

# THE ALABAMA BAPTIST.

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## The Pastor With his Church.

AN ADDRESS BY DR. Z. D. KODY, JR.  
FORE BAPTIST CONGRESS.

1. The pastor's work is many-sided, his office has many functions. The pastor who aims to be a specialist is a special failure. The would-be specialist had better answer any other than a call for pastor; for in that position he will find that he has been miscalled and that he has missed his calling. The pastor is a combination man; and, as nearly as possible, he should be a perfect combination of the very best qualities and qualifications. The pastor with his church is the shepherd with his flock; the overseer, with his workers; the teacher, with his pupils; the general, with his army. To compass such a combination, the pastor must be broad and deep, strong and solid. Surely the greatest of all enterprises demands and ought to have the greatest of all leaders.

2. As a general, the pastor must be quick and accurate in surveying his field; correct in reckoning his own and the forces of the enemy; judicious in planning the campaign; prudent and firm in ordering the battle, and bold and heroic in leading the charge. No general ever had such foes to face, such army to command, such battles to fight, such cause to gain, as the pastor. He must organize, discipline, drill, train, encourage and maneuver the soldiers of the cross, until every one, in his charge, is able to put on the whole armor of God, and to wield every weapon, offensive and defensive, for the pulling down of the strongholds of the enemy and for the establishment of Christ's kingdom. Nothing less than this will satisfy the pastor's righteous aspirations.

3. As a teacher, the pastor must know what to teach and know that he does know; and then, he must know how to teach others what he knows. To do this successfully, he must acquaint himself with his pupils, in all their diversity of age, talent and advancement. Milk for babes and strong meat for mature men are both, alike, needful and equally useful, and the pastor, who would become all things to all men, must be as skillful in teaching the primaries as the seniors. The world is well nigh full of teachers—teachers teaching art, science, literature and all the industries—teachers teaching everywhere. But, among them all, we find nothing to compare, in importance and responsibility, with the teaching of the pastor. He stands before his pupils as called and sent of God to teach the religion which he himself declares is the only means of saving their souls. Clothed with the divine right to teach, he stands before his pupils as the expounder of God's will. He is the teacher of the science of all sciences—the science of life everlasting and of honor and glory immortal.

4. As an overseer, the pastor should be familiar with all the details in every department of the work in his charge. He should also know all the workers in his charge, with all their several abilities, skill and aptitude. And, in addition to all this, he must be tactful enough to get the workers to do their work as each one his own work, so that the most and the best work shall be accomplished of which they are capable. Think of the importance, character and consequences of the work over which the Holy Spirit appoints pastors as overseers, and then tell me, ought not a pastor to be incomparably the best of all overseers? The great variety of his work, and the still greater variety of his workers, the delicacy and the difficulty of much that he has to do, demands, in a pastor, greater energy, industry, diligence, skill, patience and perseverance than is demanded in any other overseer.

5. As shepherd, the pastor must be brave, faithful and tender. Tenderly he must sympathize with the many wants and weaknesses of his flock and no less tenderly must he minister for their relief, comfort and edification. Such tenderness as the pastor needs, springs from nothing but the Christ love of souls in the pastor's own heart. This cannot be imitated or counterfeited; it must be genuine or it is worse than nothing. Not only tender, but the shepherd must be faithful. By day and by night, in summer's heat and in winter's blast, always he must stand by his flock earnestly, faithfully warning and guarding them against approaching dangers. He must also be brave—brave enough to face and fight any foe that assails his flock—brave enough to throw himself in the breach before any danger, for the protection of his flock. If he thinks so much of his dear self and so little of his people as to run away from them rather than to fight and die for them, he is not a pastor in the scriptural sense. Poor, cowardly herring, let him go, the sheep are as well off without him.

No other shepherd ever had such a flock to lead and feed and protect, as the pastor has. A flock of souls immortal, each one worth more than the whole world; and, for whom the chief Shepherd, whose own souls are, laid down his life. Unless the pastor is the best of all shepherds, he advises himself unfit for the sacred trust committed to him.

So, in the worthy pastor are combined the characteristics of the best shepherd, the best overseer, the best teacher, and the best general. How brave and tender, how wise and humble, how dignified and lowly, how good and great the pastor is! He is a Nehemiah to organize, a Moses to lead, a Paul to teach and a David to protect the flock. Such a man is worthy the office of bishop.

So much for "the pastor with his

church," but what of the church with its pastor?

II. For the efficient prosecution of their God-appointed mission in this world the churches need pastors—such pastors as we have described.

1. Churches need pastors, not to do their work for them, but to organize, discipline, encourage, lead and oversee or superintend the churches in doing their own work. Happy would it be if churches and pastors could be induced to act upon this plainly scriptural relation the one to the other. A church says, "We want a pastor to go in and out before us." Very well, but sometimes the pastor finds that he is expected to do all the outgoing and incoming by himself, while the church sits complacently looking on. Who is to blame for this state of things? Such a church has been mistaken—wrongly educated; and who but its pastors have been its teachers?

"We want a pastor," says a church, "to break into us the bread of life." Yes, but when the pastor breaks the bread the church has no relish for it, no one is nourished and strengthened by it. What is the matter? Granted that the present pastor is God-sent and all right, then one of two things, or both together, (a) A matter with such a church. (a) A former so-called pastor has fed them on foam and froth and sabbatary until their appetites are vitiated, or (b) their former pastors, so-called, have been unduly ambitious and in great haste to increase the number of their church members, and hence have received the unregenerate and untaught; now, the church has no taste, no desire for the pure truths and sound doctrines of God's word. School teachers are not expected to furnish their pupils capacity for learning, but they are expected to draw out, train and strengthen what mental abilities the pupils have. No more does God require pastors to convert people—to put into them the mind and spirit of Christ; but God does require the pastor to feed and strengthen all who have been born of the Spirit, by ministering to them the food which he himself supplies and prescribes.

2. The proprietor of a business does not require his overseer or superintendent to do or try to do the work for which he has employed a hundred workers; but the proprietor does expect his superintendent to see to it that the one hundred workers do their own work. God does not require a pastor to do what he has called and ordained a hundred Christians to do; but God does require the pastor to see to it that the one hundred church members do their own work to the best of their ability. Ought a pastor to visit his people? Yes, of course he ought. How much time ought he to spend in this way? Just enough to see that the members visit one another as they should, and to satisfy himself that their home and social and business lives are correct. "He does not visit enough," is the oft repeated complaint against the pastor. Well, who is to judge him in this? Answer this sometimes groundless complaint by ordering the complainers to begin themselves this work of Christian visitation, and then see to it that they obey your pastoral instructions, and you will hear this complaint less frequently.

3. The government does not expect a general to do the fighting for his army, but the government does require the general to handle the forces in his command so as to achieve the best possible results. The great Captain of our salvation does not expect the pastor to do the fighting for his church; but the pastor is required to organize, discipline and lead the Christian soldiers in his charge, so as to attain the broadest conquests for Christ. "Our pastor is wise, judicious, studious and devoutly pious; he is an excellent preacher; and, socially, he has no superior; but, somehow we have but few additions. The people are not rapidly converted under his ministry." So church members sometimes say. If what they say is true, can it be the pastor's fault that the people are not converted? May it not be the fault of the church? Can that pastor say to his members as Paul said to some of his, "Ye are my epistle known and read of all men"—your lives and characters are the living exemplification of the truths I preach? And can that pastor conscientiously apply to his member Christ's language, "Ye are the salt of the earth," "ye are the light of the world"? Are they lighting up the darkness around them? Are they, in their intercourse with the world about them, "holding out the word of life" and winning spiritual lights and guides to others? Is there constantly emanating from the sinner's unsinisterable face; and is there that subtle power of Christian character in them, which rebukes sin and warns the sinner, which presents the beauty of holiness so as to make sin appear in its exceeding sinfulness, in its heinousness and hideousness? If not, then the church and not the pastor must bear the blame for their non-aggressive condition. The pastor teaches, but the church does not learn; he proposes to lead, but they do not follow; he points out their work and exhorts, entreats, persuades and commands, but they refuse to work; he charges upon the enemy, but his members will not fight. Now what is to be done? Why that church "wants a change of pastors"—such a church is always looking for "another pastor," and for the same reason that a set of lazy workers want a different overseer and a cowardly captain wants a different captain, and a class of numskulls wants a different teacher, and a flock of contrary-headed goats want a different shepherd.

herd. To please such a church is to allow them to do as they please; and, as they please to do nothing, no pastor worthy the name will try to please them. Such a church needs "a change," not of pastor, but of purpose. Oh, that all pastors were pastors! "We need more pastors." Of the right sort, yes; but we have already an abundant superfluity of the other sort, a superfluity that is always trying to create a demand for itself. Our crying, urgent need is better pastors, even if they are fewer.

