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The Famine in Shan Tung.

Famines in China are not uncommon. It is only ten or twelve years since parts of Shan Si were so desolated that the mandarins offered the moving expenses and a tract of land to each immigrant to settle the depopulated region. About the same time a famine occurred in the central part of Shan Tung, where the distress now prevails. The English Baptist Mission at Ching Chow, and the American Presbyterian Mission, which also has many stations in that region, are now giving themselves to the work of relief with a wisdom, patience and devotion worthy of the highest admiration. From certain chosen centres they relieve the needy in a radius of ten or more li, entering the names and giving out to the heads of villages ten cash (one cent) per day for each individual. They have found that this sum will sustain life, not satisfy hunger. This relief is to be carried on until the coming in of the wheat harvest early in June. One hundred and seventy thousand persons have been enrolled to be saved until that time. The other hundreds of thousands—estimated at about a million—are necessarily left to their fate. Great hordes are scattered over the province begging, but as the crop last year was generally short many cannot beg enough to sustain life, and they are dying of want in all directions. Even in the region of Tung Chow it is estimated that two-tenths of the people are living on an insufficiency of the poorest food and are slowly dying from want. It is appalling. More than two hundred thousand dollars have been contributed by English, Americans, Chinese, and others, for the famine in this and two other provinces—the larger part for this, as here the distress is more widespread and severe. One of the ladies at Ching Chow wrote me some time ago: "Mrs. C. and I have been away five days; we went to show Kwang (county) to see some of the distress. Mr. C. and Mrs. H. are out there giving relief. It was indeed heart-rending, and yet that distress is by no means the worst. Mr. C. is thinking of going farther north, where it is much more severe. Mrs. C. and I were out with him all day long—the first morning at a village, six li from the one we were staying at. We went into fifty houses—the most distressed in the village. In every house the people were eating the husks of the low liang (large, purple millet) made up into cakes—also the husks of the (small) millet, weeds, and the green tops of the young wheat. Everything in the houses was searched to see if they had food concealed. In a very few cases we found it, and of course such cases received no help. We also passed over all who had donkeys, or other valuables that could be sold. Another good way of telling was to look at their faces and see if they looked starved and pinched. In one house was a madman, who frightened me dreadfully. He had just been beating his poor old mother because he was hungry. We thought that village sad enough, but in the afternoon we went to Han Kiao, only half a li off. It was indeed sadder beyond description. It had been flooded in the 8th moon, and without exaggeration there was only one out of every ten houses standing. There is a little temple on the big road running along the village—it stands fourteen feet high, and had been completely under water. The water mark was also clearly defined on all the standing houses. The people were in dire distress, and all living on what I have already mentioned. There was already a great amount of fever about Shanghai (typhoid), and many suffering from it. A talented and kind man was when the women were too much excited to speak when they saw us coming, feeling that succor had come at last. Nearly every second one you met seemed to be in mourning, and in many cases there were coffins in the house. They couldn't afford to bury their dead! The next day we went to another village, six li in another direction. From all appearances it evidently had been an important place—large inns and some fine houses—but here, as at Han Kiao, the destruction of property by the floods was enormous, and the distress even greater than anything we had yet seen. Many were living in pits dug to the ground, and fever was everywhere. As far as we could see all receiving help were very deserving cases. Every family is inspected by a foreigner (missionary), nothing is left to the natives. The missionaries are kept busy from morning until night, and a great deal more help is needed. Mr. W. and Mr. B. are working together in Pohlen (county). Mr. N. and D. in Poshan (county). A. is now with Mr. L., but will probably be most of the time in Poshan. Mr. F. and Dr. W. are now the only (foreign) men in the city (Chingchow), and they are relieving the distress here."

you feel, you need not go; we will stay and starve together." Three days after they both died of starvation.

These tales of suffering move the hardest heart. The greater destitution—the want of the Bread of Life—will this not move some to come to its relief? O you who live in the very atmosphere of gospel privileges, whose daily pathway is brightened by faith in the Son of God, cannot some of you bring this light and joy into this region of darkness and death?

M. F. C.

Tung Chow, May, 1889.

Nanafalia Church.

This good church was planted fifty-eight years ago, by Elder John G. Williams, whose remains are about a stone's throw from the church house, resting in the quiet cemetery, waiting for the call to "come forth." Eld. W. Dorsey afterwards became their pastor. They paid him well; they yet still pay their pastor at Nanafalia. No dead-end voting is done here, by the instrumentality of a disaffected one, "behind the scenes." Not a single man, woman nor child votes here according to the dead-end rule.

Rev. Hosea Holcomb tells us that, fifty years ago, they had 105 members. It is larger than that to-day; and, doubtless, would be a great deal larger, but for so many Baptist churches not far away, and some large ones. How we all, as Missionary Baptists, need more of the spirit of missions and of Christ! It is hoped, however, that the spirit of beneficence is largely on the increase here. Our historian says, that fifty years ago they had, at Nanafalia, a temperance society. We have, in Marengo, prohibition almost everywhere. Good seed sown then yields much fruit now. A half century in the past there was here a fruit yielding Sabbath school; to day there is a well organized, well trained, harmonious and flourishing Sunday-school. I do not know the name of their first superintendent, but of the present incumbent I do know. He is one of the best superintendents in the state, and his name is "Jake" Williams. Our superintendent is closely related to the founder of this church. In that Williams' family were several preachers and church workers.

For missions these church workers have organized a society of Sunbeams, who are zealous in the mission cause abroad, as well as at home; who love foreign missions as well as missions at home, whose charity begins, but ends not at home. By the way, I love that charity, because it is so much like the love Christ had for us all, when we, being afar off, were made nigh by his blood.

On the third Sabbath in June, at this mother church, there was a successful celebration by the Sunbeams, for the cause of missions in the heathen lands, especially China. The day was fine, congregation large, order good; the house was beautifully decorated with rich flowers. The hour came when, to give great delight, each reflecting a light not obscured at night, appeared before the audience, and then, the songs, the beautiful songs, by organ and fine voices, were highly conducive to the enjoyment of the day. It is enough to say here that Bro. Bassett has taught music more than once at this church. I would not, in this connection, however, introduce an invidious comparison, but I feel that it is due to say that Miss Emma, daughter of Elder Jos. Shackelford, is a fine teacher, and an admirable organist. She performs on the organ with ease and grace.

The speeches, dialogues, addresses, etc., all of a religious tone, were much in keeping with the music of the Sunbeams. The Lord bless the Sunbeams. By special invitation there were present two young men of Marengo county, brethren Stone and W. L. White. The former is a rising physician, the latter a successful educator. Bro. Stone gave us a good speech, and Bro. White closed the services with an appropriate prayer. Each added to the occasion much interest, but both are lacking. A talented and kind man was when the women were too much excited to speak when they saw us coming, feeling that succor had come at last. Nearly every second one you met seemed to be in mourning, and in many cases there were coffins in the house. They couldn't afford to bury their dead! The next day we went to another village, six li in another direction. From all appearances it evidently had been an important place—large inns and some fine houses—but here, as at Han Kiao, the destruction of property by the floods was enormous, and the distress even greater than anything we had yet seen. Many were living in pits dug to the ground, and fever was everywhere. As far as we could see all receiving help were very deserving cases. Every family is inspected by a foreigner (missionary), nothing is left to the natives. The missionaries are kept busy from morning until night, and a great deal more help is needed. Mr. W. and Mr. B. are working together in Pohlen (county). Mr. N. and D. in Poshan (county). A. is now with Mr. L., but will probably be most of the time in Poshan. Mr. F. and Dr. W. are now the only (foreign) men in the city (Chingchow), and they are relieving the distress here."

The women and girls suffer most. It is the common practice even in well-to-do families for the small children, old women and all the males to eat comparatively good food, while the daughters-in-law, eat the poorest, and often an insufficiency of this. It is needless to say that when all are on short rations the larger share of what there is falls to the men. Many men have sold their wives and their children to distant places, thus, as they say, saving the lives of all parties. A touching story is told of a man who was arranging thus to dispose of his wife. She said: "Wait until tomorrow and let me wash and mend your clothes before I go." The man, deeply moved, replied, "If that is the way

"She has passed away, but her sweet, good will, like a fragrant odor, lingers still."

HER PASTOR.

The Temperance Question in India.

From an article by Bishop Hurst under the above title in the July Century we quote the following: "An army surgeon, of twenty years' intimate knowledge of India, in a paper read before the Colonial Temperance Congress in 1886, wrote thus: "Twenty years' personal observation in the northwestern provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink. Brandy or government rum is what these poor creatures take to when the taste has been lighted up; and it is certainly a subject for thoughtful consideration, that while we in this country are rejoicing at the reduction of the excise revenue in Britain, what are we to say of the gradually increasing liquor revenue in India?"

