

THE ALABAMA BAPTIST.

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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 can get 100 agents to send us ten subscribers 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 Exeter Organ, style 5, catalogue price \$160, for 110 new subscribers and \$200.
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3. A copy of Webster's Unabridged Dictionary, price \$2.50, and a copy of The Story of Baptist Missions, price \$2.50, for 25 subscribers and \$50.
4. A copy of Ambridge's History of the Baptists, cloth, \$3.00, and a copy of Broadus' Commentary on Matthew, price \$2.25, and a copy of Broadus' Sermons and Addresses, price \$2.25, and Pendleton's Church Manual, price 50 cents, for 20 subscribers and \$40.
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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 per cent. for all new subscribers they send us with the money. Are there no agents who will work for a premium 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. Perhaps your wife needs a new Sewing Machine, a new day book, or you need a new Bible. 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 \$100 in gold.

To the one who sends us the second largest list, we will give \$50 in gold.

To the one who sends the third largest list we will give \$25 in gold.

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

SECOND DAY.

MORNING SESSION.

The Convention resumed its sessions at 10:30 a. m.

Tyler, of Virginia, offered prayer.

On motion of Dr. Lansing Burrows (C. W. Norton was elected treasurer of this Convention.

On motion L. Thomas was unanimously elected auditor of this Convention.

The President read a communication from Missouri, stating that the agencies of both the Home Mission Board and the Home Mission Society were at work in the same field in that State, and asking for unification in our denominational work.

On motion of Dr. J. Wm. Jones visiting brethren from the North, and elsewhere, were invited to seats in the body.

The hour of 10 having arrived the special order was taken up, which was to hear the report for the devisement of plans for benevolence, appointed at the last Convention.

Dr. Ellis, of Baltimore, read the report of this committee. The committee has, during the year, held three meetings. One at Hendersonville, North Carolina, another at Atlanta, Ga., and another in this city.

The committee had enjoyed the presence of the Secretaries of the two Boards. They find little to change in the general plans now in operation.

REPORT OF THE JOINT COMMITTEE OF THE TWO BOARDS.

The Committee, raised under resolution of the Convention at its last meeting (see minutes of 1886, item 87), was made to consist of J. G. Gibson, Lansing Burrows, H. H. Harris, T. T. Eaton and F. M. Ellis, and has held during the year three meetings for deliberation. The first was at Hendersonville, N. C., July 20th and 21st, the next at Atlanta, Ga., on the 27th and 28th, and the last at Richmond, Va., May 9th and 10th. During these several sessions the committee have, to the best of their ability, and with the invaluable aid of the Secretaries of the Boards, surveyed the wide range of investigation contemplated by the terms of the resolution appointing them.

They come from the review satisfied and impressed with the eminent wisdom of the general methods of the Convention. Its great need is not of new plans, but of more effective work. Many points were considered on which the committee have no recommendation to make, and therefore say nothing. Their conclusions on matters to which they desire to call the attention of the Convention are grouped under several headings, as follows:

1. RELATION OF THE CONVENTION TO STATE ORGANIZATIONS.

We might maintain as a cardinal principle of Baptist polity, recognized in Article II of our Constitution, that the Convention may address itself through its Boards to all the churches, as freely as the State organizations may do, limited only in the one case as in the other, by the will of the

churches themselves, but recognizing the paramount importance of avoiding any appearance of conflict and of securing for the Convention the heartiest sympathy of brethren who are charged with State work, we recommend—

That such State organizations as prefer to devise and execute their own plans of raising money for the Boards of the Convention be regarded as the agencies of the Convention for raising the quotas of their respective States, and in case it shall at any time appear to either Board of the Convention that any State will probably fall short of raising its quota it shall be the duty of the said Board, in co-operation with the State Board and the Vice-President, to employ such means as may be deemed best to supply the deficiency.

II. BASIS OF REPRESENTATION.

We recommend that Article III of the Constitution be amended so as to read:

The Convention shall consist of (1) of brethren who contribute funds or are delegated by religious bodies contributing funds for the regular work of the Convention on the basis of one delegate for every \$250 actually paid into the treasury of either of the Boards during the fiscal year, ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected by his District Association and his election certified to the Secretaries of the Convention either in writing or by a copy of the printed Minutes; and (3) of one representative for every \$500 collected and expended jointly with either of the Boards of this Convention, by any State Convention or General Association.

III. WOMAN'S WORK.

1. That this Convention and all its officers and appointees encourage the formation of Woman's Missionary Circles and Children's Bands in all our churches and Sunday schools for the double purpose of exciting interest in mission work and raising funds for the spread of the Gospel. Whether it will be better in any given church to organize separate societies for missions, foreign and home, or to organize only one and divide the money raised must depend on circumstances, and may be safely left to the good sense of the women in each community.

2. That these Societies use the established channels for conveying their contributions to the objects for which they are designed, and that the treasurers of our Boards keep their accounts so shown, as far as may be practicable, the amounts sent by these societies. The Boards will, of course, continue under existing instructions to make special appropriation of any funds designated for a particular person or field under their care, but we think it better to leave the Boards free to apply the money wherever it is most needed.

3. That these societies be invited to make reports annually to the Boards of the Convention through their central committees or otherwise.

IV. DISSEMINATING MISSIONARY INFORMATION.

Our cause and our people need not only more giving, but also more intelligent giving. We therefore recommend—

1. That the Boards of the Convention use the columns of our denominational newspapers to disseminate as much information as possible in reference to the progress and needs of their work, and that each Board publish besides, at its discretion, a *Journal*, putting the price as low as will cover costs of publication.

2. That the Boards continue to print tracts, leaflets and circulars in amounts as large as they can use advantageously and distribute them through all suitable agencies, including Vice Presidents, Moderators of Associations, pastors and clerks of churches, and officers of missionary societies, so as to give them the widest circulation.