III. When our churches and pastors more fully comprehend their correlative duties, obligations and responsibilities, then some very gratifying results are sure to follow.

1. Then a church will be carefully, prayerfully judicious in the settlement of a pastor. A stranger will not be settled; the church will know the pastor, and he will know the church, before settlement. Thus made, the settlement will be more permanent than now, the pastor will not be "looking out for calls," nor fishing for invitations to visit vacant pastures. His own and his wife's health will not "make a change necessary."

2. Then the churches will not regard their pastors as merely paid servants, to be dismissed whenever they fail to please a few score heads, dead-beats or cranks; for, by that time, churches and pastors will have learned that it was foreordained from before the foundation of the world, that sanctified common sense, consecrated intelligence and Christ-like love for souls should rule in the churches of him "who is himself the fulness of both wisdom and knowledge."

And then churches will "very highly esteem in love, for their work's sake," their pastors—"those who have the rule over them." Then churches will understand that they need pastors, and that God gives them pastors, not to tickle, but to teach them; not to entertain, but to edify them; not to please, but to lead them; not to hurt, but to help them; by working them to the maximum of their ability for the extension of Christ's kingdom; not to keep them out of the conflict with sin and Satan, but to put them in and to keep them in the thickest of the fight, even unto death.

3. What immense gain would thus accrue to Zion! As things now are, very much time is wasted and many advantages are lost by pastoral changes. If the pastor expected to stay thirty or forty years on the same field, his plans for work would be greatly broadened and deepened and lengthened, and, in the prosecution of such plans, he would necessarily and unavoidably attain depth, and breadth, and variety, and power as a preacher and pastor. Under other circumstances would have been impossible for him. The pastor who has played with the babies, baptized the children, married the young men and women, buried the dead and preached the gospel for the same congregation thirty years, must have been an exceedingly small man to begin with—entirely too small for a preacher—if he cannot do anything that ought to be done with that church and congregation. He cannot change their hearts—that is the Holy Spirit's work—but instrumentally he will come nearer doing that than any other man, he will be professional evangelist, revivalist or anybody else.

## Good Tidings from the Valley.

In answer to many cards and letters, as to my work in this valley, I will say to all in the Muscle Shoals Baptist association, that, under God, I am succeeding far beyond my expectation when I came here. My congregations are rapidly increasing, and the religious interest is equally on the increase.

Last Sabbath I made an appointment for a meeting of all the members of old Liberty church, to come and decide whether the church should live or die, and out of twenty-one members, sixteen were present.

After preaching a preamble and resolutions were presented and unanimously adopted by a rising vote, thus declaring the old church must live, pledging themselves individually and collectively, to do all each and all could do to bring prosperity to the church. Three of the other five members were seen on Monday morning. The other two were heard from; sickness prevented their being present, but they fully endorse the action of the church. Ten applied for membership; nine by letter and one by experience. The congregation was large. Mission Grove is in a good condition, spiritually. Have increased five at Mt. Stanley, by letter; can't tell what the prospects here are, only congregations good, attention earnest. More anon. J. B. HUCKABEE, Marion, Ala., May 14.

Leighton, Ala., May 14.

## Obituary.

Sister N. V. Cunningham was born February 5th, 1813, in Jackson county, Georgia. She departed this life at her residence near Choccolocco, Calhoun county, Ala., in triumph of the Christian religion, April 25, 1889. Her life was a specimen of a devoted Christian, an epistle "known and read of all men." She was a star in our ecclesiastical sky in Harmony church, shedding a halo of light in church and community. He who gave her to us for a time, has taken her to shine amid grandeur greater than earth had to give. She left six children who weep in resignation, knowing their loss is her gain. She professed religion and was baptized into Oconee church, Georgia, by Eld. Reuben Thornton, in her sixteenth year. J. A. SCOTT.

## Items.

Besides the preachers named in my last Trip Notes, I met brethren Durham and Booth at Prattville; also, brethren Long and Caldwell at Liberty, the former pastor of the church, but a silent brother during the meeting. Bro. Caldwell runs a saw mill and preaches some. He is full of zeal for missions and every good cause.

## THE CHILDREN'S SERVICES.

At many of these points I preached to the children. Eight years ago I had a service for the children at Prattville, and on this visit I saw young men and women who still remember the text. At Jemison there were more than one hundred on a week day, the schools of the town dismissing. Bright, happy faces looked up at me as I talked of sin and a Savior, and I know the Master was there to bless them. The Master's tongue will soon cease to tell "the old, old story," but dozens of the boys to whom he talked will tell God that he did the work far better than he has performed it. Brethren, don't neglect to preach to the children.

## PREACHERS CORRESPONDING.

One young pastor told me, with much enthusiasm, how much helped he had been by an exchange of letters with a neighboring pastor; they discussed plans and methods of church work, points of Scripture, sermonizing, etc. Our brethren at Birmingham meet once each month and talk face to face of these things. The brethren around Opelika have a similar meeting, but how lonely is the ministerial life of a country or village pastor. How he longs for the companionship of a brother minister! Writing is so helpful in that case. Happy the preacher who has for a correspondent a brother who has had better advantages than himself. It is not as big a thing as a Baptist congress, but it is something along that line. Try it, brethren; there's much good in it.

## ANOTHER SUGGESTION.

A young pastor said something like this: "Bro. Crumpton, I am trying to learn, but I have much to contend with. I am trying to have a regular course of reading, but I find frequently that I have wasted time on the wrong book, or maybe I ought to have read some other before that; now, I think some of you older preachers ought to indicate a course of reading for us and print it in the ALABAMA BAPTIST." Well, I have been thinking, and I am sure it ought to be done. I am going to make the motion. Let brethren Thomas Henderson, Cleveland and Frost prepare their list of books which they would recommend for a young preacher, and print them in the paper in the order of their names, and let the young brethren have the benefit of their experience. This is a reading age, and our young men, whether they have been to college or not, are thirsting for books, but they are at the mercy of the book agents and the publishers of numberless books, many of them not worth having. I do hope the brethren will not think the suggestion presumptuous; I write in the interest of brethren who are struggling to overcome the difficulties which surround them.

## THE STATE FARM.

at Uniontown is worth seeing. Pastor Hart and I spent a pleasant hour there. No money the state spends will pay better than this investment in the soil. Prairie farmers should not fail to get the bulletins from this section. Carefully studied, they will save thousands of dollars to the owners of prairie land. Let these stations be established all over the state. Our farmers do not read, but they can and will see when the state brings it under their eyes.

## NEW RAILROADS.

One has just been surveyed by Wetumpka from Anniston to Montgomery; another is expected to the same point from Sylacauga. I could but picture to myself the beauty of the mountain back of Wetumpka when it shall be covered with cottages and grand residences and only fifteen minutes' run from Montgomery by two roads. And Prattville will have a road, too, ere long, running from Montgomery to Tuscaloosa. The iron horse is plowing new furrows all through our state, and "what will the harvest be?" That depends much upon the way Alabama Christians act. If we are wise and consecrated, we can make these railroads a great blessing to our state. If we make no effort, they will scatter the seeds of death—moral, political and physical. God help us to be faithful to the trust committed to us.

W. B. CRUMPTON, Marion, Ala.

## A Key Note.

Dear Baptist: In your issue of the 9th inst., Bro. J. H. Pope, in his article on "The Masses," has touched a key note, and God grant that his sound may ring and echo all along the line. Personally, I am not acquainted with this brother, yet I feel that I know him, for heart answers to heart and spirit to spirit, even "as in water." What say the patriotic statesmen and law makers, the philanthropist and Christian people, of this land? Something ought and must be done to stay the tide. Preachers of the gospel should preach it constantly from their pulpits. There is too much negligence here. Turn out every man in the churches engaged in the business, if he cannot be persuaded to quit, and any who vote in favor of the business. Work must be done. F. S. MONTGOMERY.

them." "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

Brethren, let us preach the gospel. Away, away, to the ovals and to the bays, with the traditions and dogmas of men. Away with their creeds and confessions, their catechisms, and articles of religion. "In vain do we worship me, teaching for doctrines the commandments of men." "To the law and to the testimony." "If they speak not according to this word, it is because there is no light in them." "If then their light be darkness, how great is that darkness." "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

It is "the mystery of the faith;" it is "the mystery of godliness;" it is "God manifest in the flesh, justified by the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" it is "how that Christ died for our sins according to the Scriptures;" and that "he was buried;" and that "he rose again the third day, according to the Scriptures." Yea, it is "the power of God unto salvation to every one that believeth."

