

THE ALABAMA BAPTIST.

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MR. CHARLES DUDLEY WARNER, in a recent article to Harper's Monthly, in which he speaks of the churches in Louisville, Ky., made no mention of the Baptist institutions. The *Western Recorder* says: "Ruskin says that the eye sees what it brings with it the power of seeing," and adds:

What are the facts? The finest and most imposing building in the city is that occupied by the Theological Seminary. It is the largest institution of the kind, of any denomination, in America.

We have ten white and fourteen colored Baptist churches in the city, beside ten missions. We have four churches each larger than any church of any other denomination, except, perhaps, the Catholic cathedral. The largest white church of any denomination in the South is the Walnut Street Baptist of Louisville. We raise more money and have more rapid increase than any other denomination. We have doubled in numbers in the last six years. We have, in that time, built and are building eight new houses of worship, four of which will compare favorably with any church buildings in the city. Then we have two Orphan's Homes in Louisville, American and German. Our Louisville Baptist Orphan's Home (as the American one is called) is certainly far better equipped than any other similar institution in this city or in the South.

BAPTISTS AND CLOSE COMMUNION.

The *Alabama Christian Advocate* (Methodist) evidently thinks, judging from the subjoined article, that Baptists need some better way of observing the Lord's supper, and takes it upon itself to give some suggestions. As to how many will be converted to the editor's way of thinking remains to be seen. But we are safe in saying that the number of converts he will make will not alarm the Baptist denomination to any very large degree. Baptists know where they stand and on whose teachings their principles are fixed. Hear the *Advocate* as he tells us what we should do, where we can get advice, and how we ought to use it:

"Dr. Dowling not only resigns his pastorate of the church, but withdraws from the Baptist denomination because he will not be bound by the indefensible dogma of close communion. In that large and influential denomination this may be only an incident, and shows, with other similar incidents, that the trend of the Baptist church is towards open communion."

"The Baptist church in the South, like our own, is too conservative to tolerate strange innovations, even though they be in the line of greatly needed reforms, but nothing would be more refreshing these times than for a few leading Baptist divines in this section to break away from this indefensible, inexcusable, unscriptural, unbrotherly, sectarian 'straight jacket,' and stand up some fine Sunday morning in their pulpits and say, 'We are about to celebrate the Lord's death in the ordinance which he ordained for his children; all members in good standing in our sister churches are invited to remain with us and unite with us in celebrating the Lord's supper by partaking of the elements of his broken body and shed blood.' How such a course would thrill the hearts of all Christians! Many Baptist churches practice open communion now, and many more Baptist preachers have ceased to defend close communion. May we not hope that the truly irenic spirit that now possesses so many of the Baptist clergy will melt down and destroy this last vestige of exclusiveness and place that great body of earnest Christians abreast of the evangelical hosts that are now marching to the conquest of the world for Christ? We know that good advice is often too cheap to be taken, and too gratuitous to be followed by those who need it most, but we give it all the same, just as we do much other good preaching not knowing whether they will hear or forbear."

In reply to which the following clipping from the *Western Recorder* we find very appropriate and expresses our views on the subject: "Every once in a while a wave of gush strikes the religious jelly fish of the country on the subject of Baptist close communion. To tell them that the Baptists stand exactly on the same ground in regard to communion as do all the other bodies, including the Catholics, and excepting only the Disciples, does not stop the gushing in the least. They still whine about our want of love and talk of the glad day in the dim and distant future when Baptists shall cease to have any devotion to principle and shall care more for their gush than for 'Thus saith the Lord.' The day they look forward to with such watery eyes and quivering voices of prophecy seems to be growing more and more distant, in view of the stubborn fact that the

Baptists in Sweden, Denmark, Canada, Wales and the United States who are close communionists are increasing more rapidly than the population, while the open communionists in England are retrograding.

"Now they know that fact just as well as we do. And their pretended love and desire for fellowship with us is like Job's kiss when he smote Amasa under the fifth rib. And they think we are such fools we do not see through their hypocrisy and cant. But the many men among the other denominations despise the gushers and whiners and yearners for union at the expense of principle as thoroughly as we do. They will not betray their own principles for the sake of trying to get a sentimental advantage over the Baptists. Their churches all stand on the common ground that the unbaptized must not come to the Lord's table, no matter how pious they may be. The *Interior*, of Chicago, says: 'We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord's Supper,' and the *American Presbyterian* says:

"Open communion is an absurdity when it means communion with the unbaptized. Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore, or be inconsistent, with his own doctrine. Let us not either make an outcry at his close communion, which is but faithfulness to principle, until we are prepared to be open communionists ourselves, from which stupidity may we be forever preserved."

"And similar extracts could be given from other papers of as high standing. They contend with us on the subject of what constitutes baptism, but they are honorable opponents who are true to their own principles, and have as thorough a contempt as we have for those who, for the sake of attacking Baptists, deny their own position."

If all be true of him that is said to be, Gov. Hill, of New York, has a reputation that savors not of the best. There will be much opposition to him in the empire state, and the friends of temperance will not be found idle in their efforts to rebuke him for his deeds in the past. The *National Baptist* thus talks to its readers:

"The present governor of New York, David B. Hill, has been re-nominated. During his entire term of office, he has gained a bad celebrity by opposing all good legislation and by favoring all bad. He has especially distinguished himself by vetoing every act that at all diminishes the malign power of the saloon. Among these was an act forbidding the sale of liquor in the state capitol. Everything points to him as a man to be defeated. It seems to us that it is the duty of every Christian citizen in the empire state, of every friend of morality and temperance, to do everything that he can to prevent Gov. Hill from continuing to damage and discredit the state. Every friend of temperance who fails to vote against him in the most effective way, will make a grave mistake."

FIELD NOTES.

The Catholics are endeavoring to get control of the public schools of the country.

Wake Forest College, S. C., opened with one hundred and eighty students on the roll.

Hon. J. L. M. Curry, minister to Spain, has resigned on account of ill health and will return to Richmond, Va.

Prominent Baptists are urging that new Baptist churches and new mission stations be established in the western part of St. Louis.

A sister at Clayton writes: "I hope I shall always be able to remain a subscriber to your valuable paper." We hope so, too. We shall endeavor to keep you on our list.

Dr. A. C. Caperton is the most numerous preacher within the circle of our acquaintance. He has fourteen preaching stations. If there is any preacher who has more we would like to hear from him.—*Western Recorder*.

A Georgia brother, in writing to *The Courier*, (S. C.), says that the Baptists of that state will raise over \$30,000 for missions this year. To which the *Courier* replies: "That is a large sum, but our brethren across the Savannah are well able to verify such a promise."

Bro. W. G. Robertson writes us: "We have been having some good meetings in the Union this year. Many of the churches have been revived and quite a number of accessions. A noticeable fact is, that in almost all of them from one to four come from the Pecos. We bless the Lord and take courage."

With every renewal from our subscribers the editor smiles and sees the wolf run further from the door.

In a brief interview which Dr. Henry McDonald, of Atlanta, held with Spurgeon during August, he said to the doctor, "Ah, you southern preachers are Calvinistic." Dr. M. told him we stood by him in his withdrawal from the Baptist Union. "Why," said he, "the Kentucky general association passed resolutions endorsing me." His manner showed that he felt pleasure in this action of the Kentucky brethren.—*Baltimore Baptist*.

At a meeting of brewers in San Francisco, recently, the following was posted on the wall as a motto: "Down with the white livered clergy and the Sunday schools." This is a high compliment to the preachers and Sunday schools. The saloon men recognize these as their enemies. Any preacher who does not make his influence felt in his community against drinking saloons is of little value to that community.—*Western Recorder*.

Dedicated, in the beautiful sub valley on the Coosa, known as the "Kingdom," four miles east of Columbus, 5th Sunday in September, an excellent church house. The church constituted last spring with nineteen members, now, after dismissing twelve, numbers forty five. It is called the Kingdom church. Fine soil, fine people, fine prospects. Ready to pay pastor \$100. Founded and organized, with a good Sunday-school, mainly by the activities of Rev. J. F. Parker. Grace, mercy, and peace.—E. B. T.

In his farewell letter to Kentucky, through the *Western Recorder*, Rev. P. T. Hale says: Having accepted the pastorate of South side Baptist church of Birmingham, Ala., I leave in a few days for this difficult field of labor. In my native state I trust to be more useful to my Master. But to leave Kentucky gives me sorrow. For nine years I have been in the state, during three of which I preached, while a student in the seminary, at New Liberty. For nearly six years I have been in Danville. The man who is called as my successor there will be fortunate.

A Presbyterian minister tells us of a singular coincidence. During the session of the Southern Baptist convention at Louisville, his pulpit was supplied by Baptist ministers. In the morning he had a brother named Frost, and at night the committee sent him a brother Snow. Rather wintry for May weather.—*Baltimore Baptist*. The Selma church has the Frost about which our brother writes, but it is by no means a cold church. Would that we had more Frosts in our churches. They would be the warmer thereby.

This city of New York spends on its schools about \$5,000,000 a year. Philadelphia spends less than \$2,000,000, Boston more than Philadelphia but still less than \$2,000,000, and Baltimore three quarters of a million. The average expense per capita is, of course, higher here than elsewhere. The cost of each child's teaching in a year here is about \$31, in Boston \$26, in Baltimore about \$18, in Philadelphia about \$17. With all our outlay for education there are still about 10,000 applicants for admission that are annually turned away for lack of room.—*N. Y. Examiner*.

