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For the ALABAMA BAPTIST.

Some Thoughts on the Epistle of Jude.

Dr. Sam Johnson used to say that the Vicar of Wakefield was one of the few books that he had read that he wished longer. I feel much the same about the Epistle of Jude. There is only a single chapter containing twenty-five verses; it could all be put into a third of a column in a newspaper, yet it is a wonderfully weighty paper, containing an immense amount of matter packed up in very small space. And it is interesting not only on account of its brevity and general contents, but from a personal consideration. There is good reason to believe that the writer was a brother of Jesus. We know that Jesus had brothers named Judas and James, and this is written by "Jude the brother of James." It is quite natural that he should speak of himself as brother to the well-known bishop. We know that these brothers of Christ led a life of holiness and piety, and even tried to break up his ministry, but through the grace of God these brothers were converted to Christ, and became efficient workers in the vineyard of the Lord.

One of the most practical books in the New Testament, one of the most Christlike, is the Epistle of James. Certain families of the human mind run in families. It is instructive to read the epistles of James and Jude, and compare them with the style of the preaching of Jesus. They are so pithy, so pointed, they go straight to the mark, there is nothing superfluous. Take some of the sentences in Jude, and note their eloquence. In speaking of wicked people who were doing all they could to break down the truth, he says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, dead twice; plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of forever." The writer is specially addressing himself to Christian people, warning them in regard to these false teachers—men of lascivious minds, who have turned the grace of God into lasciviousness.

Because the ceremonial law was abolished, they claimed that the whole moral law was because men are saved by grace, they claimed that there was no need of works. And this notion is not altogether out of fashion. Alas, that it should be men nowadays contending that we are saved by grace, and that it makes little difference how we live. The other day I heard a godless man criticizing church members. He said men who paid their debts, who did not cheat any body, would fulfill the whole law and be saved; and that the great many church members did not do that. Then he went on to tell how easy it was for a man to be in the church, own property in the name of his wife and set his creditors at defiance. I do not defend the spirit in which these criticisms were made, but there is not too much truth in them? Are there not people who live just such lives and stand high in the church? Are there not men who live well-nigh godless lives during the week, who go to the church Sunday and sing with great fervor, "Jesus paid it all?"

Now Jude understood that men were in danger of being misled by these false doctrines. It seems strange that any human being should imagine that God would frame a religion to save souls without reference to conduct. Grace saves us from sin, and not in sin. The very name of Jesus was given because he should save his people from their sins. Jude understood that his people were in danger of being misled, and he closes his Epistle with the words, "Unto him that is able to keep you from falling." Sometimes it seems a pity that people cannot take hold of the original meaning of a word; sometimes the meaning becomes secondary; sometimes tertiary. That old word "keep" means "guard." Any one who has filled the post of a sentinel will appreciate this thought. This text is worth something to us when we think that it sets forth God Almighty as our guard. There are great dangers abroad in the world—dangerous doctrines, dangers practical. It is very easy to fall into loose habits of thinking; it is easy for faults in the life to breed errors in the brain, and these errors react on the life.

It is an important matter to see that our thoughts keep in proper channels, that we do not stumble. It does not mean that these people will so fall as to lose their souls. Christ says very distinctly that his people are in God's hand, and no one is able to pluck them out of his Father's hands, that all the Father giveth him will come to him. Apostle Paul says nothing can separate us from the love of Christ. Christians do not fall in the sense of being eternally lost.

And yet there is a sense in which the Christian may fall into the mire and stain his clothing. Men who really believe in the Lord Jesus Christ may have times of special temptation and trial, and under stress of temptation may fail to perform a duty, may even fall into downright transgression of moral law. In the eleventh chapter of Hebrews we see what men are spoken of as the heroes of faith, and then look back in Genesis or Judges or Kings, and see how they lived and how they fell into positive sin. It will be a comfort to the Christian. Samson's life was not always clean, and he died a suicide. Yet this man,

with his wondrous combination of strength and weakness, is placed by the inspired writer on the roll-call of faith. He believed in God; trusted in God. Abraham, tempted by fear, practically denies Sarah as his wife, and Isaac follows the example of his father.

