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Heaven and Hell.

BY J. M. FROST, SELMA, ALABAMA.

These things go away into everlasting punishment: the righteous into life eternal; the unrighteous into everlasting punishment. Matt. 25:46.

In the settlement of supreme questions, we require supreme authority—in law, medicine, science, business, also in religion—nothing else will suffice. The text meets this requirement. The text declares that the greatest of all issues—the destiny of the human race—is at stake. It is an antithesis, short and sharp. If the subject seems a singular combination, yet it is one made by the Master.

Two classes, in this life and after this life; these and the righteous; a left-hand crowd and a right-hand crowd, separated by the fundamental law of the fitness of things, adaptation to environment.

Two conditions, punishment and life; punishment for the one class, life for the other. Only two words express the awful difference between the two classes. Punishment, banishment from God, subjected to suffering; life, uninterrupted joy in God's presence, at whose right hand are pleasures for evermore, in whose presence is fullness of joy.

Two places, heaven and hell, necessitated by the two classes, and supplying the two conditions. The two words stand apart at an awful distance, but the two places are so close together that they are almost identical. They are, yet alike in this: each eternal—each class, each condition, each place—eternal punishment and eternal life, or everlasting punishment and everlasting life.

There are some things equally true of heaven and of hell, which should be held inseparable in thought and associated in expression.

1. Both of them are yet future, not in fact, but as related to us. As a matter of fact, heaven and hell, the ideas, the things, the places, the conditions, whatever they be, exist now, having been prepared, the one from the foundation of the world as an inheritance for God's children, the other for the devil and his angels. But for us they are yet future. What tremendous things are yet awaiting us, even for this life! Much more for the life that follow! We stand in dread before the unrolling curtain! How shall it be in the ages to come? When time is no more, what will our present be? With this world behind us, a thing of the irrevocable past, what shall a present eternity be?

2. Both of them are referred to one authority. The Bible is the only basis of belief in either. It is not only our supreme authority in this greatest of all questions, but our only authority. The steady recognition of this fact is of utmost importance.

(a) The Bible, not nature. In the great volume of nature we may learn much of many things, but absolutely nothing of the dead or the sphere beyond this world. Speaking of the body, nature says dust to dust, but has no answer for the deeper question of the spirit? What of eternity? The Duke of Argyll, as spokesman alike for science and religion, says, "The further I go the more I am convinced that if the veil is ever lifted, it must be lifted for us." The profoundest question of the human heart is, After death, what? "Every cradle a whither, every grave a whither." For these questions nature has no answer. All appeals to her are vain, whether to her winds or seas or mountains or stars.

(b) The Bible, not our feelings. In settling the great question of future existence, appeals to nature are less frequent than the appeals to our feelings. The one is futile, the other is dangerous. Our feelings are imperious indeed, but deceptive. Again and again they have failed us; we dare not trust them where so much is at stake. They are thoroughly untrustworthy, whether as decisions of judgment, or impulses of the heart, or logic of the mind. In either case they may be all wrong; they have been wrong a thousand times.

How our feelings cry out for heaven, and will not be hushed! But we dare not make them the foundation of our hopes, they have deceived us so often, and so sadly. Time and again we have built our castles, which, rising in glory and gladness, have burst like a bubble. Are we also building air-castles for eternity? Possibly, if our feelings are the only basis of our hopes. We want a foundation, firm and immovable, and find it in the word of God. As little can our feelings be trusted in settling the question of future punishment, in answering the terrible question, Is there a hell? Some talk as if the Christian found delight in that part of his creed which refers to the punishment of the wicked after death. Not so; not so. Neither God nor his children have any pleasure in the death of the wicked. We believe neither in heaven nor hell because we want to, but because we must; one is a joy, the other an untold horror. But we dare not settle this awful question by reference to our feelings. "There is a way that seemeth right unto a man, but the end thereof is death." It has often been so in many things, and may be so again, even in this most momentous matter.

The Alabama river has lately flooded. Day after day anxious crowds stood watching on the banks. "It can't go much higher." "It will never get above that tier of rock." "No use of my moving." "It never did get up to my store." Such remarks were common in the anxious crowd. But steadily the river rose, surpassing all expectations, outreaching all high-

water marks. Slowly, higher and higher, irresistibly, bearing down to ruin and death, desolation and ruin everywhere. There is sickness in your house. The doctor thinks there is no danger, and you think so too, but the corner comes at last, grinding and crushing all your most cherished hopes and hopes, as the mountain of ice bearing down on the steamer at sea.

(c) The Bible, or nothing. We are driven to this, whether willingly or unwillingly. There is indeed in the human mind a sense of the eternal—something like consciousness of its own immortality—that points ever to a great hereafter, as the magnet to the north. And the Bible makes its appeal to this, while it shows how he brought life and immortality to light upon side-by-side the utterance of the Bible concerning heaven and hell, and it is just as clear and emphatic in the one case as in the other. We must believe in both or give up faith in both. You must believe in the punishment of the wicked after death or throw away your Bible; and when you have thrown away your Bible you have no basis whatever for your belief in heaven. We must accept both or reject both; and after we have rejected them they yet remain in spite of our disbelief.

3. Concerning both, the Bible uses figurative language, not exclusively but largely. You will readily recall such passages as Mark 9:43-48; Luke 16:19-31; Rev. 21:3-9.

(a) "We must be willing to let the Bible say what it wants to say, and mean what it wants to mean." What these words meant when Christ used them they mean now. What these places were as he knew them and described them, such they are now. It is safe to hold on to his words, even when highly figurative, using the very words he used and striving after the very thought that he had. To think as he thought is the safest thinking.

(b) Figurative language is necessary, when speaking of things invisible and spiritual, so when dealing with abstract truth—e. g., lines and figures in mathematics. A thing is not less real because set in a figure of speech. Heaven and hell are not less as eternal realities because the Master uses figurative language. Nay, he is endeavoring to break through our dullness and to make them take hold of us as realities. In each case it is the same. The one we will not give up because of the figures, the other we dare not! And the reality is greater than the shadow.

(c) All these figures point one way: there is harmony in all that is said about heaven, and harmony in all that is said about hell, setting the two places at fearful extremes. There is never any confusion of thought concerning either place; one is never taken for the other. Each is a place with its own conditions and subjects and environment—standing off in isolated death and darkness or isolated life and glory—an infinite horror or an infinite joy.

(d) It is noticeable also that these figures frequently interlace the literal, one merging into the other, so that we are in danger of calling the literal figurative. See this in the case of the rich man and Lazarus, also in Rev. 21:2-10. So these two places stand in the Bible, and so we must hold.

4. Taken together, they mark the destiny of the human race. Prisons and courts of justice in human society are the expression of right against wrong, and must exist except where everything is wholly good. It was a fearful state of things that arose in God's moral government that necessitated the preparation of such a place as hell. It is the expression of righteousness against sin.

We are in danger of making two blunders: taking it for granted that we will go to heaven; supposing that as a matter of course that hell is not for me or mine. "What is that, mother?" asks the little boy as he passes under the massive walls of the prison. "That is the prison, my child, where they put very bad people." But that mother lives to see her darling boy behind barred windows and looking through grating doors. Ahi, beware, my dearer, beware! If your heart and life are too good for God and so withheld from him, take care, I beseech you, lest heaven be too good for you, and so be withheld from you. One or the other is our place. Which it shall be depends solely upon our relation to Jesus Christ. "He that believeth on the Son hath everlasting life; he that believeth not shall not see life, but the wrath of God abideth on him." "He that believeth on the Son is not condemned; he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Do not blunder in this great matter; a mistake here cannot be changed even in eternity. "He that is filthy, let him be filthy still; he that is righteous, let him be righteous still." "As the tree falleth, so it lieth." An engineer received orders for running his engine, and pulled out. The operator soon found he had made a mistake and knew that a fearful collision was inevitable. It almost drove him to madness, but too late. The engineer ran on, wrecking his train and killing himself; running on orders, and yet running into death. It is a fearful thing to run on another's blunder—to plunge into death through the mistake of another. We must go somewhere when we go hence—where? That's the question. This life is not all there. There comes separation—separation made under the most august circumstances; separation that shall bring disappointment to many; separation that shall be final. These shall go away into eternal punishment, the righteous into life eternal.

each goes to his own place. Heaven is the abode of the saints, the Father's throne, the place of eternal happiness. Hell is the place of eternal punishment, the Father's throne, the place of eternal misery. When Christ comes back, he will judge the living and the dead. When he comes back, he will judge the living and the dead. When he comes back, he will judge the living and the dead.

Bro. Elliott's Explanation. At the action of the first Baptist church conference, held July 26th, seems to be of so much interest, not only to the Baptists of Birmingham, but to the Baptists of the whole South, and all there have been several articles published in the *Montgomery Baptist*, and *Alabama Baptist*, and as every member who was present at the conference, I thought I would write a few lines to explain the action of the conference, and to let the members know the truth. I believe it to be the duty of some one, who loves truth better than popular applause, to give a true statement of the facts, which are as follows:

Rev. C. G. Elliott was called to the chair. The resignation of Rev. D. A. Purser was read; also, a recommendation from the deacons, that the church not accept the resignation but grant the pastor a three months vacation. The recommendation was tabled by a "rising" vote. A motion was then made to vote on the resignation by ballot, which, after three or four speeches were made against it and two in favor of it, was carried and tellers appointed, but just as they were about to proceed to collect the votes, one member rose to make a speech, and did so, under protest of the chair. Several motions were made, which were out of order, one to accept the resignation of the pastor, which was substituted by a motion to grant the pastor a three months vacation, which was carried by a majority vote of one, or, possibly, two. On motion, the conference adjourned.

The facts are too plain to be covered. First, that the recommendation of the deacons was tabled; second, that the majority voted to vote by ballot; third, that Rev. D. A. Purser was not the choice of a majority; fourth, that the vote to grant a three months vacation, which was out of order and unparliamentary; fifth, that the recommendation of the deacons is still on the table; and, sixth, and lastly, the resignation is, according to all order and parliamentary usage, still before the church.

In conclusion, I wish to say that I am not an enemy to the pastor. He has for four years been my friend, and we have never had a cross or unkind word to or for each other, that I know of. But while this is true, I voted with the majority to table the deacons' recommendation, because I believed it best for the future prosperity of the church. God forbid that I should ever vote either to call a pastor, accept or decline to accept his resignation for personal reasons. If I have made any one my enemy by giving these facts and telling the partly hidden truth, I say to them that I do not want their friendship, and if I am to be blamed and censured by my brethren because I have published these facts, all I have to say is, that if they are not true, I am unworthy of their respect and confidence. Yours for the truth, A. B. GREENE.

A Brooklyn pastor, discoursing upon the text, "As ye go, preach," spoke to persons going on vacation as follows:

1. Preach in the selection of a place at which to spend vacation. Your religious influence will be affected by the place you choose. I do not mean whether it be Europe or America, or any other locality, but rather the character of the place; and wherever you go, be true to God. Who of you men who feared not to face the cannon's mouth are ready in the circles of fashion to ask God's blessing upon his bounties with bowed head and closed eyes?

2. Preach by your recreation. "Abstain from all appearance of evil." Christians must live not only so they can prove that they do not live wrong, but that there be not even the appearance of it. If I cannot indulge in a certain kind of amusement at home, can I do it away from home? I want you to enjoy the recreation of croquet, tennis, hunting, swimming, etc., but do not go on the other side, and do what you would not wish your mother, father or minister to see you do.

