

# THE ALABAMA BAPTIST.

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We had a few minutes' conversation last week with Rev. M. Finney, of Newberg. He is farming during the week and preaching on Sundays. He is really one of the best educated men in north Alabama, and one of our best preachers. A short article now and then from his pen on the doctrines of the bible will be greatly appreciated by our readers. This brother informs us that heresies of various kinds are being promulgated throughout the mountain regions of this state. Many of the members of Baptist churches are being unsettled in faith. They hear these preachers and read their papers and books, and before they are aware have imbibed enough of this opinion to cloud their minds. Our preachers must awake and meet these disorganizers with the pure gospel. They must induce Baptist families to read the ALABAMA BAPTIST, and to buy good books that will hold them to the faith once delivered to the saints. Brethren, your responsibility grows greater each day you live. How are you meeting it? Study to show yourselves workmen that need not be ashamed.

## NO APOLOGY.

A brother writes us not to be afraid of saying too much about prohibition in his paper. He thinks we all ought to talk more about it. Concerning their course in regard to this question the editors of the ALABAMA BAPTIST have no apology to make. If they are "watchmen on the house tops," then it is their duty to watch, and watch they shall. Those comprising the moral, sober element among the people are demanding that the lives of some of the "law-makers" be shown up in their true light, and unless there is a decided change in some of them before many months shall have passed away, the people will see the truth as it is and at their next elections will know who are the respectable men and who are the ones not worthy of their support. No senator or legislator who roves these streets howling drunk should be entitled to a second sitting in the halls of the state legislature, no matter who his ancestors were, what his politics are, nor in which school he received his so-called religious (?) training. If we insist on returning such men to office to bring disgrace upon us, may the Lord pity us. We are watching and shall continue to watch.

SOME OF THE THINGS WRITTEN AND SAID BY DR. BOYCE.

It is said that during most of his life he did the work of three men. He was a man of strong and clear convictions. He was a man of great courage. There was not a fibre of cowardice in his whole being. His most distinctive quality was his freedom from all policy. He never nursed his reputation. He was a man of deep piety. Who will take Dr. Boyce's place? Nobody. He has filled his place well on earth and has gone to take his place in the ranks of the Redeemer in glory. We can best honor him by rallying around the seminary. The seminary is the greatest achievement of Southern Baptists, and this was done chiefly by Dr. Boyce's efforts. His character was greater than his work. He grew up in the golden age of the southern nobility. He had the virtues of the people among whom he grew up. Nature made him great and grace made him greater. Whoever came near him was impressed by his love to God and his consecration. He had wonderful power to impress and attract. F. D. Hale said he had learned at his feet to love the work and to sympathize with lost souls. He had a joy, a zeal, a hope, a faith and a love for the old gospel he would never have had, but for Dr. Boyce. Dr. Jeffries said: "Heaven to him is a sweet, sweet rest." Dr. Broadus said: "There was nothing Dr. Boyce cared so much for as that the men trained here should love and preach the old, dead-in-earnest gospel." The students of the seminary eulogized his life and passed resolutions touching his death, tendering sympathy to the bereaved and promising greater consecration of their own lives.

## AT DADEVILLE.

Saturday night and Sunday last we spent among the good people of Dadeville. Bro. Shaffer has just begun his new pastorate with the Baptist church at that place. Everybody loves him and he loves everybody, so it seems they are prepared for efficient work. The church building at this place is a beautiful and comfortable house. The membership comprise among its members many splendid men and women. Judge Johnson is the superintendent of the Sunday-school. We had the pleasure of spending some time with this family. Sister Kimball, of this church, is one of the curiosities in

church life. She is seventy five years old, yet attends every service of the church, and has a class in Sunday-school. Her cheerfulness is a stimulus to all who know her. Soon she expects to visit a schoolmate of her's in Mississippi. They have not met for sixty years. She anticipates great pleasure from the visit. She lives with her son-in-law, brother Jos. Johnson. He and his family laid us under obligations for their attentions.

Bro. Burns is a lawyer, but promises to act as agent for the BAPTIST. Hope soon to have a long list from him. Sister Emma O'Neal, nee Miss Emma Bulger, has had a long and severe illness. Her friends will be rejoiced to know that she is making some improvement.

Several of the officers of Tallapoosa county are Baptists, and all of these support the BAPTIST. Bro. Johnson is probate judge, and he not only takes the paper, but helps the job of it. Bro. Parker is tax assessor, Bro. Rowe is sheriff, and Bro. Rocco is clerk in the Judge's office. Often we find our Baptist office holders too tender-footed to be active Christians during their term of office; not so with them, and it seems people show them just as much respect.

Our friend and brother, Hugh Wilson, is not only the efficient editor of the Dadeville Democrat, but has been admitted to the bar. His diligence and politeness will aid him, we trust, to make great success in his chosen profession.

Bro. Fargason, the missionary and colporteur, has moved to Dadeville. He sold a large number of books last year; more Bibles and Testaments were sold than any other kind of books. He gave us the following information: County Line will build a new church; Lebanon is to be repaired; Bro. Geo. Bell is to be ordained to the ministry next Sunday; Sandy Creek is to build a new church; New Hope church is to be repaired. He sold a pastor Crisis of Missions; he at once preached a sermon and got a mission collection of ten dollars, and at another church he got five dollars. Bro. Fargason was made happy by a visit from his son, who is in the express business at Columbus, Ga. This son will hereafter read the BAPTIST.

## Bro. Huckabee Answers.

Dear Baptist: "H," in last week's issue of the BAPTIST, asks, "Has the Missionary Baptist a legal right to receive a member of the Primitive Baptist by letter, without a profession and re-baptism?"

Who Bro. H. is the writer does not know. His question is a little confused. In the first place the term Missionary Baptist is quite indefinite as to meaning. In the second place, the word legal is a term objectionable in this connection. The question properly stated is, Has a Missionary Baptist church the right to receive into her fellowship, by letter, a member from a Primitive Baptist church, without a confession of faith and re-baptism? I say it has, for the following reasons:

1. The doctrines of the Primitive Baptist denomination are as nearly identical with those of the Missionary Baptists, as the doctrine held to by one Missionary Baptist church are with those of another. Nothing, so far as I have been able to find out, has separated the two, but the subject of missions, which is a difference in practice, and not in doctrine. The scant support rendered to our missionary boards proves very clearly that it is but a small proportion of our membership that agree with our name in practice.

2. To demand a re-baptism of a member coming from a Primitive church would virtually invalidate the baptism of a large per cent of our present membership. Those who are acquainted with the struggle of Missionary Baptist churches in this country know that the main leaders in gifts and mission work, are those who severed their connection with the Antis and went to work upon their anti-baptism. And indeed some associations have fallen into line, one church at a time.

3. And the fact that a person comes to a Missionary Baptist church and asks admission therein, bearing a letter from a Primitive Baptist church, is a tacit renunciation of his practice and a desire to fall into line with us in our missionary enterprises. I have written this much not with an eye to officiousness, but with an eye—

1. To individual church government.

2. To unity in the denomination.

3 To let our old brethren know that as a denomination we would not invalidate their baptism.

W. N. HUCKABEE.

Plantersville, Jan. 14th.

## Trip Notes.

The day after the riot I held forth in the morning for pastor Purser at the First church, Birmingham, and at night for pastor Hale at South Side. Only small congregations were out, owing to the excitement and the exceedingly bad day. Bro. Purser has sent for the envelopes, and his church will take regular collections for missions. The pastor has put Bro. Perry Fowlkes, one of our Marion boys, but late of Selma, in charge of the envelopes. He thinks he is the busiest man in the town, but he will see after the little envelopes, and they will largely increase the contributions. Bro. Hale, though pressed with the burden of building a new church, which they hope to begin soon, sees the importance of keeping up our mission work in the growing centers, and will give his people a chance to give regularly.

## LOANING OUR BOYS.

We sent our young brother Hale to the Seminary, and then we loaned him a few years to the noble old state, and now we have him back with his good Kentucky wife, thank the Lord for him! What a work he is doing for us in the few months he has been here. We will let Fred Hale stay in Kentucky a little while longer, but Alabama must have her boys home again.

## FAYETTE COURT HOUSE.

This is the place where I had heard there lived an old lady who was violently opposed to the coming of the railroad, but the road came along all the same. She vowed she would never see the train, so whenever it passed she turned her back to it. I made diligent inquiry for her, but evidently the citizens had never heard of her. The town is very old, but has a fine trade. Our church is served by a brother Gideon, who comes one hundred and fifty miles, from Mississippi, to preach for them once a month. The church has some good material in it. Our Methodist brethren have preaching every Sunday. I was told that this was once a Baptist town. The church will take regular collections this year for missions. Bro. Cox has his home here and preaches to churches around.

## KENNEDY.

I spent a part of the day at this very busy little town. It is only a few years old, but has built up a splendid trade. Nearly five thousand bales of cotton are sold, and the money spent here. We have a neat little church building, but no pastor.

