

# THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 16.

MONTGOMERY, ALA., THURSDAY, MAY 2, 1889.

NUMBER 18.

## From Bro. Swindall.

Eds. Ala. Baptist: I want to say a word of cheer to you for your manly, straightforward course in exposing error and corruption and battling, regardless of consequences, for the right.

In your war on drunkenness, error, corruption and Catholicism, and every other issue, I want you to feel that the Baptist hosts of Alabama are supporting you. While you are laboring manfully to advance the cause of truth, justice and sobriety, we feel to be our bounden duty to rally to your support and cheer you by saying: "Go on, brethren; your course meets with our unqualified approval."

We regard the BAPTIST as an excellent paper, and think every Baptist in the state should read it.

A few weeks back we had Dr. Burleson's sermon on "Family Government," which is the best thing I ever saw on the subject. I think that the Southern Baptist convention, when it meets, ought to have about one million copies of it published in pamphlet form for gratuitous distribution all over the United States. If they should fail to do so, let Alabama Baptists have a large number of them published to be circulated in our own state.

Now, brother editors, I want to call your attention to a matter that is calculated to produce discord among us as a denomination.

While it is your duty, as an exponent of Baptist principles, to teach and defend the same, to educate public opinion, and thereby place us in a proper attitude before the world, it is also important to have an eye on our denominational machinery, and try to remove anything that would be a source of dissatisfaction.

In the BAPTIST of March 21st, in your allusion to Adams Street church, and its pastor, and the financial embarrassment under which he took charge of the same last July, you state that the Mission Board gave him \$50. That was news to me. I was perfectly astounded at it! What can it mean? Is it possible that a church in the capital city of Alabama, containing one hundred and forty members, having been constituted twenty or thirty years ago (I don't know how long), is still regarded as a mission station—still not self-sustaining? I have heard that matter spoken of several times since it came out in the BAPTIST. I have also heard some adverse criticisms in regard to it. Being in Wetumpka a few days ago it was spoken of, and some one stated that said church had all the while been helped by the Mission Board. Some one also remarked that from the appearance of the house of worship it must have cost twenty-five or thirty thousand dollars.

The idea of helping those who are able to help themselves is perfectly absurd.

It is urged upon us by the pulpit and the press to give, and we recognize it as our duty to give as the Lord hath prospered us; but we do not believe it to be the duty of the poor to help the rich to build fine houses, buy fine organs, and employ fine preachers, while many country churches can afford only a log house and pay their pastors not more than forty or fifty dollars a year. Now, brother editors, there is no green-eyed jealousy in this—let all things be done without partiality, having no pets or favorites along the line.

O. C. SWINDALL.

## Bro. Thompson's Reply.

I am really surprised at the good brother who wrote the above lines in regard to Adams Street church, and what adds greatly to my surprise at the spirit of his writing is, that in all my acquaintance with him in the past, I have never known anything concerning him that would warrant me in thinking that he would write on any subject without first ascertaining the facts in the case. I am sorry indeed that he is laboring under such a grave misapprehension.

First, as to the cost of our house of worship. The probable cost is about \$12,000 or \$13,000. It was completed in 1862, more than a dozen years before the State Mission Board was born. So it is obvious to every one that the State Mission Board had nothing to do with the building of our church house.

As to the purchase of the "fine organ" referred to, I will state for the information of those concerned that every dollar of the money was raised in the city of Montgomery, and was expended by the State Mission Board, Geo. W. Ellis and Prof. J. M. Dewberry, who at present are deacons of the Adams Street church, and the State Mission Board has no connection with the purchase in any way.

When I took charge of the Adams Street church, the First Baptist church promised to pay a certain amount to supplement my salary, and it was proposed by the State Mission Board that the money thus paid by the First church to the support of the Adams Street church, be placed to the credit of the First church for state missions. In accordance with this understanding, the \$50 mentioned by Bro. Swindall was paid to me by the treasurer of the First church, who holds my receipt for the same. So it is a contribution of the State Board through the First Baptist church of this city. I suppose that all are ready to admit that the church had the right to say how her contribution should be used. Every dollar of this money was raised in this city and not from the poor country churches, as Bro. Swindall seems to think.

I am not responsible for what the church was before I took charge of it. I know it was in a most deplorable condition when I came here last June.

Its existence to-day is due, in a large measure, to the influence of Mr. J. G. Harris, of this city, who gathered the scattered flock and lectured for them for several months without fee or reward.

Our church is not rich by any means. Its financial strength, when I came here, was not equal to the church of which Bro. Swindall is a member, and yet we have raised about \$600 for church improvement, paid the pastor's salary, and contributed liberally to missions, ministerial education, &c. During the nine months of my connection with the church, seventy persons have been added to her membership.

The above information would have been cheerfully furnished to the readers of the ALABAMA BAPTIST if those interested had reminded myself or the State Board that there were some parties who did not understand the situation and would like to be enlightened.

I have endeavored to write in the spirit of brotherly kindness, and hope that I have offended no one.

J. L. THOMPSON.

## Sunshine and Shadows.

The Christian life is not all sunshine. It has its shadows. The great Apostle Paul had his "infirmities," "reproaches," "necessities," "persecutions," and his "distresses." But he "took pleasure" in them,—more, he "gloried" in them. He had "continued sorrow," and though "sorrowful," he was "always rejoicing."

"Life is made up of mercies and miseries; now in prosperity, now in adversity. The clouds follow close upon the sunshine. But God is in the cloud as well as in the sunshine. The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light. God knows we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom of glory. Therefore he draws the cloud about us as we journey on. And lest the gloom should oppress us, he sends the cloud of sunshine. It is true, as Job says, 'Men see not the bright light which is in the cloud.' Paul saw it when he said: 'I will glory in the things which concern my infirmities,' and this, too, in the midst of 'labors more abundant, of stripes above measure, in prisons more frequent, in deaths oft.' Shadows come to test our faith. God takes more pleasure in the strength and steadiness of our faith than in the length of our prayers, or the loudness of our hallelujahs."

J. H. CURRY.

**Rev. W. A. Whittle's Lectures.**  
Messrs. Editors: The gentleman whose name stands at the head of this article is a native of Alabama, but an adopted son of Texas. He has recently returned from a two years' tour through Europe, Asia and Africa, and for the past nine months has been continually engaged in giving our people much valuable instruction crystallized in a series of lectures. His lectures have been received with enthusiasm all over the state.

By invitation of the First Baptist church of this city, Bro. Whittle began his course of lectures on Monday night, and concluded on Wednesday night, of last week. This was the ninety-first night that he had lectured without any omission, except Sunday nights, since early in January last. Our people were charmed. His subject was: "Five hundred miles in the saddle through PALESTINE AND SYRIA."

Whittle is a first class orator, and is at times grandly eloquent. He is a splendid word painter. Everything he describes takes on form and shape, and stands out before you like a thing of life. We all know that most lectures on the Holy Land are dry and prosy. But not so of his. Humor and pathos, argument and narrative, follow each other in rapid succession, enlivening his hearers, and often calling forth outbursts of applause. Withal Bro. Whittle is an artist. His delineation of scenes in Palestine and Syria were graphic, nay, soul thrilling. I have heard many distinguished tourists to the Orient lecture on the Holy Land, but I am free to say that Bro. Whittle's lectures are the most thrilling and superb and the most instructive I ever heard.

The distinguished young lecturer carried us in vision to Beirut in Syria, to Lebanon and Damascus, to Mount Hermon and the Sea of Galilee, to Mount Tabor and Nazareth, to Jericho and the Jordan, to the Dead Sea and Bethany, to Jerusalem and Calvary. As he carries you from one place to another, and shows you scene after scene, so vivid and natural are his descriptions, that you feel as if you had been suddenly transported to the land where, in the dead centuries, were enacted some of the most solemn and impressive scenes; where took place some of the most noted events; where the first man, as he came forth from the plastic hand of his Creator, ruled and reigned.

His lectures make an indelible impression upon the hearer. You gather more information from these three lectures than you could from weeks of reading and study.

After the Southern Baptist Convention at Memphis, Bro. Whittle will go to his native Alabama to fill a number of engagements. Let no church or Aid Society fail to invite him to deliver his splendid lectures.

We take great pleasure in commending him to all the churches and societies over the state.

Yours fraternally,

J. L. LLOYD,  
Pastor First Baptist church, Brenham, Texas.

## Our Washington Letter.

BY MAKEPEACE TRUEWORTHY, D. D.

An excellent religious paper, which comes to my study, contained, last week, this sentence in an editorial: "It looks as though there were more positive Christianity in Mr. Harrison's political household than in any other in the history of the country." This starts me out on a line of reflection, and I find myself coming out of it with a warm approval of the strong editorial. But my reflection calls up a rather remarkable fact. The Harrison cabinet is preponderantly Presbyterian; five members of the cabinet, including the president, as its official head, being members of, or through their wives attendants at, Presbyterian churches. It is a saying here that "Ohio and Presbyterianism will have to shoulder the responsibility of a good administration." It comes to me as a strange thought that all of the presidents down to Harrison, who were identified with the Presbyterian church, were democrats. Mr. Cleveland is a son of a Presbyterian divine, and he and his lovely Christian wife attended the First Presbyterian church of this city, of which she was a member. James Buchanan boasted of his Presbyterianism, and Martin Van Buren was a staunch old Hollander, which connected him with the granite base of Presbyterianism. Polk had the blood of the covenants in his veins. Pierce was a member of the same church, and while in the White House attended the Sixth Presbyterian church. Andrew Jackson was a regular Blue Stocking. I believe Mr. Harrison will bring to the front the impression that we are a Christian nation. So be it.

## Hear the Other Part.

Dear Baptist: A sermon I have recently read, a communication in a late number of your paper, and several other occurrences induce me to offer the reflections which follow. "Has the gospel ever been spread to any extent by means of high literary power? Look through the whole line of history, and see if it is so. Have the men of splendor and eloquence been remarkable for winning souls? What follows qualifies these strong expressions to some extent, but they are liable to be remembered without these qualifications, and, emanating from so high a source, to do mischief. Another high authority, Macaulay I think, takes the very opposite ground, that no great religious awakening, on a broad scale, has ever taken place except under the labors of thoroughly trained men. We have, then, two extremes—extremes to which most men are prone. Let us instance illustrations of this statement."

