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## Baptist Ministers' Conference.

Short Pastors—Causes, Evils, Remedies.

BY RUFUS FORD, BENHEIM, S. C.

The committee to prepare a program for the "Ministers' Meeting" have taken it for granted that I am opposed to short pastorate. I do not know how they found this out unless some of them knew that I was preaching to the same churches which I took charge of when I first began my pastoral work. Some good women live for a long time in a state of "single blessedness," not so much from choice as from necessity—no one proposes. So it may be with some of those brethren who remain with the same church. No "committee to supply the pulpit" ever addresses them, and therefore from necessity and not from choice they must remain where they are. And when the fox could not reach the grapes he called them sour.

Another criticism which I have to make on the report of the committee is, that they allow other brethren to speak, but they request me to read. They expect me to "lay up and take rest" in order to shoot birds "on the wing."

But to my subject, "Short Pastors."

Fortunately for me the committee have divided it into "three heads like a sermon."

### I. THE CAUSES.

The committee surely did not intend for me to enter into details on this point. I am not expected to give the diagnosis of a disease for which there is no remedy. For example, a brother may be afflicted—it is not an unusual thing for preachers to be afflicted; "about enough headache to make one a D. D." has almost become a proverb. But the brother of whom I speak has a morbid mind and a morbid disposition. To him—

"The time is out of joint; O cursed spite, That ever I was born to set it right."

His distempered fancy pictures the cause of all this in the place where he now lives and the people whom he serves. It further pictures to him that the panacea for all his ills is to be found in a new field. Such a malcontent is beyond remedy.

Another example beyond remedy is the apportioning brother, who is under the dominion of "the power behind the throne greater than the throne." He, too, is "a bird of passage"—let him pass.

Let me look at a few of the more common causes:

One cause of short pastorate is the unbusinesslike way which pastor and church have in their dealings with each other. That advice given by Paul to the Philippians is very applicable to pastor and church: "And this I pray that your love may abound yet more and more in knowledge and in all judgment" (or sense). The compact between pastor and people is a business matter, and while it must be entered into and prosecuted with love, there must also be common sense. When an employee and his employer enter into a contract, the length of time they remain together will depend largely upon the businesslike way they treat each other. If the workman does not fulfill his part of the obligation he is dismissed; if the employer does not fulfill his in the way of paying what he promised at the time he promised, the workman quits. This seems to be understood by both parties. Why should not the church and pastor act upon the same principle in their engagements with each other? Now, I do not mean to advise people or pastors to become a Shylock; a too rigorous exacting on the part of either is not becoming. But I mean to say that if we wish to lengthen the pastorate of our states, we must lengthen, and broaden, and deepen our businesslike way of dealing with each other as pastors and churches.

2. Another cause of short pastorate is to be found in the experimental

brother.

(1.) First, in the new pastor. Suppose his business relations are pleasant; he has no fault to find of his brethren, but he never went there to stay, he went there to experiment. He is not a pastor with all the endearments of that sacred relationship, but he is an experimentalist. Before he has been there more than a year and six months his ears are pricked up to hear new calls, and his eyes are bared open to see fine openings. Even if such a brother be pastor of a great city church, his thoughts are more cosmopolitan than metropolitan.

(2.) In some of our church members. Some few brethren in a very few of our churches are great men to experiment. They are like those Athenians in the days of Paul—they like new things. They believe in a change, and since they are Baptists they have independence. They are "dressed in a little brief authority," what I would call a case of Baptist independence run to those foolish Galatians, who at one time loved Paul well enough to pluck out their eyes for him, and then soon became his enemy. The conservative brethren and patient pastor can only pray for them; they need not reason with such; for "seest thou a man wise in his own conceit? there is more hope of a fool than of him."

3. Another cause of short pastorate is the hardness of the field and the hardness of the man who takes charge of the field. Iron may sharpen iron, but a hard preacher never yet softened a hard people. When the flinty nature of a hard-hearted people strikes the chilled steel of one called a man of God, the fire of anger flies and pastor and people separate. The pastor whom the apostle

told to "endure hardness" was a man who was himself softened by divine grace. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves."

### II. EVILS.

1. Evils to the church. The church loses, because it is for a time without a pastor. If the former pastor has given satisfaction, they now fear lest they may not get his equal. If his pastoral relations have not been pleasant, they now consider that "caution is the parent of safety," lest they commit a similar mistake. All the while the church is as sheep without a shepherd. The contributions for missions and education are small, the weak ones wander away, the strong ones often become discouraged.

(2.) And even when the pastorless church immediately secures a pastor, they do not immediately fall in with him as their leader. They must first become acquainted with him before they can fully confide in him, for "confidence is a plant of slow growth." The man under whose ministry they were converted, and who buried them with Christ in baptism, he could lead them. The new man may be equally as good a pastor, but they do not yet know—he is a stranger, and "his voice will they not follow."

2. Evils to the pastor. (1.) In his work as pastor. The pastor must look after the discipline and finances of his church—neither of these can be neglected without serious loss to the church. But in order to manage these two most important features of pastoral work discreetly he must know things which a stranger cannot know.

"Nature hath framed strange fellows in her time." And if a pastor is to manage these "strange fellows" so as to enable them to become consistent in conduct and consecrated in life, he is to know them, and he can do this only by close and continued study.

Let me illustrate: A skillful physician settles at a place and begins the practice of medicine. He is not as well prepared to practice for that people as he will be in the course of a few years. In the physical man there are idiosyncrasies. As a rule, morphiae allays pain and produces sleep, but tried on certain persons it will produce just the opposite effect. This was revealed to the wise physician by actual experiment. He does not leave the patient to suffer and die. He understands it. His profession recognizes the existence of such. He immediately tries other remedies.

Now, the wise pastor, who remains with the same people, will find out in the course of years their idiosyncrasies. Some men are not stingy. It is all wrong for a new man to call them hard names—they are idiosyncratic. The pastor who tries to develop his people will commit blunders unless he recognizes their peculiarities, and to know these he must remain with them longer than a year and six months.

(2.) Evils in his work as preacher. Some one has defined man, "An animal as lazy as his circumstances will admit." When he moves from place to place every few years, he is strong ly tempted to fall back on old work. He need not necessarily do this, but his circumstances admit of it, and not every man will burn the ships when he lands.

(3.) Evils in his work as a citizen. The preacher is a citizen. He is not a hermit in his habitation, and must not be ethereal in his notions of life. Let him realize that he must live among a people and his children after him, let him feel that he is a citizen and not a ministerial tramp, and that fact helps him to guard well his good name. Long pastorate helps a man to leave his wife and children some provision for this life, as well as the far richer legacy which they can use in that community of a good name. The fact that a child is the son or daughter of the venerable father in Israel who labored so long and so faithfully, whose life was so consistent and consecrated that within itself is a priceless boon to any minister's child.

