, well, the child suffered under the laws of nature, and God is not responsible for what happens under natural law. Do you mean to say that God could not have prevented this thing? Of course, if he is omniscient, as you admit, he must have foreseen it, or if he did not foresee it, he could certainly have found it out when it happened. If his benevolence is such that he would not allow such needless pain, why did he not prevent it? Or, at the very most, why did he not send death to put the poor little thing out of its misery? Oh, the laws of nature forbade any such thing. So, then, on your showing there are some laws of nature which prevent the Almighty from doing what he would like to do! There is something that has more power than God, something that he cannot control, something that controls him, and he is as helpless to relieve the poor baby as the baby is to relieve itself! The same applies to all other children, whether said or unborn, or bruised, or torn by dogs, or wasted by famine, or racked by fever, or tormented with aching bones that do not inside their flesh, and slough out in running ulcers, and all this suffering has been going on for thousands of years and the victims count by thousands of millions, and God sees it all, and being infinite in benevolence, would prevent it if he could, but the appalling spectacles is presented of a helpless God; the laws of nature laugh at the Almighty and slay his creatures over his protest, over the protest of his infinite love, and not only so, but they seize upon him, even the Almighty, and bind him fast and run away with him, as the wild horse did with Mazeppa! Is not this putting of the Almighty at second best in his own universe close akin to blasphemy? Is not it deifying God, and exalting the laws of nature?

Does it not amount, practically, to denying the very existence of God? It does. For God stripped of omnipotence, any other attribute, ceases to be God. Is it not making a god of the laws of nature? Down with the miserable idol! No, no, the laws of nature are God's servants, not his master. If the Son of God could heal diseases at will when he was on earth, he can do it now, and it he could raise the dead and command the winds and waves by a word then, he can do it now, for he is the same yesterday, to-day and forever, and the laws of nature are absorbed into his will. Yet, he permits suffering, a world of suffering, sufferings unspeakable and inconceivable among innocent children, and among his saints as well as among the wicked, and also among the brutes which are incapable of either good or evil.

But what becomes of the argument that there can be no endless suffering because such a thing is inconsistent with the character of God? Endless suffering is no more inconsistent with the character of God than that there should be any suffering. The same principle is involved in either case. The very same argument that would prove that suffering is not endless would prove that there is no suffering at all. We see that the argument fails in the latter case, for the fact is that the world is full of suffering. This shows that the argument is worthless, and if worthless it proves nothing. Those who prate about what they know of God's character, and about what they know would be proper or improper for him to do, or permit to be done, ought to be told that God can judge them, but they have no right to judge him. They cannot by searching find out the Almighty. His ways are past finding out. Yet they erect themselves into a tribunal before which the Almighty is arraigned like a prisoner at the bar. He is put on trial before them on a charge of deficiency in benevolence or of wisdom or of power, or of all three, because there is evil in his universe. They acquit him as to the benevolence, but find him guilty on one or both of the other two counts. The tribunal which they erect is an incompetent one. They know no more about what they are judging than an amateur swimming with a thousand others in a drop of water knows about the laws and boundaries of the sidereal system. Human wisdom is at fault. No man can say *a priori* what God would do or ought to do. But we have a more sure word of prophecy whereunto we do well that we take heed. And when the Judge shall say, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels" he will mean what he says.—Ex.

The Tennessee Press Convention has appointed a committee to investigate the propriety of publishing Monday morning papers. There is in fact no use for them, and if the workmen themselves were consulted they would vote against them.

Reminiscences.

NO. XI.

I propose to speak of some things connected with a profession of religion, and church membership, as illustrated in the cases of different individuals. The unwillingness of the church at Jerusalem to receive the recent cruel persecutor, but now converted, Saul of Tarsus, was overcome by the friendly intervention of Barnabas (Acts 9:27), who, by declaring the wonderful facts concerning him to the Apostles, removed the fears of the brethren. There were no formalities or written documents needed or recognized for fellowship, but simply that which would satisfy the minds of reasonable men.

There seem to have been very rigid notions among Baptists, or at least some of them, sixty years ago and more, in regard to church letters. How well soever the members of a church might have thought of a professed Baptist, yet if he could not produce a letter from the church of his former membership, his application could not be received, nor could he even be permitted to come to the Lord's Supper. There was an elderly single lady, long resident at Society Hill, and also well acquainted at Cheraw, Miss. Christiana Graham, a native of Scotland. She was highly respected, and greatly esteemed, and she was spoken of, and to, by her acquaintances, as "Miss Christian." She professed to be a member in good standing, in a Baptist church in her old home. I understood that she had written, and made "all reasonable efforts to obtain a letter of dismission from her far off church, but without avail; if one was sent, it never reached her. Facilities of communication were probably not one third so great then as now. The church all loved Miss Christian, and we children no doubt could not help thinking her one of the best ladies in the world; yet she had to be denied the precious privilege of church membership, and even of lovingly commemorating the death of her crucified Lord. It did seem so hard, but there was no help for it; and so the dear, good lady had to content herself in going about, like her divine Master, continually doing good, in nursing the sick, for which she was eminently qualified, and in being a most welcome visitor in every household which she could find time to cheer with her comforting presence. I believe she finally returned to her native land, where we may love to think she again found the spiritual home she longed for, and spent her last days—this Christlike lady of blessed memory—in the church of her youthful espousals to her adored Redeemer.

I remember a case of another kind, in regard to making a profession of religion at all. There was a lady, a regular attendant at our church who, I presume, no one doubted was a sincere Christian, and had been for many years, but who had never yet made up her mind to join the church. She seemed to be waiting for some bright, unmistakable manifestation of the reality of her regeneration. At one of the Saturday church meetings, however, Bro. Dossey dwelt much on portions of the third chapter of John, in reference to the change of heart. The sermon was effective; this venerable lady, on invitation, offered herself for baptism; and in relating her experience—the preacher did not relate it for her, as it seems they are obliged to do now—a-days—this lady had to go back about forty years, to tell of the "good hope through grace," which she then indulged, and of which she was now taking fresh hold. After her baptism I never heard of her being tempted again to re-enter the domain of that forty years' travel in the wilderness of doubt.

I am here reminded of a very remarkable instance of insisting on going back to early conversion, with which I became acquainted long afterwards in Mississippi. It was at a revival meeting in Mount Paran church, near Grenada, of which that acknowledged leader among Baptists, the much revered William Minter, was pastor. The schoolmaster of the neighborhood, a man much liked, but very wicked, was one of the penitents. In relating his experience of grace, he reverted to his boyhood in South Carolina, when he was a member of the church. With other boys he indulged in playing at marbles. He was arranged before the church to answer for the offence. He told the church that he did not know it was a sin to play at marbles, and that he still did not so regard it; but if the church thought it was a sin, he was willing to give up the practice at once and play at marbles no more. But the church required him to confess that he had been guilty of sin in this doing, and that he was sorry for his sin. He replied that he could not thus acknowledge, for he did not believe such exercise was sinful, and that he could not be sorry for that which he did not believe was a sin; but that he was sorry that he had offended the brethren, and would in good faith abstain from the practice. The church adhered to their demand, and excluded him. He soon went into gross sin, and led a wicked life for many years, and until his recent conversion. The church where he was now applying for membership tried to bring him to the conclusion, that he must have become a subject of regeneration at this meeting. He acknowledged with thankfulness that his sins, which were many, had been forgiven; "but brethren," said he, "if ever I was converted, it was back yonder in South Carolina." And the church being satisfied that he was now, at least, truly regenerate, thought it best to make no further objection to his presence.

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A Secretary of an other State, wrote to me to recommend an Alabama man for a place in another State. He says: "We want a man who will draw the people and hold them. We need earnest, consecrated work." It seems to me I have seen that description of man before. "We want a man who will draw," how familiar that sounds! Something less than a thousand times I have heard that. But then this brother was besides the drawing, a holding man. Well, that puts on a side to the fellow that most people don't think about. Then the last remark explains the drawing and holding, "we need earnest, consecrated work." Such a man will always draw. Well, my brother, I am entirely too selfish to put you on track of any such man in Alabama. We have, thank the Lord, a few of that description, but you will have to find them out from somebody else. This brother sends me one of his circulars to the churches. Here is a passage from it: "Brethren, the Secretary must, in a great measure, rely upon the pastors. With your hearty co-operation all will be well; without your aid, the work will be an inevitable failure. How true is that, the pastors must co-operate or the work fails. It is so, and I would

not have it otherwise. The Board and Secretary must have the aid of the pastors. Brethren, will you give it?"

"A SMALL SUM."

A young sister sends three dollars for her society and says: "It is but a small sum but we think too much to be idle." These small sums ought to be sent immediately, they should not be kept for a day.

THE COMING MAN.

