

THE ALABAMA BAPTIST

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BOULANGER AND FRANCE.

The result of the election from the department of the Seine has shook France from center to circumference. It is a victory for the supporters of Gen. Boulanger, and today the republic is ready to fall with a mighty crash. The ministry have resigned and the Boulangerists are sweeping everything before them. Premier Floquet led his party bravely through many difficult ways, but was finally carried down by the impetuous rush of hot-headed followers of the war-like general. The ministry have sent their resignations to President Carnot, and he has accepted them.

Gen. Boulanger is a man of great military ideas, and thinks that he has been left for him, when he shall have become dictator, to "redeem France from the clutches of Germany," and restore unto her "fair name the provinces of Lorraine and Alsace." These were taken from France as the victory spoils at the close of the Franco-Prussian war, 1871, and were two of the richest provinces in her territory. Gen. Boulanger is impressed with the idea that the salvation of the French nation is resting with him, and, strange to say, their recent conduct proves that he is not alone in his belief. Though at times he has been denied the suffrages of the majority, he has continued to grow in popularity with the masses and on the last of January came out victorious over the present administration. If it was ever true of any man that "he would not down at the bidding of his enemy," it is true in this instance, and the ambitious general of the impetuous French desires to unfurl his banner at the front of the army and move on Germany. He advocates the measure of a dictatorship, and is so blinded by ambition as to tell the people who their dictator must be. The fickle French are ready to follow him and are supporting him in all the measures he advocates. It is true that there is a great deal of opposition to Gen. Boulanger, but the straw now points to the success of the Boulangerists.

The peace footing of the German army is 450,000; war footing, 5,670,000; and of France, peace footing, 324,000; war footing, 3,750,000. The German and French governments have the strongest military forces in Europe, and should they clash all Europe will tremble. We hope such will not be the case.

What Shall We Do?

Shall we invite our Seminary boys back? Shall we give employment to our young brethren at the Howard? Our young preachers need work for the summer. The board would be glad to employ them if we had the means. There are associations with money in the treasury to employ a missionary this summer for three months; will they give our young preachers employment? Whatever is done must be done soon, as they are now looking out for employment. What do the pastors say? With their co-operation we can give work to all.

W. B. C.

From Bro. Curry.

I notice that in a recent number of the ALABAMA BAPTIST you say in your "Field Notes" that I am without a pastorate, and very kindly introduced me to pastordom. I wish to say that I have four churches, three more than I can serve properly. I have received some letters of inquiry and a call or two since your kind notice, and I thought proper to set myself right before the brotherhood. You were right in saying that I had resigned at Carrollton, and they were without a pastor. There is a noble band of brethren and sisters here. Bro. W. G. Robertson, the senior deacon, is a brother of much zeal for the Master. He, with the brotherhood, have regular services two Sabbath in each month, with a live Sunday-school and prayer meeting. The laity of this church are of the working kind. A dead church means in my opinion, if the church would fulfill her commission and prove successful in the extension of the kingdom of Christ, she must not only diffuse the Scriptures, but invest them with authority and power, by showing their effects in the lives of men and women; she must live the Bible, let it dominate all her actions, so that men beholding them will be constrained to say, "See how these Christians love one another," but "see also how they love the souls of men."

J. H. CURRY.

Carrollton, Feb. 16th.

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies.

—James Martineau.

Synopsis of a Temperance Sermon.

Preached by W. J. Elliott, at the Baptist Church at Forest Home.

Text: "Be wise and guide thine heart in the way."—Prov. 23:19.

This is a subject involving some important principles, and one calculated to lead us to conclusions materially affecting our whole religious life and conduct. Let us see what are the fruits of whisky drinking. Are they beneficial, either physically, mentally or morally. Is there any one respect in which it benefits those who engage in the use of it. On the contrary, it produces much bad fruit. It leads to forgetfulness of God, endangers health, hardens the heart, causes trouble in our churches and kills the Christian character of those who use it. It may be asked if intoxicating liquors can, in no way, be lawfully used. We answer, They can; in just so far as they can be proven to be needful, either for the good of the user or the happiness of the community; otherwise their use will be injurious. The Bible allows their use only so far as they are medicinal. That is, in cases of disease, where the patient needs some artificial excitement, or when sickness makes their use needful to sustain, invigorate and assist the body in regaining its health.

