

# THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 16.

MONTGOMERY, ALA., THURSDAY, APRIL 11, 1889.

NUMBER 15.

## Southern Baptist Convention.

The thirty-fourth session of the Southern Baptist Convention will be held in the meeting house of the First Baptist church, Memphis, Tenn., beginning Friday, May 10th to a. m. Rev. J. P. Greene, of Missouri, is to preach the Convention sermon.

Particular attention is directed to Article III of the constitution, relating to the basis of delegation, as adopted last year.

Arrangements have been made with most of the railroad companies in the South, to sell round trip tickets for one limited fare. Tickets to be on sale May 7th, 8th and 9th, and good for return 30 days from date of sale; to be used only for continuous passage both ways. For fuller particulars, send stamped envelope to O. F. Gregory, Transportation Secretary, 120 Home-wood Ave., Baltimore, Md.

## RAILROAD RATES.

BALTIMORE, March 29, 1889.

The following particulars are furnished for general information:

The Southern Passenger Association has kindly granted the following rates: "Round trip ticket will be sold for one first class limited fare. Tickets to be sold on May 7th, 8th and 9th, and to be limited to a continuous passage in each direction, with final limit 30 days from date of sale." \* \* \* These tickets will be regularly on sale, to all parties applying for them, and it will not be necessary for delegates to present certificates, or other form of identification. Simply ask for "a ticket to Memphis and return," they will not require the Secretary's signature at Memphis to make them good returning. These tickets will be sold at all principal stations in the territory of the Southern Passenger Association. If such tickets are not on sale at the stations at which delegates take trains, they can be had at the nearest coupon office.

Southern Passenger Association is composed of the following companies:

Atlantic Coast Line, Atlanta & West Point Railroad, Brunswick & Western Railroad, Charleston and Savannah Railroad, Central Railroad of Georgia, East Tenn., Virginia & Georgia Ry., Georgia Railroad, Georgia Pacific Railroad, Jacksonville, Tampa & Key West Ry., Memphis & Charleston Railroad, Nashville, Chattanooga & St. Louis Ry., Norfolk & Western Railroad, Pennsylvania Railroad, (Lines south of Washington.) Port Royal & Augusta Railroad, Raleigh & Gaston Railroad, Richmond & Alleghany Railroad, Richmond & Danville R. R., Richmond, Fredericksburg & Potomac R. R., Rome Railroad, Savannah, Florida & Western Ry., Seaboard & Roanoke Railroad, Shenandoah Valley Railroad, (Lines south of Potomac River.) South Carolina Railway, Western & Atlantic Railroad, Western Railway of Alabama.

The following roads have also consented to sell round trip tickets for one fare, good for thirty days:

Chesapeake & Ohio Route, Louisville & Nashville R. R., Mobile & Ohio R. R., Queen & Crescent Route, which is composed of Cincinnati, New Orleans & Texas-Pacific Railway Co. (Lessees of Cincinnati Southern Railway), Alabama Great Southern R. R., New Orleans & North Eastern R. R., Vicksburg & Meridian R. R., Vicksburg, Shreveport & Pacific R. R.

The Central Traffic Association, and Trunk Line Association, and Illinois Central R. R., grant a rate of one fare going, and one third returning, on the certificate plan as practiced last year.

Those living in this territory must procure certificate from the railroad agent at starting point, and purchase only to the nearest station on any of the roads above mentioned.

Delegates from Arkansas and Missouri can obtain information from Rev. Dr. W. H. Williams, St. Louis, Mo., and those from Texas from Rev. A. J. Holt, D. D., Dallas, Tex., by sending stamped envelope for reply.

Any other information will be cheerfully furnished to those who send stamped envelope for reply to:

O. F. GREGORY,  
Sec'y in charge Transportation,  
1120 Home-wood Ave.,  
Baltimore, Md.

## Concerning Old Ministers.

I presume no old minister can contemplate that sharp corner of his life as he approaches it when he must lay aside the more active duties of his calling, and "step down and out," without experiencing a sense of penitence. This is especially so if he has devoted substantially his whole ministerial life to this sacred calling. It having been the great prevailing passion of his life to which he has devoted his energies, his thoughts, his reading, his aspirations and desires, he would have to be something more or less than man not to give way at times to some mental dejection as he feels those growing infirmities of age that admonish him that his working days are nearly over. And what intensifies this gloom that comes unbidden over his heart is, that just at that period of life when he most needs the generous sympathy and kindly offices of his brethren, he is not likely to share them, at least in adequate measure. The great body of those who shared his ministrations in former years have passed to their final reward, and another generation has grown up, that, like the new king in Egypt, "knew not Joseph." Here and there he meets an old surviving friend, and how delightful the interview, as like Moses and Jethro, "they ask each other of their welfare." How vividly the sight of each

other recalls the recollections of half a century! But these green spots grow fewer as he passes down the declivity of life, until he is made to feel, O how keenly, the sentiment of a poet, "I look around and feel as one Who seems to dwell alone A few rare exceptions occur, about in mournful rain strown."

In this sad retrospect, faith comes to his relief, and he looks up and, amid tears and sighs, exclaims,—

"I know that they are happy. With their angelic plumage on; But my heart is very desolate To think that they are gone!"

It is a stern and melancholy truth that so soon as an old minister drops out of the ranks, he drops out of the minds of his brethren, no matter what his record through life has been. A few rare exceptions occur, about enough to establish the rule. Nor in this strange or unnatural. Nor in this strange or unnatural.

The generation that shared his ministrations in his halcyon days has nearly all passed away, and he cannot hope for that kindly consideration from a new generation who only know him as he lives in the memory of their fathers and mothers. Their good will and kindness are transferred to ministers of corresponding age with themselves. So that it is unwise for him to give way to a discontent and complaining spirit that will only serve to throw additional gloom and sadness over his old age. How much better to throw over his declining years the cheerfulness of his matured piety—to

adorned with the elasticity of mind and heart that sweetly bend to the pressure of his circumstances, and thus makes his society attractive to all ages, young and old, illustrating the fact that godliness can wrench from the grasp of old age the most happy epoch in the Christian's pilgrimage, a very "Beulah," as old Bunyan calls it, like some evening sunset that we have all witnessed and admired, where the sun throws back upon the horizon the mingled beauties of a thousand rainbows. Every old minister has it in his power to show that "a hoary head is a crown of glory if it be found in the way of righteousness," and thus exhibit to the world a practical vindication of the preaching of his whole life, that piety is the most brilliant adornment of youth, the grandest equipment for manhood, and the brightest crown of old age. I once witnessed an interview between three old Christians, born the same year away back in the last century, and who had just turned into their eighties,—two of them were ministers and one was a deacon,—and I never enjoyed a more pleasant social hour or two than then. It seemed to me that if those old saintly men had been asked what was the "happiest day" of their lives, they would each have answered, "This day." How they revelled amid the memories of the past—for they had known each other nearly all their lives,—what occasions of gratitude to God they all find in their four score years, as they would each recall the events of a life embracing the first sixty or seventy years of this century, with its stirring occurrences in our religious, political, material and social history. As they had all been reading and observant men, I really felt it to be a rare privilege to listen to their conversation.

In Doddridge's "Rise and Progress of Religion in the Human Soul," a book largely read in my earlier years, the saintly author lays it down as one of the great duties of the Christian in the present life to manifest his high calling in all its epochs and events from first to last. He is to live the life of the Christian in youth, manhood, and down to old age, in poverty and riches, in prosperity and adversity, in sickness and health, and even in death he is to show that his faith in Christ can extract its sting, and throw into his last moments the most glorious triumph of his whole Christian pilgrimage. Dr. Doddridge's own death was a beautiful exemplification of a long cherished desire he had expressed in this stanza:—

When death of earth's nature shall prevail,  
And all my mortal powers shall fail,  
Joy through my swimming eyes shall break,  
And mean the thanks I cannot speak!"

S. H.

## Change of Schedule.

How Western Trains are Now Running

A new time card went into effect on the Western railway Sunday.

The changes made therein most particularly affect Selma.

Train No. 52, through passenger, arriving here from Atlanta at 7 a. m., leaves 7:40 a. m. every morning; Sunday included, for Selma, arriving there at 9:10 a. m.

Train No. 53, through passenger, which for early originated here, now originates at Selma, leaving there at 4:45 p. m., and arriving at Montgomery at 6:15 p. m. A lay over here until 1 o'clock is then in order, after which the train speeds on to Atlanta.

Train No. 8, freight and passenger, daily except Sunday, leaves here at 8:25 a. m., and arrives at Selma at 12:10 p. m. and at Akron at 6:10 p. m.

Train No. 7, through freight and passenger, daily except Sunday, originates at Akron and leaves there at 8:40 a. m., arrives at Selma at 2:15 p. m., and leaves Selma at 2:45 p. m., arriving at Montgomery at 5:55 p. m.

It will be observed that the change affords the good people of Selma two opportunities a day to come up on first class passenger trains and get better acquainted. They also have an additional opportunity to return. Manager Gabbert always looks after the wishes and prosperity of the patrons of the model Western, and Selma people will give him the liberal patronage he so richly deserves.—Montgomery Advertiser.

## The Prohibitionist's Creed.

Please print the following and ask all our friends to live by it. Fight liquor with every weapon and every influence you can. Get all you can and hold what you get. W. B. C.

HOW TO DEAL WITH "THE DOG."

One of the speakers of the late Baptist congress, Rev. A. G. Lawson, D. D., of Boston, is said to have illustrated the liquor question by a comparison of the saloon to a mad dog. There are five ways of dealing with the dog: One is to let him run loose and bite whomever he pleases; that is free whiskey. Another is to tie him up with a long chain and tax his owner \$50; that is low license. Another is to shorten the chain and charge a good round sum; that is high license. Another is to drive him out of town into the next town; that is local option. But the only effective way is to cut his tail off close behind his ears; that is prohibition.

This strikes us on the whole as a fair statement of the case. Total suppression is the only real remedy; the only safe and sure way is to kill the dog.