A sister sends \$5 for society and after admitting the indifference of her church to mission work, adds: "We will have our new pastor with us soon. I trust he will be instrumental in arousing our people to duty." That is a large church in a fine town, and the coming man will, he can bring them up to duty. A good plan, and stick to it all that is needed.

JUST LIKE A BAPTIST.

A brother in one of our new towns writes distressingly about the incoming Baptists, they are hard to manage, hard to get to see it their duty to join the church in their new home. He shows himself a fisherman in the following: "A fish long out of water is hard to string. If you know any way to transfer them quietly from one spring to another without tearing their gills, I would be glad to have it. My brother, that is one of the unsolved problems. These independent Baptists are hard to manage when they get away from their old homes. It seems to me if they were well trained at home, they would lay hold and help in their new homes."

W. B. CRUMPTON.

Birmingham.

Dear Baptist: The Second church is doing as well as could have been expected under such environments as have been upon it. The congregations have increased several hundred per cent. We have no cows under the house now. If you never tried it you can't tell how annoying it is to have ten or twelve cows under the house when you are trying to worship, especially when there are two or three bells among them.

Our church lot is enclosed now by a neat fence. A small flower yard in front of the house gives promise of other attractions later.

In raising the money for the improvements the brethren contributed like it was a pleasure.

THE SUNDAY SCHOOL.

is improving. It has increased nine hundred per cent since Jan. 1st. We hope to have one hundred pupils soon. We'll have a picnic early in May. The ladies are thinking of making some improvements on the

I visited Ensley City with Secretary Crumpton last week. Great works going on there. More than four square miles laid out in lots, now in the woods, but they confidently expect to have ten thousand people there in one year.

AT EAST LAKE.

Last Friday night I had the pleasure of attending the anniversary exercises of the Franklin Literary society of Howard College. How dear this old Society is to every Howard boy who once loved to call himself a "Frank."

The evening was one of pleasure to as many people as could be packed into a large church.

THE THEOLOGUES.

met with the Baptist ministers' conference Monday morning. The report of their work gives promise of much interest in the near future. They are working on nearly all the lines of railroad centering on Birmingham. This is one of the desirable features of the college being located here. Dr. Shaffer's getting tired waiting; send him some money, brethren.

AT THE FIRST BAPTIST CHURCH.

Rev. M. T. Martin, of Waco, Texas, has been preaching for nearly two weeks. Last week there was considerable interest taken in the meeting, though the congregations were not very large. This week there is a large increase in attendance. We trust great good will be accomplished by his visit here.

AT SOUTH SIDE.

W. H. Smith, of Huntsville, has been preaching for the same period with acceptance to Dr. Renfro's people. Services at both places will continue through this week.

Much success to the BAPTIST. I'll try and send you some subscribers soon.

JNO. W. STEWART.

Is there ever any good reason for Pedo-baptist professors being employed in our Baptist colleges?

"The Raleigh Christian Advocate," Methodist, in speaking of the election of an Episcopalian to a professorship in a Baptist college, gives utterance to the following:

"If our Baptist brethren don't find some friction in trying to work such an arrangement, then we shall conclude that this school is not a Baptist school, or that the new professor is not much hurt with Episcopalianism. We believe in running Methodist colleges with Methodists, Baptist colleges with Baptists; and so on."

And so do we. Of course if a competent Baptist cannot be secured, then we should not hesitate to call one of another denomination. Pedo-baptists seldom elect a Baptist to professorship in their schools. Baptists frequently do so, but the Pedo-baptists take it as an acknowledgment that we have no men competent to fill such positions. A prominent Presbyterian said to the writer once: "You elected one of our men to — College because you had no man able to fill the place."

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Our Fifth Sunday Meeting.

The general meeting of the Tuskegee Association, held at Loachapoka, was an interesting occasion, and, it is believed, also a profitable one. It can hardly be said however, to have been a "general" meeting, as the brethren generally didn't meet. But there was some there who did what they could to make the meeting a successful one, and the verdict seemed to be that the object was accomplished. The attendance was good all the time, so that the speakers were not forced to talk to each other and to the benches. The hospitality of the people of Loachapoka was all that could be desired, and they were disappointed at not having more company to entertain. The members of our church felt that the meeting made a favorable impression, and left a good influence behind. It was unfortunate that the announcement of the meeting was not published at least a month, instead of only two weeks, before it convened.

The next meeting was appointed to be held with Union Grove church, about nine miles from Salem, in Lee county, on Friday before the 5th Sunday in July. But on this point I wish to offer a suggestion. Union Grove is at one extreme of our associational bounds, and it cannot be expected that there will be delegates or visitors from a great distance; I therefore take the liberty of suggesting, that at least one other meeting be appointed for the next fifth Sunday, to be held somewhere within ten or fifteen miles of Tuskegee. It would be a good opportunity to begin a protracted meeting. And it may be that there is some community in which there is no Baptist preaching, which would be glad to receive the benefit of such a meeting. Look around, brethren, and see what can be done.

It is unfortunate that our association is not divided into districts, so that each could have its own meeting. E. F. BABER.

Notasulga.

The Y. M. C. A.

Eds. Ala. Baptist: In connection with your recent article upon the Young Men's Christian Association, I wish, with your permission, to present some facts concerning the association, in order that your readers may not judge either the association or its work without a more definite knowledge of its character than is afforded by the brief extract which you quote from the *Advertiser*, which, by the way, was not, and did not as was to be a report *verbatim* of Mr. Watkin's speech.

The demands upon the church for work adapted to special needs and classes, which have brought the Sunday-school, the missionary societies, the charitable organizations, and other similar agencies into being, have been a demand, pressing and imperative, for a special work among young men. This demand has been met by the formation of the Young Men's Christian Association, with its special features of adaptability, wrought out by men who are members of the church, and who have as great a love for her work as any men have ever had.

The fact that the church was constituted to fight anarchy, combat the liquor power, and to oppose the many other evils to which our country is exposed gave additional force to the demand for this special work, and the church is using the Young Men's Christian Association for this purpose among young men with signal success, and with unmistakable evidences that its use is receiving the blessing of God. The fact that thousands of young men are being reclaimed from sinful lives and added to the churches of our country each year through its instrumentality is in itself sufficient proof of this.

In place of implying by its existence the failure of the church to accomplish her mission, the Young Men's Christian Association is one of the incontrovertible proofs that she is meeting every successive responsibility placed upon her through the changing condition of humanity, by organizing and placing in the field forces adapted to the requirements of the situation, and calculated to achieve success in the battle for the right.

It is not the purpose of the association to build up an organization independent of, antagonistic to, or competing with the church.

Thus, even though very slight possibility was disposed of as far back as 1869, by the adoption in the International Convention of a resolution which provides that all active members shall "Testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons, and none others, should be allowed to vote and hold offices." This provision is a part of the constitution of every association.

At the same convention it was resolved that it was the duty of all members calling themselves Christians "To hold their duties and obligations to their respective churches, and to the services of the same, as having a prior claim upon their sympathy and efforts." At no time have the latter and spirit of this resolution been ignored, and its obligations were never more stringently observed than is the case to-day.

It is not supposable that the great body of Christian men associated in this organization, upon such a basis, for the avowed purpose of leading the young men to Christ, and so to the church, can stultify themselves by making the association in any particular anything else than an auxiliary of the church.

It is well to note the fact that not only laymen but pastors, evangelists,

and teachers of every evangelical denomination, without an exception, are, and have ever been active in the support and government of the association. The estimation in which it is held by some of the leading pastors of our country is shown in the following brief sentences: "I am thoroughly convinced that the Young Men's Christian Association is of great value. It helps the churches, and does not interfere with them. I shall do all I can to extend its influence."—Rev. John A. Broadus, D. D., Louisville, Kentucky.

"I have not failed to find it, as now managed, an important aid to the churches."—Rev. Dr. Chase, pastor First Baptist church, Minneapolis, Minn.

Rev. Dr. C. H. Strickland, pastor First Baptist church, Nashville, Tenn., says: "As a rule those young men of the Young Men's Christian Association, who are most conversant with the Word of God, and thoroughly consecrated to his work, are of great value to both pastor and church."

It may be inferred from these earnest and thoroughly reliable statements, and the inference will be justified by actual observation, that the association is developing and increasing the working force of the church, and that the contributions of service or money to its work by her members has been returned with interest, both in religious and financial support.

There is not an evangelical denomination in Alabama which has not received numbers of members as the direct result of the work of the Association.

With these facts in view, is it not right that this agency of the church, to reach young men, should receive the hearty sympathy and co-operation of every Christian, and that its success should be looked upon with feelings of thankfulness by every one interested in the great work of bringing the world to the Lord Jesus Christ.

CECIL L. YATES.

LITERARY NOTICES.