### III. REMEDY.

1. Go to stay and not to experiment. One of the best pastors in North Carolina is W. R. Gwaltney, of Greensboro. He has built up strong churches and erected new houses of worship in Winston, Raleigh, in Greensboro, and in one or two other places. But he says that he never yet went to a place without intending at the time to settle there for life. It was with that idea that he took charge of and prosecuted his work. We can't give any cast iron rule as to how long a man ought to stay in a place. Some wear out and some wear in, but this much we can say, let the man go to stay even if he leaves in six months after he takes charge. If the church calls him as pastor, and not as "supply" for six months, he must accept, if he accepts at all, with that idea.

2. Go expecting difficulties. That pastor who is simply hunting an easy place is really fit for no place. The pastor who faithfully does his duty will never find heaven on earth; neither is such a man looking for it. The excuses some men give for leaving a field is an argument for them to remain. Don't preach self-sacrifice to others and then practice self-indulgence. You are told to "endure hardness." Go to a new field expecting to obey this command.

3. Go remembering your own weakness and sinfulness as well as that of the people whom you serve. I know that the people are a hard set, and then I know also that we pastors are a hard set. Put some, if not all, the blame at your own door. Don't study books all the time—study your people some and yourself more. That

pastor who complains most of short pastorate deacons is himself most likely to have well rounded hools.

4. Go with the feeling that he who said go (and try and be sure that he said go) can sustain you there. If divine wisdom (and not self-interest) guided you there, be sure that divine power can sustain you there. "Who is sufficient for these things?" "We are." Our sufficiency is of God.—Baptist Courier.

## The Scripture Ideal Man.

BY A. S. WORRELL.

He has been "born from above"—is "a new creature in Christ"—is a "child of God." The new life in him is the basal element in his character; the will and the conscience being subordinated to its control.

He has all the elements of a good moral character; such as veracity, integrity, honesty, chastity, &c., &c.; these traits being properly adjusted to the new life principle, and, in fact, growing out of it.

He is a man of humility. He has felt something of the evil of sin; having been crushed between God's justice and his mercy, and being profoundly impressed with his own unworthiness. True humility implies the death of pride, vanity, boastfulness, self-complacency, self-conceit, and the like.

Faith, hope and love enter largely into his spirit and make-up. His faith is a constant factor. He appropriates the blessed promises in God's Word, whereby he is ever "filled with the Holy Spirit," has the Savior enthroned in his heart, and has undisturbed "fellowship with the Father and with his Son Jesus Christ." (See John 14:16-23; Eph. 3:14-19; 1 John 1:3.) His faith is such as to exclude all doubt. His hope is as "an anchor to the soul, both sure and steadfast, entering into that within the veil." Christ and heaven are chief objects of hope; Christ is to be his visible king and adorable Lord, and heaven is soon to be his home. These blessed assurances dispel all despondency, gloom, and melancholy, and fill him with courage for every conflict. Love is the grand motor that keeps every thing at work. It is so all consuming, that hatred, envy, malice, jealousy, and all kindred malevolent affections have disappeared from consciousness, and now love and all associate "graces of the spirit" characterize his life and control his actions.

He is a consecrated man. He recognizes, with intense joy, that Christ has redeemed him from infinite evil, that, in consequence of this redemption, he owes every energy of soul, body, and spirit, to him; and, in accordance with this conviction, he has, in truth, given his entire being to Christ, to be disposed of according to his own good pleasure. He now lives for Christ, carries on his business for him, and seeks to glorify him with every power of his being. "Whatever he does, he does to the glory of God." If he had a thousand alabaster boxes, he would break them all to honor his Savior. He owns nothing apart from Christ. Obedient to every divine command, faithful to every trust, firm in his adhesion to the truth, and loyal to Christ in all things, God delights to honor him. "The new man," being greatly strengthened by the indwelling Spirit, has crowded out and "put off the old man with his deeds," the body, once polluted by sin, is now "a temple of the Holy Spirit," while "the life of Christ is manifested in (his) mortal body," to "the praise and glory of God."

Happy, joyful, courageous, meek, gentle, kind, patient, fearless (of men or devils), he has this constant testimony, "that he pleases God," and, in turn, he himself is regaled with God's choicest gifts and graces. Unselfish, he lives for the good of others, but manages to do all he can for men with the ultimate view of thereby glorifying God.

He never boasts of what he does, nor attempts to keep the Lord's books for him; willing to trust it all to his omniscient Savior. Modest, he yields the preference to others, nor seeks a place of prominence for himself; willing to fill the place—whatever it be—appointed for him by his Master.

Indwelt by the Holy Spirit, "the Spirit of Christ," he imbibes largely the principles, tastes, motives and methods that characterized "the Son of Man" while on earth, "who went about doing good." He scatters blessings wherever he goes. He is a real "peace maker." Hatred because his life is a bitter reproach to every form of sin and hypocrisy, he prays for his persecutors, and seeks to bring them to Christ. The truth he would not compromise for his life; and though firm as a rock in his advocacy, he is mild, loving and gentle in his manner; ready if the occasion should require it, to sacrifice everything for principle, and always everything for peace.

Such a man is successful in the highest degree, because God is ever working in him "both to will and to do of his good pleasure." He fills his place; and that is perfect success.

"Love, joy, and peace" that passeth understanding fill his heart day by day; he seeks to bring others to the same blessed experience and consciousness "walk with God."

How may this ideal be proximately realized? By consecrating all we are and all we have to Christ, and by the exercise of a living faith that enthrones and keeps Christ in the heart.

Rogers, Ark.

As charity requires forgetfulness of evil deeds, so patience requires forgetfulness of evil accidents.—Bishop Hall.

## A Beautiful Story.

In One Short Chapter.

A young man, strong, active and earnest, making \$600 a year, thinking over his condition and his duties, anxious to do what he could for the salvation of sinners, concluded to give away one hundred dollars. To whom or to what should the money be given? A great variety of objects presented themselves. After seriously considering the matter, he finally decided to give it to the church, which was then unable to get an efficient pastor. He did so, and thus helped, the little church secured a faithful, devoted pastor; during the year, and under the ministry of that pastor, fifty persons were converted and united with that church. That was thirty years ago. The soul-saving work of that church has gone steadily on through all these years. Six hundred members have been received into its fellowship, and its contributions to other struggling churches have amounted to many thousands of dollars. Was not that hundred dollars wisely invested? Could the young man have done better with it? He is not a young man now. Since then he has been enabled to give far larger sums, and to many very worthy objects, but he says nothing he has ever given has yielded more satisfactory results than his first one hundred dollars. Already it has produced "an hundred fold," and still its ever increasing harvests spread all down the coming ages.

In the numerous, rapidly growing towns of Alabama there are many weak, struggling little churches, unable to support pastors. If they could only get the help they need one year, what centers and sources of blessing might become! Shall our State Mission Board plead for these churches in vain? "I cannot give a hundred dollars," you say. Very well, you can give less. At your next church meeting propose to be one of ten young members to give this sum for this purpose. If you cannot give ten dollars, propose to be one of twenty to raise the hundred dollars in your church. Make the proposition and then follow and work it up. It will do you good, it will help your church, and it will bless the world.