The question arises just here, whether it is right to use anything, not necessary to our well-being, which tends to generate a thirst, the gratification of which is dangerous to morality, piety, and religion. In Gal. 5:21, this sin, under the name of "drunkenness," is classed in a long list of dark sins, and declared that those who do such things shall be excluded from the kingdom of heaven. May we not learn from this that we are not walking in God's ways whenever we indulge in the use of intoxicating liquors? For we are liable to make drunkards, if not of ourselves, perhaps of some one else, and God's Word says no drunkard shall inherit the kingdom of heaven. "Wine is a mocker, strong drink is raging; then tarry not at the wine cup."

It is not surprising to find that the Bible condemns the immoderate use of whisky, when we consider the vast amount of money that is spent, the tears that are shed, the sufferings endured, and crimes committed in the practice of this great evil. It robs the wife of her husband, the children of their father, and the family of their home; it comes into the mouth and impairs the taste and makes it vicious; it fires the heart with brutish passions and inhuman desires; it makes the moral immoral, the truthful unreliable, the rich poor, and the poor miserable. It makes rogues and murderers.

A few years ago a negro made this confession while on the scaffold. Said he: "I never thought of killing the man until brother Jim and a white man told me to take a drink to keep up my courage. I drank, and when I was full of whisky, I was ready for all sorts of sin, and I killed an innocent man."

Judge Woodruff, in sentencing a young man for theft, said: "It is in evidence that when you are sober you are a peaceable, law-abiding citizen; you have repeatedly tried to overcome that appetite for strong drink, which is your greatest enemy. The sentence of the court is that you be confined in state prison for two years. In fixing the term, we have been guided by the belief that, in that time, under the prohibition of prison discipline, you can master your appetite and come out a reformed man."

Think of the state licensing rum shops, and then having to send her ruined citizens to state prison, that being the only place where prohibition prevails, and consequently the only place where her drunken sons may be safe.

Young man, think for a moment what a drink costs:

"Ten cents a glass, does anyone think that this is really the price of a drink? Ten cents a glass, I hear you say. Why, that is not much to pay. Oh, no indeed, it is a very small sum. You are passing over twist finger and thumb. And if that is all that you gave away, it wouldn't be very much to pay. The price of a drink! Let him decide who has lost his courage and lost his pride. And his loving heart of clay. Not far removed from a beast to-day. The price of a drink! Let that one tell who sleeps to-day in a murderer's cell. And feels within him the fires of hell."

A young man, who was told of the danger of dram drinking, replied: "Whenever I get so I can't control myself. I will quit." Life went on, and at last he found himself under the power of the demon, unable to break his chains. He was lost. This is the experience of a great many young men. They begin by taking their social drinks; after a while they cultivate a taste for it, and they continue to drink until they fill a drunkard's grave.

Honor to Whom Honor is Due.

A young man was found in the Mersey river drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die." Within a week the marshal received over two hundred letters from fathers and mothers all over England, asking for a description of the young man.

Hear what Mr. Ingersoll, an infidel, has to say about whisky: "It is the son of villains, the father of all crime, the mother of abominations, the devil's best friend, and God's worst enemy." It is perfectly clear to any thinking person that the whisky business is of little benefit to any individual or to any country. Who ever knew a man to make money by drinking whisky? It is perfectly clear, that the more of this business any country supports, the more poverty and crime there will be. What reward comes to us for the expenditure of money for intoxicating liquors? Ask our homes of sorrow, of shame, of bereavement. Ask our jails, our penitentiaries, and our insane asylums—all filled with victims of strong drink.

During four years of the civil war it was estimated that 1,000,000 lives were lost, but the few years which have passed since they fell, the war of temperance has murdered not less than eight or nine times that number of our fellow beings. The whole number of men engaged in making and selling liquor in the United States is five hundred and sixty thousand. They are to-day robbing the poor of their hard earnings. There is scarcely a family in the land but what has felt the effects of this dreadful vice.

