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Rev. John J. D. Renfro, D. D.

A great and good man has passed away; great in the warp and woof of his character—in his extraordinary intellectual endowment—and in his striking adaptation to all the demands of his holy calling—and good in the high type of his personal piety, and in an entire life consecrated to the noblest work to which men are ever called. Alas, one of our tallest standard bearers has fallen—fallen at his post, and full armored to the last. We shall hear that ringing voice no more, to fill our hearts with the lofty enthusiasm of his soul that made his life sublime! No more shall we feel the touch of that spirit that so often quickened their sensibilities to their deepest depths, inspiring us with something of his own exalted aims. O, how sad to think that he who was so recently amongst us in the full measure of his strength, and whose commanding influence touched so many vital points the power and nobility of his Christian heart, is now so suddenly, so totally and forever withdrawn from us! We feel that we can only stand still and exclaim, as did Elisha, as he saw the fiery chariot ascend into heaven, bearing away his illustrious brother prophet, Elijah—"My father, my father, the chariot of Israel and the horsemen thereof!"

Rev. John J. D. Renfro, D. D., was born in Montgomery county, Ala., August 30th, 1830. His father, in his boyhood, moved to Macon county, where he professed religion in his early years, about 1848, and was baptized by Dr. Waletha Baptist church, and before he was eighteen years old he had been a member of that church, and he exercised his gifts in exhortation and prayer, that his church authorized him to exercise his gifts wherever opportunity offered. His rare promise so arrested the attention of several of his brethren in the surrounding churches, notably the church in Tuskegee, of which the writer was then pastor, that he was persuaded to enter Prof. John's Scientific Institute in Tuskegee, a most excellent institution, taking a regular course there, and then to complete his education at Howard College. But even at that early day he betrayed that conscious sense of manhood that made him what he was in his after life; he only remained a few months in that school, refusing as a gratuity what he could obtain himself by labor and study, and settled in Cherokee county, Ala., among some relations, where he pursued his studies, so far, at least, as to lay a solid foundation for his subsequent career. He was ordained soon after or about the time of his marriage, in 1852. For the next five years, he preached quite extensively in DeKalb, Cherokee and Calhoun counties, and grew so rapidly in ability and in the favor of his brethren, that they assigned him at once to the highest position among the ministry of that section. Indeed, his fame spread far beyond the region his ministry embraced, so that in the fall of the year 1857, he was called to the pastorate of the Baptist church in Talladega, the most important position then, as now, in East Alabama. He was not long in winning his way to the confidence and esteem of the people of that town and of all the surrounding country. This proved to be the scene of his life work as a pastor, except the last eighteen months of his life. Perhaps, no pastor has lived in Alabama, ever acquired so firm a grip upon the hearts of a people as he did during the twenty-nine years he lived in Talladega; for, except the two or three years in which he was chaplain of the 10th Alabama Regiment, in the late war, he was pastor of that church through all those years. And let me pause to say that no town or city in the State has ever surpassed Talladega, county and town, in the talent, culture, refinement and moral worth of its people. This has always been conceded to it. To have well-nigh commenced his ministry there, with such limited advantages in early life, and to have grown year by year in all the elements of manhood, intellectual, moral, and religious, so as to have secured the esteem and confidence of the people, of all denominations and of all the churches, is of itself enough to indicate the possession of the rarest gifts and virtues that fall to the lot of men. What an amazing amount of energy and consecrated talents are demanded to meet all the phases of this high calling, running through almost an entire generation; in his pulpit ministrations; in visiting the sick and the distressed; in counselling the perplexed and wavering; in maturing and carrying out plans of church and denominational work; in

duty as a sphere world wide in its scope and varied as the wants of man demanded. For though decided in his denominational views, he was eminently catholic towards all Christian people. He was as ready to contest a principle relating to doctrine or practice alike with friend as with foe. Where integrity to such a principle was involved, he knew no man after the flesh. On such questions I have known him cross swords with his best personal friends.

His connection with the South Side Baptist church in Birmingham, of about eighteen months, promised a like career of usefulness had his life been spared. That church feels peculiarly bereaved, for they loved and honored him for his rare gifts and graces, as well as for the success which had crowned his efforts up to the last.

EDITORIAL CAREER.

First and last, Dr. Renfro was connected with the editorial department of the ALABAMA BAPTIST for several years in his early career, and latterly for a short time as its chief editor. But for some cause he severed his connection with it after a few months' trial, and went back to the pastorate, taking charge of the South Side Baptist church in the city of Birmingham, a position he filled until called to his reward. As a writer he was vigorous, fresh, at times spicy, always bringing out the salient points of the subject discussed. His peculiar style always procured a reading of his contributions. In his earlier career, he was somewhat, though not offensively, controversial. He used to say to me, that any item of faith or practice, peculiar to any denomination, which failed to elicit discussion for six or eight years, would practically drop out of the creed of that denomination. He always believed that our peculiar views demanded frequent, though temperate defence, on the apostolic principle, "Wherefore we have already attained, let us walk by the same rule, let us mind the same things." He was largely instrumental in establishing the ALABAMA BAPTIST, and to it he gave two or three years of gratuitous editorial work. He was also connected for a time with the editorial staff of the Index.

AS CHAPLAIN.

Of the 10th Alabama Regiment in the Army of Northern Virginia, he made a record second to none who served in that capacity. But let the surgeon of that regiment, who has been intimately acquainted with him from the time he settled in Talladega, over thirty years ago, to the day of his death, and who shared the intimacies of camp life with him in those stirring times, relate a single episode in the heroic service he rendered to the army. After referring to his march to battle, he said: "I remember the command issued in the smoke and carnage of battle after battle, aiding the litter-bearers in conveying the wounded to field hospitals, he alludes to the retreat of the army from the disastrous field of Gettysburg, and says of one of his sermons: 'It was delivered in camp near Orange Court House, perhaps in August, 1863. The army of Northern Virginia had fallen back south of the Rapidan, after the disastrous conflict of Gettysburg. The Federals had triumphed in the west. The Confederates had been driven from Vicksburg, and that stronghold was in the hands of the enemy. Thousands of our captured soldiers languished in Northern prisons. Disgrace was being seized the public mind. The soldiery were depressed or discouraged. But our modest but able Chaplain was equal to the occasion, and met the emergency, so far as it could be met, in the sphere of his influence. He announced his purpose to deliver a sermon on a given Sabbath, on the pending 'crisis.' The appointment was widely published. The time arrived, and an immense assemblage of soldiers was present from all parts of the army. The sermon was duly delivered, and a most powerful sermon it was—the preacher drawing his illustrations chiefly from the wars and leaders of Israel, in which there seemed at the time much analogy to the Confederate cause. The effect of the sermon was almost magical. Hope took the place of gloom. It was published at the request of the soldiers; had a wide circulation in the army, and was praised by General Lee. Whether in camp or field—whether in the storm of conflict or in the repose of camp, Chaplain Renfro never failed to 'let his light shine,' and was styled 'the Prince of Chaplains' of that noble army.'

Such was this 'prince of Chaplains' in the army of Northern Virginia. The battle-scarred veterans of his command will treasure his memory while life shall last.

After the war, he divided his time for ten or twelve years between the Talladega church and the one at Harpersville, Shelby county, preaching there once a month, where he came to be as highly esteemed as in his home flock.

There was one noteworthy peculiarity about his preaching that ought to be mentioned. We have all heard ministers preach, who, when they closed a sermon, we felt as if they had exhausted their resources on the subject discussed. Not so Dr. Renfro. On closing what he had to say on the text or topic of the hour, we felt that behind all he had said, there were as rich resources as any that he had brought out, and that might just as appropriately have been used as any that he had said. These 'reserved forces' tended greatly to emphasize his sermons, and inspire confidence that he would be equal to any future emergency.

THE END.

It is thought by his friends that the

seeds of the disease of which he died, pneumonia, were sown during his trip to Richmond, Va., to attend the Southern Baptist Convention. Soon after his return, a meeting was called at the First Baptist church in Birmingham, to take measures to begin the main building of Howard College at East Lake. He was requested to take part in that meeting on Sunday morning of the 26th of May. While on his feet speaking for the College, he was suddenly taken ill, and had to be assisted to a seat, from which he continued to speak for a few minutes, and had to desist from exhaustion, and he was conveyed that evening to the home of his brother-in-law, brother Felix M. Wood, of Woodlawn, four miles from the city, where he lingered in great pain until Saturday morning, the 2nd of June, and about 9 o'clock in the morning he fell asleep in Jesus. He met the last enemy with an unflinching trust in the Savior whose cause he had served so faithfully through a life shadowed with many sad providences. Six of his children and his wife, the 'queen of his home,' as he called her, had preceded him. His remains were carried to Talladega, where such a demonstration of respect, affection, and of grief was paid to his memory as one scarcely sees in a lifetime. As I stood in the presence of that vast audience in his old church in that city, to pay an imperfect tribute to my dear brother, I felt that I had never witnessed any scene that surpassed it in the depth and compass of its sympathy during a ministry of forty-eight years. On that Sunday evening, as the sun was setting, he was committed to the grave with Masonic honors, where side by side of that family now lie awaiting the trump of God and the shout of the Archangel, leaving only two survivors of a once happy household; a daughter, the wife of Prof. Sampey of the Southern Baptist Theological Seminary, and his youngest son, now in Howard College.

S. HENDERSON.

Rev. J. J. D. Renfro, D. D.

The great Baptist family of Alabama has sustained a heavy loss in the death of this devoted servant of God. Aside from his sacred functions, he was a wide-awake, useful citizen. And so Alabama has lost one of her foremost citizens. He was too great a man to have his powers of interest compressed within a single sphere. While he was devoted to his special work he was broadly informed upon current topics, and was conversant with the most advanced topics of thought. This was due to the fact that he was a comprehensive reader.

I met Dr. Renfro first in 1872. It was upon the occasion of the meeting of the Alabama Baptist State Convention in Euclid, Ala. There, also, for the first time I met Dr. Winkler, who had but recently settled at Marion. During the session of this Convention the matter of organizing a State Mission Board was discussed with much earnestness; Dr. Renfro ably championed the organization and Dr. Winkler opposing. I remember but little of the discussion, but recollect how Dr. Renfro impressed me as an able debater, and as a man of vast resources. During the intervening years the writer came to know Dr. Renfro with an intimacy that ripened with time.

I regarded him as one of the most remarkable men I ever met. Struggling up from obscurity and environment with grave difficulties in the early years of his ministerial career, he became one of the leaders of the S. B. Convention. His impaired health gave him a weaker voice as disease gradually obtained the mastery, but his reasoning was always so clear and cogent that he would catch and hold the attention of any audience. It was the privilege of this correspondent to hear him preach but few times, but the impression of his ability was deepened every time he was listened to.

As a writer, he was fresh, vigorous, forceful and bold. Any articles with his well known initials were eagerly read by his thousands of friends scattered throughout the States of the South.

It is not my purpose to furnish to these columns even a brief sketch of his long and useful life. I only desire briefly to add my own impressions of the worth of the lamented brother, to those already given in this journal.

As an intimate friend of the gifted brother it is with pleasure that I note the numerous kind expressions concerning him in the columns of the Baptist papers of the South.

B. F. RILEY.

We have just read with great interest and pleasure, a little book published by the American Baptist Publication Society, entitled "Kindling the Light, or The Trio at Serampore." A sketch of the work in Hindustan, by William Carey, Joshua Marshman, and William Ward. It will largely repay any one to read the struggles of these Christian heroes as they kindled the light in the east, away back in 1793. It was the faith as once delivered to the saints, just as we Baptists teach it today. Seventy-five cents will buy you this valuable little book. Send for it by all means.

The Religious Telescope well says, "it becomes a preacher of Christ to jest and make sport over his own sermons, or the sermons of others. The sermon is none less than a message from God and God's word to men."

