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RIGBEE ASSOCIATION.

A run from Bibbville to York, a night there and on to Demopolis, and then we were within thirteen miles of Jefferson. The rain poured down, but afterwards buggies, carriages, and wagons conveyed the delegates to the association. Always in luck, is our constant congratulation. At the depot we found a negro with a buggy, who had forgotten the name of the man he was sent to meet; so we easily persuaded him that the vehicle was for us. With sister Fannie Carpenter we made the way pretty well, until, being led by Bro. W. J. Elliott, of Pine Apple, whose surroundings bewildered him, we found ourselves lost and a long way from Jefferson. After going ten miles out of the way we got there, however. It was some hours afterward before the above mentioned brother was piloted to the church. He loves to get lost.

Our buggy belonged to Bro. Smith, who was expecting to see another brother, but who nevertheless gave us a hearty welcome. This entire family read the BAPTIST, and were glad to become personally acquainted with one of its editors. Their hospitality was greatly enjoyed.

JEFFERSON.

is a village with three stores, a few shops, three churches, an academy, and numbers of splendid homes. "Befo' de wuh" this was a settlement of very wealthy and refined people; some of the riches have gone, but the intelligence and hospitality still remain.

THE ASSOCIATION.

was organized by the re-election of Elds. J. R. Larkin as moderator and J. D. Cook, clerk. They fill their places well and no one wants a change.

The reading of the letters showed a very healthy state of affairs. The Bigbee is well up on all our enterprises. Her churches give to everything, and then their letters report all they do. Livingston, we suppose, is the wealthiest church in the body, and her record was magnificent. Bro. Curry and his members are a unit, and that makes them a No. 1 church.

The State Mission report made by Bro. Curry was an excellent paper, of course.

BRO. W. B. CRUMPTON.

made a speech and exhibited his "wonderful paper." Everybody enjoys his talks, for they know that he is down-right in earnest about taking Alabama and the rest of the world for Christ. No one knows better than he the needs of our state, and if the brethren would only give him the money he would invest it wisely for them. His canvassing book for the churches is a fine thing and every church should send 50 cents to him and get the book. With this book every member of the church can be gotten to contribute something to the cause.

Bro. Riley and this scribe told of the work of the religious paper and good books in educating the people to give.

Bro. J. D. Cook gave a most cheering report of his work at Gainesville. When he went there the bees had possession of the house and no people worshipped there. The Baptists were rallied after a little, the bees were driven from the walls, and now God's people are working in earnest to give the perishing the Word of the Lord, which is "sweeter than honey, yea, than honey in the honey comb."

EDUCATION.

secular and ministerial, called forth speeches from Bro. Hand, Dr. Riley, President Averett and Prof. Granberry. Bro. Riley was at home in the body, for he spent six years among the churches of the Bigbee. Dr. Averett grows on our people the more he comes in contact with them.

THE INTRODUCTORY SERMON was preached at 11 o'clock of the second day, owing to the rain of the night previous. Bro. Asprey preached to us from the text: "Despise not the day of small things." He gave us many instances to show how God could help us to bring large successes out of feeble beginnings.

To reach the Cahaba Valley association in time we were compelled to withdraw before the close of the session, but hear that a good time was had throughout.

We, with several others, were kindly entertained by sister Allen and family the night we spent in Jefferson. Our Baptist people are surely to be congratulated on their neat church house. A fresh coat of paint and new carpets added to its attractiveness.

Among the older delegates whom we had met before, we remember Bro. Clay, who has been present at nearly every session for the past thirty years. Our aged brother Smith so

enjoyed the meeting that it made him feel young again, and he thinks he will never miss another association. Bro. J. E. Herring was shaking hands with old friends. He spent two years in this section and did much good, and is esteemed for his work's sake. Before returning to Tusculum he visited Livingston and Sumterville. How long before he will repeat his visit we do not know, but judge some one else does. No association that we have visited has more "growing" laymen than this. They are real Aarons and Hurs for their pastors.

PROSPERITY IN THE SOUTH.

Bankers throughout the South report to the Manufacturer's Record, of Baltimore, heavy crops and increased prosperity. Farmers will be less in debt at the close of the year than at any time since the war.

THE INCREASE IN VALUE OF SOUTHERN CROPS.

this year over 1888 will be upwards of \$125,000,000, though last year's increase was the largest on record to that time.

Special reports to manufacturers from state officials show that the assessed value of property from the assessments now being made will be \$175,000,000 greater than last year. In Texas the increase is \$40,000,000; Georgia, \$25,000,000; Mississippi, \$16,000,000; Louisiana, \$10,000,000; Tennessee, \$10,000,000; Alabama, \$12,000,000; Arkansas, \$7,000,000; and West Virginia, \$12,000,000.

INDUSTRIAL AND AGRICULTURAL GROWTH.

of the South the Record says that in three and one-half years it has reported the organization in the South of upwards of 13,000 new industrial establishments covering every line of manufacturing, from making pins to building locomotives, and the building of over 8,000 miles of railroad.

COTTON, CORN AND WHEAT.

In the last three years the south has raised about 215,000,000 bales of cotton, and over 100,000,000 bushels of corn; nearly 150,000,000 bushels of wheat, and 240,000,000 bushels of oats. The total value of these and other agricultural products according to official government figures, reaches to upwards of \$2,500,000,000, or an average of over \$836,000,000 for each year.

THE RAILROAD MILEAGE OF THE SOUTH has been increased by the addition of over 20,000 miles since 1879. Since that year over \$80,000,000 have been spent in building new roads and improving old ones. The assessed value of railroad property has increased over \$1,300,000 since 1880.

IRON AND COAL.

In 1880 the South made 397,301 tons of pig iron, in 1888 over \$1,100,000, and 1889 it will produce about 1,500,000 to 1,600,000 tons. In 1880, 6,048,571 tons of coal were mined in the South, in 1888 the out-put was 18,000,000 tons, and in 1889 it will probably be not far from 23,000,000 tons.

COTTON AND OIL MILLS.

Cotton mills have increased from 161, with 14,323 looms and 667,854 spindles in 1880 to 355 mills with 43,000 looms and 2,030,000 spindles, while many new mills are under construction and many old ones are being enlarged. In 1880 there were forty cotton seed oil mills in the south, with a capacity of 3,500,000; now there are 263, representing an investment of over \$20,000,000.

AGRICULTURAL.

The value of the South's agricultural products for 1888 was about \$800,000,000 against \$771,000,000 in 1879, while 1889 will probably show \$900,000,000 to \$950,000,000.

LIVE STOCK.

The value of the South's live stock is \$775,000,000, while in 1879 it was \$391,400,000.

THE PRODUCTION OF GRAIN.

rose from 430,107,463 bushels in 1880 to 632,660,000 bushels in 1888 and this year will probably show over 680,000,000, an increase of 250,000,000 bushels.

What Am I to Do With All this Money?

Some days ago I decided to go around and see the 90,000 Baptists of Alabama and gather up their year's contributions to missions. I found that 25,000 had each given regularly 5 cents per month, . . . \$15,000 25,000 had each given regularly 10 cents per month, . . . 30,000 20,000 had each given regularly 5 cents per week, . . . 50,000 10,000 had each given regularly 10 cents per week, . . . 50,000 4,000 had each given regularly 25 cents per week, . . . 50,000 8,000 had each given regularly 50 cents per week, . . . 50,000 1,000 had each given regularly 75 cents per week, . . . 37,500 \$1,000 had each given regularly \$1.00 per week, . . . 25,000 \$7,500 Baptists gave \$307,500

An average of a little more than \$3.50 each for the year. The footing up of these figures so pleased and surprised me, that I concluded that I would not go to see the other two thousand and five hundred Baptists. What am I to do with all this money? Was the shock that woke me. Why should not this pleasant dream be realized? Why?

Camp Hill, Ala.

The salvation which Christianity declares is primarily and essentially salvation from sin, and not from suffering.

From Gibraltar to Italy.

