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Honor God.

BY DR. J. M. FROST, SELMA, ALA.

The following is an outline from Dr. Frost's sermon, delivered at 11 a. m., Dec. 25, written by a Montgomery friend who was on a visit to Selma.—[E.D.]

Dear Baptist. It was my pleasure to hear a most excellent sermon on December 23rd, last, from the pastor of the Baptist church in Selma, Ala., Dr. J. M. Frost. So useful and clear was the information given that everyone was benefited.

Believing that your readers would be pleased and edified by Dr. Frost's thoughts on this occasion, I have sketched them from memory, and in much less elegant language than adorned them as they came from the great preacher.

J. M. DEWBERRY.

HONOR GOD IN YOUR PLEASURES, in using them it may be, in abandoning them if need be.

Every little boy and girl and older person honor God. Look among your possessions, business and other, and see what you have. Your property—how do you use it, and how do you allow it used? Your recreation or pleasure hours—how are they spent? If you have anything, real or imaginary, under which you cannot write "to the honor of God," I pray you get rid of it. Take no delight in anything, whether it be in the business or social world, that will not glorify the Lord. So educate yourselves by prayerful efforts, guided by God's word, that God's glory and honor will be your chief pleasure.

Honor the Lord by honoring the things of the Lord.

THE BIBLE is God's book, and, though he used man to write it for man, yet it is his word. Whether it be in costly binding, fit only for the parlor table, or the tattered Bible, still God's word is there, pure and plain, and we may honor him by honoring the Bible.

This book of books must be read and studied in order to properly honor God through it. Within its pages is found instruction for every department of human life in which we should act. The commandments of our all-wise Creator, Savior and Director are there pointed and unmistakable.

The blessed promises of God, from which our souls may drink afresh of the goodness of the Lord, and take courage, are all found in this blessed Book. Honor the Lord by honoring his Word.

Another one of the Lord's things is THE CHURCH.

We may honor God by honoring the church. Even the church house deserves special honor; not that its material is better or more beautiful than other houses, but because it is God's house. It may have been that the church house was made too much of at one time, but, brethren, we are, at this time, in danger of making too little of it. Though some may have gone to one extreme, we must not go to the other.

As we walk through the business parts of our city, we say, this is Mr. A's business house, this is Mr. B's business house, and when we come to the church we should look up and say, This is God's house. As we pass along our residence streets, we say, There is where Mr. A lives, and there is where Mr. B lives, and when we reach the church, let us say, Here is where the Lord resides among the children of men. We should honor the Lord by honoring the house of the Lord.

We may honor God by honoring THE CHURCH ORGANIZATION.

The church is the grandest organization on earth. It is second to none, and he who would make it otherwise makes it nothing at all, and dishonors God by dishonoring it. There may be many good organizations among men, but none are comparable with the church of God. Once a poor man died. He was a member of the church and a Mason. The question of providing for his family came up in the church and also in the Masonic lodge. A certain member of both gave fifty cents as a church member and went over to the Masonic lodge and when the question came up he gave ten dollars as a Mason. That man made the church inferior to the Lodge and therefore dishonored it.

The church's work is God's work, and if we fail to honor it we fail to honor God.

Honor the Lord by honoring THE CHURCH ORGANIZATIONS.

Communion and baptism are ordinances and must be honored. When you see the Lord's supper ready and you slip out of the house and go away, how are you treating the Lord, your Saviour? If you are not dishon-

oring him, what are you doing?

The Lord's supper and baptism are two pictures, reminding us of the death, burial and resurrection of our blessed Redeemer. In the bread and wine we are reminded of that memorable event—the death of Christ—by which the souls of men may be freed from the eternal bondage of sin. On the other hand is the baptismal pool filled with the emblem of purity, into which our bodies are plunged and taken up again, representing our burial with Christ unto sin, and our resurrection with him to a new life to walk therein. These are only pictures, but should be honored and observed with great feeling and love. Upon the wall of your sitting room, or it may be your own bedroom, where you spend your most quiet and solemn moments, hangs a picture. A few months or years ago a loving and beautiful daughter was the joy of your home and the pride of your heart, but now she has departed, and that picture is all you have of her. Should any one mar the frame or in any way dishonor that picture, it would touch the deepest and tenderest chords of your heart, not for the intrinsic value of the frame, paint and artistic work that is displayed, but for your daughter who lives in that picture. Just so with the ordinances of the church. They deserve honor, not for themselves, but for Christ and his commandments that live in them. Honor the Lord by honoring the ordinances of the church.

Again, the services of the church are the Lord's, and we may honor him by

ATTENDING HIS SERVICES.

David had a special fondness for the house of the Lord. He went there to worship every day. I really think that David would have attended church last Sunday and the Sunday previous, though they were disagreeable days.

Too many feel that they have performed their duty when they have attended one service on Sunday. They forget that they should honor the Sunday-school, the prayer meetings and other church meetings when it is possible. It is true that one can honor God at home when he cannot attend the house of God, but when possible, honor him in public service by attending and taking part. Some people think that they can hire the choir to sing for them and the preacher to preach and pray for them. They wish to have everything done by proxy. But when a church begins to work by proxy, her right arm of strength is broken.

I shall go down to my grave with the opinion and conviction that all the people should sing their praises to God, that every one should preach Christ to the world, and that no Christian can live without personal prayer.

Perhaps one of the things most requisite to worship is,

THE RIGHT MOOD.

I was once asked to preach a sermon on church decorum. Had everybody been in the right mood to worship God, not even a thought of this kind would have presented itself and much less the necessity of preaching a sermon on that subject. The Lord's house is no place for frivolity, giddiness and levity. We come here to worship the living God, and our actions should comport with our purposes. Think rightly of God. A great deal of harm is done and the cause often hindered by thinking wrongly of God. Bunyan's character, "Mr. Wrong Thoughts About Christ," has a companion, a brother. They look alike, talk alike, act alike, and influence each other as did the Siamese Twins; that companion is "Mr. Wrong Thoughts about God."

Some one has said that it is better to have no God than to have wrong thoughts of him. I do not say that, but certainly those who think wrongly of the great God are doing themselves and the world untold injury and also throwing discredit and dishonor upon God himself. The highest honor that we can give God is to make him supreme in our mind as what we should think, in our hearts as controlling our affections, in our lives as directing our actions.

Mrs. Eliza Parrish

Died at her home near Orrville, Dec. 13th, 1888, having lived to the good old age of seventy-five years. She was born in South Carolina, and moved to Alabama in 1819. It was my privilege to know this good sister for many years. As a neighbor, mother and wife she lived, happy in the love of all who knew her. She was a consistent member of the Baptist church for forty years. She leaves an only daughter to mourn her loss.

W. B. CRUMPTON.

The bricklayers' assistant expects to have a hot winter.—Yonkers Gazette.

Will Anyone Answer?

Lately, while in conversation with a company of intelligent Baptists, one minister, I remarked that I could not recognize a baptism as valid which was administered by one not an ordained Baptist minister. The remark created not a little surprise. Only a day or two before this I had clipped the following from the *Baptist Record*, of Mississippi. If there is a flaw in the argument I confess my inability to see it. Will some brother, the other side, examine it carefully, and, in the ALABAMA BAPTIST, expose the error if there is one?

W. B. C.

ALIEN IMMERSION.

A lady, who professed and was baptized by a Campbellite who had been a Baptist preacher, wishes membership with us, and wants us to accept her baptism as valid. What must we do about it?—L. C. H.

This query involves the question of alien immersion in its most seductive form. In considering it, certain things may be taken as established beyond controversy, as for instance, 1. Baptism is of divine appointment. 2. Its place in the kingdom of Christ is fixed by the divine records. 3. It is the duty of the churches and ministers of to-day to follow the apostolic teachings in the administration of baptism.

These propositions are so simple and so self-evident, that the mind at once accepts them as true. And they form the basis of all just argument on the question in debate.

Let it be premised that the New Testament knows nothing of Campbellism, or any alien sect. There could be, therefore, no explicit command as to their rites. The current of Scripture teaching runs straight on without seeking the devious ways of modern sectarianism. The Bible shows the true way, but does not point out all the by-ways. The old pilot was asked if he knew where all the rocks in the river were and replied: "No, but I know where the channel is." That was requisite knowledge. The Scriptures show the right way, and not the wrong way. It is the duty of the churches to follow apostolic teaching in all things, giving heed to the well meant mistakes of any one. Our inquiry should be for the old paths, rather than, how far we can deviate from the plain teachings of Scripture and not utterly lose the way?