In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subjects, it always affords me a firm platform on which to stand.—[Lieut. Maury.

thing better, be a woman. I believe most truly that the highest duty of any one is to seek development along those lines indicated by God when he made us to differ. The business of life is character building. Some cherish the idea that the time will come when all being shall be merged into the one being. They rejoice in the idea of unity. I prefer to think of the time when there shall be manifested the most perfect development of the individual. I am to be myself, not another, not the semblance of anything earthly. I pass through the shadows to the reality. I remember climbing up one of the mountains of Switzerland that on the morning we might behold the grand peaks at sunrise. First there was the storm cloud by night, the flash of light revealing vaguely the outlines of the distant mountains, which gradually again into darkness. Then the pale moon came out, and in the dreary light there was beauty, but a beauty that was strangely unreal, as of a fairy land. The snow white mists gathered here and there between the lower mountain ranges like great rivers with numerous tributaries hurrying on to the sea. But now, see! the highest peak has caught the advanced rays of the sun; the light creeps down the side, kisses another peak, and another, till the mountain ranges are bathed in the great flood of light. And the moon fades away, the mists disappear, the shadows flee. It was the full, perfect day, and only the real remained, and the real was glorified.

Woman has power; what will she do with it? She may be like a Cleopatra, and by her arts cause a brave Anthony to throw away the sceptre of the world, like a Helen become a bone of contention which shall involve a world in war, like a Salome live to please a profane and debased Herod, and gain for her reward the head of a John. Or she may have the spirit of a Deborah, and be the means of delivering her people from a hateful tyranny, an Esther carrying her life in the balance, a Grace Darling rescuing others from a watery grave at the risk of her own life, a Florence Nightingale dispelling a gloom of the sick room by her presence, or, better than all, a Mary sitting at the feet of Jesus and learning of him.

I recall a picture which has long been to me a blessed memory. It takes me to the long ago days of my childhood; it recalls a gentle face, patient in suffering, bending over an open book, the book, with the light of the Sabbath about her, and the light of the unseen heaven to which she was hastening, hovering over her. It was womanhood glorified by labor, by suffering, by faith. If I should worship anything which is human I would take this as my ideal.

I have a special word to the graduating class. Go home to become the friends of higher education, especially the higher education of your sex. To the graduate more than to any other, may the laborious professor look for aid and encouragement in a work that is always arduous, often thankless, and frequently performed in the face of great and numerous disadvantages.

It is probable that for years to come the attention of the Federal and State governments will be directed to the education of the masses; the higher schools will need to be sustained and nourished by the efforts of educated individuals who are willing to give their influence and means to such schools. There is another thought; it is true in general that the progress of knowledge depends upon its condition at the topmost point. If there is to be anything really good in the education below, it must be because there is something very real in the education above. Scientists have noticed that the glaciers which lie in the Alpine valleys move, move very slowly, and yet move. And they move because of the superincumbent weight which beginning its pressure away up where the mountain peaks play with the clouds and smile in the face of the sun, forces the great mass on, till it reaches and enriches the fertile plain below. So in education, the higher and lower stand connected; the higher the standard the more thorough the work below, the greater the power above the more rapid and general the progress of the whole mass.

The diploma which you will receive is the symbol of the highest power of a civilized people, a Christian education. Professor Hawlinson tells in his "Ancient Monarchies" of the Seythians, one of those tribes of uncouth savages which have from time to time issued out of the bosom of the frozen north, brave, hungry, determined, and swarmed into the fairer regions of the south to lay waste and destroy. There was a strange custom among those people—the worship of the sword. After their battles a huge pile of brush wood was transformed into a temple, and on it, gleaming in the sunshine, cleaving the air, was the naked, edged sword. The cries of the victims became the music, the blood of the victims the libation, offered to the strange god. It was a horrible custom, but it had a significance for us; they worshipped the emblem of power, the only power of which they knew. But we know of something better. This diploma represents power, sanctified power; power which wars with ignorance and vice, woman's direct force, power that clears the vision and wisely directs the mighty energies of the immortal, which refines the nature and corrects the tastes and guides the affections, which lifts above the filthy pools in which the sensuous plunge to satisfy their appetites, above the smoke and dust of the material world in which selfish ambition and sordid gains obscure the nobler ends of life, above

the mists and fogs which a godless philosophy have created, higher still till the world is beneath woman's feet, and the light from above on her brow, and there comes a voice from the inmost heaven, woman is redeemed.

The Judson Institute.

It was my privilege to be a spectator of and take a humble part in the closing exercises of this famous school. Perhaps it may not be uninteresting to give the readers of your excellent paper some brief, general account of the impressions made on my mind at that time. I do not wish to indulge in any extravagant eulogium about it; but will simply say that the display made by the young ladies in their several departments of study, was of a very high order. I was very favorably impressed by the superior excellence of the essays read by three of the full graduates, out of a class of eight who received their diplomas. The titles of the essays and the names of the authors you have seen.

These papers were models of English composition, and they were read with such grace and confidence that they testified their appreciation by cordial applause.

I was most favorably impressed by the novel method of conducting the entire programme of the exercises. There was no floor manager; each pupil arose in her turn and without formality walked to the platform and delivered her address. If there was any machinery it was all concealed. There was no jar, no hitch, and especially no physical or intellectual pyrotechnics nor ad captandam methods to "split the ears of groundlings." The work proceeded easily, smoothly, and was rounded out in the most graceful manner conceivable. It seemed to say, "This is a family circle, and we are all one in purpose, in thought, in feeling and in mutual appreciation." There is less of "red tape," or of the apparent "iron hand" of government in this school than I have ever seen before. And yet how efficiently everything is directed! What gentleness, and yet courteous dignity without the painful restraints of overbearing self consciousness! There are probably many things which President Averett does not know—although he is a marvellously many-sided man; but he certainly knows how to conduct a female school.

I will add, that this gentlemanly Christian deportment, his accurate scholarship, his fertility of resources, together with his gentle firmness of administration have won for Dr. Averett the confidence, love and esteem not only of his pupils but of the entire community of Marion.

The Music and Art departments of the "Judson" are worthy of special mention. At the head of the former has stood Prof. Ayres for the last five years. He goes, I am sorry to say, to Philadelphia, having resigned his charge here. He proposes to edit a musical journal, and will probably prosecute his studies with a view to the Christian ministry. I regard his departure as a serious loss to us, both in the church and in the school. His efficiency as a master in the science of music is demonstrated by the success that has been achieved by those who had the privilege of being under his skillful tuition during these past years. The concert that was given here under his direction on Tuesday 12th inst., was indeed a feast to the lovers of classic music and song. The performances as a whole I have never seen excelled in any school.

The Art department has had Miss Willis as Professor, a lady whose skill in the conduct of this difficult study, and whose modesty and graceful refinement have won for her an enviable reputation. The beautiful productions of the pupils in art were displayed in two spacious apartments, and covered the walls. They ranged from the simple drawing in outline to the elaborate and finished painting of the graduate. These pictures were the exclusive work of the pupils themselves, and not productions supplemented and fixed up for display by the skillful touches of the teacher. The pictures themselves as well as the setting in which they were exhibited were artistic in the highest degree. The Judson will doubtless continue to preserve her reputation as a first-class art school.

It seems to me from present indications that this venerable and much loved school is entering on a career of unprecedented prosperity. We are greatly cheered by the outlook. The faculty are first class. They are pious, painstaking, scholarly and enthusiastically devoted to the development of the higher education of the daughters of Alabama. Let the Baptists of the State rally to the support of this excellent and efficient institution, and they will speedily realize the beautiful ideal of the sweet singer of Israel, when "our daughters shall be as corner stones, and polished after the similitude of a palace."

H. D. D. STRATTON.

"An extensive brewer at Mishima, Japan, was desirous of becoming a Christian, but felt he could not continue his business and serve God at the same time; so he closed his brewery, and the large and costly buildings are to be used as a church, and the upper story has been converted into a school room." What an example for Baptists in Alabama who sell whisky.

It is harder for some men to do right than for other men to do right. The grace that would elevate you to the seventh heaven might not keep your brother from knocking a man down.—[Talmage.

Those that live in the Lord never see each other for the last time.—[German Motto,

The Convention Orders—The Board Obeys.

Fifteen new missionaries under appointment.

At the late meeting of the Convention, the "Committee on Missions in Pagan Lands," through its chairman, Rev. C. Dursum, of North Carolina, offered a report which was so good that all the people should see it. It is as follows:

Your Committee on Missions in Pagan Lands has the honor to submit the following report:

For definite information about our work in these lands, Africa, Asia, and China, we refer you to the report of the Board. The gospel, and the command to preach it to every creature, are from God; but the reception of it, and the sending it forth to the nations, are our opportunities and duties which God, in his word, graciously makes known. The ability and the disposition to believe it are from God, but the believing is an act of the individual soul. The test of our faith is the work we are commanded to do. The measure of our faith is the limit of God's power to help us.

The Board says: "By reports from our missionaries it is seen how inadequate are the means in men and money for the work pressing upon the missions. Should the Board affirm that it has scarcely a mission half equipped for its necessary work, the affirmation would be within the bounds of sober verity. What is to be done?" We answer: Go forward. The Board says: "We are disposed to go forward and trust the Lord and the people." We say: Trust and go. The Board says: "Will the Convention, to which the Board is immediately responsible, sustain it in such an act of faith?" We answer: Yes. The Board says: "Will the State organizations, which have volunteered to be the Board's agents in their respective territory, co-operate in this advance movement?" We answer: Yes; most heartily will they sustain the Board.

The report says again: "Must the Board continue to take counsel of prudence and await the formal expression of the people, or should it, acting upon its conviction as to the Divine mind and the churches' mind, go forward and do the needed work?" We reply: Let the Board lead, and not follow; let the Board, acting upon its convictions of the Divine mind and the mind of the churches, in God's name, undertake to do the needed work.

All of our African missions need more men. Let men be speedily sent. Let the voice of David and Smith and Eubank, from Africa, be heard for Africa. Let the voices of Hunnex and Simmons and Crawford and Fruit and Graves and Bryan and Herring from China, be heard for China, and let the voices of Davault and Mrs. Graves and Yates be heard from heaven for China; and above all, and in all, let the voice of the merciful and risen Savior be heard for the glory of his name and the salvation of the people. Yates was on his bed of death, and Bryan was by his side rubbing his aching foot. The sob was heard, the tear was wiped away, and our hero said: "So much work, and I can't do any of it." Bryan replied: "God can have it done." To which our departed brother responded: "But he needs men."

Concerning this report and the action of the Convention upon it, let it be said:

1. It was unanimously adopted by the Convention, and so became an order of the Convention to the Board.
2. The Board is acting upon the orders herein given it. In proof of this is the fact that it has now under appointment four, possibly five men for China, one for Brazil, four for Mexico, and one for Africa. Most, if not all, of these men will be accompanied by wives, while, in addition, three first-class young ladies have been accepted for Mexico.
3. Nor is this all. The Board, urged by the missionaries, and convinced, that several houses of worship are imperatively demanded by the necessities of the work, has authorized Rev. J. H. Eager to undertake to raise at least \$10,000 for chapels in Italy, and Rev. H. P. McCormick to raise \$5,000 (Mexican) for a house of worship in Zacatecas, while it has accepted a proposition made by Rev. Z. C. Taylor, of Bahia, Brazil, that he would raise \$1,000 in Bahia towards purchasing a house of worship there, if the Board would add \$4,000 to it. The Board will obey the orders given it.
4. The Convention, representing the Baptists of the States, ordered this advance, and the brethren in the States are bound to furnish the Board the means necessary to carry out its orders.

Now is the time to help. The men and women are ready. Let the churches send up the money to send them forth, and let it not be said, "These Baptist missionaries are going out to their fields of labor on borrowed money." Now is the time to help. The Lord speaks in these things, and bids us go forward. Let us heed his bidding. \$120,000 will be needed by the Board to carry on its work this year. Don't wait to raise it till next fall. It is needed now.

H. A. TUPPER, Cor. Sec.

Remember, every moment of resistance to temptation is a victory.—

Alabama Baptist.

MONTGOMERY, ALA., JULY 5, 1888.

Rev. G. W. HARRIS, Editor and Manager.

Associate Editor: Rev. J. O. JACKSON, D. D., Trinity Station, Alabama.

BUSINESS ANNOUNCEMENTS.

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Office upstairs, 17 1/2 South Perry Street.

READ what brother Smythe says about the program plan for our Conventions.

MISS ALICE LOUISA POND is the first woman to receive a degree from Columbia College.

Dr. W. E. HATCHER has been elected a member of the Royal Philosophical Society of Great Britain.