3. That the Bureau of Missionary Information already established in Baltimore deserves commendation, and that others of like character should be organized when practicable in other centres.

4. That we earnestly urge the establishment and maintenance of the Monthly Concert of Prayer for missions as the most effective means for keeping up an intelligent interest in the evangelization of the world.

V. SYSTEMATIC BENEVOLENCE.

We recommend the scriptural plan of Christian giving as elastic and simple enough for application to all our churches.

It is found in the first of the two epistles which were addressed "to the church of God at Corinth," and also "to all that in every place call upon the name of the Lord Jesus Christ." It is this: "Now concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do you. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (Rev. Ver.) This comprehends three duties—viz: giving, gathering and distributing. The first is a personal matter between the giver and the Lord; the other two are between the church and the Lord. This order, which has all the force of an express and positive command, prescribes the amount, the time, and the method of giving.

1. This order, "lay by in store," consecrates our gifts, they thus become sacred, the Lord's, and can be used by us no more than we can use the property of another.

2. Laying by in store "on the first day of the week" makes Christian worship—in fact, a part of Christian worship. A collection box in the church is as sacred as the treasury chest in the temple; and he who once "sat over against" the one as certainly now watches the other.

3. The duty is made personal. "Each one" was to thus lay by in store; not husbands for wives, or parents for children, or the rich for the poor, but "each one" for himself. Not one in ten of our people are regular givers to our benevolent causes.

4. This makes the most reasonable and just possible assessment of the amount to be given—viz: "As each one may prosper." "Each one" was to judge of his own prosperity. Yearly subscriptions are liable to be discontinued when paid; whereas a week's offering is not. Annual giving is far more likely to lead to covetousness than weekly giving.

5. This adapts itself not to the giver's inclinations, but to his circumstances. As he prospers he must lay by.

6. The apostle's special reason for this rule of Christian giving was "that no collections be made when I come." Prevailing plans depend upon what is here carefully and expressly guarded against.

Dr. J. W. Williams, of Baltimore, was surprised as a young man of enlarged and prolonged experience, that that committee should have presented such a report. It is a compliment to the Convention to have such a body of men, after three meetings, to discover that so little change was needed to be made after hearing so much about change. He moved the adoption of the report by sections.

Gen. Green Clay Smith offered an amendment after the terms "quotas of their respective States in Article I of the report by inserting 'which quotas shall be determined upon by the consent of the State Boards'.

Dr. Eaton, of Kentucky, explained that there was no disposition to dictate to the State Boards.

Dr. Kenroe, of Alabama, saw no use in the amendment.

Dr. Harris, of Virginia, explained that that very thing was under consideration by the committee, and as it was not intended to be arbitrary it was decided to let it remain. Really the latter language of the Article modifies it.

Dr. Carroll, of Texas, thought the amendment eminently wise. It wore an arbitrary appearance, and would create revolt, especially in Texas.

Gen. Warder, of Kentucky, could not agree with Gen. Smith.

Dr. Wharton, of Alabama, was opposed to State Board anyway. He was always in favor of the State Boards, but he did not think that the State Boards should lead in this matter. He believed that the good old days of Taylor and Poindexter should be revived. He did not believe that three horses could be ridden by a single man, especially if they go in different directions. That is what a State Secretary undertakes to do who wants to conduct State, Home and Foreign Missions at once.

Dr. Warder, of Kentucky, wanted to amend by making the matter one of consultation.

Dr. Ford, of Missouri, objected to the amendment because it created a distinction as between the State Boards and the Convention which did not exist. This Convention is made up of representatives of the State Boards.

Dr. Hawthorne, of Georgia, thought the amendment was a contradiction of the Baptist policy as expressed in the constitution of this Convention. If the State Board must dictate, then it cuts off the general Boards from the churches.

Gen. Smith said that the report itself recognized the principle against which Dr. Hawthorne was contending. As to Dr. Wharton's objection, he was opposed to centralization which was contemplated in Dr. Wharton's speech.

Dr. Carroll, of Texas, was in favor of the general Boards going directly to the churches, but the report itself interposed the State Boards, and it is that which we are now considering. If the report had left the State Boards alone it would have been different, and now he wants to make the most of the report, and hence he favors the amendment.

Dr. Warder, of Kentucky, wanted a free discussion. He had thought much of this matter. He wanted the work done by the churches, and he wanted the machinery to work without friction. He thought that there should be consultation so that the work may be unified together.

Dr. Hawthorne, of Georgia, interrupted, and wanted to know whether the brother was speaking for or against the amendment.

Dr. Warder retorted by saying that the brother had gotten the laugh at the expense of reason. Of course he was earnestly speaking to his amendment.

Rev. H. D. D. Straton, of Alabama, called for the previous question.

The call was not sustained.

Dr. Pollard, of Virginia, objected to the amendments because of the discriminations which they make. It gives a potential voice in naming the amounts to be raised by the State Boards where they already give direction. They further discriminate against the Convention. He thought the Convention had as much right of access to the churches as the State Boards.

Dr. Lowry, of Missouri, objected to the amendments because it loaded us down with machinery.

Rev. M. D. Early, of Arkansas, opposed the amendments. If the thing

contemplated by the report is secured we shall have attained a grand victory. He favored the readiest access from the Convention to the churches. We need not be afraid of getting too much money from Baptists. He opposed the amendments.

Rev. J. H. Cason, of Texas, thought that all necessary arrangement were made in the report for the successful conduct of our benevolence.

Rev. T. C. Stackhouse, of Kentucky, wanted information.

Rev. C. Durham moved that in the further discussion of this report two minutes only be allowed to speakers.

Carried.

Rev. F. B. Beale would sustain the wise brethren who had framed this report. He had sufficient confidence in their wisdom to prompt him to vote for their report outright. The amendments were rejected.

Rev. M. J. Breaker, of Missouri, moved to strike out the second paragraph of the article of the report.