Anecdotes Illustrative of Old Testament Texts. Baptist Book House, Memphis, Tenn. It strikes us that the connection between the stories and the texts they are supposed to illustrate is not always perfectly harmonious. Still the stories are good; 500 incidents from real life, which bear a moral and teach many lessons of vast practical importance. The compiler has taken "great pains to go to original sources," and it seems he has done his work honestly and well. Price \$1.50.

Pulpit Prayers, by eminent preachers: Baptist Book House, Memphis, Tenn. In many minds there is a strong prejudice against books of prayers, but it is the abuse of such books rather than their proper use, to which we should object. Many persons are unable to lead public prayer to edification because they are not familiar with the thought and language of edifying prayer. We would not advise a Christian to commit a prayer to memory and then rumble along through it in public worship, as a school boy goes through his declamation. But we think it would be helpful for brethren to saturate their minds with the proper language of prayer, as given in a book like this. Price \$1.50.

Baptist Succession: A Hand Book of Baptist History. By D. B. Ray, D. D. National Baptist Publishing Co., St. Louis, Mo. We like this book better since we examined it. It is a hand book of Baptist History, and its style and general plan cannot fail to interest the reader. Dr. Ray shows that Baptists did not originate with Roger Williams, or John Smith, or the Munster rioters, or any other citable human source, and that so far as history makes any record they have existed since the days of Christ, holding the New Testament alone as a sufficient guide of faith and practice and clinging to the doctrines of the gospel in all their original simplicity. He states his case well. Price \$1.50.

Ann. H. Judson.

I wish through your paper to call the attention of the good women and all others in Alabama who are interested in giving the gospel to the world, to a new and most charming biography of this saintly Christian woman. Many of the present generation know little or nothing beyond the name of this, our first female foreign missionary. The older biographies are either gone out of print or are antiquated in style. The design of the author in representing the life has been to set it forth in the light of the present day and thereby to call anew the minds of God's people to her consecrated character and heroic endeavors for the perishing heathen. The book is a joy. It is brief, clear, of beautiful style and written by a heart in most ardent sympathy with the cause for which the life was spent. I would earnestly recommend it to all pastors as one of the books to get into the hands of good women. It has greatly moved my heart, and on that account I write. Others would be moved, no doubt, likewise. The author has put the price at fifty cents so that it may be in the reach of everybody. Send to Rev. W. B. Crumpton, Marion, Ala., for a copy.

Alabama Baptist.

MONTGOMERY, ALA., MAY 10, 1888.

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

BUSINESS ANNOUNCEMENTS.
Terms: \$2.00 per year in advance.
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Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement. Write only on one side of the paper. Always give your post office. Anonymous communications go to the editor. We are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

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

Office upstairs, 17 1/2 South Perry street.

THE BEST PREMIUM OF ALL.

For two new subscribers we will send a valuable book, written by Rev. J. M. Frost, D. D., of Selma. The title is "Pseudo-baptism, is it from Heaven or of men?" Don't fail to put this book in your family.

SEVERAL OF THE PROVINCES OF Cuba are in a State of war.

Bro. CRUMPTON makes two suggestions. The first we believe in, but the second we can't just yet adopt.

Rt. Rev. Mgr. Leon Bouland, of New York, withdraws from the Catholic church and joins the Episcopal.

Bro. W. H. Fiquet and family have recently visited Mariott, their old home. They now live in Paris, Tex.

ELDER H. R. Schramm has been invited to come to Mobile and take charge of the city missions during vacation.

THE Kentucky legislature adjourned for Easter. Such trucking to Roman Catholicism is a shame on Americans.

A CATHOLIC priest, of Louisville, took a young missionary to task for "proselyting one of his innocent deluded girls."

On the day of Dr. Pendleton's golden wedding he finished reading the Greek New Testament for the twenty-fifth time.

THE "Commercial Temperance League" is a temperance organization designed to enlist the services of drummers in this great work.

THE Presbyterian General Assembly will celebrate the one hundredth anniversary of their organization on the 24th and 25th, in New York.

A CAMPBELLITE preacher is announced to preach in a Baptist church at a certain place. Baptists are in their own right when they allow such a thing.

SOME people don't believe in prohibition, and yet Cincinnati has a Sunday law and out of 2,200 saloons all were closed the first Sabbath except fifty.

THE Northern and Southern Presbyterians can't yet unite. One wants separate churches for negroes while the other, thinks one house good enough for both races.

BRO. SCHRAMM told us of the converted Jewess who was baptized by Bro. Tupper, of Louisville, Ky., now the news reaches us that her two sisters have also been baptized.

It is our opinion that preachers should be particular about announcing their appointments for the pulpits of others before they have inquired as to the willingness of the pastor for such service.

PRESIDENT CLEVELAND has appointed Melville W. Fuller, of Illinois, to be Chief Justice of the United States Supreme Court. He is a lawyer of great ability, and a personal friend of Mr. Cleveland.

THE Central Catholic Advocate suggests that should Mr. Fulton deliver such strictures against Catholics in Louisville as he has done elsewhere "physical unpleasantness" would be remembered by him.

THE advertisement of E. B. Tullis is found in this issue of the BAPTIST. Mr. Tullis has been several years in the crockery business at Eufaula and has made many friends by his courtesy and fair dealing. His stock at present is very complete. We request our readers to give him a trial.

THANK God for Mayor Hewitt of New York. He is brave enough to do his duty. He floats no flag but the stars and stripes. The sooner we recognize America for Americans the better it will be for us.

PHYSICAL force is still the Catholic's argument when he can safely ply it. A Catholic and a Protestant, of Birmingham, had a dispute about religion, when Mr. Catholic, to defend his holy creed, took a chair and floor-ed his opponent.

REV. BENBROKE, who recently went to the Campbellites, proposes to meet in debate a Baptist preacher. This challenge reminds us of the comparison a certain one made. "Campbellite preachers are like wasps, largest when first born."

THE Protestants of Montreal are in arms against a request from the Catholics to the city council of Montreal, asking for a site in the centre of Mount Royal Park, on which to erect a huge statue of the Virgin Mary. The council will doubtless grant the request.

TRAINS are now running over the Mobile & Birmingham railroad as far as Selma. They leave Selma at 5 a. m. and arrive at Mobile 7:15 p. m. Leave Mobile at 5 a. m. and arrive at Selma 6:45 p. m. This will give the mission agents and paper representatives a better chance to visit south Alabama.

Don't forget Howard College while praying for State missions and church enterprises; don't forget to pray for our college. Pray that God will help our chosen leader, Bro. Shaffer, to lead us out into a glorious victory in this college matter. Pray that unity of interest and aim may be ours, that brotherly love may prevail in all our work.

THE first of June marks one year since the present management has had control of the ALABAMA BAPTIST. Many difficulties have been met, and, by God's help, overcome. The times are hard, but if for the next few weeks our friends will rally to our help we will close the year free of debt, and ready for a better year's work for the future.

JACKSON, Miss., comes to the front with another bloody tragedy. Postmaster Gen. Adams met Mr. Martin, editor of the *New Mississippian*, and opened fire upon him, which was returned by Mr. Martin. Both men were killed dead. This is but another chapter of the Hamilton and Gambrell difficulty. Hamilton was acquitted of a dastardly deed, returning home a grand ovation was given him. This, no doubt, emboldened Adams to meet in a similar way the arguments from the young editor who stood up for right and prohibition.

We are not much of a politician, but always take lively interest in the political affairs of our own county and State. Last fall we moved our family to Verbena, in Chilton county, and so busy have we been that very few acquaintances have been made among our county men. Last Saturday the Democratic County Convention assembled in the town of Jemison. Newer have we seen a better representation of a county. The beats seemed to have selected their best men as representatives, and they came together more like true citizens than any political convention we every attended. There was no evidence of "bossism" or "ring management." Men were nominated and voted for without any boisterous harangue. The defeated candidates, like true men, accepted the verdict of the majority and promised to work for the success of the party. No evidence was present to show that whisky cut any figure in the convention. So far as we know we have good officers selected.

DEALING IN PRINTERS INK.

Wise business men understand the profit of using the printed page freely. They never allow the people to lose sight of the fact that they are in a certain business, and that the patronage of the public is desired. The daily and weekly newspaper as well as special circulars are constantly telling the wants of the merchant or other tradesman. But here is the preacher engaged in the most important business known among life's callings, and many of them never use the columns of the newspaper to acquaint the public with them and their work. They take it for granted that everybody will come to church any way. Such is not a fact. The editors of town and city papers are usually very willing to publish short notices or articles from pastors free of charge. Pastors should, when convenient, always announce what their subject will be for the coming Sabbath's sermon. Numbers of people will go just to hear that particular subject talked about. Then it costs very little to send out special circular letters to the members. Four or five dollars will pay for a thousand or more of such circulars. Every church should have her printing fund. Now and then the pastor preaches a sermon that ought to be printed, and a copy gotten by each family of the church. The church should pay for this.

GREENVILLE AND GARLAND.