Dr. KERFOOT, of the Seminary, recently raised \$8,000 in Baltimore for the Southern Baptist Theological Seminary.

Has a church the right to send her pastor as a delegate to the State Convention when his membership is not with that church?

The American Baptist Publication Society are going to republish Dr. Frost's tract on the consistency of restricted communion. Six thousand copies of this tract have already been sold, and still there is a growing demand for it.

The Orville and Providence Saints understand their duty to their pastor. They pay his salary promptly. This promptness has a two-fold advantage about it. It makes the pastor preach better, and having discharged their duty the members are better prepared to reap benefits from the sermons.

The "prohibition party" of Georgia, though it has as leaders Revs. Sam Jones and Sam Small, does not promise to make much headway. On the other hand that portion of prohibitionists who propose to fight the battle out within the lines of existing parties are forging straight ahead.

There was a time when any man hailing from the North could find an open door among the negroes, but that is changing. Their leading preachers and teachers do not hesitate to warn their flocks against "wolves in sheep's clothing." This is a good sign, and it shows progress in independent thought among that people who have been heretofore so easily duped.

PARTIES who are behind with their subscription for the ALABAMA BAPTIST can hand money to their delegates who go to the State Convention. Don't neglect this. The past three months have been exceedingly hard ones, and as our expenses are so much more than last year the month just past did not bring in sufficient cash to meet the demands. The money is due us, it is in the hands of good men and women who only need to think of their duty to perform it. Now we remind you, and trust your help will be forthcoming.

That true prohibitionists of Alabama should not allow themselves to grow careless about the great work before us simply because a few men, some of whom are in no wise identified with the interests of this State, have pushed themselves to the front and pose as leaders of a third party. Some men who feel the necessity of a political party in order to carry forward temperance sentiment in Alabama are men of honor, men worthy our confidence and respect. We will not censure their course, but we are honest in trying to do good, but as matters now stand they cannot accomplish any thing. There are great social questions, if none other lying about this matter, all of which must be considered. Let temperance people in every county begin at once to solidify the sentiment already existing in their midst and to create more. If we move carefully, quickly in this matter the next Legislature will do yet more for us than ever before. How do you, I, and others stand?

One great blessing afforded by the State Convention is the opportunity to become acquainted with our fellow workers. Yet many brethren attend from year to year and make but few acquaintances. Suppose we drop this timidity that is such a bother, don't wait for a formal introduction to anybody, but speak to every man we meet, tell him who we are and where we hail from, and ask him questions until we both feel as if we had been friends for many years. This is our plan, and we tell it to you because it has so greatly added to our pleasure.

If you have not sent your money up to Bro. Crumpton for State missions be sure and take the collection next Sabbath and send to Talladega by your delegates. Our State Mission Board has never had more pressing demands, nor attempted greater things than now. Our Secretary is surveying and resurveying the State like a wise general. He is watching every point to see what is needed, and where help is most needed. He is a watchful and Godly worker, and we should thank God for such a leader and show our gratitude by coming to his assistance.

Dr. McCARTY is the preacher in charge of the Verberna M. E. church. Some months since a man from the North, purporting to be a M. E. preacher, stopped and announced that he wished to deliver some temperance lectures in his church. The doctor at once asked for his credentials. The would-be lecturer replied that Mr. Moody carried no credentials with him. To this the venerable pastor answered, that since he was not so well known as Mr. Moody he could not occupy the church. Here's a lesson for Baptist folks. Know the man before you let him use your pulpit.

It would be well if every pastor in the State could be present at Talladega the day before the Convention opens and hear discussed and engage in discussing the subjects that will come before the ministers' meeting. Brother pastor, look at the programme in another column, and you will observe three more important subjects never engaged the time, and called for the interest of the Lord's watchmen. Be sure and get to Talladega in time for this ministers' meeting. Every one of us will be free to talk on these topics. The speeches of Elds. Pickard and Lane, and Bro. Farnham, will be worth hearing.

Do DELEGATES to our CONVENTIONS regard the devotional hour as of any importance? From the common habit displayed since we began to attend these annual convocations we should say, no. Some of our older and more able preachers set a bad example for the younger ones. Many of these who should be ever ready to join in prayer and thanksgiving to Almighty God, never so much as go in the house during this devotional period. It is then to be wondered at that we have so many unpleasant meetings? Let us do away with the prayer meeting else use it to prepare our hearts for the work of the Master.

So FAR as Dr. Mell's criticisms on our course go we have very little to say. The readers of this paper know whether or not we have said bright things about Howard College. The reason we have said no more was because we could find no more to say. It has been our purpose to get at the truth and give what information we could find to our readers. Bro. Mell should remember that the watchman must be faithful and warn of the coming night as well as the dawn. If we have erred it has been a mistake of judgment. More could be said in reply to the brother's letter, but the Convention soon meets, and then if the brethren think another editor is needed we are ready to step down.

Prof. PATTERSON, president of the Colored University, located in Montgomery, visited our office recently, and gave us quite a lengthy account of the condition, plans, &c., of his school. While the supreme court has declared the school in its present condition unconstitutional, he hopes the next legislature will correct the error and make it once more the ward of the State. Meanwhile, by aid from private sources, largely from the negroes of this city, he is keeping the school alive. Out of two graduates from this school since Prof. P. has had control of it, not one has ever gotten into any trouble by lawless or wicked actions on their part, and out of 1,000 negro boys and girls who have attended the school not one has ever been sent to jail or to the penitentiary. The students returning to their homes usually take a leading position in intellectual and moral affairs. They are largely instrumental in stimulating the masses of the negroes to seek an education. These statements, Prof. Patterson says, he can verify if necessary. There is no question of the good a man may do who, in the fear of God, consecrates himself to the education and betterment of the negroes. Prof. P. thinks the most successful way to do this work is to give himself wholly to looking after their interests, that he, says, is doing, looking to God for success.

EVERY first-class church is going to send its pastor to the Baptist State Convention the middle of this month. Now reader if your church has never sought to place itself amid the first and best class churches in Alabama make the effort now. Your pastor is always ready to visit the sick, to bury your dead, to weep with the bereaved and care-burdened. He is anxious to grow in usefulness that he may lead his flock higher up the hill of Zion and into broader pasturage in God's service. Our Conventions are great educators, and your pastor will come home with broader views about our work, stronger in faith and greater love for dying souls. Begin at once to arrange to pay his way.

THERE was a time when the Baptists of Alabama were satisfied to do without a paper of their own, to have simply a couple of columns in a paper of another State. That day passed. They said we must have an Alabama paper. A paper was originated by men of money and consecration. Enough preachers and laymen have stood by the enterprise to keep it alive, and at times barely alive. But shall we, brethren, be content to let this important enterprise live from year to year on the ragged edge of bankruptcy? Why, rather shall we not, every Baptist of us, make strenuous efforts to put the ALABAMA BAPTIST on a footing from which it need not appear as a beggar, but as a benefactor? This is the position it ought to occupy, and by the grace of God we should strive to put it there. As a denomination it is time we should cease playing at progress. We have been as children, quibbling and quarrelling over plans long enough, let us push to completion the plans we already have, so that we may be proud of ourselves, and do work worthy the servants of the King.

A PUBLISHING HOUSE FOR ALABAMA BAPTISTS.

The editor of this paper has started what he hopes is a nucleus for a successful publishing house for the Baptists of this State. To our mind there seems no reason why such an enterprise should not meet with the hearty endorsement of our people. Often pastors preach sermons that ought to be put in permanent shape and placed in each home of their charge. A little effort can raise sufficient money in his church to have said sermon printed in pamphlet form. Again there are hundreds of things our people ought to have printed for sale and distribution among the churches, and it seems wise to adopt some central office where all the work of the denomination in the State could be done. An office of this kind connected with the ALABAMA BAPTIST gives this advantage to its patrons, it can and will use its advertising columns to inform the public of the character and value of works issued. The first denominational work printed from our presses was a missionary catechism gotten up by Bro. Crumpton. Since then we have printed and bound the constitution and articles of faith for the Bessemer church. We are printing the catalogue of the Judson Female Institute, and hope to have the Howard catalogue, as well as the minutes of the Baptist State Convention. It is our purpose, in a short while, to publish in pamphlet form a sketch of the life of Dr. Renfroe, with one or two of his characteristic sermons appended. This will be printed on good paper, and his portrait will adorn the front page. Bro. Renfroe was a man whose worth and work are worthy to be put in substantial form, and we hope there are a sufficient number of his friends who will appreciate our efforts enough to help us meet the expense of the publication. The price of pamphlet will be announced next week. Will not the brethren encourage our enterprise by throwing what printing they can into our office?

MINISTERIAL DEADBEATS.

It would be well if the characters known as deadbeats were confined to limits outside of the ministerial ranks, but such is not true. Ever and anon we meet a man who seems to be simply floating about. He claims to be from some neighboring State, and he is traveling for his health, or he is selling books while prospecting. He can talk and preach first-rate sermons. These two points, added to the fact that he claims to be a Baptist preacher, give him easy access to almost any home, especially in the country. It never occurs to people to make close inquiry as to who the man is. If they think to ask him for his recommendations he rarely fails to produce words from some eminent D. D., for it is a sad fact that many of our leading preachers have apparently no conscience about giving recommendations. The sight of these recommendations always all inquiry, the man is admitted into the sanctuary of the home, a position allowed men in other professions only after years of acquaintance. While these privileges are not always abused yet the reverse is often true. Homes sometimes disgraced, and Christ's cause made to suffer reproach by such "wolves in sheep's clothing." There are men who forge their recommendations, and smile at their shrewdness

and the gullibility of the public.

Not all of these floating characters are on evil intent, yet most of them are no less "deadbeats," for what right has one who is solely engaged in his private business, and a work disconnected with any religious enterprise, to put himself on any family and accept their hospitality just to save expenses? We would not discourage the exercise of true hospitality, far from it, but we warn our readers against opening their homes, and especially their churches, to every man who comes along claiming to be a preacher. If he seems educated, well informed, and preaches good sermons, just ask yourself the question, "Why does such a talented man find it necessary to float from pillar to post, to live in this 'from hand to mouth' style? Why don't he settle down to a regular pastorate?" A proper consideration of these questions will be apt to put you on the right side.

EDITORIAL CORRESPONDENCE.

SIX MILE MALE AND FEMALE ACADEMY.

We had the pleasure last week to attend the commencement exercises of this excellent school.

We enjoyed the exercises very much, and was glad to know that Bibb county could boast of having one of the best high schools in the State. Capt. R. H. Pratt is the principal of this school and has been teaching it for thirty years. He has built up a first class school and is well patronized.

The commencement sermon was preached on Sunday the 24th by Rev. S. L. Russell, D. D., and we were told that it was a most excellent discourse. The annual address before the Franklin Literary Society was delivered by B. C. Cottingham, of Selma. This day was commencement day. The students all did well.

D. T. Christenberry, of Greensboro, delivered the annual address to the young ladies of the school, and the Hon. J. L. Burnett, of Centre, delivered the address to the young men. Both were good. The address of Mr. Burnett was highly commended. It was a splendid thing. The exercises closed with a concert at night, which was enjoyed very much by the large audience present. On Tuesday there were at least 800 people on the grounds. Everything passed off pleasantly and everybody appeared to enjoy the exercises and the bountiful dinner that was spread.

Capt. Pratt deserves great credit for the splendid school which he has built up at Six Mile. We were his guests, and extend to him and his good wife thanks for favors received.

CALERA BAPTIST CHURCH.

We had the pleasure of preaching for Bro. McCord at his church in Calera on the 4th Sabbath. It was a pleasure to us, because we had a congregation who were most attentive. We were glad to learn that Bro. McCord is succeeding so well here. He told us that he had been to pay off a church debt that had been an incubus upon the church for several years. The church is now united and all are greatly pleased with their pastor, as we learned from several brethren. They have a good Sunday school, with Bro. H. C. Moss as Superintendent. The prospect is now better than it has been for a long time. The ladies of the church are at work, and you may depend upon that to work in earnest, something will be done. They have put blinds to the house and are arranging to make other improvements that will make the Baptist church house the most comfortable and the best in Calera.

On Sunday night, the congregation was quite large, about filling the house and the singing was very good.