"What wonder? A penny's worth is all that is needed to intoxicate, madden and wreck. Even if a poor native has no money, he can manage to get liquor. He will get it on credit, and mortgage his few possessions so he can quaff the intoxicating cup. Then the back door—the invention of the saloon-keeper in Great Britain and the United States—is made to do its full work, if the proprietors prevent ingress by the front door.

"Now, dark as this picture is which we have unwillingly been compelled to draw, there is no real ground for discouragement. The gospel has never been carried to a country without at the same time, if not earlier, the transportation of the vices of the land which sends the truth. Already the missionaries are aware to the danger. The English people are becoming aroused to it. The real rulers of India do not hold council in Calcutta, or enact laws in the Westminster House of Parliament, but are the vast majority of the British Isles—or, rather, are the whole Anglo-Saxon race. India will be conquered for Christ. It will be a complete conquest—like over the evils of false faiths and over the vices which still grow, as tares among the wheat, in Christian lands."

Annual Calls Unscriptural, Unreasonable, Disastrous.

When, how, and where, the usage of calling pastors annually originated, I have never learned. Certain I am that no such thing was known in my native state up to the time I left it, at least in the region in which I resided; and that has been over fifty years ago. The old pastor of the church where I joined in my boyhood, was its first pastor, and remained so until his death, I believe, or at least until the infirmities of age laid him aside. Why the brethren of that church would about as soon have thought of divorcing their wives as to have sent him adrift. In those days, when a pastorate became vacant by the death or removal of a minister, the call of a successor was often preceded by fasting and prayer for divine direction, so that a union formed under these solemn circumstances was well nigh as sacred as the marriage vow. It meant vastly more than many of our country churches now seem ever to have dreamed of.

The objections to these annual calls are manifold, and I desire, in the fear of God, to invite the serious attention of my readers to some of them. 1st. They are unscriptural. While there is but one order of preachers recognized in the New Testament, yet there are two distinct spheres of action in which they are to labor—pastors for local churches, and evangelists for "the regions beyond." Those two positions exhausts the whole demands of this sacred calling. Now, these annual calls tend to confound these two spheres of action, by practically converting pastors into evangelists by limiting the term of pastoral service to one year, and spreading it over from two to four churches, and even sometimes more. Paul's admonition to the Ephesian elders (see Acts 20: 28) is directly in point: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Observe, it was the Holy Ghost who made them overseers of the church of God, not annual calls. I understand this to mean that the Holy Spirit, co-operating with the providence of God, brings preachers and churches together, and we may well suppose that like influences alone ought to separate them. Of course I cannot but mean that the call of the church, when made in the fear of God, is the voice of his providence and Spirit. And to limit such a call to any given time is to forestall all such divine influences in the premises. Ministers are God's gifts to his churches, not to be sampled or experimented with by every malcontent that may spring up in these churches, but to be cherished, prayed for, and "esteemed very highly for their work's sake."

2nd. But this policy of annual calls is as unreasonable as it is unscriptural. It degrades this high calling below the status of a constable, since they are elected for two years, whereas the pastor is only elected for one year. The natural tendency of this is to place those pastors under the dominion of the lower motives, such as a man pleasing spirit, since, if he desires to retain his position, he must please his people. It integrity to the cause calls for reproof, rebuke, earnest and candid remonstrance, duty and interest are in opposite scales, and human nature is so frail that duty "kicks the beam," and interest triumphs. Now, can it be wise for churches to place

their ministers in such an alternative? Furthermore, this short-sighted policy inspires in our churches a restless desire for "something new,"—they want "a change," as they call it, so that when the time comes to vote for a new pastor, every discontented spirit in the church, every slack-tongued member, is sure to put in an appearance, if he has not been to his church in six months. It is their grand opportunity, and they use it to purpose. They visit upon the pastor, no matter what his ability and success, all the animosities which they have taken the pains to collect through the year. And this is done so steadily that the preacher knows nothing of it until the bolt falls.

3rd. The policy under review is as disastrous as it is unscriptural and unreasonable. It is paralyzing to the active, working piety of its membership. Just as the pastor has become acquainted with the members, and begins to comprehend the situation, and grow into the affections and confidence of the people, he is wrenched from his position. This upsets all his plans to develop the spirituality and efficiency of his church, and his successor comes in to be the victim of the same policy, perhaps, at the end of the next year. Thus many of our churches become a kind of commission merchant to sample the material which the ministerial calling offers to the market.

And again: These frequent calls tend to split up our churches into parties, and these parties are sometimes as numerous as there are preachers in their reach. As these calls are multiplied, they furnish additional opportunities to develop and intensify this partisan spirit. Churches have been ruined by this party spirit. And this is not all. Preachers are more or less affected by it, for they are but men. Often sets them together by the ears, by promoting the despotic spirit of jealousy among them. Why, I have known cases, though few, in which a pastor was afraid to ask a neighboring minister to assist him in his meetings, for fear he would prove to be a "Jacob," a "supplanter," to himself. Some of these cases come up to my mind even while I write, and I can scarcely suppress a flush of shame from my cheeks as I recall them.

I will add, in conclusion, that another disastrous effect of these frequent changes is to dwarf the growth of ministers. We all know that long pastorate develop the highest capacities as well as usefulness of preachers. Those men who have reflected the highest lustre upon this calling, were never "bitten by a gad-fly." Less than a ten or twelve years' pastorate never can give to the denomination the pulpity ability needed in these days. As a rule, one or two years' pastorate will give you one or two years' capacity to fill it. The work develops the workman. Ten, fifteen, and twenty years' connection with the same church will bring the pastor a store of Scriptural and experimental treasures, as well as a habit of study and thinking, which are essential to give to his sermons that freshness and vigor that will always impart to them force and effect. "Like people like priest," says the prophet, not "like priest like people," as it is often quoted. Churches will always have such preachers as their treatment makes them.

July, 1889.

Spurgeon and Communion.

The claim is often made that Mr. Spurgeon favors and practices open communion. It is often flung at our brethren that "your greatest preacher, Spurgeon, believes and practices open communion." Now, this is not true. Mr. Spurgeon's position on this subject is quite peculiar. In observing the Lord's Supper at his Tabernacle, each participant to a committee. A member of any evangelical denomination, who applies, is furnished a ticket. This is done three times. When the applicant comes the fourth time, he is informed that now he has had abundant opportunity to learn about Baptists, and that he must be baptized before he can be admitted to the Lord's Supper any more; that his neglecting baptism now means a refusal to be baptized, and no one who refuses to be baptized should come to the Lord's Supper. This is an illogical position, but it is more close than open. A man who has been sprinkled for baptism can come three times, but no more. Of course there is as much reason for refusing him the first time as the fourth; and if it be right to decline his fourth application, it is equally right to decline his first. This is a close communion position, though not a consistent one. If refusal to be immersed be a valid reason why a person should not come to the Lord's Supper, then all intelligent, unimpaired persons, being involved in such refusal, should be told not to come till they have been immersed. All intelligent people should know what Baptists practice on the subject of baptism, and their declining to accept our views is a distinct refusal to be immersed.

We do not think Mr. Spurgeon's position can be successfully defended, but it is such as it is. He certainly is not an open communionist, for after the time he is a close communionist forevermore. It is manifestly unfair to represent him as favoring and practicing open communion. He has repeatedly declared that if he lived in America he would be a regular strict Baptist, like the rest of us.—Western Recorder.

"Thy will be done!" means not a saloon in America. And the church must wipe them out.

From Birmingham.

Dear Baptist: This city is growing; its material progress is a continuous thing. Buildings of all kinds, dwellings and business houses, are going up all over the city, and new industries are being put in operation continually. Progress in religion is not quite so marked, yet there is good work being done here in the churches. The South Side church, under the pastoral care of Bro. P. T. Hale, is moving grandly on. Some are added every Sabbath. The rapid growth of the church since Bro. Hale began preaching, nine months since, is wonderful. The membership is now three hundred and eighty, which is about double the number when he came. Bro. Hale possesses untiring energy, and the gospel is simplicity, and is a good organizer and safe leader.

The First church is yet without a pastor. I understand the church is to begin a series of prayer meetings. I feel assured that they will soon unite upon an under-shepherd. Brethren, pray that this series of prayer meetings may result, too, in a grand and glorious revival of God's grace in the First church.

