

# THE ALABAMA BAPTIST.

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## My Correspondents and What They Say.

### A THANK OFFERING.

One of our missionaries sent me a contribution "from a widow as a thank offering because God had been good to her." Dear brother or sister, when have you given anything as a thank offering "because God has been good to you?" Our national thanksgiving day will soon be here. There will be many who will observe the day by hearing the thanksgiving sermon and eating the dinner. Many will join in the thanksgiving hunt and miss the preaching, and very many will pay no attention to the day. Some few will make small contributions to the poor, while the great masses will not have God or his poor in their minds at all.

Now brother, sister, did you ever make a thank offering to God for his goodness to you? If you never did let me beg you to imitate this good sister. You need to do it for your own enjoyment. God will be honored and his cause blessed. Choose the object to which you shall go, and make the offering now.

FIFTY-FOUR DOLLARS AND FIVE CENTS.

After I had gone from an association a brother concluded that he would see what could be raised in a private way for missions, seeing that only a small amount had been sent up by the churches. The result was the figures above. Brother Roby says the board needs fifty men now to do nothing else but to ask the people for a contribution. He suggested that the board insert an advertisement in the papers for such men. How would this do?

### WANTED!

Fifty asks: To go through Alabama to ask the people for money to help on God's cause. Apply to the State Mission Board for further information.

Now, brother editor, you may insert that one time, without charge, of course, and I will let you know the results. Our people need only to be asked in the right way, and the money will come. The figures above are an illustration of this. Little did I dream such a thing would or could be done, but the effort was made and you see the result. Brethren, pastors, deacons, yea, all, won't you become askers this year for the boards?

### HE OWNS UP.

A brother writes me: "Our churches are far behind in the missionary work and this embarrasses me very much. I tried hard to introduce the envelope system. Our people need instruction in this work. Our pastors have neglected their duties in this particular; I know I have. I think I will do better in the future. I am ready to co-operate with you in any way I can for the good of the cause." This good brother, the moderator of his association, says it's the pastor's fault, and owns up. How different from that other brother who heard me at an association talking about the neglect of the pastors in this matter of training their people to give, and went off and reviled me and the board. Poor fellow, his day is short. God's elect can't be deceived very long. We are going to have a mission revival. It's going to sweep the whole land; then how small and mean this brother, who has been vilifying God's servants for their faithfulness, will feel when left without a following. Thank God, there are noble men like this brother moderator, in nearly every association in Alabama who are anxiously praying and looking for better times.

### WANTS TO COME HOME.

One of our Alabama preachers was tempted to go to another state. I was made very happy in getting a letter, which runs about this way: "If I can get a field in Alabama that will give me a support, I will go back to the dear old state. I'll live on less to get back than I get here. I don't know why it is, but there is an attachment for the brethren in Alabama that I cannot feel for the brethren in this state." Bless that dear, good brother, we must make room for him somewhere. He is a good preacher and worker. I have received several letters similar to this in the last year. Blessed old state! With all your faults your sons have an undying love for you!

### A LETTER FROM DR. BITTING.

Now read this kind letter and say if you don't think the Baptists of Alabama ought to give \$500 this year to the Publication Society to enable it to carry on the work of giving the scriptures to the people? We can get \$1,000 worth of Bibles every year if we want them—given to us to give away where they will be appreciated and where the parties are too poor to buy them.

Rev. W. B. Crumpton, Marion, Ala. DEAR BROTHER: According to your request, grants have been made of scriptures to Rev. H. R. Schramm, Mobile, Rev. S. R. C. Adams, Birmingham, and J. R. Lloyd, Oxanna, but I am not sure that the full amounts as requested have been sent. I have just returned home and not yet had opportunity to examine into all business matters during my absence, but be assured of our willingness to do our utmost to help you, and if anything is erroneous, please give me prompt information with your request in the matter.

I beg to renew my hearty thanks for your kind greeting and my pleasant visit at the meeting of the convention. May God bless you in all your work.

Fraternally,

C. C. BITTING.

The second Sunday in November is Children's Bible Day, and the Publication Society asks the Sunday-schools of all the country to observe the day and take a collection for their Bible work. I do hope the Sunday-schools and churches will help on this good work.

W. B. CRUMPTON.

### From Kentucky.

#### STATE MISSION WORK.

One-third of Kentucky is a mission field. This destination is in the eastern part, where twenty county towns are without Baptist preaching. Great mineral wealth is located here. Coal and iron are abundant and as rich in quality as in the neighborhood of Birmingham. This part of Kentucky is destined to contain a second Pittsburg. The State Board is moving upon it. The general work is on a solid basis, and the outlook is encouraging. Seven years ago twenty-five paid agents raised for missions \$16,000. Last year, without an agent, \$31,000 was contributed by the churches. A tremendous revolution has been wrought by the Warbler system. Opposition has nearly died out, and hearty co-operation is taking its place. Eighty missionaries and sixty colporteurs are employed by the State Board; \$35,000 has been put into mission buildings.

#### ITEMS OF DENOMINATIONAL INTEREST.

The seminary students go all over the state preaching. The Baptist are taking Kentucky. Numerical strength now above 140,000, with 60,000 additional in the way of colored brethren. Several country churches have parsonages and preaching every Sunday. Numerous others are moving in the same direction. Quite a number of church papers are springing up, holding their own, doing splendid service in their sphere and materially helping our state paper. Bro. Geo. H. Simmons, a Baptist evangelist after the Moody type, who had been engaged in successful union meetings, will be ordained at once and labor exclusively through Baptist churches. The Baptist brotherhood rejoice at this, for he is a young man of much promise. Among the more prominent pastorless churches I notice Danville, Harrodsburg, Stanford and Catlettsburg. Dr. Eaton preached the dedication sermon at Winchester recently. Dr. Wm. Stewart, from Scotland, goes into the new building, preaching to the church every Sunday. Bro. Jolly preaches now at Ashland every Sunday. Dr. Caperton, former editor of the *Recorder*, is missionary pastor at seven preaching places, and is doing good work. A heavy affliction rests upon him. His son was drowned recently.

#### THE COLORED PEOPLE.

Bro. R. L. Thurman is working in behalf of the colored school located at Louisville. He feels certain of getting the remaining \$3,000 yet unsubscribed, which will free the building from debt and place the school on a solid basis. The Home Mission Society paid \$7,800 of the \$16,000 due. W. J. Simmons, D. D., is the acting president. It is a school which is growing in the sympathy of the people, and they are rendering it financial assistance. It promises much usefulness. Some thirty Theological students attended last year. The colored people also have a live weekly state paper, *The American Baptist*, published at Louisville and edited by Dr. Simmons. The other denominations have worked hard for the colored people, but the Lord has given them to the Baptists—for which we are duly thankful.

#### THE LOUISVILLE CHURCHES.

Walnut-street church, with a membership of more than 1,500, is moving in the even tenor of her way. The pastor, Dr. T. T. Eaton, is becoming a great power, not only in Kentucky, but throughout the entire south and west. The McFerran Memorial, at Fourth and Oak, is being built by Walnut-street, the lecture room, costing \$35,500, is nearing completion,

and will be one of the finest structures south of the Ohio river. The old mother church is making ready to swarm again.

Broadway, the second church in point of wealth and influence, presided over by Dr. H. Allen Tupper, Jr., is doing a grand work, enlarging her borders continuously in the way of starting and sustaining new missions. Mr. Tupper is a young man of great organizing and executive ability, an indefatigable worker, a sympathetic pastor, and, withal, a good preacher.

Chestnut-street lays claim to the oldest pastor in the city—Dr. J. M. Weaver, having served there for more than twenty years.

The East Baptist church is putting the slate on the roof of their elegant and commodious new house of worship. The pastor, Dr. M. D. Jeffries, has worked in his quiet, steady way for three years, having increased the membership to 600, and will soon move into one of the best houses in the city. The church is in mourning now over the death of their Sunday-school Superintendent, Bro. Horace Waters, one of their strongest pillars. Evangelist Simmons will be ordained by this church.

Twenty-second and Walnut, though comparatively a young church, has a membership of 925. It has the largest congregation, prayer-meeting and Sunday-school in the city. The ordinance of baptism has been administered every Sunday night (with one exception) for the past three years. The church is now establishing a mission on her northern border. The pastor, Rev. Fred D. Hale, has been loaned to Kentucky for a short time by Alabama, who is getting restless at his prolonged absence. Franklin street, Southgate, Parkland and Portland are all making a vigorous move forward this fall. Bro. T. W. Young has taken the place of Bro. Rudd at Portland.

LEAH.

Dr. J. P. Shaffer the True Sort of an Agent.