The Baptist ladies of Decatur had a supper on the 21st of June and made about \$75.

Deacon J. W. Herring, the father of Rev. Jos. Herring, died recently near Flint, Morgan county, Ala. Bro. Herring was a good man. Mt. Pisgah church has sustained a great loss in his death.

Our new church house at Hillsboro Ala., is nearly completed. We hope to have it ready for dedication by August.

Prof. C. G. Lynch has been elected principal of the Baptist Male and Female School at Moulton, Ala.

Prof. Howerton, the former principal, has been elected President of Desher Female Institute, Tusculum, Ala.

A Letter From Plantersville.

Dear Baptist: An active and zealous pastor of west Alabama, remarked to me at the Southern Convention, that those pastors only who had the very best of churches could get to Richmond to that great gathering of God's hosts. And I heartily agree with him. Surely I am one of the favored few. Notwithstanding the new buggy, and the sending of the pastor to the Convention, as soon as returned here comes another token of appreciation from the sisters of Harmony church. May heaven's choicest blessing rest on all of these good people and especially on the good sisters of Harmony church. One of the very best of brethren said last Saturday in conference that he feared they were letting their pastor run about too much, and yet his aid is always at hand when his pastor wants to go. Again I say God bless these dear people.

W. N. HUCKABEE.

Plantersville, Ala. P. S.—At a grove meeting held under the shade of some spreading trees in rather a desolate country on the bank of Little Mulberry on the evening of the 1st Sunday after preaching, three willing converts came forward and asked for baptism.

Brother ministers, do you give the people a chance to profess Christ at every service? Try it. It works well and you will find that the waters will be troubled ever and anon by so doing.

FIELD NOTES.

The supper given by the Baptist ladies of Decatur last week netted \$80.

Fifty thousand Italians have arrived in New York City in the past three months.

The Prohibition party weakened their platform by declaring for woman suffrage.

From several sources we learn that a \$40,000 Baptist church will be built in Florence.

The Rev. Samuel Baker, D. D., of Ky., is dead. He was a learned and useful servant of the Master.

On July 1st, Dr. Z. D. Roby tendered his resignation as pastor of the Opelika Baptist church.—O. M. S.

Harris and Morton are the hope of the Republicans for the next President and Vice-President of the United States. Weak hope.

Bro. McCoy, editor Birmingham Advocate, is working with a show of success for the completion of the home for fallen women.

Glad to see that our young friend, H. D. Lyman, of Birmingham, is improving. He is spending a while with his mother in Montevallo.

The Elyton Land Company have ordered a tremendous engine with which to pump water from the Cahaba river into the city of Birmingham.

Dear Bro. Hickman writes of his appreciation of the paper. Tells how certain pieces on the 4th page thrilled him and how reading such articles should nerve Christians to duty.

Spurgeon did not return to the Baptist Union as was reported. The resolutions were favorable to his doctrines, but the speeches made on the resolutions were quite different in spirit.

The Baptist Reflector of June 6th, had two good editorials on "The unprepared preacher," and "The unprepared hearer." These are good subjects for both preacher and people to think about.

Married—At the residence of the bride's mother, near Georgiana, on the evening of the 6th inst., John C. Kirkpatrick and Miss Della Johnson, Eld. A. T. Simms officiating. Success be theirs.

The Alabama Educational Association has recently closed a most successful session at Bessemer. Major Palmer, our able State Superintendent, is doing good work in building up the educational interests of Alabama.

The many friends of Bro. A. W. McGaha and his wife will be pained to hear of the death of their little boy, which occurred while they were on the train for Huntsville. May they be strengthened by the God of all comfort.

Could not the authorities of Howard College, or the East Lake brethren, arrange an excursion to East Lake, so that the delegates and visitors to the Talladega convention might see the college and the situation? Those who live south of Birmingham would be glad of the opportunity.—E. F. Baber.

The Opelika Baptist Minister's Conference was organized July 2nd, at the Baptist church. The following brethren, at present constitute the membership of the conference: W. R. Briscoe, Chairman; Otis M. Sutton, Secretary; Z. D. Roby, W. E. Lloyd, H. W. Garlington and C. S. Johnson. Other brethren are expected to unite with us.—O. M. S.

The contract for the erection of Howard College, East Lake, was let on Tuesday morning June 26th inst., to Messrs. Allen & Taylor, of Birmingham. The contract was awarded by Mr. John Sutcliffe, the architect. This is only for the foundation, which will cost \$1,000. Work will begin at once, and then the contract for the building will be let within a month. The dimensions of foundation will be 153x71 feet.—Birmingham Chronicle.

It gives us much pleasure to call attention to the advertisement of H. C. Keeble & Co., in our columns, and to say that Mr. H. C. Keeble is the manager of the business and the real successor of that old reliable house of R. C. Keeble & Co., and who was largely instrumental in building up that immense business, and is now the worthy successor of that old firm and we are satisfied is worthy of the utmost confidence of all who want goods in his line.

The Baptist school, Midway, Ala., closed on night of 22nd ult., after a series of brilliant entertainments. Col. W. T. Herndon is building up one of the finest schools in the State. The Howard and Judson, in their palmy days could not surpass the speeches, dialogues and concerts of this excellent school at Midway.

"We are all delighted!" So writes Bro. Zack T. Weaver. We are gratified at Bro. Hendon's success. That is a Baptist school and worthy of better support.

Eld. W. B. Carter writes of a delightful communion service at his Mt. Pisgah church, at Flint, Ala. The Ladies Aid Society had just presented the church with a beautiful silver communion service. At Bro. Roby's suggestion six ladies of the church sent one dollar each to Bro. Crumpton for State Missions, and the church sent ten dollars to be one of 100 preachers who would take collections for that purpose. We congratulate that people on the happy condition of affairs.

Rev. W. A. Whittle has our thanks for a couple of presents from Jerusalem. A paper cutter and a rule. By the way, this brother's lectures are taking finely in Texas. An eminent critic who has read many letters from the east, and who is familiar with the case, says Whittle's were the most accurate and true to original life and customs of all he had read. We shall give him a glad welcome into Alabama whenever he sees fit to come. Why don't some of our vacant churches try to get him? He is a true man.

Howard College.

Last year, when the subject of the removal of Howard College was under discussion, in common with others, I stated, through the columns of the ALABAMA BAPTIST, many reasons why I thought such removal unwise. Certain remarks or criticisms were passed upon that article which then seemed, and now seem, to have been far-fetched and inconsistent. These criticisms came from persons who had used the columns of the ALABAMA BAPTIST as the medium through which to express their views; and why the same medium of communication was reprehensible in me, I have never been able to understand.

It is my desire on this occasion to forestall like remarks by alluding to the fact, which must be admitted, that the removalists have freely used the ALABAMA BAPTIST, from time to time, during the year, and especially within the last sixty days, and have plainly expressed themselves as to the wisdom of the removal of Howard College to Birmingham, (or East Lake, six miles from Birmingham). It has not been my privilege to note like use of the BAPTIST by those opposed to the removal. True, last fall, Dr. Wilkerson was drawn into a discussion with a vehement champion for the removal of the college; but since then, with the exception of one instance, silence seems to have been the policy of those who felt a wrong was done when such removal was consummated. Allusion is made to this fact because so much literature has appeared lately which has been excused by what the writers have been pleased to call, in substance, the pessimism of those who opposed the removal. The plain inference to be drawn from these letters is that they were necessary to meet a supposed opposition. I say "supposed," for anything in the nature of patent opposition I have failed to discover.

Admitting, then, the propriety of the removalists using the columns of the organ of the church in which to discuss a matter of church interest, I now break the long silence which has been maintained by those opposed to the removal, in order to reply, in some measure, to what has been said by the removalists. And, surely, if I use the columns of the BAPTIST, a spirit of fairness will declare it a proper use of the columns of the organ of the church. Christian charity can do neither more nor less than this.

Let us now get as close down to our subject as possible. "Generally," may "glitter," and temporarily cast a glamour, but when you get to the kernel of the question, they disappear as the mists of the morning. In the BAPTIST of June 7th, one writer declares he is "not one of those who take a gloomy view" of the future; that the session just closed "was phenomenal," that within the year "a town has been built," that a "finer body of men never assembled" than the students of 1887-88; that, although Birmingham had not fulfilled its promises, it would; that "unparalleled financial depression" had overtaken Birmingham, and he then introduces the reader to the philosophy of pessimism and optimism. Hope buoyed him to declare that if the Baptists are discouraged, "the business men of Birmingham, irrespective of creed, will push the work forward to successful completion," and finally announces himself a firm believer in the "wisdom of the removal."

In the June 14th issue of the BAPTIST, another writer declares all remarks about the college, not of a hopeful character, to be ill-timed, and joins in the affirmation that "Birmingham will redeem its promise." He then asks, "Shall Howard die?" and then lays down the startling and suggestive proposition that, to divorce Howard College and East Lake means death to both. He thinks he has the spirit of common sense, and asserts "their destinies are linked," and "if Howard fails it must die by the hands of its friends."

In the June 21st issue of the BAPTIST, another writer knows something of the meeting of the Board of Trustees, and takes up the note previously sounded, and advises that, during the year there has existed at Birmingham "fearful financial depression;" but that the college has "passed through its darkest period," that "the students are confident," and he himself is hopeful and assured that the "difficulties are overcome" and the college "starts afresh on a career of usefulness," etc.

In the 21st of June issue the removalists (mind, all are removalists), tell us the "Rubicon is passed," that "it was a wise move," and that "great things cannot be consummated in a moment." After stating that "trial is the law of success," all the rough places are smoothed down with a preamble and several resolutions which were never presented to anybody.

This review of the recent literature on the subject of Howard College has been presented for manifold purposes, but one question suggests the whole issue. That question is "Why?" why these letters, in the vein that pervades them all? They do not seem to have been answers to others, but would appear to be the offspring of "a certain looking-for of judgment and fiery indignation." Else why this peculiar enemy in sight, unless in Birmingham, (or, more properly, East Lake, six miles away in the woods)?

To be sure the indications are that there has been a divided house at Birmingham, (East Lake, six miles away), for one of the trustees asks: "Is it done as well as it is, with out a hand, and alas! almost without a hand to help it, what can it do with a suitable head to direct its movements, and sixty thousand loving hands to support it?"

On the other hand, Prof. Drill, acting president, (I regret the juxtaposition,) in his report at the close of the late session, said: "With an unusually fine body of students, and a faithful and efficient faculty." And again, "I cannot too highly commend the fidelity and efficiency of the faculty." What, alas! almost without a hand to help it? Was it not the boast and shibboleth of the removalists that at Birmingham (East Lake) the friends of Howard would be as many as an army, and

money as plentiful as that of Croesus? And what about the sixty thousand friends? Have they been wanting these forty seven years? Are they to be forthcoming more certainly in 1888-89 than in the past? Who is now opposing Howard College? Brethren, we are now getting very close to our knitting. We will have to be very careful or we will drop our stitches; for according to the removalists, some one has said things that are "dark and gloomy." How else are we to account for the allusions to pessimism, and pessimism?

BIRMINGHAM'S PLEDGES.

Frequent reference has been made to Birmingham's promises. Do not let us generalize. Plainly, has Birmingham ever promised anything? If yes, when, and how? Have the trustees of Howard, or has any one else, any legal promise from Birmingham to any sort, legal, moral or equitable, that Birmingham would do anything? Where is the proof, the record of the fact? Was there ever any evidence of such promises as a committee could take hold of? Who made the promises? From what has been said I assume that such promises, in some form or other, did the Committee of Thirteen examine the manner of these promises? Has the Board of Trustees ever done so? Brethren, we are dealing with money matters! It means business! Are the facts forthcoming? Will they be at the meeting of the Convention?

BIRMINGHAM WILL FULFILL ITS PROMISES.

Assuming the promises exist, it is proper to ask, What were the promises? It is declared these promises will be fulfilled. When? And who is to be the agent to fulfill? The assertion was made, but upon what authority? Some one says, "Business men, regardless of creed," will rush to the rescue. Who stands sponsor for this obligation? In what form have the "business men, regardless of creed," announced their determination to perform things which, as yet, remain undefined?

SHALL HOWARD COLLEGE DIE?