Just fifteen days after leaving New York we found ourselves safely harbored in the spacious port of Gibraltar, where more than a hundred other ships, from all parts of the world, were quietly resting with dropped anchor and furling sail. This being one of the great coaling stations of the world, it is yearly visited by thousands of vessels, and the handling of the coal gives employment to most of the laboring people of Gibraltar. We arrived just before dark, a little after the legal hour of landing, and hence were doomed to spend another night on the water, though within two hundred yards of terra firma. Still it was a great pleasure to feel that we were actually in port, securely guarded against the ravages of wind and waves. Besides, we had the privilege of watching from the upper deck of the ship the gradual lighting up of the town and the great rock above. What with the noise of the sailors, and the multitude of thoughts excited by the strange surroundings, sleep was broken and full of dreams. We rose early in the morning to prepare for the visit of the physician, whose duty it is to see that no contagious disease is carried ashore, and for the inspection of the English police, who keep a sharp eye on all newcomers. These preliminaries ended, we called a skiff and were off for the land. As we sauntered along the principal street of the town straight sights greeted our eyes, for we were virtually in England, Spain and Africa all at once. English officers and soldiers and visitors were seen everywhere, and the English language was heard on every side. The graceful costume of the Spanish peasant contrasted curiously with the coarse and repulsive garb of the African dervish; and the red-coat of the English soldier with the fantastic attire of the swarthy Turk and darskinned Moor. Tropical fruits and flowers abounded, and at such prices that even the poorest might sometimes indulge in them. The most beautiful and desirable portion of the town is that occupied by English officers and their families. A drive of two hours carried us through the town and around the base of the great rock, towering above our head several hundred feet, and bristling with cannon, pointing in every direction, and defying the approach of the enemy. We could only visit a part of the fort proper, the greater portion being closed on account of repairs. If what we saw was only a fraction of the whole, no wonder the English feel so secure in their sea-borne fortress.

The guide told us that they had water, food and ammunition sufficient for a seven years' siege, and that the supply would probably be still further increased. What a magnificent spot this is! Standing on English soil one can look into Spain and Africa, and far out upon the waters of the Atlantic and the Mediterranean. In the Spanish town just beyond the English line, there is a large arena, where the people assemble in great crowds to gaze upon that barbaric amusement; a Spanish bull fight. One of the first things we heard on landing was that the next day, Sunday, a great fight would take place, when high and low, rich and poor, Spaniard, African and Englishman, would sit and gloat upon the terrible and prolonged agonies endured by a gored horse, or a spear-punctured bull, to say nothing of the heathenish exposure of human life, he longs for the presence and influence of a Henry Bergh, to create a healthy public sentiment against such inhuman amusements, and to place them under the ban of the law.

At 3 p. m., we weighed anchor and started forth to try our fortunes on the treacherous Mediterranean. Greatly refreshed by our brief stay at Gibraltar, and knowing that our good ship would coast along nearly always in sight of land, we did not dread the next six days and the possible dangers that were ahead of us. With the land almost constantly in view, and the continual coming and going of other ships, the days and hours passed pleasantly and rapidly. By 5 a. m. Monday we were entering the harbor of Barcelona, where we were to spend two days unloading cotton. From the captain and officers we had heard much of Barcelona, and our two days' experience fully justified their praises. Of course every body went ashore, even the poorest of the third-class. Some of these third-class people, especially among the women, who had been droll and dirty during the entire voyage, were almost unrecognizable in the city, so completely were they transformed by fine clothes, plumed hats and flashing jewelry. It gave one an idea of what a figure they would cut in their own native village, which they had left years ago to seek their fortunes in America. Fortune had smiled upon them, and now they are returning to spend their days in comparative ease, the pride and envy of relatives and friends. Barcelona is the second city of Spain in size and importance, and proved a delightful and economical resting place for our little party. A glance across the large port crowded with ships, and a walk along the chief streets lined with elegant shops, were proof sufficient that it was a city of commerce and wealth. We found broad, shaded streets, first-class hotels, splendid churches and spacious old palaces. It was a pleasant surprise also to see the American street car in active operation. The ubiquitous Anglo-Saxon was here with capital and push and evident success. Of course no American could visit Barcelona without thinking of Columbus, who sailed from these shores to find the new world. The city has recently honored his memory by the erection of a great monument, which represents the persistent and bold discovery with outstretched hand, pointing with confidence towards the setting sun, and pleading with Spain to avail herself of the golden opportunity to grasp the prize of the ages.

It was with some degree of reluctance that we turned away from Barcelona, but the warning voice of our old ship reminded us that our journey was not yet ended, and that the time of departure was close at hand. Just about sundown the last signal sounded, the cable was hoisted, and with cheers and the waving of handkerchiefs, indicative of the pleasant treatment we had received, we bade adieu to Barcelona, and set our faces towards Italy. We had prepared ourselves for a good shaking, as while crossing the Atlantic often dread more than the Atlantic, but Providence favored us, and we found a comparatively smooth sea. During the greater part of one night the fog whistle was almost constantly blowing, and our progress was slow. But finally, on Thursday afternoon, June 20th, just twenty-two days after leaving New York, we entered the port of Genoa, and our voyage was ended. None but those who have experienced it can realize how delightful it is to enter port after a long and trying sea-voyage. Is it not a foretaste of the joy of the redeemed on entering the final haven of eternal rest, after the tedious journey of life is ended? Oh, the joy and satisfaction of that supreme moment!

JOHN H. EAGER.

From Eufula to Birmingham.

Rev. W. L. Pickard, D. D., our pastor for the past two years at Eufula, has been called to Birmingham, and has accepted the call. He commences his work in the new field on the first Sabbath in October. We are sad at losing him, and congratulate our brethren in the Magic City on capturing him. We shall part from him with regret. As one who has known him for more than fifteen years, I desire to recommend him to the Christian affection of the Lord's people in Birmingham. He has served us faithfully and efficiently, and we all love him. Treat him tenderly, co-operate with him heartily, and support him courageously. He is a consecrated, zealous, earnest minister of Jesus Christ. You may depend upon him doing his duty.

His cultured and elegant lady is indeed a minister's blessing. I regard her as among the most godly and devoted Christian women of my knowledge. Full of enthusiasm and zeal for her Master, she makes a most successful and efficient worker in the Sabbath-school and the church. May this the great Head of the Church make them a great blessing to Birmingham.

T. H. STOUT.

Eufula, Sept. 17th.

Some Notes.

A brother tells of the success his pastor has had in his evangelistic trips this summer, and adds: "We are trying to keep up all the services, and are glad to let him go into the Master's vineyard at other points. We rejoice that God is blessing his labors."

If our churches, which are blessed with good preachers, would all agree to "try to keep up their services" occasionally, while the pastor goes out on short trips to aid neighboring pastors, it would be a great help to the pastors and a great blessing to the country.

ONLY TRY.

Bro. Geo. E. Brewer, one of the most enthusiastic friends of missions in the state, sends a remittance from a church he visited and says: "It is not much, but very good for a church that does nothing. It shows that if our preachers only try, they can do something almost anywhere." Yes, my brother, you are right. Only try, and the work will be done. All our people, preachers and all, ought to join the "try company" the coming year. How the Judson and Howard, and all our boards, and the paper, would flourish if we would all try.

A REMINDER.

I met a very prominent man the other day who claims to be a Baptist, and he asked me when they would start to rebuild the Judson. The papers, secular and religious, have been so full of that it one would hardly dream there was a Baptist in the state who would ask such a question. That imposing structure is nearly completed, and the second day of October will witness the grand opening. Every Baptist who can ought to be here and take part in the service. With the Judson completed and paid for, and the Howard buildings completed, Alabama Baptists will take a new grip, and start out with enthusiasm on the next fifty years. Fifty years! What a work for the Master these Christian schools have accomplished in that time! What grand possibilities are wrapped up in the next fifty years! Every Baptist in the state ought to be ambitious to have some part in the erection of these two buildings, which will stand long after the contributors have gone to their graves. They need your help and need it now.

Dr. Purser is now canvassing the state to secure help for the erection of the main building, whose foundation is already completed. It is fortunate for the college and the denomination that the whole amount necessary to its erection could not be raised in Birmingham. Let the people all over the land help and they will feel that it is "our college." W. B. C.

Missionary Baptist Churches.

Who Should be Received into Fellowship by a Missionary Baptist Church?