Of the labors of highly cultured men, and men of eloquence: Luther, the Wesleys, Whitfield, the Haldanes, Dr. Carson, of Tabernmore, Dr. Henry Holcombe, of Savannah, and at the close of Philadelphia, Dr. Basil Manly, of Edgefield and Charleston, S. C., afterwards president of the Alabama University, Dr. P. H. Mell, Dr. Richard Fuller, of Beaufort, S. C., and afterwards of Baltimore; and to go back a little, Jonathan Edwards, Payson, and others. The list might be extended indefinitely. All these were men of learning, many of them remarkable for the highest order of eloquence. On the other hand, we have among men of little or moderate learning, Bunyan, and Booth, and Andrew Fuller, and others, in Great Britain; Hosea Holcombe, Travis, Lee, William McCain, and many others in our own country, and of learning and eloquence, with equal consecration and devotion, have been more efficient, largely, than their less cultured brethren, somewhat in proportion to their attainments—certainly, their influence in winning souls has been on a broader scale. Jesse Mercer was not remarkable for the numbers received into his churches, but his influence in indoctrinating them, and in guiding his fellow laborers gifted as evangelists, was wonderful. He impressed himself most wholesomely upon the whole state of Georgia, as no other man has ever done, and this influence spread itself all over neighboring states. These men who would things all about them, and who are the conservators of sound doctrine and discipline, are not, I apprehend, sufficiently appreciated in our times.

Your correspondent, to whom I have alluded, attacks all parties who have money above legal percentage. To this I have to say, that there is no reason in the nature of things to fix the rate of interest by law, except in the management of estates, where property is used, without any understanding as to compensation, and the like; no reason why a man should not hire his money out just as he hires a horse or a hack. What money is currently bringing, is what it is worth, just as what a horse can be hired at from a livery stable is what he is worth. If the lender take advantage of the ignorance of the borrower, his necessities, or for any cause, demand a percentage above the current price of money, it is extortion, but not when the facts are patent. It is due to his family that they have their own, all that the energies of the head of the family can justly secure. If he can not loan his money for what it is worth, of course he will invest it in some other way. He is bound to his family to do so. But, it may be replied, he must be a law-abiding man as a Christian. Certainly, but he is not bound to do his family injustice, by loaning his money for less than it is worth in an open market. If he is prosecuted for taking more than legal

interest, he must submit to the law. But men must not be persecuted for doing well for their families, by their brethren. I never loaned a dollar at interest, to any man, in my life; but I have been very thankful to men who have loaned money to myself at 10-12 1/2 per cent. It was worth it, and I profited by it.

It is not uncommon to hear country churches and country pastors berated for neglecting Sunday-schools, and gathering up but little money for missions. There is sometimes justice in this thing, but not always. The people in the country are scattered, and it is often hard to get the children to the Sunday school, on account of distance and the want of means of conveyance. The mother has to get the children up in the morning, dress them and prepare the breakfast. She is tired before the hour of school, and very much tired, if she goes with them. The church houses are open, and sometimes without stoves, simply because the people are able to make no better provision. When they become able to afford good houses and pay a salary to the preacher, the old standby, who endured all the criticism, yields his place to an abler and more attractive man, who enters into his labors—provided for, gets up a better Sunday school, reaps the fruit of his benevolence money sown and cultivated by his unrecognized and unhonored predecessor, and is supplied with a platform from which to declaim about liberality. Who found our strong churches? Who have borne the displeasure and buffetings of uninformed, undisciplined, and unwilling church members, to whom everything in the Master's work was new? Brethren, these unrequited toilers, the rank and file of the ministry, deserve your sympathy. Without them the brick church and the "pastorium" never would have been.

E. B. TEAGUE.

P. S.—In reference to another matter, well high all the Baptists in Alabama were more or less opposed to missions when the subject was first broached. Many churches separated themselves from those who insisted upon doing as they pleased as to giving money to missions—often leaving but a fragment. This was the original ground of the so-called missionary churches, as we now find them. When the parties stood together, missionary societies, separate from the church, had to be formed, in many cases.

E. B. T.

## Why I Am a Baptist.

Eds. Ala. Baptist: I read in your paper of Feb. 14, 1889, an article by J. Culpeper, under the heading, "Why Don't Churches Expel Whisky Men?" He says he is a democrat and a Baptist, and can't understand how a Baptist can be of any other political faith (I agree with him in this), but he leaves the impression on the minds of some, that a man can't be a Baptist and a democrat, and at the same time a prohibitionist. I am a Baptist because I love the church and her principles. I love her polity. We are all free people in Christ, and prohibition is one of the grandest things of which I have any knowledge to bring about freedom, outside of the blood of Christ. Men claim that it takes away their freedom to prohibit them from buying whisky. Let us see. We go to the home of the drunkard, and we find a poor, pale-faced woman and a number of poor, pale-faced children, all thinly clothed. We ask the woman, Has it always been thus? and the answer comes, "No; I was once a free girl, but I married. My husband wanted to be free, so he took to drink, and the result is my freedom is all gone;" and thus they go on, because men want freedom.

Again, we go to the prisons of our country and question the inmates: Why are you here? The answer comes from two-thirds of them, Whisky brought me here. Then we ask, Where is your family? They are in some lonely cottage, grieving over their troubles; they have spent all their living to rescue their husband, son, or father out of the prison cell. Brethren of the church, is all this democracy? No, it is slavery. Then I am a Baptist and a prohibitionist. I want to see everybody free and happy in the fullest sense of the word.

God bless the church, and speed the time when all, both great and small, shall be free.

SKTH MERCER.

Greenville, Ala., April 25th.

## Obituary.

Mrs. C. Kelly was born in Edgefield district, S. C., Jan. 15th, 1815, and died at her home near Orrville, Ala., Feb. 24th, 1889.

She was married to James W. Kelly in 1836, who died in 1868. She became a member of the Baptist church in 1843, and was a member of Providence church when she died. Her home for long years has been the same spot, and many of the Lord's servants have shared her hospitality. "She often said she was willing to take her. Only a few days before her death she expressed herself as resigned and happy in the thought that there was peace and rest in heaven. It was one of her greatest pleasures to make her home pleasant for ministers of the gospel. She was a devoted, self-sacrificing mother. It was a great regret to her that owing to feeble health she could not often attend her church. The Master has called home his aged servant and now she is at rest. May the Lord comfort her daughters.

W. B. C.

Montgomery, Ala.

## Shall We Have the Best Baptist-eries in Our Churches?

BY REV. CHARLES HARRIS NASH.

Dr. John A. Broadus requests me to write on this subject because of my experience in connection with the construction of baptisteries in churches.

The best baptisteries are so constructed that the candidate enters and leaves the water out of sight of the audience. It is sometimes utterly impracticable to construct them in this way on account of the construction of the house of worship. But generally this is not impracticable. It is sometimes possible to have no baptistery than one which is constructed, e. g., where a country church has an annexed rural baptizing place and can not possibly raise money sufficient to build a properly constructed baptistery; because where the candidate enters and leaves the water in sight of the audience the scenes from the severe shock of entering the cold water baptistery suddenly, etc., rather than the beautiful object lesson. A rear entrance and exit, out of sight of the audience, would be of inestimable value, and would obviate all of the unpleasant scenes that mar the beauty of this God-appointed object lesson. Each end of the rear entrance and exit should have steps leading into and out of rooms for baptizing purposes. These rooms can be used also for Sunday school classes, committee rooms, pastor's study, prayer meetings, etc. Where a good ground foundation can be secured a brick and cement baptistery is the best. Great care should be taken to secure a solid foundation below the freezing point. The foundation should be of hard brick or rock, and wider than the thickness of the baptistery walls. The walls should be of hard brick laid in good cement, and should be about thirteen inches thick. The bottom of the baptistery may be either of "grout," or "concrete," i. e., broken rock to the depth of eight or ten inches well rammed and liquid cement poured all over it, forming a solid mass; or two or three parts of coarse gravel well mixed with one part of dry cement well rammed to the depth of eight or ten inches. The latter ("concrete") is said to make a perfectly hard and solid mass in a few days by the rising of moisture and the "setting" of the cement. The baptistery should be lined with two coats of the very best Portland cement properly mixed with fine sand. The depth of the baptistery inside should not exceed four feet. The space for baptizing need not exceed four feet by seven feet. The baptistery may be filled from the roof like a ciste, or from a well. A two-inch galvanized pipe three feet and a half in length screwing into a drain pipe at the bottom of the baptistery will serve both as a stopper and overflow pipe. Dirt thrown up around the baptistery walls would strengthen them and protect from freezing. The cost of such a baptistery and two rooms would be, depending upon circumstances, from about \$300 to \$500. If well built it would be permanent. A wood and zinc baptistery will not be permanent. A lead-lining is much better than zinc. Brick and cement are the best materials for permanent satisfaction.

Would not the introduction of the best baptisteries into our city, town and strong country churches greatly glorify God by removing some of the scenes that mar the beautiful ordinance? If we can prevent or remove such scenes, ought we not to do so? It is practicable to put in such baptisteries in many churches. Thoughtfully and prayerfully consider the matter, brethren, and then interest your leading brethren by pointing out the advantages to be gained. Then say liberally how much you will contribute, and then when your leading brethren and sisters are committed, bring the matter before the church and congregation, and you will be surprised at the result. If I can aid you in any way about the plan or in forming a committee, or in securing Let us have a baptistery revival!

Western Recorder.

**Some Methods of Mission Work.**  
It seems to be a very prevalent idea, both in America and among inexperienced missionaries, that a nation will be easily converted by beginning on the children. It is thought that by taking them away from the influences of their heathen homes they could be trained in the "way they should go."

