

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

VOLUME 16.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., THURSDAY, AUGUST 29, 1889.

TERMS CASH: \$2.00 A YEAR.

NUMBER 35.

ENFORCED THE LAW.

The following from the *Standard*, of Chicago, is timely and we hereby give it space. If prohibition doesn't prohibit, then why the great opposition to it? and why do politicians have such measures so intensely, and labor so earnestly and faithfully for its defeat? The whisky man shows his weakness in that he works to defeat the prohibition laws. Read the following sensible paragraph:

As prohibition does prohibit, so the law requiring that saloons be closed on Sunday can be enforced. In Cincinnati, where the difficulties were as great as are likely to be found in any American city, the thing was done on Sunday last. Some two hundred saloon keepers had pledged themselves to open, in spite of the city authorities, and to re-open immediately upon being released from arrest on bail. They "tried it on" so to speak, and found it a very bad fit indeed. The police were equal to the occasion, and in spite of the hoodlum mob, at times threatening a riot, had by the afternoon secured a complete enforcement of the law. "The top of the morning" to Cincinnati! Kansas City does not succeed so well. It has a Clan-na-Gael "triangle" man for police justice, and of course finds him squarely in the way. Our own Hyde Park, now a part of Chicago, has set the big city a good example in enforcing the Sunday-closing law, last Sunday, in that portion of the city where the beer element was sure to be especially troublesome—the vicinity of the Jackson and Washington parks. It begins to appear that the execution of good laws simply requires, on the part of those charged with that duty, an honest purpose and a resolute will. It is mentioned as a significant fact that, of the large number of saloon keepers arrested in Cincinnati last Sunday, not one was a native-born American. In no sense of the word, whatever, is the saloon an American institution, and why it should be tolerated, especially in violation of laws already in existence, license or no license, is a question that still waits for a rational answer.

Reminiscences.

NO. XIX.

During my stay in Camden, Mr. Daniel Baker, a Presbyterian revivalist of wide reputation, after a protracted meeting of several weeks' duration in the Methodist church, at that was the house where I was, I may as well remark here, that I do not remember ever to have heard of "Cumberland" Presbyterians in South Carolina. Mr. Baker was peculiar of short stature and portly build, he seemed fitted for great muscular and vocal efforts, but not for variety of exercise, or for a prolonged task upon his energies. But there seemed to be no wear out in the man. He would have sunrise prayer meetings, and nine o'clock morning prayer meetings, and he would preach like tearing things to pieces, forenoon and night. He would have inquiry meetings, and he would talk, and sing, and exhort, and he always did all the preaching; and no one wanted to hear anybody else. He would address the Sunday-school in simple style, talking to little children like he was one of them, as near as could be; then he would mount the pulpit, and launch out the thunder of the law with tremendous voice and gesture. When in the heat of his appeals, his arms would go up and down on either side of his thick, short body, and if you had time, you might think of some ludicrous comparison. But when he put his Scotch brogue and his thunder in the text, "So he turned and went away in rage," and when he broke out, in short galloping breath, exclaiming, "THE SINNER is in the open field of ruin," he absorbed your attention with solemn interest, and trifles were far from your thoughts. There were great crowds of mourners, as he called them, and hundreds of conversions in many places; and he went all over the state, and many states, no doubt. In one of his talks about his call to the ministry, he relates his youthful anxiety to preach, but considering his utter inability, he said in prayer to the Lord, that if he would qualify him to preach to negroes, he would be satisfied. And the Lord answered his prayer, he did "that of Spurgeon's mother." She was an "inquirer," a P. D. B. Baptist. She was telling Charles how thankful she was that the Lord had answered her prayers in converting her dear son. "Yes, mother," said he, "the Lord gave you more than you asked for; he not only converted me, but made a Baptist of me." The Lord qualified Daniel Baker to preach to negroes, and made great multitudes of white people also glad to hear him preach.

After I went back home, Mr. Baker came over to Cheraw to hold a meeting. The new Presbyterian church happened to be the most eligible. Brethren and sisters of the different churches met there one morning to arrange things for the beginning, that night. My mother told me how amusing it was to hear Mr. Baker talk about the front benches in this way: "Now, brethren and sisters, I want it understood, that this bench on my left, and this long one in front, and this one on my right, are not to be occupied by professors. I want all these benches for the mourners." The idea of having fifty or seventy-five mourners in that dry little town, the first, second, or third night of the meeting, when there had not been one heard of there for ever so long! But it was not long till he had the mourners, and the converts too, a large

number of them; and he preached there several weeks. All the churches were benefited, and the godly minister took with him the profound respect of the whole community, and the high appreciation and affectionate regards of every real live Christian, when he left, like his Master, to "preach the kingdom of God to other cities also; for therefore" was he evidently "sent."—Luke 4:43.

Now for a bit of noticeable experience: After a lapse of more than ten years, I happened at Holly Springs, Miss., when Mr. Baker was preaching in that town. I went eagerly to hear him, with the relish of his eloquence fresh in my memory. There he was, in the pulpit, apparently just the same; but unhappily for me, it was too much the same gesture, emphasis, the figures employed, the very words he used to say; and it all fell flat and tasteless; there was no life in it to me; I was greatly disappointed. There is a limit to human power, and men cannot work miracles.

Perhaps a year or more after returning from Camden, I received a letter from my former employer there, Mr. J. D. Cocke, stating his desire to remove from the state, etc., that he did not feel willing to go without the full consent of his creditors, that all his other creditors were willing, etc., and asked my consent also. I readily granted his request, expressing the hope that the same sense of honor that once led him to the field of conflict would prompt him to pay his debt to me, if he should ever become able. Poor man! he went to Texas, and joined in the ill-fated "Mexican Expedition." After the battle of Mier, Colonel Fisher surrendered all his forces to the Mexican commander, Ampudia, on the 26th of December, 1847. After being handcuffed, and subjected to cruel imprisonment and wearying marches, on the 25th of the following March, the men were decimated by being compelled to draw beans from a vessel, the white beans for life, the black for death. There were 159 white beans and 17 black for the 176 men. Maj. J. D. Cocke and sixteen others drew black beans. "Poor Major Cocke, when he first drew the fatal bean, held it up between his forefinger and thumb, and with a smile of contempt, said, 'Boys, I told you so; I never failed in my life to draw a prize,' and then he said to Judge Gibson, 'Well, Judge, say to my friends that I died in grace.' The judge, much affected at this last parting, showed it in his tears. The Major replied, 'They only rob me of forty years,' and then sat down and wrote a sensible and dignified letter of remembrance to General Waddy Thompson, the United States minister to Mexico; and knowing that his remains would be robbed of his clothes after death, drew off his pantaloons, handed them to his surviving comrades, and died in his underclothing. They were cruelly shot a number of times, at long range, one man, Henry Whaling, being shot fifteen times before he was killed. See journal of the Texas expedition against Mier, by General Thomas J. Green, pages 110, 168, 171-2. MAT. LYON.

Aid for Colored Ministers.

The following letters speak for the colored brethren who are asking for assistance. Read them and do what you can for those who are preparing themselves for mission work in Africa:

BIRMINGHAM, ALA., Aug. 1, '89.
To the pastors, churches, Sunday-schools and individuals friendly to the education of colored ministers in the South:
We will have about fifty students for the ministry in the coming session of the Selma University, at Selma, Ala. The Ministerial Board, Revs. M. Tyler, D. D., C. L. Purse, D. D., H. L. Morehouse, D. D., A. N. McEwen, editor of *Baptist Leader*, with myself, are asking aid, only for those whose evidences of their call of God, character and natural ability promise future usefulness. The most of these can furnish their clothing and books, if they can get help in the way of board, which costs nine dollars per month. The school runs eight months.
Will not the pastors and superintendents of Sunday-schools get their churches or schools to pay the expenses of a student through school or any part of them? Twelve of our students, six of whom are ministers, are preparing to spend their lives in Africa; some will be finishing nearly every year. I will promptly receipt for money sent for this purpose, or furnish desired information, or report through any paper named by donor. We will have each student to report to the church, Sunday school or individual who helps him.
W. R. PETTIFORD, Ch'n.

NEW YORK, June 4, 1889.
To whom this may come:

I take pleasure in stating that I am acquainted with the bearer, Rev. W. R. Pettiford, of Birmingham, Ala., who is also president of the colored Baptist convention of that state, and a member of the board of trustees of Selma University.

He solicits contributions to assist young men in the school preparing for the ministry. Such assistance is needed far more in the case of poor colored students at the south, than in the case of poor white students at the north. I heartily recommend him and the cause he represents, to the liberality of individuals, Sunday-schools and churches.

H. L. MOREHOUSE, D. D.,
Cor. Secretary.

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

Return to Italy.

Four thousand six hundred miles, at eight and a-half miles an hour! Such was our return to Italy. We left New York May 29th, at 2 p. m., on the Letimbro, a second-class Italian steamship. As we sailed forth to try the dangers of the sea, our feelings were those of mingled hope and fear, for heretofore the sea had been very kind to us. Our ship was rather small, but her record had been an unusually good one. Our cargo consisted of two thousand sacks of coffee, some machinery, and four thousand bales of cotton for Spain and Italy. We had eleven first-class passengers, one hundred and two third class, fifty-one officers and sailors, three oxen, a cow and calf, a few dozen turkeys and chickens, a pet bird, a lonely looking little English dog, a gray cat, two little gold fish from Virginia, and a little mouse that seemed to enjoy playing over my feet at night. The cow remained unmilked during the entire voyage, as no one on board knew how to perform the operation. The chickens, and turkeys, and oxen, gradually disappeared, and before we reached Italy had been converted into human flesh and blood.