Away with sensational preaching! Away with men pleasures! Away with church suppers and church fairs and church rallies. Away with spiritual wickedness, in high places. In the name of the blessed Master, I tell you that, were Christ to appear some day or some night on such scenes, he would make a scourge of small cords (possibly large ones) and drive them out, overturn their tables, and, with a voice of authority—a voice that "spoke as never man spoke"—would thunder in their astonished ears: "Take these things hence. It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

"Wherefore come out from among them," &c. O brethren, where is the line that separates us and the world? Is it not lost? Let us find it, let us put it in place and keep it in place, for "what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?"

Right you are, my brother! Let us preach the old-fashioned gospel, and let us have the old-fashioned earnestness, the old-fashioned boldness, the old-fashioned zeal; when Christian men and Christian women gloried only in the cross of Christ; when Christian men and women were true, when men sought the glory of God and not their own; when men were plain and simple in manner, in dress, in teaching, "minded not of high things, but condescending to men of low estate," esteemed others better than themselves; when men greatest among you became in deed and in truth your servants; yea, when such men as Paul, the learned, the eloquent, the gifted, the great apostle of the Gentiles, towering far above all other men since the God-man, could say, "I am the least of the apostles that am not meet to be called an apostle."

O brethren, preach the gospel—a crucified Christ, a risen Christ, an interceding Christ—Christ first, Christ last, Christ all the time. And then "the masses" will be reached; then, as in good old Peter's time, will again be heard from every hill top and valley, "Men and brethren, what shall we do." C. C. LLOYD, Greenville, May 12th.

## The Temperance Question.

Dear Baptist: The temperance question is one of the greatest questions of the day and age. In the solution of this question every interest of our people is involved. The tariff question, upon which the two great national parties have been built up, sinks into insignificance when compared with this question, in matters of dollars and cents, for what are three hundred millions of dollars compared with one billion and a half, which is the drink bill of this nation annually? And it comes mainly from the poor laborers of the land. This matter of dollars and cents is but a trifle when compared with other matters. The numbers of people murdered through the influence of intoxicants combined, besides all other causes, thousands upon thousands of those who are annually filling the drunkard's grave, there are numbers of our young men and boys who are being made drunkards every year. Ground up in the mill of the whisky traffic to keep the business going; ruined for time and eternity; the homes that were once happy now blasted and ruined forever. The once happy girl, now wife and mother, broken hearted and desolate, lives (if it be life) a miserable existence and then sinks to grief and death, while the children, left in poverty, rags and ignorance, go out a curse to society. It is useless to try and picture the scenes upon the canvass. Ruin, ruin, is written everywhere—physical ruin, financial ruin, moral and social degradation!

What say the patriotic statesmen and law makers, the philanthropist and Christian people, of this land? Something ought and must be done to stay the tide. Preachers of the gospel should preach it constantly from their pulpits. There is too much negligence here. Turn out every man in the churches engaged in the business, if he cannot be persuaded to quit, and any who vote in favor of the business. Work must be done. F. S. MONTGOMERY.

## Questions.

1. A member of a church becomes intoxicated, but denies it until it is proved by several other members of the church. He then confesses to the charge and asks the church to bear with him, promising to try to abstain from it in the future. In the absence of any manifestations of repentance, but rather stubbornness all the way through, what should the church do? 2. In the above described case, a majority of the church—merely upon his confession—votes against his exclusion. What should the minority do? 3. Can one member, or a minority of a church, prevent the exclusion of another against all the other members?—K.

Answers.—1. The brother was guilty of falsehood as well as drunkenness. It appears that two charges ought rightfully to have been brought against him. If he showed no manifestation of repentance, it ought to have been evidence enough to the church that he was void of the Spirit of Christ; a true child will sorrow when he finds he has grieved his Father. 2. The majority should investigate the objections held by the minority, and if it be found that the minority is correct then the majority should rescind their act and support the right. 3. If the minority be found in the wrong, then let them submit cheerfully, as the Spirit of Christ directs.—Ed.

## The "No Harms."

Among the many causes that leads Christians to backslide, and go farther from Christ and duty, are the so-called "No Harms."

See that young man; he was once a total abstainer, but he was persuaded to take a little domestic wine; he was assured that it was made by some of his friends out of their own grapes. He was told there was no harm in taking a glass of that. The result was he became a confirmed drinker. He is invited to join in a game of cards. No harm in that. The result was, he became a skillful and constant gambler. He is invited to join in a simple parlor dance to the music of the piano. No harm in that. He soon becomes an attendant at the ballroom dances, and prefers them to the prayer meeting. Thus he is led down, lower and lower, by these so-called "No Harms," till all trace of Christian living is gone. These "No Harms" are dangerous. Any act, of course of action, that needs such an apology is most certain to be wrong. Who ever thought, in offering a cup of water to a friend, of assuring him that he was not harmed in it? Avoid the "No Harms," they are never safe. J. H. CURRY.

May 30, 1889.

## To the Missionary Baptist Women of Alabama.

Dear Sisters: At the last state convention the State Mission Board, in its report, said, under the head of WOMAN'S WORK:

"Our Christian women are quietly moving, too. They will soon be claiming in every church the right which God has given them to work for Christ and to raise money for his cause. We should not attempt to stop them—we could not if we would, for it is of God; but encourage them, advise them, and as long as kept within proper bounds no possible harm, but great good, will come of the movement."

"In every community there are good women only waiting for some encouraging word and a little instruction to form themselves and the children into societies. These organizations in all our churches mean much for the future; more comfortable houses of worship, better instruction in the Sunday-schools, more reading of God's word and religious literature, more money in God's treasury; these are some of the immediate fruits, and more than this, it means for our churches fifteen years hence a missionary ministry in our pulpits and a missionary membership in our pews."

And at its convention of 1887 its report contained the following: "WOMEN'S MISSIONARY SOCIETIES AND CHILDREN'S BAPTISTS."

"It is gratifying to note the noble work being done by the Christian women of our state. They are not only multiplying societies among themselves for mission and church work, but they are organizing societies among the children and young people as well. These societies, raising their money regularly and reporting through their churches, should be encouraged."

I quote these words to show the attitude of the board to this work. I send you a constitution and a report, which will help you to organize, if you see fit to do so. You see the society is working as a part of the church, and sends its money through the church treasurer. It reports to the Central committee, whose only business is to keep the record of work and report to the convention, and to the woman's central committee at Baltimore. It is especially desirable that the sisters shall raise their money for the society by extra efforts, and not decrease their regular contributions to the church collection. The constitution forms a basis of union for all our women's societies which now exist or may hereafter be formed, whatever the name. I may not be able to get out the constitution of the children's societies to send with this, but will be glad to furnish them on application. Don't neglect to organize the children. Many of them will be led to the Savior through these societies. All will be greatly benefited, much money will be raised for Christ's cause, the children will be stimulated in their giving.

and, in the years to come, when these children shall take our places in the churches they will be more liberal to the cause than we have ever been.

Several years since Mrs. M. C. Davis, of Montgomery, was chairman of the Central Committee of Alabama. She has never resigned, though no report of work has been made in two years, owing, no doubt, to the failure of the plan then proposed. I know she will cheerfully receive the reports, and will perform all duties required of her. I therefore name her as the proper person to correspond with. If you have a society in your church, and you are willing to act with this movement, please signify your willingness by dropping a card to Mrs. Davis. If we carry out this plan we will soon know the full amount raised by the sisters for all purposes, outside of the amount they give through the church collections.

Order all your books, Bibles, hymn books and Sunday-school literature from the Depository. You get your books at publishers' retail prices, and add something from every purchase to our colportage fund. Thus you are helping to spread the knowledge of the truth, and getting your books at the same time. May the Lord help you in all you undertake for Christ.

W. B. CRUMPTON, Cor. Secretary, Marion, Ala.

## Memorize the Scriptures.

In accordance with the request of a number of persons who have come to feel the importance of memorizing the Scriptures, the following named thirty six chapters are suggested as especially worthy of being thus "laid up in the heart."

Class I. Psalms 23, 32, 103; Isaiah 53; Matthew 5, 6, 7; John 3, 17; Romans 8; 1 Corinthians 13; 1 John 1. Class II. Psalms 1, 19, 42, 51, 90; Matthew 3, 4; John 13, 14, 15, 16; 1 Corinthians 15. Class III. Genesis 1, 2, 3; Exodus 20; Psalms 8, 14, 72, 91, 139; Isaiah 35; John 1; Revelation 22.

## HINTS.

1. This work of memorizing is not to take the place of the daily devotional reading and study of the Word. Do not drop one good thing because you take up another. 2. Begin with Class I, never mind the order. Take up the chapters in any order that best suits you. Do not be in haste. Do the work thoroughly, learning it word for word. 3. After mastering all in Class I, go to Class II, proceeding with similar thoroughness, and then to Class III. After you have mastered yourself of all in this course you will need no urging to hold fast and add to. 4. Is your verbal memory poor? Perhaps you have not given it a fair share of attention. No faculty of the mind improves more rapidly than the memory when it is put to systematic work. Make a beginning and you will find the memorizing of the Scriptures soon growing more easy and delightful.—Z. Grenell, Detroit, Mich., in Religious Herald.