But some sides of this question have not been looked at—as is apt to be the case always until theories have been put in practice. This matter can probably be best illustrated by a narrative of my own experience. During our twelve years' residence at Shanghai I superintended several day schools, paying for school rooms and teachers' salary. Probably some good was accomplished by these schools, as it enabled me to get into the families of the pupils and give them religious instruction, while some parents learned a little from the children themselves. The Chinese having a good many free schools of their own, would not see an anomaly. Several years after settling in Tungchow I took over a small day school which Mrs. Holmes had commenced, as it would not interfere with my gospel work among the women. But I could get only a very few pupils. The desire grew upon me to increase the number, and to see these boys drawn away from their homes and be moulded under my hands. So it was turned into a boarding school, the mission not only paying the native teacher's

wages, but also supplying lodging, board, bedding, books, stationery, etc., but never clothes, as in the other missions. Most of the pupils, especially in the latter years, were sons of Christians. A few of these parents were able to board their sons, had they been so inclined, but most of them were not. The Christian education of the students was entirely in my hands, and I endeavored to lead them all to Christ. Some of them remained in school ten or twelve years, acquiring not only a good Chinese, but also a respectable scientific education. As the school advanced the sentiments animating both the pupils and their parents, manifested in numberless ways, began to reveal to us dangerous, nay, fatal tendencies. The first class who completed the course had places awaiting them as teachers among us. In this position the pay was regular, and higher than could be commanded among the natives. This had a most stimulating effect and there were more applicants from outsiders than we could take. We then began to require a fee of four dollars per annum from each pupil, which was a step, as we hoped, towards self-support. But there were no places for the next class, and after graduating they looked helplessly towards us. No natives would employ them in any capacity. For trade and farming they were unfitted, since a literate man can do none of those things. By degrees we became fully aware that the school was fostering a sentiment threatening most disastrous consequences to the purity of the church and the conversion of the masses—that it was a hot-house system cutting off the Christians from the community around them, and cultivating dependence upon American churches for temporal as well as spiritual support.

What native would not make sacrifices for the education of his sons if assured of permanent, lucrative positions for them? Not only so, but many would become Christians for the sake of obtaining them. China is over populated and many of her young men are under the necessity of seeking employment abroad—in Manchuria, Corea, Japan, Siberia, and elsewhere. Of course they would prefer a place nearer home. The missionary asks himself, Is it wrong for parents to desire the education of their sons that they may better their pecuniary condition? Is it not a motive with Christian people in America? And is not secular education proper and good in itself? All this is fully admitted. But when the propagator of Christianity helps to fasten upon the native mind that godliness is gain, making such education become a part of missionary operations, it is time to pause. We saw demoralization had set in and the remedy was promptly applied—the school was closed. The result has proven the wisdom of the course. Those who became Christians for the purpose of securing a living have sloughed off, taking no further interest in our religion, or have gone to seek employment in other missions. Must there then be no mission schools? Shall we lend no help in this direction? These questions must wait for answer in another article lest this should be too long.

M. F. CRAWFORD.

Tungchow, 1889.

## A Religious Experience.

The following is the religious experience of our friend, Willard Barritt, a thirteen-year-old boy of Marion. We publish it to show our readers how much alike every one's experience is. Here is the awakened sinner, the resisting sinner, the sinner overwhelmed in darkness, the surrendering sinner, the happy convert, and then the calling of the great love to others. This is all the experience any of us ever had. May our Father bless the recital of this simple confession of a converted child to the awakening of others.—Eds.

"It was in October, 1888, when I was attending a revival, which was being held in a church not far from my home, when I awoke to the fact that my soul was in danger. In his sermon one night the pastor spoke of the danger of sin in terms that carried conviction to my heart and showed me the danger that I was in. He showed me the position in which I stood before God. I knew I was a sinner, and I saw my danger, but yet I resisted. It was too much, I thought to give up the pleasures and follies of this world and become a disciple of Christ. I tried to still the voice of conscience by saying that I would tend to this matter some other time, but in vain. I went home that night a convicted sinner. I went to bed, but sleep had deserted me, and I tossed and tumbled all night. The more I thought about my soul's condition, the more certain I was that I could not be saved. I could not describe the suffering which I passed through that night. Morning came, and before I went down to breakfast I knelt down and prayed my Heavenly Father to guide me aright. My sins became blacker and blacker, until I said, 'O Lord, take me and do as thou wilt with me. I give all to thee.' As soon as I said that there came into my soul such a peace and joy as I had never felt before. The tempest was stilled, and in its place joy reigned supreme. I knew that I was saved and I was full of joy. To those who do not know Christ, who have never experienced this joy, will you come to him now? That you will is my sincere prayer."

When in affliction, mind three things—Look out for comfort, store up comfort, pass on the comfort you get.—Ill. Christian Weekly.

## Big Preachers.

There is a great rage now for "big preachers;" but it is all worldly and mistaken, too; for the little preacher is the one whose ministrations are spiritually profitable and useful, however humble and obscure he may be; and not the one that can make the greatest display of his own ability and glide upon the tide of popularity. And this is one reason why the churches and religion now are so lean of spiritual fatness and vitality—the preachers are preaching not the Lord, but themselves, and the churches have "the form of godliness without the power." Now, may God deliver us from all such "vanities of vanities," and give us the grace and wisdom to estimate ourselves, and our preachers, too, according to spiritual worth and effectiveness, and not after the manner of this frothiness, which dissipates and leaves nothing behind.

R. I. DRAUGHON.

## Divers Items and Comments.

NEW ENGLAND.

When a man has his head and heart full of his subject, if he be a man of any ingenuity, he will usually find some way to reach his point. "All roads lead to the point to which you are determined to go." This point is illustrated by the following anecdote, which we find in the Baptist's Oracle.

Our preacher, whose name we will call Birch, was famous for preaching on the subject of paying off old debts. One of his auditors, who had been worried with Bro. Birch's iteration on this subject, once said to a neighboring minister, "I wish you would suggest a subject that I can give Bro. Birch, out of which he can not get anything about paying off old debts." "Give him the conversion of Saul of Tarsus," said the minister. Soon after this, the worried brother met his pastor, and said, "Bro. Birch, I would like to hear you preach a sermon on the conversion of Saul of Tarsus. Won't you do it?" "Certainly," said the pastor. "It is a capital subject. I will preach on it next Sunday." On the following Lord's day, Bro. Birch announced the text Acts ix-6, "Lord, what wilt thou have me to do?" and opened thus: "My brethren, I shall preach to you to-day on the conversion of Saul of Tarsus. Saul, my brethren, was a truly converted man; and my sermon will be a discussion of the marks of genuine conversion. And the first mark of genuine conversion is, that a man will always pay off his old debts."

Mr. Jos. H. Hiden, the oldest son of Rev. J. C. Hiden, of New Bedford, Mass., has been notified that he is wanted as pastor of a Baptist church in Tennessee. He has not yet positively decided, but it is probable that he will accept.

Brother F. W. Houchens, in the Central Baptist, exercises himself considerably over the fact that so many correspondents of newspapers will persist in signing fictitious names to their communications. He says:

When one receives a letter, how his heart yearns to know who wrote it. I would recommend to these correspondents, however editor, less delicacy in allowing their names and faces to come before the public. Seriously, I believe that an article loses half its interest and value by subscribing to it some apology for a name which no one will recognize. If the name is withheld through modesty, it is certainly an unnecessary and improper modesty, besides being an injustice to the readers. Brother editor, please remonstrate with those people.

If the editor of the Central Baptist is not an exceptional editor, we can pretty safely predict that he will not think proper to "remonstrate." He is almost certain to conclude that it is none of his business. If Bro. Houchens does not like to read an article over a fictitious signature, his remedy is easy; he can "do some judicious skipping."

We really do not know from what paper we clipped the following paragraph, but after careful and repeated readings of Dr. J. Wm. Jones' admirable book, we can very cordially endorse every word of this high tribute to its merits.

In an essay on "Representative Men," published in his "Short Studies on Great Subjects," Mr. J. A. Froude says: "We have cast out the Catholic devil, and the Puritan has swept the house and garnished it; but as yet we do not see any symptoms showing of a healthy incoming tenant, and there may be worse states than Catholicism. If we wanted proof of the utter spiritual disintegration into which we have fallen, it would be enough that we have no biographies. We do not mean that we have no written lives of our fellow creatures; there are enough and to spare. But not any one is there in which the ideal tendencies of this age can be discerned in their true form; not one, or hardly any one, in which we could place in a young man's hands, with such warm confidence as would let us say of it, 'Read that; there is a man—such a man as you ought to be; read it, meditate on it, see what he was, and how he made himself what he was, and try and be yourself like him.'"

This was written in the year of our Lord, 1850. Mr. Froude was, perhaps, setting his mark too high. Whether any life but that of Jesus ever exactly fulfilled the conditions here laid down, may be seriously questioned. But still, it is not wrong that we should learn something of the art of noble living by a careful and appreciative study of the best models of our own generation, and we feel that it would be entirely safe to put into the hands

of any young man the "Personal Reminiscences, Anecdotes and Letters of Gen. R. E. Lee," as published by the Rev. J. Wm. Jones, D. D., and say, "Read that; there is a man; read it, meditate on it, and try and be yourself like him."

Here is a caution which we fear is as much needed as it will be little heeded. The number of studies included in the average curriculum of our day is absolutely appalling. Our schools are nearly all attempting to do too much, and in too short a time. Much of what we are pleased to call progress is really superficiality. A one mule plow, scraping the top of the ground, makes no progress. You can go over so much ground in a day. And then, when you come to reap, you can make great progress, too, in going over the ground; for there is nothing on it to obstruct you.

Still, deep plowing is not best for every quality of land, nor for every sort of crop, and we are not altogether certain that deep culture is best for every grade and quality of mind.

During Dr. Sam Johnson's time, a poem appeared in England, and created quite a sensation. But it so happened that a particular passage was obscure, and some puzzled readers asked Goldsmith to explain it. He failed to make it intelligible, and seemed not to understand it himself. Then they took it to Dr. Johnson, under whose lucid criticism it became perfectly plain, and proved to be an exquisite poetical gem. "Dr. Johnson," said one of them, "you wrote this poem." "Oh, no," said the Doctor, "I could not have written it for my life." "Then who did?" "Goldsmith." "But Goldsmith did not know the meaning of this passage," "No," said Johnson, "it was not his business to know; it was mine." "What do you mean, Doctor?" "I mean that he is a poet, and I am a critic."—Cor. Chicago Standard.

When Bro. J. H. Mills was editing the Biblical Recorder, he published a vigorous criticism of a musical entertainment in Raleigh. The musical director replied, saying that the music was better than Mr. Miller could make. The editor rejoined: "True, but irrelevant. All the grocers in Raleigh could not produce an egg; but there is not a grocer of them who is not a better judge of eggs than any hen in Wake county."

## The Church.

G. A. NUNNALLY.

The church is an institution. It has an organization. It is a reality and not a myth. There are more churches than court rooms, more preachers than policemen, more elders than editors, more deacons than demagogues.