The cat and dog remained unharmed. The journey was long and trying, and in spite of good weather and calm seas, we were all sick. We all suffered much from seasickness. We had no storm, not even a strong wind, yet the sea was just rough enough much of the time to make us miserable. I could wish nothing worse than a long sea voyage with constant seasickness. Life seems worthless, and one cares little whether he lives or dies, and often there is a decided leaning towards the latter alternative.

How to pass the time becomes a serious question on shipboard, especially if seasickness and a constant tendency to dizziness debar one from the pleasure of reading and writing. When we had fine weather, and good appetites, we spent as much time as possible at the table. We had four meals a day. The first, at 8 p. m., consisted of a small cup of black coffee, or a cup of tea, seasoned with sugar or lemon. The second, at 10 a. m., was a more elaborate affair, and consisted generally of six courses. 1. Soup and bread. 2. Fish, ham and bread. 3. Croquettes, composed of eggs, flour, sausage and cheese. 4. Meat, mushrooms and bread. 5. Cheese and roasted almonds. 6. Oranges, apples and bananas.

The third meal was at 5 p. m., and lasted till nearly seven, and consisted of from six to ten courses, a few extras being added, as this was dinner, and the chief meal of the day. At 9 p. m. tea and sponge cake were served for those who had room for them. At ten we generally retired.

Our first Sunday at sea, June 2nd, happened to be the national holiday of Italy, the anniversary of the adoption of the new constitution, a day when shops and government offices are closed, and every Italian is expected to have a good time. Our captain celebrated the day by giving us a big dinner, with the table set on the upper deck, the weather being unusually fine, and the sea like glass. It was the first day we had been entirely free from seasickness, and as some of us had eaten nothing for two days, our appetites were keen, and we did full justice to the good dinner that was served. We had ten different courses, and remained at the table about two hours. Italians never put three or four kinds of food together on the same plate, and hence they usually have a number of courses. Italian servants prefer to have many dishes to wash, because this usually means that they are serving stylish people.

Few things happened by the way to relieve the monotony of the long journey between New York and Gibraltar. Everywhere water, water, water, nothing but water. Now and then a sailing vessel was spied in the distance, and changed the tenor of our thoughts by setting us to wondering whence it comes, whither it goes, and what it contains, and how will it be treated by winds and waves. Two or three times a great whale appeared on the scene, spouting water high in air. Twice we ran into a school of porpoises. The first school seemed frightened out of their wits, and darted away through the water like a flash, now and then leaping out of the sea, and spouting water. I often watched the good man and felt my shame while in his presence. Not one of them ever said, 'You are doing wrong, or you are going to the bad. If they had done so, it would have saved me many years of a life that the sinner should be ashamed of. How little the young and inexperienced know of the ways the devil has planned out for their overthrow! Little did I think that I would be a constant drinker at the bar, or acquire a thirst for strong drink, that at one time seemed would prove to be my ruin.

All of this came to me by following, and not leading. If I had taken a bold stand for Christ, how different would have been my influence! Instead of doing harm, I could have done good.

So, my brother, don't follow, but lead men to Christ, and in the end you will have many sheaves for the Master.

OLD GRAY.

The "Great and Bitter Cry" of North China.

North China, containing more than a hundred millions of people speaking the Mandarin, or Court, dialect, lies, much of it, in the same latitudes as the states represented in the Southern Baptist Convention. Think what one hundred millions mean! And of all these, except three or four thousand, as on the broad road to destruction. Millions every year go hence to reap the fruits of the deeds done in the body. True, monsters may be found among them, but there are many, very many patient, gentle, loving men and women, yearning they cannot tell for what—but we know it is for the light of life, that light which you call the gospel.

These people are dead in "trespasses and in sins," they are groping in the midnight darkness of heathenism; they are worshipping the images of their dead heroes, they are spending more money upon their idolatry than would be needed to support a sufficient number of native pastors and other Christian institutions. They are not holding out their hands imploringly, asking us for the gospel; they are wedded to their superstitions; they are reluctant even to examine anything new, far more so to accept it, preferring to walk in "the way their fathers trod." Shall we, therefore, thus leave them in their darkness, ignorance, spiritual death? That would involve the least trouble on our part. But what say our marching orders? "Go ye, therefore, and make disciples of all nations." Shall this, the greatest of all heathen nations, be made an exception, be left out of the calculation, or receive only the force expended upon some small isle of the sea? Among these one hundred millions of North China we have now at work one man and three women! Cannot the million of southern Baptists send a hundred of their earnest, consecrated men and women to this field—one to each million of these people? Then we might hope to make some impression, by our numbers and the force of our convictions, compel the attention, the respect, the assent of these masses to the gospel we proclaim. At present we are trying to dig down a mountain with a pin. Let us arouse ourselves and use means adequate in some measure to the end to be accomplished. In vain do we hope to reach abundantly, while we sow so sparingly.

Our Temperance Letter.

"Here is one of the best men in the world, who has only one fault. If he would only let whisky alone; but it now seems that he never will." I hear this everywhere I go, and, in fact, I have heard it all my life—some poor brother trying to do what our Master said no man could do, "serve two masters."

My heart is always made sad for any professed follower of our Lord, who has so little manhood as that he can say, "I will not."

Has not your experience taught you, ere this, that it is an impossibility for you to be worth anything to the cause while you are leading an intemperate life? "Let us lay aside every weight and the sin which doth so easily beset us," etc. This must be done before you can exert any influence for good for Christ.

The banquet, so common now-a-days, and so demoralizing in many instances to members of the church, are no longer confined to the poor, or higher order of society, or press associations, but are being given frequently by the various secret orders of the day, in which many men in the humble walks of life join in making merry until the late hours of the night; many of them being conducted to their homes by a guide, not knowing when or by what means they arrived there. The banquet is no place for the Christian brother. He had better stay away. Scarcely one ever takes place that you don't hear on the streets the next day that some poor brother fell by the way side, disgracing himself and the cause to which he belongs. Remember, my brother, your weak places. Make them stronger by prayer, daily, and consecration. It is better to sacrifice your desires, or appetite, than to be continually bringing reproach upon the cause. "If ye love me, keep my commandments."

My brother, you must lead, and not follow, the ungodly men of the world. Experience taught me this great truth many years ago. I was a member of a church for a short time, when I went away from home to work in a village where there was no church. There were no Christians among the young; so, my companions were among those who cared little or nothing for religion. Instead of leading them, I followed; so they led me into bars, dancing halls, theatres and into many other places that no Christian should go. At first I must confess my chagrin and mortification was deep, and at times I would refuse; but my companions were leading, and I had no power left to refuse. I often watched the good man and felt my shame while in his presence. Not one of them ever said, 'You are doing wrong, or you are going to the bad. If they had done so, it would have saved me many years of a life that the sinner should be ashamed of. How little the young and inexperienced know of the ways the devil has planned out for their overthrow! Little did I think that I would be a constant drinker at the bar, or acquire a thirst for strong drink, that at one time seemed would prove to be my ruin.

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The vacation school and evening school are to play an important part in the educational activity of the future, and they demand the attention of all friends of the schools and of the country.—Journal of Education.

Never take away from a man even the shadow of a spiritual truth, unless you can give him substance in return.—Maurice.

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Normal Institute at Troy, Ala.

Hon. Solomon Palmer, State Superintendent of Education, has called a State Normal Institute to meet on the 26th day of August, and continue in session for three weeks.

Troy has been designated as the place of holding the institute. This is wise on account of its location, being the terminus of the Mobile and Girard railroad, thus connecting northward with the Central at Union Springs and Columbus, and through the Central with all other railroads in eastern and central Alabama. To the southeast Troy can be reached from Ozark via Eufaula and Union Springs, while from the southwest it is reached via Montgomery and Union Springs.

Dr. E. R. Eldridge, State Normal College, Troy, has been assigned conductor, to be assisted by Dr. F. J. Mitchell, ex-president of State Normal College, Florence, and Prof. J. A. B. Lovett, city superintendent of Huntsville schools. These gentlemen have already had large experience in Normal Institutes in this or other states. Other good talent will likewise aid in specific instruction.

As there will be both experienced and inexperienced teachers in attendance, there will be a classification so as to meet the distinct wants of all. This is provided for on a "Course of Study" carefully arranged with that end in view, and looking to progressive work hereafter.

This course embraces instruction in methods of study, recitation and instruction, in all the branches of "elementary schools." It likewise takes up school organization, management and economy. It is not contemplated that the time is sufficient to make the work exhaustive, but merely suggestive to be amplified by the teachers attending, by subsequent study. While all cannot be done, much can be done.

Each variety will be duly considered, to which end there will be:

1. A 'City Superintendents' and Principals' Day,' viz: Wednesday, September 11, 1889, when the entire day will be surrendered to them.