Dear Baptist: It was my good fortune to attend the Biennial Association at its recent session, at Center Ridge church, Barbour county, Ala. Although the weather was unpropitious, the session, as a whole, I think, was a pleasant and profitable one. No doubt Bro. Hare and others who were present will give to the public, through the papers, full accounts of the doings of that efficient body of able and zealous Baptists, who compose the grand old Eufrasia.

As a matter of duty and pleasure—duty to the Baptists of Alabama, and pleasure to myself—I desire to say a little, through the *Baptist*, about Dr. J. P. Shaffer, the Financial Secretary of Howard College, whose presence and influence at that meeting added so much to the real dignity and efficiency of its labors.

I am mindful that the thoughtful, candid world is rightfully disgusted at the fulsome praise so often given to men and things in this unreal age of cajoling tongues and pens; but may I be allowed to say, that considerate men still speak candidly, and that godly men are still truthful? Yes. Then let me say thoughtfully, say candidly, say truthfully, that Dr. Shaffer, as an agent and a man, is grandly godly and godly grand. And in deed and in truth, if any college ever had a better agent than Howard College has, then I think that I have never seen him. His speech on the college, and his speeches on other subjects, before the Eufrasia association, gave full evidence of very great native and acquired mental powers, broad, deep, accurate and reliable; all rolled in the majesty of real manhood, unusually mellowed with the spirit of Christ Jesus, and affording the highest evidence of loyalty to truth and to God. Such men and such agents are rarely seen: and such speeches are not often heard. I can not attempt to describe them. But they will live in the hearts and lives of those who heard them, for good, during the years to come. The chafing spirit and antagonistic feeling toward Howard College have been greatly assuaged in all this land by these speeches; the spirit of love to God and men kindled in the hearts of very many of the disciples of Christ; their souls gladdened and our God glorified. What a grand agent, and yet how modest! What love and devotion to our sons and to our Baptist college, and yet how restrained by love for the truth and devotion to principle! What a grand exposition of a grand soul, under the influence of an equipoise of ardent impulse and conscious accountability! But, I asked to say but little; and, considering that the true measure of what ought to be said is always to be found in the magnitude of the subject, I have said but little.

J. O. HIXSON.

Union Springs.

## The Advantages of the Circus.

It is a poor question that has not at least two sides; and the wrong side of the circus has been so often presented from our pulpits, and in our religious papers, that we are beginning to think that it is only fair that the readers of this paper should have an opportunity of seeing some of the advantages that accompany this very popular institution. We are prompted to this discussion by the fact that Barnum's circus has just "folded its tents like the Arabs, and as silently stolen" away from New Bedford, and thus we have had a fresh opportunity of noting the various blessings which it brought to our highly favored community.

And first: On the score of health, we have much to be grateful for. A number of excellent women, who, for many months past, have been martyrs to neuralgia, rheumatism, and other chronic ailments, which had defied the medical skill of our city physicians, and had prevented the good sisters from attending their beloved church, were suddenly cured of their complaints, and turned out on the 20th inst. to see the circus.

Secondly: The decided improvement in our people's facilities for transportation was quite a notable circumstance. Church members who had not been to their churches for nearly a year, because they "had no conveyance, and it was too far to walk" found upon further consideration, that they could hook up to the old roan to the milk wagon, or to the Jersey (heretofore regarded as unsafe), and make a perfectly safe and highly enjoyable trip to New Bedford to see the circus.

Sociologists, and other writers upon the progress of civilization, tell us that a people's means of transportation is one of the best tests of their civilization; and if this be sound doctrine, who will be bold enough to deny that the circus is a great civilizing agency?

We know a pastor who, on the day of the circus, hired a buggy and drove some eighteen miles to visit some members of his flock who had not been to church in nine long months; and he failed to see them, because they had gone to the circus. What an admirable commentary upon the time honored proverb, "Where there is a will there is a way."

Thirdly: The circus aroused and kindled so much hitherto latent interest in children. A large proportion of the church members who attended the circus here seemed to have cared little for the performance on their own account; but they had children, who were anxious to "see the animals," and the grown folks went "just to gratify the children."

Some unmarried ladies of uncertain age, who have not shown any special interest in anybody's children for a good while back, are suddenly stricken with a powerful impulse to be of service to some of their little nieces or nephews, or cousins, or neighbors, and good-naturedly volunteer to see the little ones through the menagerie and the circus.

Fourthly: A manifest improvement took place in the financial condition of the community. Many people, who, for a long time, were confessedly anxious to "pay that little bill" at the baker's or the grocer's; nay, several church members, who have been earnestly desirous of paying their church dues, were seen in their holiday clothing, paying street car fare, and riding to the circus. Of course it took money to do this; and, as they "had no money" last week, when the baker called for his bill, and as they did have money on the day of the circus, certainly their financial status was improved.

Fifthly: The circus was a help to that maligned class, the grog-sellers. There are some ill-contrived people here who do not hesitate to say that the grog-shop keeper is an unmitigated nuisance, and that it would be a good thing if every grog-shop could be broken up.

But these people are not at all "conservative" on the liquor question, and the community at large pay little attention to such "radicals."

So long as the grog-shop is a "legal institution" of our city, of course "conservative" people will "stand by it," except when they are too drunk to stand, and then they will fall by it.

Now, Burns defended the thieving mouse in lines which will live as long as the English tongue is read; and the poet's argument is that the mouse "must live; and who does not know that our amiable, law-abiding grog-shop keepers have fallen heirs to Burns' argument? And if they must live, then who will say that it is not a good thing to encourage them? And there can be little question that the circus brought them many a custom-

er on the day of the exhibition.

Of course, any ill-natured man, who dislikes circuses, might contrive to say a good deal against them; but our present purpose is not to enter into any dispute with the other side, so we prefer to rest our argument here.—*J. C. Hiden, in Religious Herald.*

## Tennessee Convention.

The Tennessee Baptist state convention met at 10 a. m., Oct. 18th, 1888, with the First Baptist church, Columbia, Tenn. The convention was called to order by Dr. J. M. Robinson, the president. The clerk being absent, Augustus Larcombe, of Nashville, was selected as temporary secretary. The enrollment of delegates and visitors showed some 125 present. The election of officers was had and W. W. Woodruff, of Knoxville, was selected as president, and Dr. Inman, of Jackson, and Anderson, of Nashville, vice-presidents, and Mr. Larcombe, secretary. The order of business was adopted and committees appointed. At 7:30 p. m., the convention sermon was preached by Dr. O. L. Haily, of Knoxville. It was a magnificent effort, in fact, one of the best your correspondent has had the pleasure of listening to for years. The leading thought: The purpose of God along the ages, and the singleness of his purpose in the coming of Christ.

The various objects of the convention were then proceeded with, each in their order. The delegates manifested much interest in the work done during the year just closed, and what they propose for the next or incoming year. Some very fine speeches have been made during the convention, especially those by Drs. G. A. Lofton, Willingham, Gardner, Stacy, Lord, and many others.

The reports on all objects were carefully scrutinized and duly and properly discussed, showing that the body are not one-ideaed. The report on temperance elicited quite a discussion. The sentiment of the convention, as shown by the discussion, is that Baptists should vote as they pray, and that the moral side of this question has been settled, and that the only question remaining unsettled is the enforcement of the moral by the legal, or legislative, side, and that it is our duty to go forward and vote only for such men as represent the prohibition side of the great reform movement now before the country.

There was much interest manifested when the report of Sunday-school work was made. Dr. Harris, of Nashville, chairman of said committee, made an excellent speech on Sunday-school work, which was well received; and so did others. In fact, there was not a single question before the convention that did not receive careful thought.

Dr. Bell, of Richmond, in the interest of foreign missions, was on the floor, and so was Dr. Lofton, of Atlanta, representing *Kind Words*. Mrs. Sallie Rochester Ford, of St. Louis, is here in the interest of the *Baptist Repository* and woman's work of the Southern Baptist convention; Mrs. John, of Memphis, is here; she is a grand worker for Christ. The personnel of the convention is such that every Tennessee Baptist may well be proud, as well as the sister states.

I feel as if I were standing between two generations; one going out, the other coming in. I was a delegate to the Middle Tennessee and North Alabama association 32 years ago. I was a boy then. To-day, on looking over the convention, I see Breth. Evins, Hillsman, Freeman, Jones, and Inman. The Graves, Kimbros, Talliaferro, Sears, Pendletons, Bonds, and many others, there then, are not here now. Many of them have ceased from their labors, many are not here, having gone to other states, and some kept away by age and infirmity.

I am clearly of the opinion that all that part of Alabama lying north of the Tennessee river ought to belong to the Tennessee work. I say this because we so long worked with them under the old Middle Tennessee and North Alabama association. We are isolated from the Alabama work by the mountains, and naturally by the geographical topography of the country we belong to Tennessee. I am already of the opinion that North Alabama will never rise to her proper height until she fraternizes with a people who are naturally in sympathy with them.