But here's the rub: the majority of those who make the law don't think so, and until we can convert them to our way of thinking, the dog must live. In the meantime, what shall we do with him? What is the part of wisdom in the premises? Will the wise man say, Because I can't kill the dog, I will do my utmost to keep my neighbors from tying him up and taxing his owner, and insist on his running around loose to bite and kill at pleasure until such time as my neighbors will unite with me to kill him? That hardly commends itself as the course of a good neighbor and a Christian brother. Yet we have a considerable number of men that claim to be both, who tell us it is wicked to tie the dog up, and the abomination of abominations to tax his owner, and that there is no course for a man of principle between killing him outright and letting him run at large. The man of ordinary "horse sense" and too fine moral principles is likely to conclude that there is a decided gain in chaining the dog up; that the shorter the chain and the heavier the burden on the owner, the fewer mad dogs there are likely to be in the community. To be sure, a good deal of damage will be done, many valuable lives will be lost, and all this might easily be prevented if the majority would only consent to make a speedy end of the dogs. But as they will not, the best thing possible under the circumstances is to chain them up.

And then, is it not foolish for those who are in favor of this sensible course to be wasting their time in quarrelling about the length of the chain and the amount of the tax on the owner? Make the chain as short as public sentiment will permit. Fix the tax at as large a figure as your neighbors will agree to. Make the restrictions on the dog's activity as heavy as possible. Reduce his power of harming people to the lowest amount consistent with the enforcement of whatever restrictions are voted. Do anything rather than allow the creature to run about biting the brightest and best equally with the meanest and worst in the community.

And then, this is to be borne in mind: No one who consents temporarily to the tying up of the dog, because that is the best thing he can induce his neighbors to join him in doing, loses his right to agitate for the killing of the dog. He can keep on at this just as well as if the dog were running loose. He gives up no principle; he is still free to maintain that the death of the dog is the only thing that will make the community safe, and to bring as many of his fellow citizens over to his way of thinking as he can persuade. And as the facts are all on his side, he will persuade many of them, provided he does not so act as to convince them that he is a fanatical, foolish fellow, not worth listening to. That is what he is in great danger of doing, if he advocates the policy of leaving the dogs at large until he is allowed to deal with them in the way that he is convinced is best.—N. Y. Examiner.

## Echoes From Etowah.

Dear Baptist: I have concluded to send you the following items, to be disposed of as you think best.

First, let me congratulate you on the continued improvement of the ALABAMA BAPTIST, and more especially those temperance editorials. They have the ring about them. I want to make two motions, if I am in order: My first motion is, that the following question be discussed at every district meeting: viz.—What is the best method to be used to induce all of our members to take the ALABAMA BAPTIST? If my motion is carried, let us have the benefit of the discussion of the question, and let the subscribers close with each meeting.

Second motion: That the churches throughout the state take up a special collection as early as the second Sabbath in April, for state missions, and thereby answer Bro. Crumpton's question in the affirmative, and give every one of our college and seminary boys work. We need them, and they need the work, so let us give the needed money. Let us act all at once and make Bro. Crumpton and "the boys" happy. What say you, brother pastors?

OUR PASTORS AND THEIR WORK.

Bro. J. A. Wynne, of the Gadsden church, is full of work, and is fast winning the hearts of the Baptists of this entire section. Notwithstanding his constant press of work, he is ever ready to aid his brethren of our country churches with counsel and timely advice. He attends all of our district meetings, and has something good to say on almost every question.

Bro. H. R. Culbertson is our oldest pastor, and he reports the cause in his field in a prosperous condition. He is serving five churches.

Bro. W. Y. Adams is doing a good work in the western portion of the county. He has succeeded in building up a fine school at Walnut Grove, having enrolled nearly 200 pupils for the present term.

Bro. J. D. Pedit is the faithful pastor of Walnut Grove. He has a good working church, and his deep piety, faithful preaching and loyalty to the truth, make him a useful factor in advancing our cause over there.

The writer is pastor at Attalla, Mt. Carmel, and White Springs. We rejoice to note that these churches are taking a higher stand for the Master. Mt. Carmel has adopted the scriptural plan of giving to the support of the gospel, and contributes every Sabbath as the Lord has prospered her.

H. E. HARRIS.

## At Greenville Again.

Two removals in sixteen months. The cry is permanent pastorate. Is it possible for men to control these things?

I am here once more enjoying the balmy Greenville air and society of Greenville friends, amid the most fragrant memories of by-gone days. Such a reception as myself and family have received here, we have never received before. A banquet that would have done honor to almost any nuptial occasion was provided, and nearly all of the Baptists of the city met us, and greeted my wife and children with a tenderness and warmth which spoke volumes. We were not expecting such a reception, and we were quite surprised, though very agreeable.

They desired that I should come to abide with them until death should remove me. I was quite willing to say, in response to a speech of enthusiastic welcome, I trust I may abide with you till I am carried to the cemetery, but I was afraid to say I would. Suffice it to say we are here, and we are glad.

B. H. CRUMPTON.

## Newness of Life.

EPH. 4:17-32.

This new and better life, which every one wishes for, the gospel provides for and requires.

It sets before us as the pattern of the new man, of man as God created him to be; of man as restored in Christ to a true and holy life. Such we are required to become by putting off that type of selfish, sinning man which is as old as Adam, by retrieving the spirit of the mind from its long subjection to the propensities and passions of the flesh, and putting on the new Adam, the true type of man, whose characteristics are a childlike obedience to God, an unselfish regard for others, a self-sacrificing devotion to truth, duty and love. This is a renewal "in the spirit of the mind"—a radical change in its objects of thought, in its aims and desires, in the bent and purpose of living.

It is effected through the gracious influence of the spirit of God, but it can be effected only by our doing that to which the Holy Ghost incites us, and renouncing that which grieves him.

In the early converts from heathenism, this renewal was marked by striking changes in the outward life, and the transformation wrought in such characters was a most weighty confirmation of the gospel.

But the gospel requires of every one the same inward radical change—a change that affects the tongue, the temper, the desire, the act, the whole heart and life.

There is not a sin which the gospel does not condemn, there is not a virtue which it does not commend, but it goes deeper than this,—to the root and spring of all character and conduct "in the spirit of the mind."—Selected.

Read the Bible when you are fresh and wide awake when the brain is clear, and you are not pressed for time. Read it as the only book on earth that has dropped down from heaven, as your directory for life and your guide into immortality, and it will become a new book to you altogether.—J. T. Davidson.

## Birmingham Churches.

SOUTHSIDE.—Large congregations morning and night. Pastor Hale preached. Five accessions by letter and one by baptism. Pastor returned Saturday from aiding pastor Ramsey at Tuscaloosa in a twelve days' meeting.

There were sixty-four additions to the church, and others will join soon. Bro. Ramsey is doing a great work.

Rev. Fred D. Hale will assist in a meeting at the Southside church in about two weeks, for which earnest prayer is asked, that "there may come seasons of refreshing from the presence of the Lord" upon the people of Birmingham. The new organization for church work is accomplishing great good.

DOWNEY CHURCH.—Pastor preached morning and night to large congregations. The night service closed Bro. Purser's work as pastor. The church will be regularly supplied until a pastor is called.

BESSMER.—Pastor Lee reported good audiences morning and night. Two received by letter. During a series of meetings recently held, ten joined by letter and one by baptism. The church has nearly doubled its membership since Bro. Lee took charge of it.

ELYTON.—Pastor Harris was at Ruhama in the morning, where he secured forty dollars for his church. Student Weaver, from the Howard, preached morning and night.

SECOND CHURCH.—Pastor preached morning and night. Morning congregation good. A collection was taken for missions amounting to \$16.70.

PRAIRIE MINES.—Pastor Staton preached to large audiences morning and night, and is greatly encouraged by the outlook.

Suitable resolutions, expressing the high appreciation of Bro. Purser, as pastor, preacher, friend, and brother, were adopted by the conference.

Pastor Staton is our next president. M. M. Wood.

## Our North China Mission.

Was begun by Mr. and Mrs. Holmes, who reached Shanghai early in 1859. Procuring a Shantung teacher they at once applied themselves to the study of the northern Mandarin dialect. In the summer of that year they visited Chefoo and Tungchow, spending several months on board the sailing vessel which brought them to the coast. On account of the reopening of the war between China and the allied forces of France and England, they were compelled to return to Shanghai, and after a short stay, they returned to Chefoo and Tungchow, where he rented and fitted up a house for his family. By the time he returned to Shanghai for Mrs. Holmes it had been decided that Mr. and Mrs. Hartwell, on account of health, should also be located in Shantung. They all sailed together and reached Chefoo on the 31st of December, in weather so rough and cold that while landing "the waves dashed over the occupants of the boat, freezing as they fell." After a survey of the open ports of Chefoo and Tungchow, which are both on the sea, fifty-six miles apart, it was decided that Mr. Holmes should locate at Chefoo and Mr. Hartwell at Tungchow. On the 1st of March, 1861, Mr. Hartwell removed his family to Tungchow, settling in a large pawnbroker's establishment, which he had previously rented and fitted up.

In October of this year Mr. Holmes and Rev. Mr. Parker (of the Episcopal mission) having gone out to meet an army of supposed rebels, but in reality a band of robbers, were cruelly murdered. During the few months that Mr. Holmes lived at Chefoo, by being able to speak the Chinese language, he gained a wonderful influence over the natives. His kind heart and genial manners won all who knew him, and even to the present his memory is fragrant among them.

In 1862 when her son Landrum, born after his father's death, was less than a month old, Mrs. Holmes removed to Tungchow and labored in this region until her return to the United States in 1881.

Mr. Crawford and myself labored in Shanghai from March, 1852, (including a visit to the United States in 1859) until the summer of 1863, when we were both taken very ill. Mr. C.'s physician said that long residence in Shanghai would be the imminent peril of life. War was then raging in the United States, and no funds were coming to us. For eighteen months previous Mr. C. had been engaged in a real estate business for commission, a little more than sufficient for our support, thus enabling him at the same time to keep on with his missionary work as usual. We could not go to the United States on account of the war, even had we so chosen, but we preferred remaining on mission ground if our lives could be spared. We came on a visit to the missionaries at Tungchow, thinking to settle in Chefoo. On fully surveying the field, however, we found Tungchow far preferable for work and settled here. In June, 1870, Mr. Hartwell departed this life, mourned by all and by the Chinese Christians who were warmly attached to her. In 1871 Mr. Hartwell made a visit to America, and after his return in 1872 with the second Mrs. Hartwell, remained but a short while in Tungchow, re-opening in 1873 the mission in Chefoo. In 1875 he left finally for America, and the Chefoo mission was thus given up again. Miss E. Moon came to Tungchow in 1872, and left on account of ill

health, in 1876. Miss L. Moon came out in 1873, very soon beginning active work among the women, which she continues to prosecute up to the present. Mr. Halcorn arrived in 1881, and left the mission in 1886. Mr. Pruitt came in 1882, labored at Tungchow and surrounding country until 1888, when he removed to Hwangghien. Messrs. Joiner and Davault, with their wives, came in 1884, opened the Hwangghien mission in 1885.