3. Preach by your conversation. The words spoken to Peter, "Thy speech betrayeth thee," apply to-day. Remember that God sends a reporter to take down all you say. If I hear a man talking about bonds, dry goods, etc., I say "That's his business," and when I hear him earnestly telling of Jesus Christ and personal experience I conclude that he is a godly man.

4. Preach by your reading. The kind of book before you as you swing in the hammock, tells me much of your mental condition. The unpacking of your trunk reveals much. Take the Word of God. Do not touch a book that you would wish to hide under your arm when any one came near you.

5. Preach by your letters. Ruth-erford, John Bunyan and Madame Guyon were all prisoners; the only thing they could do was to write; but their efforts have been a blessing from their day to ours. Your letters may be a blessing to those who read them. As ye go, preach.—Ex.

Fifty-two gentle pulls of a man's purse string are more promotive of healthy liberality than one convulsive jerk on annual Sundays.—Christian Life.

Sunday-school Address.

Delivered at Knoxville, Ala., July 26th, at the 25th Sunday Meeting.

BY W. J. L. MOON.

Brothers, Sisters, and Sunday-school Workers.—The Sunday-school work is in its infancy. I hope to see its grandest and noblest influence wielded for Christ and the church. It is as much a part of the church as the prayer-meeting is a part of the church. It is the church at work. It is a work in which all should take part. It is not only a work for the clergy and laymen, and yet those characters owe it most—but it is a Christian work in which the small boys and girls may participate, if God's Word be true. But what cannot all times say, "I do not think the Sunday-school is so for children."

Christ instituted this work. He organized the first Sunday-school; and you will know that he had students from all grades of society? Let us not forget that the disciples were always there. They feared God and worshipped him. On the Sabbath day when Jesus and the disciples walked through the corn fields, and the disciples being hungry, did pluck the ears of corn and eat, they were rebuked by the Pharisees, but Christ met them with scriptural arguments and immediately went into the temple and taught the people. I believe this was the very day on which Sunday-schools were organized. Christ taught daily in the temple. He was the great Teacher of mankind. But while he taught daily in the temple, the chief priests and scribes sought to destroy him, but "could not find what he might do, for all the people were attentive to hear him." It was on the Sabbath day that he went out on the sea-side to teach, and such multitudes crowded around him, that for convenience, he entered a ship, and pushed it a little way from land and sat therein and taught them by parables—wise sayings.

On this occasion, he taught them the parable of the sower. The one great concern of people, the class or school, sat on the bank eager to hear and learn. The New Testament is full of evidences that Christ taught on the Sabbath day; and remember what I say, if Baptists do not endorse, aid and promulgate Sunday teaching of God's Word, they condemn Christ, and are rightly placed before the world in the light of Pharisees. Let us all remember when the skeptical begin to object to our plans and conduct, that these things confronted Christ. Will you each and all answer the question in your own hearts: "Am I opposed to Sunday-school work?" And do not forget that there are many kinds of opposition. If you stay away from the Sunday-school and have not a Bible excuse, you oppose the work.

The modern organization of the Sunday-school is of much later date. In 1784, Robert Raikes, a printer, who lived in Gloucestershire, Eng., introduced and put in operation the modern work. He had occasion to pass through the suburban streets of the city on each Sabbath day, and was surprised to see multitudes of miserably ragged children, that made in riotous and cursing and swearing. To check this profanation of the Lord's day, he engaged four women, teachers in week day schools, to instruct such children as would come to them, in the Bible and church catechism, paying them therefor one shilling each Sunday. This method so improved the morals and manners of the children that the work grew, and received the support of Queen Charlotte. Many schools were soon established. The evil of employing teachers was hard to overcome, but at length, gave way. The first Sunday-school in America was organized in Philadelphia, in 1791, and was composed of several denominations. The American Sunday-school Union was organized in 1816, the object of which was to constitute schools wherever there were sufficient children to organize. Thus this great work was begun. Now nearly twenty millions of children and adults are engaged on each Lord's day in reciting the same lesson. For these grand results, we should thank God and take courage.

Some seriously object to the Sunday-school because they say those engaged therein are trying to convert the children. Let them be converted. God would convert them. They may be changed when quite young. Children become susceptible of divine impressions at an early age; their capabilities begin with their power to discriminate between right and wrong. All conversions are not like Paul's; but few are. To illustrate this thought, let me make a comparison. A rivulet rises up in the meadow, all surrounded with weeds and grass. As it approaches the lake into which it empties, it grows larger and larger. Down near the lake, you undertake to cross the stream, and it requires a very strong leap to bound over. You cross back and forth every few yards up the rivulet, and you perceive it becomes narrower and narrower. As you approach the head of the stream, obscurely winding its way down through the weeds and grass, you may step over it, without knowing just where you crossed, nevertheless you have crossed the stream, for the fountain head is still above you. Some great sinners, as Paul was, who cross back and forth every few yards down near the mouth of the stream, down near the great lake of sin and vice, know, when with a mighty leap they were just able to approach the mercy seat of God, it took all their strength to make the leap. The less guilty cross further up the stream—have not strayed so far away from

God, and therefore lay hold of his promises with less exertion—cross the stream with a smaller bound. The child, and perchance the man, get delighted in breaking God's law, may cross the stream up in the meadow, and not know just where they crossed—may drink up the fountain of living water and never more thirst. How many Christians there are who cannot tell the very moment when God spoke peace to their souls!

No doubt there are many Christians in this audience to-day who cannot tell just when they were "born again." Yet all Christians, have such unmistakable evidences in their own hearts, and may enter into such close communion with God, that I am led to have very little respect for that religion which cannot at all times say, "I do not think I am a Christian yet."

Brother, sister, you may have crossed the stream down near the lake; and yet your Christian influence thrown around your child, he may cross the stream up in the meadow, but just when or where he cannot tell you, and still, while you may truly exclaim, "I know that I have passed from death unto life because I love the brethren."

This miraculous conversion idea is the great barrier to our success as Baptists. You need not tell me that I am not as strong a Baptist as you are, for I am. I would deny with great emphasis such a charge. I love the Baptist denomination very dearly, and I trust God has shown me some of the evils of my church, as I see them, and hope that I may be instrumental in helping to remove them. It is the great work of our lives, brethren, to divest ourselves of all prejudice, and plant ourselves firmly on the spirit as well as the letter of God's Word. I am as far from endorsing the doctrine of Campbellism as you are; but I cannot refuse to accept God's test of a changed heart, which is: "I believe that Jesus Christ is the son of God." If I am competent to judge, the Bible teaches restricted Arminianism, and yet Baptists believe the doctrine of Calvinism. Both these doctrines I believe; God's knowledge and law make one doctrine, his Word teaches the other.

If the Bible be true, children should be taught that missi work is worshiping God. Christ commissioned us to preach the gospel to the whole world. In some way the preaching must be done. We cannot all preach; we cannot all leave home and go to foreign lands to lead the heathen to Christ; but few of us can and will go. God lays his hand on whom he will. The sooner we learn that it takes us no time to serve God acceptably, the sooner will we learn our duty. When we learn to foster denominational pride, then will God bless us as a denomination. If you believe the Baptists are right, try to make Baptists of every one else by your consistent walk. Of all people on earth, the Missionary Baptists are the most inconsistent. You call one of them a "Hard-shell" and he is offended with you, but I would very much prefer that title to bringing myself down on a level with the practices of many so-called Missionary Baptists. Be honest; be true to your church; plant yourself firmly on the Word of God; and do not neglect to teach in Sunday-schools, in families, and in your homes, that the greatest obligation we are under to-day, is to teach our children and the rising generation that the doctrine of missions, of giving of our money to carry the gospel to the perishing millions of earth, is our most solemn duty. Christ said: "Go ye, therefore, into all the world and preach the gospel to every creature." We are also taught that it is our duty to honor the Lord with our substance and the first fruits of all our increase; and that he rewards us by withholding no good thing from his obedient children.

We should be very careful what literature we use in our schools. The International Series of lessons was adopted about fourteen years ago. Every Sunday-school scholar now studies and recites the same lesson. Very many good and wise men doubt the advisability of the International lessons for Baptists. It is thought that we, whose tenets demand strict observance, suffer when we ever we go into any kind of union service. I am inclined to believe that Baptists would accomplish very much more by having the lessons selected with reference to the special demands of our church. But if we continue the use of the International series, as Baptists, we cannot afford to discountenance catechetical teaching. Every child in our school should be specially instructed in the faith and practice—the truth, as we believe and teach it—of the Baptists. Of course we should buy every part and parcel of our literature from our own denominational institutions, for these are best adapted to our wants. We should see to it that none other than Baptist literature is used in our Sunday-schools.

It is a most difficult matter to get the right kind of teachers—consecrated men and women whose hearts and souls are burdened with the weight and importance of imparting the Bible—Baptist—truth. Of course we cannot afford to go outside of our church to get officers and teachers, but, alas! it is often done. Children should know better than this by the time they are old enough to go into a class, and where Baptists have denominational pride, such is the case with their children. Teach the children how many Baptists there are in your church; in your association; in your State; in the United States; in the world. Teach them that Baptists have as much sense, and money, and talent, and piety, and power, and authority, and numbers as

other denominations, and most of all, they have the truth as taught in God's Word. Teach them that the Baptist denomination is the biggest thing in the world. Teach them why immersion only is baptism; why Baptists do not commune with other denominations; why they do not believe in and practice total abstinence in church and as a church ordinance. Teach them these things and you will engender in them, also, that there are many millions of little boys and girls who have never heard of Jesus, and that they will go down to perdition, unless they believe on him as their Savior, and teach them that it is their duty to earn some money each week, and give for missions each Sunday, to help send the gospel to them and teach them to respect them.

God gave parents their children for a purpose. They are held accountable to him for the treatment given them. The Bible says if you will train up a child in the way he should go, when he is old he will not depart from it. If you wish to make a mechanic of your boy, you have him study mechanism; if a farmer, you have him plow; if a cornstalker horse in the sand before he is old enough to wear breeches, if an engineer, you have him study the science and relation of power and friction. But, if you want him to become a Christian while young, and most of you say you do, why, you just civilly leave him to the bent of his own mind which is evil; you shrink from duty; you throw none, or very few, Christian influences about your child; you never tell him how or what it is to become a Christian, and you should not be at all surprised if your child grows up to be very wayward. You prepare him for earthly usefulness and happiness, but never attempt to lead him to Christ—his eternal happiness. Of course, the work of imparting to your child eternal life, you can not do—only God can. But you can lay him at the feet of Jesus, and cover him with your prayers and tears, and by this means you show him that you are interested in his behalf. You, thus, cause him to think, and ultimately your prayer and his become one and the same—the flood gates of heaven are opened and the Angel of Light speaks peace to his soul.

Mothers, who you descended into the very jaws of death to give your children to the world, have best right to shape their course in life. Will you see to it that they make no mistakes? Will you make them men and women for Christ and the church? It is wisdom for Martha Washington's care and training had very much to do with the father of his country and the noble Christian man that he was.

There is a work to be done at home. Let me draw you two pictures. Think of a household of healthy, happy children. The parents, if Christians at all, are *dead* Christians, and the children receive none or but very little Bible training. As the boys begin to enter early manhood, they enter bad company. They begin to curse and swear and violate the Sabbath. They become disrespectful to strangers. Next they visit bar rooms and questionable places of resort. Perchance they get into trouble and are forced to leave home. Next you see one of them wallowing in the gutter, his body a loathsome disease; and at last, with all the dark and damning influences surrounding him, with no friend near to speak a kind word to him, no one to smooth his dying pillow, he gasps out an awful death; and his soul, doomed to woe and misery is consigned to everlasting punishment to pay the great penalty for sin. His sisters, if they escape something worse, become the wives of men of the type of the brothers. But if we place the other picture. The parents are consecrated Christians. They regard their children as gifts—blessings from Heaven. The father always speaks kindly and lovingly to the mother. The parents, to which of these families are happy and contented, but no more innocent than those of the other household. At night the father and mother gather the children around the hearthstone, and after the father has read a chapter from the holy Volume and commented upon the same, they all kneel with him in prayer.