Once more, the teaching of the Bible is by precept and by example, and one is as binding as the other. In one paper this whole question can not be amplified fully, but we can set up the guide stones, which, if we give heed, will land us at the right place. That Jesus Christ ordained a rite to be administered to his disciples, and left no provision for its administration, is really unthinkable. The Bible is often above reason, but it is never in conflict with sound reason. Foolishness belongs not to God. The human understanding, wherever it has been employed with government, has never overlooked the necessity for executive officers. We would, therefore, expect, by all analogy, by sound reason, by common sense, that some provision would be made in the kingdom, for the due performance of Christian rites. And we are not disappointed. Now, let anyone take up the New Testament and read with reference to this matter, and he will find that baptism was administered everywhere in connection with the proclamation of the gospel by the heaven appointed ministers of the cross. It is preach, baptize. The same ministers who were appointed to preach were commanded to baptize; these and no others. It is not necessary to cite passages; the current of Scripture is all one way.

From the uniform teaching of Scripture it is clear that baptizing is a ministerial duty, and that for any one but a minister to administer the rite is to usurp a prerogative altogether beyond his sphere. Such an act must stand on a level with all unauthorized acts; it is essentially and necessarily a nullity. Baptism standing solely on the divine authority cannot be valid, if administered without that authority. No good intentions can take the place of divine authority, and Baptists, whose first principle is obedience to Christ, should never sanction any departures from the plain teachings of Scripture. To do so is to waive all protest against innovations on the divine order of God's house, and plunge us headlong after those who have abandoned the beaten paths of New Testament orthodoxy.

We cannot forcefully protest against errors while we accept the rites of errorists, which embody and set forth those errors. There is the same reason for rejecting a Campbellite baptism, that exists for rejecting Campbellism. If one is not of God, the other cannot be; for the baptism is the doctrine in formal act. What might be in the mind of the person baptized cannot reach back to the source of the act and correct the heresy and disorder inherent in an act originating outside the limits of divine authority, and promulgating doctrines repugnant to the teachings of the sacred Scriptures. Further, if a person coming to us from the Campbellites is really of us, then, as he repudiates the doctrines of those from whom he separates himself, so he should repudiate their rites, which, as has been argued, is the doctrine in another form. The fact that the person administering the baptism in question had been himself baptized regularly in no way helps the matter. Baptism is not transmissible in the sense that one baptizing imparts something of his baptism to the subject baptized. It is a question of authority to baptize. When a minister is excluded for heresy, or any other cause, he is placed entirely beyond the limits of authority to baptize or preach. The church which clothes him formally with authority to preach and baptize in the act of exclusion withdraws that authority, and an immersion by such a person has no more sanction than if he were a heathen. The whole matter is summed up in a few words: Baptism administered by Scriptural authority, the subjects being proper, are valid, those not so administered are not valid.

Throughout the dark and troublous days of the confessions and martyrs, when our Baptist ancestors were making a glorious history for their spiritual children to study and admire, they never symbolized with errorists. They spoke the truth, consistently acted the truth, and fearlessly treading in the footsteps of the apostles, baptized in due form all who confessed Christ. They avoided the contagion of heresy in rites as well as in words. And when we consider that the two rites are really the "moulds of doctrine," their wisdom is manifest. Times have changed. Baptists under the blessings of God have become great; shall we lightly do in the spirit of accommodation what our fathers resisted unto blood? Rather, let us be found in the old paths wherein is peace.

Paragraphic.

Midnight meditation is often profitable, when one is in a devout mood. Ps 110: 62. A sermon is sometimes well made in this way, or even dreamed out. The first thoughts on waking in the morning are often valuable, clear, and undistracted. Ps 108: 2.

Writing down valuable thoughts, as casually suggested, in a pocket memorandum carried about with one, has been recommended. But there is a better way still. Let these thoughts be detained in the mind until thoroughly impressed on the memory. Thus put away, as in a pigeon hole, they will recur when needed, and file into place ever after. Mental philosophy tells us that we never absolutely forget anything. This is certainly true when the thought is fully grasped. What is forgotten for a time has merely sunk out of consciousness. John C. Calhoun advised young lawyers to write nothing down, not even the complicated evidence in a case, but to force on the mind the necessity of remembering everything. Difficult at first, this practice would after awhile become easy.

They tell us to give merely the results of elaborate study from the pulpit, lest we tire the people. But this is all the same as doing the thinking for the pupils in a school, and only well as a rule as most preaching is teaching, and we can never indoctrinate our people by such methods. Revivals are but the outcome of Biblical teaching. There should be as much teaching as the people will well hear. Of course, it should be fresh, clear and sprightly, as all teaching. Sermons should be well buttressed, with opposite proof-texts, or the people will think you are merely giving opinions. We want just now a large infusion of didacticism. The preacher should be bent on "preaching the word;" on driving home the Scripture.

Ben Hill indulged few flights of fancy, but put pungently great principles of law and political doctrine in "thoughts that breathed and words that burned," rarely or never missing the word. E. B. T.

Never fear to bring the sublimest motive into the smallest duty, and the most infinite comfort to the smallest trouble.—Heber.

Latest from Cuba—Letter from A. J. Diaz.

Rev. Dr. J. T. Tichenor:—

MY DEAR BROTHER—I did not write you a letter before because I was awaiting, by every steamer, one from you.

We have been praying to the Lord for your health since you have left us. Our people here remember you often and desire to have you here. I have good news to give you now. I congregated our Sunday-schools of Havana in the theatre we wish to buy, and it was full to its utmost capacity.

What a beautiful picture I have had before me around the Christmas tree! There were 2,914 Sabbath-school children, 100 teachers, and 686 visitors—nobody else could get in.

How happy I was! What a beautiful Christmas I had! When I came to Cuba [from my exile in New York], seven years ago, I did not find any Christians on the street. I was myself alone on the island, with my Bible, without influence and without money. But with the continued presence of the Holy Spirit, how many and what wonderful things my eyes have had the privilege to see!

We had last year 1,448 pupils in our Sunday-schools, and in the present year we have 2,914. Think of that—1,466 more children in the Sunday-school than last year.

Our collection on this day was \$140. If we do not secure this theatre, in which to collect the people, I do not know where to put them.

Our tent is far too small to hold this people, and so I am glad of the prospect and earnestly desire the board to take possession at once of this theatre, where we can congregate our Baptist people of Havana.

I have just returned to-day from Las Puentes, where our church there celebrated the Christmas tree. The auditory was immense. The Sunday-school numbers about seventy-five pupils. I had a very pleasant time in seeing those children and teachers. This is the first year they have had a Sunday school celebration.

You cannot imagine how anxious our people here are to get the theatre where our church can meet. We all have a strong conviction that as soon as we have that place the city of Havana will become Baptist.

We are awaiting the 1st of February, like old Simeon was awaiting the Savior. We have been praying the Lord to induce our liberal Baptist people of the states to send their money to buy at once this place, that Cuba may be for Christ. Amen!

Will you come soon? Give my best love to all our friends there. I await the coming of Mr. and Mrs. Diaz.

A. J. DIAZ.

Havana, Cuba, Dec. 26, 1888.

The Florence Baptist Association.