There are fifty churches in Alabama in each of which the young men could give one hundred dollars next Sunday. And that means fifty weak places strengthened for the work of the Lord. This done, who can estimate the glorious results that would follow in the next twenty years; in the next hundred years; in eternity!

Young men, live and labor and give for the salvation of immortal souls, and your lives will be hopeful and happy, and your work everlasting.

Z. D. ROWE.

## Trip Notes.

These notes are so far behind it is hard to tell where to begin. A long while ago, near two months, I spent a Sabbath with Pastor Anderson and his flock at Fort Deposit. This has long been a strong Baptist center. Now with a wise resident pastor, a Baptist school and an intelligent and well-to-do membership, they ought to reach a degree of prosperity never experienced in the past. The bright children I preached to in the afternoon, will soon be grown men and women, most of them Christians, and Baptists, we hope. A missionary church now, it will be stronger for the mission cause when the Lord shall add these well trained little ones to the number.

A week later I was at Livingston. In spite of the very bad weather we had good congregations. Bro. Curry is certainly located in a pleasant field, and no one is more impressed with that fact than himself, while his people think he is one of the biggest preachers in the land.

## OFF ON A TRIP.

For weeks I remained at home daily expecting my wife's aged mother to pass away. But the Lord has spared her a little longer. When she began to improve a little, the good wife, who knows where my duty is, said I could go if I would remain in reach of the telephone. What a burden for a poor woman to carry! The care of a large family and an aged, helpless mother! And it is all for Jesus' sake.

And what a burden for the sympathizing husband! His anxieties about home added to a care for all the churches! And this is all for Jesus' sake. Blessed burdens, these, and the Master will richly compensate after a little while. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Every self-sacrificing preacher and his devoted wife can claim that promise in all its fullness.

This reference to oneself may seem unparadiseable to some, but possibly no harm will come of leaving the door of one's heart just a little ajar at times. But I am off for sixteen days, and the first point is

## UNIONTOWN.

I believe they call this "the queen city of the prairies." Anyway, it is in the heart of the canebrake country. I was amazed to see how the town was improving. New buildings are going up and the paint brush was brightening everything. With good plank side walks the mud is not much in the way. The church under the pastorate of Bro. Hart seems to be prospering—the house is handsomely painted inside, the floor carpeted, and

some they propose to finish the work. Without being positive, I suspect this great change has been brought about by the sisters. How things do change for the better when the sisters determine that the work shall be done. Right soon they will be through with the church, and under the lead of the pastor's good wife, who is enthusiastic for missions, they will work for the cause in regions beyond.

## WHAT STATE MISSIONS HAS DONE.

This old church had almost gone to ruin, the splendid parsonage had been sold, the church had been rented for a time for a court house, the membership discouraged and almost disorganized. The same was true of Newberry church, Demopolis had no church. Bro. Bailey brought Bro. A. W. from South Carolina to take charge of it with Macon church, the only sustaining church in all that region. For years he pulled through, but he left a strong self-sustaining field, the houses all greatly improved, and a beautiful new building at Demopolis. Now, everyone of these points regularly contribute to missions. Was it not a good investment?

## BENTON.

A night service here was broken up by a threatened storm. Bro. Sidney Catts is the pastor of the little church. He and his young deacon the next Sunday made good the collection which I lost by the rain. The church here, from my earliest recollection, has been weak. It is still struggling, but numbers some noble spirits among its members. When the Master comes to make up his jewels, it will be found that these struggles were not in vain. Many are in heaven to-day who, during eternity, will praise him for permitting a church to be established in Benton. This was one of the first churches this scribe served, and many tender memories cluster about the old town.

## LOWNDESBORO.

Another point where I could say a good word for Bro. Anderson. Well, it is due him. Without his quiet determination and his wise direction, this beautiful house never would have been built, and the members all agree with this statement. I might say a good thing about the State Mission Board here, too. This Lowndesboro field is very like the one about Uniontown, and from present prospects our brother will have it, by the end of this year, almost as strong as the other. A new church here completed, and seven miles away, at Hayneville, another building, and not a great way from there, at Ash Creek, another is being rebuilt. The little church at Lowndesboro is like one family. Their influence for good is apparent to all.

## OH, FOR MORE MEN!

Yes, men, that is what we want. Men who know nothing of failure. Wise men. Men who can see beyond their noses. Men who can calmly survey the field and say "There's a work here to do, and with God's blessing I am going to do it." Men who will not hear to the people's cry of poverty, but will show them their duty to give and to make sacrifices. Men who will endure hard physical labor to accomplish their purpose. But this is enough for one time.

W. B. CRUMPTON.

## Literary Notices.

Cosy's Resolve; or, My Brother's Keeper. By Mattie Dyer Britts. 12mo. 320 pages. Price, \$1.25. Philadelphia: American Baptist Publication Society. This beautiful book, elegantly written, is on our table. This is a charming story for either boys or girls.

The American Baptist Publication Society has presented us with the Clover Mead Library, which consists of ten beautiful little books for children of from five to ten years old. This entire library costs only \$2.50, and will prove a perfect boon to any home.

## Obituary.

Our community was shocked on the morning of the 27th of March by the sudden death of Mrs. Leila Gogans. She was sick a very few hours. She was the daughter of Allen and Elizabeth Maxwell, and was born in Coosa county, Ala., July 20th, 1862. She joined the Baptist church at Alexander City in 1878, and was married to E. L. Gogans on the 3th of November, 1886. Her husband was characterized by kindness to her husband, children and friends, and she was a devoted member of her church, always feeling a deep interest in its progress. She was treasurer of the ladies' aid society of the church, and was ever ready to lend a helping hand to the needy. Oh, what a reward, what a crown will be given her in the last day! It was my happy lot, as her pastor, to share many of her acts of kindness, and regret exceedingly that I was absent and not permitted to pay the last tribute of respect to one whom I esteemed so highly. None knew her but to love her, and those who knew her best loved her most. She left a devoted husband and two precious children, beside a mother, brothers, sisters and a host of relatives and friends to mourn her death.

The large audience that attended the funeral service, conducted by Bro. W. R. Whately, showed the high esteem in which she was held by her church and community. As pastor and church we feel that we have sustained a severe loss. Our loss is her eternal gain, for we know she is at rest, where she is "waiting and watching" for those loved ones left behind.

R. A. J. CUMBER.

## Where Prohibition Prohibits.

A dispatch from Des Moines, Ia. says: An interesting liquor case has just been decided at Mt. Pleasant. The defendants were tried on the ordinary selling indictment. The witnesses had, as shown by the evidence, bought cider in the defendant's restaurant. The question was whether or not cider is classed with intoxicating liquor. Judge Travers said that while cider is at first a non-intoxicant it became intoxicating in course of time. Since the law prohibits the sale of all intoxicating liquors, it prevents the sale of cider. Judge Travers also overthrew another ingenious evasion of the law. In a shanty near Mt. Pleasant, a board partition had made a large room on one side and a small one on the other. A barrel was set in the partition, and the customer could deposit his money and get his drinks without seeing the man in the other room. This made it possible for the customer to swear that he did not see the liquor seller and that he did not know he was in jail serving a sentence of four months.