The amendments were discussed by Rev. M. J. Breaker and Drs. Burrows, Ford, Harris, Hatcher, Eaton, Warder, Hawthorne, White, Phillips, Parris, Coleman, Dudley, Ellis, Clayton, Harvey, Rodman, and Andrew Broadus.

The amendment was lost.

Bro. Covington, South Carolina, moved that "treasury" in first paragraph be made plural. Adopted.

Col. Hoyt, of South Carolina, wanted the \$500 contributed to State Missions to secure a delegation to this Convention. And so he moved to amend.

Dr. Eaton: This will not do. It has been tried and will not work.

Col. Hoyt: It discriminates against South Carolina and other States that do not need to act conjointly with the Home Board.

Dr. Harris thought the strong ought to bear the infirmities of the weak.

Col. Edwards favored \$1,000 in the paragraph instead of \$500. He moved such an amendment. Lost.

Dr. Penick, of Louisiana, wanted every delegate sent by some religious body, and not come by the payment of a stated sum.

At this juncture the previous question was called for. The call was sustained. The report was adopted.

Dr. Burrows moved a call of the house.

By a vote of 558 the third article of the constitution was adopted.

Dr. Kerfoot, of Kentucky, moved the appointment of a committee to whom shall be referred the reports of the vice presidents of the two Boards, and such portions of the two Boards as need special attention, and to enquire as to how far the beneficial effects arising from the appointments of the

On motion, Convention adjourned with prayer by Bro. Duncan of Mo.

NIGHT SESSION.

The Convention met at 8 p. m.

President Boyce called the meeting to order and turned its direction over to the Secretaries of the Home Mission Board.

Gen. Green Clay Smith, of Kentucky, offered a personal explanation as to why a division was called for so repeatedly this morning when the odds were so greatly against him. He had been told that some believed his cause a capacious one. This he denied and stated that he did it from a conviction of right.

The Convention sang—"How firm a foundation."

Scripture was read by Rev. C. A. Stakeley, of Washington, and prayer by Dr. Hume, of North Carolina.

Dr. Tichenor stated that more than forty years, just after the organization of the Domestic Board, missionaries have been sent over the broad and fertile plains of the great State of Texas. Toward the setting sun still they have wended their way, until to day hundreds labor beneath the shadow of the Rocky Mountains. From the heart of that great State there comes a brother who will speak to us to-night. I introduce to this vast audience Dr. B. H. Carroll, of Waco, Texas.

Dr. Carroll was glad to advocate the claims of the great State which he was proud to represent. It promises to be the empire State of the American Union. He was familiar with it from limit to limit, having traversed it from early manhood as a soldier against the hostile tribes upon its border.

He would call attention to the work done under the auspices of the Home Mission Board, which facts are embraced in the last annual report of that Board. Upon its life depends the life of the Convention. Yes, its life gives life to the Foreign Mission Board itself. He complained of the negligence of some of the leading papers of the work done by the Home Board in Texas. Chief among them he named the *Religious Herald*, whose editor he cared for specially at the Waco Convention. He had a right to complain of this negligence, for he secured forty subscribers for the *Herald* at Waco. He raised the question as to the apparent unfairness of the distribution of funds, recounting in this connection the contributions received from the different States. But why should you assist in the evangelization of Texas? He would appeal to Virginians, South Carolinians and Georgians. There is not a battlefield on Virginia's soil but is fertilized by the purest heart blood of Texas. The same is true of Georgia, Mississippi and South Carolina.

Do you not owe Texas a debt of gratitude?

Then your children are in Texas. Your people are there. And yet how you prate and bewail the removal of a single preacher to Texas. Did your States not send thousands of dollars

to that great State from Louisville, St. Louis and Chicago to fasten upon our people a most damnable curse? You didn't do it, but your people did—I mean the people of your State. And yet are you not willing to offset this diabolical work, without reluctance or criticism?

Another reason why we should be helped is because of the fruit which is borne. Look at the men that have emanated from the missionary labors of the past. Look at the self sacrifice of her preachers, from which has grown up her great institutions.

Texas is the world in embryo. [Great laughter.] And why do I say so? Germany is there, Italy, France, China, Japan, Judea—the world is coming to Texas! It is, brethren, a foreign field.

Texas furnishes strong strategical ground. Capture it and you capture the surrounding regions. Capture it and you possess agencies that will extend themselves in many States. I know we can take the land. The decree has gone forth. The work can be done. To its interests my life is committed.

Dr. Carroll spoke more than an hour to an immense audience, and every moment of the time it felt the thrill of his matchless eloquence.

The audience arose and sang "All hail the power of Jesus' name."

Rev. A. J. Diaz, of Cuba, was next introduced.

He was accustomed, he said, to speak to large audiences, but it is always with embarrassment that he spoke to the Southern Baptist Convention. It reminded him of the great gatherings of which he read in his Bible.

Two years ago he began his work in Cuba. Since that time 1,100 have been baptized upon the island. Eight thousand had applied for baptism, but the evidence was not such as to encourage the belief that they had experienced a change. Some came for political reasons, thinking that it was a means of annexation to the American States. Some wanted to join because it was a novelty. It was something new. He wanted to do right. He was a Baptist and wanted to establish a Baptist church. He wrote to Brooklyn for a book to guide him, but was written to and told that no such book existed. So he took the Bible and was guided by it. He explained how zealous were his workers as they went from house to house. The women couldn't preach but they could talk! [Laughter.] He wanted to appoint seven deacons, and the whole congregation wanted to be deacons. [Laughter.] He told them they were doing it. Some months ago the small box broke out in the island. The Captain General, the Bishop and the priests fled, but the Baptists remained and nursed and prayed with the sufferers. Touching stories were told of his labors and difficulties, and also those of his people.