Bro. Station's church at Pratt Mines has just closed a good meeting. Bro. Station was assisted by Dr. Purser. A large number came forward for prayer.

Bro. Wood, of the Second church, tells me his church is doing well. Bro. Wood is one of our best preachers. May God help him and his church.

Bro. F. P. Douglas's church, at Avondale, is doing well under his care. Bro. D., who has not been among us long, is a good preacher and hard worker. May God give the increase to his labor.

The church at Woodlawn moves surely onward. It has a good pastor and a band of good workers—noble brethren and sisters. And here is a hero of the gospel of Christ, Rev. S. R. C. Adams, who, for almost half a century, has preached the gospel all over this section, and more than any other man has laid the foundation stone or the building of the church here. Long will he live in the memories of his brethren and sisters here, and their children. May the time of refreshing come often upon this church and pastor.

Howard College is dear to the Baptists of Alabama. Brethren, do not ask the question, How much has Bro. Purser raised for the building? But let each one see that he has done what he should. Remember what the angel of the Lord said to Meroz, who came not to the help of the Lord: "Curse ye Meroz, because they come not to the help of the Lord against the mighty."

P. S. MONTGOMERY.

Mobile Association Dots.

Eld. Cooper gave an interesting account of his mission work. Deacon Bestor is equally at home before a court of justice or a Baptist association. Bro. Judd made a good speech on Foreign Missions. One brother thought Bro. Manly was getting suspiciously fleshy. Bro. Farnell entertained the association with a good practical talk on education.

Bro. Brannan, of the Southeastern association, gave us a good temperance talk. Bro. E. R. Quattlebaum made a dignified and efficient moderator, and Cooper is a clerical clerk.

Bro. Barlow, although he was limited to five minutes, gave us a rattling good speech on temperance. Bro. McCollum, our new missionary to Japan, made a pleasant impression. We are sorry he had to leave so soon.

Eld. Vaughn is suffering some with his eyes; but he made himself generally useful in the meeting. Bro. Lombard made a good talk about the needs of the field in the southern part of Mobile county.

Bro. J. R. Newell came as one of the delegates from Mt. Pleasant. Privately he had a good word to say for the Union.

Brethren Dickens, Bolton, McCrea, Crenshaw, and others, were good listeners. We guess they will be heard from when they make their report to the churches.

Bro. Crompton has an almost endless amount of information about State Missions. It would be hard to run an association meeting without him. Eld. Hanson thinks the Southern Baptist Convention a great institution. His report of the Memphis meeting was quite entertaining.

Pastor DeWitt did all in his power to give the delegates a good time. He smiled very blandly when somebody alluded to the question of matrimony. The sermon that Dr. Taylor preached Friday night will long be remembered, to say nothing of his talks on other subjects before the association. Bro. Price, pastor of the Methodist church, was with us during most of the sessions; and besides he entertained some of our delegates. That's right, brother! We will all be together beyond the river.

Bro. Myers was too modest by far; we heard from him once. Wake up, brother! for we will see that you are on the programme for the district meeting at Bayou la Batre, and no excuse will be received except for some Providential hindrance.

Bro. Jameson was conspicuous for his absence. Sickness was the cause. Judge Maupin did not try to take his place in the pulpit, but he filled his own place in the ranks well, as did many other brethren.

Bro. Joel R. Hunter's report on Foreign Missions was well read by

Bro. Manly, and showed careful study of the subject. We may publish it in the Union later. More of our young men ought to take part in these meetings.

Brethren B. F. Fitzpatrick and W. A. Alexander attended the association as delegates from the St. Francis Street church. But they did not give us the benefit of their counsel. These are brethren who speak wisely and well, and they owe us an apology.

Business Manager McGaughey reported that a large number of the subscribers to the Baptist Union were behind in their payments. Stop! Brothers, are you one of them? It is a small matter, but it ought to be attended to. Pay up, and get a new subscriber. Ah! thank you!

We missed the genial manner and pleasant countenance of Bro. J. D. Gurganus. His bly frame, big heart, and driving industry are an inspiration in the gatherings of God's people; and when he is away a big void is left, that is hard to fill. As a Sunday-school worker he has few superiors. We trust the time is not far distant when circumstances will permit him to take his old place of usefulness in the Master's work.

During the association a delegate said to your reporter, that if we wanted to keep Dr. Taylor in this section, we had better not let him go about preaching commencement sermons. I told him that Dr. T. was above temptation, and that we liked him to go and preach from home, in order that the Baptists in other places may know what a good preacher he was.

Yes, it was a good meeting. Who of us will go next year? Who can tell? But somebody will go. Let the next be a better meeting still.—Reporter, Mobile Baptist Union.

On the Wing.

About the thriftiest interior village I have found in Alabama is Buena Vista, in Monroe county. The people of the community have shown what can be accomplished by pluck and push. Like other interior centers in Alabama, Buena Vista experienced an upheaval of public sentiment in favor of education. And what was more suggestive of this than a large urchin population, a thrifty community and remoteness from school privileges? Headed by such spirits as Finkle, Middleton, Burson, Hestle, Pharr, Riley, Nettles, Lyon, and others, the enterprise was set afoot. A broad and permanent basis was at once laid. A handsome two-story school building was erected. This was the first signal of success. Steps were at once taken to obtain first-class teachers? And what more natural thing, therefore, than to seek a Howard graduate! Prof. Claude Hardy, of Pleasant Hill, was secured, together with competent assistants, and the session opened. A large attendance greeted the new faculty and work began.

Through a period of nine months the work has been most successfully prosecuted. Nothing can be more prophetic of the future destiny of this land than the spirit everywhere prevalent to educate the youth. In no period in the history of this country has the determination to educate been more manifest. To accomplish this, greater sacrifices are now being made by parents than ever before. It was the privilege of your correspondent to attend upon the closing exercises of the Buena Vista High School. Great disappointment had been experienced the Sunday previous by the failure of Dr. Chambliss to be present to preach the commencement sermon. Large crowds from the adjoining communities swelled those of the village of Buena Vista to listen to the lecturer, but he came not. It was understood that he was in the midst of a series of meetings with Bro. Howard, at Opelika, and could not leave. An excellent substitute was found in Dr. Ramsey, the local bishop. Stimulated by the presence of so great a concourse, he is reported as fairly outdoing himself on that occasion. The people seem to mention the name of their pastor with the most manifest affection, and find pride in ascribing to him much of the spirit of progress in the community. Having the confidence of the entire community, his suggestions are readily sanctioned.

Returning to the school and its closing exercises, your scribe takes pleasure in saying that he reached the scene of interest in time to listen to a most chaste and instructive address upon education by Rev. Sidney Catts, of Pleasant Hill. Here it was again another Howard boy! Although the night was rainy, the spacious hall was well filled with a most courteous and attentive audience. After Bro. Catts had finished, the representative of the college was called on to offer a few remarks.

The announcement that the board of trustees had re-elected the same faculty, with the addition of another assistant, was received with applause by the large audience. After receiving encouraging promises of some new accessions to the Howard for next session, your correspondent turned his face toward a new canvassing field.

B. F. RILEY.

Elyton.

I think it is my duty, as the pastor of the struggling church at this place, to put before the Baptists here true condition.

Forty or fifty years ago there was a Baptist church here, but it has since died; the property was squandered, so that no trace of it remained. I was employed by the State Mission Board to look after the Baptist interests here, commencing my work the first of December, 1887. Since that time I have

been walking and talking, and preaching and praying. Not a few times have I been called hypocrite by Catholics, who would slam the door in my face, and leave me standing alone outside. But I took courage and went on to the next house. Many happy hours have I spent in this way. Happy, yes, because the Lord was with me everywhere I went.

In May a year ago, I gathered all the Baptists here together, with dear Bro. Renfro, and other excellent brethren, and organized the "Elyton Baptist church." Since that time the Lord has increased her membership to more than double. A better and harder working band of God's people I have never seen; but they are all poor in this world's goods, and I am going to call on you, dear brethren and sisters, to help us a little to build our house of worship.

We had to buy a lot first, which cost material on the ground to build a house, and the work is now going on. Will you consider our great need and come to our relief? Will twenty send me \$5 each? Yes. Will forty send me \$2.50 each? Yes. Will one hundred send me \$1 each? Yes. And may your money come with a prayer. Send stamps, P. O. money order, or registered letter.

W. W. HARRIS,

Box 670, Birmingham, Ala.

Rev. Mr. Hiden on the Circus.