M. F. CRAWFORD.  
Tung Chow, March, 1889.

## From Bro. Stevens.

Dear Baptist: The Davisville Baptist church was constituted Nov. 27th, 1887, with twenty members. Since then there have been twenty-eight accessions, and six dismissed by letter, leaving a present membership of forty-two. Among these are some willing workers, men of enterprise and liberal views. A large per cent of the increase has been men and women who have moved here to make Davisville their home. It is only a question of a few years when the natural resources here will have attracted a population of several thousand. The church has felt the need of a home all along; but, on account of a lack of ability to build such a one as the place will certainly need in a little while, it has hesitated about beginning the work.

For six or seven months the church held its meetings in the Masonic Hall. It now meets in the academy. At our last conference we appointed a building committee composed of brethren W. H. Davis, M. S. Stevens and H. J. Davis. We ought to have a church worth \$2,000, and we are going to do our best to build it.

Our pastor, Bro. J. Q. Stockman, has just closed a series of meetings. There were no conversions that we know of, but we think much good was done for the blessed Master. Dr. Nunnally, of Anniston, preached two very excellent sermons for us; one Friday night and one Saturday at eleven A. M. At this, our last service, Bro. W. H. Davis was ordained deacon. Bro. D. is a young man whose delight is in the law of the Lord. We expect the Lord to use him in doing great things.

Bro. Stockman's health is not good. He has a very large work, and he fears he will have to give up part of it. His health has broken down several times before. We hope the Lord will give him more strength, that he may continue the work in which he so much delights.

Much success to the BAPTIST. I want to thank you especially for your articles on temperance and prohibition. May the Lord bless you in the good work.

M. S. S.  
Davisville, Ala., March 24th.

## Training Children.

This work of training children is a difficult work. Some may think it easy, but they have never tried it. A child is placed in the arms of young parents. It is a sweet and beautiful plaything. They look into its laughing eyes, at its lovely dimples, and wonder at its exquisite organism. Beautiful plaything! But on some nightfall, as they sit rocking that little one, a voice seems to fall straight from heaven, saying, "That child is immortal! The stars and the suns shall grow old and perish, but that child is an immortal being."

I know that with many parents this is the chief anxiety. They earnestly desire their children to grow up rightly, but they find it hard work to make them do as they wish. They correct their temper. They correct their waywardness; in the midnight their pillow is bathed with tears. They have wrestled with God in agony for their salvation. Has this anxiety and prayer been of no avail? No. God understands your heart. He understands, dear parent, how hard you have tried to make that daughter do right, though she is so petulant and reckless; and God knows what pains you have bestowed in teaching that son to walk in paths of righteousness, though he has such strong proclivities for dissipation. God has known of all the sleepless nights you have ever passed. He has seen every sinking of your depressed spirit. He remembers your prayers. He keeps an eternal record of your weeping anxieties. The grass may be rank upon your graves, and the letters upon your tombstone defaced with the elements of time before the divine response will come, but he hath declared, "I will be a God to thee, and to thy seed after thee," and in heaven, while you are ranging in fields of light, the gates of peace will swing back, and, garlanded with glory, that long wayward one will rush into your outstretched arms of welcome and triumph.

## J. H. CURRY.

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

## The Meeting at Tuscaloosa.

On the 30th ult., I returned from a most enjoyable stay of twelve days in Tuscaloosa, aiding pastor Ramsey in a meeting. The Lord remembered Zion, and gave us a refreshing from his presence, in reviving, reclaiming and converting power. Blessed be his holy name!

The church was ready for a meeting. Bro. R. had preached a week, and the church was prepared to work, and about a score had already joined. There is a bright future for Tuscaloosa, and for our church there.

Pastor Ramsey has a firm hold, not only upon his church, but the entire community. And they say his accomplished wife is one element of his wide influence.

Reared a Presbyterian, he had a hard struggle to accept the truth as he afterwards saw it, but it has made him the more decided Baptist preacher.

It was a great pleasure to have the prayer and earnest co-operation of Dr. Joshua Foster, whose sympathies with young men, and whom all young men love to be with, and the saintly Blackwelder, who is doing a steady work at Northport, just across the Warrior. It was pleasant, also, to meet again brethren Verby and J. C. Foster.

Professor Sumner Foster is president of our Baptist Female College, and with his cultivated and earnest faculty of eight teachers is doing a fine work.

President F. stands high in the community as an educator and cultivated gentleman. One brother remarked, Professor F. cannot get out and make speeches and drum like some men, but if Baptists will send him their brethren he will educate them. Let brethren at associations bear this in mind, and not forget the claims of the old Central. One thing we should not neglect is our denominational schools for higher education. The college buildings of the college—the old capital—costing originally \$200,000, are very handsome, and are now being thoroughly repaired.

More genial hospitality we never enjoyed than in the home of our good Baptist deacon, Dr. Hester.

Bright in our memory will always be the days spent with these dear brethren and sisters in the Druid City.

P. T. HALE.

Birmingham, April 2d.

Edward Thaddeus Walston.

Entered into rest, Feb. 15th, 1889, at Demopolis, Ala., Edward Thaddeus Walston, of Linden, Marengo county, Ala., in the forty-eighth year of his age. Born near Old Spring Hill, Ala., Dec. 19th, 1841.

Thus ended the honorable career of a faithful servant of God. A brief outline of his history will doubtless be read with interest by his many friends. He was blessed with pious parents. His childhood and youth were spent amid the pure and peaceful influences of the country home. He was truly "a good boy." When only thirteen years of age he professed faith in Christ, and was baptized into the fellowship of Providence church, by Eld. W. Jacob Parker, Sept. 14th, 1865; he was happily united in marriage to Miss Magnolia Maitin, and truly did he find a woman whose "price is above rubies." "The heart of her husband trusted in her."

He was ordained to the deaconate of Providence church in 1874, which office he held in Linden church, subsequently to his removal to Linden in 1881, till the day of his death. As superintendent of the Linden Baptist Sunday school, it is enough to say, "He did his duty." His death is most touchingly lamented by the school. If one should attempt to speak of Thad. Walston and his work as they deserve, it might seem overdrawn to those who did not know him, but to those who labored with him no words of commendation can be too tender, no praise too warm. The grief manifested on every hand since his death is a token of his moral worth.

He was eminently kind. A smile, a hearty grasp of the hand, a pleasant word, he gave to all. Retiring, he could easily be underrated. His modesty, however, but concealed his strength, for no man followed out more independently his convictions of duty. In his life we see exemplified early piety, full obedience, conjugal happiness, faithfulness in business, and devotion to religious duties.