The entire city of Greenville of course was not landed at Garland last Friday, but the Baptist Sunday-school and a large number of youths, maidens, boys and girls from other schools were there to enjoy to the fullest a day in the woods. Your reporter has not for several years allowed himself time to attend a picnic, but a desire to meet the Baptists of Greenville and Garland in a social way, prompted him to leave the office work for a day.

Friday the 4th of May was a genuine picnic day. The sky was clear and the breezes balmy. Garland is the proud possessor of a large creek which flows near by. Huge beech trees gave delightful shade under which children played, youths courted and men and women conversed. This was a model picnic, nobody got hurt, everybody had plenty to eat, many friends were made, and all came away satisfied. Pastor Bass and Superintendent Smith were ever watching over the children and devising ways to give them pleasure.

Bro. Mack Robinson is one of the enterprising merchants of Garland. He is a faithful Baptist, and a constant friend of this paper, and is doing his best to hold up the hands of his pastor, Rev. A. A. Simms. He and his family have our thanks for kindness. Our picnic day was rewarded by some new subscribers, several orders for job work, and a better appreciation of our Greenville and Garland friends.

LOWNDES county has had quite a serious trouble of late between the white and colored citizens. Several weeks since a negro brutally murdered a white man, and the negro was taken from jail and lynched. Since which time many threats have been made by the negroes, and last Thursday it was deemed safe to have the ring leaders arrested and jailed. The negroes had laid a deep and villainous plot to murder every white citizen, young and old, in and around Sandy Ridge. The sheriff requested the Governor to send troops at once. Friday night the Greys, the Blues and the Mounted Rifles went from Montgomery to the seat of trouble. About forty negroes in all have been jailed, and it is thought the trouble is at an end. While many think the military a useless appendage to our State government it makes a wonderful feeling of safety when troubles of this kind occur, to feel that brave men who are trained can be had at short notice.

THE ALABAMA BAPTIST HOUR.

Sunday morning was given to the regular Sunday-school exercises. Live officers and teachers and interested pupils place the Concord school among the best in the State. The missionary sermon was preached by Dr. Chambliss to a house full of hearers. A public collection was taken amounting to \$30. Sunday night the Sunbeam Society held their meeting. All the members took the deepest interest. The children, under sister Hestle's instructions, had their parts well memorized, and spoke with credit. The collection raised by them was \$8. Here we must say that this church has some excellent sisters in its membership, ladies who are educated and cultivated as well as consecrated, and they are doing a great work for Christ. Then there are many good brethren, whose names we can't now mention, who are ornaments in the church. They love their pastor, and Dr. Ramsey loves them, and they are doing fine work together.

Our visit was made one of great pleasure by the continued kindnesses of the people. Friend after friend renewed our acquaintance. The boys and girls of other days are now the men and women of the country, and we rejoice to see many of them active in the Master's service. Numbers of the old soldiers have fallen by the way, but a few still linger to hold up the pastor's hands, and to encourage the young. May God's richest blessings rest upon them all and help them to achieve still more for him. Pine Barren Association now has a very efficient ministry, and things are looking up. Their next meeting will be held with the Furman church, beginning Friday before the fifth Sunday in July.

PINE APPLE AND CONCORD.

A visit to these two places added largely to the junior's pleasure and profit two weeks since. For several weeks we had anticipated a visit to the church where thirteen years ago we were led earnestly to seek the face of our Savior, and where God met and blessed our soul.

Reaching Pine Apple Thursday night we were kindly entertained by Bro. Ramsey and his pleasant family. Bright and early Friday, in company with Brethren Ramsey, Fore and Thigpen, we started for Concord church, twenty-two miles away. Bro. Fore was our special companion, and notwithstanding the incessant stream of questions your scribe poured upon him we got to be warm friends before the journey was completed. Having been reared in that section of the State, and having been absent the greater portion of thirteen years, you can imagine the thousand memories that were stirred as we recognized familiar trees, rocks, homes and people, but such musings will not interest the reader, so you shall be told other things. Concord church, near Buena Vista, was the place for holding the district meeting of the Pine Barren Association. Arriving at the church we found preachers Chambliss, from Furman, Elliott, from Pine Apple, Hunter, from Camden, Majors, from Fatama, and Bro. Cree, from Buena Vista; also, Brethren Finley, Oliver Burson, and several others, whose welcome was sweet to our heart.

The writer and Bro. Burson were elected moderator and clerk. Bro. Hunter preached the introductory sermon. Then came the dinner, and it came every day, just as bountiful and nice as could be desired.

Friday afternoon Rev. W. J. Elliott and Bro. S. Cook gave us splendid essays on the necessity of brotherly love among church members, and the best way to promote it. Several other brethren participated in the discussion of this subject. At night Rev. G. M. Parker and Bro. O. H. Spencer presented a speech and an essay on the evils of not attending religious services promptly. A spirited discussion followed on this. Saturday Bro. O. J. Burson read a paper on the true relation of the Sabbath school to the church. We will publish this essay. Some good speeches were made on this important subject. The hour of 11 o'clock was given us for the discussion of the ALABAMA BAPTIST. Bro. Ramsey introduced us with a good speech. Faithfully we endeavored to present this important enterprise, and our work of that and the other time was rewarded by gaining twenty new subscribers.

Saturday evening was the most interesting of all our sessions. Bro. Hunter, Dr. Chambliss, Bro. Ramsey, and others, talked of the duty of every church member to contribute regularly and systematically to the support of the pastor and other church expenses. Much good will result from this discussion. Saturday night Dr. Chambliss charmed and thrilled the audience with the outlook for the Baptist denomination. He used Christ's words to show that we would never be forsaken, and spoke of our growth, increase in knowledge and in wealth, but like a true prophet, he was compelled to say that the night cometh as well as the morning. Hearing such talks we all felt proud we were Baptists, and determined we would do our best to make the nights of our church history as short as possible.

Sunday morning was given to the regular Sunday-school exercises. Live officers and teachers and interested pupils place the Concord school among the best in the State. The missionary sermon was preached by Dr. Chambliss to a house full of hearers. A public collection was taken amounting to \$30. Sunday night the Sunbeam Society held their meeting. All the members took the deepest interest. The children, under sister Hestle's instructions, had their parts well memorized, and spoke with credit. The collection raised by them was \$8. Here we must say that this church has some excellent sisters in its membership, ladies who are educated and cultivated as well as consecrated, and they are doing a great work for Christ. Then there are many good brethren, whose names we can't now mention, who are ornaments in the church. They love their pastor, and Dr. Ramsey loves them, and they are doing fine work together.

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SUNDAY NIGHT.
found Bro. Fore and myself with the young folks holding prayer meeting in Pine Apple. Next day was spent in meeting the citizens of the town, getting subscribers and orders for job printing. Dear old Bro. Richard Hawthorne we found quite sick, but he was cheerful, and encouraged the young brethren to be faithful soldiers. This good man is about 84 years old. He has fought a good fight, and we pray God to deal tenderly with him in his last days. Bro. Elliott is making a solid success of the work at Pine Apple, Monterey and Butler Springs. His people love him, and are encouraging him. Brother and sister Fore laid us under many obligations to them, and we are proud to number them among our strongest friends. We did have a little misunderstanding, but that's all settled, and they are lifetime subscribers.

The Pearl of Days is maintaining its high standard of excellence. \$1 a year; 10 cents a copy. Wilber B. Ketcham, New York.

"STATISTICS COMPARED."

Rev. J. E. McCann writes, under this head, to let the readers of the *Alabama Christian Advocate* know how much stronger the Methodists in Alabama are than the Baptists. He writes that we have 85,000 members, and that after cutting down the Florida portion of the Alabama conference the Methodists are 80,000 strong in this State; then to give the impression that they are still the strongest numerically, he says the Baptist habit is to retain on our membership all to whom we grant letters, unless we are notified that they have joined another body, and thus he thinks we count these "trunk members," some of whom are counted twice, or maybe dead. If he would familiarize himself with our custom as put down in our minutes he would instantly see that his position was incorrect. Members who have letters are not counted members in Baptist churches. And we would further inform the brother that we never count babies, anti-missionary nor Freewill Baptists. When it comes to fighting for members, dear brother, we will stand a hand with you; yes we are ahead on that, but when you get into talk of contributions, well—lets drop the question, neither of our denominations have done anything to brag of, and we acknowledge you are ahead of us on that, but fair warning is given that our great Baptist host do not propose to stay behind in Sunday-schools and contributions a denomination that counts babies and receives unconverted persons into the church. No, we are awaking to feel that we owe much to God, our fellow men and ourselves, and by God's grace more shall be accomplished.