A prominent doctor of divinity stopped taking the *Religious Herald* because the editor "declined to print an article he sent on a subject which he thought had been sufficiently discussed in his columns." Commenting on the same, the editor says: "We had no objection to the article, except that the ground had been covered by others whose contributions came ahead of it. Some one must take the responsibility of deciding where there has been enough, and it would seem that those who 'foot the bills' of the paper and meet its engagements with its readers, should be permitted to decide such questions. How else could a paper be conducted with any profit to its readers?"

At a recent meeting of the St. Louis association, J. P. Greene said: "We are in a population of 600,000 and I am uttering the truth when I say five-sixths of them are out of Christ. Within one hour's ride of this church there are 500,000 people who will never have the gospel unless we give it to them. And yet there are hundreds of Baptists in this city who will never give a dollar for missions in St. Louis and who yet spend money on the theatre and beer garden. If there ever was a time when the Baptists of St. Louis should humble themselves in dust and ashes and go to saving souls, that time is the present."—*Central Baptist*.

J. J. Williams, Esq., of Caroline county, says that he has tried several things, but that nothing so delights him as farming—that he prefers it to anything else. We hope the gentlemen in charge of the exposition soon to open in this city, will exhibit Mr. Williams, at say fifty cents admission price. Let all the world see that there is one farmer who does not talk down his business. Who would not gladly give fifty cents for the privilege of looking upon a contented, successful farmer, who prefers farming to anything else under the blue skies?—*Religious Herald*. Yes, brother Herald, let's exhibit him. We want him in Alabama for awhile. A great many people down this way have never seen such a wonder. Show him to all your people and then let us have him on the occasion of our state fair.

East Lake-Birmingham Vicinity Pastors.

East Lake is thought by many persons to be a part of Birmingham. They cannot draw the distinction between the two places, hence the murky air, the confused noise, deeds of violence and numerous temptations which the imagination paints, and which would be so inimical to a student's character and progress. It is six miles from Birmingham, true in thirty minutes' ride on the dummy line, but quite a different looking place even physically, and surely so in all other respects. It is walked in on one side by a beautiful mountain range, picturesque and romantic, affording a fine opportunity and temptation to boys to mount its craggy sides, furnishing ample exercise for health. On the opposite side from the college, which is located on a beautiful plateau just at the foot of this mountain, is a lovely valley, once a cultivated farm, lying in the distance with irregular hills, and near the center of which is the clear, calm, artificial lake, covering thirty acres of land, and formed from a clear, sparkling stream without swamp, which flows through that valley. Nicely adapted by nature, indeed, to nestle in its bosom a city of literary people and a literary institution commensurate with the growing demands for one within the borders of Alabama. On the banks of this lake already stands a large pavilion and other buildings, and the foundation of a spacious hotel, costing eighty thousand dollars, has already been laid by Mr. Beaumont, who assured me that not less than two hundred thousand dollars would be expended on it ere it would be completed. Many new buildings are going up. I mention these facts to show the confidence people have in the future of East Lake. It will have, when the new Baptist church shall have been finished, one of the most tasty and attractive buildings I have seen. The college is near this church and will be watered by a pure, fine spring, bursting from the mountain side above it. The dummy line has a car leaving every thirty or thirty-five minutes until late bed time every night, and some officer of the institution passes around quite as often, to see that no boy is absent when out from recitations. It is just as secure from any danger from Birmingham as if it were one hundred miles. If it is not a healthy place, surely one cannot be found in all the land. It is very different from what I thought it was, when I fought its removal so very hard, and I now believe it was providential that the college was removed. I also believe God caused Birmingham to call a halt, to show them that "the race is not to the swift, nor the battle to the strong," and teach the rest of us that millions of capital in other hands cannot diminish our responsibility to support his cause. Our sympathies can never be enlisted until we, too, have some investment in the institution. True, there will be crowds visit the place on Sabbath and at other times, and though no bar rooms do or can exist there, could prove damaging. This Sabbath question will be one to be settled by the citizens of the place, and if the college is the leading interest of the city, it seems they can guard it. This question is one also that will soon have to be met everywhere. Every other objection which could be imagined exists anywhere else.

I would like to speak of Gate City, one and a half miles, containing a population of one thousand or more people and still growing; also of Irondale, two miles and a half or three miles, of three thousand people, Woodlawn and Avondale, on the dummy line between Birmingham and East Lake, one and two miles and the other four, of fifteen hundred, and two thousand inhabitants; then Bessemer, Jasper, Pratt Mines, and the city it

self. It is only necessary to properly officer the institution a ter it is built, and in very position will secure patronage enough for a good college.

Dr. C. C. Jones, formerly of Furman, Wilcox county, known well among us all in south Alabama, is now a resident of East Lake, and his superior cannot easily be found. He has gone there chiefly for health. Many of the best citizens of the state will locate there, and many of the best of the city will build there for school privileges and select society. It will be strictly a residential city. Its morals must be guarded.

This leads to BIRMINGHAM VICINITY PASTORS. Too much caution cannot be used by these churches in the selection of their pastors. Much will depend upon their ability and stamina. Upon them will rest the success of Howard College. If they take interest in the college and work harmoniously together, it will grow rapidly; if they manifest no interest, or allow little personal differences to lessen their labors for it, it will be felt. I need not argue this question. All know that the moral tone of East Lake will be what the Baptist pastors of Birmingham and surrounding towns will make it. It is generally known that East Lake, Woodlawn, Avondale and South Side church, Birmingham, have been without pastors. Bro. Hale, of Kentucky, has been called to South Side and has accepted. No better selection could have been made. Bro. Skipper has been called to Avondale and accepted. I congratulate, in this case, both pastor and church. East Lake has invited Bro. McGaha to visit them, which he did. I trust by the time this article appears, it will be announced that he has been called and has accepted. I do not know what Woodlawn is doing. I believe that such men as I met there will not err in a selection. The pastor of the First church, Birmingham, is well known throughout the state. To him as much as any one man, not only the removal of Howard college, but the growth of Birmingham, is indebted. May God bless the pastors of all these churches and help them to feel their responsibilities and meet them like men.

Now, brethren, what I have written I have written. I change nothing unless it may have been in some little thing of which I was told, I may have been misinformed, but my information was from a good source. Let us now quit quibbling and go to work for Howard College.

B. H. CRUMPTON.

Alabama Church Building Board.

At the last session of the Alabama state Baptist convention held in Talladega the following was adopted:

Whereas, There is great need of houses of worship in many sections of the country, and whereas, these sections promise to be centres of population and influence, but at the present are unable to provide suitable meeting houses; and whereas, this convention has no funds with which to assist these struggling but rapidly growing communities; and whereas, a little aid in this crisis of the young church would greatly stimulate local effort; therefore be it

Resolved, That a committee consisting of G. A. Nunnally, Jas. Crook, S. Henderson, M. H. Lane, Wm. A. Davis, M. G. Hudson, S. W. Welch and John W. Bishop be appointed by this convention, located at Anniston, to be called the "Church Building Board," who shall formulate and adopt their own constitution and by-laws, and perfect their organization and take charge of this work and devise ways and means for raising funds for this purpose and for disbursing the same at their discretion; and that we commend this board and its work to the laymen of the churches as eminently worthy of their consideration and support, and we request the pastors to be diligent in promoting this movement. We further commend this board to, and authorize them to procure funds from all individuals and corporations and associations who may be inclined to give assistance to the enterprise. This board shall report annually to this convention its operations during the year.

This committee organized by electing Rev. H. M. Lane, D.D., chairman, and the undersigned secretary and treasurer.

This communication is published for your information and to solicit your aid. It is expected that every pastor will present this cause to his church and secure at least one collection for it during the year. And should the pastor fail or forget to do, surely some wide awake layman will press the matter upon his brethren.

Your attention is called to the following arguments in support of the

cause:

1. *It is not an experiment.* Other denominations and our Northern brethren have demonstrated the practicability of such a movement. The Northern Baptists and Southern Methodists, through a similar plan, build a new church every day in the year.

2. *More meeting houses are needed.* We do not mean costly structures but buildings costing from \$500 to \$1,500. Villages are growing rapidly and many country districts are becoming thickly settled, but in their confused and chaotic condition, the people are not able to supply the congregations with suitable houses of worship. More than a score of very worthy and deserving applications are now on file in this office.

3. *Help is needed.* The older and stronger communities and churches must help these new and weaker settlements, or the long delay will prove a great hindrance to the spread of the gospel.

4. *It is economy.* So long as a church is without a meeting house, it is missionary ground, and the homeless congregation looks to the state board for help. But it often happens when they get into a house they take care of themselves. By all means support the missionary, but do not fail to help build a house and thus begin to make the field self supporting.

5. *It gives dignity and permanency to the new church.* While the church is out doors, it labors under many disadvantages—is uncertain and irregular in its meetings and cannot command the respect and confidence which are needful to permanent success.

6. *Patriotism as well as religion should induce us to help.* In many of these communities foreigners constitute a large part of the population, and it is the highest dictate of patriotism to provide religious facilities. One meeting house is worth a half dozen jails in conserving the peace and protecting the interests of society.

7. *For the Master's sake.* Remember the Lord is preparing a mansion for his people in heaven, and should not his people build a house for the Lord on earth? To refuse the Lord a dwelling place below may result in somebody finding no home above. Will it be you?

All funds as soon as collected should be sent to

G. A. NUNNALLY,
Sec. & Treas. Build'g Board,
Anniston, Ala.

P. S. Brethren who promised to represent this work at the associations and in their churches, are expected to do their best.

G. A. N.

WARNER'S Log Cabin Remedies—old fashioned, simple compounds, used in our old hardy forefathers, are "old timers" but "old reliable." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

A Tender Memorial.

The Baptists Unite in Memory of the Late Deacon B. B. Davis.