## Obituary.

Our beloved sister, Caroline Barron, wife of Thomas Barron, departed this life March 18, 1889, in the 63rd year of her age. Sister Barron has been a truly faithful follower of the Master; her earnest efforts in the cause of Christ, even under protracted illness, marked her as a true, loving Christian woman, useful and loved by all who came in contact with her. In sorrow we part, but we happily feel that she has entered into that home not made with hands, eternal in the heavens. Our sympathies are tendered the bereaved husband and relatives. May they live for Christ and enter the final rest with God. WM. C. ROCK.

## Obituary.

Mrs. Eliza Melton was born in Orangeville District, S. C., about 1807; moved with her brother to Alabama in 1835; married W. J. Melton in 1842, and died, near Caldecote, Ala., May 3rd, 1889. When quite young she joined the Baptist church, and lived, as she died, a consistent Christian. She was a sister of that good man of God, Eld. M. L. McWilliams, deceased. "Another link in the chain that binds us to the past has been broken." Though the sheaf was ripe for the harvest, we are loath to give up our loved ones. To the bereaved family and relatives, we tender our sympathies. J. F. L.

## Tribute of Respect.

Died, at her home near Prospect, Tenn., Miss Kate Wallace. She was born in North Carolina, Nov. 4, 1851; died April 25, 1889. Miss Kate was converted to the religion of Jesus when she was about sixteen years old, and joined Broad River Baptist church, in North Carolina. Two years afterward she moved with her father to Tennessee, and joined Poplar Hill church, of which she remained a devoted and earnest member until the day of her death. Among women there was none more pious, generous, affectionate and devoted than Kate. In her death the family sustains a great loss, the community an example of piety, and the church a useful member. May the Giver of all good supply us with comfort, and enable us to say, Thy will be done. H. J. HALBROOK.

May 4th, 1889.

When a brother is always apprehensive lest some other brother prove orthodox or denominationally too liberal, I am bound to doubt that apprehensive brother's soundness, either of head or heart.—Laurens.

## Re-Baptism--Alien Immersion.

BY J. C. WRIGHT, D. D.

There are anomalies in the kingdom of nature, and there are anomalies in the kingdom of grace. John found one, casting out devils in Christ's name, who followed not the apostles. Paul found some preaching Christ of contention. Simon Magus was baptized, but had no religion. Twelve disciples at Ephesus had a poor knowledge of salvation. John did not baptize them; but no doubt one of John's ignorant and over-zealous admirers did baptize them in the name of John. And when Paul explained all to them, then they were "baptized in the name of the Lord Jesus." These were anomalies in the kingdom of grace.

First, one comes who has been regularly immersed by a Baptist minister. He is already in the church, but finds that he was not regenerated at the time of his baptism. Now, if such one apply, he should not be re-baptized. Though he, the administrator and the church were all mistaken, yet, before his baptism, he made a credible profession of faith, and he could make no more for a second baptism, and should not be re-baptized. Simon Magus was baptized on a profession of faith, afterward, it was found that his heart was not right in the sight of God. Peter told him to repent and ask God to forgive his sin; but he did not tell him to be re-baptized.

Second, those who have been immersed by Baptist ministers, who afterward apostatized. No responsibility attaches to these persons, and they should not be re-baptized.

Third, immersed persons coming from any other church, and applying to the Baptist church for membership. What is proper to be done in such case? These immersed persons are irregular, and their baptism, though immersion, has in it enough of the elements of irregularity and invalidity to destroy it.

In order to perform a New Testament baptism there must be at least two parties, a Philip and a Eunuch, that is, a candidate who has first believed in Christ, and who believes in immersion as the only one baptism; and an administrator of like faith. The administrator is part and parcel of scriptural baptism. The believer in Christ could immerse himself, but such self-immersion would not be the ordinance of baptism. To perform this act of obedience to Christ, he must call to his help a qualified administrator. These two can walk together, because they are agreed, they are of one mind and one faith, and jointly and willingly perform this rite and together obey Christ's command.

If the candidate believes there is but one baptism, and the administrator believes there are three modes of baptism, there can be no agreement between the two, no fellowship in the service or rite, and the administrator's wrong belief, unbelief, or no belief on the true thing, disqualifies him as an administrator, and vitiates any immersion he may administer. How would an humble, conscientious candidate feel walking down into the water, and the administrator should for Christ do this thing, is of no account, and scarcely decent and refined."

Further, Pedit baptist ministers, in general, do not administer baptism as a symbol of a burial and resurrection. Baptism is a picture of a burial and resurrection. Pedit baptist ministers discard this picture, because to admit it, would undo sprinkling and pouring, which can in no way represent a burial and resurrection. A baptism with a cardinal idea left out is vitiated, invalid. It is as if the church should keep the passover for the Lord's Supper.

The Christian (Campbellite) minister baptizes for the remission of sin, and if his candidate is of like faith, (which is always understood) then both are wrong, and the baptism is invalid.



# Alabama Baptist.

MONTGOMERY, ALA., JUNE 13, 1889.

EDITORS:  
Rev. G. W. HARRIS, — JAS. C. POPE.

BUSINESS ANNOUNCEMENTS.

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. Remitments should be made in money, or 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.

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Office upstairs, 20 1/2 Dexter Avenue.

The Alabama Baptist State Convention meets in Selma on Friday, Nov. 8th.

The proceedings of commencement exercises occupy a large amount of space in our exchanges now-a-days.

The Baptist State Convention of Mississippi will meet in West Point in July. Preparations are being made in that town for the reception of the Convention.

The senior sends an account of the commencements in Marion, which were received too late for this issue. Will appear next week. He is now at East Lake.

Dr. J. P. Shaffer, of Roanoke, was thrown from a buggy on the 8th inst. He was painfully injured, but we trust that he will soon be able to resume his duties.

Col. C. C. Langdon, Secretary of State, died in Mobile on the afternoon of June 8th. He was eighty-four years old. The *Age-Herald* proposes the name of Mr. W. W. Screws, of the Montgomery *Advertiser*, to fill the position during the unexpired term, about a year and a half.

The Boston Musical Herald, in its June issue, contains a likeness of Prof. E. E. Ayres, with a short sketch of his life. Prof. Ayres made a host of friends during his stay in Alabama as director of music at the Judson Institute, and we are glad to learn of his continued success. He is in Boston, and is connected with the journal mentioned.

As well might Protestants take a man from the coal mines and proclaim him infallible, with the hope of making him such, as for Catholics to take a cardinal, throw around him the robe of pope, put in his hand a staff and proclaim him infallible. The more ignorant one is, in the Catholic church, the better church member he becomes; while Protestants believe a man can't learn too much for his own good and the good of others.

This church at Clayton needs your assistance, brother. They have begun a house of worship and cannot complete it unless you come to their help. They have exhausted all their means and yet need about twelve or fifteen hundred dollars. Send them a dollar or two, brother pastor, or deacon, or superintendent. Do not let the brethren there plead in vain, but send a contribution to Bro. B. Davis, chairman of the Building Committee.

A PRIEST'S TESTIMONY.

The following testimony is from Rev. Mr. Gillilan, a converted Catholic priest. At a recent meeting he said:

"I was a firm believer in Roman Catholicism then, but I had time to reflect in this country. My principal reason for believing that Roman Catholicism is wrong is because every devout Catholic is bound to believe that all Protestants who die while opposed to its dogmas will be everlastingly consumed in the flames of hell. This to me now seems terrible blasphemy, and was one of the fundamental reasons which led me to give up the Roman Catholic faith. It restricts the plan of salvation and is horrible to conceive. As it be true, God help many of our must then be created for perdition. \* \* \* I have thought and prayed over it, and God has helped me to free myself from this terrible belief.

"I have chosen my course, but I am satisfied. I have, through this renunciation, lost my friends, my home, all that can make life dear. If I returned to the home of my early life my acquaintances would point the finger of scorn at me, but I care not. I enjoy a liberty of conscience I have never known before, and bless God for it."

The *Dispatch* asks us to publish its reply to the *Advertiser's* charge of running a lottery in connection with the paper. Since that contemporary asks for a very liberal thing, it may not seem strange in our asking the *Dispatch* to publish our articles concerning its opposition to the public school appropriations and its championing of bull fights, etc. It is a defender of Romanism, and would endeavor to teach us a lesson from the sixteenth century, but we have volumes of his tory against the cause it has so earnestly espoused.