In the Baptist cemetery at least one half of the dead of Havana are buried. He regarded the priests among his best helpers. They are in perfect contrast with our people in their lives. The priests charge three dollars for baptizing children from one day old to ten days old, and older persons are charged seven dollars a head. The free baptism of the Baptists are calling attention of the people to our church. At least one thousand women are under the influence of the Baptist people because of an organization founded by his mother. He told how the bishop burnt his pictures after sprinkling them with holy water. He also told how the bishop wrote a circular letter appealing to the people not to enter in our cemetery. He had that letter now.

Besides this he sent secret emissaries, priests, to take notes of his preaching. One of these priests some time ago was pricked in his heart and converted. He is now in the city of Mexico. He is coming to Havana to preach the gospel. But we need a house of worship. Five thousand people assemble to hear him preach from time to time. He believed that the Baptists could furnish such a house. He thanked the Convention for the attention given him.

Benediction by Dr. Burrows of Virginia.

THIRD DAY.

Convention opened with singing.

Prayer by Dr. Carey, of Richmond.

Reading of journal of proceedings up to date was ordered by President.

Report of committee on Colored Population was submitted by Dr. Synnor, of Virginia. The report expressed conviction of importance of fraternal relation between the two races, and the duty of the whites to extend a helping hand to the colored people. In some respects the condition of the negroes is better, and in some respects worse. The negroes prefer their own people to minister to them, and our effort should be to help them with counsel and money. The committee approve of the work the Home Board is doing in this direction.

On motion of Dr. Eaton the expression referring to slavery question be stricken from the report.

Rev. Miller, of Arkansas, approves the report and speaks words of commendation of the work the negroes are doing. He urges that we help them.

Rev. Booker, colored, of Arkansas, speaks to the Convention. He is not here to speak on social or political questions, nor an exodus movement. He is here to present the claims of colored Baptists. We are one denominationally and sectionally. You are ahead of us and we need your help. Especially I speak on education. In

Arkansas we have established a colored Baptist college. The past year we had 45 preachers at our school. What we need is your help. We need light among our people in Arkansas. It is your interest to help us.

Time expired and special order called.

Report of committee on Treasurer's Report of Foreign Board, made by Hon. Josh. Levering. The report of Treasurer complimented as the best for years. Calls attention to the fact that the Board has to borrow money to pay its missionaries, on account of delay of churches in sending in contributions.

Dr. Tupper stated that one third of the money of the Board came in the last month.

Dr. Tichenor said the same was true of the Home Board.

Report on Enlargement of Work read by Dr. Wharton, of Alabama.

The report showed the many open doors on every field of work, which call for immediate and large reinforcement. The committee especially recommend the establishment of a mission in Japan. The least to accomplish the work for next year there will be needed \$100,000 against \$85,000 of the past year.

Dr. Wharton emphasized his report in a strong speech, urging the necessity of enlargement and not retrenchment. We need men and money. True, good, consecrated men, who wait not for money but press on to occupy the effectual doors that are open, and trust in God. Let the young men of the South join themselves together as the "Yates Band" and consecrate to the work he has begun in his noble life. The money will come if we see the consecrated men ready to go to the field. We need, too, the prayer of earnest Christian faith. Let us be inspired by the work and advise of the saints Yates.

Bro. Cason, of Texas, formerly a missionary to Africa. He wants to speak a word for Africa. He gives his experience in going to the dark continent. Is now kept from it by a strange providence. The work then ought to be enlarged by sending out explorers to investigate the conditions of the field, &c.

Bro. Willingham of Tennessee says the work of enlargement is the most important before the body. The call is to young men. The nations are calling. The men are saying send me, the churches are folding their arms and do not rise to the great work. The poor country churches must do more, and the rich must give of their abundance.

This point the speaker urged in a strong speech. Let each of us be ready to be used for this work as we return home.

Bro. Reid, former missionary to Africa, urged the enlargement of work on that continent.

Rev. A. C. Dixon, of Baltimore, said: This is the crisis of Missions. Enlarging fields is not of mission fields—they are large enough. The thing we need is enlargement of liberality. Give alms of such things as ye have and we have a plenty. One tenth of Baptist wealth would be \$200,000,000. We are weighed down with wealth. We need to give of it to God's work. Two things retard the work. 1. The country given to once-a-month preaching and funerals. No chance to develop benevolence. We must work along the line of God's instruction in the Bible. 2. The trouble in the city is the pew rent system. The people trained to give simply for comfortable seats and social position, and not for love of God's cause. It is sapping the benevolence of the city churches.

Dr. Ellis, of Baltimore, says: This is one of the practical questions. The question is how to reach the money that is givable. We must lead the people to consecrated energy. We have more women than men in the church and we must reach their necks and dimes. We want them to consecrate their children to the work. We want men and women to give while alive and not by bequests after death. The woman's work is being more and more emphasized and blessed, and we plead for its continued progress in every direction.

Dr. Jones, of Virginia, said: I am in sympathy with what the two brethren from Baltimore have said on this subject, except that the last brother said the time was past to stir by appeal. The time for this is not past, we must still appeal to it by all the power of sentiment and feeling. The tendency is to make our work too mechanical, and not enough do we move the heart by the loftiest motives of love to God and men and perishing souls.

Bro. Fontaine: In order to know how to enlarge our work we must know our weak points. We abound in many Christian virtues, but not enough in the grace of liberality. Giving is a part of Christian worship. It must be more fully realized.

Dr. Warder, of Kentucky, said: Shall the Foreign Board assume responsibility of this enlargement? Must they borrow money to carry on the work and take possession of the fields? Certainly not if they must depend on the mere impulse of spasmodic giving. We need the continued passion of devotion to God's work.

Lieut. Gov. Jno. E. Massey, spoke upon the subject from a business standpoint. There should be no retrenchment.

Report adopted.

Report of committee on Pagan Lands was read by C. Durham.

The report dwells upon the inadequate equipment of these fields. It urges that the Board go forward in the better equipment of the work and the enlargement of it, and trust in the

churches to supply the means.