The joiners returned to the United States in 1887. Mr. Davault died the same year, and Mrs. Davault went to America in 1888. The first Mr. Pruitt was added to our number in 1882, and after faithful work, greatly beloved by all, "went up higher" in 1884. Early in 1884 Miss Roberts, afterwards Mrs. Halcorn, came, but in less than two years was taken away from her husband and from the work upon which she was just entering. The present Mrs. Pruitt joined us early in 1888, and is pursuing the study of the language.

Thus it will be seen that our number now is the same as when we arrived here twenty-six years ago. It requires a large force and much spiritual power to move a great mass of heathen people. Let us be wiser in the future, regularly and persistently increasing our staff of laborers, for only thus can we Christianize this great empire. M. F. CRAWFORD.

Tungchow, Feb., 1889.

## Lectures for the Churches.

Rev. W. A. Whittle, one of Alabama's self made men, recently returned from an extended tour through Europe, Asia and Africa, is now lecturing to crowded houses in Texas. He can be induced to come to Alabama after the convention in May, at Memphis. He will lecture three nights in one place, his lectures being in sets of three. Will pastors or ladies' Aid Societies invite him to come? He will deliver a set of three lectures for \$50. If churches wish these lectures, and will communicate with me, I will arrange a series of appointments for him in May.

JNO. W. STEWART.  
Evergreen, Ala.

## From Sister Early.

Dear Sisters: Having but recently come to your state, and being a stranger to all of you, I hesitate writing to you through our paper, yet I know of no other way of reaching you.

I have just received from Miss Armstrong, Corresponding Secretary of the Woman's Central Committee, located at Baltimore, several "blank reports" for our women's mission societies. She writes me that both the Foreign and Home boards of our Southern Baptist convention have invited her to send reports of money raised by the women in the various southern states, and that as Alabama is the only state in which there is no Central Committee, it is the only one with which she is not in regular communication. She is anxious that our report should be incorporated with those of our sister states, and having been in correspondence with me while I was Vice-President of the Central Committee in Arkansas, she asks me to obtain for her as good a report from Alabama as possible.

Her books are closed April 25, and as the delay which would be occasioned by first sending the reports to me, then forwarding to her, might cause them to be too late, I ask the secretary of every society that will co-operate with the Central Committee of Baltimore, to forward at once a report of work done, to Miss Annie Armstrong, 10 E. Fayette St., Baltimore, Md.

Sincerely hoping that I will not be considered presuming as a stranger in making this appeal to you, I am

Your sister in Christian love,  
D. A. EARLY.  
Talladega, March 30.

## Resolutions of Respect.

Adopted at a called conference of the First church at Bessemer, Ala., in reference to Bro. H. T. Beggs, Jr., who died at his father's home in Birmingham, Ala., after a long and severe spell of sickness.

Whereas, It has pleased God, in all wise providence, to remove from among us our most beloved brother and Sunday-school superintendent, H. T. Beggs, Jr., therefore be it

Resolved, 1. That while we greatly deplore the loss of our so useful and justly beloved brother in his varied relations, duties and associations of life, as husband, father, and brother, and as a Christian and business man, in all, an exemplar to society and a valuable member of the community in which he lived, yet we bow with submission to the will of him who doeth all things well.

2. That in the death of our said brother, the church has lost a good member and faithful worker, and the Sunday-school a much beloved and most efficient superintendent.

3. That we herewith tender our sincere and hearty sympathy to his heart-stricken family, and humbly trust that our heavenly Father may temper the winds to the storm.

4. That a copy of these resolutions be sent to his wife, and the same spread upon the minutes of this church, and a copy also be sent to the ALABAMA BAPTIST for publication.

Rev. G. T. LEE,  
J. L. THURMAN,  
L. A. HENDON,  
Committee.

## The Alabama Baptist Congress.

Our congress met, did its work and remains now only in lessons of profit and of history. By resolution, another will be held a year hence, and it is possible that it may become a permanent institution. That such may be our happy realization and that the annual return of these exercises may be greatly profitable to the entire Baptist brotherhood of Alabama, I offer the following kindly strictures: The spirit of the meeting was good, kindness and deference to the views and convictions of others was a commendable characteristic of the meeting. It began, however, better than it ended.

The spirit of devotion seemed to evaporate from the beginning. The number from a distance dwindled, and the devotional exercises were maintained only by a trespass upon the time allotted to the speaking.

The speaking was good. With one or two exceptions, evident preparation had been previously made,—some to exhaustion. Some hit and some missed the subject. With a few exceptions a general objection was their length. Instead of two speeches, fifteen minutes each in length, being given to the opening, with an hour left for a general discussion, the entire time was usually exhausted by the two speakers, and the inspiration afforded by variety, diversity and multiplicity of expression was forestalled and lost. Those appointed to lead did the work, the others learned and endured. Most of the speeches were spoken as if addressed to the common mind and not to preachers. Preachers need simply the elements of analysis, the syllogism of argument, and not the lumber of labored application.

The preaching was good. The first sermon was simple, apostolic and inspiring, the other was philosophical and able. The length vitiated the force of the latter. It was all better than I could do, and now, with a hope of being still more profited in future, I offer the following suggestions:

1. Give one-third the time to the opening, and two-thirds to the general discussion.

2. Let the opening speeches not exceed twenty minutes and the others ten minutes.

3. Let the devotional be the chief part and sound the key note of all exercises.

4. Let the leaders seek to enlist all in the active exercises.

G. S. A.

## Eld. John McWilliams.

Eld. John McWilliams was born in Orangeburg district, South Carolina, the 10th of January, 1804; removed to Alabama Territory in 1816, settling in Monroe county; was baptized into the fellowship of Zion church in September, 1827, ordained to the ministry Feb. 5th, 1832, and on the 5th of the following April was called to the pastorate of the above church, which relationship he sustained uninterrupted for nearly fifty-two years, resigning on account of partial blindness in December, 1884. On the 14th of December, 1888, having lived almost eighty-five years, sixty-one of these years as a Christian and fifty-six as a herald of the glad tidings, he passed from these scenes of labor to the saint's everlasting rest. Such, briefly, is the neighborhood record of this lovely Christian; but during these years he was abundant in labors elsewhere, gathering other churches also as pastor, gathering the early settlers into school houses and private residences, preaching to them and building up the waste places in Zion. He traveled for some time in missionary tours by direction of the Bethlehem association, when it embraced in its territory the most of five counties in Alabama and part of west Florida. When, on December 15th last, we laid him to rest in the family graveyard, it was with peculiar sadness we remembered that he was the last of the pioneer ministry of south Alabama. One by one these faithful servants, upon whom devolved the hard self-sacrificing labors of those early times, have been gathered to the higher harvest; and now the beloved John McWilliams, like his namesake of apostolic glory, after lingering for some time longer than his fellow-laborers, has obeyed the last call, "Come up higher."

"Bro. McWilliams impressed himself upon the people with a force all his own. With but a meagre education, living in that half century of earth's history marked by more real progress than any of the past, or perhaps any like space of the future shall record, embracing within it the greatest revolution as to the social and industrial life of the people man has ever witnessed, through all these changes he kept the same firm grasp upon the people. And now, after sixty years of active Christian life, spent in a battle against the powers of darkness, warning, reproving, comforting and leading the same people, not a voice from any rank, race or condition but speaks his praise. In learning and trusting he was always a child; in duty and firmness he was ever a man. The ruling passion of his life was preaching the love of

Jesus, and this passion was strong in death, for the day before he died to those around his bedside he preached with remarkable vigor. Do we ask the power of his influence? Not in scientific knowledge, not in human eloquence, not in the rhetoric of the schools, but in his unwavering trust and impressive piety. Amid light and gloom, pleasure and sorrow, his face ever bore the peaceful smile of trust. Last of his compeers and dearly beloved, the light of his life led many to the Babe of Bethlehem, and having finished his heaven-appointed course, he has vanished like the morning star amid the golden effulgence of an everlasting sunrise.

S.

Good Sermon—Church Dedication.

Dear Baptist: The saints at Providence were very much edified on the 4th Saturday by an excellent sermon from Bro. Early. Subject: Practical religion. Bro. Early is a forcible earnest speaker, and the church at Talladega is to be congratulated upon securing the services of so able a divine. His good wife impresses me as being a zealous Christian worker. We give them a cordial welcome to our state, and pray that the Lord may abundantly bless their efforts in this, their new field of labor.

Bro. Catt Smith will dedicate Providence church for me next Sabbath. This church is located in the neighborhood where Hon. J. L. M. Curry was reared, and in a mile or two of his old home



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 11, 1896.

EDITORS: Rev. G. W. HARRIS, and J. A. C. POPE.

"BUSINESS ANNOUNCEMENTS."

The rate is \$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 50 cents each. Remittances should be made in money.

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

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 subscription. 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. Remittances for obituaries should be made with order for publication. Count the words and include see just what the bill will be; also, include money for extra copies at five cents each if more than ten are wanted, otherwise five cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application.

You will receive 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 go to the waste basket.

We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST.

Office: Upstairs, 20½ Dexter Avenue.

SEND A few dollars to help pay the Howard professors.

SEND your pastor to the Southern Baptist Convention. It meets in Memphis, May 10th.

We are sending lists of delinquents to the different pastors of the state. Brethren, won't you try to see the parties who are indebted to us and collect the amounts? Every dollar now due the office is needed. Help us.

THE Dispatch, by its attacks upon the ALABAMA BAPTIST, gave us a splendid advertisement. Numbers of business men, who never knew of our job office, are now sending their work to us. Ah, neighbor, we thank you for your aid.

A DEAR brother once wrote us a very lengthy obituary, and as a summary to get it published, said that the Religious Herald was working mighty hard to get subscribers in his churches, and would gladly receive all such notices, etc. Comment is unnecessary.

Mr. M. H. STUART, one of Montgomery's truest and purest citizens, who until Sunday has been a candidate for the mayoralty of this city, has withdrawn from the race. He is a noble Christian gentleman, and has a public record that any man might be proud of.