The church is an active institution. It is at work. The preacher does more speaking than any lawyer. He does more writing than any editor. He does more visiting than any physician. He does more handshaking than any politician. More people meet in the churches than in all other societies combined. If all the people who meet any week as Masons, Odd Fellows, Knights of Pythias, and clubs of every kind, including the theatres, were thrown into one throng, they would not equal the multitude that meet in the houses of worship. More money is invested in church buildings than in all the lodges rooms—in all other non-dividend paying establishments. The churches in their activity cover more territory, reach more people, influence more minds, control more wills, and affect civilization, education and thought more than all other agencies that touch mankind.

The church is a divine institution. The mind of man, unaided, had never compassed a plan of such magnitude. Man uninspired had never attempted an undertaking so rash and so evidently impossible. Man unregenerate had no inclination for such unselfish service. The church is of God. The plan illustrates divine wisdom. The motive proves divine goodness. The



# Alabama Baptist.

MONTGOMERY, ALA., MAY 9, 1899.

EDITOR: J. W. BARKER, JR., 100 N. 1ST ST.

TERMS: \$2.00 per year in advance.

Special terms will be made with agents soliciting subscriptions.

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

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

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

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each if you desire more than one copy, otherwise, no extra charge. If money is not enclosed, we reserve the right to condense to one hundred words.

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

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

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

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

Office: Uptown, 205 Dexter Avenue.

MAJ. WREN, G. P. A., of Knoxville, Tenn., has our best bow for favors shown over the E. T. V. & G. railroad.

PARTIES writing to the paper or job office on business, will please not address the senior personally, as he is often away.

OUR thanks are extended Mr. McClintock, manager of the Georgia Central railroad in Alabama, for courtesies over his road.

We note with pleasure the improvement in the general tone and get up of the Birmingham Chronicle. Its editorials are clear and fearless.

PARTIES going to the Southern Baptist Convention along the line of the L. & N. railroad can go to Nashville and make direct connection for Memphis.

POLICEMEN ought to be sober and upright men. Our councils ought not to elect any man who can be made the tool of gamblers, saloon and other lawless characters.

THE senior had a delightful trip to the jubilee service at Flint, but returned just before we go to press, hence we can't, until next week, give a full account of the meeting.

No railroad in the South runs through so many flower beds as does the Western of Alabama. Manager Gabbett has a lovely flower garden at every depot between Montgomery and Atlanta.

THE New Orleans Picayune thinks councils allow saloon keepers so many liberties because they elect the councilmen. Let every good citizen see that, as soon as possible, we get rid of the saloon element.

We need one thousand dollars above running expenses. Can't our subscribers send us this amount right away? A little more real help and we will be in a position to do better work than ever before.

FIVE dollars at this season of the year is worth more than six dollars will be a little later, so we propose to let our readers have the paper for three years for five dollars in advance. Can't you help us and at the same time save one dollar for yourself?

We gladly place on our exchange list *The Converted Priest*, a neat five column, four page paper, published at Marlboro, Mass., by Rev. J. B. Daly. Our people who wish to see the inside workings of the Catholic church of to-day should send fifty cents for a year's subscription.

It affords us real pleasure to see how much heart Maj. Palmer, state superintendent of education, puts into the cause of education in Alabama. He believes thoroughly in Christian education, and thinks the best of men and women only should occupy the important position of teachers.

A BROTHER writes that the electric pad he advertised last week is a humbug. Of course, we don't try all the medicines and pads we advertise, and cannot therefore tell as to their quality. We try to learn as to the reliability of firms who advertise with us, and if we believe them trustworthy that ends our connection with them.

MOBILE has a mayor who is proving himself a real man. When the law says certain things shall not be done in the city of Mobile on the Sabbath day, we bet the man who violates that law. The saloon men find that Mayor Rich makes them pay for opening their side doors on Sunday. We need more men of his kind.

BRO. WM. DAVIS is one of the most useful Christian men in the state. He is a business man. Speaking of the *Kind Words* circulars, he remarked that he had been in the mercantile business for fifteen years, and while he did all he could to sell his goods he never run down those of his neighbor. He also fails to see what use we have for this *Kind Words* series. He also fails to see the use of having separate organizations for preachers and laymen. They are all one in Christ Jesus, as he sees them, and they should work together in all things pertaining to the Redeemer's cause.

COMMON SENSE IN CHURCH.—This is what a number of young people lack in nearly every church in the state. Why, every farmer in the country expects those engaged on his plantation to have common sense, and yet there are people, both young men and young women, who attend church in Montgomery, whose sole purpose, it seems, is to go into God's house to laugh and whisper and pass criticisms upon the pastor and the members. If a young man or a young woman can't give God's house the respect and honor that it deserves it would be better for all if they would remain at home. God's house is for service, and not a theatre or place of amusement, and he who goes for any other purpose need not expect a blessing from the great Giver of all good.

THE following from the *Baptist Courier* should be read by all, and especially by members of our city churches. We trust that our people will yet be awakened to their full duty, and that the day of reckoning is not far distant. Read and act thereon: "It is now and then hinted in the newspapers that churches retain wealthy liquor dealers in their membership, and the apparent excuse is that these men are wholesale merchants, not the vendors of strong drink by the retail. We cannot perceive the difference between a wholesale and retail dealer, and we would just as soon fellowship the one as the other. Churches that are cursed with such members ought to mend their ways, and see to it that the liquor seller shall either quit the business or get out of the church. The two things are incompatible."

AN exchange says: "A killing occurred in Mobile over a game of cards one night last week, and one of the participants in the game was one of the city councilmen. It might be possible for some of Decatur's municipal officers to figure in the same kind of a game some of these days." Not until Christian men investigate the character of the lives of men they elect to office will these offices be filled with law-abiding citizens. When a Christian casts his vote he should dispose of it as to reflect credit upon both himself and his family. We dare say few Christians vote for men who they know at the time they vote, and then it is that county and city officers are frequently filled with men who care nothing for law, sobriety or Christianity. What we need is more men of backbone—men who dare to do right because it is right.

DANGEROUS is not a fit term to apply to Romanism. Listen while we read from "Our Country" (by Rev. Josiah Strong, D. D.) the following lines: "Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. The authorities of New York City, during the eleven years preceding 1880, gave to the Roman Church real estate valued at \$3,500,000, and money to the amount of \$5,827,471; this in exchange for Roman votes, and every cent of it paid in violation of law. This suggests, in passing, that the Catholic Church is storing up power by amassing immense wealth. Father Hecker says that the aggregate wealth of the Roman Church in the United States increased from nine millions in 1850 to twenty-six millions in 1880, and to sixty millions in 1870."

ON last Sabbath night J. C. Pope was ordained to the deaconate of Adams Street church. The ordination sermon was preached by Rev. G. A. Hornady, of Tuskegee, on Sunday morning. After the morning sermon the church engaged in communion service, with nearly the entire membership present. At night Rev. L. G. Skipper, of Wetumpka, preached an excellent sermon from the text, "There remaineth a rest for the people of God." The presbytery consisted of Revs. J. L. Thompson, G. A. Hornady and L. G. Skipper, Rev. G. A. Hornady acting as moderator. The ordination prayer was offered by Bro. Skipper; the charge to the new deacon was given by Bro. Hornady. Bro. Thompson, in earnest words, exhorted the church to aid the deacons in their efforts to advance the Master's cause and to co-operate with them in their arduous work of providing for the support of the church.

Among other signs of a large harvest this year, we note that the fruit crop promises an abundant yield.

## COMMITTEE OF ONE HUNDRED.

We have received a number of pamphlets and leaflets from the Committee of One Hundred discussing the evils of Romanism and shall, from time to time, give our readers extracts from them. We have gathered some useful information from them, and all who believe in good government should send twenty-five cents to the committee for a subscription. The following notice from the *Journal and Messenger* serves as an introductory to these publications:

The excitement aroused in Boston by the effort of the Romanists to revolutionize the public schools resulted in the creation of a Committee of One Hundred, which has been very active in marshalling the forces and setting in operation such influences as are expected to stay the advance of the enemy and possibly carry the war into his country. A series of pamphlets and leaflets has been published, in which are set forth some of the strongest arguments for the perpetuation of the present system, and for refusing to listen to the behests and demands of Romanism. Already five such publications have been issued, and it is the plan to issue them monthly, each discussing some particular phase of the general subject, and making a strong point in favor of the public schools as against the parochial schools. These promise to be among the most instructive and effective publications which have ever been issued, and it would be well if they reached a much larger number of readers than Boston, or even New England, can give them. They contain facts and arguments with which it would be well if all citizens were familiar. Their wide distribution would tend to strengthen the cause of truth and raise high the bulwark against the foes of evangelical Christianity and of free institutions. The publications are issued at the price of only twenty-five cents a year, by the Committee of One Hundred, Room 22, Congregational House, Boston, Mass.

## ROMANISM.

Since the "intellectual bias" of the *Dispatch* is so very slight, we shall give it another item of its scrap book, hoping that by and by we may convince it that the Catholic church of the "nineteenth century" manifests as great a greed for gain as it did in the "sixteenth century." So far as time is concerned, it doesn't matter; if said "moulder of public opinion" desires to convince us that the teaching of the Catholic hierarchy in the sixteenth century was different from the Romanism of 1889, we would like to see wherein we have erred. We have been accused of being narrow-minded, but there is a difference of opinion right along here. Not being satisfied with discussing affairs in our own country, where the Catholics are endeavoring to gain control of the government, we have let our "narrow-mindedness" bear us across the Canadian line, and we bring back with us from our "narrow" horizon the following piece of information concerning the Catholics and their mischievous work, and this, too, on April 26, 1889, in Montreal:

The Anti-Jesuit meeting held last night in Queen's Hall was in session till midnight. The whole question was considered in all its bearings, and the action of the dominion government as well as that of the provincial legislature was freely and fearlessly discussed. The impression seemed to be that the crisis was at hand and it became the Anglo-Saxons in Canada to be up and doing and prepared for the blow which it was felt must come. Mr. Charlton, member of parliament, said he had every respect for the French Canadians, but there was no hope of preserving in tact the French language and institutions. If the present state of affairs continued the church of Rome would soon possess two thirds of the states of the province. He also referred to the condition of affairs in the United States, and compared the progress made in the state of Ohio with that made in the province of Quebec, whose advance he said was being retarded by the church of Rome.