2. A 'County Superintendents' Day,' Thursday, September 12, '89, which will be given up to a well-arranged program for that class.

To insure the best results as to the sowing and harvesting of the good seed at this Normal Institute, an advisory board consisting of the Hon. Superintendent of Public Education, and the Superintendents of the following east and south-east counties of Alabama, to-wit: Barbour, Bullock, Butler, Chambers, Coffee, Conecuh, Covington, Crenshaw, Dale, Elmore, Escambia, Geneva, Henry, Lee, Lowndes, Macon, Montgomery, Pike and Russell.

There will be a Sabbath-evening course of lectures by leading ministers of this section; a week-day evening course by first class talent; and a day course by leading educators of this section.

Every teacher bring his text books on the following branches, to-wit: Grammar, arithmetic, history, and geography. Also any book he can on pedagogy. A note book and pencil will be considered an indispensable thing to each one attending.

do bighings. A rich man, with little, stingy ways, is indeed a contemptible sight, whether he thinks so or not.

Powerful men ought to do grand things. My prayer to God, of late, has been that he would show wealthy men their duty. I do not want them to do more than their duty, but I do want them, for Christ's sake, for humanity's sake, and for their own sake, to do their duty; and, if they do, we shall witness a vast change in our finances for benevolent purposes.

Purser will soon announce that he has plenty of money to furnish the college with elegant buildings. How happy that would make Dr. Riley and his faithful faculty! The Howard boys, oh, how their hearts would swell with gratitude! They would raise a shout of joy from the Gulf to the mountains!

Well, why not have it so? That is the way that it should be, and those who can, should have it at once; and if they do not, they will not look up at the stars without fear and trembling.

No, I do not wish to offend any one, far from it, but in love I am not afraid to talk about our affairs and our duty. If our money is consecrated to God, not only will Dr. Purser be made happy in accomplishing great things for Howard College, but our faithful State Secretary will be made to weep for joy as the Lord's money flows into the treasury and enables him to extend help to those who cry for the word of God.

Our wealth is outstripping our benevolence. God will not let a low such a condition. We had better be afraid to offend the Almighty. All of us had better invest in humanity. Man is better than iron mills, or gold mines, or stocks and bonds, or anything mundane. The very best investment you can make, my wealthy friend, is to invest in man. Build colleges for him, preach the gospel to him, refine and develop him, talk to him about manhood and lead him to a throne of grace. Man was made in the image of the great God, bad as he looks now, and if you want to pet and help anything help man. Man is God's pet, and if you neglect him you will be sorry for it after awhile. Christ died for man; take care how you enslave him; God loves him; take care how you despise him.

The most wonderful and God-like action of which you are capable, is friendship to man, in imitation of, and obedience to, the God of Heaven and Earth. Faithfully,
JNO. F. SHAFFER.

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Every teacher bring his text books on the following branches, to-wit: Grammar, arithmetic, history, and geography. Also any book he can on pedagogy. A note book and pencil will be considered an indispensable thing to each one attending.

It is hoped that excursion rates may be secured for all who are enrolled as members of this association. This will be announced if secured.

The local committee will be prepared to furnish information as to boarding, which the good people of Troy will give at lowest rates. All will find a most hearty welcome by the generous citizens of Troy.

It is important that all should be on hand Monday, August 26, for the entire time. A record of attendance will be kept.

Any specific inquiry should be addressed to Geo. G. Eldridge, secretary of local committee.

Some Good Meetings.

The first was held at BETHLEHEM CHURCH,

Barbour county, Ala. The meeting began on Saturday before the second Sabbath in July, and continued for one week. Sixteen were added to the membership—twelve by baptism and four by letter. The church was very much revived. Of the twelve baptized, eleven came from the Sabbath-school. Three were baptized at thirteen years of age; the oldest was thirty-two; nine were females, and three males.

This church has a flourishing Sabbath-school, with deacon Jno. G. Sinquefeld as superintendent. The ladies also have a missionary society, which is zealous for the Master's cause. Mrs. Georgia McCormick is president; Mrs. Lou Hobdy, vice-president; Mrs. Sue Flournoy, treasurer, and Miss Ava Flournoy, secretary.

We had baptizing twice during the meeting. One dear little girl professed to have experienced the forgiveness of her sins while witnessing the first baptisms, and was baptized at the next opportunity. At UNION CHURCH,

Barbour county, Ala., a meeting began on Saturday before the 3rd Sabbath, and closed on the following Wednesday night. Four were received by baptism; two young men and two young ladies. The membership was much revived.

This church has an excellent Sabbath-school, of which deacon John T. Watkins is superintendent; and though he lives some four miles from the church, and has only one leg, he is very regular; sometimes he walks!

We expect to organize a ladies' missionary society at this church at our next meeting. Missionary collections are taken at each of these churches quarterly, and we use envelopes furnished by Bro. W. B. Crumpton. T. H. STOUT, Pastor.

Vacation.

The only kind I have enjoyed in forty years—July 20—August 17, in which time I have preached about twenty sermons, besides about as many talks, as protracted meetings at my churches have required, aided in these meetings by brethren O'Hara, J. D. Martin, and Dr. S. Henderson. Shall I say of these brethren that Bro. O'Hara is a man that preaches proverbially well in the pulpit and out of it? that J. D. Martin is an original, fresh, incisive, and investigating, who ought to be furnished with more books? that Dr. Henderson is the prince of biblical theologians, at least in these parts; that ripeness, unction and tenderness distinguish all he says? Side by side we have labored more than forty years; have baptized each others' children and buried each others' dead. A purser, more consecrated man I have not known. We are on our last campaign near together, and I feel a relief that it is the last. So tired of sin and weakness and imperfect work.

The preaching of these brethren was very edifying and instructive to my people, and the occasion of a number of accessions by baptism and letter.

Dr. Henderson, having sold his place in Talladega county, has purchased again in Shelby county, Harpersville neighborhood, and proposes henceforth to labor just where God opens the way. Churches wanting indoctrination and development into higher piety, will do well, when he is settled down, to avail themselves of his ripened attainments as occasion shall offer, as a teacher and evangelist, for no man in the history of Alabama Baptists has had more seals to his ministry.

Preserved in vigorous health through a month of constant speaking and anxiety, I hasten by one of my churches, and then propose a day or two of rest at my farm—perhaps more—while I see the chance for bread out there. Grace, mercy and peace. E. B. TEAGUE.

Columbiana, August 17.

Judson Female Institute.

I have just returned from a three weeks' canvass of southeast Alabama, in the interest of this grand institution, and am pleased to say to its friends that the present outlook for a large school is very flattering. With only a few exceptions, crops of every kind are good all over the state, and I think the Baptists of the state ought to make a thank offering to the Lord, by liberal contributions to aid in paying for the new Judson buildings, which will be an honor to our denomination and to the state. The building will be finished by the first of October. Baptist ministers and superintendents of Sunday-schools, please ask liberal contributions for this noble enterprise, and forward amounts to me at Oxford, Ala., the first of October or November.

ARNER WILLIAMS, Agt.
Judson Female Ins.

Rev. H. M. Wharton in Europe.

In the White Chapel District of London—Sights and Sounds in the Slums of the Great Metropolis.

The following extract of a letter written to the *Religious Herald* by Rev. H. M. Wharton will be of interest to our readers. It gives a vivid pen picture of the misery caused by the evils of the liquor traffic in a Christian land. We wish our public men would read it, and take warning from the fearful scenes depicted:

A half dozen of us employed a detective and went through the slums of London. We met at 11 o'clock at night in East End, Whitechapel district, where the famous murders, too horrible to describe, were committed by the fiend who signed himself "Jack the Ripper." It was a dark, drizzly night, a regular London night, and as our party moved along the narrow, gloomy lanes the poor creatures would slip into their wretched dens or dodge around the corners. Our detective told us they would think we were all officers of the law in disguise, and every one would believe that he was the one we were after. If a group of a dozen men were standing in some dark place they would move away in different directions if we paused near them. About 12 o'clock we stopped in front of a low theatre to see the crowd come out. Poverty, shame, crime seemed to be stamped upon the features of young and old. I found myself shrinking from them as I would if a flock of bull-dogs were turned loose around me and should begin to show their teeth and get their bristles up. Think of it! One hundred thousand of these human beings wake up in the morning from their hard beds, which consist in most cases of the street or the floor, and at best a pallet of rags, not knowing where they will get a mouthful to eat. Eighty thousand women on the street. We passed hundreds of them in these places. Many without covering for their heads, poorly clad, their faces soiled and bruised—there they stand leaning against the houses waiting—for what? Ah, mel what an appeal for help there was in every look. Others were better clothed, and showed signs of cheerfulness or rather recklessness. Now and then a face would greet us that had been sweet once, and a voice that had a little of its old music left would cry out after us. Occasionally they would jeer and scream, like some fearful night birds startled from their dark abode by a strange, unwelcome visitor. We looked into bar-rooms (public houses they call them here), only to see scenes of drunken men, women and occasionally children. The detective said to us that drinking is at the bottom of all this poverty and iniquity. These dens of thieves, burglars and other lost and degraded ones are kept alive, fostered, fed by drink.