L. C. COULSON.

Columbia, Tenn., Oct. 19th.

To have done well, but not as well as possible, is better than not to have done well at all; but this is the best that can be said of it. We are bound in honor to our Lord to do our very best.—[The Congregationalist.

There is a transcendent power in example. We reform others unconsciously, when we walk uprightly.—[Mme. Swetchine.

## Rome and the Bible.

"The Bible has at all times been accessible to Catholics," so saith the *Catholic Mirror*, as quoted in a recent number of the *Observer*. Much research would not discover another so deft a re-enactment of Joab and Amasa. How gently the left hand fingers the silky beard of truth; how surely the dagger in the right hand finds the spot under the fifth rib!

"The Bible has at all times been accessible to Catholics." There are three senses in which this is literally and obtrusively true, and there is a fourth sense, the plain, obvious meaning of the writer in the *Astoria*, which is as far from the truth as the Pope is from a return to the Quirinal.

First, it is literally true that the Bible has been at all times accessible to Catholics. To how many Catholics? To the Pope and the officials, and to a handful of the laity here and there, one person in tens of thousands. And as these are "Catholics," the *Mirror* has mirrored both the strict and literal truth in the words, "The Bible has been at all times accessible to Catholics."

Again, the Bible has been a good deal too accessible to Catholics. What is this we see in Toluca not far from the city of Mexico? The plaza alive with people; in the midst of the excited crowd a number of Catholic priests, and out of the midst of the priestly circle a pyramid of flame and a column of smoke from a pile of burning Bibles! Inquisitorial visits from house to house, threats of penance, purgatory and perdition have extorted from trembling families their copies of the Word of God for the fagot pile! Yes, the Bible has been only too "accessible to Catholics."

Like transactions are taking place all the time, and in every land where Romanism can enact itself outside the range of the Protestant eye. Not long ago in one of our mission stations in Brazil, a "Catholic" priest found access to a Bible in a Romish family, and bearing it forth into the street, he expended a good many Lucifer matches in the effort to set it on fire and burn it. Finding the book somewhat stubbornly non-combustible, he actually drenched the sacred volume with kerosene and so consumed it.

This is a venerable sin of the church of the Vatican. During the desolating persecutions in Bohemia and Moravia, when Ferdinand, of Syria, declared that he had rather reign over a desert than over a population of heretics, the "Catholic" government year by year made a money appropriation for the burning of Protestant books, and especially the Bible.

Dr. Cattell while in Prague saw and handled a precious copy of the Word of God. It belonged to a mother in Israel, and one day from her window she saw a party of "Catholics" approaching and seeking access to it. As she was making bread, she kneaded her Bible in with the dough, baked it, and the inquisitors failed to find access to it. That baked Bible is read in the Bohemian churches to-day.

There is a third sense in which the Bible is ever accessible to Catholics. Any one of their Protestant neighbors will lend them, yes, gladly give them, a copy. The Bible Society, if allowed to do so, will to-morrow dispatch their agents to put a Bible in every Catholic family in the land. Yes, Protestants will give them without money and without price, copies of the Romish version of the Bible. So in this sense it is true that the Bible is "accessible to Catholics."

But in the sense intended by the writer that Roman Catholic peoples in any land have free access to the Bible, are encouraged by their church to read it, is even flagrantly untrue. There is a Bible "use in Rome, the sign of which the Pope can see from the windows of his gorgeous palace across the Tiber, and he curses it every time he sees it. The Rev. Herbert Seymour, of the English church, while yet the Pope has full sway in Rome, asked high papal officials why the Bible was disallowed. The reply was: "It is not disallowed." "But," said Mr. Seymour, "I have inquired in every bookstore in Rome, and in every case the answer was, *non permesso*. The only copy I found was one in several volumes which cost twenty dollars."

"But," said his interlocutors, "why should the people have the Bible when not one in hundreds can read?"

"Strange," said Mr. Seymour, "that none can read the Bible when there is in Rome a priest for almost every ten people."

The first thing our missionaries do in a heathen country is, as soon as possible, to give the people the Word of God in their own language and

teach them how to read it. Whenever did Romish missionaries do this? In their three centuries' mission work in America have they ever given one gospel to the Indians in their own language?

More untruth could hardly be compacted into an equal number of words than lies wrapped up in the sentence, "The Bible has at all times been accessible to Catholics."—*N. Y. Observer.*

## The Perils of the Playhouse.

Young people often ask me the question, "Would it be right for me to go to the theatre? If not, then why not?"

Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be smirched by needless exposure to impure influences. That such questions are constantly raised is not surprising, for the playhouse is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journals. Theatres multiply more rapidly than churches in some of our great cities. Theatre going increases more than church going. The dead walls are covered with pictorial representations of scenes and actors in full dress (or in no dress at all), and many of these are of such disgusting indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be? Before our youthful inquirers become patrons of the playhouse it is but fair that they should know just what perils to their moral nature and to their welfare as immortal beings they are likely to encounter.

First. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart—what enters there never goes out. Photographs taken on the memory are never easily effaced or burned up; they stick there, and often become tempters and tormentors for a life time. "I'd give my right hand," said a Christian to me once, "if I could rub out the abominable things that I put into my head when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure works which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every performer is impure, or that every theatre goer is on the scent for sensual excitement; but the stage is to be estimated as a totality, and the whole trend of the average American stage is hostile to heart purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment, once made in Boston, of so managing a theatre as to exclude every indecency from the stage and every notoriously improper person from the audience, ended in pecuniary failure. The Puritan playhouse soon went into bankruptcy. The chief object of the manager is to make money; and if he can spice his evening's entertainment with a plot that turns on seduction, or with a scene of sexual passion, or with a salacious exposure of physical beauty, the temptation is very often too strong to be resisted.

You must take the average stage as it is, and not as you would like to have it. It is an institution which, if you patronize, you become morally responsible for—as much as if you were to patronize a public library or a public drinking saloon. As an institution it habitually unsexes woman by parading her in man's attire before a mixed audience. Too often it exposes her in such a pitiable scanty of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box office) to see somebody else's sisters and daughters violate womanly delicacy for your entertainments. "If the daughter of Herodias" dances to please you, then you are responsible for the dance in its influence on both the dancer and your own moral sense. There is no evading before God, your accountability for the theatre if you habitually support it. What its influence upon the average performer is appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "enters a theatre only to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a playhouse in which he had often performed, "Behind those curtains lies Sodom." Although sorely pressed to return to his old business, he said he would starve sooner than go on the stage again. Mrs.

Frances Kemble Butler, the last living representative of the famous histrionic family of modern times, has in her old age, emphatically condemned the stage. As an institution the American theatre tolerates sensual impurity in its performers, and presents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theatre.

Second. It would be a sufficient condemnation of the average playhouse if it stimulates one evil passion. But other temptations lurk about it. There are dangerous associations to be encountered there. It is a prevalent habit with young people who attend the theatre until a late hour amid the excitement of the plays, to finish off with a midnight supper or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows the habits of the theatre are apt to be adding a second scene of dissipation to the first one. It must be pretty hard work for a Christian to finish up such an evening's experience with an honest prayer for God's blessing.

That is indeed a poor business and a poor pleasure on which we cannot with a clear conscience ask our Heavenly Father's approval. Certainly there are enough innocent, wholesome and beneficial recreations, without venturing into the dangerous atmosphere of the playhouse. That is a dear bought pleasure which involves even a risk to the immortal soul.

Third. Another peril of the theatre arises from the fascination it too often engenders. Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the playhouse tens of thousands of young people must profusely squander their money and their time. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passion. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water and a cup of coffee. It is not recreation, but stimulation—and a very dangerous sort of stimulation, too—that you will be after when you become enslaved by the fascinations of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk or an accountant, or any other employe, the sooner because he is a theatre goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of the playhouse. No wise Christian mother wants her sons and daughters there. No pastor expects his youthful church members to go into that impure atmosphere without a terrible damage to their piety. I do not believe that the theatre has helped many souls to heaven; I know that it has sent thousands to perdition.

Now that I have in kind and candid plainness of speech pointed out some of the inevitable perils of the playhouse, do you feel like taking the risk?—*Theodore L. Cuyler, D. D.*

## Sound Advice.

The least that can be asked of a pastor is that he be intelligently loyal to the denomination of which he is a member. All denominations agree in this, and it would be the height of absurdity to expect anything else. Men who do not agree with the fundamental truths of the articles of faith or creeds of churches with which they are identified should be honest and go elsewhere. The denomination to which they belong will suffer less by their exit than by their continuance.