Fathers, do you all observe this duty? He importunes with the Heavenly Father in their behalf. God always hears and answers fervent prayer. These sacred memories are fondly cherished by the children when they grow up to be men and women. The boys grow up philanthropists. They become Christians. They succeed in business. They are a blessing to society and the pride of their parents. Perchance one of the boys may be called to the ministry; one of the girls to be a missionary. That family they live. The sisters become the wives of such men as their brothers. Parents, to which of these families do you belong? What influences are you throwing around your child? By and by, the toils of life will be as they pass away, one by one, will hear the welcome plaudit, "Well done, thou good and faithful servant." There will be a grand re-union in heaven, and that family will sing—

"Bring forth the royal diadem
And crown him Lord of all."

In religion, only that is believed which is lived. There is no Christian faith unless it makes a man a Christian, and that not in the head, but in the heart. If you call yourself a believer, and want to know whether you are justified in so doing, ask yourself this question: "What kind of a man am I?" And remember, "If any man have not the Spirit of Christ, he is none of his."

A Country Preacher's Protest.

Mr. Editor: Will you permit a country preacher to say a few things concerning some of the difficulties incident to a country pastorate?

We are now in the midst of what is known as the "heated term," when the country pastor has his heaviest work to do. From time immemorial it has been customary for country churches to hold protracted meetings in midsummer. And as the country preacher sweats under the pelting rays of July and August suns, he sometimes thinks how different his lot is to that of his brother city pastor who is away on his "vacation," quietly resting at the springs and enjoying the luxury of the mountain breezes. Against this, however, he utters not a word of complaint. From the heavy burdens of the city pastorate, the preacher perhaps needs some respite. But there are some things against which the country pastor may justly complain. When the city preacher takes his vacation, a large number of the members of his church take a "season of rest" also. Some of them go to the springs, but most of them spend the summer with their country "cousins," and about the first thing they do is to get up a dance. This is what they call having "a good time." The most convincing arguments they use in its favor is, "Our church does not forbid it." "Our pastor, Dr. —, does not forbid it." And, strongly insinuate that the reason country preachers and country churches oppose it is for want of information; that they are behind the times, old fogies in the notions, etc. The effect of this is to weaken the pastor's hold upon his people—to draw the young members of his church into the meshes of worldliness, and entail a great deal of unpleasant work upon the church and pastor. Ordinarily, we gladly welcome to our congregations our friends from the city, but when they come among us to decoy our young members into sinful practices, and thereby disturb the peace of our churches, we do most earnestly protest. As a rule, country churches exclude members who persist in dancing. This they regard as a painful necessity. They would have much less of this unpleasant work to do if city churches were more careful to enforce proper discipline along that line. If it is true—and I do not doubt it—that the country takes coloring religiously, as well as socially, from the city, then, as regards the matter of dancing, there rests a very grave responsibility upon the city pastors and churches. As a country pastor, I do not feel at liberty to prohibit dancing church members from the city, I do most earnestly protest against the looseness of the brethren in our cities in this regard.

If dancing is an evil—and we of the country never doubt it—it is high time that city pastors, and city churches, should speak out more clearly and distinctly upon the subject of dancing than they are now doing. A COUNTRY PASTOR.

Calera Church.

Dear Baptist: Allow me space in your columns to say a few things about the Calera church.

The prospects of this church are brighter now than they have been since I became their pastor, which was in November last. When I came here I found the church comparatively weak, with a heavy debt hanging over it. By the liberality of those holding claims against the church, and with the help of brethren of other denominations here, and of brethren and friends abroad we have succeeded in liquidating all claims against the church. In behalf of my church I want to thank all those who have been so kind in helping us to pay this debt. Brethren you have made our hearts glad, and we feel grateful to the Lord for so many good people.

The ladies by their untiring efforts have succeeded in putting blinds to the windows and have placed some nice furniture in the house. While these improvements add to our comfort during worship, they add much to the appearance of the house. We have a fine Sunday-school with Bro. Moss as Superintendent. The continued growth of the school, and the interest manifested in the work since he took charge of the school are enough for us to know that we have the right man in the right place.

The congregations at our preaching services morning and evening are large. With these facts to encourage us, we feel that the outlook is promising. He who told us to "go," says "I am with you always." With such a promise we should never let our weakness nor the magnitude of the work cause us to shrink back. J. M. McCORD.

Calera, Ala.

H. R. Schramm's First Month in Mobile.

Dear Bro. Hart: When I saw you last you asked me to drop you a line concerning my work and so I will now fulfill that promise. I arrived here on 30th of June and went to the house of Bro. J. J. Taylor, and was cordially received by Mrs. Taylor, for he was not at home, but came in a short time and gave me a hearty reception. He took care of me elegantly for a week, and did not charge me anything.

I find the people of Mobile and surrounding country fine, open hearted people. I thought I would be a stranger, but the first Sunday convinced me that they would not allow me to remain a stranger, and so now

I feel myself as much at home as in any of my fields that I have had.

I was only here a little over a week when Bro. J. S. Knight, of St. Francis Street church, carried me to a clothing house and presented me with an alpaca coat and vest, which was very acceptable this hot weather. Bro. Knight also allows me the use of his horse, and don't charge anything for it.

I have a fine boarding place, everything to make me comfortable; a fine Christian man and lady with whom I board. I could not be any happier situated, I don't think, except the happiness was increased by having some one to share this happiness with me.

I will now give you my work I have accomplished. I have preached twelve times, conducted four prayer meeting services, made eighteen visits, prayed and read the Scriptures at some of the places; visited the hospital; visited the jail, talked to the prisoners, and distributed some tracts among them. I attended the district meeting at Shellbanks. We had a fine time. I preached three sermons; we had six additions. The Lord was with us. A nobler and more open hearted people I have never been my pleasure to meet in all my travels.

It was the best district meeting I ever attended, and when they have another you must come and go. Those people haven't anything too good with which to make you enjoy yourself.

I have given away one Bible and sold \$22.75 worth of books, and distributed several tracts. I enjoy my work very much. I think when I get thoroughly into the work I will enjoy it better than any pastorate, because in my work I can assist both pastor and people by selling good books and making religious visits. My work is assisting pastor of St. Francis Street church and city missionary.

I find Bro. Taylor a whole-souled, good hearted brother. I am glad to have the privilege to associate with such a man. You can't find him idle, for he is always doing something to advance the Master's cause. I hope that I will be able to increase the circulation of the ALABAMA BAPTIST in my work in this city and the surrounding country. I hope that all of the readers of that paper in this city and the country will help me in my work.

I ask the prayers of all your readers that the Lord may bless my labors. H. R. SCHRAMM.

The Power of the Vatican.

An Experience Which Diplomats of all Countries Gradually Acquire.

The Vatican is now one of the diplomatic centres in Europe, where the most important political business is negotiated. The Pope interferes, either openly or by secret agencies, in the internal political movement of all civilized countries. The reason for this is evident. The majorities of the inhabitants of nearly all the Roman Catholic countries, and very powerful minorities in Protestant lands, such as Germany and England, are in schismatic nations like Russia, obey the orders of their priest, who, in their turn, receive instructions from the bishops and the Pope. It is certain that in countries where, as in Belgium, the Roman Catholic faith has its ground, the Pope possesses incomparably more authority than the King. The electors who decide the majority in Parliament obey his orders, and the choice of the ministers is thus influenced.

The most important recent victory of the papacy is the one over the greatest politician of our day, the iron chancellor, Bismarck. He should not have forgotten that two sovereigns had already not only signally failed, but imperilled their crowns in a similar enterprise. Joseph II. Emperor of Austria, wished to enforce a regulation that aspirants to the priesthood in Belgium should follow the course of studies at the University of Louvain. The clergy resisted this measure, and the revolution of 1788 followed. The King of the Netherlands, William I., attempted to enforce a similar measure, and the revolution of 1830 ensued. Bismarck, finding himself incapable of resisting the clergy in the Catholic provinces of Prussia, and perceiving his mistake, turned completely and suddenly round.

Another recent triumph of the papacy has been achieved in England. In order to induce the Irish to cease their opposition to the English Government, Lord Salisbury dispatched the Duke of Norfolk as an envoy to Rome, where he represents the interests of the Irish landlords. Even Queen Victoria almost prostrated herself at the feet of the Pope, if we may believe the official gazette of the Vatican, which reports that her gracious majesty expressed the wish "that the Catholic religion be permitted to prosper more and more throughout the vast British Empire. If Leo XIII. would consent to command the Irish priesthood to cease from supporting Home Rule there is nothing that would be refused him; he might have a Catholic University, money for seminaries, and even an ambassador at the Vatican. In many countries, such as Tyrol, the British provinces, Belgium and Lower Canada, the real sovereign is not the reigning monarch, but the Pope, who rules through the medium of his bishops and priests.

Christ came into the world in opposition to sin and not to Caesar.—Stakely.

Musical Let it charm us last on earth and first in heaven.—Hawthorne.

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 9, 1920.

Rev. C. W. BARNES, Editor.
Rev. J. H. BARNES, Associate Editor.
Rev. J. H. BARNES, Secretary.

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Write only on one side of the paper. Always give your full name, address and communications to the printer.

We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

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

Office upstairs, 17 1/2 South Perry Street.

ALL along the line words of encouragement are coming to us. We thank all the brethren and sisters for their letters of cheer. Bro. Ayers has our best bow.

THE BAPTIST Job Printing Company are prepared to do all kinds of Job Work at the lowest prices. We guarantee satisfaction, where satisfaction can be given.

MR. SAMUEL NOBLE, the founder of Anniston, died at 3 o'clock Monday evening, 13th. He has been one of the greatest factors in the industrial development of the South, especially of Anniston.

We made a mistake in stating that Bro. L. O. Dawson would supply the St. Francis Street church, Mobile. He is supplying Palmetto Street, and Bro. H. R. Schramm is the supply for St. Francis Street church.

WE CALL the attention of our readers to the advertisement of Prof. J. B. Little, President of the South Alabama Female Institute, Greenville, Ala. Prof. Little is one of the best teachers in Alabama, and parents having daughters to educate will do well to correspond with him.

REV. J. E. BARNES, one of our Howard theologues, is now at Blockton. He is working hard to make money to aid in the completion of his education. Any community needing a teacher should correspond with this brother. Address him at Blockton, Alabama.

THE Farmers' Alliance, the Grange and the State Agricultural Association have all spoken plainly against the bagging trust. This trust they will not trust. It is a robbery that must be defeated, and the manhood of the Southern farmers is aroused. Every effort will be made to burst the whole business.

In writing communications for the ALABAMA BAPTIST, brethren will be as brief as possible. We desire the news, all of it, but ask the brethren to comply with the above request. Please boil down your communications so that all the brethren may have a chance. We are endeavoring to give the denomination a first-class newspaper.

We neglected in last week's issue to introduce to the denomination a young preacher who is now stopping at the home of our senior. He is about two weeks old, and our senior's word for it, has lung force sufficient to make a first-class Baptist preacher. Here's a happy wish for the youthful preacher, and long may you live to be an honor and comfort to your parents, JOSEPH CURRY HAKE!