Baptist history in the north Tennessee valley has some peculiar features. Years ago there was a division among the Baptists on the mission question. Then the followers of Alexander Campbell came along, calling themselves "Disciples," or "Christians," but properly known as "Campbellites," and put forth the same doctrine taught by the Roman Catholics, that is, "Baptismal Salvation," except that Campbell restored the rite to the apostolic practice of immersion. Well, these sharp talkers of water-salvation made another division among Baptists, and the remnant was so small that they have maintained a mere existence in eight or ten churches in a territory extending about fifty miles along the Tennessee river, north of Florence, as a central point. Besides the two obstructions to Baptist progress already given, there was a third feature in their history peculiar to this locality, and that is, they were separate from the Baptist world "and the rest of mankind." Because the river cut them off from the Alabama Baptist convention, till the railroads came, and the Tennessee Baptist convention did not push its mission work beyond the line, hence the "Rip-Van-Winkle" slumbering of Baptist interests in Florence and vicinity till the 4th of March, 1888. On that day the Alabama Board of Missions began work in good earnest at the focal point in this field. The mission pastor, Eld. J. C. Hudson, secured the Florence court room as a place of worship, announced services every Sabbath, organized the Florence church in May, formed a union of churches in July, and matured plans for the organization of a new association. One of the churches in this union has a very remarkable history. It is the old Bluff Creek church, fifteen miles below Florence. Before the late civil unpleasantness they had a large house of worship, and a mem-

bership of about one hundred and fifty. But they have had three calamities: 1. A flood of "Campbellism." 2. The flames of incendiarism. 3. The devastation of Shermanism. The missionary called upon Congressman Wheeler in person and asked him to secure an appropriation to pay the church for their house that was destroyed by the Federal army, and the pastor, Eld. J. W. N. Wiley, has since prepared the necessary papers to put in the hands of Gen. Wheeler. On the fifteenth of December seven churches of this union met at Union Grove church and organized "The Florence Baptist association." Eld. W. B. Crumpton, secretary of the State Board, was present and preached the introductory sermon on the subject of "Christian work," and also preached in Florence the next day a most excellent sermon on the "mission spirit." He will doubtless give some "Trip Notes" concerning Baptist progress in the Tennessee valley. J. C. HUDSON.

Florence, Ala.

"The Beautiful Story."

This book claims, on its title page, to be "A companion book to the Holy Bible. Containing a narrative history of all the events recorded in the sacred book." As its name declares, this is a beautiful volume, pictorial and very attractive in appearance. I think it likely that many Baptists have bought copies of this book, thinking that it was not of a sectarian character. I propose to notice a few things in "The Beautiful Story."

On page 386 it is said that "Jesus, having attained the Levitical age of thirty years, and thus become eligible to the priestly ministry, came out of his retirement to be himself baptized." Thus the old error, making the institutions of the gospel of Christ a continuation of the decaying, vanishing Levitical priesthood, is taught for divine truth. From this source has arisen a swarm of mischievous teachings, not only corrupting the true doctrine of the gospel, but misleading and deceiving multitudes in regard to their salvation. Christ did not attain any Levitical age, for he was of the tribe of Judah, "of which tribe Moses spake nothing concerning priesthood." Heb. 7: 14. We learn from Luke 3: 23, that "Jesus himself, when he began to teach, was about thirty years of age." (Revised Version.) This fact is stated after the mention of his baptism. We are not informed that he "attained the Levitical age of thirty years" before his baptism, nor is the precise age of thirty there recorded. Important legal facts are not expressed so uncertainly. He did not become eligible to the ministry by being baptized. Eligible means proper to be chosen; qualified to be elected. Isa. 42: 1-4 shows that God had already chosen Christ for his work on earth more than seven hundred years before his advent; how long before that time we do not know; in eternity, I presume. But "The Beautiful Story" does here state one thing correctly, namely, that Jesus came to be baptized.

The fondness for representing the ministry of Christ as depending upon the Levitical priesthood is probably due to a desire to make it have a bearing on what Pedo-baptists call "the mode of baptism." Levitical priests were inducted into their priesthood with a washing of their hands and feet at the door of the tabernacle. (Ex. 40: 12, 31.) So they seem to think that when Jesus was inducted into his priesthood on earth by baptism, (which he was not,) only some portions of his extremities came in contact with the water, and therefore that he was not immersed. And there are some that even boldly deny that Jesus was immersed by John "in the river of Jordan." Mark 1: 5, 9.

Passing by some other things, let us notice the relation of events concerning "the keeper of the prison" at Philippi. I quote from page 513: "The jailor now knew that some wonderful manifestation had been made, and procuring a light he came trembling into the cell where Paul and Silas were. Kneeling down before them, he cried in passionate terms, 'Sirs, what shall I do to be saved?' and Paul answered, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The jailor listened to Paul's discourse about Jesus and became converted while standing in the dungeon, and had he known that countless blessings would result to the people of God in subsequent ages, with how much more courage would he have stood the test. He saw no trace of Satan in it all, but had to endure it as best he could, under the apprehension that it all came from God. A dutiful son who delights to obey his father's will in all things is despoiled of everything, and sorely punished by him—for what, he has not the remotest idea! This was Job. True, the royal sufferer groined and cursed the day of his birth; yet he did not complain against God, nor 'sin with his lips,' but upheld the wisdom, goodness and power of God to the very last. At the close of the struggle, when Satan was completely foiled, the Lord brought to light the integrity of Job, and honored him in the presence of his neighbors, and before all his people in all subsequent ages.

God restored him to health, gave him another family, and much more wealth than he had at first, with honors for all time; but in reckoning Job's rewards, we would scarcely think of temporal wealth. The spiritual man was enriched far more than the natural or temporal.

The natural effect of all his losses, sufferings, and bitter accusations, was a greatly increased desire to know more of God. His soul "thirsted for God. His cry was, 'O that I could see him!'" He desired to understand the dark providence that had crushed all his earthly hopes, and had smitten his body with unwonted severity. This earnest longing for God was the precursor of the divine manifestation to the patriarch. When he had sustained every attack of Satan, and had displayed increasing loyalty to the God of heaven—alleging, in the midst of the greatest sufferings, that "though he slay me, yet will I trust him," the Lord revealed himself to him; compensating him a thousand fold for all his sufferings.

The revelation of God to Job's apprehension has the effect to bring him very low before the Lord, as indicated by the close of his response: "I have heard of thee with the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Such a vision is sure to knock all the self-conceit, self-complacency, and self-righteousness out of poor, sinful man, and place him prostrate in the dust before the Lord.

What may we learn from the sufferings and victory of Job? 1. We learn that temporal adversity is no sign of the divine displeasure; and from this we infer that temporal prosperity is not a mark of God's pleasure. The worst men often have much of this world's goods; while the purest and best are, not unfrequently, the poorest and most afflicted.

2. We learn that God's afflictive providences are not necessarily retributive or corrective, but that they may be educational in their design. God by this means may awaken a sense of deeper need in his loved ones, and they make it possible to reveal more of himself to them; the gain to the sufferer always being much more than the loss. The casting of Daniel into the lion's den, and of the three Hebrew children into the fiery furnace, should be classed with Job's sufferings as being educational in design.

3. We learn that Satan must have God's permission before he can touch one of his children, and that the number and extent of his temptations and afflictions are subject to the same divine control. Some one has said, "The devil is God's whetstone on which he sharpens his saints."

4. We learn, further, that there is great reward for him who "endures" temptations, i. e., does not yield to them, but bears himself patiently through them. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life."

5. The believer in Christ should remain patient and passive in the hands of his God during the period of his trials. Restlessness and a complaining spirit would rob him of the good extended to him in his temptations, trials and afflictions. Had Job "sinned with his lips" or with his heart during his sufferings, the Devil would have gained a victory—not over Job merely, but over the God whom Job served. The child of God should be so hidden away in Christ as to "count it all joy, when he falls into divers temptations," and to "glory in tribulations also," knowing "that all things work together for good to those who love God."

6. Finally, when the child of God is being tried in the fiery furnace, he ought to make sure of victory, clinging fast to Christ, his present keeper, and, by faith, fight his battles in the strength of his omnipotent Redeemer; knowing assuredly that his failure will be a reproach to his Redeemer, while it affixes guilt and deterioration to him who habitually yields under the pressure of adversity.

In Memory

Of D. N. Mason, who departed this life after several months' severe illness, November 15, 1888. He was born in South Carolina, on January 30, 1816; moved to Belville, Conecuh Co., in 1821; moved to Wilcox county in 1831; was baptized by Elder Kedar Hawthorne into the fellowship of New Providence church in 1839; moved to Choctaw county in 1852; settled near Incey, where he lived up to his death, a pure Christian life. No man ever left a clearer record behind him; he was an exemplary man in every respect. He served as deacon of his church for many years; though he is dead he "yet speaketh." May God comfort and care for the bereaved wife and children.

T. E. TUCKER.

Alabama Baptist.

MONTGOMERY, ALA., JAN. 17, 1889.

REV. C. W. HARRIS, Editor.

JAS. C. POPE, Editor.

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READ Dr. Wharton's request in regard to those who will attend the Baptist Congress in this city next month.

COUNTRY newspapers who need job work done, will save money by sending their orders to the Baptist Printing Company.