Certainly it is to be hoped not. Who endeavors to impede it, by word or act? Who has "stabbed" it? Who has assailed Howard College? In years past "pessimists" may have said it would die at Marion. But what of the last year? Is it being "stabbed" at Birmingham? (East Lake?) Have there been internal dissensions? Has the Convention the right to ask for specific information as to the meetings of the Board of Trustees? "There has been no head to Howard College during last year," some one says. Why has there not been? Have there been no candidates for the presidency? If yes, who? Why was not one of them elected?

Some one says that to remove Howard College from East Lake means death to East Lake; aye, that to divorce them means death to both. Here we have a most startling announcement and revelation! Are the lives of these two corporations so interwoven as the statement would imply? Must we conclude that the removal of Howard College to East Lake was a speculation? Surely so strong a statement should have some basis in fact. If it was true, then was it wise, prudent or honest to expose Howard College to such a possible calamity? The issue so raised warrants an analysis and a conclusion that would make the removal of Howard College from Marion a most singular proceeding.

Howard College was removed after values had settled, and depression had been felt all over the Birmingham district. Was Howard College moved that East Lake might live? All this is very suggestive! Brethren, was it not a mistake to remove Howard College from Marion?

Has Howard College a contract with the East Lake Land Company which is either legal, moral or equitable? Who has seen it? Will it be submitted to the Convention?

PESSIMISM AND OPTIMISM.

For many years, if we may judge from the proceedings of the Convention, the church was full of "pessimists" as to the wisdom of continuing Howard College at Marion. Last year, in a letter then published, I quoted largely from those proceedings to prove the above statement; and I refer to "pessimism" and "optimism" now only to state that all well balanced minds are more or less pessimistic and at the same time optimistic. The man who would be an optimist to the full meaning of the word, as employed by the writers on this subject, would be nothing more nor less than a fatalist. I admit that, with reference to the removal of Howard College from Marion to East Lake, I was a pessimist. I believed it to be unwise. I was an optimist to the extent that I believed Marion to be the proper place for the school. In the latter respect I am still an optimist.

On the other hand, persons who favored the removal of Howard College from Marion were pessimists, so far as Marion was concerned, and only optimists with reference to East Lake. In other words, the cry of "pessimism" and "optimism" is misleading. If one believed that Marion was the proper place for the school, and that East Lake was not, while another believed that East Lake was the proper place, and that Marion was not, then the one was a Marion optimist, and an East Lake pessimist, while the other was a Marion pessimist and an East Lake optimist.

And so we might ring the changes on this proposition; but it is useless to do this. The Convention to meet at Talladega next week has a work to perform regarding Howard College which will require great skill, wisdom and forbearance. It is said that a well known clergyman of the State of Alabama, now deceased, said, in effect, that "one cause of the retrogression of Alabama Baptists has been lack of honesty in dealing with each other." Let us hope that in the Convention next week, there will be a free, open, honest interchange of beliefs, sentiments, hopes and reasons, particularly so far as they may relate to Howard College.

Some one has said that there is no

such thing as taking a back step, with reference to the removal of this school. Another has said, "a man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser today than he was yesterday." Unless the Committee of Thirteen shall come to the Convention with unquestionable demonstration that Howard College is in fact better equipped for next year's session at East Lake than it would be at Marion, would it not be the part of wisdom to return the school to its former site?

"It is human to err;" but it is thoroughly Christian and manly to correct the error.

I have purposely refrained from any allusions to the surroundings of Howard College, as at present located. An inspection of the premises, with an honest consideration of all its environments, is all that is necessary to prove to any committee, however composed, that the location is not so conducive to the education of the Christian scholar as it would be at Marion.

In conclusion the writer flatters himself that the spirit of fairness has controlled him in his inquiries, and in the discussion of this matter, and he believes the broad mantle of charity will cover the proposition that is well and proper that all phases of the Howard College problem be heard through the columns of the church organ, the ALABAMA BAPTIST.

THEODORE WELCH.

Instructions to Delegates.

Through the courtesy of the Southern Passenger Association, persons attending the Alabama Baptist State Convention to be held at Talladega, Ala., commencing July 12, 1886 (day of ministers' meeting) will be granted a reduction in their return railroad fare only, under the following conditions:

First. Each person must purchase a first class ticket (either limited or unlimited) through to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase (Form 2.)

Second. If through tickets cannot be procured at the starting point the person will purchase to the most convenient point where such through ticket can be obtained, and there purchase through to the place of meeting, requesting a certificate

Alabama Baptist.

MONTGOMERY, ALA., JULY 5, 1888.

Kind Words are scarce.—The Kind Words, Quotations for the third quarter at the Kind Words Baptist Teacher for July are received, and we must say that they present a very neat and handsome appearance. They are well printed on good paper, with pretty paper covers, and are illustrated with appropriate pictures. After a brief examination we conclude that the contents are of the highest quality, and that the teachers and scholars in the different grades need, and think that they cannot be used without great advantage. We commend them to our schools as both valuable and cheap. If our Home Board will continue to give such productions it will serve the denomination well.

So sensitive is the soul when not pervaded that it nearly always has some kind of knowledge of him—"See God in clouds and hear him in the wind." When rightly taught and illuminated by the Spirit, it has the better information, the saving knowledge, and is prepared to live under his guidance.

We value every thing in this world by comparison. Water and air have no intrinsic value, and yet they are essential to life in the desert, would give all the wealth for a pint of the former, and think it foolish to have life and health for the standard of all values. If your system is full of malaria you will be miserable; a few doses of Shalenger's Asiatic Balm will make you well and happy. Is one dollar a high price to pay?

So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my topics, and they will prove useful citizens to their country and respectable members of society.

A Doctor's Patients.
Why is a doctor taken care of than his patients? Because when he goes to bed some one is sure to wrap him up. The prudent doctor advises his patients to keep Dr. Biggers' Huckleberry Cordial to relieve sudden attacks of the bowels.

Did Christ die, and shall sin live? Was he crucified to the world, and shall our affections to the world be quick and lively? Oh! where is the spirit of him who, by the Cross of Christ was crucified to the world, and the world to him.—Owen.

Peculiar.
In the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accords with the laws of nature, and is entirely fair. Peculiar in its good name at home, which is a tower of strength abroad, peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

From the time that at my mother's feet, or on my father's knees, I began to read the sacred writings, they have been my daily study. If there be anything in my style or thoughts to be commended, it is due to my early love of the Scriptures.—Daniel Webster.

Is Life Worth Living?
How often do we hear a mother, who has just laid away the body of a child, die from the effects of teaching, ask this question. If she had known of Dr. Biggers' Huckleberry Cordial, life might have been brighter.

No one's life is so sorrowful and wretched as to be without a great many mercies for which to thank God. In looking at the whole life into account, we have far more mercies than sufferings. And even the sufferings may all be made spiritual mercies.—Independent.

No matter what may be the ill you bear from indigestion, a dose of Ayer's Cathartic Pills will ease you, with no question. Just try them once and be assured; they have much more dyspeptic cure. You'll find them nice and amply worth the price.

We may admire music and fair faces, and graceful step; but amid the heartlessness and the inflation and the fantastic influences of our modern world, we have need of a remedy how we make life-long covenants.—Talmage.

A Mother Deprived of Rest.
Sitting night after night watching over the little one slowly and gradually wasting away from the effects of teething, ask this question. If she had known of Dr. Biggers' Huckleberry Cordial, life might have been brighter.

The word of the Lord is a light to the path of duty, and only there. If you leave the path you lose the light. Some who will leave the path may change the tense; they have left the path and they walk in darkness.—Nashville Advocate.

Until the blood is cleansed of impurities, it is useless to attempt the cure of any disease. Rheumatism, which is traceable to an acid in the blood, has been cured, in numerous cases, by the use of Ayer's Sarsaparilla, external treatment being of no avail.

There is more power to sanctify, to elevate, to strengthen and to cheer in the single word Jesus, which means "Jehovah-Savior," than in all the utterances of men since the world began.—Dr. Charles Hodge.

Where Happiness is Found.
Where is happiness found? In the dictionary, and in the use of Dr. Biggers' Huckleberry Cordial, which saves so much pain and anxiety in relieving the little ones from teething and cholera infantum.

I doubt not but many a man's life has come to an end when he wished it to be continued, and he has missed that which he has striven for, because of an offense against the Lord committed in his earlier years.—Spurgeon.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

Oh, the perfume of the gospel plant! Let it be in every poor man's window; plant it on every grave; put its leaves under every dying head; wave its branches in every home; let it wave its branches in every home.—Talmage.

Turning Night into Day.
Why is the sun like people of fashion? It turns night into day—the time people catch cold, which, if not attended to in time, will induce consumption. Take in time Taylor's Chinese Remedy of Sweet Gam and Mullein.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it, the more you will get into the spirit of Christ.—Romaine.

For Rickets, Marasmus, and Wasting Disorders of Children.
Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following testimonial: "I used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

Iniquity does not cease in summer time. She never takes a vacation. The devil never leaves town.—Talmage.

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

Fear no temptation where the Spirit leads; promptly and carefully shun every other.

Teachers during vacation, farmers' sons when work is slack on the farm, and any others not fully and profitably employed, can learn something to their advantage by applying to B. F. Johnson & Co., 1009 Main St., Richmond, Va.

Submission, time and grace can heal the most sorely wounded spirit.—Zion's Herald.

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

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—LaCombe.

As a Drink in Fevers.
Use Horford's Acid Phosphate.
Dr. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

To the Baptists of Alabama.

All delegates to the Alabama State Baptist Convention, which will meet at Talladega, Ala., on the 13th of July, 1888, are requested to send their names to Jno. C. Williams, Talladega, Ala., chairman entertainment committee, as early as possible, and not later than July 1st. Church clerks will please bear this in mind and in that the delegates names are forwarded at the proper time.

[Newspapers in the State will please copy the above a few times.]

Sixty Fifth Annual Session

Alabama Baptist State Convention,

Talladega, July 13th, 1888.

MINISTERS MEETING PROGRAMME:

Thursday, July 12, 1888.

MORNING SESSION 10-12 O'CLOCK.

"Dangers to which our churches are now subjected." Opening address by Rev. W. L. Fickard.

AFTERNOON SESSION 3-5 O'CLOCK.

"Duties now demanded of our churches." Opening address by Rev. M. H. Lane, D. D.

THURSDAY EVENING, JULY 12, 8 O'CLOCK.

Organization of the Laymen's Work. Conducted by Hon. G. K. Farnham, assisted by—

CONVENTION PROGRAMME:

Friday July 13th, 1888.

MORNING SESSION 8:30-12:30 O'CLOCK.

1. Opening Exercises. Thirty minutes.

2. Enrollment of Delegates.

3. Election of Officers.

4. Address of Welcome.

5. Address by President of Convention.

6. Appointment of Committees: (a) On Devotional Exercises. (b) On Finance. (c) On Nominations.

AFTERNOON SESSION 3-5:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Reports: (a) From Trustees of Howard College. (b) From Trustees of Judson Institute. (c) From Directors of Convention. (d) From Treasurer of Convention.

3. Miscellaneous Business. 30 minutes.

EVENING SESSION 8 O'CLOCK.

Introductory Sermon. Rev. J. S. Dill, or alternate, Rev. J. H. Curry.

Saturday, July 14th, 1888.

MORNING SESSION 8:30-12:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Report on State Missions. 9-12 o'clock.

3. State Mission Work. 10 minutes.

4. Colportage.

5. Indigent Ministers' Fund, and "Work among the Colored People."

6. Opening address by Rev. W. H. Smith.

7. Miscellaneous Business. 30 minutes.

AFTERNOON SESSION 3-5:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Ministerial Education. 3-5 o'clock.

3. Miscellaneous Business. 30 minutes.

4. Opening address by Rev. W. Wilkes.

5. Miscellaneous Business. 30 minutes.

EVENING SESSION 8 O'CLOCK.

Report on Education. Opening address by Rev. Jno. P. Shaffer.

Sunday, July 15th, 1888.

11 o'clock a. m. Missionary Sermon, by Rev. W. E. Lloyd. Alternate, Rev. G. S. Anderson.

SUNDAY AFTERNOON 3:30 O'CLOCK.