No TRAVELER ever had better treatment than is everywhere given the Baptist man. Rarely ever is he allowed to go to a hotel, and even then in many cases the hotel man insists that he return and spend a week as his guest. Such kindness does us good.

It is with a feeling of delight that we extend our thanks to the brethren and sisters for their kind words in renewing their subscriptions. It is very rarely the case that we have a subscriber to indicate his dissatisfaction in the management of the paper, and all are united on our position against saloons, gambling, whisky drinking, Roman Catholicism, etc. We thank you, readers, one and all.

A PATRON of this paper, in renewing his advertisement, says: "I find your paper one of the best advertising mediums in the South." Our readers will remember this, that the ALABAMA BAPTIST is a first-class advertising medium, is read by 5,000 subscribers, and is circulated in a denomination of about one hundred thousand members.

FRIDAY'S Age Herald announced that Rev. D. I. Purser had accepted the financial trusteeship of Howard College, and had gone to work in earnest to raise the amount needed. He does not propose using any of the money given until he has sufficient to complete the building. He will know in sixty days what there is in it. Nothing would please our readers better than to know that Birmingham had given enough to put up fine and commodious buildings for our boys.

SPECIAL READ!

To increase the circulation of the ALABAMA BAPTIST we will send the paper one month free to persons who are not now taking it. Pastors, please send us the names and postoffice addresses of those whom you have reason to think would become subscribers if they only knew the worth of the paper. Of course there are some who could not pay for a paper, and some who would not read any kind of a paper, but you know several who are the kind we wish. Please help us and you will be astonished to know how you will be recompensed.

## FREE FOR ONE MONTH.

Several parties are getting the ALABAMA BAPTIST one month on trial. We send you the paper to allow you to become acquainted with its merits, hoping thereby to induce you to become a permanent patron. Please think soberly of what blessings the paper will bring to your home during one year, and then send us the money—\$2.00 for one year, \$1.00 for six months, or 50 cents for three months.

Mr. McAULY, in the Dispatch, steers clear of the question of the "sale of indulgences" in his article of last Sunday, and tells some things about what he finds out by "making some inquiry into the fellow's record" by going to the "Personal Memoirs" of Grant. We were discussing the traffic in indulgences by the Roman Catholic Church, and not endeavoring to have a biographical sketch written of the gentleman. Like the Dispatch, Mr. McAuldy must be an Agnostic.

The Mormon elders have carried many families from the hills of north Alabama to their various haunts. We heard of one poor woman who, with her daughter, had just returned from a season of confinement among that miserable people. She saw the mistake they had made, and, while not being able to induce her husband to return, she and her young daughter escaped to their old friends. She paints no angelic picture of the wickedness, misery and shame of that degraded people. Can our preachers and intelligent readers not sound the alarm among the poor and ignorant classes, so that they may not be carried away by the fair but false promises of these "wolves in sheep's clothing"? Mormonism has perils especially great and dangerous to the poor and unlearned.

Nor being able to discuss questions of the sixteenth and nineteenth centuries, the editor of the Montgomery Dispatch jumps back "eight hundred years," and claims to be "an Agnostic, with a slight intellectual bias in the direction of Theosophy," which explains, he hopes, his "failure to lock horns with the powerful ALABAMA BAPTIST on the public school question, or to undertake the defence of what the Roman Catholic Church did or is said to have done" at that time. The Dispatch attacked us because we said that a Roman Catholic was unfit to be mayor of Montgomery, or to hold office in America, and since the array of evidence produced for two or three weeks past has met his eyes, it is evident that he has begun to think, for he now disclaims being a Catholic and says Agnosticism is his fort. Well, it seems so. We thought that two weeks ago.

In passing, we stop a moment to pay our respects to Our Mountain Home. The editor claims that we wrote "an insulting line on the margin of the Montgomery daily" we recently enclosed him. We disclaim having written "an insulting line." The editor of the Mountain Home said: "There is such a thing as editor biting off more than they can chew, and the Home is of the opinion that the ALABAMA BAPTIST bit off a little too much when it entered Montgomery city politics." Now, then, we haven't entered politics at all, but have been showing the friends of good government the unfitness of a Roman Catholic for the office of mayor of Montgomery. The Home published the above lines as an ally of the Dispatch, it seems, which was eagerly picked up by that paper and thrust at us the next morning. This is the true reason why we alluded to the rabies. Moral: Editors should always investigate subjects before they commit themselves.

## THE CITY ELECTION.

It is not our purpose now, nor has it been our purpose in the past, to throw ourselves into the slough of politics and fill our columns with vile and reckless denunciations or words of praise and commendation concerning the candidates who are running for the mayoralty of this city. We have endeavored to state our position in regard to opposing a Roman Catholic for the office, and our friends have thanked us for the facts we have been furnishing them.

We have made war on no candidate on account of his religion, but we have been showing our readers why a Roman Catholic is unfit for office in America. We have shown how a Catholic's oath of allegiance to his church unites him for any office in a republic like the United States. It places him in direct opposition to our public schools, and to be true to the Church he must be unfaithful to the government of which he is a citizen.

We have written in opposition to the sentiment expressed by Father Hecker, when he says: "There is no long to be a state religion in this country, and that state religion is to be Roman Catholic." The Baptists have ever been the friends and advocates of religious liberties, and their history proves the truthfulness of our statement. Roman Catholicism flourishes most in countries where ignorance prevails and where

## THE TRUE GRIEVANCE.

In an address on "The Public Schools and their Enemies," in Cooper Union, New York, February 24th, 1896, Father McGlynn said: "Well, what is the real point? The real grievance of these Roman ecclesiastics is this: There is not enough of their religion taught in the schools. They desire to have the children under their control in all ways and times and places that will receive from their cradle to their adult manhood and womanhood a little education, they shall always be under the dictation of the priest. \* \* It is the desire, on the part of the church, to control absolutely the secular education of the world. Have they the right to do so? I say most emphatically no. But no other place (than the public schools) is provided for them. They must grow up like savages on the streets. Some venerable missionary father, after a revival in one of the churches, said: 'Yes, let them grow up like savages on the street rather than go to these godless schools.' What a monstrous sentiment, coming from an alleged man of God! Are these children to grow up on the streets to be thieves, prostitutes and idlers—to grow up like savages? For what? In order to keep them ignorant and in the Catholic Church. If the Catholic Church is opposed to our form of government, then none of its members are loyal American citizens. The Dispatch is championing Mr. Carr's nomination for the mayoralty, and would place at the head of municipal affairs in the capital city of Alabama, the place above all others in the state that should lead in true citizenship, a member of the Roman Catholic hierarchy. If the Dispatch's candidate entertains the sentiments of his church, and we are told that he is an earnest Catholic, then he cannot administer the affairs of the city satisfactorily to the thousands of Protestants whose time, money and influence have been exerted toward the building up of the city and maintaining her public schools and sustaining her religious institutions. A man who would place bar-rooms and gambling dens at a church door is an unsafe man for mayor, and is backed by an element that cherishes the hope of seeing Roman Catholicism firmly established at the state's capital, to blight the happiness of our homes and curse us as a people. Citizens of Montgomery, we have given you a quotation above from a former Catholic priest, and his words come ringing from the largest city in this country to the capital of your loved state. Consider well the question and place the affairs of your city in the hands of safe men only.

## THE ADVOCATE'S OPINION.

The following note from the Advocate, the organ of at least another hundred thousand Protestants in Alabama, will be read with interest by hundreds of citizens of Montgomery before the election on the 12th inst. It is now time for the Catholics of the Dispatch and the Age-Herald to raise another wail of lamentation about the "sixteenth" and "nineteenth" century affairs. A Roman Catholic is unfit for public office in America, and those citizens who are talking the least agree with us and will so express themselves on Friday. "We commend to the thoughtful consideration of the" Montgomery Dispatch "the following slab of wisdom from the" Alabama Christian Advocate: "The ALABAMA BAPTIST is making war on one of the candidates for mayor of Montgomery, on the ground that he is a Roman Catholic, and therefore, hostile to American institutions. The BAPTIST is abundantly able to take care of itself in this fight, as is clearly evinced by the last issue of that able journal. One fact must be kept in mind, viz: that the Catholic church never changes, only for the worse. What it was in the sixteenth century, it will be in the nineteenth century, if the same opportunities are presented."

## INCONSISTENCY.

The Dispatch laments "the deplorable attempt by a religious paper—the ALABAMA BAPTIST—to taint the canvass with denominational prejudice," and says that we have "managed to muddle the contest" by our "silly and mischievous interference," that "men should be very careful how they allow themselves to be influenced in their votes by the BAPTIST," that "the best way to treat" this "paper's indecent and impudent interference" (because we told the truth) is to ignore it utterly (a side whisper to its Catholic friends), and to act without the smallest reference to its utterances," and that "there is but one suitable response to such an overture as we have made," and that is the response of absolute disregard.

In its next gasp for breath the Dispatch says that "this is to be a fair and chivalrous contest." Herein creeps some more of the editor's Agnosticism, of which he boasts, i. e., know nothingism. We fail to see how, since we have done so much mischief to the cause of the Dispatch's candidate, that "this is to be a fair and chivalrous contest." The Dispatch has found out ere this that it was battling its candidate to sure defeat and must need whistle now to keep up its courage. The nearer the approach to the graveyard, the louder it must whistle. And right here we would suggest to the Agnostic of the Dispatch that while history alludes to the fact that "the cackling of a goose once saved Rome," it doesn't say that the cackling occurred in the nineteenth century, and the candidacy of a Roman Catholic for mayor of Montgomery the occasion, and an earnest Agnostic on the editorial tripod of the Dispatch as the aquatic fowl who made the welkin ring.

## PRATT MINES.

It was our privilege to spend a night and day in this busy little town week before last. A pleasant home was found at Bro. Huey's. He always keeps a "prophet's room." We were sorry to find his wife in poor health.

Luckily, we visited the town on prayer meeting night. Bro. Huey conducted the meeting, and had Bro. Station and the writer to give the congregation short talks. This was Dr. Station's first meeting with them since he accepted the care of the church. He seems determined, by the grace of God, to work fully for the Master. We spent a good portion of one day visiting the members, in company with the pastor. He was kindly received by all, and we think he is well adapted to work among that people. One of his first works is to get the people all to reading regularly the ALABAMA BAPTIST. This work he will find easier because of the interest shown in the paper by Bro. S. R. C. Adams, the former pastor, and by our noble Bro. Huey.