At the Baptist church in this city Sunday morning a memorial service was held in honor of the memory of a man very dear to Eufaula people and especially so to the Baptist denomination of this city, as indeed he was to the denomination in the state and in the South. Dr. W. N. Reeves introduced the memorial service proper by reading the following resolutions, after which he made some feeling remarks:

The Eufaula church and Sabbath-school, desirous of giving some formal public testimonial of their high appreciation of the life and character of the late deacon B. B. Davis, unite in this joint memorial service as a feeble expression of their sorrow for his loss and affectionate remembrance of himself and his ever faithful and efficient services.

This beloved brother, after years of feebleness and patient suffering, fell asleep in Jesus on the 18th of August, 1888, and while we sorrow at his loss we rejoice at his peaceful, tranquil triumphant Christian death. He was fully conscious of its approach, but as the end drew near with perfect peace and unflinching trust he welcomed the messenger that was to usher him into the presence of that Master whom he had so long and faithfully served. Thus while we cannot but grieve at our great loss, our grief is turned to joy at his infinitely great gain. There are few such varied characters so evenly balanced with such perfect equipoise as that of B. B. Davis. He was a man of remarkable information, and on a multitude of subjects his investigations were always complete

and his knowledge accurate and full. He was a wise counselor and always faithful, earnest, conscientious. But he is gone. We will miss him in the business circle where he was ever conscientious and honorable. We will miss him solely in the church and in the Sabbath-school where he was ever faithful and efficient. But we bow in submission to him who doeth all things well. We offer as a true, but partial and incomplete expression of our feelings and appreciation, the following resolutions:

1. That this church and Sunday-school most keenly feel their heavy loss, and that our brother's death is a great loss to our denomination.

2. That we recognize in him all the attributes essential to the noblest Christian manhood, that he was a man of strong convictions, humble, devout, pious, godly, zealous for God, prompt in all his relations of life, consistent, bold for truth's sake, gentle, trustful, that he lived for the good of humanity and the glory of God.

3. That as church member and officer, Sunday-school worker, citizen, neighbor, friend, father, husband, he is worthy of all emulation.

4. That we extend to his family our hearty sympathy, and commend them to our Savior on whom our brother so constantly leaned for support.

5. That these resolutions be preserved on our records, that we send a copy to the bereaved family and request publication of the same in the ALABAMA BAPTIST.

W. N. REEVES,
JNO. A. WALKER,
W. D. JELKS,
W. L. PICKARD.

A tribute, too, was read from the pew of Dr. Nunnally. Messrs. E. S. Shorter, E. Rhodes, W. T. Simpson, C. S. McDowell and Dr. S. A. Holt, expressed the loss the church and community had sustained in a few brief and feeling words.

Mr. Pickard closed the services by one of the tenderest, most touching and feeling pulpit efforts we have ever heard.

The music was under the care of Mrs. Kolb and it was itself divine. In this connection we print appended a series of resolutions passed by Mr. Davis' Bible class, a Sunday or two ago:

Whereas, In the death of B. B. Davis we have sustained an irreparable loss as a teacher and leader of our class.

Resolved, 1st, That we take this method of bearing testimony to his Christian virtues as a teacher, and Christian activity in every good work, always punctual to his class when not physically unable to attend, bold and aggressive in setting forth the teaching of the Scriptures, compromising nothing with error or sin in high places, thus setting forth his love of the cause above every other cause and his fidelity to Christ, his now constant companion, where he has gone to receive his welcome and approval for faithfulness he practiced daily while with us.

Resolved, 2nd, That we sincerely offer our sympathy to his bereaved family and relatives.

Resolved, 3rd, That the ALABAMA BAPTIST be requested to publish these resolutions and a copy be furnished the family.

To the Baptist Pastors of Alabama.

Dear Brethren: You occupy very responsible positions. God has honored you with being his servants and ambassadors, and made you under-shepherds of his sheep.

The churches have accepted you as such, and you have therefore been placed at the head of affairs in our churches. To you we should look, as leaders of Baptist Christian interests in Alabama.

You are responsible above all others, in so far as men are responsible, for the failure or success of Baptist interests and enterprises in Alabama. I wish to call your attention to one of our foremost interests, just now, and one which demands your immediate attention. I refer to Howard College, at East Lake, Ala.

The college, in the first place, is entitled to the patronage of the Baptists of the state. I do not plead, and say, that the college needs our patronage as Baptists; but I say that it is entitled to it; and that it will be foolishly strange, and strangely foolish, if we do not give it.

If there is anything lacking about the school, anything preventing it from being the great school that it should be to meet the wants of the wonderful period in which we live, it would be in order, and sensible, too, for other people to turn away from it and seek the advantages which they need elsewhere, but not for the Baptists. It is their business, and their certain duty, to make it all that it should be, and at once. It is our school; perfectly under our control; and we are definitely responsible for its conduct.

Howard College is already a good school, but should be made better,

and we are fully able to meet all its wants.

Let me call your attention to one of its immediate wants: *Permanent buildings.* Birmingham and community are engaged in erecting a fine main building which will meet the academic demands of the school. This building will cost \$50,000 or \$60,000, and will be up with the times in which we live. Our sons need a school home; a dormitory building equal to the wants of the school. Such a building will cost from \$60,000 to \$75,000. The state convention at its last session recommended that the denomination raise \$60,000 with which to build a dormitory.

The trustees have directed me to go out into the state and gather the funds necessary to erect the dormitory building. Now, I am doing what I can in that direction. Of course, I can meet only a few of the associations; will meet all I can.

The destiny of the enterprise is in your hands. If you say that we shall have the building, then I know that we shall have it. Our churches are able to give it, and if their pastors advocate doing so they will do it. If our pastors say not, then I am sure that our people will not contribute the necessary funds.

It may be that our churches ought to differ with their pastors, and build the house in spite of them; and it may be that some man ought to travel over Alabama and encourage the churches to thus get out of harmony with their pastors; but, with my estimate of pastors, and with my conception of the delicate relations existing between them and the churches over which they are bishops, if it is ever done, it will not be done, nor even attempted, by my servant now speaking.

I am very sure that it is the duty of the Baptists of Alabama, not simply to build that dormitory, but to give Howard College half a million of dollars, and within the next sixty days. They are able to do it, and they ought to do it; and if they do not, they will be unfaithful to the interests of education and to the cause of Baptists.

I am equally sure that our pastors ought to see their interests clearly and lead their people to the rescue. There are 5,000 men and women in our churches in Alabama, who can give \$100 each within the next sixty days, or an average of that amount, and not be embarrassed by doing so; and that would give us the \$500,000, and it ought to be done, and if we do not do it, we shall not have done our duty.

If only half that average was made by the 5,000, we would have \$250,000. Do not say that I talk extravagantly about what 5,000 men and women can do. I do not. I speak soberly. Remember that these 5,000 are selected out of 90,000 people, and are therefore picked men and women. And you will remember further, that an effort that looked to raising \$500,000 would indicate to quite a number of the mentioned 5,000 that they ought to give \$5,000, or \$2,000, or \$1,000, or \$500, instead of \$100. The only reason why we do not raise \$750,000 for a dormitory, or what is better, \$250,000 for general use, or what our duty is, \$500,000, is because we do not want to do it, and not because we are not able; and the leaders of our people are very largely responsible for our indisposition. Now, dear brethren, I refer the whole matter to you, asking you to refer it to your churches, and hoping that you will right away raise a sufficient amount to build our dormitory, and send it to me, that the work may be commenced. Do not wait for any one to come and superintend the effort. Do it yourselves. You are the men above all others to attend to it.

After this is done, I beg that you take into consideration all the other wants of the institution, and meet them, and meet them grandly, and make Howard College one of the greatest institutions of learning on the continent.

The Lord guide you is my prayer.

Your obedient servant,

JNO. P. SHAFFER,

Box 870, Birmingham, Ala.

It is customary to think of a man as successful, who has advanced step by step in his profession or business, who has had no reverses and met with no great misfortune. That is what the world counts success, but true success is not measured by that standard. In no real sense can a man's life be said to be successful, when he does not consider, primarily, the duty which he owes to God and to his fellowmen, and is not more concerned about the happiness of his home and the welfare of its members than about what he may accumulate or how far his own way may be gained. A man may have large worldly success, and none of the success which Christ requires. No true judgment can be formed by outward appearances, for these often, like the shell of a nut, may seem indicative of a sound condition, but on cracking it no kernel is found within.—*Ch. Inquirer*.

Nothing will ever make the Cross of Jesus Christ less the centre of the revelation of God than it is today. The world sweeps on, and when the great ages of eternity have come, there will sink beneath the horizon of the past many a tall column that stands high and flashes lights from its summit to day. But no distance onwards, nor any fresh illumination, will ever pale the light that shines from the earthly manifestation and bitter passion of the Christ, the Revealer of God.—Dr. A. MacLaren.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 4, 1888.

Rev. G. W. HARRIS, Editors.
JAN. C. FOSTER, Editors.

BUSINESS ANNOUNCEMENTS.

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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.

WITH this number of the ALABAMA BAPTIST my connection with the paper as editor and publisher ceases.

JOS. SHACKELFORD.

WE HAVE for sale associational and church letters,—the best forms now in use,—for 25 cents per dozen, postage paid.

SPECIAL NOTICE.

THERE are due us by our readers nearly \$4,000. Not having this money we are greatly pressed in our business. If the accounts of our debtors were placed in bank for collection they would blame us and say we had not treated them right, but this is business, and unless we hear from delinquents soon, steps of this kind will be taken. If you can't send all you owe, send a portion. Our books must be cleared of dead weights.

The new church at East Lake is rapidly nearing completion.

If the liquor dealer is a murderer, is not the man that helps to get the license an accomplice?

REMEMBER the first Sunday collection in October. Read the editorial calling attention to this matter.