By all means let us hear from the brethren in regard to the Baptist Congress to be held in Montgomery in February. See the program elsewhere.

BRO. KAILIN preached an excellent sermon at Adams Street church on last Sunday morning. Bro. Thompson, the pastor, assisted Dr. Wharton in the ordination service at the First church.

LET us hear from the brethren whose names are on the program for the coming Baptist Congress. We must have a large meeting, and we want all the brethren to come. What say you, brethren?

OF course the Judson Female Institute shall be rebuilt. Surely every Baptist will take some stock in this work. They who put even so small amount as \$1 or \$5 in this college will have reason to be proud of that act as the years go by.

OUR friends passing through Birmingham will find the Morris Avenue hotel a good place to stop for dinner or to spend the night. Mr. Roberts, the proprietor, is a pleasant gentleman and will cordially welcome any who may stop with him.

A GOOD brother says if any of our preachers will accept a second-hand overcoat they may send their names and the size they wear to Box 82, Tusculum, Ala. We are further authorized to say the same for brethren who will address box 784, Montgomery, Ala.

WILL REMAIN the same.—The following note from Judge Moore, of Marion, explains itself and tells what the name of the new Judson will be: "Please announce that the name of the Judson will not be changed; such a thing has not been suggested or thought of even, by anyone. The old name, 'Judson Female Institute,' will be retained. The words, 'The Judson College,' were put on the plan by the architect, who did not know the proper name."

THE Montgomery Dispatch has put on a new dress, and comes out looking neater and prettier than ever before. The Dispatch now ranks with the first papers of the country. Step by step it is gaining the front and it seems like it won't be long before it wins the race.

BRO. FROST, of Selma, honored our sanctum on last Monday with a visit. He was on his way to Bozeman to see after some Judson affairs. We regret that his stay was so short. By the way, who ever shook hands with the Doctor and forgot the shake in a season?

On last Sabbath the election of officers for the coming year for the Adams Street Sunday-school resulted as follows: J. M. Dewberry, superintendent; J. D. Proctor, assistant superintendent; W. J. Proctor, secretary; Miss Bettie Abercrombie, organist; and J. C. Pope, treasurer.

WE enjoyed a few minutes' visit at the home of Dr. C. C. Jones, at East Lake, while there. The doctor and his family are quite an acquisition to this community. The college boys feel that with Dr. Jones as their physician they are comparatively safe. Bro. Jones has completed a comfortable house near the college.

BRO. W. B. DAVIDSON, of the First church, is the liveliest man in Alabama when it comes to running a Sunday-school paper. He is a splendid editor, as is evidenced by his Mirror of the school of the First church. He is a splendid worker, and is always found working in the right place.

SINCE the death of Dr. Boyce Rev. F. H. Kerfoot has been appointed treasurer of the Southern Baptist Theological Seminary. All correspondence pertaining to the finances of the seminary should be addressed to him at Louisville, Ky., and checks made payable to his order, except that of the "students fund," which will continue under the direction of Rev. Wm. H. Whittitt, D. D. Correspondence in matters not directly financial in nature should be addressed to Dr. Jno. A. Broadus, who will continue to act as chairman of the faculty.

THERE is one brother in Alabama who appreciates an editor's position, and sends us an envelope full of short articles. By this means we can let our brethren read after him very often. A short article will go in a newspaper ten times as quick as a long one. When you have a great deal to say, say it in short articles. Don't say it all at one time and make the reader tired and sleepy. We don't want our readers punished so. (The brother above alluded to has "R. I. D." for his initials. Pardon us (as Christmas is just over) if we say that we never find it necessary to get "rid" of his paragraphs.)

IT was our pleasure to spend a Sabbath in East Lake recently. Two soul-stirring sermons were heard from Elder A. W. McGaha. He is deservedly so popular that he has a crowded house to preach to every Sabbath. The new church at East Lake is a magnificent structure, capable of seating about 1,000 people when the seats are properly arranged. New pews have not yet been put in, but we presume they will be before commencement. Talking in a family about the pastor a little boy spoke up and said: "Every body loves Mr. McGaha." It is said that as he passes along the streets little children clamor to the gate to speak to him. That is a good sign. He is going to have every child within reach in Sunday-school and then he will find it easy to lead the young folks to Christ. May God bless church and pastor.

IN the close of Bro. Stockton's article in last week's paper headed "All are Teachers," appears a burning question. He refers you to the fact that many members of the church take delight in referring to the 15th verse of the third chapter of 1st Cor., which reads thus: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The question is this: "Would it not be sad if the soul thus saved (yet so as by fire), should discover when his burning works are immortal soul?" Think about that question, brother, sister, until your soul shall be fired with a determination to have your soul clear of the blood of any man.

WE call the attention of our readers to the advertisement in this paper of the Montgomery Iron Works. In this day of many inventions and labor saving machines, our farming friends are turning their eyes to the source from which they can reap the greatest benefit, both in the way of saving time and in saving money. This being the case, let them order from the above firm one of their cotton seed crushers. Corn can be ground in the shuck, and other grain, such as peas, oats, etc., can be crushed in as satisfactory a manner. The machines are warranted to do their work well, and the prices are low. Every farmer should have one of these machines on his plantation. Send to the Montgomery Iron Works for circulars of their machines. They will make you close figures.

THE ordination service at the First church on last Sabbath was a very impressive one. Dr. Wharton delivered a most excellent sermon and Bro. Thompson offered the ordination prayer and delivered the charge. Bro. Gay, the newly ordained minister, is an earnest Christian brother, and we trust will become one of our ablest men in the gospel work. Let the prayers of God's people ascend that he may bring many precious souls into the Master's fold.

SEVERAL weeks since in an article from Bro. Crumpton he made some reference to the prosperity of the farmers' alliance, and said each time the farmers combined they became stronger, "the grange did much good and passed away," &c. Bro. Hiram Hawkins, master of the Alabama state grange, wrote us a letter taking Bro. Crumpton to task for his unintentional mistake, ignorance, &c., and gave many figures to show the prosperity of the grange, their wealth, &c. We have been so busy and absent so much trying to collect some money, that we have not had time to properly arrange the matter of this communication. We can say emphatically that it was not Bro. Crumpton's intention to reflect on the grange, neither is it our intention to see them dishonored. We belong to that order and recognize that it is doing much good. Later we will give some figures concerning their work.

HOWARD COLLEGE AGAIN.

IN our last issue appeared an appeal from Hon. W. C. Ward, president of the board of trustees of Howard College, to the Baptists of Alabama in behalf of that institution. We commended the appeal in a brief notice, but the gravity of the situation demands that we shall give greater emphasis to what Bro. Ward says. Remember that he makes plain that the existence of the college largely depends upon the response of our people. We have in Howard College a faculty of six brethren who have steadily held upon a high plane the standard of instruction. Wherever the failures in connection with the institution have been, they certainly have not occurred with the faculty. They have done their duty in the past and are doing it now.

IN spite of the yellow fever and hard times, and in spite of the gloom which has gathered about the institution, financially, the faculty have remained steadfastly at their posts, training our young men, and increasing the attendance upon the college.

LET the churches rally and take as liberal collections as possible and tide the college over its present difficulties and we think the crisis will have passed.

Send contributions to Dr. B. F. Riley, East Lake, Ala.

HOWARD COLLEGE.

"WHAT about Howard College?" is asked on every side. As to the college itself, we will venture to say that it has never been in a better working condition in any year of its history. President Riley has thoroughly demonstrated his fitness for the place. He and his professors are fully united and better work was never done by the professors of any institution with similar facilities. The students, with one exception, were found in excellent health, and in the best of spirits. They are well satisfied with the results of their work. A close examination was made of the system of discipline in use, and we found it firm, but kind. A trifling or vicious boy can't stay there long. As this fact becomes known it will greatly encourage young men who want to do right to attend Howard College. The citizens of East Lake told us that a finer or more orderly set of boys were never among them. Several young men have come in since Christmas. There are more boys in the dormitory than there were this time last year. This much for the internal workings of the college. So far as the work of putting up the buildings is concerned, we can say but little; the foundations have been laid for the main building, and it appears to be splendid work, but the work has stopped. Do you ask if it is to be dropped at its present condition? We reply by saying that the brethren of East Lake and Birmingham have said over and over again, "We will build the main building." As a matter of course they can't afford to do less than they promised in this particular. But the question that immediately concerns us is to raise \$4,000 to pay off our professors. They are doing faithful work. They are willing to stand by the college and bring her safely through the rapids, but we must help them, they have families to support, and are dependent upon their salaries. Think about it, pray over it, and act as Christ's servants should.