Some years ago two gentlemen were dining on a steamer, on the James river. It was a warm day, and the wine had been "chilled" on ice. A green countryman, who was sitting at the table, supposing that the wine was a part of the regular dinner, poured out a tumbler full, and drank it off with great gusto. One of the gentlemen said: "That's cool."

"Ya-a-s," said the clod-hopper, "must have had ice in it."

I was reminded of this story when I opened my mail this morning, and found a communication from Mr. P. T. Barnum, inclosing a circus ticket for "Rev. J. C. Hiden and Lady," with quite an argument to prove that the circus was a nice place for a preacher to attend in company with his wife.

This communication puzzles me. I thought I had a fair character in the community as a Christian minister, and I have been trying to think what I have done to make Mr. Barnum imagine that I would be willing to be caught inside of his "moral" circus. I never enter a grog-shop; have never seen the inside of a gambling den; never attended a horse race nor a cock fight; am careful to keep clear of all places of bad repute, and try to behave with decency and propriety. I give it up. I cannot imagine what I have done to give Mr. Barnum any encouragement to send me an invitation to his show.—J. C. Hiden, (New Bedford, Mass.), in Standard.

Ought we to Expel the Jesuits?

Under this heading the *Christian Statesman* says: This question is being asked in various quarters, and an affirmative answer is given by not a few earnest and capable thinkers. Dr. Daniel Dorchester delivered two lectures on "The Jesuits," in Boston University last week, which are highly praised for historical accuracy and fairness. In closing, Dr. Dorchester said: "I am no alarmist. I refuse to believe that the United States will yield to the papal yoke and go back to the darkness of the Middle Ages. Yet this is no light matter. Vigorous measures must be taken to counteract the plots of these audacious monks. They are not in the proper sense American citizens. They cannot harmonize the principles and vows of their order with the oaths and duties of American citizens. Their country is Rome, and the pope is their sovereign. Their laws are the laws of their fraternity. The citizens of the United States they regard as heretics doomed to woe. It is their business to combat, overthrow and destroy whatever is opposed to the papacy. By the very essence of their institution they are under obligation to destroy Protestantism. Shall we be charged with intolerance if we protect ourselves?"

Resolutions of Respect.

At a regular meeting of Hopewell church, held on the 8th day of June, the following resolutions of respect and sympathy were passed by a unanimous vote:

Whereas, God in his goodness has seen fit to remove from us by death, on the 30th day of May, 1889, our much beloved and highly esteemed brother, Judge Merrell, who was a faithful member of this church, we, the surviving members, present these testimonials to his worth as a man and a Christian; therefore be it

Resolved, 1. That in the death of Judge Merrell, Hopewell Baptist church has sustained the loss of one who was ever faithful to his duties and ever helpful and kind to his brethren and sisters in the church.

Resolved, 2. That we, as a church, extend our sympathy to his afflicted family, and remember them at the throne of grace.

H. T. CABANISS,

Church Clerk.

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Better be small and shine, than be great and cast a shadow.

Woman's Work.

An Essay Read Before the Sunday-school Convention of the Union Association, at Grant's Creek Church.

BY MISS C. A. PARKER.

The writer of this essay does not wish her sisters to become enthused over the great amount of work which is expected of them. She believes the Bible teaches that "woman should learn in silence, with all subjection." Paul declares that, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Women, "professing godliness, should be adorned with good works." Let "the hidden man of the heart be adorned with that which is in corruptible, even the glory of a meek and quiet spirit, which, in the sight of God, is of great price." The mighty influence of a "meek and quiet spirit" is not the least potent because it is silent. Like the current of a vast river, it passes so smoothly and majestically, and by a silent momentum removes all obstructions. Woman's influence is felt in every grade of society. She wields a power more decisive than syllogisms in argument, or courts of appeal in authority. A mother's quiet spirit has sometimes recalled her wayward boy from paths of sin, back to virtue and to God. Indeed we are told in 1 Peter 3:1, that husbands who may be without the word may be won by the conversation of the wives.

Such being the position assigned by God to woman, it cannot be thought that it is their duty to preach, or to lecture, or to mingle in the dirty cesspool of politics. What then is the peculiar sphere of woman's work? The ante-type of godliness and purity in her heart was, perhaps, Dorcas, who was "full of good works and alms deeds which she did." It is the peculiar province of woman to be a doer of good. She can raise more money for charitable purposes, with less difficulty than man. Her affectionate regard for the well being of society peculiarly fits her for this work. Her sympathetic heart is easily aroused to charitable deeds. She feels that it is more blessed to give than to receive. No needy orphan is turned away from her care; no miserably old and fallen wretch has sunk too low not to be aroused by the touch of her angelic fingers. Among the dead and dying—there is her work. In the hospital with the sick and wounded she is felt to be an angel of mercy. (With angelic patience she watches over the dying man, hears his last feeble accents, and points him to the Lamb of God.) Nor does the pestilential vapor of the hospital cause her to tremble with fear, and forsake her post. Wherever there is any good to be accomplished, at whatever sacrifice of labor or money, there woman reigns with queenly majesty, not the less powerfully, that she is ornamented with a meek and quiet spirit. The Sabbath-school is also peculiarly the province of woman's work. Some one has said that "an undevout astronomer was mad." That one can behold the firmament of heaven, fix the stars in their places, assign a limit to the planets, beyond which they cannot go—that he can see all these worlds held in their respective spheres by some invisible and unknown power, and refuse to acknowledge that power as God—is very strange—and well might we call such an one insane. But what shall we say of the woman who is ever present at the beginning of life, who carefully watches over her young, seeing its budding hopes expand—big with heavenly aspirations, who should say, "It is all of death to die!"—"there is no life beyond?" The intellectual and moral education of the young is peculiarly appropriate to woman. The love, patience, and great care of a painstaking, loving woman especially fits her to become an instructor of the young. Who is so well fitted as she to assuage its grief? Who can possess truly such a "meek and quiet spirit" as by example to show children the way to heaven? Take away moral and intellectual education and what remains for man? Macaulay observes, "Military force, prisons, solitary cells, penal colonies, gibbets—all the apparatus of penal laws. If then there be an end to which government is bound to attain, if there be only two ways of attaining it, if one of the ways is by elevating the moral and intellectual character of the people, and the other by inflicting pain, who can doubt which way government ought to take?" If it is permitted to quote to a Sunday-school convention, the language of Prof. Huxley, in an address at the opening of the John Hopkins University, he said: "The one condition of your success, your only safeguard, is the moral and intellectual worth of the individual citizen." Education cannot give these, but it may foster and cherish them in whatever station of society they may be found. Woman, who has the special tact of finding the soft spot in every child's heart, will cause it to increase and entirely change the heart of the child. She can cause that heart which knew love, to love its Maker, and the child to become a better man, a better citizen and an ornament to society. This is woman's work—with a "meek and quiet spirit," by example and loving precept, to change the heart of man. Oh, the power of a "meek and quiet spirit!" Who can tell the influence it exerts on the human family? What priceless honor it bestows on woman in making her an effective co-laborer with Christ in the salvation of lost souls! Thank God that she, who was last at the cross and first at the tomb, may be permitted to become an instrument of God in the salvation of men and women, and never grow weary of well-doing.

Alabama Baptist.

MONTGOMERY, ALA., JULY 11, 1889.

EDITORS:

Rev. G. W. HARE, -- JAS. C. POPE.

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M. WHARTON.

SEVEN hundred thousand dollars

have been secured for the Chicago

University.

It is to be hoped that, at the next

session of the legislature, no more

drunken legislators and senators will

be found on the streets of Montgom-

ery.

The Advertiser tells the Clarke county

Democrat that Sunday baseball can

be prevented by the laws we have, if

parties will report and prosecute of-

fenders.

OUR Methodist brethren of Marion

have had Dr. Ditzler with them for a

week or so, to tone up their people on

the subject of sprinkling, infant bap-

tism, etc.

In the past century our population

has increased seventeen-fold, while

the Baptists of the United States have

increased sixty-fold. Brethren, let us

enlarge our liberality.

We did not get to see Dr. Purser

while in the city last week, but learn

that he has secured about \$25,000 for

Howard College and feels confident

of getting the balance.

The National Educational Association,

which meets in Nashville, July

16th to 20th, will be a grand affair.

Railroad fare will be only three cents

per mile for the round trip.

WILL some brother, at once, send

us word just how to reach his associa-

tion? We want to make up our pro-

gram for the fall campaign, and will

appreciate such information.

If we could always realize that

whatever we are doing, even though it

be but the simplest things of life,

we are to glorify our father, life would

be much more full of brightness for

us.