We believe there should be a large liberty and a spirit of toleration. But the most liberal man in the world would not expect that those who do not agree fundamentally with the churches to which they belong should yet insist on continuing with them. For instance: No man should desire to remain a Methodist and yet reject the Methodist system of church government and their peculiar views of doctrine. We regard the foundation doctrines of the Baptist church as repentance; faith in Christ as a personal Savior; regeneration by the Spirit; the baptism of believers only by the acknowledged scriptural method. This is the common faith and creed of all intelligent Baptists, so far as we are aware. Men may differ about the millennium, the higher life, and a thousand other matters, and still be Baptists in good standing. No denomination has a broader liberty than professes at the same time to hold squarely to the Bible. With us there are no Scriptural non-essentials. We have no room for grumblers, a sect those who find fault with the church, and in fact with every man and every thing except themselves. But the God who created man has given him a larger liberty, and we have that this is a mere pretence.—*Christian Science*



# Alabama Baptist

MONTGOMERY, ALA., NOV. 18, 1888.

Rev. C. W. HARRIS, Editors.

JAS. C. POPE, Editors.

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Montgomery, Ala.

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

"WHAT Baptists Believe" is a splendid work, in small form. This we give for one new subscriber and two dollars.

Any preacher who sends us four new subscribers and \$8.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

Any mother or father who desires their children built up in doctrine will be greatly aided by putting a copy of Grace Truman in their hands. Send us two new subscribers and four dollars and we will send this book postage paid.

SISTER HAMBERLIN is teaching a private school at Healing Springs.

THERE were three additions to the First Baptist church of this city last Sabbath.

OUR effort will be to keep our readers posted concerning the work of the legislature.

BRO. BLEDSOE is delighted with the minutes we printed for him. Work from our job office is going to all parts of the state.

OUR Northern Baptists are being urged to set apart the second Sabbath in December as a day for special prayer for China.

THOUGH the national democratic ticket was snowed under, the South is still solid. All the congressmen from this state were elected.

THE Antioch Baptist association has authorized Eld. J. B. Hamberlin to raise funds to erect a high school building at Healing Springs.

ACCORDING to the Independent, the Baptists increased 244,478 in their membership in this country last year, about 77,607 more than the Methodists.

THE ministers' conference of Montgomery endorsed the action of President Culver in excluding pool and whisky selling from the grounds of the state fair.

If Christ always saw the best in man, should we all not imitate him, and instead of seeing only the bad side in our fellow man, look out for his good points?

A CONSECRATED English layman says that what we need is not so much going about asking money for this and that, as we need men and women wholly consecrated to God.

Said the dying infidel, Wilmot, as he laid his hand on the Bible, "The only objection against this book is a bad life." Very true, only bad men desire to prove the Bible false.

THE Birmingham Herald and Age have consolidated, and now appears as the Age-Herald. We trust that this move will give Alabama a great daily that will do credit to the South.

FRIEND, if you drink, please don't invite any one else to share with you. They may be earnestly trying to break off from the terrible habit, and your invitation may tempt them to sin.

"WHENEVER you stop trying to improve it is time to lie down and die," said Dr. Broadus to his boys. Are any of our preachers absolutely with their present attainments? Or, can you preach any other way than the way of the cross? Why is it so? Sol.

self of this matter.

OLIVER C. H. DAVIS.

THROUGH the earnest efforts of President Riley and the faculty of Howard College the boating and skating at East Lake has been done away with.

NEVER invite a minister, to visit your church without paying his expenses, anyway. The better plan would also be to pay him something for his work.

REV. WM. C. VAN METER, a missionary to Rome, and the man who superintended the printing of the first New Testament in the Italian language, died in Rome a few days since.

SAMUEL J. TILDEN left, at his death, by will, \$4,000,000 with which to build a public library in New York. His nephew has been trying to annul the will, but the supreme court of New York has sustained it.

Dr. McLAREN says logical sledgehammers may flatten or grind to powder the shape of unbelief, but it still remains unbelief, and that nothing except the fire of God's love, brought close by a will ablaze with the sacred glow, can melt it.

A CABLEGRAM has been received in this country announcing the serious illness of Rev. C. H. Spurgeon. One of his hands and both feet are rendered useless by his suffering. His illness is attributed to his effort at extra work. Many prayers go up for his recovery.

The president has appointed Thursday, Nov. 29th, as Thanksgiving day. We all will have much for which to thank God. Bro. Crumpton's suggestions about thank offerings to the cause of missions is worthy to be accepted and acted on by us all.

THERE was a time when God's servants fasted and prayed. It was then that they gained great victories and planted Christ's banner over many demolished ramparts of Satan. Now we, his professed servants, feast and forget to pray, and thus we lose conquests that we should make.

BRETHREN H. C. and W. B. Reynolds, of Montevallo, have our thanks for printing. Are there not other Baptist merchants and mill men and lawyers who can do likewise? If our friends would just stand by us a few years the paper would be on a footing it has never before enjoyed.

THE tariff issue, it is claimed, defeated President Cleveland. This is a just cause, and though seemingly checked, will yet be the ruling and winning question of the canvass. It is a question about which all people are concerned. And the justness of Cleveland's position will not long go unrecognized.

"ORADIAN BLENDER" says: "There's a lot of soft preachers and folks who can't say a straightforward word about the devil or any of his works." It really seems, to hear some sermons, that Satan is a gentle fellow anyhow, and our licks at him mean very little. But, brother, he is the same enemy of our souls that he has ever been and we must fight him hard.

A STRONG effort will be made during the present legislature to have a law passed forbidding the running of freight trains on Sunday. Every Christian man and every lover of the Sabbath is requested to get up petitions in their own communities and send to their members in the house and senate. No time should be lost. We must preserve the sanctity of the Lord's day ere a foreign population make this impossible to do.

THE Montgomery Advertiser shares in the sentiments of our mayor, and thinks the opening of a brewery in this city will be a vast help to the temperance cause. The mayor, no doubt, was sincere in his expression, but knowing the editors of the Advertiser we cannot think they conscientiously would attempt to support their statement. Going to the brewery to make sober men is like expecting the devil to win converts to Christ.

A NOTED Episcopal bishop is quoted as saying: "The notion that the Episcopal church did not object to its members dancing has brought more trash into the church than a little." Recently, we heard of some ladies who had never taken their letters from the church which they joined while at college, because they wanted to dance, and this they could do and escape wounding the feelings of their pastor, because he would never hear of it. How trashy this stuff all sounds.

THE First church, Montgomery, made a splendid contribution last Sabbath. The money raised was to finish paying for the handsome new parsonage which has just been erected. Dr. Wharton made an earnest appeal to his congregation, which was answered by a contribution of \$1,200. The First church now has a splendid home for its pastor, who has been greatly interested in this, as well as in all other work connected with his church. We heartily congratulate this people upon their success in this grand undertaking, and wish them many more such happy experiences in promoting the welfare of the church and the advancement of Christ's cause in Montgomery.

THE Journal and Messenger has a level head. Speaking of the complaints that congress appoints very few Baptist preachers as army chaplains, it says: "The work that an army chaplain can do towards advancing the kingdom of Christ in the world is very small compared with what the same man could do in civil life. The man who is large enough for the pastorate of a live Baptist church is too large a man to be shut up in an army post."

AMONG the men who wanted friends to help them obtain positions in the lower house and senate was a young man whose first introduction to us revealed the fact that he had been too close to the drum shop. We love to aid young men in all their honorable pursuits, but when they drink we are afraid of them, for there is no telling how speedily they will disgrace themselves and mortify their friends. And the sooner all young men realize that thoughtful men appreciate sobriety, the better it will be for them.

THERE never before was so great a need for a well-mannered and ably supported religious paper as to-day. Our secular press dare not oppose any move the saloon keepers make. Gamblers and licentious men are highly eulogized as our great leaders, while in truth the editors would be ashamed to admit these same men into their homes. We beg Christian parents to make a thoughtful study of this matter. The defect of which we have spoken is not remedied by the publication of Talmage's sermon in the dailies or secular weeklies.

THE Birmingham Herald devotes considerable space to tell of the grand opening of a new saloon in that city. A magnificent picture of the apartments and of the menu of the evening is given. A man who does not understand that this paper speaks of a whisky shop would suppose it was giving prominence to an institution whose aim was to feed the hungry, clothe the naked and build up the morals of our land. It is a shame that the moral sensibilities of our influential papers are so blunted that they will do so much to help on the blighting work of the drum shop.

BRO. W. C. JORDAN, receiver in the United States land office, was called home last week on a sad mission. His brother, Ira T. Jordan, who for nearly eighteen months had been afflicted so he could get about only by using crutches, passed away to his rest. He was a good man, useful in his church and community. He was baptized into Society Hill church by Eld. Willis B. Jones in 1843. At seventy-eight years of age, he was enabled to look back upon a well-spent life, and his children and loved ones know that all was well with him.