We have been advertising in our columns by Wm. Lay, Advertising Agent, "Bargains in Watches," by the Peerless Watch Co., 161 LaSalle St., Chicago, Ill., and now to our sorrow we learn the whole concern is a swindle, and we warn our readers to have nothing to do with them, and sincerely hope no one has been misled so far. The whole concern is a set of frauds, with well laid plans to rob any who may have any dealings with them. Beware.

CLERKS of associations, in thinking about having their minutes printed, should remember that the proprietors of the BAPTIST Job Printing Office are acquainted with brethren, by name, in every association of Alabama, and will be much more likely to get minutes correct than strangers. One of our Central Alabama associations saw fit last year not to patronize us, and their minutes were a perfect botch—names all wrong and matter not nicely arranged.

GOD PITY THE SICK.

The yellow fever scourge has about driven all the inhabitants from Jacksonville, Fla. Several cases of fever to date have occurred in that city. People are fleeing everywhere to escape the disease. Most of the towns and cities north of Florida are maintaining a strict quarantine.

SABBATH last was spent in Deatsville with brother Cloud and his church. They were just beginning a meeting. The pastor pledged his members to begin at once to put themselves in condition for a blessing. We trust a glorious time will be had. We dined at the pleasant home of Dr. Lamar. He is a splendid Sunday-school superintendent. Our venerable brother Ray lives here; he has been for more than fifty years preaching the gospel. His health is not good just now. Sister Brown and family also reside here. She is the widow of a noble Baptist preacher who did much good during a long life. God has blessed the mother with kind and industrious children.

We have before us the initial number of our *Home Field*, published by our Home Mission Board at Atlanta, by order of the Convention. Dr. J. Wm. Jones, Assistant Secretary of the Board, is the editor. We are pleased with the paper. It is an eight page, four column, monthly paper, and handsomely printed. It contains a brief history of our work in Cuba, with an account of the conversion of Bro. Diaz, our missionary there. We commend it to our readers as a paper that will afford them much information concerning our home work. The price is 50 cents per single copy, or five copies for \$2. Send to Our Home Field, Atlanta.

DR. B. K. RILEY FOR PRESIDENT OF HOWARD COLLEGE.

Since it is learned that Dr. Jno. L. Johnson has positively declined to accept the presidency of Howard College, we know of no better man in Alabama for that position than Rev. B. F. Riley. He is an Alabamian, fully identified with all our interests. He is a young man, full of enthusiasm, and would put his entire life into the work of building up the college. He has a strong influence among the leading political and professional men of Alabama and the South, and could greatly help in building up her endowment fund. He recognizes the stringency of our position and would make many sacrifices in order to help Howard College. The trustees may not value our opinion as worth much, but we know enough of Dr. Riley and of Alabama to feel that no other available man could fill the presidency as he can, if elected. Let us honor our own men. Let us get beneath our young men and push them to the top, and then help to hold them there while they are blessing us.

W. D. BROWN & CO. VS. COMMISSIONER KOLB.

An important suit is pending between the State Printers, W. D. Brown & Co. and Capt. R. F. Kolb, Commissioner of Agriculture. Capt. Kolb decided that his duty was to have printing done wherever he could get it cheapest. He, by having the BAPTIST Job Printing Company and other offices of Montgomery do his printing, claims that he saved from one-half to three-fourths on all his work, thus during the year saving the State many thousands of dollars. Brown & Co. took no legal steps to compel the Commissioner to give them his work until a week since. After Capt. Kolb had allowed an Atlanta house to print several thousand copies of Dr. Riley's book on the resources of Alabama, then the State Printers enjoined the State from paying the Atlanta printers for their work, making the point that they (W. D. Brown & Co.) were the State printers and no one else had a right to do the work, no matter how cheaply they worked. Commissioner Kolb's reply is backed up by the figures. He showed in this special case where more than one thousand dollars were saved to the State by his action. He also brings to light other instances showing exorbitant charges. The Governor agrees with Commissioner Kolb that the work of the department does not come under the printing covered by the contract of W. D. Brown & Co. with the State. The Commissioner is sustained by all citizens who believe in being economical with the people's money. The farmers in convention at Huntsville heartily endorsed the Commissioner's course in preserving the money specially set apart for the improvement of the farming interests of Alabama. No matter what kind of a decision may be given in this case, the people have got their eyes open, and this printing matter will be gone to the bottom, and the next legislature will be very apt to so amend our laws as to let each department have its printing done wherever it can be done best and cheapest, at least the law will allow departments to have such printing as is not specified in the Code done with others than the State Printers, if money can be saved to the State. Democrats don't believe much in monopoly, when that monopoly costs the people unnecessary money.

AN IMPORTANT MATTER.

The Convention at Talladega adopted the following resolution: "Resolved, That the first Sabbath in October next be set apart as a day for a special collection to cover a deficit which may exist in the current expenses of Howard College for the ensuing year."

This was done on the recommendation of the committee on education, "that the Convention should promptly provide for the probable deficit which may result from the inadequacy of receipts from tuition to meet the current expenses of Howard College for the year 1888-9."

The able committee to whom was referred the report of the Board of Trustees of Howard College, in their report to the Convention, after recommending that the college "be continued at its present location," also recommended that "the Baptists of Alabama arrange at once for meeting the deficit of expenses for the present year and faculty of the college—the ways and means of this, of course, to be devised by the trustees."

From these recommendations and resolutions, it will be seen that it is expected that there will be a deficit, which must be raised in some way.

The Convention recommends that a collection be taken up in the churches throughout the State, on the first Sabbath in October to supply this probable deficit. The Board of Trustees may suggest or formulate some additional plan by which to raise money for this purpose, but now it is all important that something be done as quickly as possible, which will give assurance that the money will be raised.

Our object now is to call the attention of pastors and churches to the recommendation of the Convention, and urge them to comply with it. It is a fact which should be known to all, if it is not known, that Howard College has no money at its command to pay its faculty, except that which is received from tuition fees. For years it has depended on these fees for the support of the faculty. Since its removal to East Lake it has received no endowment except the land which was given as a consideration for its removal. This land has not been sold, and it is best that it should not be sold for the present. There has been some little money received on the endowment, but not enough to amount to anything. During the last session, while there were more students matriculated than for many years past—157—twenty-five of whom were ministerial students, there was a deficit which the brethren at Birmingham and East Lake assumed, as they promised to do. For the incoming year it would not be just, neither is it expected for Birmingham and East Lake to become responsible for any deficit that may arise in the salaries of the teachers.

The ministerial students receive their tuition free; the denomination at large should be willing to pay their tuition. It is for the benefit of the denomination that they are educated. With a president added to the faculty—and this is a necessity—the college will be much greater unless the college has very large accessions to its numbers above what it had last year, the deficit must be greater than it was last year. If we intend for Howard College to continue to exist, the denomination must come to its support, and at once. Help now will insure its success. In spite of untoward circumstances, in spite of State institutions giving free tuition, in spite of all the difficulties that have environed it, Howard College can be made one of the grandest institutions in the State, if the Baptists of Alabama will only rally to its support. Help it now in its time of need, and it will soon become self-supporting.

In a few years we will begin to realize something from the lands belonging to it, and the increased number of students will place it in a position when it will not be necessary to call on the denomination for money to pay deficits in salaries. But now, we must hold up the institution until it shall gather strength to hold itself up, thus during the year saving the State many thousands of dollars.

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We would also urge that the subject be brought before the different associations that will meet this fall. Let there be a rally all along the line, and we are sure that success will crown our efforts.

J. S.

A dispatch from Atlanta to the Columbus Enquirer-Sun says: "Hon. Jesse A. Glenn, of Whitfield county, announces that he will be Republican candidate for governor to oppose Gov. Gordon. Glenn is an old time politician. In an interview he says he does not expect to be elected, but as his party will make no nomination he proposes to run to preserve the party organization and unity."

FIELD NOTES.

A Baptist church will soon be built at Thomaston, Ala.

Dr. G. A. Nunnally, of Anniston, returned from a visit to his old church, at Eufaula.

W. S. Bayne, a lawyer of Mt. Olive, Ky., retires from his profession and enters the ministry.

Rev. R. G. Ruffin, pastor of the Baptist church at Midlothian, Texas, died recently of consumption.

Bro. Mahaffy, of The Baptist, Memphis, Tenn., has retired from the business management of that paper.

Dr. J. B. Link has accepted a position as Secretary and Treasurer of Baylor Female College, Belton, Tex.

Rev. W. J. Ford, D. D., of Charleston, S. C., has been called to the pastorate of the second Baptist church of St. Louis.

Rev. J. J. Taylor, of Mobile, Ala., supplying the pulpit of the Delaware Avenue Baptist church, Buffalo, N. Y., during this present month.

Prof. Foster, President of the Alabama Central Female College, stopped to see us last week. He is making an active canvass for his school.

Bro. B. J. Skinner, of Burnt Corn, has gone to Birmingham to supply for the First church during the absence of the pastor, Rev. J. F. Purser.

Died, in Montgomery on July 17th, 1888, Robert E. Lee, grandson of F. E. and F. L. May, of L. O., aged ten months.—Greenleaf Advocate.

Prof. W. D. Fonville, President of the Alabama High School, Tuskegee, was in Montgomery last week, called to see us. His prospects are good for a full school.

The Muscle Shoals Association meets at Russellville, on Friday before the 1st Sabbath in October, instead of the 5th Sunday, as our brother of the *Mountain Advertiser* has it. Please make the correction, Bro. White.

Any one wishing to purchase a fine school property can learn particulars by writing to the senior editor. None except an experienced teacher, with some money, need apply. The purchaser can step at once into a fine paying business.

I have just closed a meeting at Concord church, Dallas county. Eight additions to the church. Was assisted by Rev. W. S. Culpepper, of the Bessemer church. He is an earnest worker and preaches well.—G. S. Dougherty, Uniontown, Aug. 8th.

The Florida Baptist Witness asks the readers of that paper to use postal cards in sending the news each week. "Short and sweet, and a heap of them." Will not the brethren in Alabama adopt the postal card method of giving us the latest news? Try it, brethren, and let us hear from each subscriber once a week. That's the way to assist us in giving you a good paper.

Rev. W. C. Bledsoe, of LaFayette, has been elected vice-president of the Foreign Mission Board, for the State of Alabama. He will enter upon the active duties of the office about the first of September. After that he will be supplied with tracts and other foreign mission literature, and brethren in need of these can obtain them from him. The Board bespeak for their new vice-president the active and earnest support of all the Baptists of Alabama.—T. P. Bell, Asst. Sec. Foreign Mission Board.

A letter from Eld. Joseph Nelson states that he is now seventy-eight years old. He has recently returned from the district meeting at Shellbank, Baldwin county. It was the best meeting of the kind he ever attended. Bro. Hanson seemed to be empowered with the Holy Ghost, so did Bro. Cooper, pastor of the Whistler Baptist church, near Mobile. Brethren Schramm and Ayers preached some of the best sermons he ever listened to. He is in very feeble health. We pray that he may regain his health and be spared many years of usefulness.

Bro. Wm. A. Bishop, Chairman of the Mount Olive Baptist church, of Barbour county, sends the following: We have sustained a great personal loss in the death of sister Rhoda Foster. Her thirteen years continued connection with the church, walking blamelessly, and her expressed complete and unreserved resignation to God's will in her long illness, speak louder and tell more forcibly of her many virtues and Christian graces than any efforts of ours to make them known. We humbly invoke the blessings of God upon her bereaved husband and children.