FIELD NOTES.
Mr. Randall is quite unwell.
Bro. Z. C. Taylor has returned to Brazil.
Six Mile Baptist church has a good Sunday-school.
Our Mobile churches report progress for the past month.
The Baptist ladies of Talladega realized over \$100 from a supper.
Judge Gresham is the choice of Illinois Republicans for President.
Ford's Christian Repository for May is at hand. Contents as fresh as ever.
Bro. Baber says the Antioch Sunday-school numbered on the 4th Sabbath 105.
The George and McGlynn factions are fighting over the delegates to Cincinnati.
Rev. Charles E. Nash has now located in Falmouth, Ky., with the church there.
The delegates to the Democratic State Convention have been coming in since Monday.
Warrior has had two killings and a lynching lately. Lynch law is playing havoc in our State.
Extra papers containing reports of the Southern Baptist Convention can be had for six cents each.
Elder J. D. Cook goes to the Southern Baptist Convention through the kindness of his churches.
Elder Bass has his hymns for each Sabbath's service printed on a slip of paper and placed in the pews.
Rev. J. C. Woodson has just closed a meeting at Northport. Eight members were added to the church.
Several Howard College boys, under the preaching of Rev. Mr. Martin, at East Lak, professed conversion.
Bro. Thos. B. Fargason, Dadeville, Ala. sends us another cheering letter, with three new subscribers and the money.
One hopeful sign to prohibitionists is seen in the fact that so many Catholics are gaining the fight against saloons.
The Elyton Baptist church was organized last Sabbath, by brethren Renfro, Shaffer, Purser, Hobson and Waldrop.
Everybody is pleased with Bro. Whittle's letters. Show them to your neighbor and get his subscription to the paper.
We hear with pleasure that Dr. Roby will stay with his people in Opelika. Alabama cannot afford to lose such men. We need more like him.
Dr. C. C. Jones, the popular superintendent of the Furman Sunday-school, has returned from New York, where he took a special course in medicine.
Bro. Martin, of Equality, sends us up a renewal, and says, "I will continue to look after renewals and new subscribers. Thanks, and hope you much success."
Rev. Hardy Jones is laboring faithfully to bring his people up higher in Christian living and giving, and he thinks the BAPTIST a great help to him in that work.
Somebody from Anniston suggests that before another year saloons will be opened in that city. If officers were faithful enough blind tigers could be abolished.
The Herald reports a good sermon from Rev. D. I. Purser, on brotherly love, to his church last Sabbath. His text was a good one, "See that ye fall not out by the way."
From Prattville, Ala., we get the pleasing endorsement of a brother who says: "We expect to take it (the paper) as long as it is published; we are very much pleased with it."
The Christian Herald and Signs of the Times, says, "if the primitive mode of the sacrament (baptism) is of unchangeable authority the Baptists have the best of the argument."

Corrections of mistakes in dates, or anything else, are always in order, brethren; let us know if the reminders of obligations are right which we may send you from time to time.

The citizens of Perdus Hill are enthusiastic over Prof. W. M. Webb. He has built a fine school, and the patrons have no idea of giving him up. Our congratulations to him.

We get the following from a good Methodist brother who sends the ALABAMA BAPTIST to a Baptist brother: "I like your paper very well, and think it an excellent church paper."

G. R. Cairn, in *Texas Baptist* says Mr. Spurgeon said to him, "I have ceased fellowship with the Congregationalists and Y. M. C. A.'s because they have failed to proclaim the whole truth."

Warrior is a town that sells whisky. Two murders and a lynching have occurred there in the last month. Now there is a prohibition league whose aim is to drive whisky out of its stronghold.

Bro. T. H. Stout sends us an article, which we publish, headed "A MISNOMER," and we hope everybody will read it, as it is a subject deserving special attention and worthy of due consideration.

According to the *Texas Advocate*, a Mexican professed religion and then got on his horse and rode twenty miles to tell a friend how much more Christ could do for sinners than could their Catholic priest.

Bro. Ira H. Huff sends us his renewal for another year "of your most excellent paper, as I can't well do without it." Thank you for your compliment, and we trust the paper may never fail to reach you duly.

Bro. W. B. Crumpton never fails to help us, on all occasions, and many are the times we are under obligation, to him for renewals, new subscribers, and much interesting matter. Brethren, don't forget him in his work.

Pastor Skipper gave his Sunday-school pupils one dozen collection barrels a few weeks ago and in a short time they collected \$25. This with other contributions has enabled the members to repair and beautify their church.

Rev. J. L. Thompson, the pastor elect at Adams street church is a sensible brother. He does not wait until his time is out before people know whether or not he has a church letter. He is not here yet, but his letter has been received.

We have several times written to Brother C. A. Hollingsworth, at Obatchie, Ala., regarding resolutions of Obatchie church, but our letters are returned us as mislaid by the postmaster. Will somebody give us the brother's correct address?

Do preachers ever think how much dignity is given their correspondence to have letter heads and envelopes printed? Then does it occur to them that they can get this printed matter almost as cheap as they can buy the plain paper? Write us for prices.

Bro. T. J. Christian, whose post-office is LaFayette, Chambers county, would be glad to have information of his brother, C. W. Christian, who, according to information, removed from Elbert county, Ga., to Blount county, Ala., ten or fifteen years ago.

We publish in another column an advertisement of a most delightful book, whose title is enough to recommend it to every lover of our blessed Lord. "THE KING OF GLORY," and we hope all who are able will avail themselves of the chance to secure a copy.

Rev. Z. A. Parker, representing the American Bible Society, occupied Baptist pulpit at Columbia last Sabbath. He collected \$45 for his cause. Rev. J. A. Howard, pastor of the Baptist church, was made Vice President of the Auxiliary Society formed there.

Last Friday night was the occasion for the graduating recital of Miss Bessie Willett, and the Judson chapel was beautifully lighted, and well filled with Marion's music loving people. The entertainment was one of special delight to Miss Willett's friends.

Bro. I. A. White, of McKinley, sends us the amount of his renewal for one year and also a new subscriber. Brethren, when you send us your renewals, just get another subscriber to keep your remittance company—either for one year, six months, or three months.

A sad accident occurred in Huntsville on the 1st, by which Bro. James W. Steele lost his life. His horse ran away and mangled him in a terrible manner. This excellent man was 81 years old. The church and city will miss him greatly. God bless those who are so sorely bereaved.

From the Nashville *American* we learn that Rev. Geo. A. Lofton will go to the Central church, Nashville, The *American* of the 26th contained a splendid likeness, and a sketch of the life of this zealous preacher. We are sorry to lose him from our State, but pray God's blessing on his new work.

It gives us pleasure to see sisters Blakey and Davis, of the First church, lending a helping hand to our Adams street sisters. The good members of Dr. Wharton's church are going to do all they can to help build up the interest at Adams street. Bro. Thompson will receive a royal welcome when he comes.

Jones Hamilton seems determined to terrify the Mississippi editors, so that they dare not mention his crime. Dobbs, of the Brookhaven Leader, was suddenly met by the murderer in a car, May 2nd, and struck before he was aware of his presence. The God of the right will not long suffer such a being to live.

We are much gratified to say many of our old delinquents are waking up and delighting us with their remittances. One brother says: "Find four dollars in part payment to the paper; send me bill and I will remit the balance." For which he has our thanks, and shall be pleased to make public acknowledgment to all who do likewise.

Although we have before called the attention of our brethren to our removal from our old office on Commerce street to Perry street, just south of the *Advertiser* office. We do so again, so you will be sure to find us when visiting the city, and where you will always meet a cordial welcome. Now, don't forget it, 19 1/2 South Perry street.

"On the margin of my paper tells me my subscription has almost run out; inclosed please find two dollars. Bro. Whittle's letters alone are worth the subscription for one year. I hope soon to get one of Dr. Frost's books by sending you two new subscribers for one year and four dollars." How many people might emulate the example of this brother, if they would.

Mr. Tennant Lomax of Montgomery, one of the most talented lawyers of the city and solicitor for this circuit, has been selected to deliver the Annual Literary Address at commencement, Howard College, East Lake. A more worthy selection could not have been made, and there is a rich feast in store for those who shall be fortunate enough to listen to this brilliant young orator.

The three churches to which Dr. J. E. Chambliss preaches, viz: Furman, Pleasant Hill and Carlisle have treated him handsomely, given him ever so many good things to eat, splendid stove, a nice suit of clothes, as well as other articles of clothing for his family. Deacon Robins furnishes him with milk cows, and we rejoice at the evidences of so happy a union between pastor and people.

The senior and junior are both out making calls on our brethren, in various portions of the State, and they each hope you will be ready to aid them in carrying out the work of giving you a Baptist paper, second to none in this country; it takes money, brethren, to do this, as well as brains and heart; read and consider Bro. Shaffer's article in our last issue headed "To the Baptist of Alabama."