BAPTISTS should never rest until

they establish a great university in the

city of Washington. May the Lord

put it in the hearts of our rich men

and women to give to this grand ob-

ject.

MAJOR PENN has gotten a type

writer, and thinks that all the printers

and proof readers for whose papers

he writes ought to contribute towards

paying for it. Well, we wish all cor-

respondents owned a type writer.

THE pope of Rome received 60,-

000 telegrams expressing sympathy

for him concerning the Bruno monu-

ment. He will have these telegrams

put in a volume and use them to help

regain his temporal power. It is said

that he anticipates removing "head-

quarters" to Spain.

THE World's Sunday-school Con-

vention assembled in London July

2nd. There were 900 foreign dele-

gates present--300 from the United

States. Rev. Dr. Cuyler, of Brook-

lyn, N. Y., responded to the address

of welcome, in behalf of the delegates

from the European and American

continents.

MAYOR HUGER was elected by the

prohibition element of Aniston, and

recently he has expressed himself as

favorable to the sale of liquor. Now,

brother Smythe comes out like the

man that he is and protests against

any change. A few good men in

every town, by fearlessly discharging

their duty, can prove a terror to evil

doers, and we hope this may prove

true in Aniston.

It is greatly hoped that the ques-
tion of Sunday rest will continue to
be agitated until needless railroad,
factory, postoffice and other work will
be stopped on that day. If the presi-
dent of the United States can let his
mail lie unopened all day Sunday,
who is there that cannot do the same
thing?

By the carelessness of some one in
our last legislature, the bill which was
passed repealing the prohibition law
in Goodwater contained a line or two
relating to beat twelve of Butler coun-
ty, in which Greenville is located. At
this late day it is discovered that
there is no law against whisky selling
in Greenville, and a number of whisky
shops have been opened.

The suggestion that comes from some
of our exchanges that a commission
from our missionary boards visit the
stations and make close inspection of
the work and its surroundings once ev-
ery two years, seems to be a good one.
The repeated visits of our secretary,
treasurer, and others of the Home
Board to Cuba had no little to do
with the increased contributions for
that work.

The Catholic World calls upon the
Catholics of America to do like their
brethren of Spain, Portugal, Austria,
Switzerland, Holland, Belgium, and
of Germany, viz: Hold a great con-
gress and unite their voices in favor
of the independence of the pope, that
is, labor to have his temporal power
restored. They may meet and reso-
lute, but his temporal power is gone
forever.

In reply to a brother's ques-
tion we would say, that if a church
annuls the articles of faith held in
common by Baptists and adopted by
the association of which it is a member,
and adopts other arti-
cles of faith at variance with the as-
sociation, it places itself out of harmony
with said association and necessarily
must be dropped from its roll of members.

The Texas Baptist and Herald re-
fers to the two new pastors of the
Second and East Dallas churches as
if there was no other Baptist pastor in
the city. It strikes us over this way
that that paper has ignored, either
purposely or otherwise, one of the
best pastors of the city, and that is
Bro. R. T. Hanks. We all believe
him to be a faithful and true minister
of Jesus Christ.

EVEN some Baptist preachers go a
long way to get people to join their
churches. We heard of one such ur-
ging the wife of a physician to join
his church, as it would greatly help
her husband's practice. Another ob-
jected to being immersed, and was
told that this could be done secretly.
Instead of preaching that people must
deny themselves for Christ, and ur-
ging them not to be ashamed of Christ
nor his ordinances, they are actually
encouraged in their worldly course.
Preachers of this character ought to
study God's word, to see if there are
not woes pronounced against the faith-
less shepherd.

THERE are oftentimes unrecognized
forces in the kingdom of God on
earth, to which in the end of the
world will be attributed most of the
successes achieved here in advancing
Christ's kingdom. Dear reader, you
may be but a poor, weak Christian,
full of faults in your own estimation,
and unknown by many; yet if you are
faithfully living for God, living out
his love, you may be the means of en-
couraging the weary pastor, cheering
the tempest-tossed child of God, and,
by your fidelity, impressing the un-
godly with the reality of religion.
"Let us not be weary well-doing; for
in due season we shall reap if we faint
not."

QUERY.

An esteemed brother sends us the
following query: "To whom does the
pulpit belong--to the church or pas-
tor? When a church calls a preacher
to preach and to do pastoral work,
and act as her moderator, does she
delegate to him the whole right to
ask whom he pleases, Baptist or Pe-
do-baptist, into the pulpit to preach
for the church? Or is it the duty of
the church to direct the filling of the
pulpit?"

The pastor is, in one sense, the
servant of the church; and yet, being
a true servant, he is also the leader.
There should always be such har-
mony existing between preacher and
people as to forbid any occasion for
bitterness on either side. Unless the
preacher has every reason to believe
the church would be satisfied with
another minister, let his faith be what
it may, he should not invite him to
fill the pulpit. Indeed, when practi-
cable, he should always ask the
church, or leading members, as to
their opinion regarding his contem-
plated move. Neither should mem-
bers of the church invite men to fill
their pulpits before they have first
consulted with the pastor. Let there
be proper deference paid from one to
the other and then pastor and people
will walk happily together along the
"King's highway."

We would call the attention of our
readers to the advertisement of Ward's
Female Seminary, found in another
column of this issue.

MEETING OF THE TEACHERS' AS- SOCIATION.

A large number of teachers attend-
ed the annual convention recently
held at Lake View, near Birmingham.
Many interesting and valuable papers
were read and questions discussed.
Gov. Seay showed his interest in
their work by spending a couple of
days in their midst. Prof. Van Wie,
of the Florence Normal College, read
a paper on "Thought and its Expres-
sion."

Dr. Bryce, superintendent of the
state hospital, delivered an address
on "The Mind and its Development."
His known ability secured for his sub-
ject the profoundest attention, but
when he adopted the principle of evo-
lution he ran counter to the belief
of nearly all present.

Prof. Clements introduced a reso-
lution thanking the Doctor for his
able treatise, but at the same time
"renewing their protestations of abid-
ing faith in the declaration of Holy
Writ, that 'in the beginning God cre-
ated the heavens and the earth,' and
that on a certain day of creation God
created a man perfect in his mind and
body, and that this man was not a re-
sult of development from any primi-
tive germ of protoplasm by the laws of
evolution, but was a direct and new
creation by God himself."

Mrs. Ellen Bryce, who has done so
much for the cause of temperance in
Alabama, read a paper on "Scientific
Temperance in the Public Schools."
Resolutions looking to the enact-
ment of better laws along this line
were introduced by Prof. Griffin, of
Troy, and unanimously adopted by
the convention.

Dr. Meek read an article on "The
Study of English."

An essay on "The Democratic
Problem of Education," by Prof. Par-
sons, of Tusculum, was quite an able
one. "The theory of democracy is
that all shall control the individual
until the individual shall have learned
how to govern himself." He wanted
the state to make larger investments
for educational purposes. "Democratic
education must be practical and have
practical men at the head of it."

Prof. Bowen, of Ozark, among
other things, discussed the establish-
ment of free schools by the Roman
Catholic Church. He plainly sees
that the contest must be fought be-
tween free America and the Roman
hierarchy.

Miss Julia Dickson, of Birming-
ham, read a paper on "Every Day
Work in the Lower Primary."

The Alabama Teachers' Journal,
edited by Prof. J. M. Dewberry and
published by Messrs. Hare & Pope,
was unanimously adopted as the or-
gan of the teachers of Alabama.

In regard to Dr. Bryce's paper the
association very wisely resolved that
in accepting the paper they did not
endorse any peculiar view set forth
therein, and that it was not in their
province to decide any theological ques-
tion.

A mass meeting was held at the
close of the session, at which time
Maj. Palmer, Gov. Seay, Mr. Ull-
man, and Capt. Martin made speeches
in behalf of female education.

RELIGIOUS NEWSPAPERS.

The Dispatch, in its issue of Friday
morning, makes an attack on religious
newspapers, saying there is no longer
any use for them, as the daily papers
give all the news; and it casts a slur
on religious editors, stating that the
only way they can succeed now is by
stirring up strife in the denominations
and among their brethren. This
strikes us as not only unkind, but un-
just. Religious people would be in a
bad fix if they were compelled to rely
upon the dailies for their spiritual
pabulum. It is a conceded fact that
the great majority of them pander to
depraved tastes, and fill their columns
with sensational items often of the
lowest order and detrimental to mor-
als and religion. Take the Dispatch
itself for proof of this position. In its
issue of Saturday, while giving nearly
a column and a half to the Kilrain-
Sullivan prize fight, and condemning
it in a brief article, it says:

"It is a commentary on the taste
and refinement of the American peo-
ple that the prospective event has sup-
planted in point of interest almost
every other question. The president
of the United States, for instance, had
about a quarter of a column of tele-
graph account devoted to his fourth
of July movements yesterday, while
column after column was consumed by
the newspapers of the land de-
scribing the latest news of 'the great
mill.'"