Dr. Rowland, of Baltimore, spoke a word as to the missions in Africa. Just now there is special call to special work. Other denominations are working with success there, and our Northern brethren are at work with success on the Congo. Mohammedanism is progressive at this point, they can. It is said, work in Africa is unsuccessful, but this is not true. It compares well with work in China, even with the work of Yates at Shanghai. If this work is done it must be done by us, rather than by colored missionaries from the South. The experiment of sending colored missionaries has not been successful.

Rev. J. B. Turpin, of Virginia, earnestly commended the report. There is a power which comes from the living presence, but let the voice of the dead come to us with power above all others. Let us not forget the work in Pagan fields while we are thrilled by reports from other fields.

Rev. H. A. Tupper, Jr., said: Let me call attention to facts that indicate that China is the greatest mission field in the world. China is the oldest nation in the world, and has the greatest area of territory, and greatest number of inhabitants. Think of this nation, with its vast millions, going on to death without the saving gospel of Jesus Christ. Only 500 ministers to preach to all these souls. God has silenced all excuse and delay and the way is open to us. They welcome the gospel beyond what we might expect, under all the adverse circumstances. There must be a move forward; the crisis is upon us.

Rev. Joiner, missionary from China, spoke in behalf of the work in that field. I think the work so far has been a practical failure. This grows out of the mistake made in conducting the work just as it is done in this country. Houses of worship, &c., which are hostile to Chinese ideas. We live as Americans and not as Chinese, and they have a contempt for us. We must, like Paul, "be all things to all men." Dress like Chinamen, eat like them, and associate with them. Then they will hear you. When our organization works on this principle we will succeed. Bro. Pruitt is trying it with success. We need consecrated men who are willing thus to become Chinese in order to convert the Chinese.

Dr. Graves, of Canton, China, spoke as follows: I am opposed to introducing subjects here that belong to the field itself. But I must speak on the other side of the question discussed by Bro. Joiner. I do not assume to speak for north China. In south China we are doing it. To eat like them is often to sacrifice health. So also with sleeping in Chinese houses. I do not wear a Chinese dress, and on principle I don't propose to be among them anything but a foreigner, bringing a message from heaven. It depends more on character than dress, and the Chinese mission in Canton is not a failure. Dr. Graves answered with satisfaction many questions as to the work.

Time for special order of Southern Baptist Theological Seminary arriving it was taken up.

Dr. Boyce said: You all appreciate the importance of this work; \$25,000 has been offered on condition of raising \$75,000 more. I had hoped to raise this before this time. I have raised \$30,000 of this, and wish now to present the cause here. The desire is to raise a Broadus endowment, and to pay certain amounts due of the new Seminary building, which has cost \$100,000 more than first designated. It is proposed to raise this by installment, running two, three, four or five years. The Seminary is in good condition, and the number is now 158. We have grand possibilities, and must still enlarge our facilities and our endowment. We have \$200,000 cash endowment; \$25,000 in students fund. Real estate over \$100,000. We are going ahead, and are a success. Now for this very reason we must do more. We have an honored brother that we wish to honor and honor our selves by endowing in his name the Greek Professorship.

Dr. Burrows, of Virginia, spoke of the work Dr. Boyce himself had done for the Seminary.

Dr. Bright of the *Examiner*, spoke a word for the Seminary, and paid tribute to Dr. Boyce, Broadus and the further collection postponed until 11 o'clock to-morrow. Adjourned.

(Continued on second page.)

Missionary Mass Meeting at Zion Church, Sumter Co., Ala.

Sunday evening 2 o'clock, April 29th, closed a very

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Alabama Baptist.

MONTGOMERY, ALA., MAY 24, 1888.

Jack Foster.

Dear me! The year 1888 opens to Jack Foster very differently from the year 1880. Christmas day he has spent at home, and a happy Christmas it has been; a piece of beef and plum pudding smoked on the board, the happy wife and little Jack sat round the table, and the baby claimed attention from all.

"Tell me a story, father," cried little Jack, after dinner, as with the piece of holly in his hand, which he had taken from the pudding, he climbed on his father's knee, and the happy party sat round the fire. Jack took the holly and gazed at it thoughtfully, and then in a low voice he said, "Christmas Eve, many years ago, I was a young lad, and I was sitting with my mother by my father's dying bed."

"Give me a sprig of holly, Jack," said my father. I did so, taking it down from the wall. He held it in his poor thin hand and said, "I shall be home by Christmas Day. I should like this to be put into the coffin with me; it reminds me of the crown of thorns He wore for me, and the beautiful red berries, they remind me of my many sins, and of his precious blood; Jack, when you see the holly berries, think of your dead father and your living Saviour."

"We watched on, mother and me, and just at the turn of the night he gave one sigh and passed away; before New Year's day he was laid in the churchyard, but before we closed the coffin we put the sprig of holly on his breast."

"Years passed away, and the memory of my dear father and his dying words faded away; but a few years ago, Jack, when you were about as old as baby here, I had been out on Christmas Day with some mates drinking. As we smoked and drank in the public-house, the landlady came in with a beautiful sprig of holly in her hand; I gave a start, for at once the memory of my father, and the Christmas Day on which he died, came back to me, so that I dropped my mug of beer and it broke in pieces."

"What are you doing, Jack Foster?" sharply cried out the landlady, that mug is fourpence, are you such a moonstruck calf you never saw a holly sprig before? Dazed and stunned I threw sixpence on the counter, and the next moment I left the Jolly Fisherman."

"I got home, and your mother could not think what had come to me. I could only keep saying, 'Oh, that holly sprig! that holly sprig!' but under God it turned my heart, Jack; I gave up the drink, and we had a happy New Year, and it's been all happy since, for I love Him that wears a crown of thorns for me." Now Jack, kiss your father, I'm going fishing, and New Year's Day, please God, I shall be back."