Pratt Mines is a very important field. There are nearly 10,000 people living around the mines, and among that number are representatives of several nations of the world. Brethren, the heathen have come to our very doors. Let us meet them with the gospel. Yes, that's what's the matter. We slapped the cap down so tight on the Dispatch that there was no use for it to squirm. It threw the editor into a very tight fit, from which even his learning (?) could not extricate him. The Dispatch's editor, after reading in print his article on "the," decided that it didn't quite answer the purpose, so he addressed a special article to our paper. "One or two citizens of Montgomery" (were they Catholics?) thought he ought to explain that he was not Catholic. Indeed! Furthermore, he explains that he is not "exactly a Protestant. Frankly, HE IS AN AGNOSTIC, with a slight intellectual bias in the direction of Theosophy." Powerful accomplishments these! From the first we have had no doubt of his Agnosticism; this has been apparent in all his remarks. He can't discuss the attitude of Catholics toward our public schools because he is an Agnostic. Webster says an Agnostic is "one who professes ignorance, or refrains from dogmatic assertions; leaving a question or problem still in doubt, neither professing nor denying," etc. The common sense meaning is, with out knowledge, without opinions. Catholic priests have, since their existence, labored studiously to keep the masses in ignorance, and if our neighbor had not been so emphatic in saying that he was not a Catholic, we could never have believed him to be anything else. He was certainly reared under very strong Catholic influence. He is so sorely afflicted with Agnosticism that he is unable to tell one thing about Catholics and public schools. "We don't know anything about it—we don't care." Fine man for the editorship of a great daily! When he made his attack upon us he evidently believed he knew a great deal, but we got him to thinking, perhaps looking up Catholic authorities, his mind became mixed, and he slips from under his self-imposed load by crying, "Agnosticism."

## CHRISTIAN MORALS IN PUBLIC SCHOOLS.

Dr. Joseph Cook, in discussing "Christian morals in public schools," says: "We have seen that common morals, the morals of natural religion, of intuition and utilitarian philosophy, may be taught in our common schools. But may the teacher of ethics take as the model the perfect man, the man of Christ Jesus? In the light of history it would be impossible to justify turning away from the light that burst upon the world at the advent of Christianity. The world will not go back into the night to take lessons of pagan morality. As one has said, Christ not only revealed God to man, but man to himself. In teaching morals, shall we willfully shut our eyes upon him who is the chiefest among ten thousand and altogether lovely? They say that Christian truth cannot be taught without the truth taking color and shape from the teacher's sectarian views. But that reasoning makes Christianity itself sectarian. It makes the Bible a sectarian book. But this can never be admitted. Christianity has been judiciously declared to be a part of the common law."

We are proud to present such words from so competent a man. The towns and cities of the South will all, sooner or later, be compelled to make the fight for the reading of the Bible in our public schools. Roman Catholics are afraid of the open Bible and raise a great hue and cry against it. The Baptists have ever been people of one Book, and they must watch and fight to give the world free access to its pages.

## KNOW NOTHINGISM.

A few weeks ago the Montgomery Dispatch thought it had sufficient cause to pour forth its anathemas against the ALABAMA BAPTIST. We were relegated to the shades of the sixteenth century. It claimed to know a great deal about several things. It went so far as to publish entire the editorial from our columns on the mayoralty. Modestly, we proposed discussing an issue pertaining to the nineteenth century, and opened the discussion with a chapter of reliable quotations showing

## THE ATTITUDE OF CATHOLICS.

Suddenly the Dispatch discovered that there was "no material for a controversy between us." When the learned (?) editor failed to find a single point between us unsettled, he became as calm as a May morning. In reply to our articles in last week's issue he only advises that if there be a doctor whose special business it is to cure fits, he would find a job by coming to the ALABAMA BAPTIST.

## FITS FITS!

Yes, that's what's the matter. We slapped the cap down so tight on the Dispatch that there was no use for it to squirm.

## HAVING EYES AND SEE NOT.

The Christian Statesman gives the following: "The boldness of the Romish assault on the public schools is only matched by its unreasonableness and the false-ness of the premises on which it proceeds." Dean Hart, of Colorado, writes to the Denver Times: "There were in Colorado at the last census 192,000 Americans and 51,000 foreign born people. Of these, to day, there are not less than 825 in prison! That is one for every 234 of the population of the state! In 1850 there was one criminal in prison for every 3,448 of population in the whole country; what a fearful increase in crime! And then he makes this charge: 'Now, sir, I have no hesitation in saying that the public school system is alone to blame for this shameful condition of morality.' The Christian Statesman, of the same city, replies: 'It is the saloons, not the schools, that have brought us to this condition. Do away with the public schools and our condition would be hopeless. Close the saloons and there will be little criminality left, and no sane man will charge that little to the schools.'"

## WOODLAWN.

One of the neatest suburbs of Birmingham, with one of the prettiest churches in the state, is the above named town. One of the members whispered to your scribe and said, "Yes, and we've got the best preacher in the state, to his chances." We have known Eld. S. R. C. Adams for several years, and we have stood together "through thick and thin," so much so that we are tenderly attached to each other. His knowledge of the Scriptures is wonderful, and he preaches with an unction that moves the hearts of sinners. God greatly blesses his ministry.

But we intended saying a few words about Woodlawn. The town is full of Woods—pretty good timber; too, nearly all Baptist timber; then there are lots of people of other names who help to make up one of the choicest communities in the South. They love their church, help the pastor by going to Sunday school and prayer meeting, and keep a first-class day school running. The Ladies' Aid Society is a power in the church. The sisters have had shade trees and flowers planted all over the church lot, and the walks nicely graveled. We were sick at the time of our visit, and could hardly see or think, and even now can give but an imperfect account of things.

Brother Adams said, "Say anything good you please about our sisters, it will all be true, and more, too." Now, brother, you tell us all about it often. Sister Adams and daughter were very sick during our visit, but we learned later that they have greatly improved.

We cannot afford for the ALABAMA BAPTIST to meddle with a church fracas in Alabama or Florida either. Two communications have been received from Pensacola regarding Paltox Street church. We trust the brethren will let the spirit of Christ rule in all their actions.

## A BEAUTIFUL HYMN.

Rev. M. B. Wharton, D. D., of this city, has been requested by his brother, Rev. H. M. Wharton, of Baltimore, to compose a hymn for a new hymn book he is compiling. The following beautiful lines are to be sung with the chorus, "I will arise and go to Jesus."

## THE PRODIGAL INVITED.

O'er the wide roads of sadness,  
Wandering child, why longer roam?  
Come! here's rest, and joy, and gladness  
In your Father's happy home.

CHORUS—"I will arise and go to Jesus  
He will embrace me in his arms,  
In the arms of my dear Saviour,  
O'er there are ten thousand charms."

Cease, O cease your vain endeavor  
Still to live on famine's dole  
For the husks of sin can never  
Satisfy the hungry soul.

Why go on your Lord repelling,  
Why resist the gracious call  
In your Heavenly Father's dwelling  
Bread there is enough for all.

When you left Him, wildly, madly,  
Peace and plenty on you smiled,  
Back then came, for He will gladly  
Welcome His returning child.

In His loving arms He'll press you,  
By His side will be your place,  
In His spotless robe He'll dress you,  
He will fill you with His grace.

## ASHVILLE.

This is the county seat of St. Clair, and is a quiet little village, peacefully sleeping at the foot of the mountains, three miles from Whitney on the Q. & C. R. R. About 500 of the cleverest people alive have their homes there. Some merchandise and others farm on the rich lands along Canoe creek. Bro. A. J. Glenn, one of our best friends, is pastor of the church at this place. His farm is two miles away. Everybody was quick to speak his praise as a good man, a hard working pastor and a capital preacher. Years ago he never read the ALABAMA BAPTIST, and Bro. Jas. Crook, of Jacksonville, paid for and sent it to him for three years. Now he is not content unless he is sending subscriptions to the paper. He thinks nothing has helped him more in his work among that people than the ALABAMA BAPTIST. They read of our enterprises, they think about them, and then they help us. Special kindnesses were shown us by Bro. Smith. He is a lawyer, but took time to introduce us to every business man in town, and then took us to his home where his helpmate had a delicious dinner prepared. She is a Baptist, and never intends being without the paper. Later we must say more of this place and people. We long to know more of them.

## FIELD NOTES.

Of course you will send your pastor to the Southern Baptist Convention. All first class churches are going to raise a purse for this purpose.

The church at Knoxville, Ala., passed suitable resolutions on the resignation of Bro. M. M. Wood, who is now serving the Second church of Birmingham.

Married by Rev. J. W. Seward, April 3, 1896, at the residence of the bride's father, Mr. Wm. B. Brewton and Miss Mary Lou Braswell, all of Castleberry, Ala.

Bro. W. N. Hucksabee writes us a note concerning the district meeting at the result of the brethren's assemblage together.

Bro. J. J. S. Willis, of Mt. Airy, N. C., is a good brother who not only reads this paper regularly, but patronizes our printing office.

Married by Rev. J. L. Thompson, at the residence of the bride's mother, 35 Root street, Montgomery, Ala., April 4, 1896, Mr. R. W. Black, of Greenville, Ala., and Miss Bessie May.

Our churches are doing moderately well. A few are pastoring, but they are making arrangements to be supplied. We are praying the Lord to send us more laborers.—J. H. Curry, Carrollton.

John Bright, the great English statesman, died on the 26th ult. For nearly fifty years he had been a prominent member of parliament. As a boy he displayed great oratorical powers.

Sister L. D. Bass writes from Greenville, Mich., under date of March 30th, that Bro. Bass has been quite ill for several weeks. We are glad to state, however, that he is now recovering.

Brethren J. Falkner and W. Wilkes were in our office for a few minutes last week. Bro. Falkner is much improved in health. Bro. Wilkes was on his way to visit his sister in south-east Alabama.

Sister J. W. Cowan, of Glendale, sends her renewal through her brother, Mr. Cowan, of Selma. She is an ardent Baptist and appreciates our efforts to improve the paper by continuing with us.

A brother writes from Pickens county: "We need at least two more good preachers in our association. We can't promise large salaries, but a living for a single man or two, and plenty of work."