The series of meetings at the First church closed with a baptismal service of fifteen converts on last Sabbath night. About forty have joined the church since the meetings began. The sermon of Dr. Wharton on Sunday night was a very able one, on the subject of the "Ten Virgins." It was a gem of a sermon, full of gospel truths and striking illustrations through and through. It was one of the Doctor's happiest hours, and the large congregation will testify to the truth of its being one of the most interesting of services. Dr. Wharton grows in popularity with his church, and we venture no pastor ever felt a deeper interest in the welfare of his members.

HERE we are at Birmingham. Heard Rev. J. J. Taylor preach commencement sermon for Howard yesterday. Good sermon. Whittle is here. We talked all yesterday evening and most all night. We were boys together. He is the same modest, warm hearted friend he was ten years ago. No man ever made fame as a lecturer more rapidly than he is making it. The president of Howard College, the professors and other competent critics say his lectures are superior in intellectuality, spirituality and interest generally to any ever delivered in the south. One gentleman says that wherever Boothe can gain an audience Whittle can also. His lecture will prove a blessing to any church.

It is said that the chances of Cardinal Gibbons, of Baltimore, to be the successor of Pope Leo XIII. are very good. The Catholics of Europe are divided and Gibbons may possibly come in as a compromise. Leo XIII. cannot live much longer, it is said, and prominent Catholics are casting about to find some one who will be "equal to the emergency." Now, it is to be feared that as Gibbons is an American (not an American citizen) he may know too much to be promoted to such a "position." The Catholic Church of Europe is still living in the dark ages, while in this country it has become a little more enlightened; hence the opposition of priests, and bishops, and cardinals, and popes to our public school system. Gibbons' plume may not float high.

At the mission meeting in Memphis quite a number of excellent speeches were made. We give an extract from the one of Mr. Puthuff, who spoke of the work in Brazil: "There are three great obstacles in the way of the work in Brazil. Catholicism is supreme there, Pedroism binds Catholicism upon the masses, and ignorance protects both. The great need is an educational institution. We need more men, too. Reading the Bible is prohibited by the Catholic Church, but a knowledge of the book is spreading. Bro. C. D. Daniel left for a visit to the mountains just before I sailed. A native had listened to one sermon, and had written three times for one of us to come to his village—that the people were talking about the hymns and the Bible, and were anxious for one of us to come back." Remember that the Catholic Church, though claiming to be Christian, prohibits the Bible among its people.

TEMPERANCE.

The Southern Baptist Convention spoke out on the temperance question, and we expect to see new life and energy enter into the cause. By resolution it said:

Whereas, The liquor traffic is a most powerful hindrance to the gospel of Christ and an aggressive enemy to social order, and whereas, this traffic is steadily encroaching upon all that Christian men revere and the human heart holds dear, and whereas, it seeks to destroy the Christian Sabbath and annihilate public morals and the public conscience; and whereas, all Christian bodies should speak out in no uncertain tones on this question; therefore,

Resolved, by the Southern Baptists in Convention assembled, That we favor the speedy and entire prohibition of the liquor traffic; that we oppose license for this traffic in any and all of its forms through which men buy the right to destroy human hope and happiness and blight human souls as an offense against public morals and a sin against God.

Unanimously adopted.

Let all Baptists take the above, with God's word as a text, and continue the work of temperance. Let the people know what the great concern of this question and continue the work until every whisky saloon shall have been closed.

THE condition of the people of Johnston, Pa., is a sad one. Those who were fortunate enough to escape with their lives are dependent upon the charities of the American people. Several hundred thousand dollars have been contributed for their support, but not half has been raised to relieve their suffering. Property to the amount of about fifty millions of dollars was destroyed, and the rivers are full of debris from the wrecked city. Thousands of people are at work relieving the wants of the suffering, and weeks and months will be required to clear the rivers of the hundreds of houses that lie between their banks. The coroner's jury has pronounced the South Fork Hunting and Fishing Club guilty of criminal neglect. They knew of the weakness of the dam, it is stated, and yet neglected to strengthen it. A lake three miles long and one mile wide swept over the town from the mountain side with the swiftness of a tornado, carrying death and destruction with it. It is a sad picture, but a true one.

MONSIGNOR BOULAND.

Under date of April 15th, Monsignor L. Bouland writes to Father O'Connor concerning Romanism in the United States.

What an immense field of labor is presented to us in this country. More than 8,000,000 Roman Catholics of every tongue to be converted—that is to say, to be delivered from the deceptions, superstitions and tyranny of Rome, in order that they may become enlightened Christians and intelligent citizens. You know, as well as I do, my dear brother, that Romanism, more and more discredited in old Europe, where for ten centuries disaster upon disaster has followed its hypocritical rule, now seeks to concentrate all its forces to subjugate and possess this new world. Already it holds New York. Many other large cities East and West are in its grasp. Soon the South, also, will be under its control, if the Southern people are not on their guard. Washington is its headquarters. There, under the influence of the new Catholic University, the highest classes will be gradually moulded and disciplined; there, little by little, the education of the youth of the country—the future legislators—will fall into its hands, and the public funds will be manipulated to strengthen its growing power, while, at the same time, there will be a systematic exodus from Europe of ignorant and superstitious immigrants, to whom all the blessings and rewards of heaven will be promised if, on earth, they are blindly obedient to the holy Roman Catholic Church. Those immigrants, immediately naturalized for the good of the cause, can be easily directed in political matters and led to the polls like a drove of cattle. And this in our age of light and progress in our land of liberty.

Bouland is ex-prive chamberlain to Pope Leo XIII., Canon of St. Michael the Archangel, Rome, Canon of Rheims, France, Commander of the Holy Sepulchre, Jerusalem, etc.

A MARK OF PROGRESS.

On last Sabbath morning Rev. J. L. Thompson preached his first anniversary sermon as pastor of Adams Street church. A good congregation was present, though not so large as it would have been had it not been raining. Before preaching he read the following table of moneys received during the year for all departments of church work:

Pastor's salary from June 15, '88, to June 1, '89, . . . . .	\$ 621 65
Current expenses, same period, . . . . .	259 93
Missions and Min. Education, . . . . .	49 19
Organ, . . . . .	88 00
Furnace, . . . . .	237 00
Roof, . . . . .	195 47
Ladies' Aid Soc. on roof, . . . . .	38 34
Organ, . . . . .	40 00
Pastor's salary, . . . . .	50 00
Other purposes, . . . . .	351 92
Sunday-school, on roof, . . . . .	20 00
First church, on pastor's salary, . . . . .	170 00
Amount reported to association, . . . . .	36 79
Sunday-school collections, . . . . .	200 00
All purposes, . . . . .	\$2358 20

It will be seen from the above that the Ladies' Aid Society contributed for all purposes, \$480.26. The Sunday-school contributed \$200.00. From Jan. 1, 1889, to June 5th, 1889, the Sunday-school contributed \$144.74, an average of nearly \$6.58 for twenty-two Sundays. Twelve months ago there were 130 members; at present the membership is 207, seventy-seven having joined during the year.

Let the brethren and sisters take courage and press onward.

In the last issue of the *Converted Catholic* Father O'Connor has this to say:

Another dispatch, April 10, says Emperor Francis Joseph has purchased the estate where his son committed suicide and handed it over to the Carmelite Order to be used as a nunnery, and the room where the young man killed himself will be converted into a chapel where masses will be continually offered for the repose of his soul. What a scandal to religion. But the Carmelites will say the masses, and ere long will make the unhappy Emperor believe that the soul of his son is on the way out of purgatory. Purgatory, as our readers know, is "a place of punishment where souls who die in venial sin suffer for a time before they can go to heaven," to quote the Catholic catechism. Prince Rudolf's suicide was not a venial sin, but a very mortal one that would exclude him from Christian burial if his father had not been an Emperor. The Carmelites are members of the same order that the propagandists have sent to take charge of half of Father McGlynn's former parish. They bring with them all the time-worn superstitions that even the Irish in this country had outgrown. They will come out strong on purgatory, the beads, scapular, etc.

FACTS RE-STATE.

It is strange that the Montgomery *Advertiser* should read a seventeen line editorial in the ALABAMA BAPTIST and take for its text the twelfth line, beginning with: "The dull season is now upon us," and remark:

"The dull season is on you now, and it is always on your readers. Our sympathies go out to the latter with a great gush like unto the bursting of a mill-dam."

Now, this is all the *Dispatch* can say in reply to our article last week giving another link to the already lengthy chain of facts presented through these columns, showing why such a paper is dangerous, and how the men who run it are breaking, and not complying with, the law.

But the editor is begging our attention a few moments, and we do not feel like letting a fellow man suffer. We believe in giving facts—red-hot as they are—in hewing to the line, letting the chips fall where they may; and if some should perchance fall on the table of the *Dispatch*, we hope that if no more than every twelfth out of every seventeenth that finds a lodging there will cause the law-breakers to remember that our vocabulary is growing from day to day, and hardly a week passes that we do not hear of a decline of patronage along the little path that leads up to its stupendous boasts of little success.