THE National Baptist reports a brother as saying, regarding the dispersion of the disciples from Jerusalem: "The disciples did not go to preach the gospel; they went to save their own necks. But the Lord went with them; they went preaching the Word. \*\* They went in earnest, as Christ was in earnest when he was nailed to the cross. Every one was a witness for Christ." And the speaker continued to tell how persecution increased the spread of the gospel. How often in our own experiences do we find that opposition drives us to the Master's service. But ought we not to go without being driven?

It will be a source of sorrow to his many friends to learn that our brother Besson has not improved any of his throat trouble. For several months his affliction has been growing worse, yet he has stuck faithfully to his work, doing the best he could to keep up his end of the labor in the ALABAMA BAPTIST office. His neatly written letters, as he acknowledges receipts for money, or gives other information, never impress the reader that almost every breath is a burden. He contemplates a visit to a specialist before long, and we beg the prayers of our readers that he may be permanently benefited and his useful life spared many years more.

A BROTHER writes to know if a man who has been a deacon in one church, joining another, (not being dismissed as a deacon, nor received as a deacon), has a right to act as deacon in his new home, without another election or ordination?

To this we should say emphatically that he does not carry his deaconship with him. He might suit pretty well as a deacon in one church and be a failure in another.

Another question is also propounded: Is there any impropriety in any male member handing the communion to the church when the deacons are absent? If we were to answer No, then somebody might ask, Is there any impropriety in a private member performing the ordinance of baptism if the minister is absent? In this whole matter we believe we have too many preachers in reach to allow us to get into such straits. If the regularly ordained officers are absent we had best wait.

The anti-Sunday traveling union organized in this country about four years ago, now numbers over six thousand members.

If every Christian home in Alabama would give the money they spend for something extra for one Sabbath dinner our state mission treasury would be filled with not less than \$4,000 more than it now gets. There are at least 20,000 Baptist families in this state the extra cost of whose Sabbath dinners will more than average twenty cents. Now let us see what our Sunday chicken and oysters and cakes and puddings regularly cost us, and by the help of God let us fast of these dainties one day and send the money so saved to our secretary at Marion for mission work. We all can do this and be none the poorer, neither any leaner therefor. God help us to do our plain duty.

THE manager of the Wilcox Progress says he is no teetotaler, but in behalf of the noble boys and ladies of the county he will help to sustain the present prohibition laws. Thank you, friend Bloch. A few dollars of trade lost to Camden and other points is not so great a loss as a few noble young lives would be. Whisky shops in a place mean murder and difficulties. Prohibition, supported by public sentiment, as is the law against stealing, would find no trouble in averting drinking and drunkenness. What Wilcox county, and what other prohibition counties need is, that her law-biding citizens bring to justice the violators of our laws.

BRO. W. B. DAVIDSON is one of the liveliest Sunday-school superintendents that we know. He is a very busy man, engaged in all sorts of enterprises, yet his heart and mind are busy planning how to improve the school of the First church. We are printing for him some neat cards, which he will send to his teachers and to the parents, reminding them of their obligations and urging their co-operation. His school is large, but much evidence of spiritual growth is manifest among the teachers and pupils. Every year large numbers of converts join the church from the school. Our Sabbath school workers, we fear, do not think about and pray for the cause as they should. What think you, reader?

GRATELY to the astonishment of many people of both parties, North and South, Harrison and Morton were elected president and vice-president of these United States by an overwhelming majority. The wise and honest administration of Mr. Cleveland scared up the capitalists, who foresaw that their opportunities for oppressing the poor would soon be gone, and this combined wealth and power bought up and overawed thousands of voters, who retired to private life one of the best of presidents. Under the present administration great progress has been made in numerous ways in our land. Hatred between the sections has been dying away, and we stand to-day more nearly one people than we have been for many a year. We can but hope that the noble, statesman-like example set by Grover Cleveland will be followed by Benjamin Harrison.

THE Montgomery papers, some days since, gave glowing accounts of the opening of the brewery in this city. The manager invited the citizens of Montgomery to be present and partake as freely as they desired of beer and eat the "free lunch," and according to the account many people were there. The city council went in a body; distinguished citizens addressed the assembled multitudes; the mayor thought the citizens of the capital city should congratulate themselves on the acquisition of this temperance influence in their midst, and asserted as a fact that where people drank much beer a less amount of strong drink was consumed. The reporter gave as his reason for not saying more of the surroundings, that the crowds were too thick to allow of much inpection of the machinery. Yes, crowds of gentlemen and ladies! The next day was negro day at this same temperance(?) institution! Since the opening of this temperance(?) house our papers have continued to praise the brewery and the beer they make. While these public men and papers are thus encouraging this industry, there are earnest hearts that feel that another engine of the devil has been planted in their midst. Beer drinkers become whisky drinkers in a short while. The ovation of the leading citizens to the brewery has helped to make drinking respectable in the eyes of many young men of this city. Sad indeed is the lot for the moral prosperity of a city when its councilmen, mayor and papers throw their influence on the side of the drum shop.

THE new covers of the periodicals of the American Baptist Publication Society are beautiful and appropriate. The series is the most complete of any that are published, the wide world over. Of their intrinsic merit we have often spoken in the highest terms. In their new setting they are more than ever attractive. Address the Society at any of their six houses, for samples or further information.

THERE were over 300 new saloons started in Missouri last year. No saloons were started in Kansas, but there were 812 new school houses built. Missouri is under high license and Kansas under prohibition.

## THE MUSCLE SHOALS ASSOCIATION.

The yellow fever caused this body to postpone its regular meeting from October to November. Six years ago it met with the Russellville church and has so large a representation that Dr. Cleveland said that the Muscle Shoals association was as big as the state convention, but this year the membership was very scant.

Eld. J. Gunn was preaching the introductory sermon when we reached the church. He touched many of the duties of church membership in a most practical manner. For forty years he has held membership in this association. He remembered the time when no minister would preach on missions. There was a mission society composed of some dozen good brethren, who held their meeting quietly outside of the regular association.

Elds. J. Gunn and Jos. Shackelford were re-elected moderator and clerk. They fill their respective places creditably.

Bro. Matt Lyon read an able paper on church letters. Our readers will have the benefit of reading this paper in print, and as it concerns an important subject, we beg for it a careful reading.

Prof. C. G. Lynch read the report of the trustees of Moulton Male and Female High School, also read the report on education. He took the position that the cause of education was not advancing in that portion of the state. He, brethren Shaffer, Shackelford, Hare, Carter and Orr spoke to this report, several speakers taking issue with the chairman regarding the progress of education in northern Alabama. Dr. Shackelford said: "Some parents say, 'I won't talk to my child about what he believes, but will just give him the Bible.' You may not talk to your child but somebody else will." Ah! there's the trouble.

The interests of Howard College and the Judson Institute were strongly set forth by Dr. Shaffer and the writer. A man told our financial secretary he had been praying for the Howard for twenty-five years. "Yes, but how much money have you given the college? It needs your money worse than it does your prayers," replied the man who seeks solid evidence. Our prayers for any cause fail to rise higher than our gifts. The prayers and the alms of Cornelius went up together before God and thus became a sweet savor.

Bro. Carter thought his association had every encouragement to make them give to the cause of ministerial education. Bro. Halbrooks is the beneficiary at present and is a most worthy man. Elder Stockton and others testified to his consecration. Pledges for his support were given. Hartsville Baptist church prayer meeting pledged \$5. This is a new departure, and indicates that the prayer meeting is attended by others than members of the church, or of those who prefer contributing through the prayer meeting.

Their mission reports and reports of the missionaries were read. Only a portion of the year are the missionaries in this association employed, and that is after the winter is over. Elds. Weaver, Spear, Lyon and Carter did work last year, and made creditable showings. Bro. Carter thought a good man should be located in the valley at Town Creek, who should look after several important points. He offered a motion in the form of a suggestion that the executive board look after this work. The moderator ruled him out of order.

Eld. R. T. Wear reported that several churches had had revivals, but others were very cold. Eld. Boothe, a negro preacher, who is working in institutes among his people, was invited to address the body. In a most courteous manner he told us of his work and begged our co-operation. He insisted that white brethren set his people a high example of godly living.

Eld. B. F. Riley made a speech for the Home Mission Board. He urged as a strong reason for the continued existence of that board the fact that our state boards are as yet not sufficiently strong to care for their own destitution. He said giving to the Home Board was strengthening our State Board, inasmuch as the former was spending money in our state. Dr. Shaffer argued that just now our greatest need was here in Alabama, since population was so rapidly increasing, the demands on our state board were very great.

Sunday school addresses were made by C. G. Lynch, J. D. McClanahan, J. C. Orr and C. W. Hare. The temperance cause received some discussion Sunday night and Monday morning. The next meeting of the association will be held with the Danville church, beginning on Friday before the first Sabbath in October, '89.

AFTER a siege of almost two years, the authorities of Alliance, Ohio, closed the last saloon within the incorporation a few days ago.