Bro. G. S. Anderson, of Fort Deposit, called in to see us Monday on his way home from Lowndesboro. Bro. A. remembers the Baptist by his kind deeds of service in the way of securing new subscribers and renewals.

The Lord enables me still to succeed here, on double duty, as pastor of one hundred and twenty-seven members and principal of the Lake City Institute, a female school fostered by my church.—P. C. Drew, Lake City, Fla.

One of the true helpers in the Blocton church is Bro. Nicholson. He is a miner, but goes out on Sunday and preaches the gospel to destitute places. His is the work that will help us hold that country for the Baptists and for Christ, as well.

Rev. A. N. McEwen, pastor of Dexter Avenue Baptist church and editor of the Baptist Leader, the organ of the colored Baptists of Alabama, is doing good work for his race. He is also helping the Baptist Printing Co., by sending his friends to us with job work.

Rev. A. J. Waldrup gave the Woodlawn saints a good sermon recently. This father in Israel has recently been called on to give up his wife. She was a noble Christian woman, and bore her constant suffering with great patience, and died in the full assurance of faith.

The missionary society of the Baptist church of Brownville, Ala., will hold its second quarterly meeting on Friday night, April 12th, and will continue during Saturday and Sunday. An interesting program will be engaged in and an enjoyable occasion is in store for those who will participate in the services.

Rev. F. C. Plaster is near Troy, holding institutes for colored ministers and deacons. He aided Bro. B. H. Crumpton in the dedication of the church at Leon. Several parties seemed anxious for their souls' salvation during the meeting. Among the number was a man who gave largely toward erecting the church.

Another church has just been completed in Green Valley, near Birmingham, under the auspices of our Building Board. It is free of debt. The board does not believe it wise to invest under the mechanic's lien or to take the chances of a bribe from the sheriff's hammer. Rev. J. L. Jones, a student at the Howard, is the pastor of this new enterprise and he is managing it successfully.—G. A. N.

The Twelfth Street church, Anniston, Ala., is moving along grandly. There are accessions by letter nearly every meeting. Last Sunday night six were received. On Wednesday night a quarterly re-union of the membership was held, and it was indeed pleasant. The interest was so many that the pastor, Dr. Nunnally, concluded to continue the meetings, and appointed services at night for the balance of the week. The Sunday school is prospering under the management of Bro. W. A. Davis.

We have had in our church, sure enough, a glorious revival. Dr. Henry McDonald, of Atlanta, did most of the preaching. Our city has never had the pleasure of listening to a series of sermons so powerful, simple, clear, convincing. Dr. McDonald's simplicity is childlike, his spirit and preaching, Christlike. A more earnest and thoughtful revival I never witnessed. It has been quiet but deep. Twenty-one added to date and more to follow. God be thanked.—W. L. Pickard, Eufrasia, April 1.

## Our Baptist friends are working

zealously in the interest of a new church building on the site of the old one, which they have recently torn down. If energy and determination can accomplish this task our people may expect to see a new and handsome church in the place of the old one ere the summer is ended. We bespeak a helping hand from every well-wisher of Christian enterprise in their behalf.—Clayton Courier.

Dr. D. W. Gwin, of Do-At, Ala., has been called to the Park Avenue Baptist church, Norfolk, Virginia, and it is believed he will accept. Dr. Gwin is one of our most gifted and accomplished preachers, and he would be a valuable accession to any state.—Western Recorder. We hope our brother is mistaken in the above rumored removal of Dr. Gwin. We should regret exceedingly to let Bro. G. leave us, and the denomination would sustain a severe loss in his departure from among us.

At the earnest solicitation of the brethren I ran over to Tallapoosa to preach a dedication sermon in their new house of worship last Sunday. Tallapoosa is a thriving place—everything new—it is a new town—has 3,000 population. The new Baptist church is a beautiful building. The membership is made up of earnest, energetic, pious people. The debt of \$500 hanging over the building was paid before the house was turned over to the church. A church debt is a poor piece of property.—G. A. Nunnally.

We have organized a Sunbeam Circle of seventeen members. Some of them are in earnest. There are true Christians here, who are training up their children in the nurture and admonition of the Lord. But there are also homes without Bibles, and Christians, in our midst, have yet to realize the significance of the command to "preach the gospel to every creature." I am hopeful that a great change will yet be wrought. Our people should take the Baptist and the Foreign Mission Journal.—Ophelia B. Henty, Newburg.

Contractors report 1,600 new houses in process of erection in the city of Anniston. Many of them will be occupied by Baptist families. A large town cannot be built in the south without having a good proportion of Baptists among the population. The pastors of the Baptist churches report that there are one hundred and fifty Baptists in the city with their membership in churches "away back yonder" somewhere. A man's church membership is a part of his possession, and he ought to carry it with him just as he carries his tool chest or bedstead.

Bro. Crumpton was with the Chestnut Creek church yesterday. He preached one of his telling sermons, the results of which, I hope, will be good. Did not take up any collection. Left that for our pastor to do. Next Sunday is our meeting day, and members will come up with their contributions, for we have learned that upon the subject of missions, Bro. Burns never takes us for an answer. I have suffered much from bodily affliction, but my health is somewhat improved, and I have consented to preach once a month at Shiloh. The first work I want to do is to get all the members to subscribe for the ALABAMA BAPTIST.—Hardy Jones, Verbena, March 28.

A representative of the paper spent a pleasant last Sabbath. A church of about fifteen members was constituted by Rev. J. J. Cloud and the writer as presbytery. A house will be built as soon as the funds can be raised. The church is worthy of all assistance that can be given. Bro. Cloud is very enthusiastic at the prospects, and hopes soon to give more of his time to the work. On Tuesday evening, the 15th inst., an entertainment will be given at the home of Col. Larey, the proceeds of which will be used for the church. An enjoyable occasion is anticipated by all.

Our meeting will close to-morrow. Bro. Daugherty leaves to-day. We have had a good meeting. Eleven accessions to the church; five by letter, six by baptism, and others will follow. Bro. Daugherty has stirred the town day to day with, and this is what Bro. D. preaches. Many yet are inquiring the way of life. I feel very much strengthened and encouraged.—J. G. Larey, Blocton, March 30th.

The glad news comes frequently from the old touching the new Judson in Marion. This time we are happy to tell about young Bro. Cleveland's Sunday school class over in Selma, and its contribution to this worthy cause. On Friday night, March 29th, they gave a tea party and netted \$48, which goes into this monument that is being erected for the generation now living and for those that will follow. Their example in this instance is worthy of emulation. Let other teachers and pupils do this much for the Judson old and which will be the pride and glory of Alabama Baptists.

Your readers will be pleased to hear a cheering word from our meeting. During the first week the pastor was assisted by Bro. Black, welder, of Northport, and the Lord blessed us with fourteen additional to the church. Then, according to promise, Bro. P. T. Hale came and did the preaching for a dozen days, and we received fifty-one additions more. Of the sixty-five accessions, above forty are for baptism. The church has received about eighty-five members in the last eleven months. Bro. Hale is a good preacher. Many of us think that we have never enjoyed a more precious meeting. He is an organizer and knows how to bring things to pass, but no man depends more fully upon himself. The Tuscaloosa and Northport Baptists are strengthened and will go in their way rejoicing.—David M. Ramsey, Tuscaloosa, Ala., April 2.

## Our Baptist friends are working

zealously in the interest of a new church building on the site of the old one, which they have recently torn down. If energy and determination can accomplish this task our people may expect to see a new and handsome church in the place of the old one ere the summer is ended. We bespeak a helping hand from every well-wisher of Christian enterprise in their behalf.—Clayton Courier.

Dr. D. W. Gwin, of Do-At, Ala., has been called to the Park Avenue Baptist church, Norfolk, Virginia, and it is believed he will accept. Dr. Gwin is one of our most gifted and accomplished preachers, and he would be a valuable accession to any state.—Western Recorder. We hope our brother is mistaken in the above rumored removal of Dr. Gwin. We should regret exceedingly to let Bro. G. leave us, and the denomination would sustain a severe loss in his departure from among us.

At the earnest solicitation of the brethren I ran over to Tallapoosa to preach a dedication sermon in their new house of worship last Sunday. Tallapoosa is a thriving place—everything new—it is a new town—has 3,000 population. The new Baptist church is a beautiful building. The membership is made up of earnest, energetic, pious people. The debt of \$500 hanging over the building was paid before the house was turned over to the church. A church debt is a poor piece of property.—G. A. Nunnally.

We have organized a Sunbeam Circle of seventeen members. Some of them are in earnest. There are true Christians here, who are training up their children in the nurture and admonition of the Lord. But there are also homes without Bibles, and Christians, in our midst, have yet to realize the significance of the command to "preach the gospel to every creature." I am hopeful that a great change will yet be wrought. Our people should take the Baptist and the Foreign Mission Journal.—Ophelia B. Henty, Newburg.

Contractors report 1,600 new houses in process of erection in the city of Anniston. Many of them will be occupied by Baptist families. A large town cannot be built in







# ROYAL BAKING POWDER

**Absolutely Pure.**

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the adulterated low test, short weight, adulterated phosphates. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

## WE WANT TO DO YOUR PRINTING

We Will Do It Quickly.  
We Will Do It Cheaply.  
We Will Do It Well.

## Pianos & Organs

**Lowest Prices in America.**

PIANOS \$200.00, ORGANS \$65.00.

STOCK, CORNER, INSTRUCTION, ALL FREIGHT PAID.

LUDDEN & BATES, SAVANNAH, GA.

## SEASONABLE MUSIC

**Anniversary Songs** for 1920  
**Children's Day** songs  
**For Flower Sunday**  
**Seminaries**

THE JOHN CHURCH CO., Cincinnati, O.

## HOME SINGER

WARRANTED 5 YEARS. No Pay Freight.

THIS STYLE \$20

Finest Attachments. Substantial. Elegant.

## DR. WARNER'S

**COINTEGRAL**

Over 14 Millions Sold in this Country Alone.

THE BEST FITTING and BEST WEARING CORSET Ever Made.

SOLD EVERYWHERE.

## THE New - Home Sewing Machine

MADE BY J. B. Gerald, AGENT.

Montgomery, Alabama.

## Alabama Baptist

Why Shouldn't It Melt?

MRS. M. J. MALLARY, MACON, GA.