Bro. Dunaway, the missionary of the Union association, did a splendid work here and at other points along the railroad. He was a college boy and came into this association a perfect stranger, yet in that short time he laid the foundation for a good work, and this year rounded it up, aiding in building some of the meeting houses with his own hands. Said a lady to me, "He went all through these hills a-foot, going into the homes of the poorest people. All the people loved him." Bro. Beatty lives here, and will soon give all his time to his churches.

## COLLEGE BOYS FOR MISSIONARIES.

Some of our associations, which have funds in hand to employ a missionary for about three months, could not do better than to employ a college boy. Of course, some of them will not do much, but by consulting with brethren who know them, no mistake need be made. "They think too much about the girls," one says; but, brother, maybe you judge them harshly; maybe you not mistake politeness to the ladies as "too great fondness for the girls." They ought to think well of the girls; they would be but little account if they didn't. But I admit that some of them are really silly about the girls. Steer clear of them, if you are hunting for a missionary. "They know so little to preach," another brother objects. That is so, yet with two or three facts of the gospel well learned—that men are lost and Jesus is a Savior, and this backed by a genuine Christian experience—they may accomplish more good in a shorter space of time among the masses than an older preacher with a head full of old sermons which are well prepared. People like earnest exhortations. The young preacher gets close to their hearts with his zeal, if he does make mistakes.

## RUSSELLVILLE.

The road from Birmingham to Russellville passes over some rough country. It runs through Jefferson, Walker, Winston, Marion and Franklin counties. The whole of these counties are included in the mineral belt. The people generally have sold their mineral rights to the syndicates, and it's well enough, I guess, for they never could have developed them.

Russellville is the spot where Col. Russell, one of Jackson's soldiers, selected as his future home, as they passed through here. Sure enough, he returned and possessed much of the land in the valley, now called by his name. The people have been stumbling over "them rocks," piling them up in their fields for years, and maybe some of them cursed them; but behold these rocks are the finest sort of iron ore. A gentleman drove me out, and it seems to me there is enough hereabout to furnish the world for a long while. Col. Ensley is building the town of "Lady Ensley." Here is his immense machinery for washing out the ore, and yonder on the hill is his reservoir to hold five million gallons of water. The people are coming; the old town is beginning to be alive with strangers. The old inhabitants are beginning to wake up and rub their eyes a little bit—sorter dreaming life. In a year's time they will not know their town. The church has a neat house, a strong membership, and preaching only twice a month, while the Methodists, a weaker organization, have preaching every Sunday. Our people ought to lay hold of Bro. Wear, or some other good man, and plant him in the town. I had two delightful services, one for the children which I shall never forget.

## FLORENCE.

What changes can come over a town in a short while. I was amazed to look at Florence. Since last summer the improvements which have been made are simply marvelous. And still it spreads. Manufactories of every description are being built along the bank of the canal. But it is folly for me to attempt a description. Pastor Hudson is happy. Baptists are coming here and bringing their religion with them, (they don't always do that at these new towns,) and they are giving their money, and soon work will begin on a beautiful church, which will cost many thousand dollars before it is completed. I preached in the court house to a good congregation.

THE NEW ASSOCIATION was formed about fifteen miles away, to be called "The Florence." Only six churches entered into the organization, but others will join in August at the first meeting.

## SHEFFIELD.

I preached to a few persons here, in our neat little house, which is yet in an unfinished condition. This church has what no other Baptist church in the state has—it is beautifully lit up with electric lights. They are still without a pastor. So is Tusculum, near there. Sheffield has five iron furnaces, which will be in blast when Col. Ensley gets ready to furnish them the ore from Russellville, and that will be only a few weeks, I hear. Then Sheffield will boom again, they say. I believe her long night has nearly passed.

## THE COUNTRY.

Russell valley and the Tennessee valley contain as beautiful agricultural lands as can be found on the face of the earth. Much of our black belt is not in cultivation, but there are ten acres lying out there to where we have one. And the country north of the river, much of it, is a fine farming country, lying idle; only here and there, in the large old plantations, you see small patches in cultivation.

When will all the good farming lands in Alabama be occupied? Certainly not in my day, though great changes may take place in a few years. One great trouble is going to be the high price at which all our people will hold their surplus lands. May God help us to be wise and be ready to have the gospel preached to these new comers as they reach our borders.

W. B. CRUMPTON.

## Marion, Ala.

### Shall Our Professors be Paid?

Bro. Ward, president of the board of trustees of Howard College, puts before us a plain, unvarnished statement of its condition.

The professors have for years been giving free tuition to all our ministerial students. The denomination ought never to have allowed this. But now we are about to put an additional burden upon them. After educating our young preachers free we surely will not allow them to go without their salaries. They are not able to wait on us; they need their salaries promptly. They would be relieved entirely of embarrassment if pastors would do what the convention at Talladega requested. Brethren, take your collection and forward at once. The need is urgent.

W. B. CRUMPTON.

Every relation which we occupy hath its duties; every hour with which our lives are lengthened out hath its divine purpose.

## Berean Baptist Church.

[The following article from Rev. Edward Judson, of New York, will be read with interest by our brethren everywhere, and all should lend their aid to this worthy cause. It speaks for itself. Read and give him your support.—Eds.]

Eds. Ala. Baptist: I write to ask your help in the effort I am making to erect, in New York City, among the homes of the poor, a church edifice which shall stand for generations to come as a memorial to my father, Adoniram Judson. He was born Aug. 9, 1788, and it seemed fitting that the year 1888, which is the centennial anniversary of his birth, should be marked by the inception of this filial purpose which I have long cherished. He was, as you know, the first American foreign missionary; so that the different American mission societies, when they come to tell the story of their origin, do not fail to make mention of his name. During a missionary career of nearly forty years, he founded Christianity in Burmah, translated the entire Scriptures into Burmese, and established a mission which has served as a model to all Christian missionaries.

He was also a great sufferer for the good cause. Twenty-one months he was confined in the prison at Ava, and in that never-to-be-forgotten place, Oung-per-la. For a great part of that time, as he lay upon his back in the stifling dungeon, upon the low, thin roof of which the Oriental sun poured its hot rays, his limbs were confined by five pairs of irons, and suspended from a bamboo pole in such a constrained and painful position that he wore the scars of his imprisonment until his dying day. As he was buried in the Indian ocean, no material monument has yet been erected to his memory.

At the expiration of a hundred years from the time of his birth, should not Christians unite in such an enterprise? The monument ought not to be a useless shaft, but a massive, beautiful church edifice, perfectly adapted to Christian worship and work. It should be situated in New York City, which bids fair to be the metropolis of the world. It should be in lower New York, where the foreign nationalities, as they jostle against each other, when they ask, "What mean these stones?" may be informed that they commemorate the first American who carried the message of the gospel to the heathen. It should be on the border land between the rich and the poor, expressive of the truth that makes us one in Christ Jesus. The seats should be perpetual free. It should be owned in such a way that it could never be mortgaged.

We have secured exactly the proper site for such an edifice. It is on the southwest corner of Washington Square and Thompson street, being 105 feet wide and 100 feet deep. The edifice would front on the Square, and face Fifth avenue; all of which would harmonize with the monumental character of the work. I propose that this church edifice shall enshrine many of the most tender and sacred memories connected with the early history of missions. It will itself be a memorial to our first missionary. It will contain a memorial window to each of the three Mrs. Judsons. Funds have already been raised to place within it a beautiful marble baptismal font as a memorial to the saintly Boardman, our first missionary to the Karens. There will be memorials also to Doctors Hague, Dowling, Gillette, and others whose lives were identified with the foreign missionary enterprise. In this way we propose to gather up and preserve, for the instruction and inspiration of the generations to come, a heritage of precious missionary memories.

But this church edifice is also to be perfectly adapted to Christiana work and worship. For over seven years I have been in mission labor as pastor of the Berean Baptist church in lower New York. Beginning with almost nothing, and making use of a plain building situated at a very obscure corner, in spite of the great inflow of unevangelical population, and the strong, constant drift of our members to more comfortable and respectable localities, we have had a steady and vigorous growth. Over six hundred persons have been baptized. I think I have got hold of the right end in the tangled skein of that problem which burdens the minds of all thoughtful Christians: namely, the relation of the church to the masses of people which are filling in the lower portions of our great cities, and determining the character of our social and municipal life. The site we have chosen for the new church edifice is a strategic position. It is close to a

large tenement house population living in Wooster, Thompson, Sullivan streets, etc. It is on the border of the more respectable people who dwell in the old eighth and ninth wards; and it is within reach of any of the wealthier people living in Fifth avenue and the adjacent streets who may desire to engage personally in mission work. It is accessible to all public conveyances.