His loving family and friends—and, oh, how they loved him!—watched as he entered the shadows and, lo! 'tis heavenly sunshine. The gloom and the clouds flee before the face of the morning—endless day. "Blessed are the dead which die in the Lord." His aged father, sorrowing brothers, and desolate widow, are "commended to God and to the word of his grace."

L. A. WHITE.

The ALABAMA BAPTIST tells of a brother who desired very much to attend the Baptist Congress recently held at Montgomery, but on hearing that the widow of a Baptist minister living in his neighborhood was in need, remained at home and gave her the expense of the trip. This was the spirit of Christ, and we take pleasure in mentioning the fact, that others may be provoked to like good deeds.

It was well for this brother's charity to take the direction it did, for too often the widow and orphan children of the pastor are forgotten. While he lived and labored they were accustomed to many tokens of remembrance, but now they are seldom cheered by evidences of esteem.—Baltimore Baptist.



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 20, 1889

EDITORIAL.

Rev. C. W. HARRIS, Editor.

TERMS: \$5.00 per year in advance.

Special terms will be made with agents.

Extra copies of a single issue, which should

be ordered in advance, are five cents each.

Remit with order.

Remittances should be made in money or

order on Montgomery, or bank check on Mont-

gomery or New York. When neither of these

can be procured, send the money in a

registered letter.

The date against your name on the margin

of the paper shows when your subscription

expires. It serves both as a receipt and a

request for payment. If proper credit has

not been given within two weeks, notify us

at once. All subscribers who do not send

express notice to the contrary, will be re-

garded as wishing to continue their subscrip-

tions. Notice to discontinue should be given

at least a week before and not after the

subscription has expired. Both the new and

the old post office should be given when

your address is changed.

Obituaries of one hundred words will be

inserted free. For each word over one hun-

dred, two cents will be charged. Remit with

order for publication. Count the words and

see just what the bill will be, also include

money for extra copies at five cents each. It

more than ten, and wanted, otherwise six

cents each. If money is not enclosed, we re-

serve the right to condense to one hundred

words.

Advertising rates quoted on application.

You will receive a card mentioning this

paper when you answer an advertisement.

Write only on one side of the paper. Al-

ways give your post office. Anonymous con-

tributions go to the same address.

We are not responsible for the return of

rejected manuscripts nor for the opinions ex-

pressed by correspondents.

All communications on business or for

publication should be addressed, and all

checks and money orders made payable to

THE ALABAMA BAPTIST,

Montgomery, Ala.

Office upstairs, 207 1/2 Dexter Avenue.

Your pastor is anxious to go to

Memphis. Can't you help him?

The New York authorities have or-

dered that all the Sunday concert

halls be closed in the future.

It is claimed that President Harri-

son proposes to select men for office

not for what they have done, but for

what they can do.

We are glad to see that our young

friend, F. W. Gist, junior editor of the

Age-Herald, is a deserving young

man, and we wish him great success.

If you are going to Memphis to the

Southern Baptist Convention you

must carry your certificate of election

or have with you a minute of your

sociation, containing a notice of your

appointment.

Will the preachers be so kind as

to examine the subscription list sent

them, and see if any of the parties

thereon named are either dead, have

moved away, or are no account finan-

cially? Do this for us and it may save

us several dollars.

The postmasters will please report

promptly to us the names of parties

refusing to take their paper from the

office. The government furnishes

stationery for this purpose. The law

makes postmasters responsible where

they fail to notify publishers.

Our young brother, Howard Frost,

is the agent in Selma for the ALABAMA

BAPTIST. The brethren in that city

will confer a favor upon us by renew-

ing promptly through him. He will

make a canvass for the paper in that

place, and we hope to hear good

news from him.

The senior has been out for the

past few days. Visited Girard, Brown-

ville, New Hope, Salem, Opelika,

and Notasulga. His notes concerning

those points will appear next issue.

He intends going to North Alabama

Friday to meet with the ministers of

the Muscle Shoals association.

BRO. HATCHER, of the Baltimore

Baptist, says he had no idea of strik-

ing Dr. Hawthorne when he had so

much to say about what he styled "a

colossal phantom." He was only

making fun of the newspaper report-

ers who were having so much to say

about Dr. Hawthorne's movements.

We suppose, of course, he has no

doubt that Dr. Hawthorne will suc-

ceed, as he says, in establishing a col-

lege at Florence, but he laughed at

the papers for reporting that he will

build a "grand university."

SEEKING DIFFERENTLY.

"One man saw gold when others

saw only clay." It is generally the ex-

planation why some men get rich

while their neighbors, barely live,

why some preachers make great suc-

cess in a given pastorate while others

make signal failures. The whole

neighborhood engages in farming with

only a desire of ambition to make a

living; but Mr. A. thinks there is

money in farming, hence he bends

every energy to the accomplishment

of his purpose, and in a few years far

outstrips his fellows. One preacher

accepts a call to a village church,

intending to stay only until he is

called to a more noted

wealthier pulpit. He is a time

## BOARD ORGANIZATION.

A Local Board of the Southern

Building and Loan Association of

Huntsville was organized in Mont-

gomery last Saturday night. It will

be seen from the character of the

men who represent this enterprise

and are its officers that the board is a

strong one, and such measures will

be adopted as to make all investments

and loans profitable and the business

a sure success. The association has

a capital stock of \$5,000,000.

The following are the officers of

the Local Board: W. H. Williams,

President; J. Reid Sayre, Treasurer;

G. M. Marks, Attorney; and A. W.

Le Bron, Secretary.

Directors—W. H. Williams, W. H.

Micou, C. G. Abernethy, O. O. N.

Nelson, J. C. Cheney, G. M. Marks,

J. S. Wilcox, J. N. Garland, and A.

W. Le Bron.

BULL FIGHTS AT THE EXPO-

SITION.

From its recent utterances, it seems

that the Montgomery Dispatch advo-

cates a revolution in the affairs of the

"nineteenth" century, and advises the

enlightened people of the United

States to follow in the wake of the ig-

norant and unenlightened millions of

Mexico and other Catholic countries.

To think that they will even seriously

consider such a suggestion as having

bull fights at the exposition here next

fall, is absurd to say the least, and

such an advocacy of bull fights is

nothing more than nonsense. It gives

us pleasure, in this connection, to re-

print here a note from the editor of

the New York Christian Advocate in

regard to bull fights in Spain:

"When does the religious reader

think that the great season com-

mences? On Easter Sunday, a few

minutes after the gorgeous pageants

of the churches and cathedrals? The

Sundays are bull days without excep-

tion, until the heat of dog days en-

ervates both man and beast. At the

bull ring, in which the bull fighters

meet and have a short religious ser-

vice, a priest being in readiness, be-

fore entering the arena. In an-

cient times those killed on the spot

were denied the burial

rites on the ground that they died

without confessing; but a priest is

"now in attendance with *La Magstad*

(the sacred host) ready to give always

spiritual assistance to a dying com-

batant."