OUR pastors, who have been vacating are returning to their posts and resuming work. May they have a prosperous year.

BARTON county, Georgia, contains 29,000 people and the town of Cartersville 3,000. The entire county has prohibition and her jail is said to be empty.

DON'T grow sour and morose because things will not go your way in the church, and say, "Well, I'll just quit trying." Remember that you are working for God and eternity and not for unappreciative people.

DR. H. H. TUCKER, who for many years was editor of the *Christian Index*, has purchased that paper, and has become sole proprietor. We welcome him back into the brotherhood and wish for him great success.

DR. SHAVER, who, for seventeen years, has been on the editorial staff of the *Index*, has retired from that paper, and has accepted the position as editor of the *Kind Words Teacher*. Dr. Manly having given up that work.

ENCOURAGE your child to love to read good books and papers by reading select articles from such works to them. Talk of the lessons and incidents related in these works and soon they will read them for themselves.

ONE of the noble men who has fallen in Jacksonville was Rev. John R. Sharpe, a Methodist minister. He was a native Alabamian and many of our readers no doubt knew and loved him. He stood amid his people to the last.

ONE of our city churches granted a letter of dismission to a member; he applied to a sister church and was rejected, because it was known that only lately he had been on a drunk. The church giving the letter should investigate and deal with her member.

WE call special attention to the communication of the Alabama church building board, Rev. G. A. Nunnally, Anniston, secretary and treasurer. This is one of our very important enterprises and should receive the hearty support of the denomination. In a personal note Bro. Nunnally says: "Surely so good a cause will meet with a liberal response. Help us all you can. Twenty applications on file and not twenty dollars in the treasury." Brethren, do not forget this good work and send on your contributions.

In these columns a few weeks since we spoke of a beautiful hand-book published by the real estate association of Montgomery, Mr. W. C. Bibb, Jr., secretary and treasurer. Parties desiring same will remember to enclose a two cent stamp for postage. Mr. Bibb will furnish the book.

THE friends of Eld. W. B. Carter, of Hartsell, have just had us to print a pamphlet disproving charges circulated by certain parties throughout north Alabama. These traducers have sought in many ways to injure this good brother, but the Lord is on his side, and he never fails to be thoroughly vindicated.

A good Methodist lady in this state two years since began to raise a fund for the education of young ministers. Her move has greatly encouraged others in that work. There are enough Baptists in each association to raise a permanent fund whose interest would educate two or three young men each year.

THE example of Dr. Gwin in the midst of the prevailing scourge at Decatur cannot but be worthy of imitation. This is not the first time he has exhibited such devotion. In Montgomery, years ago, he remained throughout the reign of yellow fever to nurse and console the sick. All honor to so noble a man.

BROWN University, Providence, R. I., has received donations and legacies this year to the amount of \$219,225. Are there not some Baptists in Alabama that will remember Howard College in their wills, or give, in their life time, something to that institution? Why not endow a chair in that institution to be called the Renfro chair?

NEARLY every week some paper announces that the *Atlanta Commonwealth*, the temperance paper, is dead. Such is not a fact; it visits us each month, well filled with things calculated to educate the public along the lines of temperance. This paper is published at \$1.00 a year and should be supported by all lovers of temperance.

WE acknowledge the receipt of an invitation to the marriage of Dr. W. H. Stevens, of Baltimore, to Miss Fannie Ola, eldest daughter of Bro. J. M. Huey, of Pratt Mines. This happy event took place on Monday morning, October 1st, in the Baptist church at Pratt Mines. May the blessings of him who ordained this sacred ordinance attend their way.

BRO. JNO. A. MAY, writing to the *Alabama Advocate* from Lincoln, tells what a good meeting they had. He had the aid of Rev. C. M. Livingston. This brother May advises his readers, should they ever get tangled up with the Baptists and can't get out, to send for Eld. Livingston. Not long since we visited a community where this rescuer had preached several sermons and the Baptist pastor was busy baptizing or receiving into the church parties from the M. E. church.

IT will be a source of great pleasure to his many friends in the state to learn that Dr. J. M. Frost, the beloved pastor of the Selma church, has declined the call to the First church, Raleigh, N. C. The denomination is to be congratulated that it retains this noble man of God in its ranks in the state. The pressure was great that was made upon him to induce him to leave, but we rejoice that he remains with us.

ALTHOUGH some of our vacant pastorates are supplied, others remain as they were left by their pastors. Livingston is pastorless and so is Opelika. Talladega has called Rev. M. D. Early, of Arkansas, but he has not yet accepted. In one month more Bro. Hamberlin will retire from the Palmetto Street church, Mobile. Woodlawn, one of the best churches in the state, has not yet extended a call. We trust that strong men will soon man these pulpits.

IF we had invited some noble personage to visit our homes and expected his coming we would clean up the premises, cut down the weeds, burn up the trash and brighten up the room, so that just as cheery a welcome as possible would greet his appearance. Have you not often prayed, "Come, Lord Jesus, to my heart?" Are you not wishing every day for his visit? Then, why not prepare? Clean away the weeds of evil habit, sweep out the trash of sloth, and give him a clean heart for an abode.

THE parent who takes into his home only secular newspapers is making a great mistake. The papers of the day are largely given to showing up the bad side of life. They detail all species of crime and tend to harden the young lives, to lead them to believe all the world is going to the dogs, and that there are none pure, none to be trusted. The religious paper should be patronized because its mission is to ennoble and purify the minds and tastes of mankind, to show the brighter, better side of life, to tell of God's love to men, to relate how-to-day, for Christ's and their fellow-men's sake, men are spending and being spent. Let the Christian paper be read in your home, that it may help to counteract the evil literature that must in the nature of things reach the eyes of your children.

POWER IN PRAYER.

WE used to hear a great deal about Christians having power in prayer, but in this age of formality we rarely ever think of or talk much of it. Some men pray like they are accustomed to it and as if God was very near them, and they had no doubt that he would hear their petitions; others fail to impress the listener with such feelings. If we would live every day near God, think of his promises and his power, we, too, could possess power in prayer. Dear reader, what power have you in prayer? How much influence at heaven's court can you claim?

THE greatest lever used by whistlers to defeat the efforts of prohibitionists is to cry, "Harmony, O let us keep things peaceful." Political harmony makes many a Christian sell out his Lord. The moral, sober, Christian element in every county of Alabama is sufficiently strong to send none but good men to our offices of trust. If you are a democrat be a man with it, be a Christian with it, and the same for anything else you may be. If being a democrat or a republican is going to make you any the less a Christian you had better give up politics and work for Christ—accept no "harmony" that grates in discord with Christ's demands.

SINCE taking charge of the ALABAMA BAPTIST it has been our ambition to make a better paper than our people have ever had. We spent during the last year more than \$300 towards its permanent improvement. We now find ourselves pressed for money. Will not the brethren appreciate our condition and come up with their renewals? The past spring and summer were marked by stringency in the money markets of Alabama, greater than we have ever experienced. Brethren and sisters were not dropped from our list, because we hoped they would in the early fall pay their indebtedness. Have we hoped in vain? Dear readers, when you send your renewal please try to send us a new subscriber.

Our bookkeeper is busy sending out statements. Don't get mad, but be prompt in replying, at any rate, if you do get mad send the money and that will put you in a good humor.

THE *Methodist Times*, of London, thinks it is time they were letting the human institutions of Methodism be adapted to the age in which they live, as Wesley adapted them to the social circumstances of the eighteenth century. The *Times* further intimates that unless such adaptation is allowed the end may be near. The *Index* thinks that the phrase "human institutions" means all the peculiarities that distinguish these people from other ecclesiastical organizations. There is one human institution, that is being rapidly adapted to the present age of progress, and that is infant sprinkling. More and more the adherents of that faith are being brought face to face with the question, "What's the good of it?" Finding no good, they are dropping it. Another human institution is beginning strongly to call for "adaptation." Personal piety, individual responsibility, in the matter of faith, is leading large numbers of people to study the Bible for themselves, and though they stick to the Methodist church, they demand immersion as Bible baptism. Not many years hence we hope to see human institutions torn from every sect and all unite on Christ's institutions, be one even as he and his Father are one.

FIRST SUNDAY IN OCTOBER.

Attention has already been repeatedly called to the collection asked for in all the Baptist churches in Alabama on next Sunday in the interest of Howard College. We beg leave again to call attention to this matter. If the collection cannot be conveniently taken on the first Sunday, then select another Sunday in the month. The day was named because it was regarded as the most convenient that could be mentioned. Attention is again called to the action of the convention at Talladega concerning this collection. The committee to whom were referred the report of the board of trustees recommended: "That the Baptists of Alabama arrange at once for meeting the deficit of expenses for the president and faculty of the college—the ways and means of this, of course, to be devised by the trustees."

Thereupon the trustees recommended the first Sunday in October as a suitable time for taking this collection. We cannot too earnestly press the importance of this matter upon the pastors of our churches. We cannot emphasize above measure its necessity. Earnest men are at work training the Baptist youth of Alabama. Moderate salaries are being paid them. A contribution from the Baptist churches of Alabama will relieve them, and enable them to do the work assigned them. Then let us repeat with earnestness the importance of this collection next Sunday. If your church does not meet that day select another Sunday in October, and let the Baptist people make this necessary contribution. Send the collections in the most convenient form to Rev. Jno. P. Shaffer, Box 540, Birmingham, Alabama.

EAST LIBERTY ASSOCIATION.

Our second visit to the banner association was made on the 19th of September. The meeting was held with Rock Springs church, near LaFayette. When passing through LaFayette we were kindly entertained by brother and sister Norman, who made us as comfortable as a pilgrim could well be made. This good brother laid many of us under obligations to him for conveying us back and forth to the association.