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 29, 1890

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

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SUBSCRIBE NOW for the ALABAMA BAPTIST and get all the news from the associations.

We were delayed in writing up our trip to West Alabama until too late for this issue.

BRETHREN Bates and Williams have organized a Baptist church of twenty members at Pine Grove, three miles west of Anniston.

THE Augusta Cotton Exchange have determined to stand by the Farmers' Alliance in their fight against the bagging trust.

A BIRMINGHAM policeman shot and killed a negro who was running from him. According to all the evidence this amounts to a case of murder.

The great Reading Iron Company, of Reading, Pa., will not employ men unless they pledge not to touch strong drink. Over 2,000 men have signed this pledge.

MR. H. C. OSWALT, of Tuskegee, an experienced bookkeeper, is now in the employ of the ALABAMA BAPTIST. He comes highly recommended as a business man and a Christian.

The government authorities are discussing the advisability of removing the Indians from Marion Barracks, near Mobile, to some point more nearly akin to their former climate.

We will soon begin a series of letters from Bro. E. T. Hale, giving an account of his trip through the Old World. Send in your subscriptions at once, so as not to miss a single letter.

We congratulate our friends, W. H. Abernathy, of Anniston, and Miss Annie Rast, of Collingwood, who were married in this city last Thursday. May happiness be constantly brightening their pathway.

It seems, according to the fitness of things, that Sullivan should be the first man to be tried under the law against prize fighting in Mississippi, as the law was passed in 1883, just after he and Ryan had their fight in that state.

We think it well for the brethren of the First church to forbid the assembling of the noisy youths around the door and entrance into the church. We love boys, and would not censure them unjustly; but there are some localities where they are entirely out of place; and this is one of the places.

SOME of the experiments now being made by physicians with the "elixir of life" are not proving satisfactory. A Birmingham physician and his patient have suffered very great pains from the injection of the juice of the lamb. Still others will make the experiment.

THE negro paper, the *Defiance*, of Atlanta, has been saying some bitter things lately about the whites. Saturday, the 17th, the editor wrote such incendiary paragraphs that the *Newspaper Union*, who regularly print that paper, refused to publish that issue of the *Defiance*.

Do our brethren ever think how it comes that Alabama Baptists are coming to know each other so much better of late years? Is it not largely due to the introduction they get through the columns of this paper? Now, to help us make this good work more far reaching just send us in a few new subscribers.

BRO. WM. C. JORDAN, who has, with great ability, served his country as Receiver of Public Moneys in the Land Office, will, in a few weeks, give way to his successor. From all we have seen we believe he has made a faithful and competent official and retires with the confidence of his fellow-citizens.

WE rejoice in the consolidation of the two Tennessee papers. The *Baptist*, for many years published at Memphis, has done good work for the Master. The *Reflector* has been a very active worker for good since its foundation, eight or ten years ago. May great prosperity be theirs, and may they indeed unify Tennessee for Christ.

BRO. J. G. HARRIS will, in a short while, go out of service as Register in the United States Land Office at this place. Mr. Bingham, a republican, having been appointed in his stead. Bro. H. has made a good record, both as to promptness and accuracy in his office, and his many friends hope to see him in some other pleasant and profitable position.

AFTER much dodging about Kilrain has been captured and taken to Mississippi for trial. Indictments have been found against Sullivan and several of his friends who participated in the late prize fight. If Gov. Lowery's people will stand up to him and put heavy penalties on these violators of the law, we may in the future be kept free from such disgraceful scenes.

A COMMUNICATION from Florence to the Birmingham *Age-Herald* states that while Dr. Hawthorne returns to the pastorate at Atlanta, he by no means gives up his interest in the Baptist college at Florence. Col. J. C. Featherston and Judge Porter King will continue to have the local management of affairs, while Dr. Hawthorne will have general supervision of the enterprise.

FOR nearly a year we have had in our employ Rev. J. M. Kailin, a graduate of Howard College. He has proven himself faithful to the trusts committed to him, and now gives up this work that he may give himself fully to the gospel ministry, for which he is well fitted. He is a close student, a good sermonizer, a man of social nature, and withal a devoted Christian. Churches needing a pastor may correspond with him at Montgomery, care ALABAMA BAPTIST.

THIS fall will be an extremely busy time with the editors of the ALABAMA BAPTIST. The senior will be attending associations, and the junior will be busily engaged in keeping up the office work and getting out the minutes and other work sent to us. Thus it will be seen that we will miss observing many of the reports of events in the papers in Alabama. Now, we beg our readers, everywhere, to drop us a card or letter giving happenings of interest in their communities or churches.

A BROTHER writes that his church has a member who stills brandy and refuses to cease, though it be against the sentiment of the church. He says he will join another church if he is excluded. Paul said, in giving the brethren advice as to how they should live, "If meat make my brother to offend, I'll eat no flesh while the world standeth." In this enlightened day, when everybody recognizes the evil of strong drink, a Christian ought to refrain from doing anything that would strengthen this great curse. Our conviction is, that unless said brother repents he should be excluded. A church wishing to keep in harmony with its sister churches would hardly accept an excluded member.

SELMA was stirred to fever heat last week over some incendiary utterances in the *Independent*, a negro paper published in that city. The chief editor is a Methodist preacher, who has, on several occasions, written articles calculated to breed trouble between the races. But our Selma people are as long suffering as they are brave, and until this last outrage, did nothing more than to warn the negroes against such folly. This last act was too much, and the preacher, with his co-workers, were compelled to flee or take the consequences. The only trouble we ever have between the races is brought about by fanatical negro men who aspire to leadership, and yet have not the wisdom to speak sound words.

THAT enterprising corporation, known as the L. & N. Railroad Company, are helping on the development in Alabama in a large degree. They have recently determined, so we have been informed, to extend the Birmingham Mineral to Tuscaloosa. This road touches many of the mining districts of north Alabama, and is being built towards Huntsville. A branch of the great system runs from Columbia, Tenn., to Sheffield, Ala., and we hope to see the day when they will either buy the line to Jasper and make southern connections or build a road so as to run down to Selma and complete the gap between Pine Apple and Repton. If they do this they will benefit a large section of country now wholly undeveloped.

THE more railroads we get, the better can the churches of the state be developed into working bodies, and the more enlightened and prosperous do our people become. Hence we hail with delight the great work being done by the Alabama Midland Railroad Company. In a few months more we will have a completed line from Montgomery to Bainbridge, Ga., via Troy, etc., and then in a year more we will have a completed line from Montgomery to Maplesville and Tuscaloosa to some point on the Kansas City & Memphis road. Brother Baptists, all this enterprise should stir you up to double diligence in the Master's work. Set your houses in order, improve your church house, and support your pastor better. What say you, brethren?

A FEW years ago papers were slow to report the rascality of Catholic priests, and the people were less watchful of them, looking upon them as being pure men of the "holy Catholic church," but as the detective spirit grows stronger, and everything Christian is being put to the crucial test, it is discovered that these "gentlemen of the cloth" are many of them wolves in sheep's clothing, devouring the peace and purity of homes. The confessional is the priest's great lever. A short time since a mob was after a priest in a state north of this for his insult to a young woman; and the dispatches of the 20th of August tell how a priest of a certain city fled with the wife of one of his parishioners. It won't be many years before people will forbid these characters, many of whom are men of known intemperate habits, to enter their homes.

THE NEW JUDSON.

Alabama Baptists are proud of their schools and colleges and churches, but of none are they more proud than the new Judson, at Marion. The next session of the Judson will be one of the most, if not the most, successful in its long history of a successful career. The new building is rapidly approaching completion, and it is now the duty of the brethren and sisters over the state to come up with their subscriptions and contributions and put the "finishing touch" to the Judson, i. e., the amount necessary to finish paying for the magnificent building and its furniture. Read the following from the correspondent of the *Advertiser*, at Marion:

The greatest safeguards against fire are being put in, and it is wonderful how many avenues of easy escape from the building in case of a panic caused by fire.

Each floor is provided with three fire plugs and one hundred and fifty feet of hose, so that a two inch stream of water can be thrown on a given spot at a moment's notice, so that there is absolute safety from the present building burning if the safeguards will only be used. Each floor is also provided with large and commodious bath rooms, with warm and cold baths. The halls and promenade of the building are as fine as can be found in the land, so that the young ladies may at all times take plenty of exercise. To this end there is also attached a splendid gymnasium, which will be provided with all the modern appliances. A member of the building committee informed your reporter that all the carpets and furniture had been bought, and by the terms of the contract were to be in the building by September 15th, 1889, and that the entire building would be ready by the opening of the session, October 1st. The prospect is that the first session in the new quarters will score the largest number of matriculates of any session of the past history of the school.

THE FARMERS AND THEIR COTTON.