It may have been that, after read-

ing such notes as this, the Dispatch

imagined that we had horns, as when

it refused to "lock horns" with us on

a certain issue. And the editor may be

encouraged by the fact that a priest is

present at the bull fights of modern

times "to give spiritual assistance to a

dying combatant." Now, we do not

intend that any of our readers shall

be laboring under the impression

that we have horns (as were the peas-

ants of France convinced by the

Romish priests concerning Bonaparte);

we disclaim ever having "aspired" to

anything of the kind; we are content

with being what we are, and offer no

suggestions and advocate no changes

in our make-up. Possibly the Dis-

patch had better engage its priest and

commence its journey to the expo-

sition ground to be in good fighting

trim by next fall. It will be all alone

in its sad undertaking.

ROMAN CATHOLICISM.

We venture nine tenths of the

Protestants in Alabama do not

know the attitude of the Catholics

toward our government. We have

said a great deal along this line of

late, and when we cease to warn our

people of the danger that surrounds

them, then we shall have lost the

courage of our convictions and shall

take our name down from the mast

head of the organ of the Baptist de-

nomination and think it well to be

branded "traitor" to our country and

"traitor" to the interests of Alabama

Baptists. We cannot give our readers

ONE-TENTH OF THE EVIDENCE

we have of Roman Catholics' unfaith-

fulness to our government, but we

shall give them such facts and figures

as are assured by history of the nine-

teenth century, the Dispatch's views

as to time to the contrary.

We have not delved into the history

of the Middle Ages, nor have we

offered for our readers' consideration

a tiresome list of statistics from the

pages of history of three and four

hundred years ago, but have given

them facts from week to week con-

cerning events that have occurred in

our own country and within a few

hours' ride of our homes. It is not

necessary to

LOOK FOR PROOF OF THE TRAITOR

when we can behold him with our

eyes, and see him as he goes about

his mischievous work undermining

a government that Baptists were lar-

geely instrumental in founding, to whose

maintenance they have ever contrib-

uted, and whose declaration of reli-

gious freedom they have tenderly

cherished. For any one to say that

Baptists are "fanatical" when they

oppose Catholics for office amounts

to nothing, for who is there among us

familiar with the history of Protestant

churches that will deny that

Protestants to-day if the law did not

interfere?

God forbid that we should discount

a man's fitness for public office on ac-

count of his religious convictions. We

are as firmly convinced that a Catholic

is unfit for public office in the United

States as we are that the earth

moves. And every newspaper man

that fears the discussion of Roman

Catholicism in his columns, betrays a

weakness for his country's interest

and is walking in blindness along the

path that leads to

THE CATHOLIC HIERARCHY.

Where, in the history of Protestant

churches, do you find them endeavor-

ing to gain control of the govern-

ment and teaching their members to

disregard the laws of the United

States, to ignore, and finally refuse,

to pay their school taxes, to organize

and overthrow this government, to

"persecute all who do not believe

with them," and to establish a gov-

ernment for the Baptists, or the Meth-

odists, or the Presbyterians?

Hear what the American, of Marl-

boro, Mass., says. This is one of the

sixty-eight towns and cities of that

state which have passed into the

hands of the Roman Catholics. A

careful perusal of these facts will be

of importance to our readers and will

serve to faintly show why we should

oppose Catholics for office:

What Does It All Mean?

The most careless observer cannot

fail to be impressed with the military

spirit that prevails in Roman circles.



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 25, 1889.

**The Moore & Handley Hardware Company** have an extensive advertisement in this issue of the paper. This firm is one of the largest and most liberal in the South. Their advantageous situation as regards the handling and dispensing of freights, their ability to stand small profits owing to their immense sales, and the benefit of the patrons, has all been instrumental in building up the magnificent trade they now enjoy; their extensive buildings occupy several acres situated on four of the greatest railroad systems in the South. Write them for quotations on hardware, mill and mining machinery, railroad and furnace supplies.

A certain clergyman, noted for long sermons, reached eightiethly once. Pausing for breath, he said: "And what shall I say more?" when a round Methodist brother, astonished him by earnestly responding "Amen."

## A Through Car West.

Commencing March 31st, the Queen and Crescent Route will establish a through Pullman Tourist and Buffet Sleeping Car service between Chattanooga and Shreveport. Leaving Chattanooga at 7:00 p.m., arriving at Shreveport at 8:15 p.m. Passengers can now step into a sleeper at Chattanooga in the evening, arriving at Shreveport next evening in time for supper, and continue on with the Texas and Pacific railway for Texas, Mexico, and California without transfer through the city.

An old parish clerk was courteously taking a church dignitary for kindly taking, on emergency, a village service. "A worse preacher would have done as well," he said, "if we only knew where to find him."

## A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

A man out West who has eleven children, says he is always sorry Christmas is over. Great Apollo, strike the lyre!

It costs only six cents to obtain the Plymouth Rock Pants Co., 15 Eliot Street, Boston, twenty samples of goods by which you can order a pair of pants. They will send you blanks, rules, and all necessary information to enable you to order a pair of their \$3, \$4 or \$5 pants.

The more the diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to protect his people's graces.—Guthrie.

Peculiar in medicinal merit and wonderful cures—Hood's Sarsaparilla. Now is the time to take it, for now it will do the most good.

A colored clergyman in a Southern town prayed the other day that the indelicate might be made delicate, the intemperate temperate, and the indolent industrious.

## BETTER STILL.

The pages of the *Kind Words Teacher* are enriched by articles from the pen of many among our ablest Southern Baptist writers. Rev. L. Burrows, D.D., appears in the May number with a timely and vigorous article, "Angels or Personalities?" Rev. J. A. Brundage, D.D., of the Southern Baptist Theological Seminary, and Rev. A. J. Battle, D.D., President of Mercer University, will appear in the June number. For the next half-year, there will be no less than five articles by Rev. J. M. Frost, D.D., of Selma, Ala., Prof. A. F. Fleet, of the University of Missouri, and Rev. Charles Manly, D.D., President of Furman University. Every issue, too, will contain contributed articles from our most gifted, most cultured and most godly brethren.

Necessity is the mother of invention, and the inventor's wife and children are apt to find that invention is the mother of necessity.

**Harvest Bells No. 1, 2 and 3.** Round and Shape Notes, is leading all others. Send 75 cents for sample copy and prices, to Eureka Springs, Ark.

It is when the old maid reads in the paper of a tight squeeze in the stock market, that she sighs with regret because she wasn't born a broker.

**ADVICE TO MOTHERS.** Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

There is no fish search after truth which does not, first of all, begin to live the truth which is known.—H. Bushnell.

## Entitled to the Best.

All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 5c and \$1.00 bottles by all leading druggists.

The editor of our contemporary, the *Cornacreeker*, is in trouble. Hear him: "We desire to state that where as in our church notices last week the types made us say Rev. John Smeads greased the pulpit of the Methodist church on Sunday, it should have been 'graced the pulpit,' etc."—Washington Critic.

## Horsford's Acid Phosphate.

Beware of imitations.