Some one has said that the unconscious babe in the cradle protests against the continuance of this traffic; thousands of mothers and wives, with their lives blighted by drunken husbands, plead with us to check this supreme evil. Mothers, whose promising boys might have filled positions of usefulness and honor in society, but who are already ruined by this remorseless demon, to shame and disgrace, pray with all the pure love of a mother's heart to check this vice. Aged fathers, lamenting over their fallen sons, are going down to their graves in sorrow.

Again, we notice that the spirit of alcohol drives away the spirit of God, and, my Christian brother, if you are exulting in the idea that you can drink your dram and escape, let me say that you are not guiding your heart in God's ways; but that you are a stumbling block in the way of sinners. You are an example to the rising generation, and perhaps some young man, in trying to follow your way of moderation, may fail, and at last fall in a drunkard's grave, and spend his eternity in the abode of the lost. How often do we see young men of eighteen or twenty who have never touched intoxicating drinks? They are full of strength and energy, mentally and physically ready for any emergency. Let them begin to drink liquor; they do not become drunkards suddenly. They sink by degrees. Their liking for drink grows on them slowly, until at last they become regular drunkards. Drink has ruined their constitutions and they have been poisoned.

It is estimated that out of every ten gallons of drink sold at the present day, nine gallons are poison. This is absorbed in the blood, and ruins the entire health. The strongest proof of this is seen in the large number of victims falling on every hand. Finally, consider the evil that the drunkard does to his family. St. Paul says that he who neglects his family is worse than a heathen, and has already denied his faith. The wife, the children, have the first claim upon us, and they have the most stringent demand upon our charity we must diffuse to all men. And this is precisely the point wherein the drunkard shows himself more hard-hearted than the wild beast. See his wife; she is almost starved, and in rags; he treats her as if she were a slave. The drunkard is a father. Look at his children; they are shivering with cold and crying for bread, while he is spending his last dollar in the bar room.

Would to God we could exchange the drunkards in our land for good, sober, Christian men. What a mighty power we would have for good!

Hon. William E. Gladstone says: "If asked what is the remedy for the deeper sorrows of the human heart, what man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well known hymn, is called, 'The old, old story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

Half of the Scholastic Year at the

"Howard" under the management of the new president, Dr. B. F. Riley, has passed. Probably no man in the state has had a more delicate and arduous task to perform than he, in this new relation.

Coming into office untired and inexperienced, many of the best friends of both, the institution and the president, felt solicitous about the result.

The college, as has been frequently remarked, has been passing through a severe crisis, and many difficulties, not necessary to mention here, had to be met. Mainly, on the head of an institution rests the credit of its success or failure.

He asks, "Is it disgraceful to sell whisky?" Is it irreligious? To both questions I would answer, Yes. If, a few years ago, deacons, elders, and class leaders, did sell liquors in your city, if members of the general assembly do sometimes drink, and if it be true that governors, supreme and circuit judges, chancellors and solicitors are sometimes prevailed upon to take one glass, can it be said for that reason it is right, and prohibitory laws are wrong, and result in no good to the people? I think not. The characters here named are the more reprehensible, because they occupy honorable positions in society, in church and state, and are supposed to be more intelligent than the masses. More harm results from improper conduct on the part of a governor than from one hundred plebeians guilty of the same indiscretion. It is true that the churches do not exclude its members for drinking, but hold on to them, not because it is regarded by the church as right and proper for them to drink, but hoping that by retaining them as members the church can and will exercise some influence in reforming them. I understand that the Christian doctrine is to save, and not to destroy. This forbearance, however, should not be indulged too far, for in so doing the church becomes the sufferer.

Rev. J. Culpeper concedes, as true, that cities and towns are centers of intelligence, refinement and influence, and he might have also conceded that many of them are the centers of immorality, from which emanate influences for evil that permeates the entire country. The formation of public sentiment upon any question is promoted most largely by speaking and writing; therefore, to revolutionize church and society upon the subject of selling and drinking intoxicants, so as it will be regarded as irreligious and disgraceful to sell liquor or drink it as a beverage, it must be written about, and we hope you will continue to devote a portion of your valuable paper to this subject.