Sister Jennie Gerald gives us the following points concerning Major Harris' lecture on Baptist History, before the First church, Montgomery, Ala., on 1st Sabbath: "His lecture was a true and timely one. He gave full statistics concerning Baptist strength in the present. He reviewed the organization of Baptist churches in America. He told of the persecutions of Baptists in Virginia and New England, by the established church. They were imprisoned and their property was confiscated to pay congregational clergy. The Baptists were on liberty's side, and he challenged any one to show where a Baptist was ever on the side of the Tories. He closed with an earnest appeal for the Judson and Howard."

On Thursday night, August 2nd, we closed a meeting of six days at Bethlehem church, Barbour county. Bro. N. C. Underwood, of Brundage, did nearly all the preaching. Considerable interest was manifested, and the attendance was large. There were eight accessions—four by experience, three by restoration and one by letter. I find that Bro. Underwood is not one of the class of modern evangelists who are always trying to make a display of large accessions without regard to the essential prerequisite of a real conversion. He preaches a vital, active Christianity. We are using Bro. Crumpton's envelopes, and are trying to get all to contribute something. Many of our people are reading the BAPTIST, and many more comes in we have the promise of more subscribers.—J. M. K., Clayton, Ala.

FIELD NOTES.

Since you ask for news items, I consider it appropriate to say something in regard to the union meeting held at Antioch church, beginning Friday, the 30th ult. All the churches in the district were represented, except one, at which a meeting was being prosecuted. Bro. Fargason, evangelist for the Liberty and Central associations, was present, and added much to the interest of the meeting. The subjects for discussion were ably handled by those present. Bro. J. C. Ramsey, of Mt. Pleasant church, made an especially entertaining address on the "Reciprocal duties of official and lay members of churches." The meeting was prosecuted until the 30th ult. The attendance was large, with a good degree of interest all the while. Results, fifteen baptisms, six received by letter, and one restored. Bro. Baber, our pastor, has taken a strong hold on the affections of the people, and community. Sister L. Woody, the only original member remaining with us, was present most of the time. She has not failed to attend the July meeting at the church for more than fifty years.—Mrs. W. B. B., LaFayette, Ala.

I have been much blessed in my work recently. A good meeting was held with the church at Summer Hill, Ga., and four were received for baptism, just at the close. The church was then fine, but duty elsewhere demanded a halt. For a week a most gracious meeting has been going on at Mt. Lebanon. Bro. W. H. Patterson has rendered us most efficient aid by his earnest and clear representation of the gospel. We have been receiving for baptism, with a prospect of several more to-day. But tomorrow a close will be demanded, by duty at Oswichee. Most Lebanon will make a good showing in benevolent contributions. The church is making commendable progress in her liberality for the cause of Christ. What a pity that churches will adhere to that unscriptural plan of once a month preaching. Just about the time the pastor gets the church enlisted in a meeting, he must go to do the same for another, and then leave the work to fash on a little feeding once a month. Nothing but preserving grace prevents the soul from going out the same way. Oh! when will our churches learn that a good and constant supply of spiritual food will soon enable them by its communicating strength, to fully support a regular pastor?—Geo. E. Brewer, Jernigan, Ala.

From Bro. Fagan.

Eds. Alabama Baptist: Although I have never written anything for your paper, I will now endeavor to do so. I desire to say something about a doctrine we have in this section and its teachers. They say that no man is called to preach and that preaching is a sin. Did not Christ call and send his apostles to preach? Matthew 9th chapter, Mark 3: 13; 6: 7; Luke 6: 13; 9: 1. Here is enough proof against that.

In the second place they say that Jesus instituted no ordinances. Did he not institute baptism by being baptized himself? Matt. 3: 13-17; Mark 16: 7; Luke 24: 47. Did he not tell Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?" John 3: 5. He tells us to believe and be baptized. First, to believe and then be baptized, and we shall be saved; but if we believe not, we shall be damned. Luke 16: 16; Acts 2: 38. Here is sufficient proof that he instituted baptism. But the "Free Gospel" believers will not baptize. They say that we, the members of the church, are not a free people, but are bound to do and believe as others do. I claim that we are a free people in Christ, and not bound to believe as others. They tell us that we are acting the hypocrite by praying in public. Did not Christ teach us to pray, and did not Paul tell us to pray for one another? Let us go to work against such doctrine as is being taught by these people. What kind of young people would we have if there were no preaching, no Sunday-schools and no religious worship whatever? Let us work to-day, for "the night cometh when no man can work."

JAS. R. FAGAN.

Womack Hill, Ala.

A Letter from Texas.

Bro. Editors: It affords me pleasure to take up my pen again for the purpose of contributing a little something to the columns of your paper from this part of the Lone Star State. I have of late been assisting Eld. J. E. Johnson in a series of meetings at Caddo Mills, a little town some twenty-five miles from here by rail. Campbellites are very strong in that village, and it was hard to get the people to move, but that state of things did not deter us, and we finally had a meeting of good interest, with ten or twelve accessions to the church. We have had no protracted meeting at Farmersville yet. We have invited Maj. W. E. Penn to hold a meeting here when he gets through at Dallas, where he now is.

Well, I have just had a most delightful visit to the vicinity of Clarksville, Ark. I will, perhaps, never have a more cordial meeting of friends in this world than I received from the dear people, I there met. I long served them as pastor when they were citizens of Alabama. About eight years ago I emigrated to Arkansas, and many of them are now members of the same church, and I have been visiting their pastor in a series of meetings in which much interest was manifested. Considerable emotion was exhibited by the saints, and sinners were inquiring the way of life, while others confessed a hope in the merits of the redeeming blood of Jesus. I had time to remain with them only five days when I had to leave them to fill my engagement at I had to go my way to Clarksville through the Indian Territory. I enjoyed it. It was new to me, but I can't go into details. Just after passing the line separating the territory from Arkansas, we entered Fort Smith, a

FIELD NOTES.

beautiful and thrifty city of some ten thousand inhabitants—so I was told. In a short time after leaving Ft. Smith we crossed the Arkansas river, and entered Van Buren, a town of some importance in Arkansas, and after a run of about sixty miles down the Valley road, I found myself getting off the train at Clarksville. I had traveled about 300 miles in all, and soon found myself happy among dear Christian friends.

I must tell you about meeting, before we reached the Red river, Dr. J. C. Kune, who is physician at the Indian Territory, where our noble Dr. Buckner used to labor and toil for the good of the red man and his posterity. I found the doctor to be a most genial Christian gentleman. When we were getting acquainted with each other I told him I was a Baptist, and he said he was, too; and he said he loved to meet with Baptists anywhere, and I said, so do I; and we talked and eat and slept together all along through that Indian country. I was glad he was on board, for they looked like a pretty rough set of passengers on that train, to me. Bro. Kune gave right encouraging reports of our work among the Indians. He seems to think there is steady growth.

In the main, I found the crop prospects, both in Texas and Arkansas, encouraging. I did not see much cropping in the territory; they tell me those Indians just won't work. Of course there is an exception now and then.

We are having some sickness in this country now, after so much rain and during so much dry weather, though we have not suffered much yet from drought. I have had a little spell of fever myself.

Allow me to say to some of my correspondents in Alabama that my protracted stay from home has delayed me in writing, but I hope to let them hear from me soon.

G. D. BENTON.

Farmersville, Texas.

Good Meeting.

Dear Baptist: Thinking perhaps as you have never had a communication from Beulah church, you would hardly commit this to the waste basket.

This church is situated seven miles north of Wetumpka (is of course a Missionary Baptist church) in a beautiful section of Elmore. The ministers and deacons meeting, composing the second division of the Central Association, was held with this church the fifth Sunday in July, commencing on Friday before, and I must say that it was a good meeting. The Spirit of God was aroused in the people of the neighborhood to that extent that you will see the result directly. Bro. J. M. Johnson, the pastor of the church, and a worthy brother he is, too, aided by young Bro. Swindall, protracted the meeting, and yesterday Bro. Johnson baptized fifteen converts into the church; there are four more to be baptized that were not ready, but will be baptized the first Sunday in September; five were received by letter; making a total of twenty-four members. By this you see the prayers of God's people avail much.

This church will have the district meeting to convene with it next year. To say the least of Beulah, she is all alive in faith for the Master's cause with a membership now numbering fifty-three in good standing.

A MEMBER.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

News Items.

There are 9,011 saloons in Ohio. Property has taken a rise in Tusculum.

The river and harbor bill has become a law.

Eufaula has quarantined against Jacksonville, Fla.

Robert Garrett, the railroad man, is dangerously ill.

Fayette county went Republican by a small majority.

Burglars have been at work in Montgomery of late.

The decrease of the public debt for July was \$4,100,000.

A teacher's institute is being held at Notulaha this week.

Gen. Lew Wallace has finished his life of Ben. Harrison.

Dr. Talmage lectured at Salt Springs, Ga., on the 11th inst.

Several cases of yellow fever have been reported from Jacksonville, Fla.

The entire Democratic city ticket of Portsmouth, N. H., was recently elected.

The President of France has a salary of \$240,000 per year, payable monthly.

Bishop Harris, of Montgomery, was stricken with paralysis in London last week.

Senator Voorhees, of Indiana, opened the Democratic campaign in that State.

Justice L. Q. C. Lamar attended the Georgia Bar Association in Atlanta last week.

Gen. A. P. Hovey has been nominated by the Republicans for governor of Indiana.

Forty-four hundred more people registered in the Birmingham precincts than voted.

The exposition at Columbus, Ga., this fall will be one of the largest ever given in the South.

Mr. Gray, of Fulton county, Ga., was elected presidential elector from that State last week.

"Alabama on wheels" left Montgomery on Monday last, presided over by Capt. Kolb.

Wells College, Aurora, N. Y., was burned on the 9th inst. Loss, \$130,000; insurance, \$75,000.

It is predicted that the prohibitionists will poll a very heavy vote at the next Presidential election.

A sloop was capsized near New Castle, Del., on the 9th, by which five persons were drowned.

FIELD NOTES.

Governor Gordon, of Georgia, has been re-nominated for a second term. So has the other State officers.

Maxwell, or Brooks, who murdered Preller in St. Louis about three years ago, was hanged on last Friday.

The shops of the Alabama Great Southern railroad are being removed from Chattanooga to Birmingham.

The Alabama State Agricultural Society met in its fourth semi-annual session in Huntsville last week.

Reclining chairs have been put in the L. & N. Pullman cars running between Montgomery and New Orleans.

Alabama is without doubt a strong Democratic State. That means she is for honest government and reform.

A thunder storm passed over Birmingham last week, doing some damage to the telephone wires and residences.

Mr. W. D. Westcott, the newly elected sheriff of Montgomery county, began his term of office on Monday last.

So far Selma has paid the highest price for a bale of new cotton, the price paid being twenty cents per pound.

Fifty thousand people assembled at the cemetery in Paris on the occasion of the funeral of Gen. Endes, ex-communist.

Mrs. Gary, mother of Dr. T. P. Gary, of Selma, died in Tuskegee last week. She was in the 82d year of her age.

The Republicans are preparing a tariff bill which they hope will go through and take the place of the Mills bill.

The Moulton Advertiser says that corn is selling at forty cents per bushel. Cheap bread, cheap living—best for the poor.

During the past week the rains have been general all over the State, which has been of great benefit to the growing crops.

The Macon Telegraph has been sold to Mr. J. H. Esell, owner of the Savannah Morning News. Price paid, about \$30,000.

Charleston, S. C., has quarantined against Jacksonville, Fla. No vessels will be allowed to approach this city from that point.

Mr. Lucius R. Tuttle, a popular employee of the L. & N. Railroad, died in Jacksonville, Fla., last week with yellow fever.

Senator Blair has introduced into the Senate of the United States a resolution for the annexation of Canada to the United States.