WE have a number of names of poor widows on our books whose time is out. Who will help us in sending the paper to them? We do not like to drop their names, for they are noble, Christian women, and we ask, Who will help us bear the burden? Remember that your every act for Christ is recorded in his Book of Life, and that in helping the poor we are contributing to his cause.

FLORENCE, SHEFFIELD, TUSCUMBIA AND RUSSELLVILLE.

LAST week, for the first time in five years, we visited Florence. At the solicitation of friends, we took a buggy ride over a portion of the town and surrounding country. For beauty of situation, this town is surpassed by none we ever saw. It is built on a ridge jutting out from the Tennessee river, widening as it extends in a northwesterly direction. The surface is gently undulating, draining itself of all surplus water. Cypress and Sweet-water creeks engirdle this ridge on the east and west sides. Great manufacturing enterprises are being planted along the banks of these streams and down by the river side. Its picturesque scenery will soon have the hum and whirl of wheels and the hiss of steam to aid in attracting alike the pleasure seeker and the seeker after safe investments. Within thirty days more than \$700,000 have been paid for lots, and for manufacturing sites. The company, or companies, manipulating the affairs of this booming town have done very little newspaper advertising. They have picked men of means in various parts of the United States, and have sent one of their best men to lay before him the advantages of the town. These men have come, closely examined into the condition of affairs, and have invested their money. Thus steadily the advocates of Florence have increased.

IT may not be known to all our readers that among the foremost workers of this town are many of the most prominent Baptists of the South and North. Dr. J. B. Hawthorne, pastor of the First church of Atlanta, has, from the first, been a leader in the development. Dr. T. T. Eaton, Dr. Harvey, Dr. H. Allan Tupper, Dr. Jno. A. Broadus, Dr. B. Manley, Dr. J. R. Sampey, Dr. Whitsett, and others, of Louisville, Ky., are prominent as directors and stockholders. Dr. Lawton, of Atlanta, is president and treasurer of one of the largest companies. Dr. Lorimer, of Chicago, and other brethren of the North, are largely interested in Florence. One reason such success in drawing manufacturing plants has been achieved here is, that no company is asked to move to Florence until all the aid promised said company by Florence has been actually given. Since we have told you of so many Baptist men being interested in the material development of the city of Florence you, of course, ask, "What are they doing for the Baptist cause? Is the religious side to be overshadowed by the material?" It affords us pleasure to say that two of the prettiest and best located lots in the town have been bought and paid for, and on one of them a church to cost about \$8,000 will at once be erected, and later it is determined that a finer and larger house shall go up. Bro. Hudson is working valiantly, meeting the Baptists and other strangers as they arrive in the place. Week by week the Baptist cause is being strengthened. Among the Baptists that we met we recall Bro. Padgett, formerly of East Lake, Bro. Fleming, of Virginia, and the brethren Hawthorne, sons of Dr. Hawthorne, of Atlanta. These live business men have identified themselves with Florence and with the Baptist church. We trust great success may crown their efforts.

WE leave the crowded hotels and busy throngs to take the train for SHEFFIELD.

THE gloom of mud and rain was only brightened by the happy face of Bro. Pardee, editor of the Enterprise. He is a live Baptist, and greatly interested in procuring a pastor for the Sheffield church. The weather was too severe to permit us to go over the town and acquaint ourselves with the brethren and sisters, and see the various enterprises. Trust it won't be long before her five furnaces, her railroad shops, and the hundred and one other enterprises, will add thousands of population, as well as of dollars, to Sheffield. A fifteen minutes' ride on the dummy landed us in Tusculum. Oh! the rain. Comfortable shelter was found in the home of our friend and brother, A. S. Stanley, for the night. He and his family are active supporters of the church and Sunday-school. He gives his time and his money to anything which will advance the cause. "Diligent in business, fervent in spirit, serving the Lord," has been his motto, and he has prospered. Wednesday we awoke to find the blizzard upon us in its blinding fury. We braved it enough to go out to see sister McClain and family. We regretted to find her daughter, Miss Katie, in such poor health. When we last saw this young lady she was not a Christian, but exceedingly light minded; now her conversion is concerning the things of God. She loves the old Baptist church of Tusculum, and if her life is spared she will prove a valuable worker for it. Sisters McClain and Lancaster have for many years watched the down-setting and the up-rising of their church, and since the town is growing they hope soon to see the church rise, to go down never more; they have not yet secured a pastor. The names of many Baptists who have not yet identified themselves with the church were given us,

but the severity of the weather forbade our visiting them.

CARRYING out our program we next stopped at RUSSELLVILLE.

IN company with two of the capitalists of this town and one of Arkansas, we visited the iron mountain east of the town, where Col. Ensley has a force of hands getting out ore for shipment to Sheffield, Florence, and other points. Two large washers are being erected on the east side of the mountain, by the side of a branch of the S. & B. railroad. At a point on the southern extremity of the mountain is a reservoir, to hold 5,000,000 gallons of water. A few days since, as this reservoir was being filled, a hole opened in the bottom. This has been about stopped, and water is again being pumped in. In addition to Col. Ensley's works there are two or three more mining companies preparing to mine and ship ore. The population in and around this town is rapidly increasing, and before many years from ten to twenty thousand people will be found within a few miles of this hitherto almost unknown village of north Alabama. The Baptists are not insensible to the oncoming tide. They have built a good church house and are determined to move on higher ground. Bro. R. T. Wear has served them faithfully and well for many years, coming from his home, near twenty miles away, but the members see that, to keep pace with other denominations, they must have a resident pastor. We hope such a mutual understanding between pastor and people may soon be reached as to give them just what they so much need. A pleasant night was spent at the home of Bro. H. H. Hargett. Thirty-five years ago he settled in Russell valley; the town grew up around him. He raised a family of eleven children. By hard work and close economy on the part of the parent, aided by the children, they lived comfortably until most of that eleven were grown and married. From year to year Bro. Hargett bought land, little dreaming that some morning he would wake up to find himself rich. But such is the case. This brother and his wife are now enjoying the fruits of early labor and well spent lives. They also rejoice in the fact that their children are Christians. Our time was short, but we took time to call on two afflicted families. Bro. Oliver's family have had constant sickness for almost three years, and only a few days ago this brother had his right shoulder badly hurt. We trust that the darkest hour has already passed with them. Brother and sister Scott are living alone, having only their grandson with them. Bro. Scott is heavily afflicted, but bears his pains with becoming resignation.

WE dined on Thursday with the family of our old friend, Mr. Nance. Mr. Nance is quite deaf, but enjoys the presence of friends in his home. His wife is a quiet Christian woman, who seems daily to grow in grace. This home was darkened twice by the death angel year before last, and a lovely son and daughter were called away. This was a deep sorrow, but the Christian finds consolation in the promises of God.

While in Russellville we went to the Methodist church to hear a sanctified evangelist preach. He claims to have been enjoying freedom from impatience and every other form of sin for eight years. He said many good things in the course of his remarks, but his recital of the experience of a friend of his rather knocked his sanctified doctrine in the head. His brother had been sanctified for many years, when he married a wife, the worship of whose beauty plunged him into a darker night than he had ever known. His idea seemed to be that when God removed all indwelling sin there was no possibility of a man ever sinning any more—no devil on the inside to lift the latch for the devil on the outside. The question then is, How did his friend fall? At the close of his talk he invited all who wished to find the blessing of sanctification to kneel at the altar. While they were kneeling he sang, to a merry tune, "Jesus, my cross have taken." He asked a young brother, who claimed, sometime since, to have obtained the gift, to lead in prayer. He, evidently believing God was afar off, shook the shingles with his crying. Then the preacher asked all who wished the blessing to pray aloud for himself, or herself. At once a shrill voiced sister, beginning low and quickly rising to the heights of confusion, prayed for everything; others murmured low prayers for a higher life, while over all the evangelist clapped his hands and called on others to join in the general outcry. Remembering that God was the God of order and not of confusion, and seeing no end to the services, we quietly slipped out, just in time to hear a sober looking old man say, "It's 'nough for me." We learned from those who remained that the evangelist struck such hard blows on those who wear jewelry that the Methodist pastor, a very sensible man, arose to a point of order, and disclaimed that because he wore a plated watch chain therefore he was not a Christian, and that he expected to continue wearing this simple ornament. The younger sancti-

ficationists took issue against the pastor and told how he had burned up \$300 worth of jewelry before he obtained the blessing. Of course, practical Christianity would suggest that this jewelry might have been sold, &c., &c., but sanctified people ought surely to be infallible. We turn from all this stuff, for which many Baptists are paying, and with the apostle Paul, lament that "when I would do good evil is present with me." "Oh, wretched man that I am! who shall deliver me from the body of this death?" Let us live, work and pray as we may, we will only be satisfied when we awake in the likeness of our God.