## CHRIST'S MISSION.

A missionary society with the above title was organized in New York over ten years ago, for the conversion of Roman Catholics. Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting the work for ten years. Members of the various evangelical churches constitute the board:

"At the services Christ is lifted up as the Savior and friend of sinners, the only Mediator between God and man; and the truths of the Bible are clearly and forcibly presented. Catholics are especially invited to the services, and they attend in large numbers. They learn that prayers to the Virgin Mary and saints, pictures and statues, and belief in Purgatory and the power of the priesthood to forgive their sins, cannot save them, but that salvation is from God directly through Jesus Christ His Son, by whom they have access unto the Father. As the result of such preaching many conversions have taken place every year, including several priests. Last year Mr. O'Connor sent two converted priests to Princeton Seminary to prepare for the gospel ministry. Many other priests, spiritually minded men, would come out of the Roman Catholic Church if they knew where to go or what to do. In the history of that Church in the United States there was never so much restlessness among her clergy and rebellion against her doctrines as at present."

Besides attending the preaching services in Masonic Temple, Roman Catholics constantly visit Mr. O'Connor at his office in the Bible House to

confer with him and learn the true way of salvation. At such conferences the teachings of Christ and the apostles are set forth distinctly in opposition to the false doctrines of the Roman Church, and great good is accomplished by such informal talks. "The board of trustees now desire to obtain a building where the various departments of this work can be concentrated—preaching on the Sabbath, prayer meetings and conferences on week days, and a temporary home for priests who leave the Roman Catholic Church and have no place to go to, no friends to receive them. Such priests are in a peculiarly sad condition; and Mr. O'Connor having been a Roman Catholic priest himself for many years, welcomes them as best he can. But his means to do so are entirely inadequate. With such facilities for work as a Mission Building would afford, much more could be accomplished, and the work would be placed on a permanent basis. "A suitable building can be obtained for \$30,000. Without solicitation the sum of \$1,400 has been obtained, and is in the hands of the treasurer. "An appeal is now made to Christians of all denominations to become this fund and contribute liberally as they can. Contributions can be sent to Rev. Jas. A. O'Connor, 60 Bible House, New York City."

## IS THE ROMAN CHURCH CATHOLIC?

Under the above heading, a writer in the *Converted Catholic* says: "A short time since there died in the city of New York an honest man, one who spent his days in such a manner as to endear him to a large circle of friends. He was a kind husband, a model father, and an upright citizen. John McGuire was all I write of him, and, as the readers of the *Converted Catholic* well know, that he died while in attendance at one of Dr. McGlynn's meetings, the 'Holy Office' of the Inquisition declared him a 'public sinner,' and Archbishop Corrigan refused him Christian burial."

So much for John McGuire and his case. Now, let us, in our mind's eye, take a trip to the imperial city of Vienna. The Crown Prince Rudolph dies by his own hand. This man, whose whole life, by all accounts, was spent in the indulgence of his passions, was carried in his coffin in state to the church of the Capuchins, that the fathers of the order might continually offer up the prayers of the church for the repose of his soul. A dispatch tells us that "his heart will be deposited under the high altar of one of the Catholic churches in Vienna." And all this simply because he is a prince. This man, who led a life of crime, a moral leper, a suicide, is buried with the highest honors of the church. Look at that picture, then at this.

John McGuire, a man who led a most exemplary life, and worked hard to support a family that is a credit to him and the community, is to-day refused the offices of the church. One is tempted to say that the motto of the church of Rome is, "Money covers a multitude of sins." \* \* \* Let them (the people) see with clear vision that the laws of the Roman Church are not catholic in their application.

To the above ringing words the editor adds: The writer of the above is one of Father McGlynn's most devoted and able followers. He has lost all faith in Romanism, and has told his priest so. Recently, when the latter said to him, "Mr. —, I am responsible for your soul," the gentleman replied, "Do not trouble yourself, Father, I free you from all responsibility and commit my soul to the God who created me, and the Savior who died for me."

## EFFECTS OF PROHIBITION.

It will be seen from the testimony of the following prominent men of Kansas, that prohibition has not been a failure in that state, neither do the people propose to return to their former system of license:

We, the undersigned citizens of Kansas and familiar with the operation of the laws prohibiting the traffic in intoxicating liquors, declare that prohibition has been a moral and financial benefit to Kansas. These laws are as well enforced, and many thousands of the state are better enforced, than other criminal laws. There has been an enormous decrease in the consumption of liquors and in the amount of drunkenness. During the eight years since prohibition was enacted, our population has greatly increased, business has prospered, poverty and crime have diminished, and the open saloon has disappeared. A very small per cent of our people are opposed to this policy. The great majority of the citizens of Kansas are well satisfied with the results of prohibition and would not on any account think of returning to our former system of license.

Irwin Taylor, Assistant Attorney-General. W. A. Johnston, Associate Justice, Supreme Court. D. M. Valentine, Associate Justice. Lyman U. Humphrey, Governor. Albert H. Horton, Chief Justice. E. Wilder, Treasurer, Atchison, Topeka & Santa Fe Railroad Company. R. B. Gemmell, Superintendent Telegraph, Atchison, Topeka & Santa Fe Railroad Company. Peter McCull, President of Washburn College. A. A. Robinson, Second Vice-President and Manager, Atchison, Topeka & Santa Fe Railroad Company. N. C. McFarland, late Commissioner of General Land Office.

## GIRARD AND BROWNVILLE.

How little Alabamians really know of their own state was clearly illustrated by our ignorance of Girard and Brownville. We have often read of those points, yet until our recent visit to them had a very imperfect knowledge of what they were. Columbus, Ga., is a great manufacturing city. Her factories line the Chattahoochee river. Two magnificent foot and wagon bridges unite Georgia with Alabama. Steadily the land along the Alabama side has been covered with dwellings, until now nearly ten thousand people live in the towns of Girard and Brownville, these towns being divided only by the line separating the counties of Russell and Lee. After spending the most of three days among those people we feel justified in saying that a more industrious, orderly and Christian people we never saw. It is largely a town of widows and orphans. These people, from the child of eight years to the old men and women, work in the factories, shops, mills and stores of Columbus. At 5:30 every morning they must be in the factories ready for work. At noon they stop half an hour for dinner and then work until six p. m. To stand at the mouth of the bridge and watch the crowds as they come home at evening is a sight worth seeing. What an army of wealth producers—children working with their parents, learning early to feel that they can do something to meet the family expenses. But as we gazed on the pale faces of the girls and boys, especially the little fellows, we could but feel that it was cruel to keep them so long in close factories. We stopped two little toddlers to ask how they liked the work, and they expressed themselves as being perfectly happy. They said they lived it better than going to school, because there was more money in it. As we noticed so many children at work we surely believed the whole population were growing up in ignorance, but further inquiry developed the fact that there were nearly four hundred children in the different schools of the two towns. But many children never stop work long enough to go to school. Employment, under proper influences, is one of the surest ways to prevent vice. No loafers can be found, and we were reliably informed that a bad character, either man or woman, find it next to impossible to live in that bee hive of industry.

The young women and children, as they are trained in benevolence, are free to aid in paying their pastor's salary and all other calls for Christ's sake. We visited their churches and their homes, and were profoundly impressed with the genuine hospitality and sincere piety exhibited. The women were seen in their working garbs, and in their Sunday dresses, and a neater, better behaved congregation assembled in none of our churches. There are many things we want to say, but cannot do so at this time.

From what has already been said, our readers begin to know something of the magnitude and importance of the work of the minister of the gospel at these places. Eld. W. B. Carter, our greatly loved friend and brother, from north Alabama, is the pastor of GIRARD AND BROWNVILLE CHURCHES.

We spent three days with him, going from house to house and worshipping in the two churches. He is as thoroughly into the hearts of that people as a man could well be in so short a time. The worth and weight of souls is on him and he works like a man who feels his calling, and you need not be surprised when we tell you that at nearly every service somebody is confessing Christ. God is pledged by every consideration possible to bless the ministry of men who are in earnest in his work. The churches are being well organized and each, in a few years, will, no doubt, be able to sustain a pastor for all his time. Sister Carter has greatly improved in health, and is making herself fit among the Christian women. By her quiet yet decided Christian stand on every question, she is going to be a great help to her husband. By the way, she is one pastor's wife who is not neglected. While we were there a good lady presented her with a nice summer hat. Preachers' wives labor hard and make many sacrifices to help their husbands, and they should be remembered more than many of them are. Our stay with those dear friends was most enjoyable. By the help of Bro. Carter and Bro. White we procured nearly thirty new subscribers.

The church at Girard was enjoying some good sermons from Bro. J. Gunn, of Trinity. He is a noble brother, and on a former visit won the hearts of all these people, and they are treating him like a king.

Dr. Frost delivered his popular lecture on "Courtship and Marriage" at Sumterville on the 9th ult., for the benefit of the Judson. Twenty-five dollars was secured. We all fell in love with the Doctor and want him to come again. The BAPTIST announced that he would lecture in Livingston on the 8th, and we took advantage of it to secure his lecture, and were well repaid and entertained. Thanks are due you for the prompt announcement, or we could not have secured him.—A Judson Girl, Sumterville, Ala.

Bro. J. B. Gerald, manager of the New Home Sewing Machine Co., in this city, places us under continued obligations by his orders for job printing. We visited their churches and their homes, and were profoundly impressed with the genuine hospitality and sincere piety exhibited. The women were seen in their working garbs, and in their Sunday dresses, and a neater, better behaved congregation assembled in none of our churches. There are many things we want to say, but cannot do so at this time.

From what has already been said, our readers begin to know something of the magnitude and importance of the work of the minister of the gospel at these places. Eld. W. B. Carter, our greatly loved friend and brother, from north Alabama, is the pastor of GIRARD AND BROWNVILLE CHURCHES.

We spent three days with him, going from house to house and worshipping in the two churches. He is as thoroughly into the hearts of that people as a man could well be in so short a time. The worth and weight of souls is on him and he works like a man who feels his calling, and you need not be surprised when we tell you that at nearly every service somebody is confessing Christ. God is pledged by every consideration possible to bless the ministry of men who are in earnest in his work. The churches are being well organized and each, in a few years, will, no doubt, be able to sustain a pastor for all his time. Sister Carter has greatly improved in health, and is making herself fit among the Christian women. By her quiet yet decided Christian stand on every question, she is going to be a great help to her husband. By the way, she is one pastor's wife who is not neglected. While we were there a good lady presented her with a nice summer hat. Preachers' wives labor hard and make many sacrifices to help their husbands, and they should be remembered more than many of them are. Our stay with those dear friends was most enjoyable. By the help of Bro. Carter and Bro. White we procured nearly thirty new subscribers.