A fearful storm raged the following day. New Year's morning dawned a little brighter, and through the mist the well-known shape of Jack's boat loomed out. With a cry of delight the little family trooped down on the beach, and Jack sprang ashore to kiss his baby, while young Jack, with a face all aglow, held out to his father, just as eager, the holly sprig.

The Sin of Omission.

By MARGARET F. SANSTER.

It isn't the thing you do, dear, it's the thing you leave undone. Which gives you a bit of the heartache. At the setting of the sun, The tender word forgotten, The letter you did not write, The flower you might have sent, Dear, Are your haunting ghosts to-night.

The stone you might have lifted Out of a brother's way, The bit of heartsome counsel, You were hurried too much to say, The loving touch of the hand, dear, The gentle and winsome tone, That you had no time or thought for, With troubles enough of your own.

These little acts of kindness, So easily out of mind— These chances to be angels, Which even mortals find— They come in night and silence, Each chill reproachful word, When hope is faint and flagging, And a bright has dropped on faith.

For life is all too short, dear, And sorrow is all too great, For all our slow compassion, Than tarry until too late. And it is not the things you do, dear, Which give you the bitter heartache, At the setting of the sun.

Paul's Great Secret.

BY REV. THEODORE L. CUYLER, D. D.

The secret of Samson's strength was in his hair. When his locks were shorn off he became like other men. The Apostle Paul tells us (according to the accurate rendering of the New Revision), "I have learned the secret both to be filled, and to be hungry, both to abound and to be in want; I can do all things in him that strengthens me." The secret of Paul's fortitude and cheerfulness and endurance to the end was that Jesus lived in the very depths of his soul. A perennial well was opened in the Apostle's soul when he was converted; the novelty of the first experience at Damascus passed away, but the deep, clear, living waters never ran dry. People could always predict how Paul would act, because the principle that ruled him was always the same: "The love of Christ constrained me; I can do all things in Christ who strengthens me."

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; to-day they are happy, to-morrow they are "in the dumps." When business thrives, they are great believers in Providence; when times grow hard, and income falls off, their faith goes like a candle under an air pump. In revival seasons they can sing and pray and exhort glibly; when the surrounding atmosphere cools down, they are as cold as ever. The real reason is that they live on circumstances, and do not live on Christ. He is the same yesterday, to-day and forever.

Paul had learned the secret of perseverance. All true Christians, whether they bear the mark of Calvin, or Wesley, or Luther, agree in this: that a Christian holds out for no other reason than that Christ holds out in him. Because Jesus lives, he lives also. You can no more exhaust the graces of a Wesley or a Shafesbury, a Spurgeon or a Moody, than you can pump the Hudson river dry at West Point. What a transcendent prayer that is of Paul for his brethren, "that ye might be filled unto all the fullness of God!" When we meet with a man or woman who is equally cheerful in sunshine or in storm, who is always abounding in the work of the Lord, who serves Christ on every day as well as on Sunday, who cares more to be right than to be rich, who can "say grace" over the bitterest cup of trial—when we meet such people, we know that down in the secret depths of their souls is Christ the well-spring. They never freeze up, and they never dry up. Holiness means health; and one healthy Christian is worth a carload of church members whose religion has the symptoms of an intermittent fever.

Paul also had learned the secret of power. A Cunard steamer with an empty coal bunker could not move a rod from the wharf; if towed out to sea she would be the sport of every gale. Fill her furnace with coal and she is a match for a hurricane. In like manner the source of power in every effective Christian is Christ dwelling in him. George Muller's career is a mystery to some folk; but to those who discover the prodigious faith which keeps him linked to Christ, there is no mystery in his success. There is immense power in single-hearted love of Christ, and in the honest determination to serve him on all occasions. There is a higher gift for a minister than genius or eloquence or erudition. A man of very moderate talents but whose religion has the symptoms of an intermittent fever.

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Love to Worship the Devil.

These two months of September and October are generally marked by many idol processions. In Soochow here has been much cholera this summer, caused, so the wise men declared, by an evil spirit who roamed the streets at night, entering every door incautiously left ajar, or if doors and windows were found securely fastened, he would knock loudly for admittance. Should any one call out "Who is there?" or else open the door a little crack to peep out, he would be unto him; he would surely die within the next twelve hours. This story was firmly believed by all the people, and money was collected in great quantities by the friends and expended in long and expensive processions in honor of this demon, that he might be so pleased with the devotion of the people that he would feel sure of their return and to his own place with the whole of Soochow belonged to him. As one old lady said to me, "The Soochow people love to serve the devil, they know no other God to worship." Poor things, they have so long been in bondage to a god of fear and hate, that the story of the God of love is too good to be true, therefore they will not believe our report. —Ers. Du Bos, in the Missionary.

A great many persons are always sighing for opportunities to minister to Christ, imagining some fine and splendid service which they would like to render. Meantime, they let slip past their hands the very things in which Christ wants them to serve him. True ministry to Christ is doing first of all and well one's daily duties.—Ex.

Rev. Archibald G. Brown of the East London Tabernacle, is of the opinion that entertainments, concerts, tableaux, and such like are playing havoc with the work of God. He says: "That a great change has come over evangelistic enterprises none can deny. The preaching used to be the sole attraction. Judging from the announcements placarded on all our walls, it is now one of the least. Choirs, solos, cornets, stringed bands, organ recitals, and I know not what besides are the baits held out. The Bible is being shelved, and simple exposition giving place to smart anecdotes and the relation of 'past experiences,' which were better forgotten as they have been forgotten. The great aim seems to be to make a service bright and pleasant rather than soul searching."

A Mother's Influence.

A boy came from school a few days ago, and rushing into the sitting-room, held up to his mother's view a four-bladed pocket knife.

"See, mother," he exclaimed, "what a splendid bargain I made at recess to-day! I traded off twelve marbles with Willie Bradley for this new knife!"

"I hope you didn't cheat," said the mother, as the boy gave a chuckle of delight over his new treasure.