I propose that the front of the church proper should occupy only about seventy feet. Then we shall have next to the church a young men's building thirty feet wide and four or five stories high, under the same roof with the church proper, and the same ecclesiastical frontage on Washington Square. In the basement of the young men's building we shall have in the front a sitting room, provided with a wide fireplace, and as attractive as possible at the entrance. Back of this there will be a library and reading room, and then, perhaps, a small gymnasium; the whole arranged in such a way that the sitting room as well as the library and reading room may be thrown into the basement of the church for Sunday-school and evangelistic purposes. Then there will be furnished rooms on the other floors of the young men's buildings. That part of the city swarms with young men from other cities and from the country, who, freed from the restraints of home and finding it difficult to form social relations, are peculiarly liable to temptations during the evening. Now, a young man of this class will have in our beautiful building a small, clean, tidily furnished, well warmed, well ventilated, well lighted room, within walking distance of his place of business, and on the finest square in New York City except Central Park. When night comes he will have under the same roof, if he is socially inclined, a sitting room of his own where he may meet his friends; if he is of more studious habits, he has a library and reading room; if he needs physical exercise after the confinement of the day, he has the gymnasium; and, if he is inclined to worship, there will be next door a delightful social and religious service every night. In this way we propose to cast a net of influence over the young men, and save them from the evil courses which are made so enticing in a great city. The building will also yield a revenue, which will be used, not for the ordinary current expenses of the church, but for the educational, philanthropic, and special evangelistic work which a church must engage in in order to exist and grow in a community like ours, where there are such strong and subtle antagonistic forces. You see that the church edifice is not only monumental in its character, but is to comprehend all those appliances which we need in order to teach truth and to do good.

The cost of the location is \$111,000, and the completed building will cost \$128,500. We have over \$150,000, viz: \$35,000 in church property, one subscriber of \$40,000, two of \$5,000 each, one of \$2,000, twenty-two of \$1,000 each, twenty-one of \$500 each, ten of \$250 each, over one hundred of \$100 and \$200 each, besides a myriad of contributions ranging from ten cents up to a hundred dollars.

The subscriptions are payable in four equal half yearly instalments, beginning July 1st, 1889. May I look to you for help in the realization of this project which lies so near my heart? I remain, yours sincerely, EDWARD JUDSON.

## Appeal for Purity.

The following is sketch of a recent sermon by Dr. J. R. Sampey, of Louisville, Kentucky:

His text was: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lust." 1 Peter 2: 11. He said: "It is possible that some persons, knowing that this is the church of which Dr. Boyce was a member, have come here to-day to hear some tribute to his memory. I am not equal to that task. I feel the great loss of my teacher and leader deeply. There will be a memorial service when his body reaches here. Dr. Broadus, Dr. Manly and others, will make proper addresses, which you are all invited to hear. Dr. Tupper, the nephew of Dr. Boyce, did not feel fitted to preach to-day and has called upon me. I ask you to consider the text I have just read. This is a delicate subject, and yet the cultivated and spiritual congregation is not above the text. I want you to unite with me in praying that the Holy Spirit, who indited the words, may inspire me to speak their exposition. Let us consider some of the many reasons why we should abstain from fleshly lusts which war against the soul. First, I remark, because

they injure us. You have all seen the hurtful effects of drunkenness, gluttony and covetousness. God be praised if we have not seen them in our families. Some of us, who have gone down the street at night, have seen the haggard faces of the victims of lust.

"Again, fleshly lusts not only harm our bodies, but injure our mental powers. College presidents can tell of the students with enfeebled memory, dwarfed reason and impure imagination. Fleshly lusts break the will. Finally, fleshly lusts destroy self-respect and then the battle of life is lost. Second: What does abstaining from fleshly lusts include? Certainly the sphere of action is included, more largely the sphere of speech is included—impure anecdotes are to be avoided as poisonous. I honor Gen. Grant who, when a young officer who was about to relate a story said, 'There are no ladies present,' replied, 'Yes, but there are gentlemen present,' and the doubtful story was not related.

"Let us have purity of speech. And now I come to something personal to you all which I have said before, but it may have gone over your heads. Our abstaining must be in the sphere of thought and feeling—purity of heart, purity of lip, purity of mind. Some of you give way to impure reflections. You would blush to have a panorama of your thoughts stretched out before the world. A wise man wrote, 'Religion is the art disciplining the imagination.' Remember that when an impure image comes to you. Jesus taught to watch the heart, so did the old Scriptures. 'Keep thy heart,' said Solomon.

"And then, as to reading. Do you read what you please? Then you harm yourself. Some of us have read books that gave us impure images we can't erase. They will go with us to the grave. Be your own monitor in reading. When you read a few pages in a book and find it inflames you, cast the book aside, or better, burn it. I need not mention certain hurtful books and poems. Again, our abstaining is to be in the sphere of amusement. We often get on the border land here. I have heard strange confessions from the victims of so-called harmless amusement. Some amusements, harmless to some, are hurtful to others. Cut them off.

"Last of all. How shall we be delivered? First learn your besetting sin, and, instead of loving it, train your self to loathe it. Reflect on the enormity of that sin. See its effect on you, on your little ones, on those about you, till you see its enormity. Second, avoid temptation; run no risks. Third, ask God's help; pray continuously. If the drunkard, when tempted, would cry to God he would be rescued. People might call him a "crank" if he fell on his knees when invited to enter a bar-room. I would honor such 'cranks.' In conclusion, some of us have an experience; we have fought along that line, and should be of service in warning those about us. Oh, that God would give us this mission. God give us grace to speak out."

## Bro. Ward's Appeal for Howard College.

What Baptist will not be stirred at the reading of Bro. Ward's appeal to the churches for the college? I want to call attention to one thing he says: "It is more necessary that Howard College be successfully sustained than any other interest fostered by the convention." These words I believe to be true, and I believe further that the college is now passing through a critical period. What will our churches do for our beloved Howard? I wonder if they know that one of the faculty had very flattering inducements offered him last summer to accept the leadership of an important school in another state? I wonder if our people know that again it was sought to decoy one of them into a delightful position in our own state, in the midst of brains and culture and money, with the significant inquiry, "Can you be induced to leave Howard College?" We have a first class faculty, at the head of which is a young man, the peer of any. (By the way, I placed Dr. Riley in nomination, privately, to a friend as soon as Dr. Frazier declined.) Rouse ye Baptists, or these men cannot be retained.

JNO. W. STEWART.

Heart work must be God's work. Only the great Heart-maker can be the Heart-breaker. If I love him, my heart will be filled with his spirit and obedience to his command.—Baxter.

Employment which Galen calls "nature's physician," is so essential to human happiness that indolence is justly considered the mother of misery.—Robert Barton.

## Pounded Him Well.

Nothing in the way of "news items" from this part of the moral vineyard has appeared in your paper since I have been here. Our zealous and faithful corresponding secretary, in his travels, has "passed by on the other side," and our enterprising and progressive editor has—well—has had "other fish to fry." And so it devolves upon this humble scribe to "write 'em up."

I am now located in McKinley, and have but two churches to serve—McKinley and Linden—and can truly say that "the lines have fallen to me in pleasant places." Now, it is my opinion that some preachers, dropping into a field of labor, write it up glowingly before the first hand-shaking is done, and the enthusiastic people are yet wearing their outdoor smiles and Sunday clothes. But I make the above personal reference after due deliberation and more than a year's experience in the service of these churches; for I bear them record that to their ability, and beyond, they are willing to "communicate unto him that teacheth in all good things." The nice, substantial way these two churches have of treating their pastor deserves notice and is worthy of emulation.

1. On thanksgiving day this scribe was the humble but honored recipient of an elegant student's lamp from McKinley church.

2. A short while ago a good sister of Linden church proposed to the others that they buy a good "rain" coat for their pastor. The result was that on the 24th of December I received from St. Louis, by mail, a \$7.50 waterproof coat. Bro. editor, is it pardonable? I am proud of my coat.

3. On the night of Dec. 24th, old Santa Claus came and took off burden right at my door. Well, in short, it was a box, and a large one, too, literally filled with edibles and dry-goods. The edibles were such as meet exactly the exigencies of the Christmas holidays. The dry-goods consisted of articles of wearing apparel too numerous to mention, for each member of the family. Also several splendid changes of raiment for the bed, the toilet and the dining room. Well, it is impossible to describe my feelings and those of the good wife, as we drew out and examined the sixty odd articles contained in this box. The box was a present from the ladies' aid society of McKinley church. Every article that was not bought ready made was cut and stitched by the deft and tireless fingers of these willing workers.

4. Christmas morning, from "three sisters," we received a handsome water set. Rich shall be the reward of these quiet toilers from him who has said, "It is more blessed to give than to receive."

Now, brother editor, if any other preacher in Alabama can make a better similar report, or has had a happier Christmas—well—I extend my heartiest congratulations.

I. A. WHITE.

## Trip to North Alabama.

Dear Baptist: I ask to be allowed to report a trip to North Alabama.

I left here on the morning of December 26th, 1888; stopped over in Birmingham one night; spent the time pleasantly with that good servant of the Lord, S. R. C. Adams. The next day I took my leave for Hartsell, Ala., where I was met by many warm hearts. I found the people in fine spirits and full of hope. The next day I went up to Flint, Ala., and was met by the friends of my childhood and the dear brethren of my first love in the Lord, and my only sister, who resides at this place. The next day I went to Prospect, Tenn. I preached at the church Sunday at 11 o'clock to the people I served in the gospel last year. I returned to Hartsell on Sunday night; was to have preached to the church Monday night, but owing to the rain and wind no services were held. I spent a day or two arranging some business affairs for the year and then came home to my new field of labor.