This is a very important question, and I enter upon the discussion of it with caution and prayer. Discarding the opinion that it is all who desire to flee from the wrath to come, on the one extreme, and some of the extreme views of some of my brethren on the other, I take the position that there are two classes of persons who should be admitted to fellowship with us: 1. Those who are called out from the world and are baptized by the authority of the church itself; and 2. Those coming from other churches believing the same doctrines and holding a certificate of good standing.

There are certain scriptural qualifications laid down in the New Testament as necessary prerequisites to fellowship among the saints. The Head and Founder of our sacred religion, just before he ascended, said: "He that believeth and is baptized shall be saved."

Philip said to the eunuch: "If thou believest with all thy heart thou mayest;" that is, thou mayest be baptized. The question now is, What is one to believe before he is a fit subject for baptism? In the one case the term "gospel" is to be believed, and in the other the very same thing, for Philip began at the same scripture and preached unto him Jesus, or the good message. "In its most extended sense the term gospel might be applied to the whole word of God, as the whole is a joyful message to fallen humanity." In its limited sense it means the message of salvation, brought through the appointed means, to the sinner through the atonement of Christ. And before a sinner can receive the message of salvation and the benefits of the atonement, he must view the penalty attached to those who reject the message.

The message of salvation is also the message of condemnation; and upon receiving the dual message the sinner is condemned before God. And not until he is condemned is he in a condition to receive the gift of faith, and the benefit of the atonement. Seeing his own guilt, he lifts his eyes to that joyful message which brings salvation to all who believe. He then becomes a converted man, and says: I believe with all my heart that Christ is my substitute through faith, and is baptized into the fellowship of a New Testament church, or a Missionary Baptist Church. There is an error just here I wish to speak of. A great many people confound the term conversion and regeneration. Conversion is an instantaneous act, and regeneration is the only prerequisite to baptism. Regeneration is a process which may take a whole lifetime to complete. I have reverted to this subject because a great many Baptists believe the two acts homogeneous and instantaneous, and that both are prerequisites to baptism. But this is irrelevant to the matter under consideration. I cannot believe with the light of God's Truth before me that any one can be said to be in fellowship with a New Testament church, until he or she is immersed. This act involves two persons, occupying two different positions, and acting upon one general principle, that of obedience through faith. The subject is following the mandates of the Master as much as the administrator, and both alike are striving for an answer of a good conscience. Both alike are complying with the great commission.

Now, there is a question which presents itself here, and that question is, Who is a proper administrator, and how may we know him to be such? Now I dissent from the views of some of our brethren right here. I don't believe that it is necessary, in order to a proper administration of the ordinance of baptism, that he shall produce a document of baptismal succession all the way down to Paul. I do love to read the history of those people who have held to the old doctrines of grace, and practiced the pure, unadulterated principles taught in God's Holy Book; but I must confess that I have no patience with an extremist who will try to establish a baptismal succession. If the validity of our baptism, and hence our fellowship, depended upon such extreme views, who would be able to stand the test? Not I. I believe that those who are scripturally baptized as by Dr. Anybody should immerse them now. These were baptized upon a profession of their faith by one whose doctrinal views were baptistic, and hence they could find fellowship with the churches in this country. I will discuss the other class in my next.

W. N. HUCKABEE.

Plantersville, Ala.

"Close Communion."

The Christian Intelligencer, the organ of the Dutch Reform Church, says: "The practice of unlimited invitation has a tendency to cheapen and degrade the most solemn rites of our faith."

"Close Communion."

"We, as Pedo-baptists, are close communicants, and we hope we shall never cease to be such. The only difference between us and our Baptist brethren respects the mode and subjects of baptism."—Congregational Journal.

"We have never been disposed to charge the Baptist churches with any special sacrosanctness or bigotry in their rule of admission to the Lord's table. We do not see how it differs from that

commonly admitted and established among Presbyterian churches."—The Independent.

The three papers from which I take the quotations given above are representative in their character, broad in their influence, and sensible in their utterances.

A word of advice to three classes of people: Talking with a Pedo-baptist pastor not long since, he said: "My church makes no restrictions whatever—all are invited." He and all like him ought to read the Christian Intelligencer, and cease to "cheapen and degrade the most solemn ordinance of the supper."

Those liberal, weak-kneed Baptists who are ashamed of restricted communion ought to read the Congregational Journal.

Those narrow-souled, uninformed people who charge Baptists with narrowness and bigotry ought to read the Independent.

J. BEVERLY CARTER.

The Testimony of Words.

III.

The word religion itself has a heathen origin. The Romans had it in almost the same form in which it appears in our language. Its promotion naturally suggests the idea of an unconscious recognition of the fall of man. The term etymologically considered expresses the idea of binding back, restraining, curbing. What need of binding back, restraining a moral agent whose principles are correct, and who can be safely trusted to go right without any such restraint? The word, a preposition used in combination with the verb ligo, is especially suggestive. It is what the grammarians call an "inseparable preposition," that is, one which is never used alone, but always in combination with some other word. Its meaning is back, or again, as in the English word "return."

Is there lurking here a recognition of man's wandering away from the correct standard of duty? He has gone astray—has a disposition to go astray, and needs to be bound back to his duty. This view will hardly seem fanciful to those who are familiar with the religious rites of the ancient Romans, and especially the deep significance of their numerous sacrifices.

What a testimony to man's weakness, and to the observed and the revealed facts in his history, do we find in the word guilt! It is said to be the same word as *guile* (compare *guile*). Who is not here reminded of the excuse of Eve—"The serpent beguiled me, and I did eat." Sin originated in deception, and has always found its stronghold in deception. A man who sins, incurs guilt, is guiled, deceived. The prodigal was beguiled by false hopes during all his wanderings; and when he "came to himself," and would no longer be guiled, he looked the facts in the face, reasoned correctly, and returned to his father.

The word *guilt* is instructive when examined etymologically. It is the Latin "pona," the ransom money for a deed of blood; satisfaction for crime, or wrong; punishment. He who suffers pain is suffering the penalty of violated law. The law may have been violated by his progenitors, and he may be suffering vicarious punishment; but still it is punishment. Our physicians might frequently find it worth while to examine this matter, taking the origin of the word *guilt* as a guide. What enormous quantities of pills and powders might be saved, if they were always to give practical recognition to the connection between pain and punishment! They might more frequently say boldly, "Leave off your evil course of life. This is the best prescription I can give you."

The study of the word *humility* suggests what seems to be a beautiful tribute to Christianity. The Latin *humilis*, English *ground*, is apparently the root of the word. The heathen, however, had no such virtue as humility. Their very best men were self-sufficient, arrogant and dictatorial. The egotism of Cicero, of Cato and of Julius Caesar is, to the modern mind, insufferably disgusting. Cato's philosophy had its very essence in self-sufficiency; and it is clear that he regarded it as a cardinal virtue. Yet Cato and Cicero were probably the best men of their day.

The adjective *humilis* in Latin meant low, mean, vile, and represented to the Roman mind anything but a virtue. The *humiles* were such people as those for whom Hamlet expresses his boundless contempt in the memorable instruction to the players: "O, it offends me to the soul to hear a robustious, pertwigg'd fellow tear a passion to tatters; to very rage, to split the ears of the groundlings, who, for the most part, are capable of nothing but inexpressible dumb shows and noise." Among the Romans the *humiles* were the groundlings. And yet, under the law of Christ humility is not only a virtue—it is an absolute necessity; and without it no man can ever attain the highest honors ever promised to human beings. Those who are converted, and become as little children—humble, docile, willing to be guided by a power higher than their own—shall be kings and priests unto God, and shall form a tribunal that "shall judge angels." The meek shall inherit the earth. The most useful shall be the most honorable. The chiefest shall be the servant of all.

This discussion might be almost indefinitely extended. The field is vast, and fruitful. My object was rather to suggest than to discuss at length. For this purpose I have said enough. In the hands of a writer of profound scholarship, and habits of careful thought, the subject would be

come extremely instructive. My humble attempt has been to show that the field exists, and that it is worthy of careful and skillful cultivation.

If language is so constructed that even the wicked man cannot use it without sounding the praises and setting forth the goodness of God, it surely becomes us, who profess to serve God, to examine our words—not to use them idly nor lightly; but, by a sober and reverent study, to arrive at some just conception of the dignity of human speech.