He made no reply. The words of his mother evidently did not carry much weight with them. After he

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Paul had learned the secret of perseverance. All true Christians, whether they bear the mark of Calvin, or Wesley, or Luther, agree in this: that a Christian holds out for no other reason than that Christ holds out in him. Because Jesus lives, he lives also. You can no more exhaust the graces of a Wesley or a Shafesbury, a Spurgeon or a Moody, than you can pump the Hudson river dry at West Point. What a transcendent prayer that is of Paul for his brethren, "that ye might be filled unto all the fullness of God!" When we meet with a man or woman who is equally cheerful in sunshine or in storm, who is always abounding in the work of the Lord, who serves Christ on every day as well as on Sunday, who cares more to be right than to be rich, who can "say grace" over the bitterest cup of trial—when we meet such people, we know that down in the secret depths of their souls is Christ the well-spring. They never freeze up, and they never dry up. Holiness means health; and one healthy Christian is worth a carload of church members whose religion has the symptoms of an intermittent fever.

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"I Forgot."

Some children say, "I forgot" so often that I almost think that they believe that I almost have not any memory, but only a "forgettery." Do you know what makes you forget? It is the want of attention. A mother gives her little boy an errand to do at the store. He is at his play when she calls him off, and he is so busy with his play that he only half attends to what she is saying; and so before he has got to the store he has quite forgotten what it was she told him to do, or he only remembers half of the errand. And when he comes back without the spoon of thread, or the loaf of bread, or the pound of coffee, he says, as though that was just as good as the thing he was sent for—"Oh! I forgot." I wonder what he would say if some morning he should come down and not find anything to eat on the breakfast table, and he should say to his mother, "Aren't you going to have any breakfast this morning?" and she should say, "Oh! I forgot." I know one man who was very busy with his work, and when he went out in the morning and when his wife gave him an errand for the house to attend to, he often forgot it. He resolved to break himself of that habit; and so, whenever he forgot any such errand, he would walk all the way back to the house to do the thing forgotten. He soon cured himself of his "forgettery," and put a memory in its place. Suppose you try that experiment.

"I DIDN'T THINK."

But there is one habit which is worse than not to remember—that is not to think. Did you ever hear a little boy or girl say, as though that was a perfectly good excuse, "Oh! I didn't think." That seems to me as though a boy should stand still in the middle of the street until he was run over by a carriage and then should say, "Oh! I didn't think." His legs were given to him to run with, and his mind was given to him to think with. Did you ever see a gorilla? I saw one once, dead and stuffed, in the British Museum. It was standing at the head of the stairs, leaning on a stick, and looked exactly as though it was ready to spring out upon any one who was going up the stairs. It had legs like a man, and a body like a man, and arms like a man, and a head like a man, but it was very different from a man. Do you know what is the difference between a gorilla and a man? The man can think and the gorilla cannot. And since that day, whenever I have heard a boy say, "I did not think," I have thought of the gorilla, and wondered what is the difference between a gorilla and a boy who does not think. I wish you would tell me.

A Dot.

A candidate for church membership was asked what do you think of dancing and theater going, upon the part of professing Christians?

Answer, "I think it very wrong." Question. Before you were converted what was your opinion of such church members? "I had no confidence in their piety." So it is. There are some swift and terrible witnesses against dancing and theater going church members. The Bible, the word of God witnesses against such. The churches of Jesus Christ witness against such. And the voice of the wicked world rises up as a witness against all such. How shameful! How belittling! How unchristian in those who are guilty of such things to argue their harmlessness! Said the Saviour, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith it shall be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." And it is true that unconverted men do, in a moral sense put all such Christians under their feet. In their hearts they have no use for them. "Salt without saltiness."—A. J. Kincaid, in Arkansas Baptist.

Woman's Physical Superiority.

ROBERT J. BURDETTE.

True, she cannot sharpen a pencil, and outside of commercial circles, she can't tie a package to make it look like anything save a crooked cross-section of chaos; but of miracle! see what she can do with a pin! I believe there are some women who could pin a glass knob to a door, she could pin a glass knob to a door, and nothing (to speak of) to drink, and she can walk the floor all night with a fretful baby, without going sound asleep the first half hour. She can ride five hundred miles without going into the smoking car to rest (and get away from the children). She can go to town and do a wearisome day's shopping, and have a good time with three or four friends, without drinking a keg of beer. She can enjoy an evening visit without smoking half a dozen cigars. She can endure the torturing distraction of a house full of children all day, while her husband cuffs them all howling to bed before he has been home an hour. Every day she endures a dress that would make an athlete swoon. She will not, and, possibly cannot, walk five hundred miles around a tank track in six days for five thousand dollars, but she can walk two hundred miles in ten hours, up and down the crowded aisles of a dry goods store, when there is a reduction sale on. She has no skill at fence, and knoweth not how to spar; but when she javeins a man in the ribs, in a Christmas crowd, with her elbow—that man's whole family howls. She is afraid of a mouse, and runs from a cow, but a book agent can't scare her. She is the salt of the church, the pepper of the choir, the life of the sewing society, and about all there is of a young ladies' school, or a nursery. A boy with a sister is fortunate, a fellow with a cousin is to be envied, a young man with a sweet heart is happy, and a man with a wife is thrice blessed more than they all.—Selected.

As to all worldly amusements, if you have the least doubt as to your conduct—if there is the least conflict between inclination and duty, go in prayer to the Saviour, and ask him what you ought to do, and then act as you believe he would approve if he were present with you. If there is the least doubt, it is not best to err on the safe side, and rather keep too far from the world, than to go too near it. Is it not right for you in this in all things to take such a course that if all were to imitate you, it would make the church a holy and spiritual and useful church, and give you personally, the highest and best influence as a devoted and faithful Christian?—[Ex.]

Why Ayer's Sarsaparilla is preferable to any other for the cure of Blood Diseases.