The introductory sermon was preached by Rev. W. B. Crumpton, Eld. J. P. Shaffer and Eld. W. C. Bledsoe were elected respectively moderator and clerk. They are highly esteemed by their brethren, not only as preachers, but as citizens. Would like to tell all the good things that were said and done by the brethren, but can't. This is a big body and every committeeman made a good report and then brethren spoke out. One of the letters varied its report somewhat. For instance, in giving the scale of the church, they report so many male members, so many female members, and then so many active and so many inactive males, so many active and so many inactive females. This is a good plan; may be if each church would adopt such a plan there would be an increase of activity. Bro. Roby said, "We may talk of plans, but the only plan that is going to succeed is the asking plan; we need askers." He thought a wise thing for our convention to do would be to employ fifty men to go over the state and ask people for money.

Elder J. P. Hamner preached Wednesday night. Thursday morning the state mission report, written by Bro. Denison, was read, and the home mission report by Eld. C. J. Burden. These were both good papers and elicited earnest speeches by several brethren, Bro. George E. Brewer among the number.

Brethren Brannon and Shaffer preached stirring sermons during the second day. Eld. C. S. Johnson, one of the choicest men in the East Liberty, read the report on foreign missions.

Bro. C. C. Shealey, a promising young brother, reported on religious literature. We were talked down and could not make a speech, and, really, little was the need for it, as every first class man is either reading the paper, or else expects soon to become a reader. Several joined the procession during our stay in their midst. Two colored preachers made talks before the association. They said the negroes had anti's among their members. They expressed themselves as much profited by their attendance on this meeting.

Surely the mantle of Eld. J. F. Bledsoe has fallen on Eld. T. B. Fargason. The dear old brother was said to have been one of the best copywriters in Alabama. He fell as he was scattering good reading among the people. Bro. Fargason has taken his place and is doing good work. A memorial tribute was to be offered during the session touching the life and death of Bro. Bledsoe.

Having to meet the Canaan association we left LaFayette before the East Liberty closed, hence can make a partial report. Bro. Newman and family gave us food and shelter in their Christian home. These Liberty folks don't seem in a hurry about going home, but take time for fully discussing everything. Excellent reports came up from the churches. More attention than formerly is paid to church building. This Rock Springs church was built while brother Brewer was pastor. By the way, he has left his signs all over east Alabama, and is now making monuments in the Harris association.

Bro. Shaffer will soon return to his pastoral work, and with the other preachers will move up a little higher for next year.

CANAAN ASSOCIATION.

Via the Columbus & Western, from Opelika, we reached Birmingham. A handshake with brethren Perry Fowkes, Mark Myatt, E. H. Cabinniss and Joe Moncrief and we were away for Pratt Mines to meet "on Canaan's happy shore." The dummy, like a thing of intelligence, dashed away through crowded streets, over the mountain, in sight of Thomas' furnace and into the populous, but smoky, town of Pratt Mines. So scattered was the town that we feared we could not locate ourselves, but venturing to talk to a sweet little miss who sat near we learned that the "preacher usually stopped with Mr. Huey, near the church." Of course we headed straight for the home with a prophet's room in it. And just here we must say more pleasant and happy family we have never visited. Their kindness will long be remembered.

We found Bro. Crumpton, who was bothered over the yellow fever reports. Fearful of being quarantined from his home, he left us Friday night. Only a few weeks before he had taken along ride in a cushionless mule wagon and he could not harbor the thought of making a similar trip of more than one hundred miles. A larger delegation was present

than usually attend the Canaan association. Bro. A. J. Waldrop, for near the fortieth time (we think), was re-elected moderator. He is a good man with step still firm and eye undimmed. He realized the additional responsibility laid upon members of this association by the great influx of population. Bro. R. W. Beck was elected clerk and discharged his duties nobly. We have never had the pleasure of printing the minutes of this association, but he said this year we should have them.

Friday Eld. W. A. Hobson preached the introductory sermon. Friday night Bro. Crumpton preached, or talked, on Christian experience, mission work, &c. Bro. H. H. Brown gave a lengthy talk on plans. Saturday, missions, the ALABAMA BAPTIST and education were freely discussed. Several good speeches were made. It was truly gratifying to note the reception given the ALABAMA BAPTIST. Stronger friends have not been met anywhere. Henceforth this paper will have more support from the Canaan association than ever before. Prof. R. J. Waldrop, of East Lake, is our agent at that point. Rev. S. R. C. Adams, pastor of the Pratt Mines, Wheeling and Trussville churches, always works for the paper. Brethren Chunn, Waldrop, Stewart, and the other preachers are helping us. The students of Howard College are doing nobly. It won't be long before Rev. P. T. Hale, new pastor at South side, will make the paper feel his support. Eld. A. W. McGaha, who soon comes to East Lake, appreciates the value of a religious paper to his people and we count on him. Bro. Hogan has never been wanting in his friendship. Bro. Skipper believes in the paper, and Avondale will soon send in a large list. Bro. Perry Fowkes isn't a preacher, but he will gladly receive subscriptions from all members of the First church. The BAPTIST and the people of Birmingham understand each other better to-day than formerly, and we are going to help each other more.

But, coming back to the association. Dear old Bro. Thompson, from the Mud Creek, was present. Eld. G. A. Nunnally, of Anniston, delighted us with two or three good speeches. The members of the First church, Birmingham, had invited him to fill their pulpit the Sabbath following. Anniston had better beware; they have a prize that others will naturally covet.

The brethren set apart Sunday evening to hold memorial services touching the death of Dr. J. J. D. Renfro.

After dinner the yellow fever rumors were sufficient to make us bid friends adieu and strike for home before we, too, became entangled in the meshes of quarantine. When we reached the peaceful shades of Verbena and learned that Greenville had been suspected and tied in, and remembered that it was only eleven days since we were there, and then heard the wily remark, "Quarantined at last; I told you so," we subsided. But we are out again. Look for us.

FIELD NOTES.

Send on your news notes, brethren, as well as renewals.

Howard College gets seven young men from Dadeville this year.

No more contributions are needed for yellow fever sufferers in Decatur, Ala.

There was a decrease in the public debt during September of about \$15,000,000.

Our expenses must be met every few days and renewals are thankfully received.

Trains have begun to run on the roads touching quarantined stations since the frosts.

A brother sends us his renewal for four years. Won't others who are in arrears send theirs?

Bro. S. P. Lindsey, of Monroeville, was ordained at the Philadelphia church on the 26th ult.

Rev. G. S. Tulin preached at the first church, Birmingham, last Sunday morning and evening.

Miss Sue Daniel has returned from her visit to California. Glad to report her improved in health.

Bro. Jno. Dunaway beats the world for getting subscribers for the BAPTIST. Thanks for a recent list.

Prof. Leonidas Jones says it paid him to advertise in the BAPTIST. His Roanoke school is well attended.

The subscription price of this paper is \$2.00 a year; to ministers we charge only \$1.50. No commission allowed on the latter.

The Antioch Baptist association will convene with the Union Baptist church, Washington county, on Friday, Oct. 12th.

Mrs. J. M. Dewberry has our thanks for a new subscriber and a renewal procured while on a recent visit to South Alabama.

We are glad to learn of the success of Bro. Dix, of Pine Grove, in his work for the Master. He has been hard at work all the summer.

Bro. T. W. White gave Maj. Harris his subscription for the BAPTIST at Coosa River association. Will Bro. White please send us his postoffice.

Bro. Sidney Catts, of Pleasant Hill, says he is well pleased with the work the Baptist Printing Company recently printed for him. So they all write us.

Every teacher ought to have the state *Teacher's Journal*. Prof. Dewberry is the editor and has his journal printed by the Baptist Printing Company.

C. A. Pitcher, lately teller of the Union bank at Providence, has been sentenced to seven years in the penitentiary for carrying stolen money into Canada.

Bro. Foster, of the A. C. Female College, Tuscaloosa, is a happy man. His school opened with double the number of matriculates ever reported on the first day.

We are printing the Shelby association minutes. Bro. O'Hara has kindly remembered us, and we are endeavoring to please him, as well as the other brethren.

Adams street church, this city, thinks every application for membership should lie over for one week, until inquiry could be made as to the character of said applicant.

Rev. W. C. Bledsoe, LaFayette, sends us the minutes of East Liberty association. He gives us splendid copy. We are going to give him good work and clean proof.

Some brethren have spasms when they write to us in regard to the date of their subscription. Write plainly and to the point, always, and we will settle everything satisfactorily.

Bro. W. H. Moon, of Goodwater, would like to meet brethren Wharton, Cleveland, Crumpton, Shaffer, and others at the Central association, which met at that place on yesterday.

We are sorry to learn of the serious illness of sister Carter, the mother of Rev. W. B. Carter, of Hartsell. We pray the One all-wise to relieve her affliction, if in accordance with his divine will.

Remember that the Muscle Shoals association has been postponed until Friday before the first Sabbath in November. Brethren who see this notice will give as much publicity to it as possible.

Bro. J. L. Thompson preached at the First church, Montgomery, on Sunday morning last, and Bro. W. R. Ivey, of Howard College, preached both morning and evening at Adams Street.

When brethren do not desire the paper they will greatly oblige us by dropping a few lines to the ALABAMA BAPTIST when their time expires. By this means we will save time, trouble and expense.

Brethren who were appointed at the Montgomery association to report on the various subjects will please look at the minutes and learn their duty and act accordingly.—B. A. Jackson, Moderator.

Harper's Monthly Magazine for October is full of useful information. One of the best magazines in the country. Full of illustrations and articles by the best authors. Address Harper & Brothers, New York.