David committed the most deliberate and inexcusable sins, yet he is the man who could cry out, "Deliver me from blood-guiltiness, O God, thou God of my salvation." We are liable to fall into sin; Christian people are liable to these declensions. The apostle speaks of God guarding his people from falls of this kind.

And God is not only able to keep you from falling, but to "present you faultless before the presence of his glory." People have different ambitions. Some people long to be beautiful; others to be rich, or wise or learned. I do not advise people against ambition. Apply your ambition in the right direction and you can not have too much of it. And it seems to me the grandest ambition a human soul can have is the ambition to be faultless. When I look around on this sin-cursed world, and see so much wickedness and godlessness; when I look into my own heart and see so much of rebellion, of wrong feeling; see sometimes dark sins rising up and tempting me well nigh to ruin, the great longing of my soul, the outbursting desire of my heart, is, that some day, I don't know when, I may be found to be faultless; all sin swept away, all wrong thoughts banished—a spotless soul before God, washed in the blood of the Lamb.

Every Christian should want to be faultless; there should be in every Christian heart a hatred of sin, an unquenchable desire for absolute purity before God. It is the very noblest desire of the human heart, the grandest ambition that can inspire the human soul to fight against sin. It is the clarion voice that inspires the soldier of Christ to go on in this grand work. No wonder that men have sung in praise and in chains, in a heaven anywhere, when they looked forward to the day when they should stand faultless before God, clad in the robes of Jesus Christ's righteousness.

I don't pretend to locate heaven, but the apostle gives a sort of spiritual location "in the presence of his glory." We think of heaven as up, but there are some things in the Scriptures that seem to show that this earth may be fitted up as a dwelling place for God's saints. I do not know why there cannot be a heaven here as well as anywhere else. In this city, in this church, heaven may begin. What is heaven? Absolute holiness will make a heaven anywhere. When I am faultless I shall be in heaven, wherever I am. No wonder the apostle adds the words, "with exceeding joy." What must be the joy of the ransomed soul when it stands before God faultless! No wonder Christian souls feel sometimes like shouting; no wonder quiet women feel like clapping their hands and crying out aloud; it is because they know something of this exceeding joy.

The closing passage is strictly a doxology, an ascription of praise, "to the only wise God." Ah! how much we need wisdom to direct us, and there is no wisdom anywhere else. What are human acuteness and sagacity to the Being who planned the universe, who made every star fulfill its course, and every planet wheel in its orbit; who hangeth the earth upon nothing and weighs the ocean in the hollow of his hand! And it is his wisdom we are trusting to keep us from falling. He is called "our Savior." "The only wise God our Savior." He that sits upon the throne of the universe is pledged to take care of his people, and see that they are not hurt here nor hereafter. How grandly Paul brings this out when he says, "all things work together for good to them that love God." The devils in hell are working together for good to them that love God. They are a part of the "all things."

To this God be glory, majesty, dominion and power, both now and forever. The ages come and go, the seasons follow one another, the centuries multiply themselves, history becomes gray with age, and the light of other days becomes dim, as we look back through the ages, and yet this grand comforting thought should inspire the Christian heart: My Father sits on the throne of the universe; he has the dominion; he has the power; to him is all the glory to be ascribed; and in that last great day, when the elements shall melt in fervent heat, and the heavens shall be rolled together as a scroll, I will have no fear.

J. C. HIGDON.

Eufaula, Ala.