The farmers of the whole Southland have our sympathy in the fight against the jute bagging combines and trusts. The great monopolies have sought to force jute upon them at an increased price, and the farmers have risen up unitedly and declare their intention to burst asunder the schemes of the monopolists. On no class or profession is the welfare of the country at large more dependent than that of the planter; and the men who would tax them heavily and require exorbitant prices for the goods they sell, are but directly crushing the very "bone and sinew" of our government. The following extracts from the address of President C. W. Macune, of the National Farmers' Alliance and Co-operative Union of America, will be of interest to our farming friends. We regret we haven't the space to publish the entire address, which occurs in the *National Economist* of August 31st:

It would probably be best for the cotton grower if he were irrevocably pledged to use cotton bagging and the mills made it so slowly that it would require till August, 1890, to make enough to cover the crops. But such is not the case. The mills have the capacity to make enough to cover the crop by February, and it is not likely that members of the order will market near all the cotton by that time. The national cotton committee will meet in the city of Atlanta, Ga., on the 28th of August, and immediately thereafter the whole order will be applied to as avenues and methods by which the national committee will transmit instructions as to selling throughout the season to state agents, who, in turn, will communicate to county officers.

Brothers should get together in the subordinate organizations and compare notes, and such as have obligations that must be met before the cotton can be sold should be assisted by those who are able, so that each sub-Alliance or Wheel act as a unit to hold every bale of its cotton to the proper time. Merchants to whom indefinite obligations and crop mortgages will fall due should be notified early of the purposes of the order in the premises, so that they may prepare and assist in the effort.

The question of tare is beyond the reach of Liverpool and American cotton exchanges, and must be solved finally by justice. The mills want to buy cotton and not bagging and ties, and whenever they learn that the white bales contain ten pounds more cotton than the brown bales, they will certainly pay about one dollar per bale more for them, and when a buyer can always sell a white bale for about a dollar more than a brown bale he will soon be compelled to make that difference in his purchases. This is plain, because two bales, each weighing 500 pounds, if one be wrapped in jute and the other in cotton, will not contain the same amount of cotton. The cotton-wrapped bale will contain about ten pounds the most.

In conclusion, it is suggested that every member who has not placed his order for cotton bagging do so as soon as possible, and then make his arrangements to meet his obligations without selling his cotton, so that he may have plenty of time to wait, not only for the cotton bagging, but after that comes, to wait for instructions from the national cotton committee. Demand on every sale the eight pounds premium over the actual weight of the bale, unless the price is based on cotton as the standard and jute is docked eight pounds. In that case the premium could not be claimed, but when jute is the standard and the gross weight of a bale wrapped in cotton is 500 pounds, it should be settled for at 508 pounds.

Stick to cotton bagging. There is plenty of time for it before the spinners come after your cotton.

FIELD NOTES.

Tell us how to reach your association.

Send us notes from your meeting, brother.

Send us your minutes. Best of work at low prices.

Bro. J. M. Poyner has recently held a meeting at Geneva.

Bro. Glenn writes that they are in a good meeting at Asheville.

Delegates to the Harris association will be met at Columbus, Ga.

Rev. Joe A. Howard is assisting Dr. Chambliss in a meeting at Furman.

Associational letters sent for 25 cents per dozen; church letters, 20 cents per dozen.

Rev. J. Gunn preached in Decatur last Sabbath. In the evening he baptized two persons.

Bro. W. H. Smith and family, of Huntsville, have been on a visit to relatives in Marion.

The Decatur *News* is for Blackwell first for governor, and if he is defeated, Kolb is its next choice.

Dr. J. J. Taylor, of Mobile, during his vacation, is working in a revival meeting at Leaksville, N. C.

Bro. J. L. Thompson is assisting Rev. J. D. Cook in a meeting at Sumterville, Sumter county, this week.

We call the attention of our readers to the advertisement of Mrs. Belle Peters, which will be found on the third page.

Prof. E. D. Acker, formerly principal of Verbena Academy, will take charge of the Cherokee High School, at Centre.

Those Marion missionary and Sunday-school folks are great workers. They are aiding to educate a missionary for China.

The members of Sulphur Springs association want visitors to meet with them Sept. 21st, seven miles west of Blount Springs.

Our friend, Dr. Rushin, of Tallahassee, performed quite a skillful operation last week on a man whose skull had been fractured.

There were five accessions to the church at Roanoke, as the result of the recent meetings. Bro. Hamner assisted Dr. Shaffer.

Rev. J. H. Curry, of Pickens county, was taken ill recently in the midst of a protracted meeting. We hope he is well by this time.

Delegates and visitors to the Bigbee association will be met at Demopolis. The senior expects to reach that point on the morning of the 5th.

While in Decatur, we met Mr. D. W. Gilbert, our friend of other days. He is a successful drummer for a Chattanooga hardware house.

Bro. W. B. Davidson has returned from his trip to Virginia. He is now ready for the fall and winter work of his church and Sabbath-school.

The Mulberry association meets with New Salem church, two miles south of East Straburg, on Sept. 1st. Write Bro. Burns, at Jemison, if you can go.

The four men who were hanged in the Tombs prison, New York, on the 23rd inst., traced their crime to whiskey. Such is the history of this blighting curse.

Bro. Brooks, clerk of the Elm association, invites brethren to visit the next meeting of that body, which convenes on Sept. 14th, five miles west of Pensacola.

We thank Bro. Hurley for his kind invitation to be with them at the Cedar Bluff association. Tell us how to come, and we will think that we will get there.

Rev. Elijah Bell has been called on to give up his wife, who died at Old Spring Hill on Aug. 16th. The brother has the prayer of many friends in this sore affliction.

The building committee of Davisville Baptist church began putting the material on the ground this morning for a new church.—M. S. Stevens, Davisville, Aug. 21st.

Kind Words for Aug. 25th has two good electro engravings—one of Rev. W. D. Powell, our missionary in Mexico, and the other of Rev. A. J. Diaz, our worker in Cuba. Both are familiar faces to Southern Baptists.

Inspector Lee proposes to the Alliance Exchange to locate a cotton bagging factory within the walls of the penitentiary and thus employ the "dead-head" convicts.

The North Liberty association can be reached by going to Huntsville and taking the Elora train and get off at Deposit, which is within half a mile of Locust Grove church.

Prof. O. W. Ward and wife have been resting for a few weeks at Healing Springs. Bro. Ward will again have control of the Red Mountain Academy, near Bessemer.

Bro. T. J. Carlisle, of Brundidge, is making an active canvass for the position of state superintendent of education. He is in the race and doesn't care who knows it.

Rev. Conrad Johnson, of Mississippi, who was recently called to the pastorate of the Carrollton Baptist church, will begin his labors on the second Sabbath in September.

Am just home-to-day from a three weeks' meeting at churches. Baptized two, restored five, and received three by letter. Have the promise of some subscribers. Will look after them.—J. P. Nall, Troy.

Rev. Wm. R. Ivey has recently aided Bro. Jackson in a meeting at Ramer. They had a good time, with six additions to the church and two more professions. Bro. Ivey speaks in high praise of that people.

I see in last issue a statement that Prof. E. D. Acker has accepted the Edwardsville school; this is a mistake. Prof. M. S. Stevens has been elected, and enter upon his duties there Sept. 16th, prox.—J. Q. Stuckman.

The Union association meets at Big Creek church, four miles west of Carrollton, on Saturday (14th) before the second Sunday in October. We expect you to be with us.—W. G. Robertson, Carrollton, Aug. 17th.

We have had a good meeting at Mt. Olive church. It lasted seven days after the association closed. The Lord met with us and we had a revival and sixteen professions of faith.—C. S. W. Paulk, Raw Hide, Aug. 13th.

I will commence a series of meetings with Coxsada church next Friday night, Aug. 30th. The brethren will please make it known throughout the community. The public are most affectionately invited to attend.—J. J. Cloud.

Rev. Joe A. Howard, of Opelika, preached a capital sermon at the First church, this city, last Sabbath morning, from Proverbs 3: 5, 6. Those who were present pronounce it one of the best they have ever heard him preach.

Rev. D. C. Allen has resigned the charge of Bethlehem church, near Troy. The church desired him to remain, but he goes to other fields. He had won a strong hold on the affections of the members of Bethlehem church.

Correspondents will continue to address Rev. W. A. Whittle at Montgomery, Ala., care ALABAMA BAPTIST. All letters will be promptly forwarded. Under date of Aug. 20th Bro. W. writes that he is to lecture two nights in Detroit and also in Chicago.

Delegates or visitors from the South, who go to the Cahaba Valley association, will reach Whitney on the A. G. S. railroad Friday night about ten o'clock. Our representative expects to be there Saturday morning.

We have just closed a gracious revival at Loachapoka. Continued eight days, received eight by baptism and two by letter. The church is greatly encouraged. I had no assistance but the Spirit and the church.—J. J. Cloud, Shorter's Station, Aug. 24th.

The police of Decatur are at work clearing that city of some of its low dives. This is a good work, and should not be confined to Decatur alone. Montgomery has a number, and it would be well for the police here to learn a lesson from their brethren in Decatur.

We deeply sympathize with Judge Bentley and family, and the bereaved husband and children in the death of sister Emma Stewman, daughter of Bro. Bentley, who died in Hanover on the 7th of August. Some brother will write a more extended notice of her life and death soon.

I do not know of a more gigantic curse than the Louisiana State Lottery. And not only every Christian, but every citizen in this land should rise and blot it from the statute books of this state, and from the face of the earth.—Dr. J. Wm. Jones, at Louisiana Baptist State Convention.

I can't see how a Baptist can do without the paper. We get seven papers at our house, and we had rather do without all the others than the ALABAMA BAPTIST. I trust it will not be long before every Baptist in this section will be a reader of the paper.—C. A. Sharp, Piedmont, Ala.