Bro. T. J. Martin, of Harpersville, sends his renewal for two years and says: "I have never missed a copy of the ALABAMA BAPTIST since it has been published." We hope our good brother will continue with us many years.

The *Christian Index* is now published on the seventh floor of the Trader's Bank building in Atlanta. This is its new home since Dr. Tucker purchased the paper. The *Commonwealth* says it is "on the first floor next to the blue heavens."

Bro. W. B. Carter, of Hartsell, sent us the manuscript of his book on Tuesday, the 25th of September, and we shipped his books to him on the following Saturday, the 29th. The book contained twenty pages. Brethren, send on your minutes.

Delegates and visitors to the Montgomery association, which meets with the church at Pine Level on Oct. 19th, will find conveyances at Pike road on the morning of the 18th.—T. C. Cook, chairman; J. F. Fraser, A. H. Eubanks, J. H. Dickson.

The correspondent of the *Advertiser* says that Rev. B. H. Crumpton has resigned the pastorate of the church at Evergreen, and will move to Brookline, Ala., to take charge of the academy at that place. We wish our brother success in his new home.

A brother writes us that he "could write us sometimes of things that happen at his office, but he's afraid of the waste-basket." Take courage, brother, we are not ready to consign your notes to our w. b. Send on your notes; we'll arrange them for you.

Brethren who are inquiring about where they can have their minutes printed best would do well to send their work to the Baptist Printing Company, Montgomery, Ala. They will guarantee as clean proof and as neat work as can be had anywhere.

A sister writes us: "I hope I may never have to miss a copy of the BAPTIST. Without it I know nothing about the work of our denomination throughout the state, and in heaven lands." Remember this, brethren and sisters, and send on your renewal.

Bro. W. T. Cobbs, of Danville, Ala., writes that he has been serving four churches during the past year—Pleasant Hill, Enon, Danville and Mt. Nebo. The numbers received are: Pleasant Hill, 7; Enon, 17; Danville, 8; Mt. Nebo, 17. He has baptized thirty one this year.

The Marion Military Institute opened as advertised in the catalogue, Oct. 3rd. The town was never more healthful. The Institute buildings have been refitted and refurbished; the faculty been enlarged; additional facilities of instruction added; the opening will be large; and all the rooms will be filled.

Bro. Benton writes us that the meeting conducted by Major Penn in Farmersville, Texas, recently, resulted in 154 professions of faith. About sixty were added to the Baptist church. Bro. Benton has recently been on a visit to Eureka Springs, Ark., for his health. He is greatly improved.

Dr. Roby is making preparations to move to Nashville, Tenn. He has been pastor of the Opelika church for several years. His loss to the church and to the denomination will be keenly felt. We are sorry he has decided to leave the state, but pray that his life may be abundantly useful in his new field of labor.

A brother, who withholds his name, two years ago offered \$1,000, through the *Western Recorder*, "to whoever would find a single passage in Greek where baptizo means 'sprinkle' or 'pour,'" and the offer is still standing. Others can make the same offer with the assurance that the money will never be called for.

A ripple of excitement has been caused in Anniston on account of the removal of the chief of police for drunkenness. The entire police force have resigned, but the vacancies are being rapidly filled. The prohibitionists claim that the violators of the prohibition law will be brought to punishment by the new officers.

The opening of the Selma church has been postponed until the second Sunday in October. Bro. Frost has invited a number of brethren to be present on that day, and everything now promises a glorious occasion. We'll come over, brother, and take a look at your beautiful church and meet the hospitable Selma people.

The Cahaba association will meet with the Macon church, Oct. 17th. This church is about two miles from Gallion, on the E. T. V. & G. rail road. All delegates will be met with conveyances at the depot the day before and on the morning of the 17th. A full delegation of the churches of the association is earnestly desired.—T. W. Hart, Pastor of Macon Church.

Bro. W. N. Huckabee, of Plantersville, has been kindly remembered by the good sisters of Evergreen and Big Springs churches. They are trying to raise \$500 at Big Springs with which to build a church. Bro. Smith, of Bozeman, has given them \$50. Who will be the next one to help in this good cause? Bro. Huckabee will acknowledge receipt of all moneys received.

In a personal letter Bro. Hart, of Uniontown, says: We have almost doubled our membership here in Uniontown within the last year; also greatly improved our church building. We have just spent over \$200 in beautifying, and are now making preparations to buy new pews. I am preaching at Newberne, Demopolis and Gallion. Will endeavor to get you some subscribers.

I have rode very nearly 700 miles to preach to one church once a month during the past year, and others nearly as far. I have had good meetings at all my churches this year. I was ably assisted at the Central Institute by our worthy brother, Rev. J. L. Thompson, of Adams' Street church, Montgomery, who did excellent service. Ten additions by experience, and two by letter.

Our church at Midway is in a flourishing condition. Congregations are large and the spiritual condition continues to grow better. We have baptized about twenty-three recently; received several by letter. At its last conference the church gave me a unanimous call. This is my fifth year as their pastor. We are looking for great things from the Lord.—W. H. Patterson, Eufulda, Sept. 25th.

A brother in a distant state, who was at one time the honored president of Howard College, writes us in a private letter: "Your urgent appeal to subscribers who are in arrears prompted me to look at my own record, and I find I am your debtor since last July; therefore I enclose five dollars to pay enough in advance to atone for past delinquencies." Brethren, look at the date on your paper and see if you don't owe us.

Bro. E. A. Brantley, of Loango, writes that the Zion association meets with Hopewell church, Covington county, on Oct. 19th, and urges us to be present. It meets thirty miles from the railroad, but our good brother proposes, if we will come, to convey us from Evergreen to and from the association. Thanks, brother, if it is possible we will be with you. Our brother thinks we could do a vast deal of good for our paper in the Zion.

The South Bethel association meets with Mt. Gilead church on Thursday, the 4th day of October. We hope to see you among us. We have longed to meet you and tell you the good the ALABAMA BAPTIST has done us. Our people have been making preparations to entertain all visitors. The church is only a quarter of a mile from the M. & B. railroad depot at this place. Bro. L. M. Bradley reached home yesterday.—J. F. M., Sept. 25th.

I have just closed a very profitable meeting at Brooklyn, assisted by Bro. I. Spence. There were twenty six additions by experience and six by restoration. Some of the finest material in Alabama, and genuinely converted. It reminded me more of the revivals of past days than any I've witnessed for some time. To see grown men, and married, and grown ladies weeping over sin is a sight at which angels rejoice, and for which the church should be thankful. We need conviction for sin that will bring remorse, and rarely do men weep over sin without remorse. More subscribers for the BAPTIST will be the fruit of it.—B. H. Crumpton.

We have had a good meeting at Zion church, Monroe county. I had the ministerial help of Bro. Locke, Bro. Savill, of Florida, and Bro. D. W. Ramsey. The two former brethren left Wednesday night; Bro. Ramsey staid until the close of the meeting, which lasted seven days, with an addition of twelve to the church. Ten were baptized. Bro. Ramsey did most of the preaching. The church was greatly revived and sinners seemed much concerned. This is one of Bro. John McWilliam's churches, which he has served nearly fifty years in succession. He is now in his 85th year and attends church regularly and is always ready to say something for Jesus. He is quite feeble in body.—A. P. Majors, Sedan, Ala.

Regulate the Regular, by the use of Warner's Log Cabin Sarsaparilla. Sold by all druggists. 120 doses \$1.

Read no book of which you would not like God to say, "Show it me."—John 5: 39

I have always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly.

"Doctoring Old Time."

A Striking Picture—A Revival of Old Time Simplicities.

In one of Harper's issues is given a very fine illustration of Roberts' celebrated painting, known as "Doctoring Old Time." It represents a typical old timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose—"Old Time Doctoring." We learn through a reliable source, that one of the enterprising proprietary medicine firms of the country has been for years investigating the

Alabama Baptist.

MONTGOMERY, ALA., OCT. 4, 1888.

WARNER'S LOG CABIN REMEDIES.—"Sarsaparilla,"—"Cough and Consumption Remedy,"—"Hops and Buchu,"—"Extract,"—"Hair Tonic,"—"Liver Pills,"—"Plasters,"—"Pain-Expeller,"—"Catarrh,"—"They Like Warner's,"—"Tippecanoe," are the simple, effective remedies of the old Log Cabin days.

However early in the morning you seek the aid of access, you find it always open; and however late the midnight hour when you find yourself in the sudden grasp of death the winged prayer can bring an instant Savior near.—James Hamilton.

The reading public has reason to be disgusted with any medicine which claims to cure everything, from a corn to consumption. Shallenberger's Anodyne for Malaria is simply what the name imports. If you have Malaria in your system, a few doses will destroy it immediately. So far as now known it is the only antidote for this poison. Sold by Druggists.

Human sympathy tends to diminish the sharpness of human griefs, and therefore, so long as sorrow is a condition of human life, it will be obligatory upon the disciples of Christ to "weep with them that weep."

A well known citizen of Lancaster, Pa., Mr. L. B. Keifer, writes: "Having a sprained leg of almost thirty days standing, and after trying half a dozen advertised preparations in the market without satisfactory result, I was advised to try Sarsaparilla, and in less than three days my leg was all right again. It did the work."

What the Bible brings to you will depend in a large measure on what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting; just as you choose.

Queen Victoria has a remarkable fine head of hair, for a lady of her age; but her son, the Prince of Wales, is quite bald. Had he used Ayer's Hair Vigor earlier in life, his head might, to-day, have been as well covered as that of his royal mother. It's not too late yet.

There are two things needed in these days; first, for rich men to find out how poor men live; and second, for poor men to know how rich men work.