Capt. Henry Cochran, who was postmaster at Selma during the Republican administration, died in that place on last Saturday.

Rev. Robt. Kirkpatrick, a prominent Presbyterian minister, a native of Montgomery county, died in Westminster, S. C., last week.

Over twenty refugees from yellow fever in Florida arrived in Montgomery last week, but were promptly sent up the South & North road.

In the late State election large numbers of colored men voted the straight Democratic ticket. And they did it of their own free will and accord.

The store of Mr. J. G. Salas, of Fort Mitchell, was entered by burglars last week and \$80 in money and a quantity of merchandise stolen.

Opelika is to have a prize drill on the 23d inst. Quite a number of squads from Alabama companies will be present; also some from Georgia.

The Memphis & Charleston and Louisville & Nashville Railroad companies propose building a steel bridge across the Tennessee

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 9, 1888.

Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only relieved the child, but gives strength and increases the appetite. I am glad to use such a reliable article."

When those have done piping they will cease dancing.

A loving wife makes joyous life.

LAST—"I don't know where, I can't tell when, I don't see how—something of great value to me, and for the return of which I shall be truly thankful, viz: a good appetite."

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

Your genes are not swans, though you think so.

Be thou in the fear of the Lord all the day long.

Clark—"Well, I will declare! Smithers, how you have picked up lately. I thought you were a little worse, but I happened to run across the advertisement of B. F. Johnson & Co. of Richmond, Va., and they put me in position to make money right along. If you know of anybody else needing employment, here is their name and address."

The master's eye stents the horse.

Two of a trade seldom agree if neighbors they be.

Father!!

Your poor weaned wife losing sleep night after night, the little one suffering from that night feed to children and horror to parents, CROOK, should have a bottle of Taylor's Cherokee Kidney of Sweet Gum and Mullein, an undoubted croup preventive and cure for cough, colds and consumption.

Silence seldom hurts, but command the foolish.

In cases where Quinine utterly fails to have any effect, and where the patient can not take it by reason of its unpleasant influence, a cure is promptly obtained by Shallenberger's Antidote. It cures new diphtheria in case will there be more than one child after the first dose, and in the majority of cases not even that. Sold by Druggists.

He who is not his own friend is nobody's friend.

Use your shoulders as well as your knees.

The Little Orphan.

Mrs. Seago, one of the Trustees of the New Orleans Orphan Home, gives Dr. Biggers' Huckleberry Cordial, for the relief of all bowel troubles. She never suffers herself to be without it.

A stitch in time saves nine.

Who carries the calf may have to carry the cow.

Ayer's Sarsaparilla, by purifying and enriching the blood, improves the appetite, aids the assimilating process, strengthens the nerves, and invigorates the system. It is, therefore, the best and most thoroughly reliable alternative that can be found for old and young.

Industry should be backed up by frugality. Alas! alas! wise men pass a dreary life.

The Old Grandmother.

insists on the mother giving the little one Dr. Biggers' Huckleberry Cordial. She knows it will cure both young and old of all bowel troubles, and not constitute, as many preparations do with injurious effect.

Leave off when you have done.

Wait on the Lord and he shall save thee.

Ayer's Hair Vigor restores color and vitality to weak and gray hair. Through its healing and cleansing qualities, it prevents the accumulation of dandruff and cures all scalp diseases. The best hair-dressing ever made, and by far the most economical.

Breed a wolf and he will tear your flesh.

Wit once bough is worth twice taught.

Old Alabama.

W. C. Lourd, Leedsburg, Ala., writes: My little babe, ten months old, was almost dying from teething; gave it Dr. Biggers' Huckleberry Cordial; the happiest result followed. Every home should have it.

Cease from their own wisdom.

The popular blood purifier, Hood's Sarsaparilla, is having a tremendous sale this season. Nearly everybody takes it. Try it yourself.

Pride with pride will not abide.

Eating little and talking little harm but little.

Father.

Loss of sleep caused from anxiety spent over the little one so slowly and pitifully wasting away from the effect of teething, unfit you for business; why not try Dr. Biggers' Huckleberry Cordial?

God's word on giving is as plain on giving as it is on preaching.—Ellis.

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

Cast not a clout till your egg is laid.

Never crack till your egg is laid.

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.

Good bees never turn into drones.

Of him beware who yawns his wares.

HILL'S CHILL KILLER will drive out Malaria.

No one can repeat what you do not say. Home is home, be it ever so homely.

A PREVENTIVE as well as a cure! Hill's Chill Killer.

Those who talk much say little.

Addence to peace, for wealth comes hence.

Hill's Chill Killer, the best remedy known for chills and fever; cures up the most obstinate cases, and thoroughly cleanses the system of every vestige of malaria. Retail price, 50 cents per bottle. (One bottle generally effects a permanent cure.) For sale by all dealers.

J. D. BURKE, Proprietor, Montgomery, Ala.

Sample package of Hill's Liver Pills free with each bottle of Chill Killer.

Remove not the old landmark.

Liabilities often create abilities to lie.

When fortune wraps thee warm, then friends about thee swarm.

If you want the next generation to be spiritually without backbone or good fibre, serve up to the children and youth of the Sunday-school of today the "undenominational" literature that is constantly knocking at your doors for patronage, and teach them that "it doesn't matter what they believe," if, indeed, they believe anything in particular; and that a Baptist stamp on a periodical is anything but attractive. If you want the next generation to be spiritually vigorous, use Baptist literature. The Baptist Publication Society furnishes the very best, no doubt of it. And the best is always the cheapest.

No man really believes any more that he practices. Faith is the most abused noun in the language, and believe the most abused verb. Men say they believe in Christ, who do not show the first quality of his temper. Women say they believe in love, who are exacting, selfish, vain, worldly, altogether unlovely. People are very orthodox in notions, who are the greatest of heretics in their lives.

For Mental Depression Use Hoveford's Acid Phosphate.

Dr. L. C. S. TURNER, Colfax, Ia., says: "I am very much pleased with it in mental depression from gastric troubles."

The great fact is, that life is a service; the only question is, Whom will we serve?—Faber.

Laymen's Work.

Dear Brethren: I am glad that the brethren from different portions of the State are inquiring for information as to our plans, and express a willingness to lay hold and do what they can. Bro. F. G. Caffey, of Furman, writes: "Please consider me enlisted in the work of the Laymen's Association." I like that word "enlisted." It has the ring of a soldier about it. One who is willing to "endure hardness," a figure that Paul so delighted to dwell upon. We want just such young men in this work.

Bro. John B. Gerard, of Montgomery, writes: "I am willing to do anything I can," &c. Willing hearted workers, too, are what we need. Our Savior said, in speaking of those who would serve him in the highest and truest sense, "If any man serve me, him will I father honor."

In doing the will of God from the heart, we adorn the doctrine of God, our Savior, in all things. Bro. J. M. McCullough, of Perry county, writes: "I am heartily in sympathy with the laymen's proposed work, and you can enroll my name," &c. Yes, we want your sympathy and prayer to go along with our work. Jesus sent his disciples forth "two by two," that they might have the benefit and strength of each other's sympathy and love. We need it in our work to-day, and must have combined sympathy, love, effort and prayer if we would be successful. Bro. Waddy Thompson, of Tuskegee, writes: "The world for Christ, is our motto, and to labor for its complete realization, is our duty. More consecration in heart and life, is my earnest desire, and I do not know of any better way to secure it than by working with my brethren, whom I love for my blessed Redeemer, whom I adore."

"The world for Christ" is a grand motto, yea, inspiring in its very aspect. God loves a man of broad outlook in the domain of faith. When he would impress Abraham that he should be the father of the righteous nations yet unborn, "he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be." If we could only rise to the sublime height of such a faith, we could win this sinful world to Christ. Abraham staggered not at the promises of God, why cannot we believe?

Bro. T. W. Ayers, of Jacksonville, writes a very earnest letter suggesting some practical work of great importance, which will soon be submitted to the Executive Committee and then laid before the entire association.

Bro. J. G. Harris, of Montgomery, writes that he is ready to take hold of the work, and makes a most timely suggestion, which will be acted upon at once, and that is the publication of our Constitution and By-laws, together with some suggestions about the work for general distribution. I hope that all members of the association will write to our secretary, Bro. John B. Gerard, of Montgomery, for copies to be distributed at the associations, and among the churches. Members of the Executive Committee will please look after this promptly in their respective districts and let us get the work under good headway at once. Do not wait, brethren, but act at once. No other man can do your duty. God made you to do your own work, and will hold you, not some other man, responsible for its neglect.

We want each county organized and everybody set to work at once. "Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest."

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."—John 4:35-36.

Your brother in Christ,

G. R. FARNHAM,

President Laymen's Ass'n.

WANTED: District Managers for all profitable business. All time not necessary, but preferred. Small capital (controlled by himself) and best references required. Address: R. H. Woodward & Co., Baltimore, Md.

Howard College.

Allow me to thank Bro. McKinley, Maj. Harris and the Alabama Baptist for kind words and wise suggestions in favor of Howard.

Let me say to all the friends of the college, that our first want is buildings. Work is progressing on the foundation of the main building, and I hope will never cease until the beautiful and well appointed structure is finished. When finished it will be the handsomest school in the State. We need a dormitory building. Oh, how our boys would appreciate it! I plead for them; God bless our sons!

At the last session of the State Convention, a special committee of thirteen representative men, charged with Howard College affairs and interests, recommended that the denomination should rally around our college and preserve it, and that we should at once build a \$50,000 dormitory. Now, the building of this magnificent dormitory should be our first work. Let us set our hearts to do it, and at once, and then we will endow the trustees will order me out upon the field to gather funds to erect the

dormitory building, as recommended by the State Convention.

Let the Baptists of the State have the work at heart, and be of one mind to carry out the recommendation of the Convention.

Let us keep to the point. Our first work is to erect that dormitory; that is the recommendation of the Convention.

JNO. P. SHAFFER, Financial Secretary, Birmingham, Ala., Box 840.

MARRIED.

On Thursday, Aug. 9th, at 7:30 a. m., at the house of the bride's father, near White Oak, Barbour county, Ala., by Rev. T. H. Stout, Mr. Jas. C. Ventres, of Clayton, Ala., to Miss Willie E. Blair, daughter of Mr. Derrell Blair.

ALABAMA ASSOCIATIONS, '88.

Time and Place of Meeting.

UNKNOWN.

North Alabama, (9) MAY.

Mobile, church, Mobile Co. 31 (9) 29.

AUGUST.

Selma, Town Creek ch, Lowndes co., 7th.

Conecuh, Georgia ch, Butler co., 21st.

Troy, Orion church, Pike county, 31st.

SEPTEMBER.

Harris, Owiesch ch, Russell county, 4th.

Tuscaloosa, Dunn's Creek ch, Tuscaloosa county, 4th.

Shelby, Liberty church, Shelby co., 5th.

Bigbee, Clinton church, Greene co., 6th.

Cahaba Valley, Providence church, St. Clair county, 7th.

Cosca River, Syllacauga church, Talladega county, 8th.

Cherokee, Providence ch, DeKalb co., 11th.

Pine Barren, Monterey ch, Wilcox co., 12th.

Elm, Damascus church, Santa Rosa county, 13th.

Bethlehem, Philadelphia ch, Monroe co., 18.

Liberty, east, Rock Spring church, Chambers county, 19th.

Bethel, Shiloh church, Marengo co., 20th.

Centennial, Indian Creek church, Bullock county, 20th.

Canaan, Pratt Mines ch, Jefferson co., 21st.

Cedar Bluff, Cedar Bluff church, Cherokee county, 21st.

Evergreen, Richmond ch, Pike co., 21st.