## FIELD NOTES.

Adams Street church received six members last Sabbath.

Eld. Bass preached for the brethren at Sheffield last Sabbath.

Rev. W. J. Elliott has accepted the call to Allenton church for one Sabbath.

Eld. Z. D. Roby supplied Bro. Bledsoe's church at LaFayette last Sabbath.

The people of Livingston were delighted with the sermons of brother W. G. Curry.

Eld. W. B. Williams, formerly of this state, is now serving five churches in Mississippi.

Eld. W. A. Whipple, of Troy, is preaching for the churches at Hartsboro and Mt. Zion.

Prof. E. R. Rushton, a Howard graduate, is at the head of the school at Central Institute.

Next week we hope to give the name of the members of the legislature who are Baptists.

Several pastors are writing for extra papers to scatter among their people. Won't others do likewise?

Tusculum church has been greatly strengthened by having Judge Amos Moody to put in his membership.

Every father or mother who has a son or daughter off at school should send the ALABAMA BAPTIST to that one.

Eld. W. C. Bledsoe spent several days in the city last week. He was serving on the United States grand jury.

We can't cut on the price of the paper, but will send to clubs of from five to ten for one dollar and fifty cents.

The many friends of Eld. I. P. Cheney will be glad to learn of his election as chaplain of the Georgia legislature.

Sister Wilson, formerly of Ft. Deposit, died in Montgomery on the 6th. Our condolence is tendered her bereaved family.

Eld. J. W. Dunaway is working as evangelist for the Bethel association. We pray that his labors may be abundantly blessed.

Our compliments are extended Bro. McAfee and his wife, nee Miss Annie E. Elston, of Talladega, in their happy marriage.

Eld. W. A. Agee has moved to the Big Bear Creek association, but he will come home every year and laugh and cry with the brethren.

Brethren A. J. Glenn and L. M. Bradley never abate their interest in the paper; the same can be said of several others of our brethren.

Eld. Jno. R. Nesmith, of Lawrence county, is the same big hearted brother as of old. He has held a glorious meeting at Valley Grove church.

Rev. C. S. Johnson has been called to serve the churches at Goodwater and Rockford. The churches and pastor have our congratulations.

Our congratulations go out to Bro. Will Burns and bride, nee Miss Minnie Powell, of Pine Apple. They were married by Dr. Frost on the 24th of October.

Bro. J. O. A. Pace has several letters in his name, but he is all right—a true, good man whose gentleness has a good influence on all with whom he comes in contact.

Dear old brother Scott, one of the pillars of Russellville church, is very feeble, but he was present during the association. May God's promises and grace sustain him in his affliction.

Bro. Hamberlin goes to Healing Springs to live, hoping to entirely escape the danger of blindness. Our best wishes go with him, and we hope he may yet be restored to full sight.

Our old friends, Mr. E. E. Gunn and Miss Lizzie Gorman, are now living happily together as Mr. and Mrs. Gunn, of Russellville. Bro. Gunn is an active church worker and a successful business man.

Eld. John McClanahan does not labor as hard in preaching and speaking as he used to, but he is a better preacher. He is such a fine carpenter that people won't let him give all of his time to the ministry.

Among the people most missed by the writer at the Muscle Shoals association, was Major Adair. He was at the first meeting of that body which we ever attended, and at all the others, but he has passed up higher.

The brethren of Russellville have, through much tribulation, about completed a splendid church. They have occasion for much gratitude. Soon the painters will complete their work, and a neater house can hardly be found.

On the 5th inst., at a regular meeting, after several weeks of careful investigation, the Baptist ministers' conference of Pittsburgh, Pa., by a unanimous vote, expelled Rev. F. R. Scully from membership, for moral unworthiness.

Among the additions last week to the Judson Institute was Miss Hattie Hurst, of Russellville. We hope to see all of our North Alabama girls educated at the Judson as they grow up. Parents are realizing that no better college in the South can be found for Alabama girls.

I wrote to the BAPTIST a few weeks ago of our revival at Ironaton. I want to say now that the work continues to go on. It was my privilege to baptize three others to-day. Remember us in your prayers.—J. H. Pope, Nov. 4th.

A brother renewing for a friend who wished his paper stopped, said, "His reason I do not know, but suppose, like a great many of our Baptists, too stingy." Hope this is not the real reason that any brother ceases to take his paper.

Eld. Edwards is principal in the Spring Valley High School, and is delighting his patrons. He is not ashamed to do any honorable work for a living. Hope our churches near by will get his services as much on Sundays as possible.

Brother Shaffer heard Eld. W. B. Carter make an address on foreign missions and afterwards said, "He is the most graceful speaker for his chances I ever heard." He has, indeed, grown in "grace and in the knowledge of the Lord Jesus Christ."

Just as Dr. Shaffer finished a glorious sermon, before the Muscle Shoals association, on being saved by faith, brother T. Jones, of Mt. Hope, got full of the joy unspeakable, and inaugurated a voluntary hand shaking. The sermon seemed to have touched us all very tenderly, for everybody wanted to give the Christian grip.

We were sorry to learn, through Bro. Carter, of the death of his mother, which occurred at Hartselle two weeks ago. She was a noble Christian woman, her whole life exemplifying the love she bore for Christ. Her house was the preacher's home. Her children honored and loved her to the end. She died as she had lived, trusting in the Lord.

Among the late cases from yellow fever in Decatur is Mrs. Fields, daughter of our venerable brother Thornton, of Eufula. She was in the country when her husband was taken sick, but returned to his side and nursed him until he was fully recovered. After three weeks fever developed in her. We pray if it be God's will that her life may be spared.

Sister Mattie McCleskey, nee Mattie Stanley, now living in Mexico, is visiting her friends and relatives in North Alabama. She is the daughter of our greatly beloved A. H. Stanley, who for nearly forty years held the Savior's cause in the Tennessee Valley. This sister is trying to do good by scattering Spanish tracts and testaments among the Mexicans.

The Mississippi Baptist Record is meeting a mixed experience in sending out statements to its delinquents. Some get mad, while others act sensibly and pay up with thanks. Our readers are being educated in business habits, and they no more get mad at a newspaper statement than they would for their grocer to let them know how their account stands.

Dear brother Peter Clay, of Russellville, seemed greatly to enjoy the visit of the association to his church, but ever and anon he was reminded how his sainted wife enjoyed the association just six years ago. Then she was delighted to have several of the delegates share their hospitality. But when we get where associations ne'er break up we will never feel the pang of parting.

Things are on an upward movement at Adams Street church. The church has just been supplied with new song books (Gospel Hymns), and this week a splendid furnace will be put in. The winter season is about upon us, and Bro. Thompson and his live membership are preparing to do good work in winter quarters. Other news will be given shortly regarding the work here.

Eld. J. I. Stockton, of Hartselle, was our first companion in mission work in the Tennessee Valley. He was always cheerful and made many friends for Christ and for himself. He is now preaching to several churches of North Alabama, and selling his patent chair rest. If Pine Level, or some other of these South Alabama fields, are needing a first rate man, they could do no better than to invite this brother to pay them a visit.

Dr. John Sewell, for eight years an intimate friend of the senior's, has from the beginning stood amid the faithful physicians of Decatur battling against the dread scourge, working every way in his power to relieve the sick, and we had hoped he might come through untouched, but more than a week ago he took his bed. The latest news reported him doing well. We greatly hope his useful young life may be spared yet many years.

Bro. and sister East, entertained us while at Russellville. They have an elegant home and made our stay very pleasant. Sister East used to be a strong Presbyterian, but her husband took the ALABAMA BAPTIST, and when his wife would read anything concerning baptism, especially infant baptism and sprinkling, she would get mad and go to the Bible to prove the paper false. This kind of work did not last long before she quietly informed her husband that the ALABAMA BAPTIST and the Bible had made her a Baptist. Now she is just the sort of Baptist we ought to have.

Speaking of new churches, those Hillsboro saints think they are behind no town in North Alabama. The Lord, through brother Shackelford's preaching, converted Capt. Bailey, and he joined hands with the brethren and sisters and kept working until their church with a baptism in it was ready to be presented to the Lord, and then Dr. Gwin went down and helped them dedicate it. Every body loves Dr. Shackelford, but none better than this little church.

There was a preacher at a late association who said, when he heard us tell how a father loved the ALABAMA BAPTIST because he believed it had been instrumental in the conversion of his son: "It makes me sick to hear such stuff." This progressive(?) preacher is said to have gone to a church once, and learning that it had called a brother preacher for \$30 a year, proposed to preach for \$25, and give \$10 of that himself. The church was satisfied with its \$30 man and did not accept.