Many young children become positively repulsive with sore eyes, sore ears, and scald head. Such afflictions may be speedily removed by the use of Ayer's Sarsaparilla. Young and old alike experience the wonderful benefits of this medicine.

His that contradicted us must not again contradict, but instruct; for a mad man is not cured by his own becoming mad.—Antisthenes, B. C. 426.

Extraordinary but nevertheless true. We refer to the announcement of B. F. Johnson & Co., of Richmond, Va., in which they propose to show wonders and energetic men how to make from \$75 to \$250 a month above expenses.

Ah, this is a miserable age! Go with a lance through these lazes, and you could not get enough martyrdom to fill a thimble.—Spurgeon.

A large number of dukes collected at an exposed corner last Sabbath, where the wind was high and caught colds. Early in the morning they were seen to be ill. Bull's Cough Syrup.

The thunder-clap can strike the inattentive but it is only the listener that catches the whisper of the summer air in the pine trees.—Faber.

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

There is but one road that leads us to God—humility; all other ways would only lead us away, even were they fenced in with all virtues.

HILL'S CHILL KILLER will drive out Malaria.

If I can put some touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God.—George Macdonald.

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

Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—Tyrone Edwards.

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 Fever Pills free with each bottle of Chill Killer.

I have been benefited by praying for others; for making an errand to God for them; I have got something for myself.—Rutherford.

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

Never spend your time in such a way that you would not like God to ask, "What art thou doing?"—1 Thess. 5:15.

Consumption, Wasting Diseases, And General Debility. Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphites the one supplying strength and flesh, the other giving nerve power, and acting as a tonic to the digestive and entire system. But in **Scott's Emulsion** of Cod Liver Oil with Hypophosphites the two are combined, and the result is wonderful. Thousands who have derived no permanent benefit from other preparations have been cured by this. Scott's Emulsion is perfectly palatable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

PARTIES having *Plantation or Tim ber Lands* to sell, can dispose of the same to emigrants by addressing the **WESTERN LAND AND EMIGRATION CO.**, Indianapolis, Ind.

The Bible is a large book, or a small one, a dark or a bright one, according to the spirit in which we read it. Wranglers and first class men will not understand it, unless their hearts are right as well as their heads. The highest critical and grammatical knowledge will find it a sealed book without the teachings of the Holy Ghost. Its contents are often "hid to the wise and prudent, and revealed to babes." Reader, remember this and say always when you open your Bible, O God, for Christ's sake, give me the teaching of the Spirit.—A. A.

The blood is the regulator. Regulate the Regulator with Warner's Log Cabin Sarsaparilla. It cures all impurities. It is the largest bottle in the market—120 doses for \$1. Your druggist sells it. Buy it for your family's benefit as well as your own.

Howard College Endowment Notes.

Do not forget your endowment notes that are due. Some of you have notes past due, for both 1887 and '88. Please send me the money due, and I will return you the notes properly cancelled.

There are brethren who say, "We would have paid our notes but did not know who to settle with." Let me ask pastors to inform the brethren of their charges, how to settle and who to settle with. Will you make these collections for me and send me the funds, at once? I will return the notes to you, and you can deliver them to the brethren. It is important that these notes should be paid.

JNO. P. SHAFFER, Financial Sec'y.

Box 840, Birmingham, Ala.

Horsford's Acid Phosphate.

A Brain and Nerve Food.

For lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

Tusculum and Sheffield.

I have just closed my year's work at the above places, and am now making preparations to be off to Louisville to attend our Seminary. My work for the past year has been very laborious and but for the kindness of the noble people with whom I worked I hardly see how I could have borne up. The field was too large and the work demanded of a nature too deep for a man of my stature. But I have prayed God to accept the efforts I made and my heart has been made to rejoice more than once at the workings of God's hand in crowning our labors.

Tusculum has long been known as one of our weak points and the little band of noble brethren and sisters, especially the sisters, have contended with many disadvantages, but, thanks be to God, the tide is changing, and light, hope and joy are springing up in every breast. God's Spirit is felt and the moving of his hand is seen on every side. A general revival seemed to pervade the entire membership and congregation from early summer until the present. We had a two weeks meeting in August. Bro. W. B. Carter preached for us four days, and did some good preaching indeed. The meeting kept up in interest until the very last. We closed with barely seating room in our church, with many souls inquiring the way of life. Seventeen were added to the church—thirteen by letter and four by baptism.

A good Sabbath school has been built up and men and women are talking and living religion. I shall ever look back to the place as the place of my first work and association with a band of noble people.

ADVICE TO MOTHERS.

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

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Christmas Books! Live Men and Women wanted in every town and country in the South, to sell our elegant new set of Christmas Books, (selling from 50 cents to \$3.50). One lady last year made an average profit of \$7 a day from September until Christmas. A young man cleared over \$200 in five weeks. All time not necessary. Terms liberal. Apply early for territory.

D. E. LITTLE, Jr., Southern Manager, Cassell & Co., 68 1/2 Whitehall St., Atlanta, Ga.

for Bahia September 1st.

CHINA.
Dr. R. H. Graves, in "A Plea for Canton," says of that mission that it is not a failure. "Think of its work in the past. One of our members, Bro. Lough Fook, formed the church of 200 members in Demara—the first Baptist church in South America. Bro. Fung Chak is pastor of the Chinese church at Portland, Oregon, and writes me in a letter received the other day: 'We contributed \$275 for China and \$300 for our mission expenses here.' *** Another one of our members, Bro. Fong Cheung, is Dr. Hartwell's able assistant in San Francisco, and will compare well in talents and eloquence with any Baptist minister on the coast." He pleads for two men for Canton.

Fifteen baptisms are reported in this mission in the first part of the third quarter of this year—from July to October. Miss Emma Young writes, August 7th: "Twelve persons were baptized in our chapel last Sunday." Over forty for the year, so far.

Rev. R. T. Bryan writes hopefully from Chinkiang. One young man—a baptized during the last quarter—a very promising man—and an old man of good standing has professed faith and asked for baptism. He is doing hand-to-hand, heart-to-heart work with the people. "Please send us a man and wife."

Bro. Herring, Shanghai, writes: "A dear little daughter was born to us on the 1st of July."

The Shanghai church proposes to pay its native pastor's salary and give enough to "missions" to pay a native preacher at Soochow.

ITALY.

Dr. Geo. B. Taylor writes that, in July, Sr. Arbanasich baptized five converts in Sardinia—three women and two men. He also chronicles another victory for the evangelical cause in Sardinia. Our evangelist was ill-treated on entering the town of Domus Novas, and on appeal to the mayor, rudely refused protection. An appeal to the higher authorities led to a trial and the punishment of the rioters. The public heartily approved the sentence. At Mestre, near Venice, where Sr. Bellondi was so badly treated a short time ago, he now has a house full of hearers, and forty persons have identified themselves as friends. The Sunday school in Rome has been revived. A charming letter in the *Foreign Mission Journal*, from Miss Mary A. Taylor, gives us a vivid picture of "A Bishop's Visit to a Tuscan Village." It ought to be read.

Rev. J. H. Eager's "brick books" are bringing in money for the Italian Chapel Fund.

MEXICO.

The Baptist convention of Mexico, embracing all our missions, met at Patos on the 15th of September. Our brethren there had the pleasure of welcoming brethren Moseley and Chastain, and Misses Wright, Cabanis and Russell at the meeting.

Ten girls will graduate from Madeiro Institute this year.

Bro. Powell, on a recent trip, "received into our churches some of the best people in our State (Coahuila) and Nueva Leon." At San Isidro, twenty miles west of Parras, he received twenty-two candidates for baptism, and will organize a church on his return. Gov. Madero is rejoiced to hear that a missionary would soon be located at Parras. He and other citizens want a lady teacher there, promising to pay most or all her salary.

Many friends are interested in that house of worship in Zacatecas, and money is beginning to come in for it. Who will help?

The Details of Church Work.

The following editorial from the *Central Baptist* is so good that we give it entire to our readers:

"The success of any great undertaking depends quite as much on looking after the details as on a comprehensive plan. Without a general and unifying plan all effort is fragmentary and chaotic; without detail of effort a splendid plan is only an ineffective theory. A plan is a means to an end, a compass by which results are to be accomplished. Church work amounts to little, aside from God's universal approval of good intentions, unless there is a careful and conscientious looking after all the little duties of church activity. The growth of a tree is effected through the leaves which tip the extremities of the branches, and through the rootlets which wander furthest from the tree out into the dark grounds. These gather material for growth.

We are accustomed to think of a great railroad corporation as made up of a trunk line and some general officers who sit around headquarters and draw large salaries. There is a popular notion that the system attracts patronage, or that the management commands and business flows in. But a railroad is wholly dependent on what may be called the smaller details of traffic and travel. The branch roads gather up freight by the single car load, or by the hundred weight from small stations and empty it into the main line. There are hundreds of wagons, and drays, and hands which contribute to, and create the bulk of freight. All over distant states the travelling agents are busy about, making up excursion parties, soliciting individual passengers, writing personal letters, and laboring for the sale of tickets. They exhibit diligence in minor matters. There is a profound lesson to Christian workers in the spectacle of an agent of a great eastern road, asking a man to buy a ticket over his line.

It is well to have commodious church house and an attractive preacher, but these will not accomplish the full measure of church work. Even the faithful service of the deacons added will not fill up what is lacking of success. The great mission of a church is accomplished in detail. The tenderness which feels the world and feels for the world, is at the extremities of the body. The hands and feet must do the service which lies against the outside world.