WE did intend spending a day at Jasper, but exposure to cold and rainy weather made us feel so unwell that we went by home to spend one day. Saturday, for a few hours, we stopped in our office, and then again on the road we went. If the preachers would aid us, we could spend much more time in the office, but we need a considerable amount of money in the next few weeks and must go after it. Dear readers, don't wait for our coming, but send in your renewal at once.

INFORMATION has reached us of one of the meanest acts a man can commit. A certain good man has for many years kept up a kinsman, giving him from time to time money, but growing weary of so much imposition the benefactor informed the above mentioned kinsman that he must shift for himself. The miserably ingrate, forgetting all past favors, begins an effort at blackmailing his former friend. Patiently the good man endures it, feeling that the people among whom he lives and the God whom he serves will uphold him. Sooner or later the evil deeds of the blackmailer will be known and the punishment he deserves will be meted out to him.

FIELD NOTES.

BRO. T. K. Trotter has moved from Lincoln to Eastaboga, Ala. Correspondents will address him at the latter place.

REV. Z. D. Koby has moved from Opelika to Camp Hill. Correspondents will please note this change in addressing him.

A brother at Verbena handed Bro. Brooks, for the ALABAMA BAPTIST, one dollar. He has forgotten who the brother was. Please report.

BRO. Crumpton, corresponding secretary, dropped in to see us on Monday. He was on the way to Opelika to attend the ministers' meeting.

DR. H. W. Coffey, of Verbena, is a worthy brother who believes in printed stationery. He was in to see us a few days since and gave us a nice order.

OUR old friend, Bro. Catt Smith, was remembered by his people during his recent illness. A huge box of good things of all kinds enlivened the monotony of the sickroom.

BRO. W. V. Bell, of Ada, one of our most worthy brethren and successful planters, passed through the city last week on his way to Clanton. It is with a feeling of sadness that we write of the death of his most estimable wife, which occurred on the 28th, ult.

BRO. Carter writes us an item of news, in that he gives the information of the marriage, recently, of Mr. Dougherty and Miss Belle G. Scott, of Athens, Ala. Bro. Carter adds: "They will continue to read the ALABAMA BAPTIST." And we hope to keep them as readers a long while. May joy and happiness follow them.

SINCE the re-opening of the Selma church the new baptistry has been used twice. On last Sunday Bro. Frost baptized one and at night three persons went forward for prayer. The Doctor contemplates holding a series of meetings at an early day, and we pray that the efforts put forth in this direction may be abundantly blessed.

I must tell you of my Christmas presents that are especially prized. One was money to purchase a fine lamp for my own use. This was from the members and friends at Antioch church, Chambers county. So far as I could understand the matter, the money was collected by sisters Jones and Harris—the latter a Presbyterian. I now have a splendid light, and am almost ready to promise you a few brilliant articles for your columns; but it may be wiser to wait and see. The other present came from the children of Bro. Sam Wooddy, of the same church, and consisted of money with which to purchase a pair of fine driving gloves. It was not so said, but I confidently guess that sister Wooddy had a hand in the gloves. Many thanks all round.—E. F. Baber, Notasulga.

I have heard of people and preachers being "pounded," but to my surprise I was "pounded," or "bushel" to day. The good people of Trussville church sent a wagon, and driver, too, loaded with just such things as a preacher with a family, or without a family as to that, needs. My heart leaped with joy when I came in and my wife told me that all the things that I saw belonged to us, such as potatoes, meats, flour, fruit, canned

goods, etc. Well, I said, the Lord bless the Trussville saints for their kind remembrance of a poor preacher during the Christmas holidays. This is not all: a man by the name of John Eubank, near Ensley City, sent on Saturday before Christmas day a very fine turkey, pork, and the finest of Tennessee beef to do me and mine Christmas week. And then on Christmas night, at Woodlawn church, some one put presents for us on the Christmas tree, such as a nice set of silver knives and forks, etc., etc. So I say to all churches in this big state of Alabama, go and do likewise. The Lord will bless such good people. Yours with a merry heart.—S. R. C. Adams, Woodlawn.

ON the 4th Sabbath in December, ult., at the request of the Gligal church, Tuscaloosa Association, a presbytery, consisting of Dr. J. H. Foster, J. H. Payne and the writer, assembled to attend the ordination of Bro. M. B. Smith. Bro. Smith is over forty years of age, and has for a long time been doing good church work. He seems to have broad and clear views of scripture and of the duties of a Christian minister. The ordination sermon was preached by the writer from 1 Tim. 3: 1: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The ordaining prayer was made by Elder J. H. Payne, pastor of the church, and the examination and charge to the candidate and to the church was made by Dr. J. H. Foster. We bespeak for Bro. Smith a career of usefulness in the ministry, and hope the Lord will greatly bless his labors.—J. T. Yerby, Tuscaloosa, Jan. 5.

THE first number of Littell's Living Age of the new year has the following table of contents: Style, by Walter Pater, Fortnightly Review; The Future of Westminster Abbey, by Archdeacon Farrar, Contemporary Review; Irish Housekeeping and Irish Customs in the Last Century, Blackwood; The Beothuks of Newfoundland, by Lady Blake, Nineteenth Century; Society Poets, Temple Bar; My Ride to Sheshuan, Blackwood's Magazine; Which Wins? Murray's Magazine; The Circuits, Spectator; The Submission of Great Britain to Queensland, Economist; The Training of Kings, Spectator; with choice poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

WE have just closed a good meeting at Good Hope church, which commenced on the 24th of December, 1888. The writer and G. A. Chunn, evangelist of the Cullman Association, did the preaching up to the 28th, when the first quarterly meeting of Cullman Association convened with us. Introductory sermon, by G. S. Sloane. The writer was elected moderator, and E. M. Brundidge, clerk. The following subjects were discussed: 1. Associational work; 2. The duty of pastors to churches and churches to pastors; 3. Wherein do we as Baptists differ from other denominations? Ministers present, P. M. Musgrove and G. A. Chunn, of Cullman; Wm. McHan, of Brownwood, Texas; G. S. Sloane and C. A. Burns, of Sulphur Springs association. All took part in the discussion. Some soul stirring sermons were preached. We trust much good will result therefrom. All who attended expressed themselves benefited. Come again, brethren, we assure you a hearty welcome. The dear BAPTIST and its editors, we trust, may have great success in their noble work; and that every Baptist in the state will take and read the paper, which I ever hope to do so long as I live.—C. A. Owen, Cullman, Jan. 1, 1889.

BUT some one says: "Why is it that I can get my weekly secular paper, such as the Times, the American, the Constitution, the Courier-Journal, etc., for one dollar a year, while I have to pay two dollars a year for my religious paper?" Simply for this reason: The weekly secular paper is only a rehash of the daily, for which the publishers get \$10 a year. The news is all collected, the editors paid, the type is all set up, the office rent provided for, and there is no extra expense, except for paper, press work and mailing. While the religious paper must pay for news, correspondence, articles, type setting, paper press work, mailing, office rent, agency work and everything.—Baptist Reflector. If our friends will sustain us in publishing a daily issue of the Index with an advertising patronage that will afford a profit of a hundred dollars a day, as is the case with some of our large dailies, we will send them the weekly Index for less than one dollar a year; we will send it gratis. We can easily afford to do this, and will get rich on the daily. But for reasons which the reader must now understand, the Index having no daily to back it, cannot possibly be published for less than two dollars a year. Those who insist on a lower price are really insisting (though they do not know it, or mean it,) that the Index shall cease to exist.—Christian Index.

From Bro. Schramm.