Boiling Spring, Salt Creek ch, Talladega county, 22nd.

Indian Creek, Bethlehem church, Wayne county, 22nd.

Liberty, Antioch ch, Bibb county, 22nd.

North River, Mt. Joy ch, Walker co., 22nd.

Sulphur Spring, New Bethel church, Jefferson county, 22nd.

Canaan, Pratt Mines ch, Jefferson co., 22nd.

Town Creek, Bethlehem ch, Pickens co., 22nd.

Union, Bethlehem church, Jackson county, 28th.

OCTOBER.

Central, Goodwater ch, Coosa county, 3rd.

Bethel, south, Mt. Gilead ch, Clarke co., 4th.

Harmony, Pine Grove ch, Cleburne co., 4th.

Madison, Mt. Pleasant church, Dale co., 5th.

Muscle Shoals, Russellville church, Franklin county, 5th.

Unity, Verbera church, Chilton co., 5th.

Liberty, Bibb county, 5th.

Rocky, Rock Spring ch, Chocoma co., 6th.

Macedonia, Washington church, Washington county, 6th.

Rock Mills, Pleasant Grove church, Randolph county, 6th.

Salem, Bethel church, Pike county, 6th.

Talladega, Bethel church, Calhoun county, 6th.

Yellow Creek, Liberty ch, Lamar co., 6th.

Colombia, Rehoboth ch, Henry co., 11th.

Antioch, Union ch, Crenshaw co., 12th.

Callman, Flint Creek ch, Cullman co., 12th.

Eufaula, Bethany ch, Etowah county, 12th.

Newport, Pilgrim's Rest ch, Dale co., 12th.

Big Bear Creek, Ebenezer church, Colbert county, 13th.

Carey, Rock Spring ch, Clay county, 13th.

Harmony, west, Pleasant Grove church, Tuscaloosa county, 13th.

New River, Concord ch, Fayette co., 13th.

Cahaba, Macon church, Hale co., 17th.

Clear Creek, Sardis ch, Winston co., 17th.

Liberty, north, Kelly's church, Lincoln county, 19th.

Montgomery, Pine Level church, Montgomery county, 19th.

Tuskegee, Harmon church, Blount county, 19th.

Warrior River, Harmony church, Blount county, 19th.

Zion, Hopewell ch, Covington co., 19th.

Arcochee, Bethel ch, Randolph co., 20th.

Mud Creek, Hopewell church, Jefferson county, 20th.

Southeastern, Mt. Moriah church, Mobile county, 20th.

Weogufka, Holly Springs church, Shelby county, 20th.

Tanapoua River, Mt. Pleasant church, Tallapoosa county, 24th.

Eufaula, Centre Ridge ch, Barbour co., 25th.

Mt. Carmel, Gurley's ch, Madison co., 25th.

Geneva, Geneva ch, Geneva county, 27th.

NOVEMBER.

Marshall, Mt. Vernon ch, Marshall co., 3d.

Parish, Hebron, ch, Coffee county, 3d.

LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash money always accompany orders.

Am Judson, \$1.00

Story of Baptist Missions, \$2.50

Street Arabs, \$2.50

Old Theology, \$2.00

Atomements, \$1.00

Position of the Bible, \$1.00

Story of the Gospel, \$1.00

Behind the Scenes, \$1.00

Church Manual, \$1.00

Three Reasons Why I am a Baptist, \$1.00

Representative Men, \$1.00

Representative Women, \$1.00

Church Directories, \$1.00

Church Care, \$1.00

The Pastor, \$1.00

Aids to Devotion, \$1.00

The Church, \$1.00

Deacons, \$1.00

Position of Communion, \$1.00

Alice Maitland, \$1.00

Modern Infidelity, \$1.00

Life of Rev. J. Newton, \$1.00

Church Pocket Book, \$1.00

Christianity's Challenge, \$1.00

Church Manuals, \$1.00

Baptist Catechisms, \$1.00

Scripture Lessons, \$1.00

Position of Baptism, \$1.00

Ecclesiastical Commentary, \$1.00

Story of a Great Nation, \$1.00

Life of Jeter, \$1.00

Church Manual, \$1.00

Light in Darkness, \$1.00

Poem, "Josiah Allen's Wife," \$1.00

Smith's History of the Bible, \$1.00

Bible Doc. of Inspiration, "Manly," \$1.25

Day in Capernaum, \$1.00

Broadway Sermons, \$1.00

Grace Truman, \$1.00

What Baptists Believe, \$1.00

Pedobaptism, J. M. Frost, \$1.00

Turning Point, \$1.00

Kindling the Light, \$1.00

King of Glory, \$1.00

Annotated Graph, \$1.00

Christ in Field and Camp, \$1.00

Baptist Layman's Book, \$1.00

Unknown Paths, \$1.00

Wilbert Eldred, \$1.00

Allen's Manifesto Cyclopaedia, \$1.00

Life of Carey, \$1.00

Origins of Disciples of Christ, \$1.00

Natural Law (Drummond), \$1.00

Bible Studies 1888, \$1.00

Genethics, \$1.00

Harold's Help, \$1.00

Modern Church History, \$1.00

Reverend, \$1.00

For Boys, \$1.00

For Boys, \$1.00

Still Hours, \$1.00

Shall Alabama Lose Dr. Roby?

After October 1st Dr. Roby retires from his pastorate. I do not think it is in his heart to leave Alabama, and I hope that he will not.

I regard Dr. Roby as one of our ablest preachers and best pastors. I would rejoice to see him settled in Alabama. He is doubtless one of our very best organizers, and a superior man in every sense of the word, both as a preacher and as a Christian gentleman.

JNO. P. SHAFFER.

Mrs. JEAN SPENCER died at her home on Scott street, Mobile, Ala., Aug. 8th, 1888. She had been a member of the church for forty years. She was the wife of a beloved Baptist preacher, Wm. Spencer. She was a good word and work, and always carried sunshine into the home she entered.

Her funeral was conducted at her home, by brethren Schramm and Dawson, and she was buried in Magnolia Cemetery.

Mrs. CHRISTIAN RALPH died at the house of her son on Cedar street, in Mobile, Ala., on the 9th of August, 1888, and was buried at Zion church. She had been a member of the Baptist church for thirty-three years and lived a devoted Christian life.

Funeral services conducted by H. R. Schramm, at her son's house.

Try Ayer's Pills

For Rheumatism, Neuralgia, and Gout. Stephen Janney, of Yonkers, N. Y., says: "I have used Ayer's Pills for several months. These pills are so efficacious and effective, and I believe, would prove a specific in all cases of Rheumatism."

Rheumatism.

No medicine could have served me in better stead. C. C. Rock, Corner, Ayer's Pills, La. C. F. Hopkins, Nevada City, writes: "I have used Ayer's Pills for several years and I think they are the best pills in the world. I have kept a box of them in the house all the time. They have cured me of sick headache and neuralgia. Since taking Ayer's Pills, I have been free from these complaints."

Ayer's Cathartic Pills.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

REASONS

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

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

—Ayer's Sarsaparilla contains only the purest and most effective remedial properties.

—Ayer's Sarsaparilla is prepared with extreme care, skill, and cleanliness.

—Ayer's Sarsaparilla is prescribed by leading physicians.

—Ayer's Sarsaparilla is for sale everywhere, and recommended by all first-class druggists.

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

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

—Ayer's Sarsaparilla is a highly concentrated extract, and therefore the most economical Blood Medicine in the market.

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

—Thousands of testimonials are on file from those benefited by the use of Ayer's Sarsaparilla.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1.00; six bottles, \$5.00. Worth \$5.00 a bottle.



DR. DUNCAN'S BLACKBERRY ELIXIR

NATURE'S GREAT REMEDY

A SURE CURE FOR DIARRHOEA FLUX & CHOLERA INFANTUM

IN CHILDREN TEETHING

A PURE VEGETABLE MEDICINE

PRICE 50 CENTS

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Alabama Baptist.

MONTGOMERY, ALA., AUG. 16, 1888.

Blossoms and Fruit.

BY HOPE LIDYARD.

"Oh Frank, how lovely this air is! How I pity the people in the city! To think any one should live in a city where choice!"

"I wouldn't damp your enthusiasm, Kate, but, after all, a man does not see much of the country; he is only like chickens that come home to roost, and every one does not delight in catching the train twice each day."

"I can't say I'm quite reconciled to it myself. But I must be off! Goodbye, both of you," and giving his young wife and little daughter a parting kiss, Mr. Travis ran for the train, whose warning shriek could be heard in the distance.

Kate Travis lingered on the porch. It was her first experience of a whole year in the country, and every day brought new delights. She had discovered "pussy-willow" down by the brook, and had learned how warmly Dame Nature blankets the tender grapevine leaves. She had found the shy violets and anemones' favorite hiding places, had decked her little home with laurel, and revelled in the delights of lettuce and radishes of "her own raising." This particular May morning was a day in which the mere fact that one was alive was a joy, and as the young wife looked at the fleecy clouds, the hillside bright with rye, and the orchards one mass of lovely blossoms, she sighed for very excess of happiness.

"I wish I had given Frank a branch of apple blossoms—they would have brightened up that dreary office," thought Mrs. Travis. She, like the rest of us, often had these after-impulses, but somehow this one would not be shaken off. Kate Travis was not a superstitious woman, yet such a burning desire to send her husband some of the bright, delicate blossoms grew upon her that she feared to resist it. Just before the starting of the next train a happy thought struck her, and, donning her garden hat, having hastily gathered three or four sprays of the blossoms, she hurried to the train. Yes, Jack Dorset was there—he took the later train quite often, Kate thought, regretfully, for she knew by many little signs that Jack was not quite so attentive to business; not quite so true and manly as he had been.

Jack, on his side watched the bright, eager face as it came near.

"That Travis is a lucky fellow," he thought. "After all, what a fool a fellow is so waste time or money on cards and theatres!"

"Oh, Jack!" exclaimed Kate, breathlessly—"I beg your pardon, Mr. Dorset! Could you drop into my husband's office, and give him these blossoms? This branch is for you."

There were two reasons why Jack Dorset had taken this later train, though even to himself he acknowledged but one, that as business was slack, it was just as well to sleep a little later this Spring weather. But hidden far out of sight was another reason, and Jack had not been well seated when that reason became apparent.

"Hello! Thought you'd be on this train. Come along in the smoker. We're just making up a hand."

"No, thank you," said Jack, with a decision that surprised himself quite as much as his comrade.

"Why, what's up?" Turned rusty? Come, you'll have your revenge on me to-day. I shouldn't wonder if you won enough to have a lak to-night."

The perfume from the apple blossoms had given Jack a wonderful pleasure, not unmixed with bitterness, and when his comrade leaned over to whisper the last sentence confidentially, the odor of stale tobacco and liquor seemed unbearable. Jack fairly blushed with manly shame.

"No, no!" he said, "I'll have none of that sort of thing this morning," and, with a sudden realization of his own helplessness and this bad fellow's power over him, Jack deliberately walked over to old Deacon Taft and seated himself by him.

The Deacon was surprised. Young men did not take much to him. Perhaps he knew he was, at times, the mark for their jokes. But the flowers helped matters.

"Them's beauties, I do declare," said the Deacon, "and I'm glad to see a young fellow like you think enough of 'em to carry 'em to town. Why, I remember when a flower just changed my hull future."

"Tell me about it, Mr. Taft," said Jack, with a sense of having escaped from imminent peril.