Given suitable buildings and the support and sympathy of the Baptists of Alabama, as they should have it, and this institution would rank the peer of any in the land. I make these statements because I think it is due that some mention of the efficient management here should be made by one who has been for five months a careful observer of affairs.

We should not always wait until men are dead before we commend their virtues. They need sympathy and encouragement in their work, and if this article will induce any to give theirs to such deserving subjects, I shall consider my object attained.

C. C. JONES.
East Lake, Feb. 17, 1889.

A Good Argument.

Eds. Ala. Baptist: In the last issue of your paper I notice an article under the caption, "Why Don't Churches Expel Whisky Men?" written by J. Culpeper. I believe the writer of the article in question is a Baptist minister, and a very old man, as he says, "It is more than seventy years since I took a drink." Then we may infer as a reason why he has abstained from drinking so long is because of his religious convictions that it is wrong to drink any kind of intoxicants as a beverage. So a portion of his article may be intended as a reprimand of the Baptist churches for indulging their members in the practice of doing that which the writer says he has not done for seventy years. Other portions of his article can reasonably be construed to mean, that while he is a Baptist he is an anti-prohibitionist. If so, then he must occupy the unenviable position of favoring the other side, because a man cannot occupy neutral ground upon this important question. He must necessarily be for or against the use of whisky and kindred stimulants as a beverage. He must condemn the practice as an evil, or he must uphold and defend it as morally right. It must be morally right or morally wrong. If it is morally wrong, then it cannot be made legally right. If a moral wrong cannot be made right by legislation, then all moral men should oppose all legislation licensing the wrong to be done. Webster says: "The moral law prohibits what is wrong, and commands what is right." Now, if the moral law be the criterion by which legislators should be guided, then prohibition is right, and every enactment of law for that purpose is right, and, on the contrary, every law licensing the selling of intoxicants as a beverage is wrong. Not only does the moral law condemn the immoderate use of intoxicating liquors, but our most able jurists have time and again adjudged the traffic as injurious to public morals, and therefore should be prohibited by proper legislation. The writer of this article

is a democrat and a prohibitionist, and as such does not feel the least friction of inconsistency, but, on the contrary, feels that the principles are congenial and not antagonistic, and can and do go hand and hand in alleviating suffering humanity and in upbuilding a government for the best interest of the human family.

A government controlled and sustained by laws consistent with democratic and prohibition principles would not run counter to moral philosophy or to the theology of the Baptist church, but would be upheld and sustained by both. A democratic government is a government by the people, through their representatives for the good of the people, not for the good of a few of the people, but for the good of the people as a whole.

Now, is it for the good of the people that the laws of the country should license persons to sell whisky and other intoxicants as a beverage? If so, Rev. J. Culpeper's views are correct. But if it is for the people's good that the traffic should be prohibited by law, then he is wrong, if we have properly construed a portion of his article. An explanation is in order.

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News from Florence.

The plan of the Florence Baptist church has been completed and will soon be in the hands of the builder. The place for the foundation has already been excavated. "The dirt was broken" on the 21st of January, and the pastor prayed in these few words: "Lord, thou knowest the purpose of our hearts: that we have made choice of this spot to erect a house consecrated to the worship of the true and living God. Prosper our efforts, and let this become a place of rest for the weary, a home for the poor of this world, rich in faith and heirs of the kingdom which God hath promised to them that love him. And to thy name will we give praise and honor and glory forever. Amen."

Dr. J. B. Hawthorne has now become a citizen of Florence, and is pressing his work for higher education with great vigor. Expressive of welcome at his coming, the Baptist and Presbyterian congregations united in worship at the Presbyterian church on the third Sunday in February, and the princely preacher thrilled every heart as he delivered his masterly sermon in answer to the question, "Who is my neighbor?" On the fourth Sunday he preached in the courthouse (the Baptist place of worship), and gave great encouragement to the pastor in words of cheer for the little church, of which he will now become a member.