J. C. HIGDEN.

New Bedford, Mass.

Pleasant Hill.

Dear Brethren: It is with very great pleasure that I now send you, by request of the brethren, an account of the recent protracted meeting, held with the Pleasant Hill church, situated about five miles below this place, and of which Dr. W. A. Locke is pastor. On Saturday, the 7th inst., according to promise, I drove over to the church and found the brethren just about closing the prayer meeting; and, owing to Bro. Locke's unavoidable absence at that hour, like a flock without a shepherd, yet collected together, and duly organized for a dispensation of "refreshing from the presence of the Lord." I, therefore, had the honor of administering the initiation service, which I did from the 10th chapter and 29th verse of Numbers: "We are journeying unto the place of which the Lord said: 'I will give it you; and who can be safely trusted to go there good; for the Lord hath spoken good concerning Israel.'" and to which the brethren responded warmly in "a covenant of prayer," with two persons, on invitation, asking to be presented to the Lord for his mercy, making, as we felt at the time, a good start, and closing up with promising indications. At night Bro. Locke came in, and the meeting progressed very nicely, with good congregations and a deepening interest, until Wednesday night, when it was closed, with eighteen accessions in all; including, however, some taken in at a previous meeting held by Bro. L. and myself, at a school house near by, for convenience, and the church was much revived and left in good working order.

Bro. John H. Moore is clerk of this church, and is an earnest and devoted Christian, alive to the interests of Zion and influential with his brethren. I have seldom enjoyed a meeting more than this one, and have much pleasure in realizing that Bro. Locke is reaping, so happily, the fruitage of his long and earnest pastoral labors; for he is a consecrated and devoted minister, of the real New Testament order, and is uniting in his faithful pastoral work, making every personal sacrifice, and giving, on all occasions, "full proof of his ministry." As a minister, he is able, dignified, and prudent in all of his administrations, commanding the respect of all his congregations, and engaging, tenderly, the love and affection of his brethren—demonstrating, in all the bounds of his extended pastoral field, that he is "a wise master-builder," and commending himself to the earnest good wishes of the unconverted, wherever he moves. Yet, like many other of our able and faithful men of God in Alabama, his abilities and efficiency should command a more intelligent and cultured field, and his faithful services a better compensative return. Such a man should be called to a higher and more generous post of duty in the Master's work, and have an association more congenial with his elevated Christian and ministerial aspirations; but enough for this time. We have another meeting just ahead in proposal, and I will write you again when it is over.

R. I. DRAUGHON.

Perdue Hill, Sept. 13.

Tribute of Respect.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved sister, Mrs. Mary Jane Thornton; therefore, be it resolved, That while we bow in humble submission to the will of him who "doeth all things well," yet we feel that we have sustained a loss that cannot easily be repaired. Gentle and loving in her home, a leader in the Sunday-school and church, she was first in every good undertaking, and her bright face and cheerful smile will not soon fade from memory's page. We commend her Christian life to all as worthy of emulation.

Her life hath flowed from its mysterious urn. A sacred stream, in whose calm depths The beautiful and pure alone are mirrored. To the bereaved husband and family we extend our heartfelt sympathy, and point them for consolation to him who was himself a "man of sorrow and acquainted with grief."

Resolved, That this be published in the ALABAMA BAPTIST and the Etowah Whig and Observer, a copy be sent to the husband, and that it be spread upon our minutes.

Done by order of the Beulah Sunday-school, Beulah church, Greene county, Ala.

H. B. DURETT,

ANNIE CHAMBERS,

C. W. THORNTON,

Committee.

CLARENCE BOGGS, the little son of sister Mattie Boggs, died in Avondale on Sunday, Aug. 11th. He was ten months old. The funeral services were held at the family residence on the 12th inst., and the interment at Oak Hill. Sister Boggs has the sympathy of a large circle of friends.

F. P. DOUGLAS.

Trip to North Alabama.

Dear Baptist: I left my field of labor on July 30th and arrived at Hartselle on the 31st. From here I went to Flint and visited Bro. G. H. Hughes, who was suffering from an injury by a run-a-way team.

From this point I went to Mt. Pleasant church, Lawrence county, where I found Bro. Huckabee engaged in a meeting. I preached for him two days and nights and went up to Mt. Stanley and preached a week. Eight were baptized here and the church strengthened.

I next went to Town Creek, where I remained two days. I left Bro. Huckabee in the midst of a promising meeting, with the venerable J. C. Vincent assisting him. Bro. H. is doing faithful work in the Tennessee Valley and the Lord is blessing his labors.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 3, 1889.

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

BUSINESS ANNOUNCEMENTS.
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THE ALABAMA BAPTIST,

Montgomery, Ala.

Office upstairs, 30 1/2 Dexter Avenue.

FOUR new subscribers and \$8.00,

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Dr. J. A. BROADUS.

\$8.00 and four new subscribers,

will get a handsomely bound volume

of Sermons and Addresses by Dr. H.

M. WHARTON.

READ the note in this issue headed

"Important Notice," and send your

name to Bro. Stillwell, if you are

going to the Convention.

ON account of the non-arrival of

the new furniture the management of

the Judson has been compelled to

postpone the opening of the session

to October 9th, the space of one

week.

DR. RILEY says his success at How-

ard College last year was greatly pro-

motivated by the faithful and efficient

services of Rev. C. G. Elliott, his ad-

justant. This indebtedness he is glad to

acknowledge through our columns.

READ the appeal of the Ministerial

Board. Funds are needed at once,

and our associations and churches

should come to the assistance of these

brethren. Let the appeal of the pres-

ident be read with prayerful interest

and send your contributions to Bro.

Geo. W. Ellis, Treasurer, Montgom-

ery, Ala.

BRO. BARBER once came across a

brother who was "dead against" an

organ in the church. Bro. B. replied

to his objections by saying: "Well, I

don't think it wrong to do in heaven.

Why, I am going to have 'a crown

upon my forehead and a harp within

my hand."

BRO. CRUMPTON voiced the senti-

ments of many a preacher when he

said in a late talk that one of the sad-

dest thoughts in any preacher's experi-

ence is, that many men will not be-

lieve the gospel when it is preached.

How often we must unite with the

prophet in saying: "Lord, who hath

believed our report?"

At the recent elections in France

the Boulangerists and Monarchists

were severely defeated. France is

now safe from Boulangerism and the

enemies of the republic. The results

show a falling off in many sections

of the republic of interest favorable

to Boulanger and his supporters.

These United States wait best wishes

to the French beyond the waters.

A LARGE number of Catholics (six

thousand in number) recently adopted

resolutions "expressing sympathy

with the pope in his difficult and un-

pleasant position, favoring the resto-

ration of his temporal power as the

only remedy for his grievances. The

pope sent a telegram blessing the

meeting, and intimating that his de-

votion was a source of joy and comfort

to him."

The committee of the Selma

church, who have provided us with

such an able program of the coming

Convention, deserve the thanks of the

denomination. The program was

received just after the issue of Sept.

12th and was omitted last week on

account of space. It is now five

weeks till the convention, and the in-

terest awakened indicates a full at-

tendance and an interesting occasion.

Read the program.

We feel keenly the grief which is

now being experienced by Bro. Heck-

er, of the Linden Reporter. His only

son, Charley, aged fourteen years,

ten months and seventeen days, died

on the 19th ult. Charley was begin-

ning to be very helpful to his father

in the printing office and in his other

interests. He was an earnest little Christian

and died hopefully. May the

mercies of Christ help the bereaved

ones.

READ the program of the Alabama Baptist State Convention. The de- cisions of the Selma church, with the assistance of Dr. Frost, prepared it. The first glance will convince all that it is an admirable program, and it is to be hoped that all who are assigned subjects will be prepared. We should make the next session the most interest- ing in the annals of the convention. Read the list of names of those who will enter the discussions and resolve to go and enjoy the spiritual feast in November.