Dr. G. W. Sandelin, of North Carolina, preached an admirable sermon at the First church on last Sunday night. The subject of his discourse was "Humanity touching Christ, and Christ touching humanity." The large audience were delighted with the discourse. Dr. S. holds the office of state auditor of North Carolina.

Our hearts go out to Bro. E. W. North and family, of Montevallo, in their last bereavement, which came in the death of their son George. Only a short while ago God took their eldest son away, and now he lays his hand upon them again. May he give grace and strength and faith to the bleeding hearts where all is so dark.

It is with sincere regret that we chronicle the death of Mrs. Lula McCole, of Chattanooga, Tenn. We knew her well as Miss Lula Brown, of Uniontown. She was a bright spirit, who spread sunshine wherever she went. To her aged brother and mother, her brothers and sisters, and her dearly beloved husband, we extend our deepest sympathy.

I held good meetings recently with Warrior and Mt. Zion churches. There were seven additions to Warrior church and fourteen to Mt. Zion. The churches were greatly revived. The Baptists at Warrior are on a grand ground. This is called a "hard place." "Blood and thunder" stories ample.

have stained the pages of its short history, but since prohibition has gone into effect the town has undergone a great change. The good people are determined that Warter shall redeem her tarnished name. I am now engaged in a meeting at Coaling, in Tuscaloosa association. I have never enjoyed a more precious meeting than we are having with the saints at this place.—W. A. Hobson, Aug. 21st.

Recently had a good meeting at Farmville church, Lee county. Received five by experience and two by letter. Left the church in good spirit. Bro. Howard, of Opelika, gave us valuable assistance. He is a good, sound preacher, and the people were well pleased with him. The church will probably protract the September meeting.—E. F. Baber, Notsula.

Mars Hill church has not been in a working condition for some time, having neither pastor nor deacons. It has some good members, and they have decided to wake up and do something for the Lord. So on last Saturday, the 17th, Rev. L. P. Craig, of Bessemer, Ala., was called to the pastorate, and Bro. L. M. Hubbard was chosen deacon. Bro. H. will be ordained the third Sunday in September.—C. B. Lloyd, Brock's Gap, Aug. 22nd.

Jackson's Gap meeting resulted in eight accessions, and restoration of harmony. Begin a meeting to-day at Tallassee church, aided by Rev. J. A. Glenn, of Asheville, N. C. Clair county. Next week, at Mt. Olive, aided by Rev. C. S. Johnson, of Goodwater, Coosa county. Your notices of Roman Catholicism are highly creditable, and did good. Your notice, too, of Rev. Dr. Ditzler's visit to Marion was timely and masterly.—W. Wilkes, Sylacauga, Ala.

John Jacob Astor has effectively suppressed the sale of liquor by the lessee of one of his buildings in New York. The Vanderbilts, also, are reported recently to have refused a renewal of the lease of a tenant of theirs who kept a bar. The good example of such acts is worth even more to the cause of temperance than are the acts themselves.

—Baptist Courier. There are many Christians in Alabama who could aid the cause of temperance by following the example of these wealthy men of New York.

We closed our protracted meeting at Mill Town last Sunday night. We believe much good was accomplished by it. Most all the young men took an active part in the meeting. Five were received by experience and one by letter. At the close of the meeting we raised \$61 in cash and subscription for pastoral aid and missions. Rev. A. S. Smith was with us, and preached some very fine sermons. He goes back to the Howard this fall.—J. P. Hunter, LaFayette, Aug. 24th.

One of the most successful young men in Decatur is Bro. Jno. A. Thomas. We knew him when he had not a dollar to his name, and was working his way through school as best he could, feeding the stock, cutting wood and ploughing on Saturdays. But he was faithful, and after leaving school first secured a place as clerk in a store in Decatur; now he is a partner with Mr. Robinson in a general merchandise store, where he is making money and building a splendid reputation.

Dolomite expects to send three boys to the Howard next session. Mr. T. Huey, one of the Howard boys, has a splendid school at Pleasant Ridge. The fight against Catholicism, lotteries, etc., made by the BAPTIST, meets the hearty approval of the Dolomite saints. Rev. G. T. Lee, who has been called to, and accepted, the care of the Dolomite church, preached his first sermon Sunday and Sunday night to good congregations. He is a good preacher. Dolomite knows him of yore.—J. A. S., Dolomite, Aug. 21st.

We have just closed a very interesting series of meetings at Salem church. The church was revived spiritually, and we trust that lasting good has been done. Brethren who had never taken but little interest in public worship before were heard to raise their voices in the daily prayer meetings. There were thirteen accessions, "with more to follow." Bro. H. H. Shell aided the writer. Bro. S. is as earnest and zealous a worker as we have ever worked with. We begin a meeting at Oak Grove church to-day.—S. P. Lindsey, Montevallo, Aug. 24th.

On last Sabbath Prof. J. M. Dewberry and wife asked for letters of dismission from the Adams Street church to join the church at Troy, their future home. Prof. Dewberry was superintendent of the Sabbath-school, and on the same day tendered his resignation. We gave up this brother and sister with reluctance, each having done good service for the Master's cause in this city and having won a warm place in the affections of God's people here. Our best wishes and prayers go with them and may they continue to be faithful in the Master's work.

The Davisville Baptist church is in the midst of a gracious revival. About forty penitents came forward last night, though the meeting only commenced Saturday. Seldom greater convicting power is manifested. Some of the members came to the pastor before the meeting began, and said: "You are in charge; tell us what you want us to do, and we'll do it. I never knew a meeting to prove a failure where church and pastor were a unit. Bro. M. S. Stevens, a zealous worker, is aiding me. Other help expected to-day.—J. Q. S., Davisville, Aug. 26th.

The Methodist people at Eufula, Ala., will never be forgotten on account of their noble treatment of the wife and children of the dead pastor. They paid the full year's salary, let sister Crawford occupy the parsonage until conference, and better still, the young men of the church have purchased and given to sister Crawford a fifteen hundred dollar residence. Brethren, if we serve the church faithfully God will see to it that our loved ones are taken care of.—Alabama Christian Advocate. The a'vo is given in hopes that our Baptist churches will strive to emulate such a noble example.

Eld. C. C. Lloyd, assisted by Bro. Goldsmith, has held a good meeting at Mountain Hill church, resulting in eight additions to the church. The church was much revived. At New Ebenezer Bro. Lloyd, assisted by brethren Goldsmith and Sims, had a good meeting, which resulted in three additions by baptism. Bro. J. J. Pipkin has had an excellent meeting at Good Hope church. Seven were received by baptism and others by letter. The church was greatly revived. Eld. W. H. Cheatham assisted Bro. Pipkin in this meeting. Other revivals will be reported.—R. M. Bart, Fort Deposit.

Rev. J. L. Thompson, of Montgomery, conducted a successful meeting at Pine Level last week. There were nineteen accessions to the church by baptism. Eight of the number were men, the oldest being sixty years of age, and the youngest about thirty. Except one or two, those who joined were men and women. Bro. T. was delighted with his work among the membership of that church, and is loud in his praise of that people. It will not require much persuasion in the future to induce him to be with them again, we venture. They treated him royally and sent him on his way rejoicing.

We were glad to welcome Bro. Hare, of the ALABAMA BAPTIST, at our district meeting on Friday, Aug. 16th. He was warmly greeted by our people, and I think he will be tempted to return some time. He will be welcomed by all, for all enjoyed his strong, forcible way of talking, and admired his manly way of presenting his thoughts. Bro. Apsley, of Clinton, was also with us. He is not in our association, but he was the "best delegate" we had. At home on every subject, he was always ready, and always had something to say that was worth saying. He has a way of getting the attention of his hearers, and then drives home the truth. In the absence of the man appointed he preached the introductory sermon, and it was one of the best I ever heard for such an occasion.—Chas. G. Elliott, Knoxville, Aug. 22nd.

I have just gotten through with my meetings at Mt. Pleasant, Mt. Stanley and Liberty churches, each of which was regarded a success. Congregations good; attention profound at the first; the churches much revived; several penitents; no additions. Bro. Vincent preached one time and Bro. W. B. Carter three times. The church united in a call for pastor, the writer being called unanimously. At the second, three professions eight added by experience and baptism. Bro. Carter did most of the preaching, and did it well, clearly presenting the plan of salvation, and man's responsibility, proving himself an able exponent of Bible doctrine. At the third, the church was united and much strengthened. No increase. This was seed sowing; the harvest will come after awhile. To God be all the praise.—J. F. Huchabee, Leighton, Aug. 20th.

A. R. Moore writes to the *Christian Standard* that Duncan T. Parker, of Anniston, Ala., has given \$100,000 to the Twelfth street church in that town with which a large house of worship is to be erected. He also gave \$2,500 to the First church, and has set aside enough money to give an education to all the poor children in that church. Mr. Parker is not a Baptist, but gives these sums in memory of his deceased wife, who was a devoted Baptist. We are careful to state the source of our information, as we have seen nothing of this gift in the ALABAMA BAPTIST, and that there may be no call upon us to "correct our statement." The only statement we have made is that the *Standard* published a letter giving this information.—Western Recorder. The ALABAMA BAPTIST has contained two communications within the past month stating that Mr. Parker had made large gifts to the churches in Anniston.