The exhibition of the spirit of Christ is not so much in the church as a body as in the character and conduct

of the individual member. Piety is personal influence is individual. Faultless articles of faith win the admiration and approval of unbelievers, but a warm Christian heart filled with grace will take strong hold of God's hearts and win them toward God. Power resides in the body, but the exercise of power must be through a member of the body. Religion has neither hands or tongue except those who are human and consecrated. Every church member is a divinely appointed agent to execute the details of Christian work. And the total of a church's work is only the sum of individual personal work. The whole is only the sum of the parts. The individual does not work through the church, but the church through the individual.

The superintendent is set off with a division of the church's mission. Under him, or with him, the teacher has a still smaller division in the class; and even the teacher's final and most promising field is found only when he takes one member of his class aside and pleads as man with man for salvation. This is where the very best results are secured.

The extent of this personal and detail work cannot be put at too high a value. Christian work has a certain worth. It is not all, or even the greatest element in religious prosperity. It means nothing without divine blessing. But, if it is to be done at all, it is to be done in the very best possible way, and there can be no question but that it is to be done chiefly by the individual. We need to magnify the mission of every one of God's children.

The same conclusions are reached if we study the processes by which the world is influenced favorably by Christianity. Men are converted one by one. Each conversion is a complete work of the Spirit. God saves a man, not mankind. He converts a soul, not a race. His word solicits the turning of one heart to himself. The great gathering of the redeemed will be made up of those who have been converted one at a time, and in most cases converted under the personal effort of some one Christian."

A Lesson from a Dog.

The Rev. C. H. Spurgeon was much troubled by a dog that frequently visited his garden, and destroyed his flower beds. Mr. Spurgeon resolved to watch and give the intruder a warm reception. One morning he saw the dog in the garden at its old trick. Picking up a stout walking-stick, when the dog came near enough he took careful aim and threw the stick at it. But his aim was not of the best, and instead of hitting the dog, the stick spent its force on the air. The dog looked up, and seeing the stick and the man, it drew its own conclusions, and, running to the stick, picked it up and brought it to Mr. Spurgeon. His wrath was disarmed; he could not strike the dog who thus humbly brought the stick that was thrown at it. So taking the stick with one hand, with the other he patted the dog's back, and said, "Good fellow, good fellow!" When people throw sticks at us, let us have the same lack of appreciation of their beligerent spirit as this dog. We will be saved many a quarrel. We may get many a pat on the head, and kind words instead of blows.

When the Dark Comes.

A little girl sat at twilight in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is when the dark comes. You know I am a little afraid of that. And then, ma, begin to think of all the naughty things I've done to grieve you, and that perhaps you might die before morning, and so I begin to act good."

"Oh!" thought I, "how many of us wait till the dark comes, in the form of sickness or sorrow, or trouble of some kind, before we begin to act good!" How much better to be good while we are enjoying life's bright sunshine! and then, "when the dark comes"—as it will, in a measure, to all—we shall be ready to meet it without fear.—Wellspring.

Sweet is the breath of praise when given by those whose own high merits claim the praise they give.

A Claim to Human Gratitude.

Charlotte Corday, the sad-faced, tender-hearted peasant girl of Normandy made great history by one desperate act!

Sickened by the saturnalia of the French revolution, and moved to desperation as Robespierre and Marat were leading the flower of France to the guillotine, she determined that she would put an end to Marat's bloody reign.

Marat had demanded two hundred thousand victims for the guillotine! He proposed to kill off the enemies of the Revolution to make it perpetual.

"Horrible thought!" No wonder it fired the blood of this patriotic peasant maid!

Gaining access to his closely guarded quarters by a subterfuge, she found him in his bath, even then inexorable and giving violent directions for further slaughter!

He asked her the names of the inimical deputies who had taken refuge in Caen. She told him and he wrote them down. "That is well! Before a week is over they shall all be brought to the guillotine."

At these words, Charlotte drew from her bosom the knife, and plunged it with supernatural force up to the hilt in the heart of Marat.

"Come to me, my dear friend, come to me," cried Marat, and expired under the blow!

In the Corcoran gallery at Washington is a famous painting of Charlotte, represented as behind the prison bars the day before her execution.

It is a thrilling, sad picture, full of sorrow for her suffering country, and

of unconquerable hate for her country's enemies.

What a lesson in this tragic story! Two hundred, nay, five hundred thousand people would Marat have sacrificed to his unholy passion of power!

Methods are quite as murderous and inexorable as men, and they number their victims by the millions. The page of history is full of murders by authority and by mistaken ideas. In the practice of medicine alone how many hundreds of millions have been allowed to die and as many more killed by unjustifiable bigotry and by bungling!

But the age is bettering. Men and methods are improving. A few years ago it was worth one's professional life to advise or permit the use of a proprietary medicine. To-day there are not two physicians in any town in this country who do not regularly prescribe some form of proprietary remedy!

H. H. Warner, famed all over the world as the discoverer of Warner's safe cure, began hunting up the old remedies of the Log Cabin days; after long and patient research he succeeded in securing some of the most valuable, among family records, and called them Warner's Log Cabin remedies—the simple preparations of roots, leaves, balsams and herbs which were the successful standbys of our grandfathers.

These simple, old fashioned remedies, coughs and colds, consumption and other remedies have struck a popular chord and are in extraordinary demand all over the land. They are not the untried and imaginary remedies of some dabbler chemist intent on making money, but the long-sought principles of the healing art which for generations kept our ancestors in perfect health, put forth for the good of humanity by one who is known all over the world as a philanthropist—a lover of his fellow man,—whose name is a guarantee of the highest standard of excellence.

The preparations are of decided and known influence over disease, and as in the hands of our grandmothers they raised up the sick, cured the lame, and bound up the wounds of death, so in their new form but older power as Log Cabin remedies, they are sure to prove the "healing of the nations."

Corday did the world an incalculable service in ridding France of the bigoted and murderous Marat, just as this man is doing humanity a service by re-introducing to the world the simpler and better methods of our ancestors.

Alabama Baptist Church Building Board.

"Line upon line," "here a little and there a little." How much it takes to get men to see their duty! How much more to make them feel it, and still how much more to get them to do it. Seeing and feeling without doing will never build a house.

It takes shingles as well as a board to build a meeting house. Angels have quit this work and left it to men. It is fearfully real. Houses are needed, but they will not grow even though they be watered with tears. Stone upon stone and men must place them there, plank upon plank and men must nail them there, and somebody must feed the men and pay for the nails. But there is no need to parley over this matter, or whimper or weep or sing—plainly, what we want is a collection in every church and a contribution from every member. This done, and many poor congregations now worshipping in old abandoned school houses, and store houses, and workshops, and under the shade of trees, will have a neat house and praise God while they thank the brethren who helped them.

The Harris association, the youngest and smallest of our sisterhood, has set the example by sending the first contribution from associations, and South Side church, Birmingham, was the first church to respond, and the Sunday-school at Collinsville was the first school to make a contribution, and a little girl—name was lost to me, but God has it in his autograph album—was the chosen one to make the first gift of all. Now who will be the next?

We will begin to publish receipts in the BAPTIST as soon as the list is large enough not to be a shame to our denomination. Send all money as soon as collected, to

G. A. NUNNALLY, Secretary and Treasurer.

Anniston, Ala.

All Books at Wholesale to Members of the Book Buyer's Bureau.

Membership free. Agents wanted to solicit members. Send 2c stamp for catalogue and information to R. H. WOODWARD & Co., Baltimore, Md.

DEPARTED THIS LIFE, Sept. 16th,

1888, Mrs. Charlotte T. Mitchell, aged about seventy-seven years, her husband, John M. Mitchell, having passed over the river on January 19th, 1887. She, with her husband, first joined Harmony church, Autauga county; lived with Ebenezer, Chilton county, and finally joined Friendship church, Perry county, where she remained and died in the full triumph of a living faith, leaving behind an extensive posterity, nearly all of whom are preparing to meet her in the best "over there." R. J. MITCHELL.

THE OLDEST DRY GOODS HOUSE IN BALTIMORE.

ESTABLISHED 1816.

CHARLES SIMON & SONS,

208 N. Howard St., Baltimore.

IMPORTERS AND DEALERS IN

Silk Dress Goods, Woolen Dress Goods, Cotton Dress Goods, Linen Dress Goods, English Cloth, Shawls, White Goods, Cotton Domestic Goods, Lace Curtains, Linen Goods, Quilts, Blankets, Combeds, Furniture Coverings, Table Cloths, Merino Underwear, Hosiery, Gloves, Handkerchiefs, Laces, Embroideries, Flannels, Cloths, Cassimeres, Cloakings, &c.

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Manufacturers and Dealers In Engines, Boilers, Cotton Presses, SHAFTING, PULLEYS, CASTINGS, IN IRON AND BRASS.

AGENTS FOR GULLETT STEEL BRUSH GINS, COTTON BLOOM LUMMUS GINS.

Saw Mills, Corn Mills, Pumps, Governors, Injectors, Iron Fencing.

We keep constantly in stock a large lot of Engines, Boilers, Cotton Presses, Pipe, Pipe Fittings and Brass Goods. Machinery repairing promptly and well done. We will be pleased to correspond with parties desiring outfits or work in our line. Send for our Catalogue.

ALABAMA ASSOCIATIONS, '88.

Time and Place of Meeting.

UNKNOWN.

North Alabama, (7) SEPTEMBER.

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

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

Calhoun, Providence church, St. Clair county, 7th.

Coosa River, Syllacauna church, Talladega county, 8th.

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

Pin, 15th.

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, Tenn., 22nd.

Mulberry, Antioch ch, Bibb county, 22nd.

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

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

Town Creek, ———, 22nd (?)

Union, Bethlehem ch, Pickens ch, 22nd.

Tennessee River, Centre Point church, Jackson county, 25th.

OCTOBER.

Central, Goodwater ch, Coosa county, 3rd.