On my arrival last night, I found my Brownville church engaged in a prayer meeting. Thank God for a praying people! I found that death had invaded our camps in my absence, and had removed one of our young sisters, Miss Mattie Thornton. I baptized her in October last. She was indeed a bright light, and her heart-broken mother and three sisters and brother mourn her loss.

May the peace of God the Father abide with my people in North Alabama, and may the Lord help me to do my duty with my new people. Pray for us.

I have the promise of some new subscribers for the BAPTIST; will send them in soon. I wish you a happy and prosperous year.

W. B. CARTER.

Brownville, Ala., Jan. 4th.



# Alabama Baptist.

MONTGOMERY, ALA., JAN. 24, 1889.

Rev. C. W. HARE, Editor.

JAS. C. POPE, Editor.

TERMS: \$2.00 per year in advance.

Special rates will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money, order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see what the bill will be; also, include money for extra copies at five cents each more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications will not be published.

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

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

Office upstairs, 20 1/2 Dexter Avenue.

HON. JNO. T. TANNER wants the legislature to appropriate \$50,000 for immigration purposes.

A letter from Henry Stanley, the explorer, has been received. It bears the date of Aug. 17th. He was in good health and spirits.

REV. J. M. KAILIN expects to preach in the Baptist church at Sheffield next Sunday, Providence permitting. We bespeak for him an earnest hearing by the brethren.

We congratulate Anniston on the success of the citizens' ticket in their recent election. Law and order still reign supreme. The influence of the city papers helped largely in this good work.

SEVERAL brethren have spoken to us agreeing that Dr. Wharton's pastorate is the one to be adopted. Now let the good work of building Baptist pastorates go forward. Our preachers need homes.

READ the article in this issue by Rev. Edward Judson. It is an earnest letter regarding one of the greatest men that ever lived. He is building a church to the memory of his father, Adoniram Judson, in which cause Christian people everywhere should be interested.

A LETTER from Florence to the Montgomery Dispatch says that a Baptist university was located there the last week, and an effort is being made to raise \$500,000 for an endowment. So soon as \$50,000 is collected it will be used in erecting the main building, the corner stone of which will be laid in May.

OUR readers will see in this issue the card of the Montgomery Drug Co., successors to Irvin, Garside and Alexander. For more than twenty years the older members of this firm have done business in this city, and are well known. We ask our readers to remember them when they have trading in their line to do.

SINCE it has been rumored that Florence would make a magnificent bid for Howard College, Birmingham and East Lake are stirring themselves to meet their promises to the Baptists of Alabama. East Lake is certainly a magnificent location, and should they do what they promised there will be no need for removal.

MONTGOMERY is destined to be a great railroad centre yet. She now has the L. & N., the M. & M., the M. & E., the Western of Alabama, and the M. & F. The Alabama Midland is being built, the Anniston & Montgomery is being surveyed, and it is probable that the work of surveying one more will soon be begun.

SEVERAL inquiries are being sent to the time for holding the next meeting of the editors' and publishers' association of Alabama. The time has not yet been set. Huntsville is the city at which we will meet. Copies of the last session of our body can be procured by sending one cent stamp to the secretary (C. W. Hare), Montgomery, Ala.

IT seems that one of the requisites for successful "reception" at Washington is the "punch bowl." In the associated press dispatches of the 16th we are told how the daughters of an Alabama congressman, and others, received and "graciously dispensed delicious punch." This leads us to say that the women of our land are becoming more and more responsible for the drunkenness of our country. While some of the good women are striving to overthrow the demon of drink, others are aiding it to more strongly plant itself.

At a call meeting of the Adams Street church on last Thursday night, brethren J. M. Dewberry and J. D. Proctor were elected as deacons. The ordination will take place on the first Sabbath in February, when several ministering brethren will be present to aid the pastor.

The importance of our Baptist congress is recognized by all our preachers, and they will be here in force. The church whose pastor attends this meeting will be greatly blessed. The thing for each church to do is to urge its pastor to attend, and one of the best arguments you can make to him is to pay his way. How many churches will thus do. The railroads will doubtless give reduced fare.

The coroner's jury that was summoned to investigate the recent shooting in Birmingham has returned a divided judgment. A number of good men say that the crowd was bent on mischief when it approached the jail, while others contend that it was merely a crowd of noisy sightseers. Farther than this kind of a verdict will never be rendered, that is, a doubtful verdict.

It is only when we read that the Danube river is frozen over solidly for eighteen miles from Vienna, or that telegraph poles in Dakota are burdened to a break by ice and sleet, or that cars are blocked by snow in Vermont, that we of this balmy Southland appreciate our climate. God has given us the best country in the world. Let us show our gratitude by living so as to help keep pure its moral atmosphere.

THE fact that a poor convict in prison has offered to give \$2.60 a year to the cause of ministerial education should make the cheeks of a large number of wealthy Christian people tingle with shame as they sit idly by, regardless of the cry of those who are calling for help and who must leave school if assistance is not given them. We need more of the right kind of religion in our lives.

If they will give us their support and encouragement, we are willing that the readers of the ALABAMA BAPTIST shall take us to account if we do not give them a better paper this year than ever before. We don't believe in long-winded articles, so we ask if there are not two thousand readers of this paper who will send us notes from their offices during the present year? We hope so. Then send on your notes, brethren.

We thank Mr. Walter Williams, president of the Missouri press association, for an invitation to attend the next meeting of that body, which will be held at Nevada, May 21st and 22nd. Hon. Henry W. Grady, and Col. C. H. Jones, of the St. Louis Republic, with other gentlemen of distinction, will participate in the exercises. We will not be able to go, but hope President McCall, or some other Alabama editor, will represent our state.

## AN ACTUAL FACT.

The truthfulness of the following account is vouched for by one of our most prominent Baptist preachers:

Three men were sleeping together in a Birmingham hotel. On arising one morning one of them discovered that his pocketbook had been removed from his pants pocket. It contained all the money that he owned. In all reason he knew that one or both of the friends had the money. They sympathized with him in his loss. They were his friends, and despite the advice of detectives, and the assurance that they could get his money, he refused to have them arrested. Before retiring the following night, he prayed that God would make the thief return the money. The next morning when he arose his friends had gone down to breakfast. He put on his pantaloons, but found in their pockets no cash. But his foot met with resistance as he tried to shoe himself. There he found his pocketbook, with every dollar that he had lost.

If we trusted more to God than to detectives we all might fare much better anyway.

A NEGRO committed a horrible crime upon a lady at Pratt Mines and killed her little son, six years old, on the 12th. After much searching he was caught, identified and hanged by the infuriated citizens. But for the record our laws are making for cruel delays, this mob would not have occurred, but there were incidents connected with this hanging that plainly show the unreasonableness and danger of mob law. The lady, while expressing herself as pretty sure of his identification, yet expressed doubt and begged that he be spared a day or two longer. Parties are reported to have been so bent on his execution that they would hear no excuse, and cried, "Hang him anyway, if he is innocent of this crime." The crime for which he was killed meets with a prompt trial, and, in most cases, a speedy verdict and execution, and society would find its healthiest protection in letting the law take its course.

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

## TO THE TEACHERS OF ALABAMA.

For four months we have been printing the *Alabama Teachers' Journal*, which was owned and edited by Prof. J. A. B. Lovett, of Huntsville, and Prof. J. M. Dewberry, of Montgomery. Recently Bro. Dewberry bought the interest of Prof. Lovett, and on Jan. 19th we purchased one-half interest in the *Journal* from Prof. Dewberry, and will henceforth be known as the publishers. The entire editorial and business management will continue to be done by Prof. Dewberry, under whose management the *Journal* has made marked success. We have every reason to believe that our connection with him will add some strength and efficiency to the enterprise. Our combined efforts will be put forth to make the *Journal* just what every teacher in the South would like to have it. Being the organ of the state superintendent and of the Alabama educational association, it is almost a necessity to the teachers of this state. Its price is \$1.00 per year, in advance.

Respectfully yours,

HARE & POPE.

A FRIEND of ours, who does not profess to be a Christian, has received a letter from "Eld. James Glading Clegg," Nokomis, Ill. This elder proposes to come to Alabama to act as a "Christian missionary evangelist," and expects to hold gospel meetings in every county in the state. To save time he thinks it necessary to have some one to "open the way for him, even as John the Baptist prepared the people to receive the Savior at his first coming." He desired the names of a few parties in each county who would undertake to act as his fore-runners; he did not want preachers or deacons, in fact it was not necessary that they be even Christians. This friend is always ready to aid in any good work, but not knowing the evangelist, he addressed the letter to us as "The Chief Religious Fraud Detector and Clerical Impostor Annihilator," feeling sure that if he was all right he would have our aid. Since he is beyond our domain and unknown to us, we can't practice any annihilating process on him, but will warn our good country brethren all over this state to look out for floating evangelists. Be sure you know the men who occupy your pulpits. Most of this loose class are nothing more nor less than tramps, only they think the ministry a good garb in which to move, as it gets them bread and butter instead of the fare the ragged tramp receives.