Now is the time, brethren, when everybody should have our paper to learn of the proceedings of the Southern Baptist Convention, now soon to meet in Richmond. We can't attend, but have employed Bro. B. F. Riley, one of the most graceful writers in the State, to report for us. He will also attend the anniversaries at Washington, and will give us an account of those grand meetings. Won't preachers announce this fact next Sabbath.

A church in Mississippi was raised with money raised in questionable ways—part of it by the sale of eggs, and part by an entertainment. This church was used twenty years, and not a soul converted within its walls. The blight of death seemed to be upon it. Another built the same way was struck by lightning three times in ten years, when it was abandoned and some one built the new one. Won't preachers of the people—*Gilderry*, in *Nashville Advocate*. God loves heart service whether it be in giving or praying.—Ed.

A brother sends us a new subscriber and says: "This is a very poor brother; he thinks he can get more money when this is out; the day I baptized him and wife he gave me fifty cents for missions, and since he has come up with more, and now fifty cents for the ALABAMA BAPTIST." How the grace of God will make us seek to do good, measured by our ability only. The widow's mite was more acceptable than princely offerings of the rich.

Bro. Milt G. Lofton, of Garden, seemed to be in good earnest when he said he was going to do all he could to put the paper in the hands of all his people, and he sends us several more names and seven dollars, and adds: "Your paper is doing my own family good, and I feel wonderfully paid in the thought that I am doing good, if you didn't pay me a cent for my trouble, and in fact it is not a trouble, but a pleasure." "Be not weary in well doing," brother, for "in due season you shall reap."

From the Mobile Register of the 6th we learn that after Rev. Mr. Martin, of Texas, had preached a sermon in the Ruhamah church before the Howard College boys, Rev. Dr. Renfro arose and denounced his sermon as unsound and Campbellitish, &c., &c. We also notice that the *Texas Baptist and Herald*, or rather Dr. Link, one of the editors, is also scoring him on the same line, and saying that his system of salvation has no place for prayer or faith. Knowing how sound are Dr. Renfro's theological views, we feel that whatever he did or said must have been provoked by some expression from the preacher. We would like to have Bro. R.'s version of the matter.

There was a union service held in Decatur April 30th, at the Institute Hall, in which the various pastors of the city and their respective flocks participated, for the purpose of welcoming Dr. D. W. Gwin, the new pastor of the Baptist church. Long before 8 o'clock the hall, which has a seating capacity of 600 people, was crowded to overflowing, and many were turned away, who could not be accommodated. After the usual introductory services of song and prayer, Dr. Gwin preached one of the most eloquent, impressive sermons delivered here in some time, and at the same time assured the people and his brethren in the ministry that he greatly appreciated the kind reception thus extended to him. In this connection it is in order to state that the Decatur Land, Improvement and Furnace Company, through the instrumentality of Maj. Gordon, has kindly and generously donated very fine lots for a new Baptist church and pastor's home, centrally located in New Decatur. The ladies of the church are making preparations to erect a \$1,500 parsonage on the new lot at once.

Bro. J. H. Lee, of Pine Level, writes that Bro. Jesse Dickson had just visited their Sunday school and had given them a most cheering talk. The general opinion is held that their church is in better condition than for some time. Bro. G. A. Phelps has been ordained to the office of deacon. He is a good man and superior Sunday-school teacher. Pine Level has not a large school, only about sixty pupils and teachers, but all are deeply interested. Many of the church members do not attend and work as they should. A committee of ladies has raised \$35.50 for the purchase of a library. One profitable feature of their work will be that each one who reads a book will be expected to relate publicly its contents. The prayer-meeting is not attended as it should be, but our dear Bro. Lee is determined to do his duty in the matter.

A few notes from the Georgia Baptist Convention may be of interest to many of our readers. The report was made to the convention that there were 1,169 churches and 99,664 members in full sympathy with the convention, and 340 churches and 26,313 members, not members of but friendly to the convention. Counting anti-missionary and colored there are 2,266 churches and 286,186 members. Rev. Dr. A. J. Battle, the President of Mercer University, was elected President. Dr. J. H. DeVotie, the corresponding secretary, reported \$40,000 contributed during the past year; \$10,000 more than last year. Twenty-five ministerial students have been retained at Mercer University during the present session. The condition of Mercer is gratifying to our friends; 150 pupils are in attendance. She has an invested endowment of \$132,257, besides beautiful grounds and buildings.

Among the many interesting Christian convocations which are to be held in Europe the coming season, perhaps no one is of greater interest than the meeting in Stockholm of the Eleventh World's Conference of Young Men's Christian Associations. These conferences have been held since 1885, usually at an interval of three years, in the various capitals of Europe. The last one met four years ago, in the summer of 1884, in Berlin. Very decided progress was there reported from this country as well as from various parts of Europe and the remotest portions of the world. But encouraging as that progress was, the advance made in this form of work for young men during the last four years, has been beyond all precedent. The German delegation is expected to be very strong and to bring a very encouraging report. From Switzerland and Holland a full representation is expected. But the largest delegations will be from Great Britain and our own country. The American delegation four years ago numbered over forty. The International and the various State Committees are now receiving nominations of delegates, and arrangements are being made for a special party to sail by the "City of Berlin" July 21st. From Stockholm a very cordial invitation has been extended, the king of Sweden taking a special interest in this invitation and in the proposed Conference. Any further details in regard to this Conference can be secured from the international secretary, Richard C. Morse, or in regard to the excursion party from George A. Hall, both at the Y. M. C. A. Building, 52 E. 23rd Street, New York City.

To the Ministers and Deacons of Liberty Association:

Dear Brethren: I make a motion that we have a ministers and deacons meeting, say on the fifth Sunday in July. Such a meeting, brethren, will be of great benefit to both churches, deacons and pastors. The ministers in other associations have those meetings, which are to the uniting of the brotherhood in one and all of the interests fostered by our denomination. Brethren we ought to meet oftener than just once a year, in the association. Let us organize a minister's and deacons' meeting, which if promptly attended and the right interest is taken in it, we may expect much good to be accomplished for the Master, throughout Liberty Association.

Suppose, brethren, we meet with the Baptist church at Madison Station Ala., on Friday before the fifth Sunday in July. I have named the matter to our members there, and they are right in for it. Now brethren as the time is short, let us do quickly. Who will be first to second the motion already made, so that all the ministers and deacons in Liberty Association may vote by coming to the meeting in July. I suggest, brethren, that we informally appoint Dr. J. P. Hampton, Bro. R. C. Pettus and Bro. John Wall to act as a committee to arrange programme and questions, and also to furnish us with a form of constitution. Brethren, please do not wait for another, but speak out now, so that we may soon have matters all in shape. Now is the time for us to begin a good work. What say you brethren? Hoping to hear from you in the next BAPTIST we are yours in the work for Christ.

J. SPEER.

Trinity Station, Ala.

Appointments of Eld. Jos. Shackelford, Editor Ala. Baptist.

I will preach at the following places at the times mentioned. At the same time will be glad to receive renewals and new subscriptions to the ALABAMA BAPTIST. Brethren seeing these appointments will please give them as much publicity as possible.

Ashville, Friday night May 11th.	
Atalla, Saturday " 12th.	
Gadsden	

Alabama Baptist.

MONTGOMERY, ALA., MAY 10, 1888.

The Earth Exhales Poison
To the air in localities where vegetation, rotted by freshets, is laid bare to the sun's rays by the retreating flood. Millions of square acres, in the vicinity of the great tributaries of the Mississippi and the Missouri in the South and Southwest, give forth this fever-laden miasmatic vapor, disseminating malarial pestilence broadcast. Not only throughout the great West, but wherever on this continent fever and ague makes its periodic appearance—and what locality is wholly exempt from it?—Hostetter's Stomach Bitters is the recognized remedy, the most highly accredited and popular means of cure. Fever and ague, bilious remittent, dumb ague and ague cake are eradicated by it. Nor is it less potent when used to remove constipation, liver complaint and dyspepsia, kidney troubles, nervousness and rheumatic ailments. Use it upon the first appearance of these troubles, and with persistence.

These very feet of ours are purchased for Christ's service by the precious drops which fell from his own torn and pierced feet upon the cross. They are to be his errand runners. How can we let the world, the flesh and the devil have the use of what has been purchased with such payment?—Haverall.

Facts Worth Knowing.
In all diseases of nasal mucous membrane the remedy used must be non-irritating. The medical profession has been slow to learn this. Nothing satisfactory can be accomplished with douches, snuffs, powders, syringes, astringents, or any similar application, because they are all irritating, do not reach the seat of the affection, and must be abandoned as worse than failures. A multitude of persons who have for years borne all the worry and pain that catarrh can inflict, testify to radical and permanent cures wrought by Ely's Cream Balm.

By him life's morning loveliest be,
Who loved and lived and died for thee;
So shall thy nuptial never know
Earth's burning thirst and withering glow;
And thou shalt fear no gathering night,
At eventide it shall be light.