Report of Committee on Sabbath-schools. Address by Rev. J. E. Chambliss.

Monday, July 16th, 1888.

MORNING SESSION 8:30-12:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Report on Home Missions. 9-11 o'clock.

3. Report on Woman's Work. 11-12 o'clock. Opening address by Rev. J. C. Wright.

4. Miscellaneous Business. 30 minutes.

AFTERNOON SESSION 3-5:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Report on Temperance. 3:30-5 o'clock.

3. Opening address by Rev. Jackson Gunn.

4. Miscellaneous Business. 30 minutes.

EVENING SESSION 8 O'CLOCK.

1. Report on Foreign Missions. Opening address by Rev. J. J. Taylor D. D.

NOTE.—Opening addresses will be, each, limited to thirty minutes.

A Friendly Criticism.

Mr. Editor: In the last number of the BAPTIST I notice an editorial concerning the election of Dr. John L. Johnson of the University of Mississippi to the presidency of Howard College. If you will permit me I will state that the editorial strikes me as rather lame praise, when we consider the cause at stake, and the excellent character and reputation of the gentleman who is selected to preside over the destinies of the college.

The Board of trustees have done a wise thing in placing Dr. Johnson in the president's chair. He has had a great deal of experience in teaching, and understands thoroughly how to manage students. He is a ripe scholar, and is well known among leading Baptists throughout the South.

In this connection I would like to say that if our papers and the friends of education would have less to say about the weak points of our schools and colleges, and praise more frequently the advantages offered, there would be less cause for complaint, and educational interests would be much more rapidly improved. Howard College has had a hard struggle, it is true, but why? Because its friends have been standing off without extending helping hands. It is encouraging to read such reports as that made by Dr. Dill on last year's work. Without an endowment, excellent results have been achieved. Let us call the attention of the people to these things, and only speak of defects, and give advice to the Board of Trustees, when we are ready to extend substantial aid ourselves.

All praise should be given to the Board of Trustees and to the efficient faculty of Howard for the success they have achieved in the past against so many odds. It takes time to move a college and start it successfully, and a great deal of energy and patience must be expended. Now that Birmingham is meeting her pledges and

fulfilling her promises, and the college is rapidly improving—a fine building being erected—an able officer selected for the head of the institution, and an efficient, self-sacrificing faculty, ready to do all in their power. Howard College needs only the hearty support of the Baptist papers, and the money of the Baptist people, to make the institution one of the best in the State.

P. H. MELL.

The People of Havana are with Diaz Despite of the Anathema of the Bishop.

The Bishop of Havana has left no stone unturned to break up the Baptist cemetery of Havana. He tried to prevent Diaz from obtaining a license to establish it, but he failed in this. He sent an emissary to try to buy him—offering him \$20,000 for the cemetery if he would himself leave Cuba—but our noble missionary showed the fellow the door and grandly said: "You have not money enough in Cuba, or in Rome, to buy me." The bishop then made an appeal to the Captain General, and a case in the courts, but he was defeated in both, for our shrewd missionary had taken the highest legal advice, and had guarded every point. Then he sent word to Diaz that he would not permit the bishop to burn the pulpit of the cathedral, burning his photograph, &c. Next followed the issuing in the papers and by circulars of the following frantic appeal to his flock:

"We, Doctor Senior Manuel San-tander Fruto, by the grace of God and the Holy Apostolic See, Bishop of Havana and Vicar-General, to our Venerable Dean, members of the Cathedral, and laymen of this diocese, salutation and grace in our Lord Jesus Christ:

"The Church of Christ is a true mother of all Christian people. When we are born she sanctifies us with baptism; she guides us in our life, and teaches us the doctrine of salvation. If you sin she pardons you, and if you fall she comforts you. She blesses you when you are married, and is with you when you are sick. When you die she never forgets you; she offers sacrifices for your soul, and provides consecrated ground where she buries your bodies. The remains of a Christian man is for our Church a sacred thing. That flesh has been sanctified by the water in baptism and by the Holy Eucharist. That body has been the temple of the Holy Spirit, and sometime will rise glorious if the man dies in the grace of the Church.

"Now, then, why do you mix in the same place with the Baptist heretic—the apostate and the suicide with the true Roman who has received the holy sacrament, and dies in the Catholic faith? It is because the Church asks of you a few dollars to sustain the priests and cemeteries? I wish you all to hear my voice to-day: Do not bury your dead in these heretic places, for if you do that you communicate with heretics in spiritual things, which is not allowed by our Church, and we will, also, excommunicate you. Do not send the dead of your families to the heretic cemeteries, for you show thereby that you are indifferent to our religion, and indifferentism and apostasy are the same.

"My sons, your fathers all were Catholics, and they all sleep in Catholic cemeteries, and you all must have your bodies deposited in the same place.

"Another thing: Do you not remember that we prepared those cemeteries, and that they are very expensive to us? And now you prefer the Baptist cemetery? You forget the tract made between you and our ecclesiastical authority, and you put us in such condition that we must abandon these holy places because we have not the means of supporting them.

"The Baptist cemetery may be a good, nice, beautiful, and secure place; but remember that it has not been consecrated, and the heretic Baptist, the suicide, and the harlot, are the ones who can be buried there.

"Oh! my sons, you are all Catholics, and cannot be buried beside those who are enemies of your mother Church. The sons of the light cannot be confounded with the sons of the devil. Hear my voice: I am your pastor, and in proof that I love you all, I bless you in the name of the Father, the Son, and the Holy Spirit."

—Bishop of Havana.

"Episcopal Palace of Havana, 30th April, 1888.

"By order of my Rt. Lord & Bishop, DR. JUAN BAUTISTA CASAS GONZALEZ, Secretary.

Diaz saw this document in the Havana papers while he was in Richmond at the Convention, and at once wrote to the Bishop his thanks for giving him an answer to such an advertisement, and proposing on his return to Havana discuss these questions with him. The anathema and threats of the bishop were as powerless as his other efforts, and, growing desperate, on the 28th of May he sent two men to night who tore up the road leading to the Baptist cemetery, so that it could not be used. This will, of course, be remedied, as it was a plain violation of the rights of American citizens and of Spanish law as well. Meantime Diaz has been answering the circular of the bishop with results that are best told in two letters which have just been received from him. Under date of June 4th he writes:

My Good Brother: I have received your letter dated 29th of May, and another from Bro. Adair with a check for \$666.45. I enclose you two circulars that we have spread here. Our work is in better condition than ever.

The papers sent reporters to our church and published all my sermons. Since I came back the bishop does not say a word about us. He does not want to discuss the matters I suggest to him. The outside people think we have the truth when the bishop is afraid to discuss the articles of faith. The Catholic cemetery or the bishop, in closing the road, has acted in defiance of the law.

Sunday, May 27th, the newspapers announced my text, and at 6:30 we had not where to put the people. We got that heretic near the church and

had the meeting there; 4,000 people were present and the collection was \$125. The service lasted three hours. I preached two hours and a quarter. For three times the people can't contain themselves, but get up and say: "You are right." I did not speak against the Catholic church, but the people did. I explained to them what "heretic" means—a church that puts men's doctrines in it. Then I presented the pure church of Christ, compared it with a Baptist church, and with the Roman Catholic, and asked the people, "Who are the heretics, the Catholics or the Baptists?" Ten times I presented this question to them, and they all at once, and in loud voice, say, "The Catholic church." Oh! my brother, I wish we had our church building in Havana at this time. I will send you the paper that published part of my sermon.

Your brother in Christ, A. J. DIAZ.

Under date of June 11th he writes as follows:

My Good Dr. Tichenor: * * * I went last night (Sunday) to hold the meeting in the theatre again, and every space was occupied by over 4,000 people. I counted 190 lawyers and doctors present. The subject was "Which cemetery has been blessed of God?" The people can't contain themselves. They applaud and interrupt me for more than five times. I called them to order, but they did the same—they could not help it.

When I get through they all come around me, and embrace me. I been preach for two hours and was tired, and the people who were around me and I became one. I took seat in one of the desk chairs, and as soon as I sit one of the doctors say: "He needs air. Please make room." Then the people took me in that chair and bring me home on their shoulders. I live about a mile from the theatre. You may suppose how that act drew the attention of the people on the street, and all of the people who were at the service they all came, so over seven thousand people bring home the poor Baptist preacher. This morning I was all right, and ready to preach another sermon in answer to the bishop. The bishop did not want discussion now, but I do not mind. I answer him just the same as if he accept it. Cuba is coming to Christ.

I have five special sermons to preach in the next ten days—one in the court house about the "immorality" of our baptisms, and two of them in the city of Las Puente, in answer to the priest—and I have very little time to write.

Your brother in Christ, A. J. DIAZ.

Surely comment on the above letter is unnecessary. The Convention instructed the Board to raise Fifty Thousand Dollars for a house of worship and an enlargement of our cemetery in Havana. Will the brethren enable us to carry out these instructions, and complete this grand work? God is shutting us up to the necessity of doing this thing. Will you help brother? If so let us hear what you can do.

Asst. Sec'y. H. M. B.

Atlanta, Ga., June 19th.

Meeting of State Mission Board.

The State Mission Board will meet in Selma on Tuesday July 10th, at 8 p. m.

W. B. CRUMPTON, Sec.

Marion, Ala.

A Sabbath With the Baptists.

Increase of Membership—A New Church Organized—Baptism by Moonlight.

The Sabbath dawned with bright sky and a smiling earth refreshed by the showers of the night preceding. The Sabbath-school of the Twelfth-street church convened at 10:30, and a crowded attendance showed how well W. A. Davis the superintendent, and his teachers, were working up this interest. At 11:30, the morning session, by the pastor, Rev. G. A. Nunnally, on the text, "Who is on the Lord's side?" was listened to most attentively by a large congregation.

At the conclusion a young lady came forward and was received into the fellowship of the church. At 3 p. m., Pastor Nunnally and his deacons met in the Presbyterian church at Oxnana and organized a new Baptist church, with twenty-three members, and Rev. J. R. Lloyd is their pastor. This new church has a fine field before it and a very promising future and it starts into life with the warmest sympathy and fullest confidence of the Twelfth street church, from which several of its members came. At 5 p. m., the pastor was preaching to a good congregation in the Glen Addie school house. At 8:15 p. m., the house of worship on Eleventh street was filled to its full capacity to hear Rev. Mr. Nunnally give a Bible reading on "Baptism."

At the conclusion of the sermon, two more were received into the church. Then the congregation repaired to the new stone building being erected by the Twelfth street church, to witness the baptism of a number of persons who had been waiting as candidates for baptism. The scene by moonlight was picturesque and solemn. A marked stillness, akin to the silence of the grave, pervaded the entire assemblage while the pastor administered the solemn and impressive ordinance. This is the first service held in the new church and it was indeed an appropriate ceremony with which to christen this house of worship.

The following are the persons who were baptized: Drewry Lacy, Mrs. M. J. Jackson, Misses Brightman, Dobbins, Hawkins and Roberts. There are others awaiting the ordinance to whom it will be administered at an early day.—Hot Blast.

Young People's Mission Work.

Bro. Har: It is rather puzzling to comply with your request for an account of the work of the "S. S. Workers" during the past session, as anything which bears even a resemblance to reporting is so seldom done. But a simple statement of facts may be interesting to some lover of and worker for missions.

This band has now twenty-eight members, girls whose ages vary between ten and sixteen years. During

COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure).....	GRANT'S (Alum Powder).....
RUMFORD'S, when fresh.....	HANFORD'S, when fresh.....
REDHEAD'S.....	CHAM (Alum Powder).....
AMAZON (Alum Powder).....	CLEVELAND (Sifted w/ Alum).....
PIONEER (San Francisco).....	CZAR.....
DR. FRICES.....	SNOW FLAKE (Soft).....
LEWIS.....	PEARL (Andrews & Co.).....
HECKERS.....	GILLETTS.....
ANDREWS & CO. "Regal".....	BULK (Powder sold loose).....
RUMFORD'S, when not fresh.....	

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is of a fine white color, and does not contain either alum or phosphates, or other injurious substances."

"It is a scientific fact that the Royal Baking Powder is absolutely pure."

"I have examined a package of Royal Baking Powder, purchased by myself in the open market, and find it composed of pure and wholesome ingredients. It is of a fine white color, and does not contain either alum or phosphates, or other injurious substances."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome."