J. C. HUDSON.
Florence, Feb. 26th.

Tidings From our Foreign Fields.

AFRICA.

Bro. Smith, has lately removed from Abeokuta to Ogbomoshaw, where he takes charge of the work, which has been somewhat retarded by some little trouble in the church. He expects to have everything right in a short time, and thinks the outlook there is hopeful.

It is gratifying to the board to be able to say that the crying need of men for our African work is in a fair way of being met. Several good men are offering themselves for it.

BRAZIL.

Rev. Z. C. Taylor reports the work as spreading from Bahia as a centre, to regions as much as eighty leagues into the interior. In several places in the interior he has baptized converts, won through the testimony of members of the Bahia church. These Christians are at work.

Brethren Bagby and Soper, from Rio, report their work as making good progress. Congregations large and increasing, conversions not a few, and an increasing number of baptisms.

Miss Maggie Rice's death was a sad, sad blow to the mission, but we rejoice in the knowledge that another gifted daughter of Missouri is ready to take up the work left by her.

ITALY.

Miss Mary Taylor, in the *Journal*, gives some very interesting sketches of Italian life and people. Her letter and Dr. Taylor's make the *Journal* rich in Italian news.

Dr. Taylor tells of the death of "Father" Gavazzi, "the greatest man and only great orator of the evangelists," with a brief notice of his life. A great loss to Italy. He also says: "Our men and our books have gone to Egypt, to Corsica, and to France; and a call has come to us from Tunis, and lately Sig. Belloni * * * has been to Austria." So the light spreads.

Money still comes in for the Italian chapel fund.

MEXICO.

Miss Salie Hite, Parras, says we have in Mexico fifteen churches, thirty-nine preaching stations, four schools, with one hundred and forty scholars, and about seven hundred members.

Bro. Wilson feels that he has at last gotten a firm footing in Gaudalajara, and God has blessed his work. Seven have been baptized. He will reach out beyond the city in his work this year.

Bro. Rudd is able to preach a little in Spanish, and the work at Parras opens encouragingly.

The house for boys' school and for training school for young ministers at Saltillo is about completed.

CHINA.

Bro. Chappell and wife are on their way to Shanghai, at which place brethren Britton and Tatum have already arrived.

The secular papers report serious troubles at Chinkiang and the destruction of an "American mission chapel." It is to be feared that this is ours. But the board has received no news. Pray for the brethren and sisters.

Nine years of incessant toil in Canton makes a rest necessary for Bro. Simmons, and Mrs. Simmons' health is such that their physician has ordered her to leave for recuperation. They will leave in May, and Dr. Graves will return to take charge of the work. God has greatly blessed the work in Canton, seventy having been baptized last year.

Howard College and Its Location.

Those of us who were in favor of Birmingham, were governed by two considerations—money and a center of influence. The something was true of those who located Columbian College, now Columbian University. After a long probation, that institution is thoroughly on its feet, in the heart of Washington City. The expectation of its founders, who induced the purchase of adjacent common long ago, have not been disappointed, in the end, as to the enhancement of values.

The University of Chicago, after flourishing many years, is extinct. The rock on which it split was investing everything in brick and mortar too hurriedly. The magnificent gift of Senator Douglas, if I am correctly impressed, properly and patiently managed, would, by this time, have been a substantial endowment. But the center of influence is there still; and the wise men thereabouts are overwhelmed with the conviction that the Baptists must not surrender it to other people. So they are resolved to make another grand attempt to hold the fort—to have a university there, or in a suburb, perhaps Morgan Park. They are right. We must profit by the

mistake of the original managers, and imbibe the wisdom of the present movers. Birmingham is the destined Chicago of the South. Our Methodist brethren are projecting a great female school at or near Birmingham. They will build it. If I live ten years, I shall expect to see a Vassar or a Wellesley at Owenton. Why cannot we do as much as they? Why contend about locality?

For reasons given I am in favor of Birmingham against any other place. But as I told brethren at Anniston, this question of locality must be determined by money. If Florence shall go clearly beyond Birmingham, it takes no prophet to predict the result.