"Well, I don't know as I've told a person about Mary's rose in years, and if anybody had told me five minutes ago that I'd ha' 'em telling it to you, I'd just laugh 'em to scorn, 'twould seem'd that ridiculous. But seein' them apple blossoms has brought it all back mighty strong, and I feel sort of drawn to you, Jack Dorset, searin' you with 'em."

Jack felt almost as if he ought to make some disclaimer; yet surely he deserved some credit for turning from temptation. After a few moments the Deacon began:

"I was a boy about fourteen—I s'pose you think old Deacon Taft has been country born and bred; but at that time I'd never seen the country; never seen birds 'cept in cages, never anything I was 'goin' to say, but misery, dirt and poverty. But then that wouldn't be true, for there was one lovely thing before my eyes night and morning, and that was my sister Mary. She was a beautiful girl, but she'd been sick for a long time, and so, though she did all she could, she couldn't do much more than keep herself sweet and clean. Mother had died when I was a baby, and I suppose it was the hard work and father's drinking that had sickened the poor girl. But I was telling you about that day. It was a hot June day. Father had been special hard on us, and the last thing he'd done was to get me a place in a drinking saloon, where there was a lot of gambling going on too. My boy, you're an innocent,

well brought up young fellow," (Jack lifted the mass of blossoms to his face, and their delicate pink seemed reflected in his cheeks), but if you ever knew what I know of the wickedness that cards and liquor may lead to, you'd not wonder at the old Deacon's 'narrowness.' Well, as I was sayin', my father'd found me the place, and I'd been at it for just a week. That Friday evenin' I was to be paid and I had a great plan in my head. Mary was just crazy over flowers. A missionary lady had brought her a bunch once and again and the way she doated on 'em was just surprisin'. Dear, dear, how often I've thought of Mary when I see the youngsters pullin' flowers and throwin' 'em away!"

The Deacon paused a moment, Jack broke off a bit of the blossoms, and, with the gentleness of a woman, fastened it in the old farmer's coat.

"Thankee! thankee! I never could pick fruit blossoms myself, but I don't know but flowers is as much needed as fruit. Well, as I was sayin', I had a plan. I had seen a lovely rose bush in a pot at a corner grocery, and I meant to buy that for Mary. I'd priced it, 'twas just twenty-five cents and I'd watched every day, and no one had bought it. Now, this morning I meant to buy it and keep it in the saloon till I'd get off, late at night. But when I got to the grocery the rose bush wasn't there!"

"I've had a good many disappointments one way and another, but I don't know's ever I felt one as wuss as the grocery man was takin' that 'agrow-lookin' fellow, but I was that eager I couldn't wait, and I just rushed up and said: 'You ain't sold that rose bush?'"

"I guess I looked mighty earnest, for they both looked at me, and then the man said: 'Yes, bubby, I sold it yesterday afternoon. But there's other flowers—this man's just bargainin' for me to buy some of his.'"

"Are you so fond of flowers, sonny?" said the stranger man.

"I told him I wanted the rose for my sister, who was sick, and then I said, I had told Mary how pretty the rose was, and, though she didn't know I was to get it, I'd meant to buy it—I'd borrowed the money from Tom 'cause I wouldn't be paid off till midnight."

"Midnight! A little fellow like you!" exclaimed the big man. "And where do you work till midnight?"

"At the big saloon round the corner," I said. "I ain't so young—I'm fourteen."

"And workin' in a saloon? What does that sister of your'n say to that?" said the big one.

"Oh, she feels mighty bad about it. She cries and cries. But I tell her I wouldn't drink, nor if they killed me, nor I won't play cards, and to-night I'll have three dollars for Mary."

"The grocery man had gone to another customer. The big stranger stood lookin' me over for a minute or so, and then he laid his hand on my shoulder and said: 'How'd Mary like you to live on a farm sonny?'"

"I told him that it was just what made Mary feel so bad. A lady had told her to pray about everything, and Mary had prayed, and prayed, and how my own father, half tipsy as he was, helped 'em on; but at last it was time for me to leave, and I asked for my pay. Jack, just think how I felt when that saloon keeper told me my father had taken my pay in liquor! I was stiff and sore—I had been up late for seven nights; and now I hadn't a cent for Mary!"

"Dear, dear! How it all comes back to me! Well, I got home somehow, and crept up softly, hoping she was asleep, but she was sitting up in bed, her cheeks like the rose by her side and her eyes shining. I just threw myself on her bed and cried—though I was a boy—and she had sense enough to let me. But pretty soon I began to listen to what she was saying, and she certainly had news. The big man was coming for me the next day, and I was to live at his house. He hadn't chick nor child, and his wife would be glad to have a boy around, besides his needin' help."

"Well, the long and the short of it was I went and I stayed; and when the dear old man and his wife died, they'd treated me like an own child and left me all."

"And Mary?"

The Deacon wiped his face as if it were a June instead a May day.

"Mary? Mary was like these here blossoms—too tender and delicate to last long. Yet perhaps the fruit has come in place of the blossoms—I wouldn't ha' been much use in this world if it wasn't for Mary."

Jack sat silent, looking at the blossoms. Was not fruit coming from that that off life even now? Another life was changed that day by means of a flower—only a blossom picked before it could fructify, but shall we say "What a pity?"

From that day Jack Dorset dated two friendships. Before long Deacon Taft knew the story of another flower, for Jack confessed to the old farmer his progress on the downward road, and how a branch of apple blossoms had stopped him, while Kate Travis and her husband learned to look for Jack's coming as one of the simple pleasures of their quiet home, little dreaming how God given was the impulse to send the apple blossoms to town.—Christian Union.

Every man has three characters—that which he exhibits, that which he has, and that which he thinks he has.

Going Late to Church.

T. M. EASTWOOD.

I heard the chimes from village tower Ring out a joyful lay, While every note that struck the air Proclaimed the Sabbath day.

O come unto God's house, they tolled; Come, join in praise and prayer, You have and offerings quickly pay To him who dwelleth there.

Good is the Lord, he mercy shows To such as on him call; The homage of the heart he seeks, And blessing gives to all.

I watched the people as they went, And joined them in the throng; Some had I entered when the choir Burst forth in gladness song.

"Praise God from whom all blessings flow, Praise him above ye heavenly host, Praise Father, Son and Holy Ghost!"

To me the song was passing sweet, It drove away my cares, And would have done the same for all, But all were not yet there.

One at a time the stragglers came, And rustled up the aisles; At every step they seemed to say, Behold the latest styles.

One at a time they entered in, Disturbed the hymn and prayer, And when the preacher gave his text, The straggler did not care.

Alas, alas, such thoughts as these Rushed fast into my mind, And what began in joy and praise Now left my heart behind.

O ye who rob God of the hour, Because of pride or ease, I were well if you would quickly fall low down upon your knees.

"Twere well if you would thus confess That you have sinned and are forgiven, When the chimes have ceased to toll Be found before the Lord."

Omitting this the day may come When, by long habit pressed, You'll knock too late at heaven's gate, To enter into rest.

That Plaid Dress.

Jennie Hunt was a bright, good-natured, sensible girl. Her brother Rob once said of her, "Jennie isn't always making a fuss about things; she believes in having a good time, and doesn't spoil it all by fretting, like some girls." But one day there was plainly a cloud upon Jennie's face. What could be the matter?

Every one at the breakfast table wondered, but nothing was said about it until Jennie was left alone with her mother, when the trouble was revealed.

"Mother," she said, "don't you think you can manage in some way to get me a new dress? I am so tired of that plaid one."

"Why, Jennie," replied her mother, "I was thinking, the last time you wore it, how fresh and pretty it still looked."

"Oh, to be sure!" remarked Jennie impatiently, "but all the other girls wear pretty, plain-colored dresses; and, actually, mother, they know me by that plaid one. When I went to Gertie's tea-party yesterday I heard two of the girls say, 'Here comes Jennie Hunt! I know her by her plaid dress.' You see plaid is all out of fashion, and there isn't another single girl in our set who wears a dress anything like it; and it makes me feel ashamed."

Mrs. Hunt smiled at little Jennie's eagerness; then, kissing her affectionately, said, "Watch and see if you can not find that there are other things by which girls are sometimes known which are more undesirable than even a plaid dress."

Jennie went off to school thinking of her mother's words. Of course she felt better already. She always found that her troubles were half cured when she had poured them into her mother's ready ear; perhaps this was the reason that the clouds so seldom settled on the girl's face. She did not quite understand what her mother meant, but resolved to be on the watch.

Her most intimate friend, Mollie Downs, came to meet her before reaching the schoolhouse; and while in the ante-room, removing their wraps, they could hear the sound of many voices in talk and laughter from the large room where the scholars were assembling for the morning exercises.

"Ida Howells is there, I know," said Mollie, "I can tell her by that silly laugh. I hope I never giggle as she does."

"Yes," replied Jennie; "and that loud voice belongs to Maggie Smith. It is too bad she talks so loud; she is a nice girl, but people think her rude and coarse because she will speak in such high tones."

As they joined the group in the schoolroom, a quick thought flashed in Jennie's mind: "That is what mamma meant. It is better to be known by a plaid dress than by these things."

Soon the bell rang, and in the hours that followed only once was there a reminder of the plaid dress. When the writing exercises were returned to the girls, she heard the teacher say, in a low tone, to the pupil whose seat was directly behind her own: "I am sorry to see that you are so careless with your penmanship. It is not necessary for you to affix your name to your exercise; I always know it from the others by its unduly appearance."

"Well," thought Jennie, "there it is again. I wonder if I am known by any disagreeable traits. I don't believe I am." But now that her eyes were open to observe herself, it was not many days before she discovered that there was one glaring fault that distinguished her from the other girls. It was commonly understood

that anything described by Jennie Hunt was a little more highly colored than it would be by any one else.

"Did Jennie Hunt tell you that?" "Well, you know she is apt to get things a little twisted," she heard one say; and again, "I don't believe it was quite so bad, Jennie exaggerates so, you know."

This was a serious revelation to our light-hearted, easy-going Jennie, and resulted in more than one thoughtful mood, in which she meditated upon her failing. She found that it was her eagerness to create excitement and surprise among her companions that had led her into the habit, and she was shocked to recall how inaccurate she had sometimes been, with no thought of being so, for Jennie loved the truth, and would never willingly depart from it in the least.

"If I have to be marked by that plaid dress when I go out with the girls," she said to herself, "I will not be known by this 'ridiculous fault,' and she set to work with a will to overcome it. It was then that she realized what a strength the habit had gained, and she was often discouraged to find herself tempted and overcome. But she found, too, that school-girls are just as quick to discern noble and pleasing characteristics.

"That is Mary Foote's desk; no one else's ever looks so nice," was the comment one day to a visitor. Then, when the lonely French teacher was so pleased and touched by an act of kind attention from one of her class, the general verdict was rendered, "It must have been Ada; no other girl would have thought of it."

Was it strange that, while studying character in this way, and finding herself weak to overcome what had seemed a foolish trifling habit, Jennie should be led to study more closely than ever before the character of Jesus Christ, the perfect one, and to seek his help to make her own more true and lovable? This was it, and before a pretty new dress was ready to be worn, her mother's prayers were answered, and Jennie was seeking to be known in her daily living, first of all, as a loving and faithful follower of her Lord and Savior.—Selected.

Many Christians seem to have the desire to live as near the world as they possible can, to have as much of the world as they can, and Christ at the same time. My experience has been that such Christians are the most watched people on the face of the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running over the line, mingling with the world to-day, and coming back among Christ people to-morrow. The best way is to keep as far away from the world as you can, to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he didn't know; he hadn't been there for a number of years.—Ex.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—H. B. Stowe.

"I would give little for a man's religion," said an English wit, "if his dog and cat are not the better for it."

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