The church at Girard was enjoying some good sermons from Bro. J. Gunn, of Trinity. He is a noble brother, and on a former visit won the hearts of all these people, and they are treating him like a king.

Dr. Frost delivered his popular lecture on "Courtship and Marriage" at Sumterville on the 9th ult., for the benefit of the Judson. Twenty-five dollars was secured. We all fell in love with the Doctor and want him to come again. The BAPTIST announced that he would lecture in Livingston on the 8th, and we took advantage of it to secure his lecture, and were well repaid and entertained. Thanks are due you for the prompt announcement, or we could not have secured him.—A Judson Girl, Sumterville, Ala.

Bro. J. B. Gerald, manager of the New Home Sewing Machine Co., in this city, places us under continued obligations by his orders for job printing. We visited their churches and their homes, and were profoundly impressed with the genuine hospitality and sincere piety exhibited. The women were seen in their working garbs, and in their Sunday dresses, and a neater, better behaved congregation assembled in none of our churches. There are many things we want to say, but cannot do so at this time.

From what has already been said, our readers begin to know something of the magnitude and importance of the work of the minister of the gospel at these places. Eld. W. B. Carter, our greatly loved friend and brother, from north Alabama, is the pastor of GIRARD AND BROWNVILLE CHURCHES.

We spent three days with him, going from house to house and worshipping in the two churches. He is as thoroughly into the hearts of that people as a man could well be in so short a time. The worth and weight of souls is on him and he works like a man who feels his calling, and you need not be surprised when we tell you that at nearly every service somebody is confessing Christ. God is pledged by every consideration possible to bless the ministry of men who are in earnest in his work. The churches are being well organized and each, in a few years, will, no doubt, be able to sustain a pastor for all his time. Sister Carter has greatly improved in health, and is making herself fit among the Christian women. By her quiet yet decided Christian stand on every question, she is going to be a great help to her husband. By the way, she is one pastor's wife who is not neglected. While we were there a good lady presented her with a nice summer hat. Preachers' wives labor hard and make many sacrifices to help their husbands, and they should be remembered more than many of them are. Our stay with those dear friends was most enjoyable. By the help of Bro. Carter and Bro. White we procured nearly thirty new subscribers.

The church at Girard was enjoying some good sermons from Bro. J. Gunn, of Trinity. He is a noble brother, and on a former visit won the hearts of all these people, and they are treating him like a king.

Dr. Frost delivered his popular lecture on "Courtship and Marriage" at Sumterville on the 9th ult., for the benefit of the Judson. Twenty-five dollars was secured. We all fell in love with the Doctor and want him to come again. The BAPTIST announced that he would lecture in Livingston on the 8th, and we took advantage of it to secure his lecture, and were well repaid and entertained. Thanks are due you for the prompt announcement, or we could not have secured him.—A Judson Girl, Sumterville, Ala.

Bro. J. B. Gerald, manager of the New Home Sewing Machine Co., in this city, places us under continued obligations by his orders for job printing. We visited their churches and their homes, and were profoundly impressed with the genuine hospitality and sincere piety exhibited. The women were seen in their working garbs, and in their Sunday dresses, and a neater, better behaved congregation assembled in none of our churches. There are many things we want to say, but cannot do so at this time.

From what has already been said, our readers begin to know something of the magnitude and importance of the work of the minister of the gospel at these places. Eld. W. B. Carter, our greatly loved friend and brother, from north Alabama, is the pastor of GIRARD AND BROWNVILLE CHURCHES.

We spent three days with him, going from house to house and worshipping in the two churches. He is as thoroughly into the hearts of that people as a man could well be in so short a time. The worth and weight of souls is on him and he works like a man who feels his calling, and you need not be surprised when we tell you that at nearly every service somebody is confessing Christ. God is pledged by every consideration possible to bless the ministry of men who are in earnest in his work. The churches are being well organized and each, in a few years, will, no doubt, be able to sustain a pastor for all his time. Sister Carter has greatly improved in health, and is making herself fit among the Christian women. By her quiet yet decided Christian stand on every question, she is going to be a great help to her husband. By the way, she is one pastor's wife who is not neglected. While we were there a good lady presented her with a nice summer hat. Preachers' wives labor hard and make many sacrifices to help their husbands, and they should be remembered more than many of them are. Our stay with those dear friends was most enjoyable. By the help of Bro. Carter and Bro. White we procured nearly thirty new subscribers.

The church at Girard was enjoying some good sermons from Bro. J. Gunn, of Trinity. He is a noble brother, and on a former visit won the hearts of all these people, and they are treating him like a king.

## FIELD NOTES.

Tusculum charges only \$50 for rental weekly license. Read carefully every article on the first page of this paper.

We sell you good books, cheap. Write us for what you need.

Don't neglect to order your Sunday-school literature from us.

Rev. Z. D. Roby has entered on the pastorate of the church at Salem.

Sister W. C. Bledsoe has been on a visit to her old friends in Virginia.

Thank you, Bro. Edwards, we hope to visit "Old Shiloh" some First Sabbath.

Rev. M. G. Lofton, of Gordon, preached a good sermon in Carrollton recently.

The Sabbath school of the Tuskegee church will have their picnic on Saturday next.

Georgiana has routed the "blind tigers," which have been of late so troublesome.

Soon after the Southern Baptist Convention we hope to visit the Eu-faula church.

Send in notes from your field, brother. Let the brethren know what you are doing.

Brethren T. D. Majors and W. E. Kieg will please give us their post-office address.

Churches in Georgia and South Carolina are anxious to have a visit from Bro. Diaz.

Bro. W. N. Huckabee's churches will send him to the convention at Memphis. So also will Bro. Skipper.

From Florida we have words of commendation concerning the course of the BAPTIST on all moral and social issues.

The Mobile association will meet with the Bethany church at Whistler, Friday before the 4th Sunday in June.

—J. J. Taylor.

Married, at the residence of the bride's father, near Evergreen, April 17, Mr. Jno. T. Crosby and Miss Nellie Fincher.

Sanford, Florida, has had a case of yellow fever. Our Alabama towns can't be too careful about their sanitary arrangements.

The second Sunday in June will be "Children's Day." Write to Bro. C. B. Biting, Philadelphia, for programs for the occasion.

Rev. W. B. Crumpton has the minutes of the Southern Baptist convention. Send him five cents for postage and he will send you a copy.

Dr. Wharton's subject on last Sabbath morning was, "Jesus at the Home of Jairus." At night he preached on the subject of, "What to Glory In."

Bro. J. B. Gerald, manager of the New Home Sewing Machine Co., in this city, places us under continued obligations by his orders for job printing.

Thank you, Bro. Apsey, for the club of renewals. We shall expect to see our list largely increased by your efforts for the paper at Clinton and Eufaula.

Bro. Jno. M. Cook and Miss Josie Spinnie, of Prattville, Ala., were married at West Point, Ga., on Sunday morning, April 21, 1889.—A Baptist.

It was highly gratifying to Bro. Hornady to note the difference in Adams Street church on last Sabbath and nine months ago. He rejoiced to see the change.

Our office was brightened one day last week by a visit from sister Dix, of Pine Grove, and sister Davis, of this city. Sister Dix is one of our best friends in Bullock county.

We are ready to print your school catalogue and do all other kinds of first class work. A splendid stock of stationery and an office full of new type. Send us your order.

Dr. Riley preached a splendid sermon here last night to a large and appreciative audience. We gave him thirty dollars for Howard.—L. G. Skipper, Wetumpka, April 22.

The friends of Mr. F. P. Glass, of the *Advertiser*, deeply sympathize with him in the death of his aged mother, which occurred on April 23. She was a noble Christian woman.

Our young brother, W. R. Whately, preached a most acceptable sermon to the people of Alexander City on the first Sunday in April. The *Valley* published the sermon in full.

Our Methodist brethren of Montgomery are enjoying a revival under the preaching of the Rev. Mr. Culpepper. A deep interest is manifested and a number have joined the church.

I am moving on nicely in my field. We have just been presented with a fine lot for a parsonage at Demopolis. Mrs. Enners gave it. We will build a house in the fall.—T. W. Hart, Uniontown.

It is with sorrow that we announce the death of Judge Bailey, of Marion, which occurred on the 18th ult. We pray that the Comforter may heal the hearts of relatives and friends in their sad hour of affliction.

Tusculum is rejoicing to know that the L. & N. R. company are contemplating opening a road between Blockton and the City of Oaks. They believe the Birmingham Mineral will be extended to their town.

Bro. Thompson thinks that Bro. McGaha is mistaken about the Ruhama church having the best ladies' aid society in the state. He thinks that the Adams Street church will take the lead when it comes to that.

Passing the streets one day we saw our friend, Mr. John Prescott, in the full vigor of manhood; a trip of a few days, and then we returned to Montgomery to learn that the stalwart man of "yesterday" was buried. Ah, how uncertain is life! God's providences are past finding out. May the widows and orphans be drawn to look to him who has promised never to forsake them.—A Judson Girl, Sumterville, Ala.

## One of Mobile's most successful business men, and one of the leading men of St. Francis Street Baptist church, Mr. E. S. Perryman, was buried a few days ago. May the Christian's hope sustain the sorrowing ones.

From an exchange we see that Congressman Oates has donated \$1,000 towards building a Baptist church at Abbeville, Ala. Hope this report is true, and that our brethren will go forward and erect a good house.

Manager Whitten, of the Southern Building and Loan Association, Huntsville, has our thanks for orders for printing. We are glad to learn of the increased interest being taken in this movement, and wish the association great success.

Brethren Knowles and Stockton, of Girard, Williams and Hamilton, of Brownville, Kennon and Scott, of Salem, and Messrs. McKenzie and Armstrong, of Notasulga, are among the friends who have recently sent their orders for job printing.

Bro. Hornady's sermon







# ROYAL BAKING POWDER

**Absolutely Pure.**

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be held in competition with the multitude of low test, soft weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

**100 PER CENT PROFIT AND COMPLETE FREE TO 100 CENT MEN.** Everywhere for Dr. Scott's Emulsion. Genuine Electric Bells, Brushes, etc. Lady agents wanted for the South. Write for catalogue. No. 106 Wall St., N. Y.

## CANCER

**BONANZA CURE** FREE

The only cure for Cancer. Guaranteed. No matter how long it has been there. Write for free literature. No. 106 Wall St., N. Y.

## HINDER CORN

**PARKER'S GINGER TONIC**

From its combination of valuable ingredients, it is superior to all other corn cures. It is not only a cure for corns, but also for all other ailments of the feet. Write for free literature. No. 106 Wall St., N. Y.