Major Joseph Hardie, of Selma, conducted the services at the Y. M. C. A. rooms in Montgomery last Sabbath, and at night lectured in the Presbyterian church. Considering the fact that it was a union meeting of all congregations in the interest of the Young Men's Christian Association, a small audience greeted him. What the membership of the Montgomery churches need is, a deeper consecration to the Master's service and larger interest in the welfare of the young men in the city.

I have long recognized the good sense, piety and meekness of the brother who writes about \$500 salaries. These are they who build the platforms on which more favored ones stand. Yes, we want more of the same sort—gloves, tobacco, no ones. The venerable author of "Once a Man, twice a Child," does not signalize first childhood, but only second. "Worn out Doctors of Divinity," and other sexagenarians, are, perhaps, not more common than beardless boys. More of the former are "growing old gracefully" than the writer seems to recognize.—E. B. T.

I desire to tell your readers how glad I have been made to feel on my field of work. Yesterday evening, after the Sunday-school at Irvin mission, in Mobile, had recited their lesson, the superintendent, Bro. Watson, agreeably surprised me by presenting to me, as coming from this Sunday-school, an elegant silver watch, as a token of their love for me. I appreciate their gift highly and thank them for it, for I did not have a watch and was very much in need of one. This is a mission in which I have labored some of my time. I preach here Thursday nights when in town. We have a noble band of workers and well behaved scholars.—H. R. Schramm, Mobile, Nov. 5th.

The executive board appointed by the Alabama Baptist association had a meeting Oct. 25th, and organized by appointing Rev. M. Burt as temporary chairman; Bro. J. T. Sims, secretary; and Bro. Andrew Bargainer, treasurer. The business of the board was to employ an evangelist for the present associational year. After prayer for spiritual guidance, and due consideration, the board unanimously elected Eld. R. M. Burt to serve as an evangelist. Bro. Burt accepted the work on the assurance of the board to pay him the sum of five hundred dollars to be paid quarterly. On motion Bro. Joe Norwood was elected as one of the board in place of Bro. Burt; also we recommend that our evangelist spend the most of his time in the destitute portion of the association; also, the board agreed to visit all the churches by one of its members for the purpose of raising money to pay the evangelist; also to supplement the salaries of pastors serving weak churches.—R. M. Burt, Tem. Chm'n; J. F. Sims, Sec'y.

Two of the most prominent figures in the Muscle Shoals association up to a few years since were the Stanley brothers, two very prosperous planters of the Leighton Valley. They were both members of the Mt. Pleasant church—liberal in their contributions to all purposes. Bro. Ed Stanley was more retiring in his manner, yet one of the most companionable of men. His stock of anecdotes was immense. He believed in putting money in church buildings and young preachers. He greatly aided us in our first missionary work by wise counsel and the loan of a horse. Bro. Andrew Stanley was a good talker



# Alabama Baptist.

MONTGOMERY, ALA., NOV. 15, 1888.

From the *Centinel*, Kansas City, Mo., December 1st, 1887.  
There is nothing so valuable to us as health, but we do not realize this until we are deprived of it. How many of our readers awake in the morning with dull pains in the back and head, and find it a hard task to perform daily duties? These are symptoms of malaria, and we know from personal trial that they may be completely eradicated by Shallenberger's Antidote for Malaria. It is a simple and effective remedy, and we advise our readers to try it.

The cougher does not die, of course, when all his years are past, because it is quite impossible for him to breathe his last.

—Harper's Bazar.  
"The best thing yet." That is the way a young man put it who made arrangements to work for B. F. Johnson & Co., of Richmond, Va. You can get further information by dropping them a card.

First Journalist.—"Is the Morning Chronicle a witty paper?" Second Journalist.—"Used to be." First Journalist.—"When did you leave it?" Second Journalist.—"Yesterday."—Boston Beacon.

We have heard many of our old friends say that Salvation Oil cured them of rheumatism. Those who have not tried it, should do so. One druggist sell it for twenty-five cents a bottle.

Tramp.—"Watch me work that gentleman for a dinner." Passing stranger (astonished).—"Work? I thought you never worked." Tramp.—"You are wrong there, sir; I work other people, but never myself."—Harper's Bazar.

The Lady Godiva must have had exceptionally long hair since it could be concealed her lovely person. Since Ayer's Hair Vigor came into use such examples are not so rare as formerly. It not only promotes the growth of the hair, but gives it a rich, silken texture.

"Yes, I've seen the time when I'd have given \$100 for a glass of water." "When was that?" "When I was lost in the desert for seven days. I couldn't find a drop of water to wash the sand out of my eyes."—Lincoln Journal.

Boils, carbuncles, and other skin eruptions indicate that the system is endeavoring to reject poisonous acids, and that Ayer's Sarsaparilla is imperatively needed. It is the most reliable of all blood medicines. Ask your druggist for it, and take no other.

Paternal families.—"Why Ethel? You don't mean to tell me you want to marry that bald-headed Prof. Weston?" Ethel.—"It is true he is bald, but think how many young men of to-day are bald on the inside of their heads."—The Idea.

Golden five cents are going for five dollar gold pieces, but Dr. Bull's Cough Syrup needs no gilding to make it gold.

"What passage in Shakespeare does this remind you of?" asked the judge, as he held out a cigar. "Give up," replied the man, taking the cigar and biting the end off. "Toby or not Toby, that is the key West-coin."—Pittsburgh Chronicle.

## Foreign Correspondence.

[Extract from private letter.]

"Soon I found myself 'narrative' all my friends, and 'relief' (my French or Wales corroborator). How while once in Copenhagen Hill's Chill Killer richly taken. Stopped a royal king 'om shakin'. Stopped his royal kin's 'om shakin'. Stopped his fevered brow 'om shakin'. Him their king or Copenhagen."

"Cable cars are quite a recent thing in transportation," remarked the casual caller. "Not at all," replied the snake eater. "We read about them in the Bible." "What?" "You will remember that Paul stood before a grasper."—Pittsburgh Chronicle.

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

Servant (to widow only recently bereaved).—"There is an old clothes man at the door, mum, what was yer know have you got any cast off garments to sell?" Widow (with a burst of grief).—"Ahno, Bridget, not now, not now. Tell him to call a few days later."—Epoch.

Consumption, Scrofula, General Debility, Wasting Diseases of Children, Chronic Coughs and Bronchitis, can be cured by the use of Scott's Emulsion. Pure Cod Liver Oil with Hypophosphites. Prominent physicians use it and testify to its great value. Please read the following: "I used Scott's Emulsion for an obstinate Cough with Hemorrhages, Loss of Appetite, Emaciation, sleeplessness, &c. All of these have now left, and I believe your Emulsion has saved a case of well developed Consumption."—T. J. FINDLEY, M. D., Los Angeles, Texas.

Wife (at breakfast).—"My dear, will you have some more of that stewed potatoes?" Husband (staring at her).—"No! I've had enough." Wife.—"What is the matter with you? You are a little bit out of your mind." Husband.—"I think the best way for you to keep potatoes is to stew 'em."—Harper's Bazar.

## ADVICE TO MOTHERS.

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

A new botanical specimen has been discovered in Arizona. It is called the jim-jam weed, and is said to be an antidote for the jim-jams.

The Cass Avenue Methodist Sunday-school of Detroit, did a commendable thing recently. They were to have a picnic at Grand Pointe, but when they found the boat they had engaged had an open bar, they refused to go. They will give the excursion later, on a boat that can be propelled without the help of bad whisky.

Horsford's Acid Phosphate Relieves Mental and Physical Exhaustion.

There is no leading hotels of Warren, Pa., have suspended business, owing to the refusal of the count of quarter sessions to grant them liquor licenses.

## CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful cures in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES 149, Power's Block, Rochester, N. Y.

It has been estimated that Canon Wilberforce, by his advocacy and personal influence, has been instrumental in obtaining over half a million persons to sign the total abstinence pledge.

Parties having *Plantation or Timber Land* to sell, can dispose of the same to emigrants by addressing the WESTERN LAND AND EMIGRATION CO., Indianapolis, Ind.

MISS CHARLOTTE A. GRAY, World's W. C. T. U. organizing secretary for Europe, has gone to Norway to help arrange for the next international temperance congress to be held in that country next year. The Norwegian Parliament has granted \$830 toward the expenses of this congress.

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.

## Ministerial Ambition.

"I charge thee, fling away ambition," was the utterance of a minister who had wrecked himself, his profession and his hopes, and who, by this note of warning, wished to save a friend from like peril. Be it remembered, however, that Cardinal Wolsey's ministerial life was not a failure because of ambition in the service of his God, but rather in the service of self, and of his king. It is an instance of ambition sadly misdirected, and as this is not the only wrecked life which we find lying in the pulpit, it becomes an important inquiry as to whether or not the minister should cast off this power as a thing to be loathed, though a power which men in other vocations may keep and use to great advantage; whether the absence of this power is necessary to success in the ministry. Let us see.