I was with Bethlehem church, East Liberty, on the 4th Sabbath. Bro. Hammer is pastor. Bro. Hammer is one of our own Howard boys; he was last year at the Seminary. The Sabbath-school was re-organized on Sabbath morning. The collection for missions was \$5.66. Bethlehem is near the factories on the Chattahoochee, below West Point, Ga. Was at the lower factory on Sunday night, and preached to a very good and orderly congregation. Conversed in the neighborhood with my books on Monday, went Monday evening to the upper factory, preached Monday night; conversed with my books on Tuesday at both places. I did not visit half the families at either place. I was to be at Bethesda church, Central association, on Saturday before the fifth Sunday, so was forced to leave for home on Tuesday evening. Arrived at home on Thursday and reached Bethesda Saturday morning. This was the occasion on which the 1st district of the Central association met. The meeting was not very well attended, though it was not entirely a failure. The subject of annual calls to the pastorate by our churches was discussed, and was answered by a resolution, that it was detrimental to both church and pastor. Bro. D. S. Martin is the beloved pastor of this church. Bro. Martin is a good preacher, and is clerk of the Central association. The collection for missions was \$1.75. The Sabbath-school was re-organized on Sabbath morning. Bro. Bird was made superintendent.—*Thos. B. Ferguson, Equality, Apr. 1.*

## Receipts of the State Mission Board for February, 1889.

State Missions.	
Mt. Gilead ch., M. H. Taylor, Jr.	\$ 3.00
W. E. Wood, Jr.	7.08
Midway church, W. J. Jordan, Jr.	7.08
Girard church, W. B. Carter, Jr.	4.00
S. S. Layette ch., W. C. Dillmore, Jr.	26.61
S. S., Dadeville ch., J. G. Sorrell, Jr.	9.50
Dadeville ch., J. G. Sorrell, Jr.	5.00
Ada ch., St. Ch., J. L. Thompson, Jr.	5.00
Mt. Gilead ch., J. H. Creighton, Jr.	3.00
Goodhope church, same.	2.15
Amity church, same.	2.00
Horseshoe church, same.	2.85
A sister, J. A. Martin, Jr.	5.00
Uchee church, S. W. Harris, Jr.	5.00
Macon church, J. T. Collins, Jr.	20.00
Mr. Andrew's church, same.	7.00
Entaw church, J. G. Apsey, Jr.	3.50
L. M. Soc., Gadsden, Mrs. Kyle, Jr.	5.00
Wetumpka church, W. E. Lacy, Jr.	25.40
Deep river ch., G. F. Nickols, Jr.	11.11
W. E. Wood, Jr.	7.08
Cusseta Sunday school, same.	2.15
Miss Soc., Liberty ch., S. B. Wilder, Jr.	4.00
Adams St. ch., Monty G. W. Ellis, Jr.	6.25
Chas. ch., Lake, W. E. Wood, Jr.	1.50
Hill ch., same.	1.50
Pine Flat ch., W. B. Alexander, Jr.	1.92
Sunday-school Pine Flat ch., same.	3.08
Pisgah church, W. M. Smith, Jr.	1.45
Tuskegee ch., M. G. Campbell, Jr.	23.00
Northport ch., E. Rice, Jr.	2.00
Union Springs church, same.	4.47
Siloam church, Levi Peters, Jr.	30.00
Shiloh church, W. G. Baker, Jr.	3.70
Mt. Pisgah church, same.	1.15
Pleasant Hill church, same.	2.75
Uniontown ch., Miss S. J. Anderson, Jr.	12.00
Miss Society, Brownsville church, W. B. Carter, Jr.	5.00
Total.	\$ 259.97

Foreign Missions.	
Mt. Gilead church, J. F. Pennington, Jr.	\$ 1.00
Central Asia, T. J. Pennington, Jr.	13.00
Midway church, same.	2.66
Sunday-school, LaFayette church, Clinton ch., for Eager's Ital. chapel, same.	4.00
S. S., " "	2.00
Newton S. S., " "	1.00
Howell ch., Zaccarias mission, Mt. Andrew church, same.	15.00
West Bend church, F. J. Cowan, Jr.	3.25
Deep river church, same.	3.25
Midway church, same.	3.25
Rubama church, same.	5.25
Shiloh church, J. B. Doyle, Jr.	1.00
Pisgah church, same.	4.48
Northport church, same.	2.40
Union Springs church, same.	8.89
Uniontown church, same.	4.00
Total.	\$ 91.05

Home Missions.	
Central association, same.	\$ 1.00
Midway church, same.	2.66
Newton association, same.	8.10
Tuscaloosa church, W. V. Dill, Jr.	80.00
Mt. Andrew church, same.	4.40
San Joaquin ch., Birmingham, Cuban mission, Miss Alice Hale, Jr.	16.00
Creek ch., R. H. Foster, Jr.	12.50
Grant's Creek Sunday-school, same.	3.00
West Hill church, same.	7.75
L. A. Soc., Oxford ch., J. Draper, Jr.	30.00
Oxford church, J. Draper, Jr.	30.00
Deep Creek church, same.	3.72
Midway church, same.	6.04
Rubama church, same.	5.25
Pisgah church, same.	4.48
Northport church, same.	2.40
Union Springs church, same.	8.89
Uniontown church, same.	4.00
Total.	\$ 209.80

Ministerial Education.	
Bethlehem church, A. J. Ward, Jr.	\$ 2.10
Clinton Baptist church, same.	4.00
Katawba church, same.	5.00
Dewees ch., J. L. Nuckols, Jr.	7.55
Shiloh church, same.	5.00
Total.	\$ 19.15

Bible and Colportage Work.	
Shiloh church, same.	\$ 3.00
Indigent Ministers Fund, Central association, same.	\$ 1.65
Church Building Board, same.	5.00
S. W. Harris, Jr.	5.00
Judson Institute, Received from sundry persons and reported in ALABAMA BAPTIST, by J. B. Lovelace, Treasurer, etc.	21.35
Total Receipts for February.	\$ 607.27
Total Receipts for All Purposes for the Year 1888-89.	\$ 842.87
Foreign Missions, same.	232.25
Home Missions, same.	187.96
Ministerial Education, same.	260.10
Bible and Colportage Work, same.	74.13
Bible Work Am. Bapt. Pub. Soc. Indigent Ministers, same.	187.88
Tract Fund, same.	7.75
Education Colored Preachers, same.	2.70
Church Building, same.	49.50
Church Building Board, same.	6.10
Judson Institute, same.	188.20
Howard College, same.	2.50
Grand total.	\$930.04

W. B. CRUMPTON, Cor. Secretary and Treasurer.

## A Pleasing Sense

Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when constive or bilious. For sale in 5c and \$1.00 bottles by all leading druggists.