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1874; at the Centennial, Philadelphia, 1876; at the American Centennial, New York, and at State Fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of Royal Baking Powder was taken, the total leavening power or volume in each can contained, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

The last session its meetings have been held regularly every other Saturday afternoon, and they were well attended. Since October 3rd, the mite barrels have brought in \$140.25, and of this amount \$116.25 has been paid out in contributions to Foreign Home, and State Missions, and to work at home. This band merits its name, for this money was earned by the workers. The by-laws of the society prohibit begging. But the amount of money raised by a young people's band is a secondary consideration, though young people should be taught to give, should be educated to do so in obedience to Bible instruction.

The primary object to be gained is to familiarize the members of the band with missions and missionaries, and to teach them to love the work because of him whose work it is. With this idea in mind the meetings have been given to study, moving, it is hoped, in the right direction, and looking towards the goal the gaining of which requires patient labor and earnest prayer.

The Workers invited a number of their friends to a "Cuba Meeting," Saturday afternoon, May 26th, and gave them an insight in one way of studying of the foreign fields. A large map of Cuba had been drawn, and the mission stations located upon it. The young people had been told to gather as much information about Cuba as they could, and it was soon evident to friends that they had made good use of the material which had been placed in their way.

Five papers had been prepared and were read by members of the band. 1. Physical Aspect of Cuba. 2. History of Cuba. 3. Manners and Customs of the Cubans. 4. Religion of Cuba. 5. Mission Work in Cuba. After the reading of these papers came a general question and study of the map.

Mr. Stratton then told the young people of seeing Mr. Diaz in Richmond, and of his report of his work in Cuba. What an interesting field of mission work!

After the lesson the barrels were opened and found to contain \$52.50, which amount, of course, is included in the \$140.25 before mentioned.

Some of the members of this band will be away for the summer, but it expects to go on with its work and hopes to be honored by being used, even in the humblest degree, in the cause of the blessed Redeemer.

A LOVER OF MISSIONS.

AUGUSTA Female SEMINARY,

STAUNTON, VA.

Rheumatism
It is an established fact that Hood's Sarsaparilla has proven an invaluable remedy in many severe cases of rheumatism, effecting remarkable cures by its powerful action in correcting the acidity of the blood, which is the cause of the disease, and purifying and enriching the vital fluid.
It is certainly fair to assume that what Hood's Sarsaparilla has done for others it will do for you. Therefore, if you suffer the pains and aches of rheumatism, give this potent remedy a fair trial.
A Positive Cure.
"I was troubled very much with rheumatism in my hips, ankles, and wrists. I could hardly walk, and was confined to my bed a good deal of the time. Being recommended to try Hood's Sarsaparilla, I took four bottles and am perfectly well. I cheerfully recommend Hood's Sarsaparilla as one of the best blood purifiers in the world." W. F. Wood, Bloomington, Ill.
For Twenty Years
I have been afflicted with rheumatism. Before I found no relief, but grew worse. I then began taking Hood's Sarsaparilla, and it did me more good than all the other medicine I ever had." H. T. Bateson, Shirley, Mass.
"I suffered from what the doctors called muscular rheumatism. I took Hood's Sarsaparilla and am entirely cured." J. V. A. Fournier, letter carrier, Chicago, Ill.
We shall be glad to send, free of charge to all who may desire, a book containing many additional statements of cures by
Hood's Sarsaparilla
Sold by all druggists. \$1.00 per bottle. Made only by C. L. HOOB & CO., Lowell, Mass.
100 Doses One Dollar.

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A SPECIFIC FOR
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& ALL IRREGULARITIES
PECULIAR TO HER SEX.
A PERFECT REGULATOR
AND POWERFUL TONIC.
IF TAKEN DURING THE
CHANGE OF LIFE
GREAT SUFFERING AND
DANGER WILL BE AVOIDED.
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ATLANTA, GA.

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FINEST GRADE OF BELLS
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Alabama Baptist.
MONTGOMERY, ALA., JULY 5, 1888.
Be Careful What You Say.
In speaking of a person's faults, Pray, don't forget your own; Remember those in houses glass, Should never throw a stone. If we have nothing else to do, But talk of those who are not here, 'Tis better we commence at home, And from that point begin.
We have no right to judge a man, Until he's fairly tried; Should we not like his company, We know the world is wide. Some have faults and who has not? We know as well as you; We may, perhaps, for aught we know, Have faults of our own.
I'll tell you of a better plan, And find in works full well, To try my own defects to cure, For I of others tell; And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let The faults of others go.
Then let us all, when we commence To slander friend or foe, Think of the harm one word may do To those we little know; Remember curses sometimes like Our chickens, "roost at home!" Don't speak of other's faults until We have none of our own.

Rob's Opportunity.
Rob Dayton was putting himself inside the overcoat which, as his mother saw with some concern, was daily growing too small for him. Perhaps it would be more correct to say that Rob was growing too large for it. Certainly his legs and arms were pushing their way in the world vigorously, and the boy gave promise of becoming a tall fellow, as his father had been; strong, too, and able to hold his own.
"You'll never get your money's worth out of that coat, Robert," said Mrs. Dayton, sighing, as she held her flat iron near her cheek to test the degree of heat before pressing it on the dainty baby's dress which lay upon her skirt-board.
"La, me, mother!" exclaimed Rob's sister Kate, looking up from her sewing with a merry laugh, "how you do borrow trouble, to be sure! Rob may come into a fortune before next winter comes, and this cold snap has no business here, now that spring is fairly begun. Who ever heard of a hard frost anywhere else so late in the season? But the cold hangs on out in Dakota. I almost wish we were back in Vermont again; but, here or there, I believe that Rob is bound to win."
Her blue eyes snapped. She threw down her work, and stepping up impulsively to the big boy, who now had on his woolen muffler and his mittens, and cap in hand was preparing to pick up his basket and trudge off to his day's work, she gave him a hearty kiss.
Kate Dayton was a perfect sunbeam, as fond of laughing and hoping as her mother, poor soul, was, of predicting evil and shedding tears. But her mother, as she often said, had seen a great deal of trouble, and had fallen into a habit of being rather doleful.
"To think," she said, tearfully, as she hung the dainty baby gown on the clothes-line, "that here I am, at five and forty, doing fine laundry work for a living, while my daughter wears herself out for a pittance over plain sewing, and my son sells apples and sandwiches on a train. It's no wonder I am discouraged. And your father was a doctor, and had such bright prospects."
"For my part, mother," answered Kate sturdily, "I see a good deal more to be thankful than discouraged. Rob's sandwiches are the best sandwiches ever sold on a train; and I may say so boldly, for I make them myself. Your ironing is simply superb, and Mrs. Mainwaring's little folk look three times as pretty as she would if anybody else attended to washing their clothes. As for my sewing, it is good enough to take the prize at a country fair; and so, in my opinion, we are three worthy members of society. Father would approve of us all."
But Mrs. Dayton refused to smile. She was what some learned people call a pessimist; and pessimists are fond of looking on the dark side. Indeed, they do this so constantly that, so far as the bright side is concerned, they become color-blind, and cannot see that it exists at all.
Rob, for his part, was neither a pessimist like his mother, nor an optimist—which is a person who takes rosy views of life—like his sister. He was just Rob; a big, good-natured, honest lad, strong for his age, rather silent, and afraid of nothing under the sun, if he knew he was doing his duty. Dogs and little children liked Rob Dayton, and ladies always had a kind word for him. He was the sort of a boy you would be glad to meet if you were going down a lonesome road when night was coming on.
He had been train-boy for two years on the branch railway between Selma and his little village home, and the regular passengers had grown fond of him, while chance travelers were generally ready to buy from his basket, and the conductor and brakemen were always willing to do him a kind turn if they could.
While his mother was grieving because her son was only a train-boy, he was qualifying himself by thoroughness and industry to be a great deal more by and by. And his sandwiches were very good. Kate took care of that.
Arriving at the station a few minutes before the train was ready, Rob found Mrs. Mainwaring waiting for him. She was sitting in her pretty phaeton, her cream-colored ponies fretting to be off, and she beckoned in a friendly way to Rob.
Dorothy is coming home on the down train, Rob. Please have an eye to her, and help her with her bundles. You know it will be dusk before the train arrives, but her father or I will be here to meet her, and we'll give you a life home."
In Rob's village the people were very neighborly, and Judge Mainwaring's wife could be motherly even to the son of her laundress. She had a

genuine respect for Mrs. Dayton, whose clear starching, fluting and ironing were done as only a lady does her work, with a finish and nicety worthy of an artist. She had known Dr. Dayton, and had suggested long ago to his widow that she should take boarders, or teach a kindergarten, but she had agreed with her husband the judge, that Mrs. Dayton was very sensible to do the work she knew best how to do, and in which she could succeed. Far from looking down on her, she honored her for her persevering independence.
Rob went up and down the cars disposing of the goods in his basket. The interval between the morning and evening trains was brief, and when it was time to return he looked for pretty Dorothy Mainwaring, found her neat, spread a rug over her lap because it was growing chilly, and from time to time said a pleasant word to her, as he passed the place where she sat.
Dorothy had been away at school for a month, and was going home today to stay until Monday. Once a month, on Friday afternoon, she had that privilege. She was a pretty little girl, plump and dimpled, with pink-tinted cheeks, yellow hair, and laughing brown eyes. When Rob had sold his last sandwich and his last apple, he put his basket away, came and sat by her side, and the two children chatted precisely as if Rob had been Dorothy's big brother, or, rather, Dorothy chatted, and Rob listened, now and then gravely putting in a word.
She was telling him of Chico, her pug, and how glad he always was to see her coming home, of the gold medal she hoped to win, and of the severity of her music master, mixing one thing and another in Dorothy's little tongue was arrested. "Thump! Bang! Bounce!" Something was the matter. The train veered and swerved from side to side, with a sudden sea-sick motion; ladies screamed, gentlemen clutched the backs of the seats—the train was off the track!
"The stove!" The stove! The cars will be on fire!" somebody shouted, despairingly, but, even as the stove trembled and shook, and the hot glow, glowing as in a fiery furnace, threatened to pour forth a stream of death and destruction, that danger, at least, was averted.
Rob Dayton had sprung to the rescue. His strong hands were incased in leather mittens, but the mittens were not thick enough to prevent the bare hands from being desperately burned, as the stove was steadied and held in its place for the minute or two during which the train kept its giddy rocking and swaying. When presently the locomotive was stopped, and the passengers, terribly frightened and shaken stepped out into the road, Rob, great fellow as he was, and with the pluck and nerve of a grown man, did what he never had done before, sank back in a dead faint on the floor.
Fortunately the accident, due to a loosened tie, had occurred near home, and, as alarming news travels fast, it was not long before the tidings that something had happened reached the station where the cream-colored ponies, with Mrs. Mainwaring, were awaiting Dorothy.
To put them to their utmost speed was the work of an instant; and as the phetion drew up beside the way, and the motherly arms enfolded the sobbing little girl, all trembling with excitement, the story of Rob's heroism was soon told. He was carried home in state, and there was no more sand-vending possible for many a day.
But while the poor burned hands were slowly healing, Rob had time to read and study; time to pore over the beloved chemistry which had always allured him; time to show Dorothy's father and mother that there was a great deal more in him than they had ever supposed. Rob's opportunity had come. If we do our duty in the place where the Lord puts us, the opening to something wider always comes in the Lord's time. If we are diligent and faithful in a lowly calling, we prove our worthiness of a higher, and are certain, when God thinks it best, to find our niche.
All things work together for good to those who love God. And one among other ways of showing our love to him is in being brave and uncomplaining whatever work he gives us to do.
Dorothy's hero as her teacher called him, was not forgotten by the grateful passengers on the train. Presented with a scholarship in an academy where he had special advantages for following his natural bent, a sum was given him which paid his board for a long time. For the rest, quiet as ever, he made use of his time so well that he is to-day a successful physician, and the clouds of solitude have quite vanished from the brow of his happy mother.

As for Kate Dayton, she is the wife of a home missionary, and has plenty of trials and privations; but she is still in womanhood, what she was in girlhood—a sturdy, self-reliant, straightforward person, who is a sunbeam wherever she goes—Margaret E. Sangster, in Congressionalist.