The farewell service to brethren McCollum and Brunson and their wives, to be given at the Adams Street church on Thursday night, Oct. 10th, will be of deep interest to those who attend. A number of visit- ing ministers will be present and a precious time is anticipated. The ex- ercises will consist of prayer, songs and short speeches from the mission- aries, and from home and visiting pas- tors. It is earnestly desired that all who can will be present to witness these exercises.

THIRTY years ago Bro. Owen, of Lawrence county, died. He had been a devoted Christian for many years, and before his death he set apart a fund, the interest of which was to be used for missions. Every year to be the treasurer reads his report we hear of \$20 received from the Owen fund. "He being dead, yet speaketh." It was our pleasure to meet Bro. Bennie Owen, a son of the above mentioned brother, at the Tuscaloosa associa- tion. He honors the memory of his father and emulates his benevolent habits.

A TELEGRAM of the 27th of Septem- ber announces that the governor of North Carolina disapproves of the re- moval of the Indians at Mount Ver- non barracks to "the mountainous section of North Carolina, as that re- gion is in process of rapid settlement by the whites, and suggests that the Indians be located on the abandoned lands of Vermont." Poor Indian! Once the owner of this country, and now a captive and prisoner at the mercy of the "pale faces." Civiliza- tion has wrought wonders, but the average Indian of the present isn't far from the savage of hundreds of years ago in intelligence.

The Birmingham Evening Chronicle of the 24th ult. says that new students arrive at the Howard every day and now there are more than one hundred and fifty on the rolls of the institution. The session is now well under way and the military discipline is being more thoroughly impressed on the new students every day. The classes are regular and the professors report that the school contains this year a larger number of bright young men than ever before, probably. The agents of the college who are raising the money to build the new dormitory are meeting with encouraging suc- cess and soon the new building will be under way.

THE State Convention meets in Selma next month, the 8th of Novem- ber. It will be a grand meeting. Those who go will enjoy a perfect soul feast. Our preachers must go, anyway. Now, it would be a hand- some thing if each church in Alabama would make up a purse and send its pastor. Let some sister or brother determine to do this and at once go to work in their respective churches. Then you want your preacher to make a good impression, so furnish him with a new suit. It will do you good, brethren, to follow our advice in this matter. As fast as you decide, let us know, so we can encourage others by your promptness.

ON last Sabbath the teachers and officers of the Adams Street Baptist Sunday-school recommended to the school, for the office of superintendent, Prof. Geo. W. Thomas, and it is earnestly hoped that he will accept. The school has been without a super-

intendent for a month or more, since the resignation of Prof. J. M. Dew- berry, who has moved to Troy, and it is the opinion of all that Prof. Thomas combines the qualifications of both a young man and an old man—the energy and enterprise of the one and the wisdom and safe counsel of the other. He will make a splendid superintendent, and the Sunday-school, appreciating this fact, will tender him a unanimous vote.

REV. W. H. HARRIS has decided, on account of weak eyes, not to go this year to the Seminary. He has moved to Elyton, and will devote all his time to the care of the church there. Their \$1,500 church is about completed, and they owe but a small amount. No body of Baptists have worked more faithfully than they. A few months since they organized with thirteen members; now they have twenty-three, and expect to have at least a dozen more soon. They paid Bro. Harris for last year's services twice as much as they promised, and yet they were building a church. So many churches, much stronger, cease giving to other causes when they begin to build, that to report this fact gives us genuine pleasure. God blesses the people who make sacrifices for his sake.

Rev. W. N. Huckabee wants us to rid ourselves of every vestige of popery.

A TELEGRAM from London, under date of Sept. 23, says: "Mr. Balfour has written a letter to the secretary of the Protestant Alliance relative to the establishment of a Catholic Universi- ty. In the letter, he says: 'The de- sire to take steps to promote a higher university for Catholics, a foundation endowment for the proposed univer- sity, has been in contemplation by the government. Such endowment is not, in my opinion, necessary before pass- ing to go and enjoy the spiritual feast in November.'"

THE ministers of Montgomery, we understand, will deliver sermons on the demoralization of the coming ex- position at an early day. There are upwards of 3,000 members in the Christian churches in this city who will hear these sermons, which, we hope, will be productive of good. Such institutions as the management are boosting to gather "the crowds" are demoralizing to the youth of the land, and that concern which draws its support at the ex- pense of the morals of the citizens of Alabama is a poor concern indeed. Saloons, wine-rooms, the "cocking main," and all such, have no place in an enterprise which we understand is for the purpose of exhibiting the state's products and furthering those things which will be of lasting good and benefit to her. Let our ministers speak out, and fear not.

THE most romantic love story of re- cent date comes from Baltimore, say the dispatches. A young lady, who was a devout Christian, refused to marry a professor of the United States Naval Academy because he was an infidel. They were engaged twelve years ago, but the engagement was broken for the above reason. The professor moved to a Western town, and secured board in the house of a clergyman. When the latter learned that his visitor was an infidel he tried to convert him, but soon abandoned the task as hopeless. As time wore on the professor became impressed with the peaceful and happy life en- joyed by the good man, and he began to think of all he had lost. He ob- tained some religious works from the divine and read them carefully. Six months later he was a changed man, and anxious to espouse the religious faith of the lady he had loved and lost. A correspondence was opened between the old lovers, the result of which was their marriage in Balti- more on Sept. 20th. The lesson to be drawn from the life of the clergyman is, that we should endeavor to let our light shine, knowing that by so doing others will be influenced to glorify our Father above.

ONE of the senior's most pleasant experiences was had in Huntsville a few weeks since. We ran over from the Liberty association and dined with Bro. Smith at the home of brother and sister Seary, and in the afternoon met the children in their Sun- beam meeting at the Baptist church. They were all expecting Bro. Crump- ton, and were disappointed that they were to be addressed by one who was apparently so nearly suitable for mem- bership in their ranks. However, we enjoyed our speech, and feel that the words of encouragement will stimu- late them to do even more. Last year they gave \$125 for foreign mis- sions. They are now raising \$25 for the church in Zacatecas, Mexico. Bro. Smith appreciates the power of organization, and is making his church, throughout all its depart- ments, more effective. Bro. Neece tells us that Huntsville must have a better church house in a few years. The city is growing in importance each year, and the Baptists are deter- mined to keep pace with the times. Brother and sister Smith are fully ap- preciated by their people, and the Lord is blessing their work.

WE had the pleasure of spending a couple of hours with the Howard boys week before last. They are these from every portion of the state. And a noble lot of boys they are. They know what it means to go to the Howard, and they are ready for faithful work, determined to endure hardships as good soldiers. The ring of the super bell sounded while we were there, and we have never been known to refuse an invitation of this character. Mr. St. Clair, the young man who so worthily filled the office of caterer last year, still controls the culinary department, and we never ate better college biscuits than he gave us. The boys are much pleased with the way their food is prepared. Some of them say that Mr. St. Clair equals their mothers in this line.

Dr. Riley and Prof. Giles, espe- cially, have worked hard during vaca- tion, and the large number of new boys attest their success. In praying for other interests, don't let us forget to pray that God will be with our noble brethren who are teaching our boys. With good health and the blessing of God this will be the best year's work in the history of Howard College.

Rev. W. N. Huckabee wants us to rid ourselves of every vestige of popery.

THE BRIGHTEST DAY

in the history of this association was Monday. Reports on home, foreign and state missions were read and ably discussed.

Bro. J. S. E. Robinson read a fine report on state missions. He de- fined the board and recommended earnest co-operation with it. Some brethren had feared things would not go off harmoniously, but this report, which was followed by a speech from Bro. Robinson, made us feel like shouting. Bro. Glenn never heard anything he liked better. And when we all got through speaking we felt "a heap better." The association de- cided to accept the apportionment from the State Board. A committee was appointed to distribute the amount among the churches, and the delegates cheerfully accepted the re- ports, and promised to help meet their obligations.

The subjects of temperance and education received due attention. Sev-

CABABA VALLEY ASSOCIATION.

Brethren Averett, Crumpton, Har- ring and overset touched at Living- ton as we came from the Bigbee as- sociation. A twenty-two mile ride through the country made us enjoy the supper spread for us by Mr. Tis- dale. Before train time we spent an hour with sister Tart and her charm- ing family. This sister is not only a fine worker in her church, but she gives liberally to all benevolent causes. Howard College and the Judson both have been blessed by her liberality, and she and her children love those institutions better for hav- ing aided them. When Christians use their property as she is doing, our Heavenly Father must delight in blessing them.