The editor says he sympathizes with our readers. Well, we thought he would need all his sympathy at home during the exceeding dull time now upon the *Dispatch*.

We average fifteen employees the year round and do not find occasion to turn off any as the dull season comes on. The *Dispatch* must needs dispense with (i. e., discharge) some of its best employees to weather the tempest of dull times that has struck it in full blast.

A paper that changes its management every time it gets pressed in money matters isn't the kind of an institution to put a moral and lecture on "dull times."

A paper that gives its check for a large sum of money, with the understanding (we are told) that it should never be presented for collection, all that it might have something over which "to crow," may be the kind of a paper to suggest the closing chapter of a tale, but it can never point a moral.

A paper that expects to be supported by a state, whose citizens believe strongly in the perpetuity of our public school system, and yet opposes all appropriations looking in that direction, should not complain when it feels its life-blood ebbing away.

A paper that endorses a Catholic's position when he is arrayed against our school histories, simply because they tell the truth, shows that it is more the slave of Rome than the public benefactor which it claims to be.

A paper that has an established lottery gambling den in its office, and acts in open defiance of the law, has no reputation of which it can boast as a moulder of public opinion and "a dispenser of morals."

A paper that defends a man who made the unenviable record of lobbying for gamblers and whisky drinkers, and who endeavored to re-establish barrooms at the door of the First Baptist church, isn't the kind of a paper to be admitted into the homes of religious people; it has nothing akin to a clean record, and its ways are those of disturbers of the peace rather than those of advocates and defenders of the law.

The above facts we throw out to the one hundred thousand Baptists in Alabama as a warning and safeguard against a paper that prostitutes its office to a violation of the law, and from a guardian of the people's interests becomes an advocate of law-breaking and evil-doing.

The ALABAMA BAPTIST is the paper that isn't afraid to give the facts, and the BAPTIST'S editor is the man who isn't afraid to say so.

FIELD NOTES.

Prof. Ashcraft, of Lowndesboro, will close his school this week.

About forty have joined the First church since the meetings began. Our thanks for a good list of renewals.

Dr. J. L. M. Curry has decided to make his home in Washington City.

The congregations at the Baptist churches in Montgomery last Sabbath were large.

Rev. L. D. Bass is having a gracious revival in his church at Greenville, Mich.

Bro. J. H. Hickman called to see us last week. He enjoys the paper more than ever.

Three persons were baptized by the pastor at the Adams Street church on last Sabbath afternoon.

Bro. K. Wells, of Verbena, made us a pleasant call last week, and brought us a new subscription.

A certain Baptist preacher in Georgia has such a sweet voice that he puts people to sleep.—*Cent. Ga. Baptist.*

The graduating class of the Rochester Seminary numbered twenty-three, and five of them go to the foreign field.

Rev. L. G. Skipper, of Wetumpka, passed through Montgomery last Saturday on his way to Mobile to preach for Bro. Taylor. Bro. T. preached the commencement sermon for Howard College.

Rev. J. L. Thompson is with Rev. W. M. Burr, of Columbia, in a series of meetings. He will be absent about two weeks.

We have received an invitation to attend the semi-centennial celebration of the Virginia Military Institute, July 3rd and 4th.

Rev. G. A. Hornady will preach the commencement sermon of the Midway Academy, at Midway, Ala., on Sunday, 16th inst.

The ordinance of baptism was administered to thirteen converts at the Baptist church in Tuskegee, on Sunday evening, the 2nd.

Rev. J. H. Eager, our missionary to Italy, is returning to his field of labor after a vacation of eighteen months spent in America.

The church at Deatsville will commence a series of meetings on Wednesday before the fifth Sunday in June and will continue some days.

If you want to stop people from laughing in church just take up a collection. It is an awful solemn thing and never fails.—*Cent. Ga. Baptist.*

Among those baptized at the First church on last Sabbath night were a father and son, the former about forty-five and the latter about thirteen years of age.

Rev. J. M. Thomas, formerly pastor of the Sheffield Baptist church, returned from his tour of study at Louisville.

The course you took in the Montgomery election has done good in this part of the state. Stand square to the truth and God will sustain you.—*T. P. Gwin, Oxford.*

Prof. C. W. Ashcraft, of Florence, passed through Montgomery last Saturday on his way to Lowndesboro to be present at the closing exercises of the Lowndesboro Institute.

Rev. A. C. Dixon, of Baltimore, will sail for Europe on June 16th. Bro. Dixon expects to visit Rome, and then call to see the missionaries on the north coast of Africa.

A series of meetings are being conducted at the Baptist church in Camden, which will continue some days. Rev. I. H. White, of McKinley, is assisting Rev. M. Hunter.

Never stop my paper. The subscription money will always go. It is often said that the ALABAMA BAPTIST gets better. It can be said now, without any doubt.—*J. M. R., Rome, Ala.*

The First and Adams Street churches have each had their Sunday-school picnic. A large number attended on these occasions and enjoyed themselves for a day at Jackson's Lake.

Rev. Jno. F. Purser, of Troy, passed through this city last Saturday en route to Jacksonville, where he preached the commencement sermon on Sunday at the Jacksonville Normal College.

It was Roanoke, Dadeville and County Line churches that bore my expenses to the Southern Baptist Convention, and not Roanoke alone, as has been stated in the ALABAMA BAPTIST.—*Jno. P. Shaffer.*

Deaths at Roanoke: On the morning of the 2nd, Mrs. Lay, mother of L. J. Jones, president of Roanoke Normal College. On the morning of the 3rd, Mrs. Cornelia Moon, wife of R. A. Moon.—*Jno. P. Shaffer.*

Bro. J. P. Brown, superintendent of the Koscusko, Miss., Baptist Sunday-school, wishes us to thank Mrs. N. E. White and her Sabbath-school class, at Nicholasville, Ala., for a contribution to his church building fund.

Rev. W. C. Bledsoe informs us that he is getting on well with the subscription for a new Baptist church. Contracts have been let and the work will be begun at once. Messrs. Trammell & Lusk have the contract.—*La Fayette Sun.*

Rev. W. A. Whittle is now lecturing in Alabama and will be in the state about six weeks. Correspondents will address him in care of the ALABAMA BAPTIST. He has delivered a series of lectures at Florence, Oxford and East Lake.

Rev. L. O. Dawson, of Alabama, was one of the four of the class of twelve full graduates who delivered addresses at the commencement exercises of the Southern Baptist Theological Seminary. His subject was "As to Organic Union of Christians."

Bro. M. M. Dennis, of this city, passed quietly to his rest last Sabbath night, the 9th inst. He has been a devoted Christian for sixty-five years. He leaves a host of relatives and friends to mourn his loss. "Blessed are the dead who die in the Lord."

Rev. A. E. Burns, of Jemison, attended the convention at Memphis. His church sent him. He is glad the Southern Baptist Convention "spoke out" for temperance, and thinks the first person that intimates that Baptists are not prohibitionists should be sued for slander.

Rev. Dr. Gwin has resigned his pastorate of the Baptist church and will go to Norfolk, Va. Upon accepting his resignation the church passed resolutions of much regret at the severance with his pastor, and paid a high compliment to his ability and fidelity.—*Deatur News.*

How would Troy do for the place of meeting of the Baptist State Convention next year? The brethren there will give the convention a royal reception and entertainment if it will go there, we have no doubt. They have a magnificent church and can accommodate all who may attend.

Maj. J. G. Harris, on last Sabbath, delivered his lecture on "True Womanhood," to the young ladies of the Union Springs Female College. This was given in lieu of the usual commencement sermon. From what we can learn, it was one of the happiest efforts of the distinguished brother.

Bro. F. C. Plaster has just closed one of his colored institutes here at Wetumpka. He began Friday morning and continued till Monday afternoon, speaking from two to eight hours a day, and then a service of two hours at night. He is indefatigable in his work, and the board need not feel that he will idle away his time. The colored preachers appreciated his high work, and it seems to me to be well adapted to their needs.—*L. G. Skipper.*

Rev. F. C. Plaster, of Fort Deposit, Ala., preached at the Baptist church here, Sunday morning. We have known Bro. Plaster intimately for twenty-five years, in Kentucky, and will say that we never knew a better man—one who has done more good for the cause of Christianity.—*Livingston Journal, June 7th.*

Bro. Anderson gives us the good news that the church at Ash Creek has been completed. He assures us that it is a pretty house. They have a good Sunday-school, presided over by Bro. A. D. Lawhon. Sister M. E. Bell has been the leading spirit in the movement. There will be baptizing here on the third Sunday.