A large audience recently met at the Baptist church to hear Miss Fannie Griffin lecture on the subject of temperance; and a better lecture I have not heard from any woman, though it has been my privilege and pleasure to listen to the eloquent Miss Willard and Mrs. Chapin. The theme and the occasion combined in lending inspiration to the tongue of the speaker. It was here she was born and reared, and here, after a long absence, she returned to the home of her childhood to find three bar-rooms, gates to hell, ablaze with the flames of death, and still another prospectively near. And it was here she was received by the best people of the town with open arms, welcome hearts and loud applause. Meeting with so much encouragement she is soon to return to organize a local W. C. T. U. in our town. She says her strongest supporters are the ministers and the women.—R. M. Hunter, Wetumpka.

For the ALABAMA BAPTIST.

What Baptists Generally Need.

BY A. S. WORELL.

That Baptists occupy the Scripture ground in regard to the proper subjects of baptism, in regard to baptism itself, in regard to the character of those composing a gospel church, as also in regard to the Lord's Supper, I entertain not the shadow of a doubt. And how much the world, taken in the best sense of this term, is indebted to the Baptist denomination for its consistent advocacy of these great fundamental doctrines of Christianity, which are essential to the very existence of gospel churches and to the preservation of the gospel ordinances, will never be known, or if known, will never be duly appreciated by the beneficiaries of the fidelity and loyalty of "the sect everywhere spoken against."

Baptists hold much truth in common with several other religious denominations; as, the vicarious suffering of Christ, justification by faith, regeneration by the Holy Spirit, the resurrection, the general judgment, the eternal felicity of the saved, and the endless wretchedness of the lost; and yet, beyond doubt, these two great truths do not exist in the doctrines of the Scriptures. There is much outside of these, much that Baptists ought to hold, possess, advocate, and practice.

The Baptist view, regarding the office work of the Holy Spirit in the believer, is, for the most part, radically defective.

There can be no doubt that it is the privilege and duty of every child of God to be "filled with the Spirit." The Savior promised to send "another comforter," to abide with and in the believer "forever"—John 14:16, 17. This promise had its first fulfillment on the day of Pentecost, when the disciples were "baptized in the Holy Spirit," in fulfillment of the promise repeated in Acts 1:5; were, at the same time, "filled with the Holy Spirit," and "received the gift of the Spirit"—Acts 2:4, 38, 39; 10:45, 46; 11:15-17. That every believer is entitled to a personal Pentecost for himself, is made absolutely certain by Acts 2:39, where it is declared that "the promise" [of the gift of the Spirit] is "to us," "as many as the Lord our God shall call," and also by the direct command recorded in Eph. 5:18, "Be filled with the Spirit." Many other Scriptures teach the same thing, viz., that every child of God may and should be "filled with the Holy Spirit."

Now, while some Baptists believe this, the great mass of them do not believe it. The Baptist view of this subject is quite chaotic. No doubt, if it is proper to have a written creed, every Baptist creed ought to have in it this article: "We believe that it is the privilege and duty of every child of God to be 'filled with the Holy Spirit,' to 'live in the Spirit,' and to 'walk in the Spirit.'" If this item were added to the creed of every Baptist church; and if preachers and deacons and all the membership made it a matter of the first importance to have this promise verified in their own experience, and labored, prayed and believed, to this end, a new era would, indeed, be inaugurated in our denomination. Our chaotic and spasmodic views of Christian character and of Christian consecration would at once be dispelled; and the vigorous inflowing of the Divine Spirit would thrill us into new and interior life, and the kingdoms of this world would tremble under the mighty influence emanating from God's true witnesses.