Granting that daily papers publish
the current religious news, if it is
to be found only by wading
through "sloughs" of filth and
wickedness, religious people had
better be without it. But it is a
well-known fact that the daily papers
give the religious news very briefly
and imperfectly, while, as stated,
whole columns are devoted to the
turf, the ring, the diamond, and the
horrible crimes and blood-curdling
stories that come from the saloon and
other places of iniquity.

If daily papers were all of the best
moral tone, they could not answer the
purpose; they are undenominational,
and must treat all--Protestant, Jew
and Catholic--alike. They are not pos-
ed, for reporters are not so frequently
at religious gatherings as at other

"places of concourse." Each secu-
lar paper has only a local, or compar-
atively local, circulation, while reli-
gious papers go all over the state and
country.

We are thankful to the daily papers
for all they do in the line spoken of,
but they are only adjuncts in the reli-
gious enlightenment of the people,
and cannot take the place of special-
ists in this regard. Besides, religious
newspapers have a higher work to
perform than merely furnishing the
current news. They must advocate
great denominational movements; be
media of communication among mem-
bers of the same denomination; ex-
press themselves clearly on leading
religious issues of the day; they are
chapters for the truths of the pious
dead; must hold up the hands of the
pastors in their arduous work; be a
help to Christians who are struggling
heavenward; and they must warn the
ungodly into whose hands they may
fall.

Religious newspapers are a bless-
ing to the family, to the church, and
to the world. They fall like healing
leaves from the Tree of Life upon
those homes where they are taken.
The cry that is made against religious
newspapers shows that they are a
power to be feared. The day for
them has not passed, it has but ar-
rived, and with reference to this great
element in the religious and moral
well-being of the country, let it be
said:

"Here may the press the people's rights
maintain,
Unaw'd by fear, unbrib'd by gain."

WORSHIPING THE VIRGIN MARY.

Some time ago a few lines appeared
in these columns which stated that the
Catholics spent the month of May in
worshiping the Virgin Mary. A state
exchange copied the note and thereby
got into a hornet's nest. The be-
lievers in Rome in that section tore
their hair and denied that Catholics
worshiped the Virgin. Now, we have
been dealing with facts and our
supply is not yet exhausted. We
have before us the Catholic prayer
book, "Key of Heaven," and will
give the following prayer (and all peo-
ple who have any religion at all will
admit that prayer is worship) from
this book, which has the approbation
of Archbishop James Gibbons, of Bal-
timore. The preface to the book
states that it is "the favorite manual
of English speaking Catholics," and
that "the present edition has been
carefully revised, to bring it in strict
correspondence with these regula-
tions."

The point that Catholics would ar-
gue is, that they haven't been given
proper credit for the months and
days in which they really do worship
the Virgin Mary. Now, if we have
misled anyone we are willing to cor-
rect the error, and quote their own
book to them. We find that the fol-
lowing prayer is "particularly recom-
mended as a proper devotion for
every day in Lent, and all the Fridays
throughout the year." The Lenten
season comprises forty days preced-
ing Easter Sunday. Lent began on
March 6th (Ash Wednesday) and
ended on April 21st (Easter Sunday).

But the sin of worshipping the Virgin
Mary is as great in March or April as
in May. And no one will deny that
if Catholics are commanded to wor-
ship the Virgin on "all the Fridays
throughout the year," they will be
found faithful to the command. So
far as time is concerned, one can be
as earnest a heathen one month as
another. We print

THE THIRTY DAYS' PRAYER TO THE B.
V. (BLESSED VIRGIN) MARY.

In Honor of the Sacred Passion of Our
Lord Jesus Christ.

By the devout recital of this prayer, for the
above space of time, we may mercifully
hope to obtain our lawful request. It is
particularly recommended as a proper de-
votion for every day in Lent, and all the
Fridays throughout the year.

Ever glorious and blessed Mary,
Queen of Virgins, Mother of Mercy,
hope and comfort of dejected and
desolate souls, through thy tender heart
which pierced thy tender heart
whilst thou only Son, Christ Jesus,
our Lord, suffered death and ignominy
on the cross; through that filial
tenderness and pure love he had for
thee, grieving in thy grief, whilst
from his cross he recommended thee
to the care and protection of his be-
loved disciple, St. John, take pity, I
beseech thee, on my poverty and ne-
cessities; have compassion on my
anxieties and cares; assist and
comfort me in all my infirmities
and miseries, of what kind
soever. Thou art the Mother of Mercies,
the sweetest Consolatrix and only
refuge of the needy and the orphan,
of the desolate and afflicted. Cast,
therefore, an eye of pity on a miser-
able, forlorn child of Eve, and hear my
prayer; for since, in just punishment
of my sins, I find myself encompassed
by a multitude of evils, and oppressed
with much anguish of spirit, whither
can I fly for more secure shelter, O
amiable Mother of my Lord and
Savior Jesus Christ, than under the
wings of thy maternal protection? At-
tend, therefore, I beseech thee, with
an ear of pity and compassion, to my
humble and earnest request. I ask
it, through the bowels of mercy of thy
dear Son; through that love and con-
descension wherewith he embraced
our nature, when, in compliance with
thy divine will, thou gavest thy con-
sent, and whom, after the expiration
of nine months, thou didst bring forth
from the chaste enclosure of thy
womb, to visit this world, and bless
it with his presence. I ask it, through
that anguish of mind wherewith thy
beloved Son, our dear Savior, was

overwhelmed on Mount Olivet, when
he besought his eternal Father to re-
move from him, if possible, the bitter
chalice of his future passion. I ask it,
through the three-fold repetition of
his prayers in the Garden, from
whence afterwards, with dolorous
steps and mournful tears, thou didst
accompany him to the doleful theatre
of his death and sufferings. I ask it,
through the welts and sores of his vir-
ginal flesh, occasioned by the cords
and whips wherewith he was bound
and scourged, when stripped of his
seamless garment, for which his ex-
ecutors afterwards cast lots. I ask it,
through the scoffs and ignominies
which he was insulted; the false
accusations and unjust sentence by
which he was condemned to death,
and which he bore with heavenly pa-
tience. I ask it, through his bitter
tears and bloody sweat; his silence
and resignation; his sadness and grief
of heart. I ask it, through the blood
which trickled from his royal and sa-
cred head, when struck with the
sceptre of a reed, and pierced with his
crown of thorns. I ask it, through the
excruciating torments he suffered,
when his hands and feet were fasten-
ed with gross nails to the tree of
the cross. I ask it, through his venge-
ment thirst, and bitter portion of vin-
egar and gall. I ask it, through his
desolation on the cross, when he ex-
claimed, "My God, my God! why
hast thou forsaken me." I ask it,
through his mercy extended to the
good thief, and through his recom-
mending his precious soul and spirit
into the hands of his eternal Father
before he expired, saying, "All is
consummated." I ask it, through the
blood mixed with water, which issued
from his sacred side when pierced
with a lance, and whence a flood of
grace and mercy has flowed to us. I
ask it, through his immaculate life,
bitter passion, and ignominious death
on the cross, at which nature itself
was thrown into convulsions, by the
bursting of rocks, rending of the veil
of the Temple, the earthquake, and
darkness of the sun and moon. I ask
it through his descent into hell, where
he comforted the saints of the old law
with his presence, and led captivity
captive. I ask it, through his glorious
victory over death, when he arose
again the third day, and through the
joy which his appearance for forty
days after gave thee, his blessed
Mother, his Apostles, and the rest of
his disciples: when in thine and their
presence he miraculously ascended
into heaven. I ask it, through the
hearts of the Holy Ghost, infused into
the hearts of his Disciples, when he
descended upon them in the form of
fiery tongues, and by which they were
inspired with zeal in the conversion
of the world, when they went to
preach the gospel. I ask it, through
the awful appearance of thy Son, at
the last dreadful day, when he shall
come to judge the living and the dead,
and the world by fire. I ask it,
through the compassion he bore thee
in this life, and the ineffable joy thou
didst feel at thine assumption into
heaven, where thou art eternally ab-
sorbed in the sweet contemplation of
thy divine perfections. O glorious
ever blessed Virgin! comfort the
suffering supplicant, by obtaining
for me.