The worthy secretary of the state press association wishes an expression of opinion in regard to banquets at the annual meetings. The *Mirror* is of the opinion that it is an unnecessary tax upon the hospitality of those entertaining the association and should be dispensed with—especially the wine.—*Alabama Mirror, Selma.*

The Adams Street church, after passing a resolution of thanks to the First church of Montgomery and the State Mission Board for their assistance in the past, has resolved to join the host of self-sustaining churches and labor in the ranks with those who are contributing to all our denominational enterprises. The brethren in this cause will rejoice in this good news.

Permit me through your columns to express, in the gladness of my heart, my high appreciation of a splendid suit of clothes, from the noble brethren and sisters of Newhope church. Besides this, some of them have very recently given us a nice little pound, and one of them furnishes us a good home, free of rent for the present year. God bless them.—*G. D. Benton.*

I had the pleasure, on yesterday, to baptize Harvey and Wilburn, my only two sons. As they were of nearly the same size, I baptized them both at the same time, a sight never before witnessed by most, if not all, the spectators. I ask the brotherhood of Baptists, and especially those who knew the boys when I was at the Howard, to rejoice with me.—*W. N. Huchabee, June 3rd.*

We have a large Sunday-school at Mt. Zion, which, we believe, is doing much good. In attendance last Sabbath, 145; verses repeated, fifty. We use *Kind Words* lesson papers. At our regular monthly meeting we had an excellent address delivered by our beloved brother, J. W. Hilliard. The latter part of his address was to the ungodly. He endeavored to impress upon them the importance of becoming religious. At the conclusion of the service he gave an invitation to come forward and give him their hand. Seventeen responded.—*M. Rep., June 6th.*

"I seat myself to drop you a few lines." Hold on, don't tell us that, of course we all know that you sit down to write. "I have no news." Don't tell us that. "If you have none don't try to tell any." "If you think this worthy put it in your columns." Of course we will without telling. "If you think proper put it in the waste basket." Certainly, the thing is handed, and we see it every minute, no need to remind us of it. Don't tell us about sitting or standing, or the waste basket, but tell us in a short, direct, pointed letter, the news, the good news.—*Central Georgia Baptist.*

The following note from Director Mell, of the A. & M. College, will be of interest to our farming brethren: The rain has given a rapid impulse to the growth of corn and cotton, and the excellent preparation given to the land during the dry season places these two crops in the best condition to receive the greatest benefit possible from the good seasons of rain. The yield of oats is very small. Wheat being cut in the northern part of the state, and the rain has permitted the farmers to complete the planting of potatoes. There is a full crop of fruit and every indication points to an abundant yield.

You, and every one else who feels like doing so, must come to our district meeting at Farmville church, four miles north of Auburn, beginning on Friday before the fifth Sunday in June. We expect to have a good and profitable meeting. Roast pig and chicken pie already in sight. Antioch and Society Hill churches have made contributions toward the purchase of another horse for me. We have just completed a handsome belfry on our church here, to hold the bell which we purchased some months since, and now the meeting of the Baptist bell is heard on Sabbath mornings. The ladies are in the next measure responsible for it. The next step is to paint the church.—*E. F. Baber, Nottulust.*

At the last district meeting it was decided that we meet at McKinley on Saturday before the fifth Sunday in June, and have a Sunday-school convention. We earnestly desire that each Sunday-school be represented and give the plan used in their school to make it successful. 1. Growth in grace and how to promote it. W. K. Thomas. 2. The best method of killing religious enterprises. W. A. Parker, G. S. Daugherty, J. T. Caine, W. V. Vice and J. A. Huchabee. 3. Best way to keep up a Sunday-school convention in the association. Rev. Catt Smith and others. First and second subject for Saturday, and the third for Sunday. At the close of the convention Bro. Catt Smith will commence a series of meetings with McKinley church. Any wishing to attend can get off at Gaston, M. & B. R. R., and we will meet them and bring them out.—*J. B. Perkins, Selma.*

Program of meeting of third district of East Liberty association, to be held at Farmville church, on Friday before the fifth Sunday in June: Introductory sermon, 11 a. m. Organization at 2 p. m. 1. Is it best to change pastors annually? W. E. Lloyd and Z. D. Roby. 2. Home Missions—its limits and the good it has done. J. P. Hunter and Prof. Sanders. 3. Foreign Missions. E. F. Baber and Z. D. Roby. 4. Duty of deacons. W. H. Bedell and J. C. McCarty. 5. Where does the responsibility lie in children not attending Sunday-school? F. T.

Hudson and W. E. Lloyd. Arrangements for preaching will be made at the meeting. There will be a question box. There will be conveyances at Auburn, on the Western road, and at Stonewall, on the Columbus & Western, to take visitors to the church.—*J. I. Bedell, L. L. Cooper, J. A. Shelton, Committee.*

And now it has come to light that Dr. Cronin was murdered in Chicago while he had on a Roman Catholic scapular. This is another check that has lately been given, to faith in the magical powers of the scapular. Catholic books teem with stories of the impossibility of hurting a person who wears a scapular. Soldiers have tried in vain at point blank range to shoot a man wearing a scapular, even after repeated trials. Assassins have tried in vain to kill a scapular-wearer, and it has been impossible for a person to be drowned wearing this token of loyalty to the Virgin. Such is the Catholic teaching. How many more accidents must happen to scapular-wearers before the faith of Catholics in such nonsense will be shaken?—*Western Recorder.*

With the exception of Oswichee, the congregations, Sunday-schools, and contributions are exceptionally good in all my churches. The spiritual interest in the meetings is fine. At Summer Hill, Ga., on the fourth Sunday in June, the Rev. J. P. McAuley, in which he denies that the Jesuits were the cause of the disturbance in the State of Guanajuato. If he had taken the pains to inform himself, he could not have failed to know that these Jesuits, by their abuse of the laws of the reform and the public schools of Mexico, violated the laws of the country, and were liable to arrest. By this way, the Jesuits are in Mexico in violation of the laws. They were expelled by the laws of the reform, but what care these spies and hirelings of the pope for law? I think the disturbance in Guanajuato will do us good. It has stirred up a torrent of feeling against the wily and law-breaking Jesuits that will, in all probability, result in the enforcement of the law against them. If J. P. McAuley has a taste for reading, he would doubtless enjoy reading the comments of the liberal press of Mexico, about this affair. I suggest that he read *El Comate* and *La Patria*, both papers published in the city of Mexico. They are very strong in their denunciations of the lawlessness of Jesuits, and of the evil influence of the Remish Church. These liberal papers represent the intelligence of Mexico, and while their editors are not Protestants, they are compelled to fight the Catholic Church or allow themselves to sink again into the depths of ignorance and superstition with which the Catholic Church held them for so long a time. I am earnestly praying that the good people may wake up to this question before it is too late. Many of them laugh at the idea of Romanism rule in the United States. God help them to see the real magnitude of the danger that threatens them. This is the prayer of one who knows Romanism as it exists, who Catholicism has had full sway for more than three centuries.

Our work here moves along nicely, we are constantly receiving additions to our churches. As intelligence increases, our work becomes easier. The Mexicans are making wonderful strides in the matter of education, and there is a brighter day dawning for this priest-ridden country. God hasten the day when Christ the Savior, and not Jesus the son of the Virgin Mary, may hold sway in this country. Again I thank you for your timely words and only hope that other Christian editors may follow your good example and expose Romanism in its true inwardness.

H. R. MOSLEY.

Saltillo, Mex.

A Delicate but Important Question.

Bro. Editor: In last week's paper appeared a little poem, "Dear Little Heads in the Pew," which I endorsed and expressed the hope that it would be read and lead to good results. I am gratified to know that one brother has read it. He is a man of long experience and much observation. He writes me on a very delicate subject; I hardly know how to get at it but it is a matter of so much importance I send it for publication at the risk of being censured for it. If you will publish it, I will be responsible for it. I beg the pastors and deacons to weigh well the words of our venerable brother. W. B. C.

A Matter Worth Considering.

Whether Protestants (I conform to popular usage as to the term) shall surrender the occupation of the great centres of population, like



# Alabama Baptist.

MONTGOMERY, ALA., JUNE 13, 1889

No sensible man prefers wealth to health. Some few have both, very many have neither. Well, you may have first choice. Which will you take? "Health." Very well, what's your ailment? "A little of everything." What's the cause? "Blood out of order, kidneys weak, digestion bad, heart's action irregular." Yes, and every disease can be traced to these same sources. Just take a few bottles of *Beecham's Pills*, it will remove the cause of disease and restore you to robust health.

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

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This spring with your blood full of impurities, your digestion impaired, your appetite poor, kidneys and liver torpid, and whole system liable to be prostrated by disease, but get yourself into good condition, and ready for the changing and warmer weather, by taking Hood's Sarsaparilla. It stands unequalled for purifying the blood, giving an appetite, and for a general spring medicine.