The blessed Savior, no doubt, wishes the people who are true to his ordinances, to "receive power from on high," but this they cannot have, except as they are indwelt by the Holy Spirit (Acts 1:8). But if they do not believe that they may be filled with the Spirit, how can they have the power which he only can impart? The Spirit does not impart power to one in whom he does not abide. "But he who is not abiding in every true believer?" I understand that he does; for, says Paul, "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9); but there is a vast difference between having the Spirit as an occasional visitor, or as an inferred presence, and having him as the promised Paraclete, consciously filling the soul, and performing his blessed office work in us. The disciples, before Pentecost, had been regenerated by the Spirit, and, no doubt, had his presence in much the same sense as that in which the average Christian of the present day has him; but they needed, and so do we, the Comforter as recognized teacher, guide, remembrancer, and as the revealer of Jesus Christ in them. Our wants, in these respects, are very much the same as theirs. We surely need the Spirit in all his purifying power; for only as he is permitted to rule in us can we be holy or live holy lives. We need the knowledge that the blessed Paraclete imparts (see John 14:26), and the power which he bestows—the power to trample the world, the flesh and the devil, under foot, to live for God only, and to work efficiently for his glory.

If Baptists generally were "filled with the Spirit," their influence would, probably, be multiplied a thousand fold above what it now is; they would present a much higher grade of Christian character and of consecration to God; while, there is reason to believe, they would, in process of time, largely absorb the spiritual elements in other denominations. In view of the supreme importance of this subject, it is to be hoped that God's people everywhere—and especially the Baptists—will begin to study the Scriptures on this subject. What better subject could our "Baptist congregations," our ministers and deacons

meetings, and our fifth Sunday meetings, find for discussion? I am sure I would be delighted to furnish an essay on this and several related doctrines, wherever I might be able to attend; because I feel assured that the Baptist denomination can never fill its exalted mission fully so long as the Baptist people generally entertain such inadequate views of this doctrine.

The writer is still hoping and praying to be able, before a great while, to publish the work which he now has ready for the press, on "The Ministry of the Spirit." His long illness has made it necessary to defer its publication; but now that his health is almost entirely restored, he hopes to publish it, D. V., in the course of the year 1890. Without any regard to compensation, or profit from the sale of the book, he hopes to see it in cheap form scattered widely over the country.

But, brother editors, I did not think of trying to get an unpaid advertisement in your columns; and, if the last paragraph above is offensive, please cut it out, and, if you will, publish the remainder.

I am much pleased with the energy and vim displayed by the editors of the dear old ALABAMA BAPTIST.

Brooklyn.

Not the twin sister of the metropolis, but a village of South Alabama, with this beautiful name, was the terminus of a twenty mile trip from Evergreen last week. Bro. Boulware, tax collector of Conecuh county, gave us a seat in his buggy and off we went over the fine hills and valleys to the southeast. Five miles from Evergreen we crossed the path of

the cyclone, which destroyed the home of Bro. Spence on the night of November 21. At this point the storm, coming up directly from the south, made a right angle and turned eastward. The wind was at its strongest while changing its course and scarcely a tree of any size was left untouched. The tops were twisted off and whirled to the ground in every direction. Much of the land is now by.

NORTHERN SYNDICATES

who have been attracted by the wonderful resources of this sunny land. The country, as yet, is rather sparsely settled because of the lack of railroad facilities. The timber resources afford the main employment for the people, although farming is very profitable. Brooklyn, at the junction of Bottle Creek and Sepulpa River, now hears the shriek of the steam whistles from a number of lumber mills along the streams. This village is one of the oldest in the state, having been located in 1810. Some days when the iron horse can no longer be kept out of the rich pine forests, new life will be infused and a booming little city may be seen. There are several stores, a number of residences and a neat house of worship to make up the town. The people are well-to-do and as generous and hospitable as can be found. A year ago

filled their hearts when Rev. B. H. Crumpton told them that he had come to live and die among these hospitable people. He was looked upon as a leading spirit wherever he went, and was regarded as a valuable acquisition. Urgent calls elsewhere soon made it necessary to revoke his decision and Bro. Crumpton left to begin his labors at Greenville. This is decidedly

A BAPTIST COMMUNITY.

and our subscription list was considerably enlarged. Rev. A. A. Sims has moved here from Butler Springs and has entered heartily on his work. He is a young man of promise and has a faithful helpmate. It was our pleasure to spend some time at his home. We appreciate his efforts to have us extend our circulation in the families of his charge. It does a tired newspaper tramp good to fall into the hands of such noble brethren and sisters as we found at Brooklyn; but they work him when they get him, and not even the plea of a severe cold would let us off. We were glad to find that all have learned to

LOVE THE PAPER.

and they can't see how Baptists can do without it after having given it a fair trial. We left them earlier than expected, in order to meet other engagements, but we hope again to greet these new friends if our wanderings permit us to turn this way once more.