FOUND.—Health and strength, pure blood, an appetite like that of a wolf, regular digestion, all by taking that popular and peculiar medicine, Hood's Sarsaparilla. It was everybody to try it this season. It is sold by all druggists. One hundred doses one dollar.

They that did not eat manna hungered again, died at last, and with many of them God was not well pleased when they saw the feast of Christ by faith never hungered, and shall die no more, and with them God will be forever well pleased.—M. Henry.

Shallenberger's Antidote for Malaria is the cheapest remedy in the world in proportion to the work it does, because it is certain to cure even the worst case, if taken properly. One bottle of this thirty pills will cure an ordinary case, and one dose will stop the chills, but a number of doses and a little time are required to drive all Malaria from the system. Sold by Druggists.

The rainbow that plays in the adverse sun-light seems for a moment a vast stable arch that spans the earth and reaches to the clouds. We look again and it is gone; not a vestige remains. Thus it is with all earthly things.—Dr. Spring.

The Five Boys.
T. D. Meadow writes: Have five children and under no circumstances would I do without Dr. Biggers' Huckleberry Cordial in my house, especially during the fruit season. The result in its use is very gratifying.

Losses, disappointments, ill tongues, loss of friends, houses, or country, are God's warnings, set on work to work out good to you, out of everything that befall you.

If you're good and go to sleep, mamma'll give you one of Dr. Ayer's nice sugar-coated Cathartic Pills, next time you need medicine. Bennie smiling sweetly, dropped off to sleep at once.

You must not suppose that the whole of religion is wrapped up in the day or two or week or two which surround conversion. Godliness is a lifelong business.—Spurgeon.

A Farmer's Physician.
J. T. Porter, DeKalb county, writes: Am remote from medical aid, but I have a physician ever with me. I eliminate the poison and make a thorough cure of the bowels in keeping Dr. Biggers' Huckleberry Cordial.

Best are the men of broken heart,
Who mourn for sin with inward smart;
The blood of Christ divinely flows,
A healing balm for all their woes.

Rheumatism is caused by an acid in the blood; therefore, external treatment affords but a momentary relief. To eliminate the poison and make a thorough cure of the bowels in keeping Dr. Biggers' Huckleberry Cordial. Give it a trial. Price \$1. Worth \$5 a bottle.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—Fuller.

A Georgian in Texas.
J. K. Wallace, Sherman, Texas, writes: Have been using Huckleberry Cordial for years. We consider it the only safe and reliable medicine for the bowels and children.

Heated House.
Has been the cause of much bronchial trouble. Coming out into the open air a slight cold, followed by a severe cough is contracted. Take in time Taylor's Cherry Remedy of Sweet Gum and Mullein.

A good memory is one which can be made to forget those things which ought to be forgotten, and retain those things which ought to be remembered.—Broadus.

Another Cashier.
Mr. R. M. Farrar of the Merchants Bank, Atlanta, says to have money is to save it. In the use of Dr. Biggers' Huckleberry Cordial for all bowel troubles, he saves doctors' bills and prevents suffering.

All the way to heaven is heaven.—Canon Farrar.

Honors and riot in the blood at this season. Hood's Sarsaparilla expels every impurity and restores the blood.

Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

WIVES! MOTHERS! DAUGHTERS!!!
BE YOUR OWN PHYSICIAN. A lady who for many years suffered torments worse than death from Uterine troubles, such as Falling of the Womb, Leucorrhoea (Whites), pain and suppressed Menstruation, finally found remedies which completely cured her. Any sufferer from such diseases can take the remedies and thus cure herself without revealing her condition to any one, 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 Mrs. M. J. BRADY, 255 So. 10th Street, Philadelphia, Pa.

NAME THIS PAPER.
Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy day by measuring the distance we have run, without any observation of the heavenly bodies.—Longfellow.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children's teething. It soothes the child, softens the gums, keeps all pains, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it not.—Dr. T. Chalmers.

In General Debility, Emaciation, Consumption, and Wasting in Children, Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body. Please read: "I tried Scott's Emulsion on a young man whom Physicians at times gave up hope. Since he began using the Emulsion his Cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morganton, Pa.

What is with the treasure most far as the treasure, the heart which haunts the treasure house where the most and most corrupt, will itself be rusted and moth-eaten. Many a man, many a woman, fair and flourishing to see, is going about with a rusty, moth eaten heart.—Macdonald.

Chronic Coughs and Colds.
And all diseases of the Throat and Lungs, can be cured by the use of Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, in its fullest form. Is a beautiful creamy Emulsion, palatable as milk, easily digested, and can be taken by the most delicate. It is a perfect remedy in Tuberculous and Strumous Affections, to say nothing of ordinary Colds, Croup, Whooping Cough, etc.—W. R. S. BONNELL, M. D., Manchester, N. H.

Morality apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sin.—Horace Bushnell.

Consumption Surely Cured.
To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of 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. Respectfully,
T. A. SLOCOM, M. C.,
181 Pearl St., New York.

If all the labor of God is to bring sons into glory, lifting them out of the abyss of evil bondage up to the rock of his pure freedom, the only worthy end of life must be to work in the same direction—to be a fellow worker with God.

CATARH OF THE UTERUS.
A clergyman, after years of suffering from this 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 envelope free to Dr. F. C. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

True morality is but the face of religion turned toward the world, as in piety it is turned toward God.—Troy Edwards.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and Free Circular sent on request. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

MARRIED.
"Oh happy state! when souls each other draw,
When love's liberty, and nature law."
We know of nothing more beautiful than to see a young man in the flush of a vigorous, early manhood, with an irreproachable character and an integrity unsullied, and a young woman in the first blush of her beautiful modest maidenhood, conforming to the divine law, "they twain shall be one flesh," and such a scene, it is one pleasure, a charm, a delight, as the finest picture ever painted.

the parties to this most charming event, being, Mr. Alexis F. Besson, (son of our Bro. J. A. B. Besson) and Miss Jennie Yancey, a daughter of Col. W. E. Yancey of Birmingham, and granddaughter of the late Hon. William L. Yancey.

We sincerely wish for the happy couple, that their lives so auspiciously begun, in this beautiful springtime of the year, may be as full of joys and happiness, as nature of blooming flowers and new born life, and that their pleasures may be multiplied many times.

Sweet Memories.
The author of this and other papers that may follow, entitled "Early Work and Workers of West Alabama," was born near Greensboro, this State, and although distantly situated therefrom to-day, it is a feast of mind and memory to return in memory to the home of my nativity, and think and talk over the scenes of early childhood. The pleasure arises, not alone from the fact that there the foundation was laid for my subsequent life in a moral and educational sense, but it is there that I received my first impressions, which subsequently resulted in my conversion to God, and the success, much or little, which has crowned my efforts to serve God. It was in my early childhood that I was made to watch with interest the workings of those men of God called missionaries, or ministers, or bishops, as they went from house to house, from church to church, from neighborhood to neighborhood, with the Bible in one hand, a hymn book in the other, and the grace of God in their hearts, telling the simple "story of the cross." And if there is, or ever has been, a class of men on earth that stands higher in my estimation than all others, it is that class that constituted the early pioneers of this country, together with the missionaries to foreign fields.

Those early fathers in Israel talked and prayed, and sang, read the Bible, preached through cold and heat, sunshine or shower, amid advantages and disadvantages of which we to-day are ignorant, many of them laboring during the week in the field, in the school room, at the bench, or anvil, and then, with little or no remuneration, would go on errands of mercy and love, to the house of sorrow, the sick chamber, the weeping widow, the dying Christian; in the prayer meeting, the evening service, and on Sabbath to the sanctuary of God, thus toiling and working out a spiritual destiny, of which, reader, you and I are the happy recipients to-day.

It is in reference to the life and labors of some of those old soldiers that I shall speak in articles that shall probably follow.

Greensboro, Ala., is a name dear to many of the readers of the ALABAMA BAPTIST, dear and sacred from many considerations. It was, in antebellum days, one of the most wealthy and beautiful inland towns that dotted the soil of west Alabama. Located contiguous to the black belt of the

State, the lands taken up by capitalists, who invested extensively, not only in lands, but also in the mercantile business, and Greensboro being the centre of trade, it, by force of circumstances, rose in financial strength, which, added to its natural advantages, gave it a display of neatness, order, and artistic beauty in every conceivable way. In and around this beautiful and attractive town my mind wanders back and revises amid the scenes of my early life, and feasts upon the fruit so essential to mature manhood, and even old age. It was there I first heard the voice of a long since, sainted mother as she sang the sweet lullaby to the child, and hushed it to sleep; there I learned my A. B. C. and recited my first lessons in laying the foundation for subsequent educational attainments.