The Unused Umbrella.
A youth was lately leaving his aunt's house after a visit, when, finding it was beginning to rain, he caught up an umbrella that was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movements, sprang toward him, exclaiming, "No, no; that you never shall! I've had that umbrella twenty-three years, and I'm sure it isn't wetted now."
Some folks' religion is the same quality. It is none the worse for wear. It is a respectable article, to be looked at, but it must not be dampened in the showers of daily life. It stands in a corner to be used in case of serious illness or death, but it is not meant for common occasions.
We are suspicious that the twenty-three-year-old thing was gone at the seams, and if it had been unfurled it would have leaked like a sieve. At any rate we are sure that this is the case with the hoarded up religion which has answered no useful turn in a man's life.

A Girl's Composition on Boys.
Boys are men that have not got as big as their papas, and girls is young women that will be young ladies by and by. Man was made before woman. When God looked at Adam, he said to himself, "Well, I guess I can do better if I try again," and then he made Ever God liked Even so much better than Adam that there have been more women than men ever since. Boys are a trouble. They are wearing on everything, but soap. I had my way, half the boys in the rest would be dolls. My papa is so nice that I guess he must have been a little girl when he was a little boy.

Edison on the Labor Question.
The opinion of Mr. Edison, once a Memphis wage earner, is so striking and true, that we give it to our readers:
"Thomas Edison, the electrician, when asked by a newspaper interviewer what he thought of the Keely motor, replied: 'I have never seen it, so I have no opinion about it. But all the results he is said to have obtained can be got from compressed air. All the air in this room can be condensed into a liquid that could be carried in a filbert shell, and its explosive force would be tremendous. Skillfully released and reconstructed, it would move a great machine.' In reply to the question, 'When motive power gets to be four times as cheap as it is, Mr. Edison, what will become of the laboring man?' 'He will be enriched by it. Machinery will be his slave. See how machinery has multiplied in the last fifty years. As a direct result, they did then, and the necessities of life cost only half as much. In other words, a hand worker can to-day buy four times as much with ten hours of work as his father could fifty years ago. For the first time in the world's history, a skilled mechanic can buy a barrel of flour with a single day's work. The machinery in the United States represents the labor of a thousand million men, or fifty times as much labor as that of all the men in the country. When motive power still further cheapens, say in another generation, I believe that the unskilled laborer, if sober and industrious, can have a house of his own and a horse and carriage and a library and a piano. It is a terrible stupidity that leads some laboring men to suppose that machinery is their foe. It is the thing that gives them independence and even freedom. Without machinery every society would drift into the condition of master and slave. The multiplication of machinery means for every worker more food, better clothes, better homes, less work. In fact, I believe that the indefinite increase of machinery is going to solve what folks call the 'labor question,' that is, the desire of the hand workers to get a bigger slice of the margin of profit."
—Scientific American.

What the Reformers Did.
It appears that a broker in Paris one day, purchased a picture, which seemed to be a painting of the virgin Mary by some very inferior and artistic hand; he gave for it but a few francs. While he was examining it, a little bit of the exterior paint happened to break off, and to his amazement he saw something beneath that indicated the touches of a master pencil. He resolved at the risk of the cost of his purchase, to remove the whole superficial, which constituted the representation of the Virgin Mary; and on doing so he found to his astonishment and delight, that there was an exquisite picture of our Lord, by Poussin, if I mistake not, one of the most celebrated painters. Now, this is exactly what our reformers did. They found Christ's body, which is the Church, covered with representations of the saints, and of the Virgin Mary, and of the priesthood; all that Luther was to scale off fragments of the outward covering, in order that his hidden beauty might peer forth. Ridley and Cranmer scaled off a further part of it; and Knox, though it is true he rubbed very roughly on the original, took off all the remains and vestiges of the corrupt and earthly crusts that called itself Christ's Church, and thus proved the Reformation Church to be largely a new edition of the Apostolic Church. Alas! after these have been detached, a miserable and misguided section, in the age in which we live, are busily occupied in collecting all the scattered fragments of the old layers, and laboring to glue and paste them on again in order to bring back the apostasy, under the pretext of restoring apostolic practices, and to cover and conceal every Protestant truth by laying over each a corresponding popish corruption.
—J. Cummings.

Plain Talk on Church Music.
In an address at Broadway Tabernacle, N. Y., Sept. 22, 1887, as reported in *Words and Weapons*, Dr. A. T. Pierson, spoke as follows:
"If you get the gospel into the churches, you must get the elegant magnificent essays out of the pulpit, and the artistic music out of the choir. You have no more business to have unconverted singers in the choir than to have an unconverted minister in the pulpit. Churches will pay thousands of dollars for opera singers who make no melody in their hearts unto the Lord. They pay very little attention to the quality of the music, but they will pay very much to have a good singer, singing in English to imitate Italian as much as possible. Dr. Finney once began his prayer after the choir had performed an anthem by the pulpit, and he was understood to say, 'I don't understand what this choir hath said, though I think I understand a word.' I once heard 'Jesus, lover of my soul,' sung to the tune of 'When the swallows homeward fly,' by a woman whom no family in the church would admit into their household, and the tenor was sung by her paramour. I preached once in a city where, during the sermon, the choir went round to a larger bell saloon. While they are singing, the pulpit and the choir, it is no wonder, the Holy Ghost will not come to abide."

A Strong Brother.
"Run out to the shed, little one, and bring a bit of wood for mother. I'd go myself; only father will be here to supper soon, and I'm in a hurry. Only a little—you're such a mite of a thing."
Kitty was proud of being asked to such a big thing, and toddled out with five steps. Plenty of light wood lay in the shed, and she could have carried a few of the small sticks very easily. But the little girl wanted to do a great thing; so she piled some of the sticks of hard wood on her arm and struck out bravely for the house. But poor little girl! they grew heavier every short step, and before she was well out of the shed one stick went one way and one another, and then the whole went down. But she picked them up again and tugged on.
"Don't bring so much, darling," called the mother, catching sight of the toiling figure. "Bring only two sticks."
But Kitty did not like to give up. With uncertain little steps she kept on until she struck her foot against a small stone, and then lassie and wood all went over.
Mamma was about to go and help her, when her brother Jim came around the shed into sight. He was ready for his supper and would have passed Kitty without much notice, if he had not caught a glimpse of the wee-begone little face. "Ho, little sister, what's the matter? Hurt your foot? Such a heavy load! Yes, too heavy for Kitty. But brother's big and strong. See, now!" He flung the wood over one arm, and held out his other hand. "I'll hold." With a warm, strong grasp he took her hand, and suiting his steps to hers, led her along with petting and encouraging words.
The tears came into the mother's eyes as she watched the two. The way is long and the burden heavy for others than little Kitty. But an Elder Brother stands close beside the overburdened pilgrims, ready to lift the loads of care and grief, and with his strong right hand to lead and support over rough paths—all the while giving words of loving sympathy and cheer to weary, sorrow-worn hearts. The mother could not have said all she felt to Jim; but the touch of her hand on his head was very tender as she whispered, "You're a real help and comfort to Kitty and me." —N. Y. Absorb.

Youth's Opportunity.
Young man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.
The ancient law said concerning the sale of an estate, "According to the number of the years thou shalt diminish the price." The nearer they were to the jubilee year, the cheaper they were to sell their land. So the nearer you come to the end of your days, you ought to hold earthly things more loosely, and prize heavenly things more highly. When your business is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than in all the day that went before.
When Napoleon went on to the field at Marengo it was late in the afternoon, and he saw that the battle was really lost, but looking at the western sun he said, "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the evening, lest your life end in eternal failure.—Wm. M. Taylor, D. D.

Does God Answer Prayer?
A few days ago, in our revival service, a little Christian girl came to me and said, "Pray for my brother. He is in another State; and O, he is not a Christian." His mother came and said, "Pray for my boy." We consented to pray for him. The tearful appeal touched my heart. I went home and we prayed for the wandering boy.
A letter bearing the date of that united prayer is now before me. It begins: "Dear sir,—You will be surprised to receive a letter from me, of which you have never heard. I ask you to remember me when you pray for sinners. I ought to be religious. My father was a good man, and when dying, put his hand on my head and said: 'What will become of my little boy when I am gone?' It was only six years old, but it made a deep impression on my mind, and I have tried to live so that he would have been proud of me had he lived. I must admit that I have failed, for I am not as he would have liked for me to be, and instead of improving, I am getting worse every year. Ask God to help me to find him whom I have neglected so long. Jesus said: 'Ask and you shall receive?' Do you believe it?"—D. D. Arcum, in *Western Recorder*.

As husbandmen, when their ground is overflooded by waters, make ditches and water-furrows to carry it away, so when our minds and thoughts are overwhelmed with trouble, it is good to divert them by some other matter. But every diversion becometh not the saints; it must be a holy diversion as with the Psalmist: "In the multitude of my thoughts within me, thy comforts delight my soul."—Thomas Manton.

Wilmot, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume and exclaimed, solemnly and with unwonted energy, "The only objection against this Book is a bad life!"
In the first page of the Bible a child may learn more in an hour than all the philosophers of the world without it, in thousands of years.—Andrew Fuller.

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for myself and family.—J. T. Hess, Littleville, Pa.
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No. 51.	No. 52.
Lv. Selma	5 25 am
Ar. Montgomery	7 15 am
Lv. Montgomery	7 35 am
Ar. Cowles	8 29 am
Ar. Chehaw	8 48 am
Ar. Auburn	8 58 am
Ar. Opelika	9 40 am
Ar. Columbus	5 06 pm
Ar. Macon	10 27 am
Ar. West Point	1 10 pm
Ar. Atlanta	2 45 pm
Via Georgia R. R.	2 45 pm
Lv. Atlanta	5 05 pm
Ar. Athens	7 20 pm
Ar. Augusta	8 15 pm
Ar. Charleston	9 45 am
Via Central Railroad	2 30 pm
Lv. Atlanta	6 30 pm
Ar. Macon	7 15 pm
Ar. Savannah	6 30 pm
Via W. & A. R. R.	1 35 pm
Lv. Atlanta	7 50 am
Ar. Marietta	6 59 pm
Ar. Rome	5 11 pm
Ar. Dalton	6 43 pm
Ar. Chattanooga	6 40 am
Ar. Cincinnati	6 40 am
Via Piedmont Air Line to N. Y. and East.	
Lv. Atlanta	6 00 pm
Ar. Springfield	2 17 am
Ar. Charlotte	5 05 am
Ar. Danville	10 10 am
Ar. Richmond	3 45 pm
Ar. Lynchburg	1 05 pm
Ar. Charlottesville	3 30 pm
Ar. Washington	8 28 pm
Ar. Baltimore	11 25 pm
Ar. Philadelphia	3 30 am
Ar. New York	6 20 am

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No. 3. No. 1.	No. 2. No. 4.
Mon. Pass. Daily and ex/cpt Frid'y Sun.	Pass. Tues. Thurs. except Sun and Sat day
Ar. Arr.	Ar. Arr.
P. M. A. M.	P. M. A. M.
5:50 10:45 Junction.	4:00 8:40
5:55 10:50 Mt. Jefferson.	3:49 8:30
6:04 10:59 Tuckersburg.	3:42 8:22
6:16 11:11 Boy's Tank.	3:33 8:13
6:34 11:31 LaFayette.	3:21 8:01
6:56 11:53 Buffalo.	2:53 7:30
7:10 12:15 Five Points.	2:39 7:16
7:30 12:27 Stroud's.	2:05 6:42
7:57 12:54 Knoxville.	1:40 6:15
Lv. Lv.	Lv. Lv.
5:35 10:30 Opelika.	P. M. A. M.
5:50 10:45 Junction.	3:50 8:30
5:55 10:50 Mt. Jefferson.	3:42 8:22
6:04 10:59 Tuckersburg.	3:33 8:13
6:16 11:11 Boy's Tank.	3:21 8:01
6:34 11:31 LaFayette.	3:03 7:42
6:56 11:53 Buffalo.	2:41 7:18
7:10 12:15 Five Points.	2:21 6:58
7:30 12:27 Stroud's.	2:07 6:44
7:57 12:54 Knoxville.	1:40 6:15
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