The Baptist Teacher thinks that was a very fine answer said to have been made by the venerable Dr. J. J. Jeter to an enquirer who asked him whether, when he was in Rome, he had called upon his holiness the pope. "No, I did not," "Well, why not?" "Because," replied the magnificent Baptist bishop, "the pope never called upon me." He believed that a Baptist preacher was just as good as a Catholic pope, and as Jeter was a stranger in Rome, and the pope was at home there, it seemed to him that the latter should take the lead in the display of courtesy. Here is a lesson in self-respect which some need to learn.—Mobile Baptist Union.

Oh, look not at thy pain or sorrow, look beyond them; but look from them, look beyond them to the Deliverer, whose power is over them, and whose loving, wise and tender spirit is able to do thee good by them. The Lord lead thee, day by day, in the right way and keep thy mind stayed upon him in whatever befalls thee; that the belief of his love and hope in his mercy, when thou art at the lowest ebb, may keep up thy head above the billows.—Isaac Pennington.

For the ALABAMA BAPTIST.

Trip Notes.

The transfer of the colportage work to the new board at Opelika has occupied much of my time since the convention. I am now left to look after the mission work solely—this means more time from the family, more travel, more exposure, more housewifery from talking. It means more money for the Lord's treasury, too, I hope. But that depends of course upon the number of people I meet and their willingness to give. I trust that I shall be more than a mere "money gatherer," but of course it is understood that I'll ask the people for money—except where they have a well-regulated plan which they are willing regularly. One of the best of the most liberal brethren at a meeting

"I AM OPPOSED

to taking collections at district meetings." Some other brethren are opposed to taking collections at associations, and some are opposed to the visiting brother taking a collection at all. Well, I agree, in part, with these brethren. In the good time that is coming, when the pastors have regular time for collections and for sending the money promptly, I think it will be wrong to ask for special collections anywhere—there will be no need of it, for we will have all the money we want. But we are a long way off from that good time yet, and then brethren who say that they are opposed to taking collections are deploring the covetous members of our churches and keeping many a dollar out of the Lord's treasury. No, let the liberal brethren who think they have done their duty at home resolve to give something to these special appeals, and say nothing which would cheer the heart of the covetous brother. We have "opponents" enough. They need no recruits.

GOING TO CONGRESS.

Brother Purser, you may look for us. We are coming. And all who come will be first-class people. The first-class churches always send their pastors to these meetings. Said a brother to another, "Do you notice how much better our preachers are dressing than they formerly? Why, it is very seldom you see a Baptist preacher, if he is, as you account at all, who is not well dressed. They black their shoes, they keep their hair and beard trimmed; if they can't buy a new suit, they clean up the old one. Our preachers are studying more, too, and giving more time to the work of the ministry. They are stimulating the churches to have some pride about their houses. The churches are becoming painted and made more comfortable and attractive. They have less stiffness and narrowness about them. They take up less time in discussing little hair-splitting questions that amount to nothing. They have broader views about everything. They believe in missions more and preach about it—in short, I see a great improvement all along the line. Now, what do you think is the cause of all this?"

"Well, one reason is, we are living in a reading age. Preachers who are fit for anything are reading. This broadens them and stimulates a desire to come in contact with thinking people, hence they are going to our conventions and general meetings more; coming in contact with their brethren, they have sought the spirit of improvement that is prevailing all over the land. The preacher who has himself into his shell and wants to run in a crowd by himself, and will not go out and mix with his brethren, is digging his ministerial grave, and the churches will soon put him in it. Our churches are demanding that their pastors shall quicken their pace and march in the front ranks. Preachers may sulk and growl, and bitterly complain because the churches cast them off, but there is only one way for them to mend matters. They must wear decent clothes, black their shoes, get to their books, put freshness in their sermons, mix with their brethren, and lead the people to higher, holier living."