## Obituary.

Mrs. Elizabeth Armstrong, relict of the late H. Armstrong, died suddenly at Auburn, while on a visit to members of her family, March 20th, in the seventy-sixth year of her age. She was born in Sparta, N. C. Her maiden name was Sloan, a family now well known in Georgia. In this latter state she was married, and afterward came to Alabama. She removed with her husband and family to Notasulga in 1843. With him she was among those who organized the Baptist church at this place in 1852, and they began and continued as pillars in the church. She loved her church, her family and friends. As a member of the ladies' aid society she was prompt to send her monthly contribution, though prevented by feebleness from attending in person. Capt. H. J. Armstrong, U. S. Consul at Rio Janeiro, is her son. Her skillful attention to home concerns was apparent to even a casual visitor. Sister Armstrong had passed through the deep waters of affliction, but at last was permitted to fall asleep peacefully and apparently without pain, in the midst of those who loved her. From my youth she had been my friend; indeed, between her and my father's family there was an unbroken friendship of forty-two years. But now they are gone, and she is gone, and I am left to follow after in God's own good time.

E. P. BAKER.

Notasulga, Ala.

All great art is the expression of man's delight in God's work, not his own.—Ruskin.

## PISO'S CURE FOR

CHOLERA, DYSENTERY, AND ALL AFFECTIONS OF THE BOWELS.

It is a safe, reliable, and sure cure, and is sold in all the principal cities of the world.

NOTHING can stop the onward march of the handsome Quarantines of the Baptist Publication Society. They form a perfectly graded series, and more complete than are issued by any other publishing house. In doctrinal soundness and mechanical beauty they are not surpassed. Samples are sent for examination, if desired, on application to The American Baptist Publication Society.

## Kind Words and the Convention.

As the time approaches for the meeting of the convention at Memphis, the necessity becomes more and more manifest that something should be done with regard to our *Kind Words* series of Sunday school papers. The question is, What can be done? The way out of the difficulty seems to be to make favorable terms with the American Baptist Publication Society for the disposition of our series. We doubt not such terms can be made. They can be made by business men who are wholly disinterested, and yet who are in position to judge of the value of the series.

One thing is clear: The Home Mission Board should no longer have the series as an appendage to its work. The Board should be left unhampered and unembarrassed to prosecute its work. If the Home Mission Board be charged with such work there is no reason why the Foreign Board may not be charged with such work. We fail to see the consistency of such an "amex," as it is called, with either of the boards.

Let us have one great, national publishing interest, such as exists at Philadelphia, and just such an interest as the Baptists of the Republic need.

We certainly favor an amicable adjustment of the matter, and think it is found in the disposition by sale of the whole matter. CORRESPONDENT.

## Judson Female Institute.

Work is progressing satisfactorily on the new building. It is expected to hold commencement exercises in the new chapel in June, and that the entire building will be completed by the first of October next. By that time we will need twenty-five or thirty thousand dollars more than we now have, to finish paying for the building and necessary equipments. Let every friend of this grand old institute come to its relief with liberal contributions. Do not wait for me to visit you, but as soon as possible remit J. B. Lovelace, treasurer, Marion, Ala.

ARNER WILLIAMS, Agent, Judson Female Institute.

## Italian Chapel Fund.

Eds. Ala. Baptist: Will you allow me a word about a matter that lies near my heart? My object in getting leave of absence from my field of labor was twofold. 1st, to rest; and, 2nd, to work for our Italian Chapel Fund. I have done little of the first and much of the second, and still there is much to do. The board authorized me to raise \$10,000, and I have hoped that it might reach \$12,000, for with that sum we can probably procure three small chapels. Wishing to get this money without interfering with the regular work of the churches I have sent out a great many brick books, to be used by the children in gathering up the stray dimes. Wherever this plan has been faithfully worked, good results have followed. In some cases parties who have received the brick-books have failed to distribute them, and hence the children have not had a chance to help us. Will not every one who has received the cards give the plan a trial and encourage the children to do their best? I take this occasion to thank all who have given us a helping hand. If anyone has money for the Italian Chapel fund please send it to Rev. H. A. Tupper, Richmond, Va. We expect to sail from New York May 10th, and after that date my address will be Rome, Italy. Correspondents will please remember that the postage to Rome is five cents, and that a letter must not weigh more than half an ounce. For every underpaid letter that comes to me in Rome I am fined ten cents. Earnestly desiring the prayers and sympathy and help of Christian people, I remain, Yours in Christ, JOHN H. EAGER.

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**Heart-burn.** In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with fresh paint. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. GEORGE A. PAGE, Waterville, Me.

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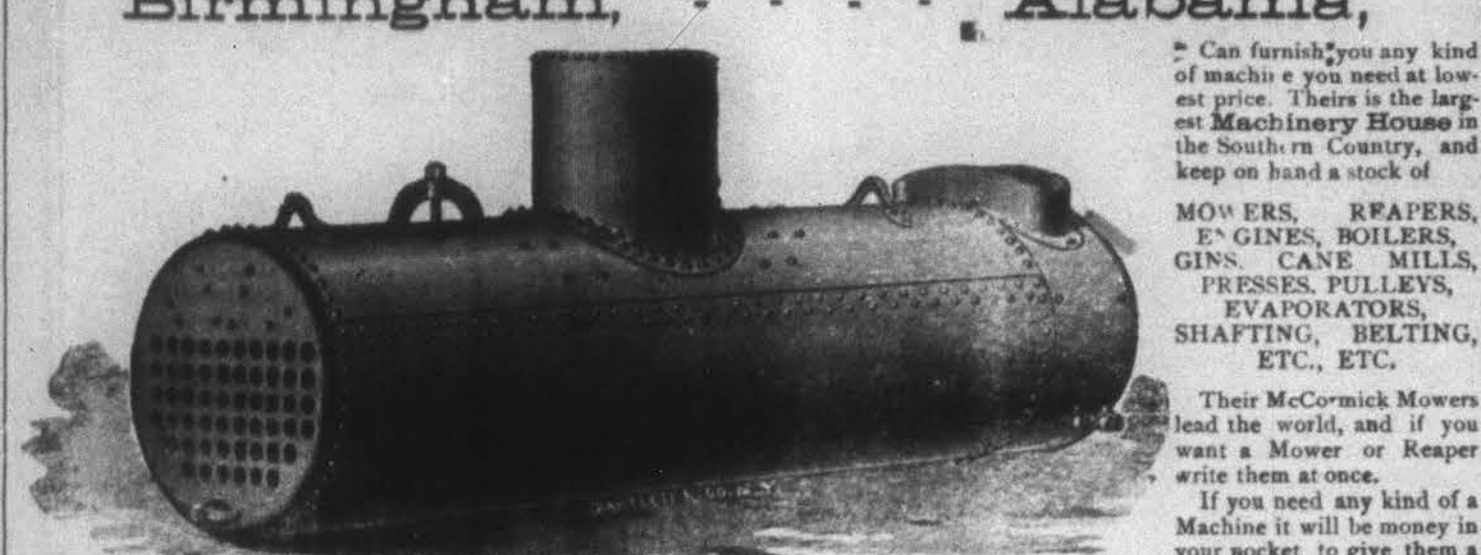
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