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All Christians must work. What would happen in battle if only the officers fought?—James Robertson.

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Truth indeed came once into the world with her divine Master, and was a perfect shape most glorious to look upon.—Milton.

**ADVICE TO MOTHERS.**  
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Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that itself also has many failings which must be borne with by others.—Thomas a Kempis.

**Consumption Surely Cured.**  
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If you have met a temptation and conquered it, has a real pleasure, both because he has put down the evil that beset him and because he has proven that grace has been given him.—United Presbyterian.

**WANTED!**  
A teacher of experience to take charge of the "Midway High School," of Midway, Ala. Roll of scholars, too; average attendance from 75 to 100. References required. Address M. W. Hall, President, Midway, Ala. T. N. CON, Sec. Board.

When we pray "Forgive us our debts," we acknowledge first the debt, and secondly our inability to pay it. It is a very humble prayer. It is the prayer of a penitent heart.

**Progress.**  
It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

**DIED.**—In Evergreen, on afternoon of May 28th, little Vernon, infant daughter of L. J. and Annie Salter. Our Christian sympathy with the bereaved—heaven's joy to the departed.

"She took the cup of life to sip, Too bitter 'twas to drain, She put it meekly from her lip, And went to sleep again."

**For Tired Brain.**  
Use *Horsford's Acid Phosphate*. Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was tired and confused upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

We are not pardoned on account of repentance, nor justified on account of faith—though not without them; but the whole merit and basis of our redemption is the shed blood of the crucified Savior.

**Sedentary Habits.**  
In this age of push and worry, the business man and the professional man are alike unable to devote any adequate time to exercise. In the daily round of toil and pleasure, no suitable provision is made for that important function, and the result is that men of sedentary habits become subject to many forms of ailments arising from a torpid or sluggish liver. Constipation, sick headache, biliousness and dyspepsia are all due to the improper action of the liver. Dr. Pierce's Pleasant Purgative Pellets cure these troubles by restoring the liver to its normal condition.

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From Louisville.  
The commencement of the Southern Baptist Theological Seminary was held last night in the Walnut street church. Dr. Broadus, who was elected chairman of the faculty in the place of the lamented Boyce, presided. Diplomas were delivered to twelve full graduates and to fifteen English graduates. Four of the full graduates delivered addresses. This class (numbering 27) is the largest ever sent out from the institution. The names of the full graduates are L. O. Dawson, T. J. Shipman, P. L. Lipsey, R. M. Rabb, J. W. McCollum, T. S. Powell, W. M. Jones, C. M. Reed, C. C. Cox, C. H. Nash, E. V. Baldy and J. W. Carlin. Notwithstanding the loss inflicted by the death of our great leader, President Boyce, the Seminary has had the most prosperous session of its career. The list of students numbers 164. Excellent health has been the rule. The missionary spirit has been more marked than ever before. A brother recently remarked: "I shall have to get out of this atmosphere, or go as a foreign missionary." McCollum and Brunson go to Japan and League to China. The outlook for the future is hopeful. Dr. Whitsett, treasurer of the students' fund, has money enough in sight to meet all demands up to the close of this session. Now for more money and more students. The present faculty can manage, and the present building will accommodate 100 more students.

The new library building will be ready for use by next summer. Quite a valuable addition has been recently made to the library, in the 12,000 volumes presented by Dr. Boyce. The health of the faculty excellent. Dr. Manly, since his recent sickness, looks better and manifests more mental vigor than for years. Dr. Broadus will preach in Detroit this summer. Dr. Samgley will study Arabic at Harper's. Prof. Robertson will spend the summer at Northfield and in traveling in the east; Manly, Whitsett and Kerfoot will remain in Kentucky.

**THE CITY CHURCHES.**  
Walnut Street is still on the up grade. A net gain of thirty-two during Dr. Eaton's eighth pastoral year, just closing, making the total membership now, 1,542. The contributions were \$74,750.46, a larger amount than during any previous year. Broadway sends her pastor, Dr. Tupper, to Europe for five months. A farewell reception was tendered him Monday night.

**THE STATE.**  
Several prominent churches are pastoring, among which are Winchester, Hopkinsville, Harrodsburg and Eminence.

The General Association meets at Maysville, June 19th. Dr. Warner, the state secretary, will have a good report. The year closes with June 1st. Up to May 1st, the receipts for foreign missions were \$9,913.18, an excess over last year of \$1,762.46. For home missions \$7,213.85, excess of \$1,200. Excess over that of last year for state missions \$800, and for Sunday-school and colportage \$400, making the total excess over last year \$4,162. This has been accomplished through the ordinary channels. The amount of special contributions last year (included in the general report) was greater than this. Another pleasing feature worthy of note, is, that this progress has been made outside of the Louisville churches, as their great pressure in other directions has caused them to drop behind this year in their regular contributions.

It is also a significant fact that there has been greater progress made among those churches whose pastors have vigorously, persistently and patiently worked the "Warder Combination Plan," adopted by the general association. FRED D. HALE, Louisville, Ky., May 31, 1889.

**In Memoriam.**  
Mary Alice, daughter of Mr. and Mrs. John R. Powell, was born August 20th, 1888, and died December 19th, 1888, of an attack of pneumonia. The following lines were composed on the occasion of the little infant's death, by Miss Minnie Vaughn.

In your garden bloomed one flower Lovely, fragrant, purely white; But it withered in one hour Blighted by the chill of night.

Your sweet flower 'tis not perished, All its fragrance still is cherished; 'Tis 't' blooms in that fair land.

Father, mother, oh, look upward! Recognize the chastening rod; And behold again your flower 'Tis in the bosom of your God.

May you, too, by him transplanted, Bloom eternal in that land; And the chain that now is severed Be reunited by his hand.

**In Memoriam.**  
Assa Vaughn was born in South Carolina, November 13, 1815, and was killed on the M. & E. R. R., near Midway, Bullock county, Ala., March 15, 1889. He married Miss Sarah Fowler, of Forsyth, Ga., January 9, 1840. Fourteen children were born to them, all of whom survive him, except a son who died about the age of twelve years, and Miss Addie, who died near Milledgeville, four years ago. The aged, feeble widow and nine of the children followed the remains of the beloved husband and father to the cemetery of Ramoth church, in Barbour county, Ala., where they must rest till the resurrection. For many years he had been a member of Ramoth church, and was famed for his honesty and industry, and constant attendance upon the services of his church. May the gracious Father in heaven sustain and comfort the bereaved family and fit them all by his grace for a blessed reunion "beyond the smiling and the weeping." FRIEND.

Words may express the soundest orthodoxy, while conduct may express heresy of the deepest dye.—Rev. S. Henderson.

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Choice Vocal Duets, \$1.00. The newest.  
Popular Dance Music Collection, \$1.00.  
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NORTH BOUND. No. 51. No. 53.  
Lv. Selma 9:40 am 4:45 pm  
Benton 10:13 am 5:14 pm  
Whitall 10:47 am 5:47 pm  
Low'sboro 10:40 am 5:38 pm  
Ar. Montgomery 11:30 am 6:15 pm  
Lv. Montgomery 11:35 am 6:10 am  
Ar. Cowles 12:35 pm 6:53 pm  
Chicklaw 12:50 pm 7:03 pm  
Auburn 1:35 pm 7:58 am  
Opelika 1:48 pm 8:10 am  
Cotton 6:50 pm  
Lv. Opelika 1:54 pm 8:13 am  
Ar. West Point 2:39 pm 8:53 am  
Lv. La Grange 3:08 pm 9:25 am  
Newman 4:13 pm 9:27 am  
Ar. Atlanta 5:20 pm 10:40 am  
SOUTH BOUND. No. 50. No. 52.  
Lv. Atlanta 1:25 pm 11:30 pm  
West Point 4:34 pm 3:53 am  
Opelika 5:17 pm 4:45 am  
Auburn 5:25 pm 5:00 am  
Chicklaw 5:57 pm 5:48 am  
Cowles 6:24 pm 6:10 am  
Ar. Montgomery 7:20 pm 7:20 am  
Lv. Montgomery 7:40 pm 7:40 am  
Low'sboro 8:21 pm 8:16 am  
Benton 8:47 pm 8:40 am  
Ar. Selma 9:20 pm 9:10 am

**Mixed Daily.**  
Train No. 7. Stations. Train No. 8.  
6:10 am Lv. Akron Ar. 8:15  
6:25 am E. Evansville 8:00  
7:35 am Greensboro 7:03  
8:13 am Newbern 6:18  
8:42 am Marion 5:50  
9:20 am Scott Junction Lv. 5:17  
10:15 am Ar. Marion Junction Lv. 4:10

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