The desire for honor and preference is implanted in the breast of every true man. The man who cares nothing for the opinion of his fellows is as much to be pitied as one who is ever striving after honor for honor's sake alone. The boy who, in entering upon life, has no ambition to succeed, will not succeed; but he who has no aims and a high ideal will, in a large measure, so control circumstances as to reach the position which he set out for. Ambition is his motive force to energy and the cultivation of himself. I need not cite examples of lofty and unbounded ambition which history furnishes us; of the greatest heroes and statesmen, the mightiest orators, and all the epoch-making men in any department. If ambition does so much for others, is there any reason why one who is enlisted in the highest service should lay it aside altogether? Look at the history of Christianity from the time of its foundation, and see what men have been and what they have accomplished by this power of ambition. Begin with that mighty prince of princes, the apostle Paul. In many senses Paul was the same man as Saul of Tarsus; that is, he had the same talents, the same natural gifts after his conversion as before, but these were now consecrated to a truer and nobler use. Before conversion, his ambition led him to crave the highest place in the Sandhedim; now, he is eager to carry the gospel everywhere, and to stand in the name of his Lord and Master. What nobler utterance can be found than this: "Forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal."

Passing on to later times we find Luther and Melancthon, Calvin and Zwingle, that pair of binary stars, who were unwearied and indefatigable in their efforts to uphold the truth, and to rescue the Christian world from its low condition; and who can say that they were not ambitious?

When God selects men for his service he calls those who by nature are already endowed with certain gifts, and then does not make them to "become fishers of men" by taking away the natural powers and implanting new and unnatural ones, but by directing these powers in a different channel. If you agree with me that the most successful ministers in all ages have been those who have succeeded at least tolerably well in any profession or vocation in life, then it is more than likely that these ministers used the same powers which they would have employed in any other vocation.

There is a right and a wrong use of this great power of ambition. The same wind which fills the sail and bears the vessel calmly and beautifully over the high seas, may also, if it strikes in the wrong direction, strand the vessel on the rocks; so, ambition must, in the first place, be rightly applied. Then, to change the figure, ambition, like a fiery and restive steed, must be curbed and held in tight check, lest he run away, dashing in pieces the rider.

The higher in the scale of popularity the minister ascends, the wider may his field of usefulness become; but, on the other hand, the temptations to evil and the responsibilities increase in like proportion. It is known to all that the mightiest forces of the universe are those which, if left ungoverned, would plunge the world in eternal wreck. The centrifugal force would carry our planet crashing and dashing 'mid distant worlds, were it not beautifully balanced by an opposite force, and yet that very force bears the earth along in its orbit. So ambition must be balanced by a beautiful humility and submission to the will of God. First, then, let the power be rightly applied; secondly, it must be guarded and held in check; and thirdly, properly balanced. Remember that it is a good and useful servant, but woe be to the man who has it for a master.—C. G. Merryman, Greenville, Va., in *Religious Herald*.

## Boil It Down.

Whatever you have to say, my friend, whether witty or grave, or gay, condense as much as ever you can, and say it in the readiest way. And whether you write on rural affairs, or on particular things in town, just a word of kindly advice, my friend, boil it down.

For if you go spluttering over a page, when a couple of lines would do, your butter is spread so much, you see, that the bread looks plainly through. So when you have a story to tell, and would like a little renown, To make quite sure of your wishy friend—Boil it down.

When writing an article for the press, whether prose or verse, just try To utter your thoughts in the fewest words, And let it be crisp and dry. And when it is finished, and you suppose It is done up exactly brown, Just look it over once more, and then—Boil it down.

For editors do not like to print An article lanky long, And the general reader does not care For a couple of yards of song. So gather your wits in the smallest space, If you'd win the author's crown, And every time that you write, my friend—Boil it down.

## THREE horticultural schools free to women, have been opened in Denmark.

## LIST OF BOOKS FOR SALE.

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

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| Story of a Great Nation            | 2.50   |
| Life of Peter                      | 2.00   |
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# BETTER STILL.

New Features

IN THE

## BAPTIST TEACHER.

The American Baptist Publication Society takes pleasure in announcing the plans that have been adopted for the twentieth volume of THE BAPTIST TEACHER, beginning with January, 1889.

Dr. P. S. Henson will still act as general Editor; also furnishing the "Lesson Topics." Prof. Stiller, D. D., will furnish the "Expository Notes." Mrs. Kennedy will furnish the "Hints to Teachers" of Primary and Intermediate Classes. There will be a new and attractive cover page.

THE TEACHER will be printed from new type, with certain changes that will add an amount of matter in each issue equal to at least three more pages.

## NEW FEATURES ADDED.

I. A plan for teaching each lesson will be furnished as follows: For the First Quarter of the year, by John Humpstone, D. D., Brooklyn, N. Y. For the Second Quarter, by Wm. W. Landrum, D. D., Richmond, Va. For the Third Quarter, by A. C. Dixon, D. D., Baltimore, Md. For the Fourth Quarter, by M. B. Wharton, D. D., Montgomery, Ala.

II. The Inductive Lessons by Prof. W. R. Harper, Ph. D., of Yale University, will include the Books studied in the International Lessons of the year. They will be found exceedingly valuable and profitable.

III. As Side Lights to the Lessons, articles as follows: Baptism of the Holy Spirit. Wayland Hoyt, D. D., Philadelphia. Denominational Possessions. Prof. H. H. Harris, LL. D., Richmond, Va. Seeing and Not Perceiving. J. W. Ford, D. D., St. Louis, Mo. The Disciples' Outfit. Rev. J. W. Waddell, Highland Park, Ill. Sell All and Give. Chas. A. Stakely, Washington, D. C. Loving Self. W. M. Lawrence, D. D., Chicago, Ill. Help of the Holy Spirit. Z. Grenell, D. D., Detroit, Mich. The Two Fronts. A. J. Frost, D. D., San Bernardino, Cal. The Rent Veil. B. H. Carroll, D. D., Waco, Texas. The Risen Lord. H. H. Tucker, D. D., Editor of the Christian Index, Ga. No Open Vision. Rev. C. M. Jones, Grand Junction, Col. Make Us a King. Lansing Burrows, D. D., Augusta, Ga. Destroy the Amalekites. George A. Feltz, D. D., Philadelphia. David in Saul's Armor. F. M. Ellis, D. D., Baltimore, Md. Does Jehovah Change? Pres. Charles Manly, D. D., Furman University, S. C. Hebron. R. S. MacArthur, D. D., New York. The Angel of the Lord. Rev. O. W. Van Odel, Ottawa, Kansas. Solomon's Temple. Henry C. Mable, D. D., of Minneapolis, Minn. Miscellaneous. C. E. W. Dobbs, D. D., Columbus, Miss.

IV. A series of at least six articles will be given under the general head of "Working Plans," as follows:

How to Prepare the Lesson. Rev. J. C. Fernald, Garrettsville, Ohio. How to Keep up the Class. Hon. Jas. L. Howard, Hartford, Conn. How to Handle the Lesson. Mr. F. W. N. Hartshorn, Boston, Mass. How to Preserve Order. Rev. R. F. Pierce, Mount Holly, N. J. How to Induce Study. C. R. Blackall, M. D., Philadelphia. How to Win Souls. Mr. H. N. McKim, Philadelphia.

V. A series of twelve doctrinal or denominational articles: The Bible Standard of Doctrine. Prof. Jesse B. Thomas, D. D., Newton Centre, Mass. Infant Baptism. G. S. Abbott, D. D., Editor of the Herald of Truth, Cal. Baptist Progress During the Century. H. S. Burrage, D. D., Editor of Zion's Advocate, Portland, Me. Baptist Church Policy. E. T. Huxor, D. D., Mount Vernon, N. Y. Baptists Not Exclusive. T. T. Eaton, D. D., Editor Western Recorder, Ky. Baptism in History. Justin A. Smith, D. D., Editor of the Standard, Chicago. Scriptural Communion. Pres. H. G. Weston, D. D., Chester, Pa. Mission of Baptists Among Christians. A. E. Dickinson, D. D., Editor of the Religious Herald, Richmond, Va. Compromise Literature. O. P. Ecker, D. D., Hightstown, N. J. The Origin of Pentecost and moving. Henry McDonald, D. D., Atlanta, Ga. Christian Union. O. P. Gifford, D. D., Boston. Distinctive Baptist Principles. Galusha Anderson, D. D., LL. D., Granville, Ohio.

VI. A series of Five Descriptive and Character Sketches by John A. Broadus, D. D., LL. D. Cesarea Philippi. Judas. Samuel. David. Solomon.

All the above-named articles are either in hand or positively promised.

VII. The Order of Service will be given in each number.

VIII. A Map will be printed in each number to aid in the lesson study. We mean to make THE BAPTIST TEACHER in every way the most helpful of all the Helps for Sunday-school workers.

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