Dear Baptist: On the fourth Sunday night in December I closed my six months' labor with Zion church, in which time I have greatly enjoyed myself with that people. I went among them a stranger, but they would not let me remain so. They have treated me kindly at their homes. I have been able to visit nearly all the members once, and some several times, during my stay.

DURING the six months the church has contributed, for ministerial education and missions, \$8 95, and has overpaid my salary, besides having spent nearly \$300 on improving their house of worship. I have been very successful in getting from all of my churches, for the last three years of my pastorate, more than they thought they could pay, and from Glenview church I got thirty dollars more than they promised, and now Zion has overpaid me what she promised, and she wants me for two Sundays another year. I can't tell yet whether I can serve them or not.

I have also closed my six months' engagement as city missionary and colporteur. I have enjoyed this work very much, and I trust that I have accomplished some good in selling good books and talking to the people. I rejoice that the good Lord sent me to Mobile and placed me in the hands of these noble Christians, and has seen fit to leave me here until now.

The finances, I learn, will not permit the carrying on of this work any longer. So I will enter regularly into the pastorate this year. I haven't fully decided where I will work.

I take this occasion to thank all who have shown me kindness in any way, and I hope the Lord will greatly bless all of them. I wish the ALABAMA BAPTIST a happy New Year. May it continue to improve and add many subscribers to its list during the year. I will work for it.

H. K. SCHRAMM.

Mobile, Ala.

District Meeting.

A district meeting was held with the Baptist church at Somerville, Morgan county, Ala., Friday, Saturday and Sunday, Dec. 28th, 29th and 30th, 1888.

Introductory sermon by Eld. T. J. Weaver. Text: Matt. 23: 37.

Saturday morning, 10 o'clock: Devotional services, conducted by Eld. John M. Simpson.

After some consultation, elected Eld. John M. Simpson moderator, and Eld. Jesse Herring, clerk.

Some remarks by the moderator, and reading from a tract styled The Origin of the Baptists, by George R. Taylor, D. D.

Those present were: J. M. Simpson, T. J. Weaver, W. E. Wright, J. C. Herring, Joseph Leeman, L. S. Lee, John S. Wright, and P. R. Wright.

Queries discussed as follows:

1. What does it take to make scriptural baptism, according to the Bible? Discussion opened by Eld. T. J. Weaver, followed by J. C. Herring, P. R. Wright, W. E. Wright, and J. M. Simpson.

2. What character is a proper subject to commune at the Lord's table? (Moved and seconded to adjourn for dinner. Rejected.) Discussed by W. E. Wright, P. R. Wright and T. J. Weaver.

3. By T. J. Weaver: Is gospel support taught in God's Word, and what is the best way to accomplish it? Discussed by W. E. Wright, P. R. Wright, T. J. Weaver, Simpson and Herring.

4. The office of the Spirit. Made the special hour to-night, 7 o'clock.

The moderator appointed B. B. Stogner, Joseph Leeman, and J. E. Lee, devotional committee.

Adjourned till 7 p. m.

Met at 7 p. m.; minutes read and approved.

Query 4 was discussed by T. J. Weaver, Simpson and Herring. Sang, "I love thy kingdom, Lord." Discussion resumed by Simpson and P. R. Wright. Sang, "Come thou fount," &c.

5. What is our duty when studying God's Word? Discussion opened by Simpson, followed by Weaver and Herring; some recapitulation by Herring and Weaver. Sang, "What a friend we have in Jesus."

Adjourned to meet with the Sabbath-school at the Methodist church, at 9 o'clock Sunday morning.

Sunday morning there was an interesting Sunday-school of four classes, but perhaps the most interesting, in some respects, was the small class of little girls and boys.

11 a. m. Preaching by Elder T. J. Weaver. Good attention by the congregation. A collection was taken up for T. J. Weaver. Peace and harmony prevailed.

JOHN M. SIMPSON, Mod.

JESSE HERRING, Clerk.

First dame—"Did you read Howells' latest novel?" Second dame—"Indeed I did. He's no author; he ain't anything but an ignorant scribbler. Why, would you believe it, he tells in one place about making bread, and when I tried it according to his receipt I spoilt

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Alabama Baptist.

MONTGOMERY, ALA., JAN. 17, 1889.

Respect Your Parents.

I sat under a tree in the park, reading a book, one warm summer day, and two boys, ten or twelve years of age, were playing together on a grassy plot at a little distance. I knew them by sight, well. One was Harry Waters, the son of a lawyer; the other Timothy Graves, the son of a dry goods merchant. Both were bright, intelligent lads, with fresh young faces, and both were neatly clad. After a time, having tired themselves out with racing and jumping and wrestling, they threw themselves down upon the grass, under the shade of a tree but a few feet from where I sat, to rest and chat.

"I suppose you are going away before long?" I heard Harry say questioningly, as they sat down.

Timothy shook his head. "No," he said.

"No?" echoed Harry, surprised. "I thought you said a few weeks ago that you were going to visit your cousin in Clinton, this summer."

"I did, but the old man thinks I had better go to school this summer—you know it begins next week—and make my text next fall."

"Who thinks so?" queried Harry, with a look of wonder and surprise on his round, fresh face.

Timothy laughed a little pompously. "Why, the old man, or the old gentleman, I suppose you think I should say, but I can't always stop to be so particular."

Still the look of surprise did not leave Harry's face. "But what old gentleman do you mean?" he asked.

"I didn't know there was any at your house."

Timothy shouted, "Ha, ha; ho, ho!" he cried. "Ain't he green, though? Why I mean the governor, my boy, if you like that better. Now, do you know?"

"The governor?" Harry repeated slowly. "I have heard that young horse jockey, Jack Jones, calls his father that. Is it him you mean?"

"You are just right—it is!" Timothy responded, slapping his knee, as he had seen older boys do.

The look of wonder on Harry's face changed to one of unmistakable disgust.

"I would be ashamed to call my father any of those names," he said.

Timothy laughed again, boisterously. "I suppose you would say, 'my honored parent,' if he sneered. 'Oh, yes, I know how boys talk.'"

"No," said Harry, calmly, "I shouldn't say that. I should say my father, or just father, but I would soon or late call him an honored parent, than to use such words as 'old man' or 'governor.'"

"Oh, to be sure you would!" Timothy responded, a little scornfully. "But you see, as boys that are boys grow older they get over such notions and follow the fashion. The fashion is, now, to say the old man, or the old gentleman, or the governor. You can take your choice."

"Well it's a low, mean fashion," Harry cried spiritedly, "and just fit for jockeys and loafers to follow; but a boy who has any self respect or any respect for his father, will never speak of him in that way, I know. I never would dare look anybody in the face, after I had spoken of my father."

"Oh, well, you're green and spoony," Timothy said disdainfully. "You'll get over such girl notions, maybe, unless you are a regular muffer. For my part, I think it sounds a great deal more manly to hear a fellow say the governor, or the old gentleman, than father or papa. That's for girls to say."

"And I'm very glad I'm girlish enough to keep from being a rowdy, then," Harry said proudly. "I would sooner be called a muffer, any time, than a rowdy, and that is what any boy is, who calls his father the old man."

Timothy laughed, with an air of affected age, as he sprang up from the grass.

"Oh, well, old fellow," he said, "you can't fight over that," he said. "You can say father all you please, and I'll say the old man. Now, for another race."

They were off like the wind, forgetting in a moment their little misunderstanding, and perhaps neither ever thinking of it again. But I did not forget it so easily. I determined to keep track of these boys, and I did. I left the city soon after, and did not return for ten years. One of the first questions I asked on returning was, "What has become of Harry Waters and Timothy Graves?"

"Oh, they are large boys now," laughed my friend. "Harry was twenty-one a few days ago, and was admitted to the bar. He is an uncommonly fine young man, and his father is very proud of him. There is no young man in the city with finer prospects."

"And Tim?"

My friend shook his head. "I can't say so much of him," he said. "I wish I could; but he's a spendthrift and a ne'er-do-well. It is strange, too. He and Harry were brought up together, almost. Both had good, steady parents; they attended the same school and had the same advancement. Yet Harry went up and Tim down. He seeks loafers and rowdies for companions, and has almost broken his parent's hearts with his conduct."

"I knew it would be so," I cried. My friend looked up questioningly. "How did you know it?"