## THE FARMERS' ALLIANCE.

The following sensible letter to the *Montgomery Advertiser* is from the pen of our esteemed brother, Hon. J. R. McLendon, of Natfeli. He is the best small farmer in Alabama. He raises everything he and his stock eat at home.

Beat fifteen, Montgomery county, Ala., commences a new year under flattering prospects.

Three alliances are watching over the interests of the farmers. One alliance store is established, and stockholders are buying goods for less prices than their neighbors who are not alliance men. The teachings of the alliances are already beginning to crop out, and I am persuaded that much good will be the result.

More meat has been killed this winter than heretofore. Men who have been meat buyers in the past will have enough to do them, and may be one now and then with a little to sell.

Any education that will teach how to quit buying what we can raise will be a move in the right direction. There is not a family in the beat that cannot raise all the meat needed, and that without corn.

Corn is not a necessity for hog raising.

## HELP FOR ALLIANCES.

The first help an alliance needs is to learn to help itself. This is the way to independence.

Alliance men need not look for anything to lift them to a higher plane but their own industry, good management and economy.

Help comes to the man who helps himself. If no one else will help him, he soon becomes strong enough to help himself.

Alliance men may and do create wealth by close attention to home affairs, and this is the only way to obtain the wanted help.

If alliance men want cheap money and cheap goods, quit buying so much and raise more.

If alliance men want cheap bread and meat, raise it at home.

If alliance men want to help build up the country they must first build up their dilapidated farms.

The alliance man who makes his farm self-sustaining will need no other help.

The state exchange will be very willing to help primary alliances whenever the primaries send in the gilt edged paper. Home industry, managed by economy will make a good grange out of every farm in Alabama.

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

## PLEADING FOR THE LAW.

The following letter from Mr. Kellum, husband of the lady who was so brutally attacked, and whose little boy was killed by a negro at Pratt Mines on the 12th, is, under all the circumstances, one of the strongest evidences of the power that the religion of Jesus can have over one's passions that we remember ever to have seen. Remember the circumstances—the attack, the death and burial of the child, the uncertainty of the life of the wife, the hunt and capture of the villain, and then you can begin to realize the height to which one must rise before he is able to pen such words:

"Fellow Citizens of Pratt Mines and Vicinity: Please read and ponder well the words I say. I am the sorrow-stricken husband of Mrs. Kellum, and I thank the tired and worn out gentlemen for the respect they have shown me and my family, and have sacrificed nights of rest in hunting down the villain. I cannot express my gratitude in words, and, my good fellow citizens, will you, for the sake of helping to restore my loved one to me, by no means use the mob law, 'LET THE LAW TAKE ITS COURSE.'"

"She begged me earnestly, for her sake, not to mob the man when found, but to turn him over to the authorities of the law, and as soon as she was able she wanted to see him hung. I have weighed both sides of the matter and I find this to be by far the wisest way; and therefore take this to be the Christian side of this case. I admit, my dear friends, that no man on the globe knows the sorrows of this but those who have experienced such a trial. Now, my friends, you may rest assured that she is right. The mines may stop, the reward may stop, and the world may stand on its axis, but she will not say that the man unless she is certain that he is not the man. If I were to allow my passions to control me in this matter, I would torture him in the most painful way; but let us remember the passage in God's word—'Vengeance is mine, I will repay, saith the Lord.' So let us be governed by the Supreme Ruler of the universe."

[Signed] HUSBAND.

## LETTER FROM A CONVICT.

The following letter to Bro. Geo. W. Ellis, from a convict at Pratt Mines, speaks for itself. The writer does not state the crime for which he was sentenced to imprisonment, but he assures us that the contribution he sends "proceeds as much from a heart full of the love of God" as if he "were free." We shall not stop to discuss the offence for which he was imprisoned, nor does our religion teach us to heap condemnation upon the head of one of these unfortunates, but rather to consider the spirit that prompted the contribution and the motive that underlies the surface. His words stand as proof that a reformation has been wrought in his life, and such a change can the love of God create in the heart of any man, no matter how deep nor how black his crime. Burning words are spoken from out of the depths—depths that no thought can fathom and no tongue can tell:

Mr. Geo. W. Ellis:—

Dear Brother in Christ: I suppose you will be surprised at receiving a letter from a convict containing a contribution. I trust, however, that you will not be offended, as it proceeds as much from a heart full of the love of God as if I were free.

I deem it necessary to make some explanation:

I have been an inveterate tobacco chewer all my life, except the first five or six years, until the first of this year, when I decided to quit its use. I have furthermore determined to spend, for the remainder of my poor life, such sums of money as I should expend for tobacco for the education of young ministers for our denomination. I will begin with this year, and as I draw one plug each week, which I can sell for five cents each, this will be fifty-two times five cents, (\$2.60), two dollars and sixty cents, which amount please find enclosed.

I shall contribute five cents each week while I remain in prison, and seventy-five cents per month (nine dollars a year) to the same cause after my release.

May God Almighty bless this mite to the forwarding of his blessed kingdom.

And furthermore, I hereby appeal to every young man of the Baptist faith in our dear old state to contribute at least one dollar to this cause during the year 1889. If they will do so, each will not miss his small dollar, and yet, by the gathering together of the many dollars, a fund will be raised that will be a power in the work of the ministry of our church in the state and in the South.

But you may say that many will plead inability. I know they will do so, and immediately burn more money in cigars, chew or rub it away in tobacco and snuff, or destroy it in some other equally foolish way.

May God bless you, dear brother, the board and the church abundantly, in my prayer.

I take the ALABAMA BAPTIST, and would not take ten dollars a year for it. Good by, God bless you,

Yours in Christian love,

C. W. M.

## FIELD NOTES.

FOR SALE.—One fine organ.

The state fair will go to Birmingham.

FOR SALE.—One three horse power steam engine, cheap.

Sorry to hear of the illness of Dr. C. J. Knight, of Greenville.

Rev. G. A. Chunn has moved from Mt. Pinson to Coulman.

Bro. Black, of Monroe county, was a visitor to this city last week.

The Adams Street church will gain several valuable members in a few weeks.

Sister Straton, wife of the Marion bishop, is at home from a visit to a son in Atlanta.

Any book our readers may need can be purchased through the ALABAMA BAPTIST.

We regret to hear that Bro. Catt Smith has been confined to his room from sickness.

Bro. F. D. Hale is aiding pastor Taylor in a meeting at St. Francis Street, Mobile.

Rev. F. D. Hale will aid Dr. Frost in a meeting in the Selma church, beginning next week.

Preachers who need letter heads and envelopes printed can get them of us at short notice.

The Alabama legislature will pass several bills for the good of education at its present session.

Bro. O. J. Waldrop writes from Bessemer that he must have the paper. He recommends it wherever he goes.

We regret exceedingly to learn of the death of Bro. C. T. Munnerlyn, of Orville. His bereaved ones have our sympathy.

Bro. T. J. Embrey, of Level Road, says that times are hard, but he can not afford to do without the paper. He sends us renewals.

It is a comparatively rare thing for us to drop an old subscriber. Those who have read the paper the longest time appreciate it the most.

Rev. A. E. Burns, of Jemison, will do all he can for us in his churches to secure renewals and new subscribers. Thank you, brother.

Prof. E. H. Murfee, president of the Arkansas Industrial University, and a brother of Col. Murfee, of Marion, visited Tuscaloosa recently.

The friends of deacon A. J. Brooks, of Verbena, will regret to learn that his wound, received during the war, gives him a good deal of trouble.

PARTIES desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty-five for 50 cents.

Bro. H. Y. Yeas, a very good minister, living near Dadeville, passed to his reward several days since. His church will send more particulars of his death.

It was our pleasure to be visited last Wednesday by Eld. R. M. Honeycutt, of Chilton county. He is a brother whose hand we would like to grasp often.

Our warmest congratulations go out to Rev. T. R. McCarty, pastor of the Second M. E. church at Decatur, and to his lovely bride, nee Miss Emma J. Henderson, of Midway.

Our old friend, Rev. Matt. Lyon, will never grow too old to assist us. Frequent remittances of money collected by him prove the sincerity of his attachment to the paper.

Rev. H. D. Moore, pastor of the First Methodist church, is an appreciative reader of this paper, and he rejoices in the evidences of our advancement in all good enterprises.

Again we must remind our subscribers to give us their postoffices. While we are personally acquainted with many of the Baptists of the state, we cannot be expected to know everybody.

Parties who stop at the boarding house of brother and sister Ivey, 225 Perry street, always go back the next time they visit Montgomery. Travelers are always made to feel at home there.

Rev. Fred Hale's church, at Twenty-second and Walnut streets, Louisville, has grown to such dimensions that an assistant pastor has been selected. Rev. M. L. Thomas is the assistant.

Rev. S. R. C. Adams writes us encouragingly of the work at Trussville. In addition to many other improvements the church is soon to have a good bell to call the people to the house of God.

Sister W. C. Herren, of Newberne, sent us two dollars for Millard Ford, the crippled boy, at Floy, Ala. We have forwarded the money. He thanks his kind friends for all the favors received.