[Here mention or reflect on your lawful
request, under the reservation of its being
agreeable to the will of God, who sees
whether it will contribute towards your
spiritual good.]

And as I am persuaded my divine
Savior doth honor thee as his be-
loved Mother, to whom he refuses
nothing, because thou askest nothing
contrary to his honor, so let me speed-
ily experience the efficacy of thy pow-
erful intercession, according to the
tenderness of thy maternal affection,
and his filial loving heart, who mercif-
fully granteth the requests and com-
plieth with the desires of those that
love and fear him. Wherefore, O
most blessed Virgin, beside the object
of

Alabama Baptist.

MONTGOMERY, ALA., JULY 11, 1889

Perfect health depends upon perfect condition of the blood. Pure blood conquers every disease and gives new life to every decayed or affected part. Strong nerves and perfect digestion form the system to stand the shock of sudden climatic changes. An occasional use of Brown's Iron Bitters will keep you in a perfect state of health. Don't be deceived by other iron preparations said to be just as good. The genuine is made only by the Brown Chemical Company, Baltimore, Md. Sold by all dealers in medicines.

It is self-absorption that carves wrinkles in the face and streaks the hair with gray. Kindly thought and labors for others dependent and beloved—the living out of and not in a petty round of personal and individual interests—keep heart and energies fresh.—Selected.

Peculiar

In the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accomplishes cures where other preparations entirely fail. Peculiar in its good name at home, it is a "tower of strength abroad," peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

Today is a king in disguise. Today always looks mean to the thoughtless in the way of a uniform experience that all good and great and happy actions are let up precisely to these blank to-days. Let us not be so deceived. Let us unmask the king as he passes.—Edwards.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

Religion in its purity is not so much a pursuit as a temper; or rather it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self and benevolence to men.—Edwards.

Beecham's Pills cure bilious and nervous illness. To confide too much is to put your lemon into another man's squeezer.

FITS.—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free in Fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

Philosophers have noticed that when a man makes up his mind that he has got to practice economy, he generally tries to begin with his wife's expenses.

ADVICE TO MOTHERS.

MRS. WINGOLD'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Man can do everything with himself, but he must not attempt to do too much with others.—Yon Humboldt.

The Ladies Delighted.

The pleasant effect and the perfect safety with which ladies may use the liquid fruit laxative, Syrup of Figs, under all conditions, make it their favorite remedy. It is pleasing to the eye and to the taste, gentle, yet effective in acting on the kidneys, liver and bowels.

A FEARFUL epidemic of dysentery has raged for several months among the miners and citizens of Coalburg. The death rate has been fearful. Some think it was caused by drinking water from Five Mile creek.

Terrible Slaughter.

Thousands of lives were needlessly sacrificed last year in this country, and other lives are being as wantonly sacrificed today. Disease is grinding many down into the dust of death who might be well. Mark those initials, for thereby hangs a tale: "G. M. D." They stand for Dr. Pierce's Golden Medical Discovery, which is unequalled for imparting vigor and tone to the liver and kidneys, in purifying the blood, and through it cleansing and renewing the whole system. For scrofulous humors, and consumption (or lung scrofula), in its early stages, it is a positive specific. It is sold under a positive guarantee of benefiting or curing in every case, on being given a fair trial, or money paid for it will be refunded.

Sunday-School Convention.

The Sunday school convention of the Montgomery association will meet at Bethany church, Elmore county, Friday, July 26th. A splendid program has been prepared, the list of subjects we give below:

Friday, 10 a. m.—Subjects: First, Why am I here? Second, What has been my influence and work for the meeting?

Friday, 11 a. m.—Preaching by W. D. Gray.

Friday evening—Subjects: First, What influence has the Sunday school had on my life? Secondly, Are there spiritual advantages to be derived from the Sunday-school work? Third, How am I to encourage the Sunday-school?

Saturday, 9:30 a. m.—Subjects: First, Can a Sunday school be run at our country churches all the time? Secondly, What effort ought to be made to encourage our weaker churches? Third, Would it be advantageous to hold a Sunday-school gathering at these churches?

Saturday, 11 a. m.—Preaching by J. L. Thompson.

Saturday evening—Subjects: The superintendent, the teacher, the student, the visitor and the money of the Sunday school.

Sunday, 9:30 a. m.—An actual Sunday-school, conducted by W. B. Davidson.

Sunday, 11 a. m.—Preaching by L. G. Skipper.

Sunday evening—Sunday-school mass meeting.

Dr. Thomas, of Montgomery, has been invited to conduct the singing.

We have assigned no one to any subject, but expect each to come prepared to say something. Bring your song books. Bring your Sunday-school papers, quarterlies, teachers, etc., and remember to bring the spirit of the Lord with you.

JESSE H. DICKSON.

The real joy of life has little to do with comfort; it comes from the consciousness of strength to suffer and bear and achieve; it comes from the consciousness that one is doing a man's work and earning a man's wages in the world.—[Thos. Hughes]

We often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—Longfellow.

The fifth Sunday meeting at Ebenezer church was a success. Pastor McCord was untiring in his efforts to have it so, and we are glad to say that this is the decision of all who attended. Dr. Frost came up from Selma, he preached in the discussion of the subjects, and preached for us on Friday night. We were very sorry that Doctor had to leave Saturday evening, but we have his promise to come again. Dr. Cleveland came, and, like a good soldier, stayed until the meeting was over. He preached on Sabbath morning to a large congregation. The visit of these brethren assisted in the success of the meeting and we want them to come again. Bro. G. S. Daugherty dropped in one day and preached for us Saturday night. This was our first acquaintance with him, and we were favorably impressed. Of our own ministers there were present brethren Huckabee, Mills, Andrews and Adams. All of these the different subjects. The preachers monopolized nearly all of the time, only two lay brethren having anything to say, and they were deacons. Bro. Huckabee complimented the Sabbath-school. He being the best organized of any he had seen. In his speech on missions, he said there was a destitute district lying north of the Alabama river, between Burnsville and Autaugaville. We trust that he will bring this matter before the State Mission Board, as suggested by Dr. Cleveland. The introductory sermon on "Christian Workers," preached by Bro. Huckabee, was well spoken of. We, who live in Stanton, realize that this meeting has been a blessing to us and pray God's blessing upon all the work that was done.—W. J. Ruddick.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—[Pascal]

ASSOCIATION MEETINGS.

TIME AND PLACE.

AUGUST.

Florence: Saturday, 3d, Mt. Olive church. Selma: Tuesday, 3d, Orville church. Troy: Friday, 9th, Shiloh church.

SEPTEMBER.

Shelby: Wednesday, 4th, Dogwood Grove church. Tuscaloosa: Tuesday, 3d, Bibbville church. A. G. S. R. R.

Harris: Tuesday, 3d, Crawford church. Higher: Thursday, 5th, Mt. Pleasant church at Jefferson.

Cahaba Valley: Saturday, 7th, Gum Springs church. Pine Harren: Wednesday, 11th, Indian Springs church, Monroe county.

Cocoa River: Wednesday, 11th, Spring Creek church, Shelby county, near Vincent's Sta., Columbus & Western R.R. Cherokee: Tuesday, 10th, Black Creek church, North Liberty, Friday, 13th, Locust Grove church, Madison county.

Elm: Saturday, 14th, Union Hill ch., Fla. East Liberty: Wednesday, 18th, New Hope ch., near Fredonia, Chambers county. Centennial: Thursday, 19th, Greenwood ch., Bethel: Thursday, 19th, Nanafalia church, Cedar Bluff: Friday, 20th, Mill Creek ch., Town Creek: Friday, 20th, Mt. Moriah ch., near Lebanon, DeKalb county.

Evergreen: Friday, 20th, Springfield church. Bethlehem: Saturday, 21st, Monroeville ch. Boiling Springs: Saturday, 21st, Christiana church.

North River: Saturday, 21st, Jasper church. Sulphur Springs: Saturday, 21st, Pleasant Valley ch., seven miles west of Blount Springs.

Mulberry: Saturday, 21st, New Salem ch., two miles west of Straburg, Chilton county, L. & N. R. R.

Tennessee River: Friday, 27th, Beech Grove church, Jackson county.

OCTOBER.

Rock Mills: Wednesday, 2d, High Shoals ch. Salem: Wednesday, 2d, Enon church.

Union: Wednesday, 2d, Ebenezer church, at Stanton, E. V. & G. R. R.

Central: Wednesday, 2d, Good Hope ch., Elmore county.

South Bethel: Thursday, 3d, River Hill ch., at Sallapa, Clark county.