## PIANOS ORGANS

**LOWEST PRICES IN AMERICA.**

Reduced prices, special offers. Pianos \$200. Organs \$65. Write for free literature. No. 106 Wall St., N. Y.

## SEASONABLE MUSIC

**ANNIVERSARY SONGS**

For 1890. The best collection of songs ever published. Write for free literature. No. 106 Wall St., N. Y.

## CHILDREN'S DAY

**SEMINARIES**

For children's day. Write for free literature. No. 106 Wall St., N. Y.

## HOME SINGER

**THIS STYLE \$20**

Finest attachments. Substantial. Elegant. Write for free literature. No. 106 Wall St., N. Y.

## DR. WARNER'S

**ORANGE FLAVOR**

For the throat and lungs. Write for free literature. No. 106 Wall St., N. Y.

## THE New-Home Sewing Machine

**MADE BY J. B. Gerald, AGENT.**

Montgomery, Ala.

## Alabama Baptist.

MONTGOMERY, ALA., MAY 9, 1890.

**Getting His Rights.**

In one of our police courts up town in New York, one morning, a very small boy, in knickerbockers, appeared. He had a dilapidated cap in one hand and a green cotton bag in the other. Behind him came a big policeman with a grin on his face. When the boy found himself in the big court room he hesitated and looked up as if he would like to retreat, but as he half turned and saw the grin on his escort's face he shut his lips tighter and walked up to the desk.

"Please, sir, are you the judge?" he asked, in a voice that had a queer little quiver in it.

"I am, my boy, what can I do for you?" asked the justice, as he looked wonderingly down at the mite before him.

"If you please, sir, I'm Johnny Moore. I am seven years old, and I live in 123d street, near the avenue, and the only good place to play marbles on is in front of a lot near our house, where the ground is smooth; but a butcher on the corner"—and he pointed his voice grew steady and his eyes shone—"hasn't any more marbles, and he won't let me play on his ground standing there, and this morning we were playing marbles there and he drove us away and took six of mine and threw them away off over the fence into the lot, and I went to the police station and they laughed at me, and told me to come here and tell you about it."

The big policeman and the spectators began to laugh boisterously, and the boy trembled so violently with mingled indignation and fright that the marbles in his little green bag rattled together.

The justice, however, rapped sharply on the desk, and quickly brought everybody to dead silence.

"You did perfectly right, my boy," said he gravely, "to come here and tell me about it. You have as much right to your six marbles as the richest man in the city has in his bank account. If every American citizen had as much regard for rights as you show, there would be far less crime. And you, sir," he added, turning to the big policeman, "you go with this little man to that butcher and make him pay for those marbles, or else arrest him and bring him here."

This little boy knew there was a difference between right and wrong. He did not scold nor fight nor swear, but he asked for his rights. This judge knew what was right, too, and taught a good lesson to the bully who wronged the boy, and to the policeman who laughed at him.—*Kind Words.*

## From the Bench to Ruin.

November 20, 1868, as the solemn pall of evening was gathering around the great city of Chicago, an old man, clad in little less than rags, and tottering with the infirmities of age, entered one of the lowest of the many drinking houses on South Desplaines street, at the corner of School street.

He entered by the side door, very quietly, with the evident intention of being left unnoticed. And so it was. The bar tender hardly glanced up from his seat behind the counter, and the old man dropped into a chair near the bar, crept into the corner. He sat quite still for several minutes, with his head inclined forward, chin resting upon his breast. Then his hands dropped listlessly to his sides, his muscles of his limbs relaxed, his body slipped downward to one side, fell in a rude, lump heap to the floor, and William W. Drummond, who once wore the judicial robe of the United States, and was recognized as one of the eminent jurists of his time, was dead—the lowest of the low characters of a great city; dead among people with whom he had lived for years—yet he had once been a chief justice of the United States.

In 1853, when yet a young man of eminent abilities and promising future, he was appointed Chief Justice of Utah, by President Pierce. After his appointment, though he had an elegant family, consisting of his wife, four daughters and one son, he fell into the hands of a dissolute woman, who dragged him down to ruin. He abandoned his family, after two years in Utah he resigned, and returned to Chicago to practice law. But his reputation was blasted, and drink became the foe which finished what the woman had begun. For eight years he had eked out a miserable existence by various disgraceful practices, lived in cheap boarding houses, sometimes begging from house to house, and finally died in one of the lowest resorts on Desplaines street. Oh, what sin leads men to—*Evangelical Messenger.*

Street car driver—Me and that off horse has been workin' for the company for twelve years now. Passenger—That so? The company must think a deal of you both. "Wall, I dunno; last week the two of us was taken sick, and they got a doctor for the horse, and docked me. Gid-ap, there, now, Betsy."

## WHY YOU SHOULD USE SCOTT'S EMULSION

**OF COD LIVER OIL WITH HYPOPHOSPHITES.**

It is used and endorsed by Physicians because it is the best.

It is Palatable as Milk.

It is three times as efficacious as plain Cod Liver Oil.

It is far superior to all other so-called Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer.

It is the best remedy for Consumption, Scrophula, Bronchitis, Wasting, Soreness, Chronic Cough and Colds.

Sold by all Druggists.

SCOTT & BOWNE, CHEMISTS, N. Y.

## THE LEFT HANDS.

"Hurrah, mother! I belong to a secret society."

Otis Adams came hopping into his mother's room, first on one foot, then on the other, banging the door, upsetting a chair, and making as much noise as a nine year old boy.

"Isn't it jolly, mother—a sure enough secret society?"

"Do all the members make as much noise as this one?" asked his mother, with a pleasant smile; "because, if they do, I hope the meeting will be held out in the field. But what is the secret, Otis?"

"Oh!" cried the little boy; "that would be telling, and we are not to tell anybody."

"I don't think much of secrets that come from mothers to know," said his mother.

Otis looked rather sober.

"Well, mother," he said, "at the next meeting I'll move that all members be made honorary members and he told the secret. But I'm to be on duty to night, and I can't tell you what I am going to do."

His mother shook her head, and Otis began to be dreadfully afraid he would miss his appointment.

"Just try me this time, mother," he said earnestly. "It is something I know you would like me to do, and Mr. Ross knows about it—indeed, he gave us our society name and motto."

"I think I could trust my boy," said his mother, looking into his clear, truthful eyes, "even if Mr. Ross did not know about it; but, as nine-year-old judgments are not apt to be very ripe, I am better satisfied that your teacher should be in the secret. What is the name of your society?"

"The Left Hands," he replied proudly; "but don't ask our motto, for that would tell too much."

The next morning, before school time, Otis was seen flying wildly over the house, hunting in vain for his satchel of books.

During the morning Mrs. Adams put on her bonnet and coat and went to see a sick neighbor—a poor widow, whose sickness would have been starvation to her family, except for the kind charity of those around her.

"Ah, Mrs. Pool," she said, entering the sick woman's room, "I see you have a nice supply of wood laid in for your kitchen stove."

"Yes, ma'am," said the poor woman, "and you are at the bottom of it, ma'am."

"No, indeed. What makes you think so?"

"Don't you know how I got that wood, ma'am?"

"Not a word of it."

"Well, about dark last night some boys came into my little yard as mum and quiet, ma'am, as if they had come to steal, and piled up three barrow loads there where you see it. As they kept quiet, we kept quiet too; but the children made sure they saw your Otis among them."

"Very likely," said Otis' mother, remembering "The Left Hands" but she said nothing to the boy until that evening, when Barry Milton, the blacksmith's son, brought Otis' satchel to the door.

"Dad says he'd 'vent for you, ma'am, but his grindstone of he hadn't 'ha' seen Mrs. Pool's wood pile."

"So 'The Left Hands' first secret was out, but that has not seemed to discourage them at all, for every week some good turn is being done secretly to somebody, and it is not hard to guess that the motto of the society is 'Let not your left hand know what your right hand doeth'—*Sunday School Evangelist.*

Our love to God is to be measureless; our love to our neighbor to be only as great as our love for ourselves.

## THE FRIEND'S ADVICE.

"Don't give up, my poor, sick friend. While there's life there's hope," said a slender person often heard.

"Time to give up when you're dead," said the G. M. D. and live.

"These letters stand for 'Golden Medical Discovery' (Dr. Pierce's), the greatest antidote, tonic and blood-purifier of the age."

"You have been told that consumption is incurable; that when the lungs are attacked by this malady, which is scrofula affecting the lungs and rotting them out, the sufferer is past all help, and the end is a mere question of time. You have noted with alarm the unmistakable symptoms of the disease; you have tried all manner of so-called cures in vain, and you are now despondent and preparing for the worst. But don't give up the ship while Dr. Pierce's Golden Medical Discovery remains untried. It is not a cure-all, nor will it perform miracles, but it has cured thousands of cases of consumption, in its earlier stages, where all other means had failed. Try it, and obtain a new lease of life."

Copyrighted, 1888, by WORLD'S DISPENSARY MEDICAL ASSOCIATION, PROPRIETORS.

## \$500 REWARD.

Cure the ability to cure Catarrh in the head, no matter how bad or of how long standing, that offer, in good faith, the above reward for a case which they cannot cure. Remedy 50 cents, by druggists.

## "I Die Poor."

Bishop McTear's last will and testament, which we publish in this issue, is a notable paper. It will provoke thought, and be a means of grace to many. The most significant sentence in it is this: "I die poor." It is an unconscious but conclusive vindication of the motives that governed his life as a minister of the Lord Jesus Christ, and places him in the true apostolic succession in his relation to secular matters.

It was not from lack of ability for business that the Bishop died poor. His sagacity, energy, and industry would have commanded the largest measure of success in commercial life. In the management of the temporal interests of the church he displayed much aptitude and wisdom. As an administrator he was very efficient. No man among us was more frequently consulted concerning these matters, and none did better service to the church in superintending its temporal interests in the broad field of his service during the long and busy years of his ministry.

Nor was it from lack of opportunity to make money that the Bishop died poor. He handled immense sums of money under conditions that would have tempted many men to turn the trust to personal profit without violation of the ethics that are now tolerated in business circles. Never directly or indirectly, did he think of so doing. His sense of honor, his faithfulness, his self-above the possibility and the thought of incidental pecuniary profit to himself in the handling of the sacred trust fund committed to his hands.