We believe in the preaching of the gospel and we see great need of more preaching and better preaching, and for us we are arguing. Associations are held, not that those in attendance may hear a few sermons, but that the destitute at home and abroad may hear many sermons. Instead of one sermon at the association, we discuss the need of sermons in other parts of the world, and try to stir up the people to send well equipped men to preach to them, not a day or two, but all the year round. If there is time, it is desirable, however, for the association to adjourn to hear one sermon each day, and in appointing preachers to preach these sermons, care should be exercised to make wise appointments. The sermons are preached, not that the strangers may have an opportunity of showing themselves and being honored, but that the Lord may be glorified in their preaching, and if a brother feels slighted because he was not appointed, or because he did not have the post of honor, this very feeling shows his unfitness for

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Alabama Baptist.
MONTGOMERY, ALA., AUGUST 20, 1889

Tommy's Dream.
Tommy had been to the school treat, away out from the dirty, crowd, hot streets in which he lived, into the beautiful green, fresh country.
And Tommy had enjoyed the treat; but I am afraid that many of the butterflies and other insects, and some of the birds too, had cause to grieve that Tommy and his little mates had been there to a treat—it was none for them.
A great part of the day Tommy had spent in what he thought good fun. He had chased beautiful butterflies, but when he caught them he could do little with them. They were a source of amusement to him for a short time, and then he would let them flutter away with spoilt and broken wings. He had tried to capture the large bees which he saw flying about; but as he laid hold on one it stung him, so thinking himself badly used, he let it go. Then he had frightened many of the birds by throwing stones at them—only fortunately he aimed badly, and never hit his mark! And when he and some of his companions wandering through the green fields, had come across a scaly beetle, he had seized it, and in spite of its struggles had put it in his pocket.
And now Tommy was back from the treat and in bed.
He had not long fallen asleep when he seemed to be again in the fields, in which he had played all day. But all the butterflies, and bees, and beetles, and birds seemed to have changed places with him in point of size, for they appeared as large as boys, and he as small as a beetle, and Tommy was terribly frightened.
"Oh!" he thought, "I must hide under the sticks, or those great creatures will catch me! Oh, dear! I wish I were home!" for Tommy was frightened.
So he hid quickly under some small sticks until all the butterflies and other things should go away; but it was no use. Soon he felt the sticks lifted and heard something scream out; he did not know what the thing was at first, for he dared not look up.
"Oh, oh! come and look, here's such a funny thing. Four legs and it only walks on two of them and such a funny head!"
Then Tommy felt himself snatched up and pinched; and screaming and struggling, he looked up at the things that held him. It was a beetle of gigantic size it seemed to him.
"Oh!" screamed the beetle again, "Come and look what I've caught. Such a funny thing; whatever is it?"
"What have you got?" asked a butterfly, about one hundred times Tommy's size, flying up.
"Why, look here! I don't know what it is."
"Oh!" said the butterfly, "It's only a boy. They're common enough. If you didn't live so much under the ground you'd know a boy when you see him. That's only a little one, but I've seen big ones, and I've good cause to remember them, too; they've chased me often enough."
The butterfly spoke very fiercely for such a gentle creature, and Tommy trembled.
"A boy!" shrieked the beetle—"a boy! I know something about them, only I didn't know this one. Ugh! you little brute!"—shaking Tommy—"you're a boy, are you? I'll pinch you." And the beetle did, and Tommy screamed and kicked, but the beetle held him tightly.
"What's his name?" asked a passing bee.
"Oh, only a boy," said a butterfly, "and we're only going to pinch him to see him kick."
"Oh, oh!" screamed Tommy, "you cowards! you wouldn't dare to do it if I were not so small; but the insects took no notice of his cries.
"Here, hand him over to me," said the bee; "I owe boys a grudge; let me sting him."
"Wait a bit," answered the beetle; "let's have some fun with him first. You'll kill him if you sting him."
"Not I. Besides, boys can't feel."
"They can't feel?" shrieked Tommy, but no heed was paid to his words.
Just as the bee was about to sting its shrieking victim a linnet (to Tommy it seemed the size of an eagle) flew up. The butterfly flitted away sharply, and the bee suddenly became impressed with the necessity of going also, and went. Only the beetle remained, holding Tommy tightly still, for the beetle knew that its scaly coat would protect it against the linnet. But the bee and the butterfly had not such protection.
"What have you got?" asked the linnet.
"A boy. I owe boys a grudge, so I'm pinching him," and the beetle squeezed Tommy again, and again he squealed.
"Will you give him to me? I'd like to take him somewhere," said the linnet.
So the beetle dropped Tommy, who was now quite sore, and the linnet lifted him in its beak.
Dreams are funny things.
The linnet seemed to be suddenly in the room of a house, and Tommy saw it was his own bedroom.
"What's the matter?" squeaked a funny voice. It was Tommy's white mouse speaking; for Tommy kept a white mouse.
"Why," said the linnet, and it seemed quite friendly with the white mouse. "I've caught a boy. What shall I do with him?"
"A boy? Let me look," said the white mouse, and added fiercely, "Why, it's Tommy!"
"Yes, please, Mr. Mouse," said Tommy, "it's me. You know me, don't you?"
Tommy was afraid of the white mouse it seemed so big.
"Know you?" screamed the mouse. "I've good reason to know you! Yes! and now I'll make you know me!"
"Please, Mr. Mouse," began Tommy, but the white mouse interrupted him.
"Know you? You're the boy that fastened me in a cage without any food, and I was hungry. Worse, worse! I was thirsty, and all my water was dried up. My cage has been left un-

clean for weeks. Know you? Yes! and now you shall know me!"
The white mouse rushed fiercely at Tommy.
But suddenly Tommy awoke, and he was lying in bed, and of his natural size.
"Dear me," he murmured, "what an awful dream I've had! I declare, I'll never hurt anything ever again. And when I get up I'll feed my white mouse. I forgot him yesterday!"
For Tommy had been so full of the treat the day before that the white mouse had been neglected. In fact, Tommy often neglected it.
Then he dressed and went to the cage to attend to the little creature. But the little mouse was dead.
"Oh, dear!" cried Tommy, "I must have forgotten it for two days! I'll never be so cruel again to anything!"
And he kept his word—F. H. Bolton, English Band of Mercy.

Jacob's Sermon.
"Had a good sermon, Jacob?" my wife asked me last night when I came home from church.
"Complete, Rachel!" said I.
Rachel was poorly and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.
"Good singing, Jacob?"
"I'm sure I couldn't tell you."
"Why couldn't you tell me?"
"I don't know."
"Why, Jacob, what's the matter? What are you thinking about?"
"The sermon."
"What was the text?"
"I don't think there was any. I didn't hear it."
"I declare, Jacob, I believe you slept all the time."
"Indeed I didn't. I never was so wide awake."
"What was the subject then?"
"As near as I could remember it was me."
"You, Jacob Gay?"
"Yes, ma'am. You think it a poor subject. I'm sure I thought so, too."
"Who preached? Our minister?"
"No, he didn't preach—not to me at any rate. 'Twas a woman—a young woman, too."
"Why, Mr. Gay! You don't mean it, sure! Those Woman's Rights folks haven't got into our pulpit!"
"Well, not exactly. The minister preached from the pulpit but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting. I have seen her a good deal at the post office and at her aunt's when I was there at work. She is a pleasant spoken and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one, then that one who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink flush in her cheek, and the tears just starting, 'Oh, Mr. Gay, some of us were saying at the prayer meeting last night that we did so want you to be a Christian. Her cheeks flushed redder and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life. 'Why, bless your soul, I said, 'my child, I have been a member of the church forty years.' My tears came then, and I guess my cheeks would have been redder than hers if they wasn't so tanned."
"Do excuse me, Mr. Gay," she said. "Excuse me for hurting your feelings, but I didn't know you were a Christian."
I never see you at prayer-meeting or at Sabbath school, and never meet you at communion. I'm sorry I've hurt your feelings.
"Tut, tut, child, I answered. 'No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much. I'll allow. I don't go to prayer meeting or Sunday-school, because—well I made the excuse to myself and other folks, that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."
"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know that I was a member, I said to myself, by way of application: 'Jacob Gay, you've been a silent partner long enough. It is time you woke up, and worked for the Lord; time to let your light shine so that the young folks can see it.'—Golden Rule.

Rum and Real Estate.
A tailor watching a procession of well dressed scholars exclaimed, "Religion's a rare thing for tailors." He was right. Little profit do tailors get from the drunken and degraded; but religion makes work for tailors and shoemakers, and all other legitimate tradesmen; in fact, it is a rare thing for everybody, while rum and wickedness work the ruin of all kinds of business. Some one has remarked that:
When advertising a piece of residence property for sale, a shrewd real estate agent will mention, among other advantages of location, that "good schools are within easy reach," that "churches of different denominations are within easy distances," that "though in a quiet and retired part of the city, two minutes' walk takes you to a street car line leading into the heart of the city," etc. But did you ever notice in this enumeration of inducements to buy, the fact that a first-class saloon was located on the opposite corner, or that in the next block was a "free lunch counter," where "the best beer in the city" was always on draught, or a "pool room which would be so handy and pleasant for the boys?" No, indeed.
While the church, the school and the easy access to business are essential to the well being and maintenance of the home, the others are in every sense antagonistic and inimical to everything that is reckoned dearest and most valued in that sacred place—National Baptist.