Liberty: Friday, 4th, Mulberry church, Bibb county.

Muscle Shoals: Friday, 4th, Danville ch., Morgan county.

Harmony East: Friday, 4th, Camp Creek church, Cleburne county.

Judson: Friday, 4th, Tolbert ch., Henry Co. Yellow Creek: Saturday, 5th, Blooming Grove church.

Macedonia: Saturday, 5th, Center Ridge church, Wayne county.

New River: Saturday, 5th, Oak Grove ch. Tallahatchee and Ten Island: Saturday, 5th, Mt. Zion church, Cherokee Co.

Carey: Wednesday, 9th, Mt. Calvary ch., Tallapoosa county.

Columbia: Thursday, 10th, Antioch church, Alabama: Friday, 11th, Hickory Grove ch., Montgomery county.

Antioch: Friday, 11th, Womack Hill ch., Canaan: Friday, 11th, Ruhama church at East Lake.

Cullman: Friday, 11th, Holly Pond church. Etowah: Friday, 11th, Mt. Gilead church, Calhoun county.

Mt. Carmel: Friday, 11th, Ebenezer church, Marshall county.

Big Bear Creek: Saturday, 12th, Big Bear Creek, at Barleson, Franklin county.

Harmony West: Saturday, 12th, Enterprise church.

Newton: Saturday, 12th, Pleasant Ridge church.

Tuskegee: Wednesday, 16th, Loachapoka ch. Cahaba: Wednesday, 16th, Hopewell ch., Perry county.

Warrior River: Thursday, 17th, Mt. Pisgah church.

Weogucka: Thursday, 17th, Paint Creek church, Chilton county.

Mud Creek: Friday, 18th, Rock Creek ch. Zion: Friday, 18th, Yellow River ch., Fla. Clear Creek: Friday, 18th, Corinth church, five miles west of Houston.

Montgomery: Friday, 18th, Wetumpka ch. Arabaoochee: Saturday, 19, Union church, Randolph county.

South Eastern: Saturday, 19th, Shady Grove church, Jackson county, Miss.

Union: Saturday, 19th, Big Creek church, Pickens county.

Concuch: Tuesday, 22d, Evergreen church. Geneva: Thursday, 24th, Friendship church. Tallapoosa River: Thursday, 24th, Bethel church, Tallapoosa county.

Enfauia: Thursday, 24th, Clayton church. NOVEMBER.

Marshall: Saturday, 2d, Clear Spring ch., near Guntersville, Marshall county.

Pea River: Saturday, 2d, Mt. Pleasant ch. TIME AND PLACE UNKNOWN.

North Alabama. Liberty, Choctaw county.

RUTGERS FEMALE COLLEGE.

54-56 W. 55th Street, N. Y. City. 51st year opens Sept. 25th. Special, Elective and full Collegiate course. Rev. G. W. SAMSON, D. D., Pres. Preparatory and boarding departments connected with the College, open September 25th. Send for Circular.

Pine's Remedy for Catarrh is the Best, Quickest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail, 50c. K. T. Hamilton, Warren, Pa.

From Bro. Letcher.

Dear Baptist: On the first day of May, in company with my wife, I started on a trip to north Alabama. At Childersburg we were met at the depot by Rev. Catt Smith, who conducted us to his home. Sister Smith is an admirable Christian woman. Her children are the fifth generation in the Baptist faith. Bro. Smith is a good preacher and his church esteem him highly.

From here we went to Davisville, Calhoun county, where we spent several weeks with H. J. Davis, our son-in-law. This is a splendid community—fine schools and good society. We heard several sermons by brethren Scott and Stockman. The brethren are talking of building a brick church at Davisville.

At Jackson's Gap we stopped over a day with Dr. Banks. This is an interesting Baptist family.

We next went to Dadeville, where we stopped with the family of Senator Bulger. Bro. Johnson, probate judge, is superintendent of the Sabbath-school here. The school is composed of ten classes, one of which has the following members: Bro. Parker, tax assessor; Capt. Rowe, sheriff; lawyer Burns, Dr. Adams, and others. Bro. Fargerson, colporteur, informed me that he sold about one thousand books last year. Eld. J. P. Shaffer preaches for this church.

At Shorter's depot we stopped two or three days. While here our daughter from Texas received a telegram that her husband was very ill, whereupon she left for her home in that state.

Our trip in north Alabama was a pleasant one. J. D. LETCHER.

Resolutions.

Whereas, It has pleased our Heavenly Father to remove by death from the pastoral care of Zion Baptist church our beloved brother, Eld. J. K. Ryan, who has so faithfully served us for thirty-one years, which service ended with his life on the 24th of February, 1889; be it therefore

Resolved, 1. That in the death of Bro. Ryan, Zion church sustains a loss irreparable, but we are comforted in the thought that God's hand was in this work.

Resolved, 2. That we, as a church, earnestly endeavor to imitate the example and zeal of our deceased pastor and brother, and endeavor, with the help of God, to reach that goal of purity and Christian perfection so earnestly desired by the departed brother.

Resolved, 3. That the church deeply sympathizes with the surviving family and friends, and extends to them all the condolence that love and sympathizing hearts can give.

Resolved, 4. That these resolutions be spread upon our church record and copies be sent to the ALABAMA BAPTIST and Southern Baptist Record for publication.

J. A. DAVISON,
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Committee.

Divine grace, even in the hearts of weak and sinful men, is invincible. In the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it in the furnace of fiery trial, it comes out purer and loses nothing but the dross.—Archbishop Leighton.

Howard College.

The Forty-Eighth Annual Session

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B. F. RILEY, President.

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Examine for Singing and Chorus Classes: Song Harmony, 60c. \$6 dozen. Emerson. Royal Singer, 60c. \$6 dozen. Emerson. American Male Choir, \$1.00 doz. Tenney. Jehovah's Praise, \$1.00 doz. Emerson. Concert Selections, \$1.00 doz. Emerson.

Or our excellent cantatas: Daisy Maid's Supper, 80c. \$1.80 doz. Lewis. Rainbow Festival, 20c. \$1.80 doz. Lewis. Examine our superior School Music Books: Song Manual, Book 1, 30c. \$3 doz. Emerson. Song Manual, Book 2, 40c. \$4 doz. Emerson. Song Manual, Book 3, 50c. \$5 doz. Emerson. United Voices, 50c. \$4.80 doz. Emerson. Kindergarten and Primary Songs, 30c. \$3 doz. Emerson. Examine our new Piano Collections: Popular Piano Collection, \$1.27 pieces. Popular Piano Collection, \$1.27 pieces. Popular Piano Collection, \$1.27 pieces.

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Dennis.

All that the grave could claim of MICHAEL N. DENNIS

"returned to the earth as it was, and the spirit to the God who gave it," on the 10th day of June, 1889, in the city of Montgomery, Ala.

He was born near Eatonton, Ga., Sept. 1, 1807. In early life he removed with his parents to southeast Alabama. Realizing the truth of his word, who said, "They that seek me early shall find me," he "sought first the kingdom of God and his righteousness," and finding Christ precious to his soul, was baptized in his fourteenth year, and lived a consistent and active member of the Baptist church for sixty-seven years.

Bro. Dennis was a collaborator with those "shining lights," Dr. Cullen Battle, Gen. Reuben Shorter, Eld. Pitt M. Calloway, Gov. Jno. Gill Shorter, and others, who, under God, planted the Baptist interests, at an early day, in Eufaula, Ala., one of the Baptist strongholds of the state. From Eufaula he removed to Louisville, Ala., and became prominent with Daniel McKenzie, Lewis Rouse, and others, in building up Bethlehem Baptist church in that place.

From this place he removed to China Grove, Pike county, and again gave his aid to establish a church of which he became clerk.

In 1848 he moved to Orion, Pike county, where there was a live and progressive Baptist church, of which he was soon made clerk; and in which capacity he served, till his brethren, finding him "of honest report, full of the Holy Spirit and wisdom," chose and ordained him to the deaconship. In this office "he purchased to himself a good degree and great boldness in the faith," and was only released therefrom by his removal to Montgomery, Ala., eight years ago, where he became identified with the First Baptist church of that city. Deacon Dennis was twice married, his second wife preceding him to the better land eight years since. At this time he retired from active business, to spend the evening of his life in the family of his son, J. F. Dennis.

Three sons and four daughters survive him. He often said, with Job: "All the days of my appointed time will I wait till my change come," and when the Master called, he calmly fell asleep in Jesus.

J. T. S. PARK.

Mexia, Tex., July 1, 1889.

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