"I believe you have given the true reason, and instead of trying to lessen reputation in our general press it is ought to be trying to increase it; not for the good of the meeting, but for the benefit of those who attend."

DEACON JONES' SPEECH.

After the minutes had been read and the committee had reported, Deacon Jones discoursed thus: "Brethren: You remember just before the missionary meeting what Bro. Smith said to us; how he urged us to come, and to come the first day, and not to lose a thing of the meeting? What a good time he promised us? Well, I didn't believe more than half of what he said. I had been hearing missions talked about all my life. But mighty nigh all I ever heard was age-missions. You know Bro. Smith has been with us about ten years, but he never said nothing about missions till the last two years. I use, here him say some mighty hard things again boards and secretaries and agents. And I agreed with him; but about two years ago he come square over on the side of missions and in nearly every sermon he had something to say about that question. And he has been pleading with us to give our money for missions. Well, sum uv you was mighty easy wun over, but I couldn't give Bro. Smith's early teaching. I have stayed away from preachin' sumtimes jest 'cause I knowed they was goin' ter take a mission collection. Well, when Bro. Smith said what he did about that mission meetin' I made up my mind I was comin' jest ter hear what them preachers was goin' ter say. I didn't expect ter be convinced.

But that first sermon Bro. Thompson preached so full uv the gospel, I got ter cry in spite uv myself. I felt like I was the meanest man in that house. I had ben a Baptist fur forty years. I had ben readin' my Bible sum. I felt like I did luv the Savior who had done so much for me; but Bro. Thompson showed me that I had ben luv'in my money more than I did him who had died for me. Oh, what a meetin' we did have. Now brethren we have got our pastor to thank fur that meetin'. And I tell you I believe that missions is the very life uv a church. I never enjoyed religion in all the forty years of my Christian life, like I have in the last three weeks sence that meetin'. I shall always be sorry fur the good times that I have lost. And, oh, the harm that I have done in talkin' against missions! I didn't know what I was doin'. But I am goin' from this time on ter do better. Brethren, you remember two years ago when the sisters got up sum money ter send Bro. Smith ter the Baptist State Convention. They saw in the ALABAMA BAPTIST sumthin' about the sisters raisin' the money ter send their pastor, and you know women can see anything that's got good in it quicker than men. Well, he went, and he has ben a mission preacher ever sence. The fact is, he has senced ter me like he had more religion, he has ben preachin' better, he has noticed the children and young people more, and every body luv's him more, he dresses better and looks better, and we are payin' him more. Now, I am shore this all comes from his goin' to the convention. What I got up ter say was this: I see in the ALABAMA BAPTIST that they are goin' ter have at Troy a Baptist congress. What it is fur, I don't know, but it is a preachers' meetin' they tell me, and I want us ter send Bro. Smith. I want us ter git up enough not only ter pay his way on their railroad, but if he has ter stop over at Montgomery or any where, ter pay his way at the best hotel in the place. I am shore we will git it all back in the way uv good preachin' when he comes back."

That speech of Bro. Jones was quickly followed by a collection, the money was put in Bro. Smith's hands and his good wife began to get him ready for Troy. What he saw and heard and how he enjoyed the meeting we will tell him when he gets back. The "Trip Notes" will appear later. I had to let these brethren talk and they have occupied all the space.

W. B. CRUMPTON.

From Old Gray.