Because no poisonous or deleterious ingredients enter into the composition of Ayer's Sarsaparilla.

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Ayer's Sarsaparilla is prescribed by leading physicians.

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Ayer's Sarsaparilla is a medicine, and not a beverage in disguise.

Ayer's Sarsaparilla never fails to effect a cure, when persistently used, according to directions.

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Ayer's Sarsaparilla has had a successful career of nearly half a century, and was never so popular as at present.

Thousands of testimonials are on file from those benefited by the use of

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PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price \$1.50 a bottle, \$5.00 a six bottle.

Dress the Hair.

With Ayer's Hair Vigor. Its cleanliness, beneficial effects on the scalp, and lasting perfume commend it for universal toilet use. It keeps the hair soft and pliant, preserves its color, prevents it from falling out, and if the hair has become weak or thin, promotes a new growth.

To restore the original color of my hair, which had turned prematurely gray, I used Ayer's Hair Vigor with entire success. I cheerfully testify to the

Efficacy

of this preparation.—Mrs. P. H. Davidson, Alexandria, La.

I was afflicted some three years with scalp disease. My hair was falling out, and what remained turned gray. I was induced to try Ayer's Hair Vigor, and in a few weeks the disease in my scalp disappeared and my hair resumed its original color.—(Rev.) S. S. Sims, Pastor U. B. Church, St. Bernard, Ind.

A few years ago I suffered the entire loss of my hair from the effects of tetter. I hoped that after a time nature would repair the loss, but I waited in vain. Many remedies were suggested, none, however, with such proof of merit as Ayer's Hair Vigor, and I began to use it. The result was all I could have desired. A growth of hair soon came out all over my head, and grew to be as soft and heavy as I ever had, and of a natural color, and firmly set.—J. H. Pratt, Springfield, Texas.

Ayer's Hair Vigor,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

Paine's Celery Compound

For The Nervous The Debilitated The Aged

NERVOUS PROSTRATION, NERVOUS HEADACHE, NEURALGIA, NERVOUS WEAKNESS, STOMACH AND LIVER DISEASES, AND ALL AFFECTIONS OF THE KIDNEYS.

AS A NERVE TONIC, IT STRENGTHENS AND QUIETS THE NERVES.

AS AN ALTERNATIVE, IT PURGES AND FRESHENS THE BLOOD.

AS A LAXATIVE, IT ACTS MILDLY, BUT SURELY, ON THE BOWELS.

AS A DIURETIC, IT REGULATES THE KIDNEYS AND CURES THEIR DISEASES.

Recommended by professional and business men. Price 50c. Sold by Druggists. Beware of cheap imitations.

WELLS, RICHARDSON & CO., Proprietors, BURLINGTON, VT.

Chandler Bros.

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

Sell, Buy and Rent Real Estate

on commission, Insure Property, Negotiate Loans, and also

BANKING,

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

Important To You!

Pianos, Organs, all kinds of Musical Instruments, and Sheet and Book Music, also the best Sewing Machines, at Lowest Cash or Installment Prices, can be secured by writing to me at Montgomery, Ala.

C. W. HARPE.

ST. JAMES HOTEL,

Selma, Ala.

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

Under New Management.

CENTRALLY LOCATED.

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

East Alabama Railway.

Time table No. 2. To take effect Jan. 15, 88.

No. 1, No. 1.		No. 2, No. 4.	
Mon. Pass.	Wed. Daily	Mon. Pass.	Wed. Daily
Arr. Selma.	Dep. Selma.	Arr. Selma.	Dep. Selma.
5:50	10:45	5:50	10:45
6:04	10:59	6:04	10:59
6:16	11:11	6:16	11:11
6:26	11:21	6:26	11:21
6:36	11:31	6:36	11:31
6:46	11:41	6:46	11:41
6:56	11:51	6:56	11:51
7:06	12:01	7:06	12:01
7:16	12:11	7:16	12:11
7:26	12:21	7:26	12:21
7:36	12:31	7:36	12:31
7:46	12:41	7:46	12:41
7:56	12:51	7:56	12:51
8:06	1:01	8:06	1:01
8:16	1:11	8:16	1:11
8:26	1:21	8:26	1:21
8:36	1:31	8:36	1:31
8:46	1:41	8:46	1:41
8:56	1:51	8:56	1:51
9:06	2:01	9:06	2:01
9:16	2:11	9:16	2:11
9:26	2:21	9:26	2:21
9:36	2:31	9:36	2:31
9:46	2:41	9:46	2:41
9:56	2:51	9:56	2:51
10:06	3:01	10:06	3:01
10:16	3:11	10:16	3:11
10:26	3:21	10:26	3:21
10:36	3:31	10:36	3:31
10:46	3:41	10:46	3:41
10:56	3:51	10:56	3:51
11:06	4:01	11:06	4:01
11:16	4:11	11:16	4:11
11:26	4:21	11:26	4:21
11:36	4:31	11:36	4:31
11:46	4:41	11:46	4:41
11:56	4:51	11:56	4:51
12:06	5:01	12:06	5:01
12:16	5:11	12:16	5:11
12:26	5:21	12:26	5:21
12:36	5:31	12:36	5:31
12:46	5:41	12:46	5:41
12:56	5:51	12:56	5:51
1:06	6:01	1:06	6:01
1:16	6:11	1:16	6:11
1:26	6:21	1:26	6:21
1:36	6:31	1:36	6:31
1:46	6:41	1:46	6:41
1:56	6:51	1:56	6:51
2:06	7:01	2:06	7:01
2:16	7:11	2:16	7:11
2:26	7:21	2:26	7:21
2:36	7:31	2:36	7:31
2:46	7:41	2:46	7:41
2:56	7:51	2:56	7:51
3:06	8:01	3:06	8:01
3:16	8:11	3:16	8:11
3:26	8:21	3:26	8:21
3:36	8:31</		