OVER THE QUEEN A CRESCENT.

smoothly we go from 11 p. m. until 4 a. m. We alight at Springville and sit shivering in the frosty air until 5 o'clock, when we boarded a freight for Whitney. Bro. Crumpton tele- phoned Judge Inzer at Ashville that we were coming and would take breakfast with his family, if he would invite us. Bro. John Montgomery soon conveyed us to the capital, Mr. Clair. Our telephone message failed to be delivered, but sister Inzer soon prepared an appetizing breakfast for us.

Through the kindness of Judge In- zer we are conveyed to Gum Springs church. The church is so called be- cause near by there flows from a gum box a bold spring.

Rev. Jno. W. Inzer was in the moderator's chair and Rev. R. B. Devine wielded the clerk's pencil. The introductory sermon was preached by Eld. N. A. Hood. What we heard of it was very practical and served to teach his hearers the true meaning of our different organizations, the nature and purpose of associations, conven- tions, boards, &c.

As tired and sleepy as we were we consented to aid in reading the letters. Bro. D. I. Purser does not excel in writing, but he is our equal in reading church letters.

Several churches reported good meetings. The pastors are not paid as much as they should be, but there is a noticeable improvement in that line. Those preachers who faithful- ly instruct their members concerning their full duty are the best paid; how- ever, none of the churches do what they might. Cababa Valley associa- tion has some noble men in her min- istry. They are sacrificing and labor- ing, and it won't be many years be- fore a different state of things exist.

Bro. Staton's little church, near Whiting, made a good showing. They never before gave to missions, but this year they spent considerable money on their house, gave to mis- sions, and then paid the pastor more than they promised.

Twelve hours' sleep on a feather bed in Bro. Lowery's home Saturday night and Bro. Crumpton and we were ready for Sunday. We were to make the Sunday-school address, but throat power was lacking, so called out Bro. Purser. He is always ready, and gave a good speech. Under his fire we got enthused, arose, made a speech about Sunday-schools, the ALABAMA BAPTIST, other good read- ing, and the work of state missions.

THE LARGE AUDIENCE

sat for an hour listening to Bro. Crumpton's missionary sermon.

The afternoon sermon was preached by Bro. Purser. He talked about the good that came of the endeavors of Christians. He played the Harshbell and seemed to talk against plans, money, etc.; he was so emphatic in that vein that a benign smile played across the countenances of many who thought they had at last found a champion for their cause. But what a tumble they took when the preacher suddenly changed his tactics and said it was Judas who asked, "Why all this waste?" and that they are Judas who so question to-day when God's people make efforts to go forward.

Dr. Purser's speech for Howard College gave many people a new in- terest in that institution. Bro. Glenn also made a good speech for the college. He begged his brethren to save the college. Five hundred dol- lars were given for building the "main building" at East Lake.

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enty-seven dollars were pledged for ministerial education. Bro. Devine is being aided by this body.

The next session will be held with Rock Springs church, near Spring- ville. There is much water there and a large number of good people.

Before closing the meeting the mod- erator, Bro. Inzer, expressed his grati- tude to God for such a harmonious session and the evidences of good ac- complished.

Our opinion is, that the Cababa Valley association is coming rapidly to the front. Her people realize the responsibilities that are upon them, and by the help of the Lord they are going to meet them like men. Nearly forty new subscribers were taken at this meeting, and the preachers all promised to do their best for the pa- per among their churches. A read- ing people will surely prove a grow- ing and a giving people.

ADDITIONAL IMPROVEMENTS.

Since our connection with the ALABAMA BAPTIST we have had a desire to constantly enlarge the facilities for giving our people a better paper. In 1887 it owned nothing but about \$400 worth of material—type, cases, stands, imposing stones, etc. It had no press. For some months we worked on amid great inconveniences until we were positively convinced that there was more satisfaction in a paper owning its own machinery, so a press and cheap engine were purchased. After a few months, to fulfill a conviction of some months' standing, we laid in a supply of job printing material, and from time to time added to this until we had an excellent printing office. But there were several things lacking, both to meet the demands of our growing job trade, and to enable us the more speedily to print, fold and mail the weekly issue of the BAPTIST. To fold and mail, by hand, 4,000 or 5,000 papers each week is a slow job. A steam folder and power miter were needed, as well as more type. These things we contemplated purchasing, when we got an opportunity to buy the magnificent plant formerly owned by the Montgomery Dispatch. It will be remembered that the subscription list and good will only of said paper were sold a few months ago to the Advertiser Co. This plant consists of a double cylinder Hoe press, a Chambers folder, a miter, a four-horse power gas engine, shafting, belting, type, fix- tures, etc., and cost, about fifteen months ago, nearly ten thousand dol- lars. This material is already in the building we have rented for next year, and the owner sold it to us at a great sacrifice. Believing it to be our duty to secure for Baptist interests every- thing in our power that would help perpetuate and extend Baptist prin- ciples, we accepted Mr. Troy's propo- sition, and purchased this splendid property.

To our knowledge there is no reli- gious newspaper in the South with such a printing outfit. The material is almost new, and could not be laid in our office for less than fifteen thou- sand dollars, but by careful watching for bargains it has cost us very much less.

We know our brethren in this state, our lives are to be given to their ser- vice as they may desire, and we be- lieve they will not be slow in coming to our help.

If our readers will at once send in their renewals it will enable us, within two weeks, to meet all our obliga- tions. Do this at once, brethren, and you will have, free from all encum- brance, an establishment that will be of ten-fold more blessing to the Ba- ptist cause in Alabama than ever be- fore.

The Jasper Eagle reports good prospects for the Jasper Male and Female Academy, Prof. Edwin H. Foster, principal. The school has recently opened with the largest attend- ance in the history of any school in Jasper. Our congratulations to Prof. Foster.

The fourth Sabbath in September was the sixty first anniversary of Bro. Jeff Falkner's connection with the Baptist church. He practiced law, and was a judge for thirty five or forty years. He was baptized at Shiloh church, Fayette county Ga., in 1848, and is yet doing good service for the Master.

One of the most enterprising Ba- ptists we know is Bro. Flournoy, of Bibbville. He runs a large fire brick furnace, merchandise store, and we be- lieve, does some farming, and then has time to lead in keeping up his church and Sunday school. "God blesses the busy man."

Rev. Chas. G. Elliott passed through the city enroute to the semi- nary last week. It was our pleasure to bid him adieu. He has wrought nobly, and to the glory of God, in west Alabama, and we trust he may enjoy a precious season at Louisville and return to his native state.

Unless we are hindered providen- tially, we shall be ready to open school on the 9th of October. We hope our patrons will be patient with us, for we have been considering of the comfort of their children in pre- paring the opening of the Judson, as already announced.—S. W. Averett.

Bro. Manning, of Montgomery, has had an unfortunate summer. Early in the season he carried his family to Sykes' Mill to spend a couple of weeks, and while there was taken with a fever which confined him to his bed for several weeks. Shortly after his recovery a horse ran away and crippled him, so that for a few weeks more he was laid up. Mean- while one of his little boys died. Now his wife is sick. We earnestly sym- pathize with this afflicted family, and urge them to look to Jesus for strength and grace to bear these troubles.

Important Notice.

All persons who expect to attend, as delegates, to State Convention, which meets in Selma on November 7th, are requested to notify the undersigned by the 25th of October, giving their postoffice address, so that the committee will know how many people make efforts to go forward.

Dr. Purser's speech for Howard College gave many people a new in- terest in that institution. Bro. Glenn also made a good speech for the college. He begged his brethren to save the college. Five hundred dol- lars were given for building the "main building" at East Lake.

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FIELD NOTES.

Work has commenced on the \$50,000 Twelfth Street Baptist church, Anniston.

The senior has attended several associations, and notes concerning them will appear shortly.

Read the program of the Alabama Baptist State Convention, and pass it around to your neighbors.

We regret to learn that Bro. E. T. Smythe, of Anniston, has been quite ill. He is now improving.