Whoever would have thought that Ernesta Crayton and Violet Rose could be angry with each other! They had always been such loving friends and you scarcely ever saw them apart. The children called them "Siamese twins," because they were always together. It was such a little thing - a yellow about 100. The whole affair started from Maria Freeman saying Ernesta's spring suit was prettier than Violet's, and then Violet replied angrily:

"Here is nothing but one of the old, common color, and mine is the most fashionable shade. I dare say, mine cost far more. I thank you, Miss Freeman, my father is just as able as hers to buy nice clothes."

"Oh, no, Violet," you cannot say that, for her father is a rich banker, while yours -"

"Is a poor clerk. I'll finish the sentence for you, Miss Maria Freeman, since you seem embarrassed. I'd thank you not to throw my poverty in my face. I'm sure it is no crime."

It had never occurred to Violet to be jealous of her friend before, but now all the evil in her nature was aroused. When Ernesta returned from her French lesson and spoke pleasantly, she was amazed to receive the reply:

"You are too good a lady to associate with me." Then Ernesta wrote a sweet, kind note, and laid it on her open book, and in it she asked how she had offended her, and assured her it was entirely unintentional and asked her to please forgive her. Ernesta's very gentleness irritated Violet still more, and after reading the lines indifferently, she flung the note with one finger on the floor.

As Ernesta walked home she was puzzled and sad. She could not imagine what had brought about such a change in Violet and why she spoke to her so roughly. She felt that she had done her full duty, and was inclined to promise herself that she would do no more. She found company in the parlor, when she reached home, so could not consult her mother, but she neither enjoyed the gay company nor the elegant dinner before her. Just as a dish of ice cream was handed her, these words were brought forcibly to her mind:

"I say not unto thee till seven times, but until seventy times seven."

It was only a portion of her last Sunday's lesson, but it had never impressed her so before. Slipping away from the table unobserved, her dish of cream in her hand, she hurried over to Violet's and went straight up to her room. With a smile she said:

"We had such nice ice cream today, I wanted you to have some too. Eat it quick before it melts."

Instantly Violet exclaimed:

"For me, after I have treated you so shamefully!"

Then explanations, confessions and tears followed. Her forgiveness and kisses, and when they thought of the ice cream it had all melted and was wafting its sweetness over the table and carpet. Why shouldn't it melt? It had fulfilled its mission and brought about the sweetest of reconciliations.

—The Young Reaper.

## Evangelization in Cities Demanded.

Dr. A. T. Pierson in the Missionary Review calls attention to the fact that the history of a few great cities is essentially the history of man till the coming of Christ. London to-day dominates Great Britain, Oceania, and the commercial world, and rules 200,000,000 souls in India. New York city has long corrupted and cursed politically and morally the Empire state. Chicago, Cincinnati and other cities, are fast becoming tremendous agencies for evil. It is expected that the next census will show one-fourth of our population in cities. From 1780 to 1880, the population of the United States increased 13 times, but in the cities 30 times. A little less than one-third of the population is foreign by birth or parentage, and yet 65 per cent of the population of cities is foreign. From this, the drift, morally, socially, politically, and religiously will be seen. The lesson to be applied is manifest in the relation to the maintenance and increase of religious influences at home with every new opening.

"Here is an article headed 'Marvelous Escape of a Distinguished Citizen from a Horrible Death,'" said the dutiful daughter, who was reading the morning paper to her invalid father. "The friends of Mr. J. Alpheus Beaslee were shocked on learning a few mornings ago that—"

"Jane, inter-upted the irritable parent, "before you read any more of that, you will oblige me if you'll look about half way down to the bottom of the article and see whose patent medicine it's advertising." —Chicago Tribune.

## SCOTT'S EMULSION

THE BEST OF ALL

Over 14 Millions Sold in this Country Alone.

THE BEST FITTING and BEST WEARING CORSET Ever Made.

SOLD EVERYWHERE.



## CUPID'S HARNESS.

Most women naturally look forward to matrimony as their proper sphere in life, but they should constantly bear in mind that a fair, rosy face, bright eyes, and a healthy, well-developed form, are the best passports to a happy marriage. All these wasting disorders, weakness, and functional irregularities peculiar to their sex, destroy beauty and attractiveness and make life miserable. An unfailing specific for these maladies is to be found in Dr. Pierce's Favorite Prescription. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faithfully carried out for many years. \$1.00 per bottle, or six bottles for \$6.00.

Copyright, 1898, by World's Dispensary Medical Association, Proprietors.

## Pierce's LITTLE LIVER PILLS

Purely Vegetable and Perfectly Harmless.

Unsurpassed in Liver Pills. Smallest, cheapest, and most effective. One box cures Biliousness, Headache, Indigestion, Bilious Attacks, and all disorders of the stomach and bowels. In Child, by Druggists.

## The Wreck of Three Hundred Thousand Homes.

We give below an editorial with the above caption from the *Alabama Christian Advocate*, which we trust will be read by all, as it is a matter of vital interest to the welfare of our people and the happiness of society.

The statistics of divorces in the United States for the last twenty years, as compiled and recently published by the careful statistician, Col. Carroll D. Wright, make up a new gloomy document. It appears that during the period mentioned there have been 338,116.

Over three hundred thousand homes broken up! What blasted hopes, what wretchedness, what sorrow, what shame, what crime are represented in these figures! Here are over three hundred thousand domestic disasters that carry grief and humiliation backward to the ancestry of the parties immediately involved, and forward to their posterity!

What is still more appalling, this evil is increasing. The next twenty years will show as many as a half million such distressing wrecks of home and happiness.

To what causes must we look for an explanation of the evil? What is the remedy for it?

We are persuaded that marriage, and the steps leading to marriage, are too lightly regarded in this country. Hence the holiest bonds are assumed unadvisedly, indiscreetly and without the fear of God. When for any cause these bonds begin to gall, they are thrown off, as lightly as they were carelessly taken on.

The newspapers, the daily press especially, are chiefly to blame for this condition of the public mind. Marriage, love, divorce and all thereunto appertaining, are by them made the subject of jest. Is it strange that when the people read such vicious stuff daily they are corrupted by it?

And the newspapers are efficiently helped in doing this destructive work by a sentimental literature—imported from the most part as French fiction—in which marriage is assumed to be a failure, and the vices which corrupt the marriage relation are set forth as venial if not absolutely virtuous. The lack of an international copyright law in the United States not only enables us to rob foreign authors of valuable works, but insures that we will corrupt ourselves by importations of these "putrescent" publications. Our piracy guarantees our pollution.

Public opinion being thus contaminated, it expresses itself in loose divorce laws. The word of God guarantees very few valid reasons for divorce. Our statutes allow many. We make it easy to get into marriage and easier to get out of it.

If the foregoing observations as to the origin of the evil are correct, the remedies may be readily pointed out. 1. The association of young people which leads to marriage needs more careful supervision by their seniors, and the haphazard methods which render many marriages nothing short of lottery chances must be abandoned, renounced and denounced, by young and old.

2. Leprous newspapers, and putrid foreign prints must be interdicted. The liberty of the press is sacred, but the licentiousness of the press is a crime deserving the most rigorous penalties.

3. Our laws which make void the commandments of God must be abandoned. It is well enough to deal vigorously with must not overlook kindred offenses in the states.

These remedies can be easily applied—well, maybe not easily, but they can be more easily applied than the growing evils of divorce can be safely endured. Society can not survive where divorce is so common that marriage is discredited.

The tender words and loving deeds which it sows for the hearts that are barren to us are minor seeds that will spring up in everlasting beauty, not only in our own lives but in the lives of those born after us.

## DR. PRICE'S CREAM BAKING POWDER

Most Perfect Made

Full Weight Pure

It is superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities, as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO. NEW YORK.

## BROWN'S FRENCH DRESSING

FOR LADIES AND CHILDREN'S NOODLES AND EGGS.

It is the most perfect dressing ever made. It is used by the United States Government. Endorsed by the heads of the Great Universities, as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO. NEW YORK.

## Whittier.

The poet Whittier once narrated to the Rev. Robert Collyer this episode in his early life. This is something like what he said in his old quaint style: When I was on the farm in New Hampshire, and quite young, an old friend who was visiting the meetings came to stay one night. After supper he said to me, "John, lad, I've something for thee," and then brought out of his saddle bags two little volumes, which turned out to be Burns' poems. "I think thee'll like the book," he added. I had never read any poetry before except Friends' poetry, and these'll know what that be. I began to read Burns and was lost in wonder. It seemed as if the sky had lifted and the world widened, and I saw mankind outside the narrow bounds of the Friends. I read on till 'mother came down and told me to get to bed. Next day, when the gray light was dawning, I crept down and got the volumes and read as long as I could. The old friend came and said, "These seems to like it; I'm going further, and I'll leave it till I come back." That was the first revelation to me of what poetry may be and do. A good many folks find fault with Burns. They say that his poetry is impure. Does these believe me when I tell thee that I have not detected the least impurity in it? His genius is so great and noble that if there be blots they are so little that I don't see them.

## The Promised Rest.

There is a pass in Scotland called Glencoe, which supplies a beautiful illustration of what heaven will be to the man who comes to Christ. The road through Glencoe carries the traveler up a long and steep ascent with many a winding and many a little turning in its course. But when the top of the pass is reached, a stone is seen by the wayside, with these simple words engraved on it, "Rest and be thankful." Reader, these words describe the feeling with which every one who comes to Christ will at length enter heaven. The summit of the narrow way will be won. We shall cease from our wearying journey, and sit down in the kingdom of God.—Rev. J. C. Ryle.

## "Every Spring."

Says one of the best housewives in New England, "We feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could never do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."

Miss Penelope—Before I give you an answer, Marshal, I want you to know that I believe the married state to be simply a reinforced condition for the better amelioration of the wrongs and sufferings of women. Do you understand me? Mr. Mallow—I think I do, and, if you'll allow me, I'll hedge a little. Won't you be a sister to me?—Puck.

## HANMER'S LINIMENT FOR MAN AND BEAST

CURES

Sciatica, Sprains, Contracted Muscles, Rheumatism, Strains, Eruptions, Burns, Stitches, Hoof Ail, Scalds, Stiff Joints, Scow Worms, Stings, Backache, Sweeney, Bites, Galls, Saddle Galls, Bruises, Spavin, Distemper, Corns, Cracks, Etc., Etc.