Some days ago, I met with an old man, whom I knew when a boy. At that time he was noted for being one of the strongest and most robust men in the county; but few men were his equal in test of manhood. But with the weight of years began to tell on his life, his body was badly bent, and he is almost blind. It is one of those pictures that we look on with feelings of sadness and pity, particularly so, when we know that dissipation had played its part in the great drama of the man's life. How the great truth, "once a man and twice a child," comes up and bears witness. As I looked back over the years when I first knew him, I was almost forced to ask myself, "Is it possible that this is the same man, so dwarfed and moving about leaning on two sticks?" After telling him who I was he looked up at me awhile, and then spoke:

"Yes, I recollect you now," he said, "but it has been a long time sence I saw you. My mind, at times, seems to be leaving me, and everything is like a dream. In fact I don't recollect names like I used to. Then, at times, my limbs refuse to carry me, and everything tells me that I am nearing the end. I see decay and death in everything I look at."

I spent all my best and younger days in leading a bad and reckless life. I drank whiskey mighty hard for many years, and hardly ever saw or spent a sober day. So I sometimes think now, when I see so badly and my limbs are so stiff, how differently I would spend my time, if I only had my days to live over. I now see the mistake I made. When young, I put down the good and took up with the bad, and I have paid a dear price for it."

I said I was truly glad that our good Master had spared his life long enough to let him see the error of his way, and that I hoped, with his convictions, he had repented and made his peace with our Lord.

"Yes," said he, "several years ago I was clearly convinced that unless I changed my ways I was a lost man; and right here I commenced and never did I stop until God, in his great mercy, gave me a new heart. And I am happy to tell you, from that day to this I have led the best life I know how, and now I know my days are almost numbered, and I am only waiting when I shall be called to my final rest, where I shall see again and have no more pain."

Young men, I repeat this with a hope, should you be following in the footsteps of our old brother, when he was young, his words may speak to you in thunder tones and you may turn back and look at him who died for you, and don't wait until he is all lost; for there is no hope after you pass over the falls.

It did me good to meet the old brother, and hear him tell the old story of Jesus and his love to one who had sinned so long. Yet its depths had reached the hardened heart and he was able to say, I am only waiting and watching. May our good Master be closer to him than a brother in this the evening of his life.

OLD GRAY.

For the ALABAMA BAPTIST.

I Have Thought.

In the sick room of a daughter, 8 o'clock Saturday eve, the last in a pastoral service, almost uninterrupted for forty-five years, and disinclined to sleep, I pen some things I have thought.

That while I have fared better than the great majority of my brethren, if life were to be gone over again, I would endeavor to provide better for my family, even at the expense of more secularization. I promised my Master in the beginning, that having food and clothing, I would give myself wholly to prayer and the ministry of the Word. That vow I have kept, only when, now and then, forced to partial secularization, at the expense of imperfectly educating some of my children. For a greater part of the time I have forgot everything but my churches. I would not go so far again, convinced as I am, that such a course has not been profitable to any of the parties concerned. I say nothing of the tax placed upon the wife and mother, or of the hard fare we have all submitted to. Nothing but the grace of God restrains children who see these things, and keeps them in the Baptist churches. They sometimes become very unsatisfied, when they know their parents have talents and energies enough to be "good providers," in any other calling; they cannot see why other Christians feel at liberty to save up means for their family, while denying their due to preachers.

That the great majority of ministers, who lay the foundations of things, have no right to bring up their children in utter illiteracy, as we frequently see them, for the supposed sake of the cause. They ought to feel it due to their families to face as well as the average of their people; and not defraud them of sheerest riches.

I know how much of this came about. It began in a violent reaction from compulsory support of the priesthood in State churches. But this does not justify the idea of doing as the churches please, right or wrong. "The laborer is worthy of his hire," is not the enactment of the divine or of human government.

The course I suggest might result in the extinction of many so-called churches, but the best thing such churches can do, is to die out—they are without use, and without occupation.

I am too old to have any axe to grind, in saying such things,—if cast out of the synagogue, I don't know that much harm would be done.