We are having a series of meetings at Elyton. Good interest. Pray for us.—W. W. H., Sept. 26th.

A praying Christian is the one who gets close to the cross.—Rev. J. M. McCord, at Unity District Meeting.

The Moulton Advertiser announces that Rev. Mat Lyon resigned the church at that place two weeks ago.

Rev. Otis M. Sutton, of Marion, paid us a pleasant visit on Thursday last. He was on his way to Opelika.

Bro. Wm. A. Davis passed through Montgomery last week. He reports cheering news for the cause in Annis- ton.

Rev. W. J. Ruddick made a good speech about consecration of church and pastor, at the Unity district meet- ing.—J. M. K.

Married, at Furman, Ala., Charles E. Chambers and Isabella Breazeale, September 26, 1889, Rev. W. G. Curry officiating.

Sister M. E. Feulner, of Soapstone, sends \$5.00, renewal for three years. Thanks, sister, we hope to hear from others of the same kind.

Rev. L. G. Skinner passed through the city from Selma on Monday. He will preach for the brethren of that place again next Sabbath.

Send us your renewal, brother. We have waited patiently and now earnestly ask you to forward the amount due us for your subscription.

Bro. Huckabee thinks that Baptists are too much inclined to take for granted what the preacher says. They ought to study for themselves.

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

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DIARRHOEA FLUX &
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TEETHING
A PURE VEGETABLE
MEDICINE
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Reduced to 60cts.

We call special attention to the following list of unexcelled
SINGING CLASS BOOKS
the prices of which have been reduced from 75 cents per copy to 60 cents each.
The Choice. McGraw-Hill & Co.
The Joy. P. P. Bliss.
New Song Era. F. W. Root.
New Musical Quiver. Leason & Laflery.
Palace of Song. C. F. Williams.
Princess of Song. C. F. Williams.
Heaven of Song. C. F. Williams.
Song Herald. H. R. Palmer.
Song King. H. R. Palmer.
The Superior. F. M. Davis.
Specimen pages of any of the above sent to any address, free of charge.
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19 and 21 East 16th Street New York City.

CATARRH HAYFEVER CATARRHAL DEAFNESS
A NEW TREATMENT.
Sufferers are not generally aware that these diseases are curable, and that they are due to the presence of living parasites in the lining membrane of the nose, throat and ear. Microscopic research, however, has proven this to be a fact, and the result of this discovery is that a simple remedy has been discovered which permanently cures the most stubborn cases of these distressing diseases by gently expelling the parasites from the system. This new treatment is sent free by Dr. J. B. Scott & Son, 100 West King Street, Toronto, Canada.

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ALL DRUGGISTS SELL THEM.
MANUFACTURED BY
B. S. FANNESTOCK, Pittsburgh, Pa.
B. L. FANNESTOCK'S VERMIFUGE LUNG SYRUP.

THE New - Home Sewing Machine MADE BY J. B. Gerald, AGENT
Montgomery, - - - Alabama

Alabama Baptist.

MONTGOMERY, ALA., OCT. 9, 1889.

A Pleasant Talk With a Catholic Priest.

Recently we chanced to be thrown with an eminent Catholic priest, who was seeking rest and recreation, and we were so much pleased with his bearing and conversation that we ventured to ask that he would let us reproduce some of his sayings for the benefit of our readers.

He replied: "I appreciate the honor of your Religious Herald putting upon me by singling me out and seeking my views, but I must refer you to the bishop of your own city—he will doubtless be happy to give you the desired information on these several points."

"What about your own pastoral charge?"

Catholic Priest: "I have seven thousand souls under my charge, and I assure you that it keeps me very busy."

"Have you read Dr. Fulton's book on 'Why Priests Should Wed'?"

Catholic Priest: "No, sir, of course I could not read such a scandalous, blasphemous book. It is false as false can be."

"I thought you said you had not read it."

Catholic Priest: "Yes, I did say so, but I have read about it and heard about it, and I do not hesitate to denounce the man and the book."

He said: "I am not here to defend Dr. Fulton, he speaks for himself, but would like to know more about the Catholic side of the subject."

Priest: "Our Lord never married. The holy apostles, who were married, gave up their families on becoming priests, and ever since it has been the practice of the holy Catholic church. We do not say that it would be a sin for priests to wed—even to this day in Greece priests marry, but it is different in the Western church. We believe it is better to aim higher, and to be like our Lord and his holy apostles in this as in other things. I assure you that priests live a pure and holy life."

"How do you priests get your support?"

Priest: "We have a house furnished, and the priests get \$1,000 salary, and his assistant gets \$750, and then we have parishes. We are allowed \$10 for every marriage, and \$5 for every infant we baptize, and those two items count up considerably in a great charge like mine. We often get much more than \$10 for a marriage, and often less."

He said: "You say you give five dollars for every infant baptized?"

Priest: "No, I did not say that, I said the law of the church allows us that much. Many can and do pay that, but some pay less. It is a large source of income to the church."

"Do all Catholic parents have their infants baptized?"

Priest: "Of course they do, they could not otherwise be Catholics. We teach, you know, that there is no salvation without it. Every Catholic infant is to be brought for holy baptism within two weeks of its birth. It may provisionally be kept back. The weather or some other cause may be in the way, but every Catholic parent, as he values the eternal well being of his child, secures for it holy baptism."

"What do you think of the position of other denominations on the subject of infant baptism?"

Priest: "I don't know what to think of the present status of Pedo-baptists as to infant baptism, but I do know that they received it from the holy Catholic church, and that they formerly regarded it as essential to salvation, and adhered to it with stern strictness, but they have swung around and are no longer Pedo-baptists, except in theory. I can remember when they would not dare let an infant be unbaptized, but now they seem to give themselves very little concern on the subject. Pedo-baptist parents are left to do as they choose about it, and many of them choose to do nothing. There has been a great letting up on infant baptism within twenty years. The change had set in long before that, but the last twenty years have greatly set back Pedo-baptism."

"Don't you think the Baptists have had something to do with this revolution?"

Priest: "Why, of course, you have had almost everything to do with it. You are at one end of the line, and the Catholics are at the other end, and you are right, if we are not. There is no half way house—either infant baptism is all we claim for it, or it is nothing."

"Ain't the Baptists right as to what is baptism?"

Priest: "Of course immersion is baptism. The holy Catholic church has always admitted that, but we find pouring more convenient. Sometimes it is very inconvenient to immerse, and hence the Catholic church has accepted an easier way for baptizing people."

"But still you do not accept immersion as baptism."

Priest: "Certainly we do—that's never been disputed by us—only we have put something in its place that

suits us better. If you would come to us we would take you on your Baptist baptism. That is good with us, and with all the rest."

"What have you to say as to the future of the Catholic church in this country?"

Priest: "I have this to say, the Catholics will take this country and this world. We will do it because we are the church, and there is no other, and because the great head of the church in heaven and on earth is on our side. It amuses me to see how easy you Protestants are fooled about the permanence and power of the Catholic religion. When that revolt was made in Italy against the holy father, you thought all Italy was going into the Protestant faith, but you think so no longer. The Catholic church was never more in favor with Italians than at present. I was in Rome last year, and I know whereof I affirm. Then, when a Catholic came along with his land theories, and led off 7,000 New York Catholics, you thought it would amount to something, but every one of them has come back to the mother church. It was simply a little flurry in politics, and when that passed by, they all came home to the blessed and everlasting mother of us all."

"What about Cuba and Mexico?"

Priest: "That, too, is a mere political dodge, and you Baptists will find yourselves badly fooled if you really calculate on effecting any considerable results, either in Cuba or Mexico. It is politics and not religion which is causing the stir. Your men, Diaz and Powell, may write what they please, but I am right about it. A true Catholic never permanently quits his church. We are different from you in that. You often see the children of Baptists joining Pedo-baptist churches. They don't care about where their parents belonged; if they can make more money, or receive more honor by being something else than a Baptist, they will go somewhere else; but it is not so with a Catholic."

"How do you account for that?"