Keep a Bottle in the House. 'Tis the best of economy.

Keep a Bottle Always in the Stable for Use When Wanted.

## HANMER'S STOCK POWDERS

Will cure Coughs, Colds, Distemper, Blood and Skin Diseases, Worms, Bowel and Kidney Troubles, Loss of Appetite, Loss of Condition, Founders, Debility, Eczema, Rough Hair, etc. It is a general System Renovator, and the Tonic for Stock.

FOR SALE EVERYWHERE.

## THE WEBB MANUFACTURING CO., PROPRIETORS, NASHVILLE, TENNESSEE.

100 Per Cent Profit and Samples FREE to Gentlemen who send for Dr. Scott's Genuine Electric Belts, Brushes, &c. Ladies Agents wanted for Electric Combs, Quick Shavers, and other terms. Dr. Scott, 146 Broadway, N. Y.

## BOOK AND BIBLE DEPOSITORY.

Under instruction of the Baptist State Board of Alabama, established at Marietta, Ga. and this Depository.

A good assortment of Books on hand at Publishers' prices. Twenty-five per cent off ordered promptly. Any book not on hand can be given any discount on.

A variety of Bibles and Testaments always on hand.

Order your Hymn Books, of whatever kind, and all your Sunday-school supplies from the Depository.

All profits go into the Colportage Fund.

Address: W. R. CRUMPTON, Cor. Sec. & Treasurer.

## Dress the Hair

With Ayer's Hair Vigor. Its cleanliness, beneficial effects on the scalp, and its perfect perfume commend it for universal use. It keeps the hair soft and silken, preserves its color, prevents it from falling, and, if the hair has become weak or thin, promotes a new growth.

"To restore the original color of my hair, which had turned prematurely gray, I used Ayer's Hair Vigor with entire success. I cheerfully testify to the efficacy of this preparation."—Mrs. F. H. Davidson, Alexandria, La.

"I was afflicted some three years with scalp disease. My hair was falling out and what remained turned gray. I was induced to try Ayer's Hair Vigor, and in a few weeks the disease in my scalp disappeared and my hair resumed its original color."—(Rev.) S. S. Sims, Pastor U. B. Church, St. Bernard, Ind.

A few years ago I suffered the entire loss of my hair from the effects of tetter. I hoped that after a time nature would repair the loss, but it was in vain. Many remedies were suggested, none, however, with such proof of merit as Ayer's Hair Vigor, which I began to use. The result was all I could have desired. A growth of hair soon came out all over my head, and grew to be as soft and heavy as I ever had, and of a natural color, and firmly set."—J. H. Pratt, Spoford, Texas.

## Ayer's Hair Vigor

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

## REASONS

Why Ayer's Sarsaparilla is preferable to any other for the cure of Blood Diseases.

Because no poisonous or deleterious ingredients enter into the composition of Ayer's Sarsaparilla.

Ayer's Sarsaparilla contains only the purest and most effective remedial properties.

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

Ayer's Sarsaparilla is prescribed by leading physicians.

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

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

Ayer's Sarsaparilla never fails to effect a cure, when persistently used, according to directions.

Ayer's Sarsaparilla is a highly concentrated extract, and therefore the most economical Blood Medicine in the market.

Ayer's Sarsaparilla has had a successful career of nearly half a century, and was never so popular as at present.

Thousands of testimonials are on file from those benefited by the use of

## Ayer's Sarsaparilla.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1.00 per bottle, 65¢ worth \$5.00 a case.

## ST. JAMES HOTEL, Selma, Ala.

W. H. TISDALE, Proprietor.  
J. M. MERRILL, Clerk.

Under New Management. CENTRALLY LOCATED.

House renovated and Rooms nicely furnished. The table is supplied with the Best Market Affairs. COMMERCIAL MEN will find Large Sample Rooms at their disposal.

J. M. DEWBERRY, Editor. — HARE & POPE, Publishers.

## The Alabama Teacher's Journal.

Montgomery, Ala.

Price \$1.00 Per Annum In Advance.

A MONTHLY JOURNAL

Devoted to the Principles and Methods of Teaching.

The Official Organ of the State Superintendent, and of the Alabama Educational Association.

No teacher in this progressive age can well afford not to be a reader of the JOURNAL. The cause of Education and of Teaching is being agitated as it has never been before. Much legislation regarding schools is being passed, and the JOURNAL proposes to keep its readers well posted on all these matters. Your subscription will be thankfully received. Address: ALABAMA TEACHER'S JOURNAL, Montgomery, Ala.

## SEALS BROTHERS.

Pianos and Organ Stools, Covers, Instruments, Etc., Etc. Instruments sold on easy monthly or quarterly payments.

Write for Catalogue and Prices.

## SEALS BROTHERS, JOB PRINTING!

Baptist - Printing - Co., Montgomery, Ala.

We will continue to print MINUTES, and to do all other kinds of Job Printing, Ruling, and Binding.

Envelopes, Circulars, Pamphlets, Catalogues, Bill Heads, Statements, Programs, Hand Bills, Letter Heads, Books, Visiting Cards, Dodgers, Note Heads, Cotton Receipts, Minutes, Etc., Etc.

Our work will be first-class, and will be executed promptly and at bottom prices. We give our personal attention to all orders received. Parties desiring Job Work done, will find it to their interest to give us a call. Address: HARE & POPE, Proprietors, Montgomery, Ala.

## A FIRST CLASS INSTITUTION. Mountain View High School.

Near Trinity, Morgan County, Ala.

Rev. J. S. SHACKELFORD, A. M., PRINCIPAL.

This school will re-open on Monday, the 10th of September, 1888, and continue nine months. It is located on a mountain one mile south of Trinity Station, on M. & C. Railroad, and six miles from Decatur. Students will be prepared to enter college. Instruction thorough. Discipline strict. Boarding pupils under the special supervision of Principal. The cost of a pupil at this school for nine months will be from \$100.00 to \$135.00, according to the class. Board only \$10 per month. Music on Piano or organ, per month. For circulars address the Principal, Trinity, Alabama.

## IF YOU ARE GOING North, South, East, West, Ask for Tickets Via the Old Reliable L. & N. R. R.

Through Cars, Making Quick Time AND OFFERING Low Rates TO ALL POINTS.

G. M. WILLIAMS, G. T. A., Montgomery, Ala.  
C. F. ATMORE, G. P. A., Louisville, Ky.

## Mobile & Birmingham Railway.

Schedule No. 10—Effective Dec. 16, 1888.

City	Day	Time	City	Day	Time
Mobile	Day	7:00	Mobile	Day	7:00
Mobile	Night	10:55	Mobile	Night	10:55
Mobile	Day	7:00	Mobile	Day	7:00
Mobile	Night	10:55	Mobile	Night	10:55

## THE GREAT THROUGH CAR ROUTE

DOUBLE DAILY LINE OF FULL MAN Palace Sleepers from Montgomery to Louisville, and from Louisville to Montgomery, New Orleans, making direct connection for the North, East, West, and South. For information as to rates, routes, etc., see agent of the company or write to C. F. ATMORE, G. P. A., Louisville, Ky.

## Western R'y of Alabama

Atlanta & West Point Railroad Co. Quickest and Shortest Route to New York.

Close connection made with Piedmont Air Line, Atlantic Coast Line and Cincinnati Southern.

TIME TABLE No. 51. No. 53.

City	Day	Time	City	Day	Time
Shreveport	Day	6:00	Shreveport	Day	6:00
Vicksburg	Day	4:00	Vicksburg	Day	4:00
New Orleans	Day	10:00	New Orleans	Day	10:00
Meridian	Day	4:20	Meridian	Day	4:20
Tuscaloosa	Day	12:47	Tuscaloosa	Day	12:47
Akron	Day	7:40	Akron	Day	7:40
Greensboro	Day	8:20	Greensboro	Day	8:20
Newbern	Day	8:47	Newbern	Day	8:47
Marion	Day	9:22	Marion	Day	9:22
Ar. Selma	Day	10:30	Ar. Selma	Day	10:30
Ar. Selma	Night	11:10	Ar. Selma	Night	11:10
Whitfield	Day	11:25	Whitfield	Day	11:25
Lowboro	Day	11:38	Lowboro	Day	11:38
Ar. Montgomery	Day	12:30	Ar. Montgomery	Day	12:30
Ar. Montgomery	Night	12:35	Ar. Montgomery	Night	12:35
Ar. Montgomery	Day	1:20	Ar. Montgomery	Day	1:20
Ar. Montgomery	Night	1:25	Ar. Montgomery	Night	1:25
Ar. Montgomery	Day	2:20	Ar. Montgomery	Day	2:20
Ar. Montgomery	Night	2:25	Ar. Montgomery	Night	2:25
Ar. Montgomery	Day	3:20	Ar. Montgomery	Day	3:20
Ar. Montgomery	Night	3:25	Ar. Montgomery	Night	3:25
Ar. Montgomery	Day	4:20	Ar. Montgomery	Day	4:20
Ar. Montgomery	Night	4:25	Ar. Montgomery	Night	4:25
Ar. Montgomery	Day	5:20	Ar. Montgomery	Day	5:20
Ar. Montgomery	Night	5:25	Ar. Montgomery	Night	5:25
Ar. Montgomery	Day	6:20	Ar. Montgomery	Day	6:20
Ar. Montgomery	Night	6:25	Ar. Montgomery	Night	6:25
Ar. Montgomery	Day	7:20	Ar. Montgomery	Day	7:20
Ar. Montgomery	Night	7:25	Ar. Montgomery	Night	7:25
Ar. Montgomery	Day	8:20	Ar. Montgomery	Day	8:20
Ar. Montgomery	Night	8:25	Ar. Montgomery	Night	8:25
Ar. Montgomery	Day	9:20	Ar. Montgomery	Day	9:20
Ar. Montgomery	Night	9:25	Ar. Montgomery	Night	9:25
Ar. Montgomery	Day	10:20	Ar. Montgomery	Day	10:20
Ar. Montgomery	Night	10:25	Ar. Montgomery	Night	10:25
Ar. Montgomery	Day	11:20	Ar. Montgomery	Day	11:20
Ar. Montgomery	Night	11:25	Ar. Montgomery	Night	11:25
Ar. Montgomery	Day	12:20	Ar. Montgomery	Day	12:20
Ar. Montgomery	Night	12:25	Ar. Montgomery	Night	12:25