In following the indications of memory, I find myself wandering o'er hill and dale, standing by the old rock spring, its sparkling waters gushing forth to cool the thirsty traveler, or to invite the beasts and birds of the forest. There I chased the winged butterfly from flower to flower, and coveted its pleasure and its beauty. I, too, find myself standing by the little brook as its waters pass o'er rock and pebble, carrying on its bosom the emblems of love and tenderness, and telling of the power and wisdom of God. I almost long for the days of childhood to return, that I could more fully realize my personal responsibility, and be prepared to meet the demands of nature.

Two Suggestions.
1. That the Committee on Programme arrange for the night session, which heretofore has been given the ministers meeting, to be given to Bro. Farnham for his Layman's meeting. The preachers will have two sessions in the day, and we can well afford to give the night to the organization of this new movement, which promises so much for the future of our denomination.

2. When we adjourn in Talladega that it be till Friday before the 1st Sunday in November, 1889. What do the brethren say?
W. B. CRUMPTON.

From Saltillo, Mexico.
The Rev. W. D. Powell recently sent the following letter: "I have been brought under such a debt of gratitude to the Alabama Baptist Publication Society during my five years' service as missionary of the Foreign Mission Board of the Southern Baptist Convention to Mexico, that my conscience compels me to give some expression to my feelings. I was unmanly in me to be silent. I have ever found you willing to furnish me with Tracts, Bibles and Testaments. When I worked in Texas as Sunday-school Missionary for five years, your noble Society always manifested the same broad, liberal spirit. It has proven that it is worthy of the name 'National,' and deserves the hearty support of my brethren in the South. Only a pessimist could find fault with your policy. The Lord continue to bless you."

A Missionary.
In many of our religious papers, I have noticed the term, "Primitive" Baptist, applied to our anti-missionary brethren. In the ALABAMA BAPTIST, April 19, Bro. L. Culpepper writes a letter headed, "Some Questions," and begins it thus: "Once last year, I went to hear an old friend preach who is a Primitive Baptist minister," and again he says, "I heard another Primitive Baptist minister," &c. Now Webster defines "primitive" to be "first, original," and Worcester says, "primitive—relating to or established from the beginning; original; primeval; primæ." I do not think our Anti-Missionary brethren have any just claim to the title Primitive; they are the youngest Baptists that I know of; not more than fifty or sixty years old. The true Primitive church have never been anti-missionary. Paul was an active missionary; Peter was the missionary, chosen of God to open the door of faith to the Gentile world; the apostles and the first Christians were all missionaries. So, "Primitive," applied to our Anti-Missionary brethren, is clearly a misnomer. They did not separate from us on doctrine, but on missions, and on kindred subjects. Missionaries are the original body, and they are the new body. Hence, we say again that primitive applied to them is a misnomer. As well might a gray-haired sire of four score, call a little child "grand pa."

The Campbellites claimed the name of Christians, but other Christians refused to recognize the claim; and they are rightly called Campbellites; and so in the case of our Anti friends, we should not recognize the claim they make, as Primitive; they are Anti-Missionaries, let them be called by their right name.

The misnomer has done harm. Some uninformed persons, hearing them called Primitive, have supposed they were the true Primitive Baptists, and have been led to join them from that very reason.

Now brethren, call things by their right names; and don't misspelling this term (primitive) any more.

Eufaula, Ala.
Ordination and Preaching.
Dear Baptist: Our church ordained Brethren E. Sordan and S. W. Shaw to the office of deacon in February last. Eld. White, of McKinley, and our pastor, Eld. G. W. Webb, were present. Eld. White preached the ordaining sermon and captivated the people; he preached in the afternoon and made us all feel good. Eld. White is a coming man, quite young and is married, his father preaches at Nixonia and is much beloved by his flock. Eld. Webb is our pastor, and I trust will do us much good, he is entirely consecrated and devoted to his calling. We expect to have a protracted meeting in June, and we want some outside help then.

More hereafter.
D.

Sunday-School Convention.

Programme of the Sunday-school Convention of the Cahaba Baptist Association to be held with Fellowship church, Perry county, Ala., Friday, Saturday, and Sunday, July 27, 28, and 29, 1888.

Friday, 11 a. m.: Convention sermon by Rev. S. M. Adams.

1:30 p. m. Devotional exercises.

2 p. m. Organization: 1st, call for letters and enrollment of delegates; and, election of officers; 2d, appointment of committees to report at this session.

3 p. m. First subject: The Sabbath-school; what it is, and what it should be. Opened by W. B. Alexander. Miscellaneous business.

Saturday, 9 a. m. Devotional exercises.

9:30 a. m. Miscellaneous business. Subject No. 2: The influence of home training on the Sunday-school. Opened by W. E. Stivers.

11 a. m. Essay No. 1: The power of influence. By Miss Annie Avery. 1:30 p. m. Devotional exercises. Miscellaneous business.

2:15 p. m. Essay No. 2: Impressions of childhood. By Miss Sallie Avery. 3rd subject: How may a more general interest in Sabbath-schools be developed in our churches. Opened by N. M. Thompson.

4 p. m. Report of committees. Miscellaneous business.

Sunday, 9:30 a. m. Model Sunday-school, conducted by Col. A. F. Redd.

10 a. m. Missionary sermon and collection, by Rev. T. W. Hart.

11 a. m. Children's meeting, at which all the children in the community are expected.

A. J. IVIE,
J. L. COLE,
E. G. GRAY,
Committee.

In Memoriam of Sister Martha Patterson.
Whereas, our beloved Sister Martha Patterson, wife of Deacon Wesley Patterson, departed this life on the 26th of March, 1888, near Dadeville, Tallapoosa county, Ala., at the age of 48 years, therefore be it Resolved, That we, on behalf of Pleasant Ridge Baptist church, offer this tribute to her memory.

This sister Patterson has been a truly faithful follower of the Master, her attendance on, and earnest efforts in the cause of Christ, even under protracted illness, marked her as one of those shining lights, impressing the mind with the exemplified love of Jesus. Useful, and loved by all, her loss is heavily felt; in sorrow we part with her, but happily feel that she has entered her rest in that house not made with hands, eternal in the heavens. Our sympathies are tendered the mourning husband, sons and relative; may they live for Christ and enter the final rest with God.

W. A. ROBERTSON, Pastor.
CATHERINE ROBERTSON,
ARABIA WILSON,
Committee.

Tribute of Respect.
At a recent meeting of Georgian Lodge No. 1021 of K. & L. of H. of H., the undersigned were organized a committee, to draft suitable resolutions to the memory of Bro. E. C. Milner, who died on the 26th of March, 1888, in the 57th year of his age.

Bro. Milner was a consistent, and useful member of our order, since its organization at this place, and was also a member of the Masonic fraternity, and Baptist church up to the time of his death.

While we are called upon to mourn the loss of our departed brother, yet we bow in humble submission to the will of him who knoweth and doeth all things well.

Resolved, 1st. That we tender the bereaved family our sympathy in this, their darkest hour; and assure them that we share both their sorrow and their loss; and point them to the Savior, who is the source of all comfort.

2nd. That the members of this lodge wear the usual badge of mourning for thirty days; and that these resolutions be published in both our county papers, and in the ALABAMA BAPTIST, and a copy furnished the bereaved family.

L. M. MCLENDON,
A. N. GLENN,
A. L. PALMER,
Committee.

Pleasures which a Christian Should Forego.
1. Those as to the propriety of which he is in doubt. Rom. 14:23.

2. Those in which he cannot indulge without danger that his example may lead others into sin. 1 Cor. 8:9.

3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians condemn. 1 Cor. 8:12, 13; Rom. 14:12; Mark 9:42.

4. Those which, if indulged in, would place him in a false position (1 Thess. 5:22, 2 Cor. 8:21), and which seems to identify him in life with a sinful world, from which he should be separate. 2 Cor. 6:14-17; Rom. 12:12.

5. Those which might gain the mastery over him, and interfere with any thing of more importance. Eph. 5:18; 1 Cor. 7:31; Phil. 4:5.

6. Those into which he cannot carry his religion without incongruity; on which he cannot ask God's blessing; in which he cannot breathe the atmosphere of Christ's presence.—[Ex.]

You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning that their Christ was gone, poured into his very ear the tale of their bereavement. They told him of their trouble—that they had lost Christ; and there he was talking with them. In the midst of their deep grief there was their victory, and they did not know it.

He that walketh with wise men shall be wise.

It is probable that Birmingham, the steel manufacturing, has lost several enterprises failed to give proper attention to the steel manufacturing.



March April May
All who are wise enough to heed this advice in season, will find it to be the best advice in season, world of suffering would be avoided. The first months in which to take Hood's Sarsaparilla, the great blood purifier, are

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100 Doses One Dollar

100 Per PROFIT and Samples FREE to Gentlemen. Hood's Sarsaparilla, 100 Doses One Dollar. Hood's Sarsaparilla, 100 Doses One Dollar.

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From a Manager National Bureau of Education, Nashville, Tenn.

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