Priest: "It is easy enough to account for. You don't begin with your children early like we do. They have no home religion. You satisfy your conscience by sending the little things off to Sunday-school, and transfer the responsibility to the Sunday-school teacher, who, in nine cases out of ten, gives himself very little concern about it. It is the merest child's play, the work done in most of your Protestant Sunday-schools—a little smattering about religion the child gets one day, and all the rest of the week he runs wild, and hears nothing about religion. But with Catholics, we give every day to disciplining and training our children. Our day schools are more church schools than are your Sunday-schools. We pay our taxes to keep up the Free School System of the country, and then we build up great schools of our own in every parish, where our children can be taught every day of their holy religion. That's why a Catholic sticks to his church, while a Baptist often leaves it and goes anywhere else without the least conscientious scruples."

"How is it that you Catholics raise money for charity so much more easily than Baptists do?"

Priest: "We do it by having an organization. There are men who lead, and others follow. Religious work needs to be conducted on business principles as much as any other work. The Catholics have a place for every man, and they see every man has his place. You would be amazed if I were to tell you how much Catholic servant girls contribute—it reaches up into the millions. We are poor, and you Baptists are rich; but the Baptists don't seem to have learned yet how to utilize their great resources. Take as an example the city of Washington. You have had a college there (they call it a university in these latter days) for seventy years. The Catholics have been at work on their university at the National Capital not more than a year, and yet we have already run ahead of you, and have more money to begin with than you have gathered in seventy years. The trouble with you Baptists is that as many pull back as pull forward; there is no great central power, no cool, level heads to guide and push your work. It is all a game of chance with you—if some man will take hold and push, regardless of the fellows that would pull him back, something may be done; but it's all a matter of haphazard with you Baptists. If one happens to be in office, you can't get him out—you have to wait for him to die or resign, and until he does so, or the other, your work is all at back. The Baptist idea of independence would be a capital thing if the world were filled with angels instead of sinners. Then you could safely have all generals and no privates; but you can't do it with such a set of sinners as your Baptist drag-net brings in. Take the negroes. You have more of them than all the rest of us. But what are you making of them? You might think the Catholic church would have special attractions for Negroes, but we have found it quite the reverse. They would not heed the voice of the Pope himself, if there were a black man anywhere near to whom they could listen. It is easy enough to blame you Baptists for not making more of your great opportunity to help the Negroes, but I must confess that the Negro problem has proven a dark problem to the Catholics."

A Practical Application.

It had been a very busy morning. Laura and Minnie had been hard at work over their lessons, getting ready for the summer examinations. More over, there was a musical rehearsal in the air, and much practicing was required to get ready for it. All this made them feel more hurried and nervous than usual, but they reached the middle of the afternoon without more serious trouble than being unable to make good sense of a sentence in the French essay they were translating. At last they went to Cousin Cary, who had studied French and graduated; of course she ought to know.

But Cousin Cary, if she had graduated, was puzzled over the sentence and knitted her brows, and struggled with the crooked verb, while the girls lounged on either side of her and waited. It was just at that moment that Laura remarked:

"Minnie, you ought to begin to do your hair up; you will not get it in time for the rehearsal."

"I don't train it. I always hate to change the style of wearing my hair before I'm to be hurried and flustered over anything."

"I'm not going to change the style of wearing my hair," said Minnie composedly. "I'm going to wear down my back all summer, and besides, I like it better."

"Well, but, Minnie, it won't do to wear a light silk with your hair in that shape; it will soil it."

"Who said I was going to wear a light silk?" Minnie asked, her fair cheeks flushing.

"Don't you expect to have Aunt Mary's light silk made over for you for the anniversary?"

"No, I just don't. How absurd it would look for me to wear a silk, and you, who are two years older, wear white. That light silk wouldn't become me, either; it isn't my color at all."

"But, Minnie, you know mamma said she couldn't afford to get two new white dresses this season; and the silk is lovely, and Aunt Mary gave it for that purpose."

"I know all that; it won't cost any more to have a white dress bought for me than it will for you, and the silk is becoming to you and it isn't to me. Besides, you are the oldest and ought to wear silk if either of us do."

"I'm the oldest, new dress," said Laura, positively, her cheeks also growing very red.

"I don't think so; I'm to play at the rehearsal, and all the girls who play will be dressed in white. Wouldn't I feel comfortable rigged up in Aunt Mary's old silk while the others all wore white?"

"Wouldn't you feel quite as comfortable as I should?"

"No, I wouldn't because you don't play; and some of the singers will dress in colors; and the dress will become you and it won't become me."

"Well," said Laura, "I shall speak to mamma about it, and we'll see. I'm the older and entitled to the new dress, and you will find that she thinks so."

"I don't believe I shall find any such thing," declared Minnie, her cheeks almost blazing through the delicate blonde skin. "Mamma has good taste and she would see the absurdity of such an arrangement. What difference do you think it makes because you are twenty months older than I?"

Now both of these girls were getting very much excited; there is no telling what they might have said next, but for an interruption.

It did not come from Cousin Cary, she was a cousin who had known the girls but a few weeks, and she not only felt embarrassed at their having this discussion before her, but she did not know in the least what to say. Nobody thought of little Alice, who was in the conservatory, which opened from the sitting room, and which she had appropriated as a play room since the plants had been moved outdoors. She had laid "Emmeline Augusta" and "Harriet Jane Lorelia" on the seat behind her, had put on Laura's ruffled kitchen apron, and Cousin Cary's sun hat, and was having a "hursal" all by herself, holding up her sheet music with a dignified air, as much like Laura's as she could. In one of the pauses of the music she had caught the excited tones of Minnie's voice, and had stopped to listen.

Something about the talk reminded the midst of the very last Bible story she had heard, which happened to be the one where the disciples had been disputing by the way who should be greatest. Suddenly her clear, silvery voice broke into the discussion:

"If Jesus should come now, and ask you what you were talking about, you would have to do as the 'ciples did, put down your heads and look 'shamed.'"

Imagine how those two sisters looked. They looked at one another for a moment in dumb astonishment; then all three broke into laughter.

"You little darling!" said Laura, dashing after Alice, and smothering her, apron and all, under hugs and kisses. When she looked up there

was a suspicious sparkle on her eyelashes, but her voice was sweet.

"I don't care about the dress much, Minnie; I'll have the silk one if you would so much rather."

"Well, I wouldn't," said Minnie, quickly. "You ought to have the new one, of course. You are the oldest."

—The Fanny.

Prayer.

It was decided, through discouragement in a certain village, to close the weekly prayer meeting; but a pious old woman declared that it should not be so, for she would be there if no one else was. Next morning, some one jestingly asked her, "Did you have your prayer meeting last night?"

"Ah, that we did," she replied.

"How many were present?"

"Four," she said.

"Why, I heard that you were there alone."

"Oh, no, I was the only one *visible*, but the Father was there, and the Son was there, and the Holy Spirit was there, and we were all agreed in prayer."

Before long, from shame of themselves, and from admiration of the old woman's perseverance, the meeting was revived, and brought prosperity to the church.—Selected.

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Chattanooga	1:00 p.m.
Cincinnati	6:40 a.m.
Cleveland	10:40 a.m.
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Bristol	5:45 p.m.
Rossmore	11:15 p.m.
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Lv. Selma	4:40 am
Benton	10:12 am
Whitehall	10:28 am
Low'sboro	10:40 am
Lv. Montgomery	11:20 am
Lv. Montgomery	11:35 am
Ar. Cowles	12:35 pm
Chewah	12:50 pm
Ar. Auburn	1:35 pm
Opelika	1:45 pm
Columbia	6:30 pm
Lv. Opelika	5:20 pm
Lv. West Point	2:30 pm
Lv. La Grange	3:08 pm
Newman	4:13 pm
Ar. Atlanta	5:50 pm

SOUTH BOUND. No. 50. No. 52.	
Lv. Atlanta	1:25 pm
West Point	4:34 pm
Opelika	5:17 pm
Auburn	5:20 pm
Chewah	6:07 pm
Cowles	6:24 pm
Montgomery	7:20 pm
Lv. Montgomery	7:40 pm
Low'sboro	8:21 pm
Benton	8:47 pm
Ar. Selma	9:20 pm

COLUMBUS & ROME RAILWAY.

Lv. Columbus	3:05 pm
Ar. Greenville	6:15 pm
Lv. Greenville	7:00 am
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