Some church or churches without a shepherd will do a great thing for themselves if they can secure the services of Rev. J. C. Wright, of Oxford. He is a scholar and a noble Christian minister.

There is an afflicted sister in the East Liberty association to whom some one sent this paper last year. She greatly appreciates its weekly visits. Who will pay for it for the next year? Help the poor and the afflicted.

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.

Under the leadership of the noble women of Hopewell church, Perry county, a supper was given at the parsonage on Dec. 27th, which netted \$75. The money will be used in painting the outside of the church.

Rev. Benjamin Cooper, of Pigeon Creek, has been in the Master's service for twenty-eight years. He has been preaching to churches who have paid him only a small salary, but he must have the paper to help him in his work.

Carrollton Baptist church is without a pastor. Bro. J. H. Curry has consented to supply for them until they secure a pastor or until he removes. Bro. Curry is a capital brother and some pastorless church will do well to write him.

Rev. F. C. Waite has been called to the care of the Baptist church at Milton, Fla. He and his family have already moved to that place. The people of Georgiana and of Alabama regret his departure. May great success be with him.

The North Alabama conference of the Methodist church has decided to build a female college at Owenton, a suburb of Birmingham. The building will cost not less than \$75,000. We trust their determination may result in a grand success.

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

A note from Rev. J. O. A. Pace, of Russellville, tells us that brother Byars, near that place, lost his gin house and fifteen bales of cotton. In the same burning, brother Pace lost three bales of cotton, about all he made last year. These brethren have our sympathies.

The Alabama Teachers' Journal for January is full of good things. If you want to read a good school journal at a small cost, do not fail to send \$1.00 to Prof. J. M. Dewberry, Manager, Montgomery, Ala., and learn of the work the teachers are doing all over the state.

Bro. William Gamble has found out now that he must secure a larger house for the Montgomery Baptist mission Sunday school. Can't some liberal brethren of Montgomery go and talk over the matter with Bro. Gamble? He needs help, and the work will pay.

Rev. D. C. Culbreath has moved from Vance's Station to Six Mile, where he has gone to enter on his new pastorate. He has been in Alabama about two years, having come from North Carolina. He is a young man of much promise, and we are glad he is with us to stay.

I think the ALABAMA BAPTIST has taken the right course in the matter of the Sunday-school literature of the American Baptist Publication Society. It is better to remove the ground of complaint than to cripple the Society. And the ground of complaint has been removed.—E. F. Baber.

We always love to hear a kind word spoken of our faithful ministers. Here is what a correspondent says of a true soldier of the cross: "Bro. Stout, of Eufaula, always made me feel toward the ministerial calling as if I stood just by the walls of Paradise, catching glimpses of its beauty and grandeur."

The pleasant face of our secretary, Bro. Crumpton, brightened our sanctum for a few hours last week. He visited Verbena, Bozeman, Greenville and Opelika. He is hard at work disseminating missionary intelligence among the people, and urging the brethren to help him take Alabama for Christ.

Sister W. T. New, of the First church, Montgomery, is one of the most devoted Sabbath school workers we have ever met. She is much encouraged at the prospects of the mission Sabbath-school which she and Miss Alice Ivey have succeeded in establishing with the co-operation of several other ladies.

It is said that the two saloons of Troy, the only ones in Pike county, have closed doors since January 1st. They asked a reduction of the city license from \$2,000 to \$1,500, and when the reduction was refused they closed their infamous shops. There are hundreds of others that should go out by the same process.

Several days since we had a letter from Dr. I. G. Wilson, asking for prices on job work, and requesting that his subscription be continued at the same place. The post master says there is no such office. Will Dr. Wilson be kind enough to state what the old name for the office was? and the correction will at once be made.

While we were gazing upon the elegant and splendidly arranged Baptist church at Opelika, Bro. Howard remarked that this house was part of the evidence going to show the solid work done by the former pastor, Rev.

Z. D. Roby. Not only did he leave a good church building, but a well-organized church. Happy is that church which has the ministry of this good brother.

At the next election of state officers the people of Alabama will have their eyes open and leave the drunkards out. If a number of them can boast of anything, it is of the large amount of mean whisky they have been drinking, and of promises made and vows broken. Let us be represented by men who have some respect for the people and who are noted for their orderly Christian lives.

Nearly a year ago an inquiry about like this was propounded to the ALABAMA BAPTIST: Does the Lord ever call a man for a special work in the ministry, and for a limited time, at the conclusion of which it would be right and proper for him to retire from the ministry? The question was referred to Bro. Brewer for reply. He has not responded. If it is in order, I ask leave to call for the answer.—E. F. Baber. It is still in order. What say you, Bro. Brewer?—Edo.

Allow me to say, for the information of the state generally, that my institutes will require time enough to deliver about twenty-five lectures, at least from four to six hours long, each day. It will require this to make the work profitable. They are intended to be beneficial to any class of ministers who might be inclined to attend. I am induced to ask you this privilege because I am satisfied now that the ministers of the state have not taken in the full idea of the magnitude of the work which the boards have undertaken.—F. C. Plaster, Fort Deposit.

Prohibition is losing ground over in Georgia. The 1st of October, 1887, the sale of liquor was allowed in only thirty-eight of the 138 counties in the state, while just one year following the number of "wet" counties had increased to sixty-one, and since then to sixty-four. The increase in wet counties is attributed to the introduction of the prohibition question into politics.—Exchange. If we make prohibition a success we must keep it out of politics. Prohibition and politics bear the same relation to each other that oil does to water—they won't mix.

A letter from Bro. McIver tells us of the death of the only deacon of the Orville Baptist church, Bro. C. T. Munnerlyn. He had been confined to his bed for six weeks and died on the 14th. The words from his neighbors tell best in what esteem his life was held: "He was a thorough gentleman, and I can speak no higher praise." "I never have known anything bad of him." The community and the church are deep sufferers by his departure, but the grief of his devoted family no pen can measure. May the bereaved be able to say, "The will of the Lord be done."

It is with a sad heart that I chronicle the death of our worthy and esteemed teacher, Prof. R. B. Smith, Jr., which sad event occurred at Equality on the evening of the 13th of January, at 3 o'clock p. m. The deceased was a graduate of the A. and M. College, and was a young man of unusual native powers; one, too, who had been highly favored in his earnest exertions to develop those powers, so that he was beginning to use them with vigor, energy and enthusiasm for the benefit of mankind and the glory of God. A more extended notice of his worthy character will be given in the form of resolutions at an early day.—D. S. Martin, Equality, Ala.

The project of a new Baptist church here is now well under way. Our subscription grows, if slowly. Bro. Ayers is a power behind the throne, and is determined not to be thrown behind, though I rather suspect some of us will be found in the latter predicament if outside help is not secured.—B. Davis, Clayton, Ala. We know Bro. Davis, and have profited by this acquaintance. He is not in the ministry, but he is a better preacher than the most of us, because he lives up to his preaching. He has his heart set on building a new house, and he gives his pastor, Bro. Ayres, all the assistance in his power to accomplish this work. Help them, brethren.

Recently we sent our advertisers a printed form setting forth the merits of the ALABAMA BAPTIST and its circulation. To one of our letters we received the following: We have been using your excellent paper for nearly three years. We like it because it has an elegant appearance and "make up," and especially because we believe it has the scriptural truth on its side. The writer's father was a deacon in the Baptist church forty years. The writer himself has been in the church forty-seven years, and has four brothers, wife, three sons and a daughter with him in Christian fellowship. We wish your paper abundant success and patronage.—A. T. Shalenger & Co.

Signs are growing more encouraging with us at Evergreen. Yesterday was regular conference day. It was said there were more of the members present than had ever been seen at a conference meeting. Some are inquiring the way of life. Hope to

have good news to tell you after a while. Sunday school and congregation growing. A great deal of hard work upon us, and the promise of the Son of Man with us, we press forward. A committee of the young members are "doing" the membership for the ALABAMA BAPTIST, another for Our Home Field, and still another for the Foreign Mission Journal. I want to call the attention of your readers to the fourth page of your paper of Jan. 10th, particularly to "Mills of Mugg Alley," and "The Fatal Church Raffle."—J. W. S.

Returning from Dadeville last week we stopped for a few hours in Opelika. Brethren J. A. Howard, W. Carter, C. S. Johnson, Geo. E. Brewster, J. L. Thompson, F. T. Hudson and W. B. Crumpton met in the Baptist church to organize a ministers' monthly conference for the pastors in reach of Opelika. The subject for discussion at the next meeting of this body will be regarding pastors. Bro. Brewer will open the discussion. From several brethren we learned of the good work that is being done by Bro. Joe Howard, as pastor of that church. He is a genial brother and a good preacher, and expressed himself as highly pleased with the outlook. His church of one hundred and seventy members will soon have paid out for all purposes during the past year \$3,200. The







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**Alabama Baptist**  
MONTGOMERY, ALA., JAN. 24, 1889.