I told him the conversation I heard between the two boys ten years before. "I never knew it to fail," I added, "when a boy has such firm and fine ideas of right and wrong as Harry had, and all his companions' jeers only made him the firmer, he is sure to turn out well. And when a boy shows a preference for low things and begins to talk about the old man, and affects the ways of loafers, he is pretty sure to grow up a miserable affair, unless some strong, healthy influence is brought to bear upon these inclinations."

"True," my friend said. "I always feel sorry when I hear anybody talking about the old man, when he means his father; and if boys only knew it, they always fall in the estimation of grown people when they do so. It is only loafers and rowdies who applaud them. And it is far better to win the approval of a true man or woman than a rowdy. But many boys fail to see it."

Worth Repeating.

The Sunday School and Young Men.

This is the age of young men. Never before have young men taken such an important part in the work of the world. As commercial travellers, young men through the through trains of the railroads; as reporters and editors, they contribute to the literary thought of the time; they form the processions, and furnish the enthusiasm in the political contests; they are the teachers in our educational institutions. The churches that reach the people are those which are well manned with youth; and on the other side, young men form the largest proportion of the converts in our prisons.

The notion once prevailed that the Sunday school was for children only, and that young men were scarcely expected to continue in it, except as teachers, secretaries, and librarians. That opinion is no longer publicly taught, but it is still largely practiced. We find a great disproportion between the number of young men and the number of children in our Sunday schools; a great disparity between the number of young men and of young ladies. The prevalent sentiment is that children and young ladies should go to Sunday school, and that young men may go.

If there is any section in our society that needs the influence of the church and the Sunday school it is the young manhood. Young men have great powers and great temptations. To utilize the one and to overcome the other, they need great wisdom, which does not always come with youth. They need the guidance of the word of life, which is taught in the Sunday school. And our Sunday school work, in its turn, needs that peculiar enthusiasm and vigor which only young blood can impart.

How, then, can we bring more men into our Sunday schools?

First, we must provide for them. We must seek out for the young men the best teachers that can be obtained. Very often young people cease to attend at the age of sixteen, because the teaching given to them is adapted to the age of fourteen. Between the boy of fourteen and the young man of sixteen, there is generally a wide distance in thought, feeling, and needs. To hold the young men in our Sunday schools, we must have teachers who understand them and their needs, and are able to instruct them. The teacher must be a man of intelligence, deep sympathy, and magnetism; or it may be a woman who has a motherly heart, allied with a strong brain and a quick wit; but whoever is best fitted for this difficult work, let him or her be taken, even if some other class in the school must suffer loss, for we cannot afford to lose the young men.

Secondly, we must recognize them. The young men should not be placed among classes of boys and girls, to be addressed as "my dear children" by the pastor or the visiting speaker. They should have a room to themselves and with the other senior scholars should form a separate department, with exercises adapted to their age and intelligence. If they meet with the rest of the school at the opening or closing services, they should occupy separate seats, and should be recognized as a distinct grade.

Thirdly, we must invite them. The young men of the community must be reached by the influence of the Sunday school. It is not sufficient to prepare the feast; we must compel them to come in. By written and printed invitations, by visiting them at their homes, by a cordial welcome at the church door, by public invitation from the platform, and through the press, we must bring our work to the notice of young men.

The Sunday school that reaches the young men will have power in the community, and will aid in rightly shaping the future of our land.—The Study.

Hugh Miller's Whisky.

Hugh Miller was a Scotchman and a stone mason. He learned his trade early in life, and worked hard. Some boys would have thought after they had done so big a day's work they ought to have the rest of the time for reading. But Hugh Miller wanted it for reading. He loved books, and though he had but little school education, he became a learned man, a writer, an editor, and a geologist. It would be well worth while for any boy or girl, who feels disposed to complain of lack of schooling, to read the life of Hugh Miller and see how he employed every spare moment in reading and studying. For he was not content with story books. The wonderful things in nature, in the flowers, and even among the stones, excited his curiosity, and he liked to read the books that told about them. And as he worked in stone, he learned by observation, and in time he became a great geologist. True, he had to wait hard and wait patiently for his wisdom and his fame, but the real secret of it was that he made good use of his spare minutes when a boy. This gave shape to all his after life. Instead of taking all his exercise in play, he took it in the fields and among the rocks. And then he was eager to get all the

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

—Ayer's Sarsaparilla is prescribed by leading physicians.

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

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

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No. 3.	No. 1.	No. 2.	No. 4.
Mon. Pass.	Mon. Pass.	Mon. Pass.	Mon. Pass.
Wed. Daily	Wed. Daily	Wed. Daily	Wed. Daily
Frid. Daily	Frid. Daily	Frid. Daily	Frid. Daily
Arr. At.	Arr. At.	Arr. At.	Arr. At.
P. M. A. M.	P. M. A. M.	P. M. A. M.	P. M. A. M.
5:50	10:45	5:50	10:45
5:55	10:50	5:55	10:50
6:04	10:59	6:04	10:59
6:16	11:11	6:16	11:11
6:31	11:26	6:31	11:26
6:50	11:53	6:50	11:53
7:16	12:19	7:16	12:19
7:30	12:27	7:30	12:27
7:57	12:54	7:57	12:54
8:10	1:07	8:10	1:07
8:35	1:30	8:35	1:30
8:50	1:45	8:50	1:45
9:04	1:59	9:04	1:59
9:16	2:11	9:16	2:11
9:31	2:26	9:31	2:26
9:46	2:41	9:46	2:41
10:04	2:59	10:04	2:59
10:16	3:11	10:16	3:11
10:31	3:26	10:31	3:26
10:46	3:41	10:46	3:41
11:04	3:59	11:04	3:59
11:16	4:11	11:16	4:11
11:31	4:26	11:31	4:26
11:46	4:41	11:46	4:41
12:04	4:59	12:04	4:59
12:16	5:11	12:16	5:11
12:31	5:26	12:31	5:26
12:46	5:41	12:46	5:41
1:04	5:59	1:04	5:59
1:16	6:11	1:16	6:11
1:31	6:26	1:31	6:26
1:46	6:41	1:46	6:41
2:04	6:59	2:04	6:59
2:16	7:11	2:16	7:11
2:31	7:26	2:31	7:26
2:46	7:41	2:46	7:41
3:04	7:59	3:04	7:59
3:16	8:11	3:16	8:11
3:31	8:26	3:31	8:26
3:46	8:41	3:46	8:41
4:04	8:59	4:04	8:59
4:16	9:11	4:16	9:11
4:31	9:26	4:31	9:26
4:46	9:41	4:46	9:41
5:04	9:59	5:04	9:59
5:16	10:11	5:16	10:11
5:31	10:26	5:31	10:26
5:46	10:41	5:46	10:41
6:04	10:59	6:04	10:59
6:16	11:11	6:16	11:11
6:31	11:26	6:31	11:26
6:46	11:41	6:46	11:41
7:04	11:59	7:04	11:59
7:16	12:11	7:16	12:11
7:31	12:26	7:31	12:26
7:46	12:41	7:46	12:41
8:04	12:59	8:04	12:59
8:16	1:11	8:16	1:11
8:31	1:26	8:31	1:26
8:46	1:41	8:46	1:41
9:04	1:59	9:04	1:59
9:16	2:11	9:16	2:11
9:31	2:26	9:31	2:26
9:46	2:41	9:46	2:41
10:04	2:59	10:04	2:59
10:16	3:11	10:16	3:11
10:31	3:26	10:31	3:26
10:46	3:41	10:46	3:41
11:04	3:59	11:04	3:59
11:16	4:11	11:16	4:11
11:31	4:26	11:31	4:26
11:46	4:41	11:46	4:41
12:04	4:59	12:04	4:59
12:16	5:11	12:16	5:11
12:31	5:26	12:31	5:26
12:46	5:41	12:46	5:41
1:04	5:59	1:04	5:59
1:16	6:11	1:16	6:11
1:31	6:26	1:31	6:26
1:46	6:41	1:46	6:41
2:04	6:59	2:04	6:59
2:16	7:11	2:16	7:11
2:31	7:26	2:31	7:26
2:46	7:41	2:46	7:41
3:04	7:59	3:04	7:59
3:16	8:11	3:16	8:11
3:31	8:26	3:31	8:26
3:46	8:41	3:46	8:41
4:04	8:59	4:04	8:59
4:16	9:11	4:16	