Chinese Rhetoric.
In a mission school in Foochow, the pupils are studying English. One of the missionaries sends home a few specimens of their expressions of thought in the new tongue.
"God sits upon the sky, and can see if we do good or bad."
"My sin is very much, but Jesus can wash my sin white as snow is."
"My ear enjoys hearing God's word; my tongue wants to say, 'Jesus loves me'; my eyes want to see Jesus; my hands want to take God's Bible; my feet want to walk the good road; my heart wants to praise God. I am God's child, and I only want to be with God altogether."
"I have seen all birds eat water or food. The bird can know how to thank God, for it has lifted up its head."
"Jesus' name as compared with flowers is more aromatic; his grace as compared with honey is more sweet."—The Worker.

The Boy the Father of the Man.
A Swedish boy fell out of the window, and was badly hurt, but, with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emperor. And so he did, for he became the famous General Baner.
A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.
An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.—Munford's Magazine.

Divine Presence.
Captain Richardson, of the Sailor's Home, was speaking of a pious sailor, one of the boarders, who spent much time trying to do good to his brother seamen in their boarding houses and other places. One morning he noticed him coming out of his room and going forth into the streets. Shortly after, he returned to his chamber, and after remaining there sometime he again came down to go out. Captain Richardson, having observed something peculiar in his manner, inquired after the reason of his movements. He replied: "After I got out I found Jesus was not with me. I could not go without Jesus, so I went back to my closet to find him. Now he is with me, and I can go."

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In all that we do we have a right to consider the effect it will have upon our characters, or upon the upbuilding and development of our higher natures. No man is required to do what will belittle him.
The brethren came to the pastor after a year or two and suggested that there was a general feeling in favor of a change—"change of pasture, good for sheep." The pastor said that he was sorry but if they must go, he would try to be reconciled. They said, "Oh, we can't go; we have our homes here." He said, "So have I." They said, "But all our ties and our business are here." He said, "So are mine," and they saw it in a light never seen before that it was something for a pastor to change fields.—Indiana Baptist.

Let no man suppose that his heart is really given to the Lord if the functions of his body be not employed in carrying out the revealed will of God. The Holy Ghost does not nestle in the heart shrouded out of sight. He is not living in us if he is not effluent from us. He is perpetually forth flying by the tongue, the eyes, the hand, the feet, the entire person. "Ye present your bodies a living sacrifice, holy, acceptable unto God."—Illustrated Christian Weekly.

More than one young man has practically demonstrated the fact that a collegiate training is the very best possible preparation for success in mechanics and manufactures. And surely the farmer who knows about the soil and its capabilities is more likely to do well than the man who is ignorant of such things, and can only dig and sow as his fathers did before him. Other things being equal, the more knowledge a man has, the greater and more rapid will be his progress.—Our Young People.

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Proverbs by Mr. Spurgeon.
Mr. Spurgeon has just issued a new book, entitled "The Salt Cellars," a collection of proverbs, together with homely notes thereon. Not caring to lose the numerous proverbs which he has collected and used in his annual sheet almanacs, he has decided (according to his preface) to arrange them in two small volumes, the first of which is just published. Our readers will, doubtless, be interested in the following selection of the proverbs, some of which are general, and others "sayings of a more spiritual sort."
A bargain is a bargain.
"See what is said of the just man in Ps. 15:4: 'He sweareth by his own hurt, and changeth not.'"
A boy untaught will be taught by the devil.
A faithful preacher is a rare creature. "And, like a diamond, as precious as he is rare."
A hammer of gold will not open the gates of heaven.
"Money opens many of the gates of earth, for bribery is rife; but it has no power in the world to come. Money is more eloquent than ten members of parliament, but it can not prevail with the Great Judge."
A leaden sword in an ivory scabbard is still lead.
"You cannot make a man of one who is no man, though you may make him a magistrate, or a minister, or an emperor."
A man of prayer is a man of power.
"But he must not be of the same kind as the Berkshire farmer, who said, 'It was no use praying for rain as long as the wind was in the north.'"
A red nose looks down on ragged clothes.
"What pearls and rubies does the drink disclose! How poor the purse! But, oh, how rich the soul!"
A tame tiger is still a tiger.
"If nature is restrained and not renewed, its sinful propensities will break out sooner or later."
An old dog does not bark for nothing.
"Warnings from men of years and experience ought to be respected; though, alas! they are not."
Be in the right way, but in nobody's way.
"Be not all rack, nor all fork; Be not all screw, nor all cork."
"Neither spend all, nor grasp all; neither draw all out, nor keep all in. Follow wisdom in all her ways."
Bear the hen's cackle for the sake of the eggs.
"Little annoyances must be put up with because of great advantages. The rattle of machinery and the noise of traffic must be endured for the sake of business."
Better the error of love than the love of error.
"The error of love is sincere and may lead to fanaticism; but the love of error is the devil altogether."
Buy sixpenny worth of stick-to-it.
"Application and perseverance are necessary. Some persons are everything by turns and nothing long, and therefore they never succeed in anything."
A Lesson in Grammar.
"I cough! He coughs! They cough!" And why need they cough? Dr. Pierce's Golden Medical Discovery will cure coughs, colds, and all lung diseases. Buy it and try it, there's virtue and worth in it. The bottle whose contents are pure; 'Twill extinguish the germs of consumption at birth, And its more acute symptoms will cure.
To run a few steps will not get a man heated; but walking an hour to a neighbor may; so though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts and lengthen our walk, till our hearts grow warmer.—Baxter.

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" Macon 9:30 am 3:15 am
" Columbus 2:35 pm 7:10 am
Ar Troy 6:25 pm 11:10 pm
" Eufaula 10:00 pm 10:40 am
" Montgomery 6:15 am 11:10 am
" N Orleans
Lv N Orleans 7:40 am 3:10 pm
" Troy 7:25 am 7:40 am
Ar Columbus 11:45 am 10:55 pm
" Macon 5:10 pm 6:15 am
" Savannah
Lv Savannah 8:20 pm
" Columbus 1:20 pm 7:10 am
Ar Opelika 2:30 pm 8:15 am
" Roanoke 6:00 pm 6:00 pm
" Atlanta 6:30 pm 12:05 pm
" Chl'ing 6:30 pm 2:10 pm
" Talladega 4:25 pm
" Anniston 5:40 pm
Lv Anniston 7:40 am
" Talladega 11:45 am
" Birmingham 11:45 am
" Roanoke 5:25 am
" Opelika 8:45 am 5:40 pm
Ar Columbus 10:00 am 6:15 am
" Savannah
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Time Card in Effect May 12th, 1889.
Leave Mobile 7:30 a.m.
Arrive Selma 1:57 a.m.
" Calera 4:10 a.m.
" Birmingham 11:25 a.m.
" Anniston 6:20 a.m.
" Rome 8:15 a.m.
" Dalton 9:45 a.m.
" Chattanooga 1:00 p.m.
" Cincinnati 6:40 a.m.
" Cleveland 1:10 p.m.
" Knoxville 10:40 a.m.
" Bristol 5:45 p.m.
" Roanoke 11:15 p.m.
" Lynchburg 1:30 a.m.
" Washington 8:00 a.m.
" Baltimore 9:08 a.m.
" Philadelphia 11:20 a.m.
" New York 2:00 p.m.
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TIME TABLE No. 22, in Effect June 2, '89.
NORTH BOUND. No. 51. [No. 53.]
Lv Selma 9:40 am 4:45 pm
Benton 10:13 am 5:14 pm
Whitehall 10:28 am 5:27 pm
Low'sboro 10:40 am 5:38 pm
Ar. Montgomery 11:20 am 6:15 pm
Lv. Montgomery 11:35 am 1:10 am
Ar. Cowles 12:35 pm 2:03 am
Chehaw 12:50 pm 2:21 am
Auburn 1:35 pm 2:58 am
Opelika 1:45 pm 3:10 am
Columbus 6:50 pm
Lv. Opelika 1:25 pm 3:13 am
Ar. West Point 2:39 pm 3:51 am
Lv. La Grange 3:08 pm 4:25 am
Newnan 4:13 pm 5:27 am
Ar. Atlanta 5:50 pm 6:50 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 5:39 pm 5:00 am
Chehaw 6:07 pm 5:48 am
Cowles 6:24 pm 6:10 am
Ar. Montgomery 7:20 pm 7:20 am
Lv. Montgomery 8:11 pm 7:40 am
Low'sboro 8:47 pm 8:40 am
Benton 9:20 pm 9:10 am
Mixed Daily. Train No. 8
6:10 am Lv. Selma Ar. 8:15
6:25 am Lv. Evansville Ar. 8:00
7:35 am Lv. Greensboro Ar. 7:02
8:13 am Lv. Newberne Ar. 6:18
8:42 am Lv. Scotts Ar. 5:50
9:20 am Lv. Marion Ar. 8:40
10:15 am Ar. Marion Junction Lv.
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