**Ned Barmore's Mistake.**  
BY GRACE ADELE PIERCE.

**It was one o'clock** and the bell of the Pine Street school was ringing for afternoon session. Half a score of boys were gathered at the entrance door, talking eagerly. The topic under discussion seemed to be one of unusual interest.

**"He must have taken it,"** Bob Ainsworth, one of the larger boys, was saying. "His father was a thief, it stands to reason that he's likely to be one, too."

**"He's the only one of the boys** 'twould be likely to do such a thing," put in Joe Waldron, another of the big boys. The smaller members of the party bridled up with considerable indignity at this assertion and the older ones took on a look of conscious innocence.

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**"His father was a thief,"**—Bob Ainsworth was repeating loudly, when a shadow swept past them, and the boys looked up to see a delicate figure bounding up the stairs to "number 27," the second grade recitation room.

**"It's Matherson himself,"** one of the smaller boys said, "I'll bet he heard you."

**"Who cares if he did?"** Bob answered, shortly, "I'd have said the same thing to him." And no doubt he would, for Phil Matherson was a full half-head shorter than Ainsworth, and delicate in proportion. Bob was one of that class of boys who are always brave with those weaker than themselves.

**There was no time for talking** over, for the imperative last tap of number 27's bell drew the boys all hastily to the recitation room. Miss Oliver was very strict and no one in the class dared to displease her.

**Once in his place** Ned Barmore sat thinking very intently. "I wonder if he did really take it," and then he looked across at Phil Matherson, sitting, as he usually did at the head of the class. There was nothing in Phil's delicate, somewhat melancholy face to indicate guilt; and yet, the evidence was so strong, "Yes, he is the only one who would do it; I know he took it!" Ned thought, and then, for a moment, he stopped thinking altogether.

**Miss Oliver, in her questioning** had reached him, and in his confusion he could only mutter, "I don't know," in answer to the question. Miss Oliver's voice went on, reprovingly, "Two imperfect marks for you this week, Edwin. Something very unusual."

**After class hours** the boys gathered about Miss Oliver, who, in spite of strict rules, was a great favorite with them. There Ned Barmore told his story, which was, in substance, this: Yesterday had been his birthday, and at lunch Uncle Edwin had handed him a gold dollar, saying, "Spend it as you like, only don't do anything foolish with it." Of course he had brought it to school. Money was not so plentiful among the boys but that a dollar looked large to any one of them, and they had planned during noon-time what they would do with it.

**At the beginning of recitation hours** Ned had put the money carefully away in his inside jacket pocket. He remembered having said to Phil Matherson, as he did so, "There, I guess I can't lose it from that place, can I?" Phil, peering away, as he always was, at some book, had answered, "No, I guess not." Phil was the only boy who had seen where he put the money.

**Miss Oliver, remembering** the absent minded look so often in Phil's studious eyes, thought to herself that he had paid very little attention to the putting away of the gold dollar, but she said nothing.

**In the afternoon, going home** from school, the boys had come upon a party of village boys playing football. The boys had joined in the game, and Ned, growing heated, had thrown aside his jacket, tossing it down where Phil Matherson was sitting. He remembered Phil's being there, for he had called out to him, "Look out for my jacket, will you?" Phil was lame and seldom joined in outdoor sports.

**Ned finished his game** put on his jacket and went home, forgetting all about his gold dollar until evening, when the boys came around for the birthday treat. Having gained his mother's permission to go with them down to Waldron's for figs and dates, and to Bell's and Anderson's for candies, he felt in his jacket pocket for the dollar—it was gone! The boy had helped him look for it, they had moved the hall rack, and he had even asked Ann to sweep the hall floor. The boys had turned every pocket in his jacket wrong side out, but all to no purpose, the money was surely gone. Suddenly he recalled the incident of the afternoon, and told the boys; they all agreed that Phil Matherson must have taken the money.

**Phil was not much of a favorite** with the boys, none of them could tell why, unless it might be because he was such a bookworm, always studying hard and always foremost in recitation. There was another thing which had a tendency to render the boy unpopular. His father had been implicated at one time in a large forgery, and although he had been dead now five years, the boys could never quite forget. Poor Phil, delicate and sensitive, suffered intensely for this sin of his father.

**At the end of Ned's story**, Bob Ainsworth, anxious to bear his part in the conversation, put in, "His father was a thief!"

**Miss Oliver turned upon him** with one of her reproving looks. She had not spoken once during Ned's long story, but now she said, "Boys, I am going to preach you a little sermon. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." She seemed to have no more to say, and the boys fled out, one by one, rather sheepishly, into the hall.

**"We might have known she would** not believe us, she thinks too much of that Matherson," Bob Ainsworth said, somewhat bitterly. He, for one,

**was secretly envious of Phil's superior scholarship.** But in spite of Miss Oliver the boys still believed Phil to be guilty. They avoided him more than ever, and he avoided the sensitive boy in more ways than they really intended. Although they never openly accused him, Phil with that delicacy of perception which is an attribute of such natures as his, felt the matter more keenly than many a less delicately constituted boy might have done under open accusation. Often he heard his father's sin talked over in half whispers by his schoolmates. The school room became odious to him, and the long study hours seemed endless with the boys' eyes upon him.

**Poor Phil!** But there was one thing that kept him all right even if his burden did seem heavy. He could take his troubles home to his mother, and she sympathized with him. His delicate, lady mother! She believed in him, and knew that he was innocent. Ah boys! let me tell you, we women know that a boy who can take his troubles home to his mother, is a boy to be trusted.

**Matters went on this way** for over a month, until nearly the last of the term, when, one day, Ned Barmore walked into the recitation room before study hours, and directly up to Miss Oliver's desk. His face was flushed and he stammered a little at first, but he was a straightforward sort of boy, and always willing to "own up."

**"Miss Oliver,"** he began, "Matherson isn't a thief after all! Mother was right; she found my gold dollar, the one I said Matherson took. It was down in one corner between the lining and outside. There was just a little ripple in my pocket, and it was lost through that."

**Miss Oliver placed her hand gently** under Ned's chin, and raised his face so that his eyes might meet her own. They were very kind eyes, Miss Oliver's, and they had the look in them the boys liked to see. All she said was, "Judge not that ye be not judged."—Golden Rule.

**A Sickening Exposure of Facts.**  
It is a ghastly subject which one of our city papers is now investigating. This slaughter of innocents has become a lucrative trade, and many of the professional assassins hold military certificates. Our cities are becoming places of refuge for misguided women who seek the sure and secret murder of their unborn babes. If the press and the pulpit should hold their peace the very stones would cry out.

**How far Chicago deserves** an infamous pre-eminence in this sort of crimes we do not know; notes of alarm have been sounded from time to time in other cities. A long list of these fiends in human form who thrive on the price of blood is published by the Times, and among them are some who hold respectable positions. It is a sickening exposure. The facts are appalling.

**The axe should be laid at the root** of this deadly Uvas which is blighting our civilization. That root reaches down through all classes and takes hold of the youth of our country. They must be guarded and warned against the sins that leads to murder. They must be taught that by the least participation in the destruction of child life, at any stage, they must become responsible for a horrible crime, deserving of the execration of mankind and the vengeance of Almighty God.

**It is not alone for unmarried victims** that the net of the abortionist is spread. Some years ago Bishop Huntington uttered a thrilling protest and warning against the prevalence of this crime in high life. Whatever good influence his words may have had their echo has died away and this dreadful exposure seems to be needed to arouse the public conscience. It is hard to believe, but without doubt it is true, that there are married women with comfortable homes, with abundant wealth, who seek to escape the sacred office of maternity by the murder of their unborn infants. At the risk of their own lives and with the blood of their offspring they purchase a longer term of social gayety; to save themselves from the care of children they cause them to be put to death.—Chicago Living Church (Episcopal).

**A Word to Young Men.**  
Water is the strongest drink. It drives mills; it's the drink of lions and horses; and Samson never drank anything else if only for economy's sake. The beer money will soon build a house. If what goes into the mash tub went into the kneading trough, families would be better fed and better taught. If what is spent in waste were only saved against rainy days, poor houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" mean true respect, is a perfect simpleton.

**We don't light fires for the herring's** comfort, but to roast him. Men do not keep pot-houses for the laborer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of the house, let it be my own—and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend, because it takes your all, and leaves you nothing but headaches.

**He who calls those his friends** who let him sit and drink by the hour together, is ignorant—very ignorant. Why, red lions, tigers, eagles and vultures are all creatures of prey; and why do so many put themselves within the power of their jaws and talons? Such as drink and riotous living, and wonder why their faces are so blotchy, and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as to look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—Rev. C. H. Spurgeon.

**Lawyer—I have my opinion of you.** Citizen—Well, you can keep it. The last opinion I got from you cost me \$150.—Yonkers Statesman.

**Ministerial Anecdotes.**  
Rev. J. G. Lane, of Lexington, Tennessee, says while he was preaching in Arkansas, an ignorant man who had just professed religion, came to him saying, "I want to have family worship, but don't know how to pray." He advised him to use just such language as he would to an earthly father in asking for whatever he needed. That night when he knelt down with his family, he said: "O Lord, give me a barrel of flour, a barrel of meat, a barrel of sugar, a barrel of rice and a barrel of red pepper. O wife! but that would be too much red pepper," he exclaimed. The wife had to tell the preacher how literally her husband took his advice.