But I have no doubt Birmingham will redeem her pledges, and the land donations there will, in a few years, be an ample endowment.

The sole real question is, whether a little liberality on the part of 90,000 Baptists shall tide us over a few years necessary to realize on the magnificent donations of real estate given us. Shall we throw away our grand opportunities on questions of locality? No; the noble Christian conservatism exhibited at the last convention forbids the apprehension. Let the faculty of the Howard continue to manifest the same noble spirit of patience a little while and their brethren will stand by them.

Obituaries.

Died, at his home, of congestion, Mr. W. H. Tomlinson, on the 26 of October, 1888, leaving a wife and four little girls. Mr. Tomlinson was a member of the Baptist church, and a good teacher in the Sunday-school. He was a young man, just beginning to realize what life was, when death came and placed his cold hands on him. But, weep not, fond wife, mother, and children. He is not dead, but sleeping. We may enjoy meeting him in that sweet home beyond the grave. P. J. L.

Lower Peach Tree, Ala.

Little John Lindsey Dawson, aged twenty-two months, died December 20, 1888.

We saw not the white robed angel, as he entered with folded wings, to carry away our darling. But we knew by the radiant beauty that beamed in his precious face, that the light of heaven had fallen there and left its visible trace. And again, we saw not the tiny wings unfolding, to take their flight out of this world of sorrow to the pathless fields of light, but we know the Savior has taken him up in his arms.

AUNTIE.

Lower Peach Tree, Ala.

Josie D. Lindsey departed this life, on the eve of September 27, 1888, aged fourteen years, seven months and eleven days.

Called away! How these sad words fall on our crushed hearts. But thou art gone, never to return. But, ah! darling Josie, why do we weep for thee? For we know that thou art sweetly resting in the arms of our matchless King. Dearest brother, wait and watch for us.

IDA.

Lower Peach Tree, Ala.

Died, at Green Pond, Ala., Feb. 2, 1889, Mrs. M. F. Quinn. She was a daughter of S. P. and E. P. Caffee, born in Tuscaloosa county, August 8, 1848.

She joined the Baptist church at Mt. Moriah when young, and was married to Mr. J. V. Quinn, February 16, 1870. Her whole life was characterized by kindness and devotion to her friends, husband and children, and as a true follower of Christ.

She has left sisters and brothers and many friends to mourn with her husband and children, her death, but we feel our loss is her gain, that she is now with Christ.

Died, in Meridian, Miss., Feb. 3, 1889, Mrs. Belle McCarrill, aged thirty-six years. Belle has left us and gone to a brighter home. It is painful to give up one we love, but God knows best, and we know that he doeth all things well. She was a Christian, a true and loving wife, a thoughtful and tender mother, and a faithful sister. She leaves a husband and two dear children. May God bless and comfort them.

Dearest sister, thou hast left us in the morning of thy bloom. Dearest sister, shall I meet thee when I go beyond the tomb?

BETIE.

Livingston, Ala.

more dutiful children. But she has gone.

Long as she lived the blessed his name, Her king, her God of love. Her work and joy will be the same, In the bright world above.

R. J. MITCHELL.
Pinterville, Ala.

You may assuredly find perfect peace if you resolve to do that which content that she should indeed require no more of you than to do justice, to love mercy, and to walk humbly with him—Ruskin.

Holiness is an unselfish of ourselves.—J. W. Faber.

LIST OF BOOKS FOR SALE.

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

Ann Jordan, Street Baptist Missions,	\$ 50
Street Ararat,	25
Old Theology,	200
Atonements,	90
Story of the Bible,	1 00
Story of the Gospel,	50
Behind the Scenes,	75
Church Manuals,	50
Three Reasons Why I am a Baptist,	50
Representative Men,	1 00
Representative Women,	1 00
Church Doctrines,	1 50
William Carey,	2 25
The Pastor,	1 00
Aids to Devotion,	1 00
The Church,	1 00
Deaconship,	40
Howell on Communion,	40
Alice Maitland,	30
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