His annual income was large enough to justify the expectation that he had made moderate accumulations; but those of us who knew the extent of his benevolence and his abundant hospitality could not be surprised when we read in his last will and testament the words: "I die poor." He was a cheerful and a liberal giver according to his ability. He practiced what he preached; he held himself to be a steward, and wished to be found faithful in the day of reckoning. His teaching on this subject was strong and pointed; his example was wholesome.

The great body of the Bishop's co-workers can use his dying words. The rule is that they die poor. God wants that not many rich are called to it. He knows what human nature is, and guards it on its weak side. He knows the heart of the toiling millions, and sends them pastors who can understand their needs and sympathize with them. No sane man could be tempted to enter the ministry of the Methodist church from mercenary motives. May it always be so!

"I die poor," said the great leader in our Israel. His hands were clean; if they were empty. How rich his life in the fruits of untiring toil and the abiding influence of his example!—*Nashville Advocate.*

## They Became Sober.

At one of the conferences last fall Bishop Joyce was greatly perplexed by the demands of lay committees that came to see him about the new preacher. Finally he requested all members of these committees who habitually attended church services twice each Sabbath, and also the Sabbath schools, to take a church paper paid to the support of the pastor, and contributed to the benevolences of the church, to meet him to consult about the appointments. The lay committees immediately became very scarce.—*Michigan Advocate.*

## DR. PRICE'S CREAM BAKING POWDER

**FULL WEIGHT PURE**

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government, the Army, the Navy, the Marine Corps, the Coast Guard, the Signal Corps, the Engineers, the Artillery, the Cavalry, the Infantry, the Ordnance, the Quartermaster, the Commissary, the Medical Department, the Veterinary Bureau, the Signal Corps, the Engineers, the Artillery, the Cavalry, the Infantry, the Ordnance, the Quartermaster, the Commissary, the Medical Department, the Veterinary Bureau.

It is sold by all Druggists.

DR. PRICE'S CREAM BAKING POWDER CO., NEW YORK.

## Every Household

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is a household necessity in Croup, Whooping Cough, and Sore Throat.

"After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and have it offered to the people," said Dr. J. C. Ayer, Lowell, Mass., Druggist, West Bridgewater, Mass.

"Some years ago Ayer's Cherry Pectoral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, being again a little troubled with the disease, I was promptly

**Relieved By**

the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted."—F. H. Haeber, Editor, *Argus*, Table Rock, Neb.

For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it also invaluable in cases of whooping cough."—Ann Leveley, 1231 Washington street, Boston, Mass.

Ayer's Cherry Pectoral has proved remarkably effective in croup and is eminently safe as a family medicine."—D. M. Bryant, Chicago, Ill.

**Ayer's Cherry Pectoral,**

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.

## 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; six bottles, \$5. Worth \$6 a bottle.

## 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 Affords. COMMERCIAL MEN will find Large Sample Rooms at their disposal.

J. M. DEWBERRY, Editor.

## BEAUTY

Skin & Scalp RESTORED by the CUTICURA Remedies.

Nothing is known to science as comparable to the Cuticura Remedies in their marvellous properties of cleansing, purifying and beautifying the skin, and in curing torturing, itching, scaling and simply diseases of the skin, scalp and hair.

Cuticura the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, prepared from the internal organs, and Cuticura Resolvent, the new blood purifier, internally, cure every form of skin and blood disease from pimples to scrofula.

Sold everywhere. Price, Cuticura Soap, Resolvent, 25c. Prepared by the Foster Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin Diseases" or "Pimples, Itch, Head, Chapped and Oily Skin," by mail, free of charge. Address, Cuticura Remedies, Foster Drug and Chemical Corporation, Boston, Mass.

## HANMER'S LINIMENT FOR MAN AND BEAST

**CURES**

Sciatica, Lumbago, Rheumatism, Burns, Scalds, Stings, Bites, Bruises, Blisters, Corns, Sprains, Strains, Stitches, Hoof Ail, Scurvy, Swellings, Backache, Galls, Sore, Sores, Sprains, 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, Cancers, Debility, Hydrozoic, Rough Hair, Etc. It is a general System Renovator, and the Tonic for Stock.

FOR SALE EVERYWHERE.

**THE WEBB MANUFACTURING CO.,**

PROPRIETORS,

NASHVILLE, TENNESSEE.

## WE WANT TO DO YOUR PRINTING

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

**The Southern Agriculturist,**

MONTGOMERY, ALA.

Edited by T. J. Key, is the only agricultural paper in the state. It gives reliable information on live stock raising, grapes adapted to this climate, also fruits and vegetables. Four-page paper, price \$1.00. Send for samples.

**Established Business 1877.**

**C. D. BAYNE,**

Wholesale and Retail.

Keeps in stock fresh goods of every kind found in a first-class grocery store.

**Country Produce, EGGS, BUTTER, Etc., FRUITS, CANDIES and CAKES IN ABUNDANCE.**

**Best Patent Flour Made. Cigars and Tobacco.**

Give me a call and you will be pleased with goods, prices and weights.

**C. D. BAYNE,**

No. 7 Court Street.

## CENTRAL R. R. OF GEORGIA.

COLUMBUS, GA.

On and after Sunday, Jan. 8, '89, passenger trains will run as follows: Trains marked \* run daily except Sunday, all other trains run daily.

Lv Savannah	8 30 pm	Ar Savannah	8 30 pm
Ar Macon	9 30 am	Lv Macon	9 30 am
Ar Columbus	1 15 pm	Lv Columbus	1 15 pm
Ar Troy	6 25 pm	Lv Troy	6 25 pm
Ar Eufaula	10 00 pm	Lv Eufaula	10 00 pm
Ar Montgomery	6 15 am	Lv Montgomery	6 15 am
Ar N. Orleans	11 40 am	Lv N. Orleans	11 40 am
Lv N. Orleans	7 40 am	Ar N. Orleans	7 40 am
Ar Troy	7 25 am	Lv Troy	7 25 am
Ar Columbus	11 45 am	Lv Columbus	11 45 am
Ar Macon	5 10 pm	Lv Macon	5 10 pm
Ar Savannah	6 15 am	Lv Savannah	6 15 am
Lv Savannah	8 30 pm	Ar Savannah	8 30 pm
Ar Columbus	1 20 pm	Lv Columbus	1 20 pm
Ar Opelika	2 30 pm	Lv Opelika	2 30 pm
Ar Roanoke	6 00 pm	Lv Roanoke	6 00 pm
Ar Atlanta	6 00 pm	Lv Atlanta	6 00 pm
Ar Birmingham	6 30 pm	Lv Birmingham	6 30 pm
Ar Talladega	4 25 pm	Lv Talladega	4 25 pm
Ar Anniston	5 40 pm	Lv Anniston	5 40 pm
Lv Anniston	11 45 am	Ar Anniston	11 45 am
Ar Talladega	11 45 am	Lv Talladega	11 45 am
Ar Birmingham	11 45 am	Lv Birmingham	11 45 am
Ar Atlanta	11 45 am	Lv Atlanta	11 45 am
Ar Roanoke	5 25 am	Lv Roanoke	5 25 am
Ar Opelika	8 45 am	Lv Opelika	8 45 am
Ar Columbus	10 00 am	Lv Columbus	10 00 am
Ar Savannah	6 15 am	Lv Savannah	6 15 am

**COLUMBUS & ROME RAILWAY.**

Lv Columbus 3 05 pm

Ar Greenville 6 15 pm

Lv Greenville 7 00 am

Ar Columbus 10 25 am

W. N. MCCLINTOCK, Sup't.

## 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**

**Organs**

Celebrated Steinway, Knabe, Haines, Fisher, Bradbury and Pease

**PIANOS.**

**PALACE and KIMBALL ORGANS.**

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

Write for Catalogue and Prices.

**SEALS BROTHERS,**

No. 2113 2nd Avenue, Birmingham, Alabama.

## 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, Letter Heads, Programs, Hand Bills, Stationery, Statements, Visiting Cards, Dodgers, Etc., Etc. Minutes, Cotton Receipts, 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 SEALS & POPE, Proprietors, Montgomery, Ala.

## Morris: Ave.: Hotel,

OPPOSITE UNION DEPOT, BIRMINGHAM, ALABAMA.

**RANKIN ROBERTS, Prop.**

## CURE FITS!

When I say cure I do not mean merely to stop them from coming, but to cure the disease of Fits, Epilepsy, or Falling Sickness, a disease which is a great curse to the afflicted. I have cured many cases of this disease, and I am now offering a special remedy for its cure. Write for free literature. No. 106 Wall St., N. Y.

## 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 1st of September, 1888, and continue nine months. It is located on a beautiful New Orleans street, and is one of the finest schools in the South. The cost of a pupil at this school for nine months will be from \$10.00 to \$15.00, according to the class. Board only \$10.00 per month. Music on Piano or Organ, \$4.00 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.**

RUNNING

Through Cars, MAKING

Quick Time AND OFFERING

Low Rates TO ALL PORTS.

G. M. WITLAM, G. T. A., Montgomery, Ala.

C. P. ATMORE, Louisville, Ky.

## Mobile & Birmingham Railway.

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

City	Mobile	Birmingham	Mobile	Birmingham	
Ar	Lv	Ar	Lv	Ar	
Mobile	7 00	Birmingham	12 10	Mobile	1 45
Birmingham	8 47	Mobile	12 18	Birmingham	1 45
Mobile	10 55	Birmingham	12 47	Mobile	1 55
Birmingham	10 55	Mobile	12 47	Birmingham	1 55

Ar = Arrive, Lv = Leave.

## Queen & Crescent ROUTE

From New Orleans to Cincinnati

94 Miles the Shortest, TIME 37 HOURS.

Birmingham to Cincinnati TIME 16 HOURS.

Entire Trains through without changes. Rounding the base of Lookout Mountain and over the famous High Bridge of Kentucky, and into the Central Union Depot, where connection is made for the

**NORTH AND EAST, New England Cities and Canada.**

Without transfer through the City. The Short Line via Meridian and Shreveport to Northern Texas, Colorado and the Far West.

Through Sleeping Cars Meridian to Shreveport, making Direct Connection for Texas, Colorado, Mexico and California. For Rates, Maps, etc., address J. C. GAULT, Meridian, Miss.

J. C. GAULT, D. G. EDWARDS, Gen. Mgrs. Cincinnati, Ohio.

## W & V LOUISVILLE & NASHVILLE R.R.

**THE GREAT THROUGH CAR ROUTE**

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