**Dr. Lane also told the following** as related to him by the late Dr. McFerran, of Nashville. In the long ago, Dr. McFerran's father and two old Baptist preachers were at the same all day meeting. The first Baptist preacher took for his text: "I go a fishing." The second took for his text: "I go with thee." The Methodist, McFerran followed them with the text: "They toiled all night and caught nothing." They must have had some singularly old-fashioned preaching that day.

**A good sister in Madison county,** Tennessee, told me of an eccentric Methodist preacher, once on that circuit, who delivered an address on a certain occasion, and divided his subject into the following three heads: First, Will-ability; second, Do-ability; third, Stick-ability. Such heads would be a good text for Prof. J. W. Rust to use in giving one of his pithy, pungent talks to a lot of students.—A. B. C., in Recorder.

**The Power of the Gospel.**  
The theory of Strauss, that the gospels have a mystical origin, was fully exposed when it first appeared some forty or fifty years ago, but it often reappears in various forms. It may be worth while, therefore, to reproduce an old but true incident which occurred some years since and was then widely circulated.

**Some time since, a woman** delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ was a myth or fable. One of the mill hands who listened to her obtained leave to ask a question.

**"The question,"** said he, "I want to ask the lady is: 'Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The tectotlers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then taken the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do, but though they all tried, I was nothing better, but rather worse."

**"Now, you say that Christ is a** myth. But when I tried, and the tectotlers, the police, the magistrates, and the wardens of the prison, all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."—Zion's Advocate.

**The business man who would** find asleep in his office in the middle of the day in New York city would be thought by most people either ill or very indolent. It is a fact, notwithstanding, that a catnap of three, five, ten or fifteen minutes length, after several hours of severe mental strain, will often set a man on his feet again wonderfully recuperated. Scores of people who have learned the value of the catnap are able to time themselves almost to the minute in its indulgence, and through its refreshing influence "keep going," when others break down by overwork and lose the power to sleep at all. Then they call it nervous prostration.—Phila. Press.

**"I'll never do that again,"** as the monkey said when he fell from the top of the mango tree and broke his back in the fall.

**There are many people who take** credit to themselves for abstention from evil when they are, not able to commit the evil they renounce. The sick man says "I tear myself away from the world," the poor man, "I deny myself the luxuries of life;" the old man, "I abstain from the follies of youth;" the blind man, "I take no pleasure in riotous living;" the deaf man, "I make a point of never listening to the whispers of scandal."

**"I love you for yourself alone,"** as the blackbird said when he swallowed the gooseberry.

**This is the commonplace expression** of false friends, who, while they make the utmost use of us even to abuse, profess the most unbounded admiration of, and regard for, us.

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**"A Sample Room."**  
Whenever I go to church or up town on a shopping expedition, I pass a corner where a gilded sign hangs over the door, bearing the words, "Sample Room." On the side of the building, near the door, is a large black and gold shield, and upon it, again in gold letters, we see "Sample Room." Very often we hear a piano and violin going within, and men singing; and sometimes we see some of the "samples" they make inside, leaning against a tree box, or staggering along the sidewalk, or even lying in the gutter. Now you know what I mean. They make drunkards inside that corner building, and then turn them out as "samples of their work."

**Not long ago, a young man** went into one of these "Sample Rooms" with three hundred dollars in his pocket. He had just sold a horse to a friend, and at his friend's urgency he stepped in to take a glass of beer, in honor of the trade. He had seldom entered such a place; but he went this time, took the one glass of beer, then a glass of whisky, and stopped to see a game of cards played. Next morning he awoke in jail, and presently found himself in court, sentenced to pay a fine of ten dollars, or go to jail for ten days. He put his hand in his pocket—not a dime there! Yesterday, three hundred dollars; to-day, not a dime! That was another "sample" of the work done in the corner saloon. He could remember nothing, except that he went in there, and took two drinks—beyond that his memory failed. Having no money he had to go to jail, and bear the disgrace of having the story known at home, as well as the dreary imprisonment. Had he kept away from that place, he might have gone gaily home with his money in his pocket. As it was, boys, did he gain or lose by going there?—Ex.

**Tithes.**  
We do not pretend to affirm that the dedication of the tithe is absolutely binding upon Christians, but we do affirm that this is a proportion which has received special Divine sanction, and which is as distinctly embodied in the Jewish law as was the setting apart one day in seven as a Sabbath, and this was the very minimum,—as much cannot be said of any lower proportion than the tenth. And we do suggest that, as the Christian system is immeasurably in advance of the Jewish, as the blessings which it bestows are greater and the obligations which are involved in their reception are deeper and more sacred, it would be a very strange—yes, an almost inconceivable—thing if the minimum of Jewish liberality should be in excess of what might with some semblance of propriety be practiced among Christians.—A. Stansfeld.

**He whose ambition is to be ready** when he is wanted, whatever the work may be, may wait—not the less watchful that he is content.—Marquis of Lonsie.

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for which I believe it to be the greatest medicine in the world."—James Miller, Caraway, N. C.

**"My wife had a distressing cough,** with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral which has cured her. A neighbor, Mrs. Glenn, had the measles, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this medicine."—Robert Horton, Foreman Headlight, Morrilton, Ark.

**Ayer's Cherry Pectoral** cured me of a severe cold which had settled on my lungs. My wife says the Pectoral helps her more than any other medicine she ever used."—Enos Clark, Mt. Liberty, Kansas.

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Genuine Electric Belts, Brushes, etc. Lady agents wanted for Electric Corsets. Quick sales. Write at once for terms. Dr. Scott, 846 Broadway, N. Y.

**For Sale.**  
Three residences in Verbenia. One dwelling with 60 acres at Dixie, and a fine school property in one of the best towns of Alabama. For terms apply to C. W. HARE, Montgomery, Ala.

**First Class Boarding House.**  
Gentlemen wishing good Board and Lodging, apply to Mrs. B. F. Ivey, North Perry Street, No. 225. Convenient to all City Business. Constantly to Depot.

**I CURE FITS!**  
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure, so that the disease is cured, and the patient is able to live a normal life. I have cured many cases of Fits, Epilepsy, St. Vitus's Dance, etc., and I can cure you. Write to Dr. J. C. Ayer & Co., Lowell, Mass., for a free trial.



## NUMBER 5.



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# Alabama Baptist.

MONTGOMERY, ALA., JAN. 31, 1889.

Rev. C. W. HARRIS, Editor.

TERMS: \$2.00 per year in advance.

Special terms will be made with agents.

Extra copies of a single issue, which should

be ordered in advance, are worth six cents

each. Remit with order.

Remittances should be made in money or

order on Montgomery, or bank check on Mont-

gomery or New York. When neither of

these can be procured, send the money in a

registered letter.

The date against your name on the margin

of the paper shows when your subscription

expires. It serves both as a receipt and a

request for payment. If proper credit has

not been given within two weeks, notify us

at once. All subscribers who do not send

express notice to the contrary, will be re-

garded as wishing to continue their subscrip-

tions. Notice to discontinue should be given

at least a week before, and not after the

subscription has expired. Both the new and

the old post office should be given when

your address is changed.

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see that the bill will be paid. Also, include

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serve the right to condense to one hundred

words.

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You will confer a favor by mentioning this

paper when you answer an advertisement.

Write only on one side of the paper. Al-

ways give your post office. Anonymous com-

munications go to the waste basket.

We are not responsible for the return of

rejected manuscripts nor for the opinions ex-

pressed by correspondents.

All communications on business or for

publication should be addressed, and all

checks and money orders made payable to

THE ALABAMA BAPTIST.

Montgomery, Ala.

Office upstairs, 205 Dexter Avenue.

"What Baptists Believe" is a

splendid work, in small form. This

we give for one new subscriber and

two dollars.

Will you try to bring at least one

soul to Jesus this year?

Do you ever read the fourth page?

If you don't you are the loser.

The "Baptist Teacher" for Febru-

ary has a splendid article on "Root-

less religion."

An Episcopal church missionary

society in Anniston is reported to have

given \$588 last year to missions.

Our Texas brethren are moving

onward, determined to accomplish

great things for God during 1889.

Miss Maggie Rice, one of our

missionaries to Brazil, is dead. "Dic-

ed are the dead who die in the Lord."

The Foreign Board is contempla-

ting sending missionaries to Japan.

The men are waiting, but where is

the money?

MANY parents are more concerned

about the society their children shall

have here than that which they will

must associate in eternity.

An exchange advertiser for men

and women in our choir who will

sing for the glory of God, and not for

the glorification of themselves.

We are all thinking often of our

success and looking to the future, but

too many of us fail to realize that we

are making our future day by day.

READ in whatever column what we

say of Dr. Wharton's new book,

Famous Women of the Bible, and

then send us \$1.75 and get the work.

SISTER "Sarah Dobbins" tells the

Religious Herald's readers "there is

nothing"

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