I have observed that churches founded as mission churches, usually become conspicuous for every good word and work. May it not be in part because they are instructed from the beginning to do as they have been doing?

I don't think the preachers ought to form "trusts" or "combinations," but that they ought to remember something that is said about providing for one's own. I was once insisting upon paying one's debts, whatever it might cost—I have always done this thing—when a friend said, "I consider my family among my creditors."

How quietly I have seen a pastor retire from his charge with hundreds of dollars unpaid, even when the churches had made their own assumption in expectation of good faith all around, as best he could! How could he preach the next Sunday with his unpaid creditors before him? God only knows. And yet any failure in cordiality, any apparent want of warmth in his salutations, may be set down to the account of want of heart. On the other hand, who has not been lifted heavenward by prompt pecuniary attentions, when looking his audience in the face, owing no man anything?—E. B. T.

A Voice From Wetumpka.

I have just finished reading two sermons on baptismal regeneration, preached by pastor C. H. Spurgeon and published in the Western Recorder. I don't know when I have felt so ashamed of my preaching as I do about this great evil against which he so eloquently speaks; my tongue has been held in guilty silence—in the pulpit, I mean, and I am afraid many of our ministers are as guilty as I am.

Now I would like to see these sermons in your paper, for the valuable columns are read by many a pious Baptist brethren, who, I am satisfied, would read with great profit and pleasure those grand sermons by the greatest preacher since the days of Paul. And then I would like these sermons published in tract form. I will sell at least twenty-five of them, if the denominations called "evangelical" are so anxious to co-operate with the Baptists in their great fight against Roman Catholicism let them read these sermons, survey the field, see their own errors, correct them, and then join hand and heart in the contest with the armies of God against the man of sin.

R. M. HUNTER.

Wetumpka.

Following his Instructions—"What are you doing, Patrick?" "Wakin' up your husband, ma'am." "But why?" "Because it's tin o'clock, ma'am, when I was to give him the drops to make him shape."—Epoch.

However prominent the place we fill, our death will not jar the world. One falling leaf does not shake the adirondacks. There will be other seasons on deck when you and I are down in the cabin, asleep in the hammocks.—Tulmage.

For the ALABAMA BAPTIST.

In Memoriam.

Marcellus G. Hudson, of Alabama.

When death takes from its mother's arms the smiling babe and bears it rejoicing to the bosom of its God; when it invites old age to retire from the troublous sea of life to enjoy the Redeemer's promise, or when it strikes upon the battle field, he submits in silent reverence to his just decree; but when it suddenly snatches from our circle a useful life in its prime of manhood, an exemplar of Christianity and the noblest of men, we stand in awe of the mysterious messenger and wonder for what good the deed is done.

The character of Mr. G. Hudson was a rare combination of the most admirable qualities, and was God-like in its goodness, unselfishness and purity. He was the most conscientious human being that I have ever known, and he never willfully wronged any one in his life. I believe that he would have suffered martyrdom—would have been burned at the stake rather than tell a lie or commit a sin. He possessed the highest sense of honor and the most charitable Christian principles, which impressed all who knew him and which characterized all his dealings through life. He could not tolerate hypocrisy or pretension. There was only one path for him to pursue—straight-forward, upright, manly duty—no crookedness, no deviation from the rule of rigid integrity. Always cheerful and with a heart full of kindness and sympathy, and to know him well was to love him dearly. While he was gentle and modest as a maiden, no braver man ever lived. He was a faithful soldier, and while in the Confederate army four years, there was not in that band of heroes a more gallant or chivalrous spirit than his. Gen. Joseph Wheeler writes me as follows:

"My favor of 17th inst. contained the first news I had received of the death of our gallant and estimable friend Hudson. I am deeply grieved, for I can but regard the occurrence as a personal loss. I knew our lamented friend intimately, and was warmly attached to him. Of many gentlemen who served with me during the war, I knew of none whom I esteemed more highly or admired more sincerely. Brave, sincere, courteous and loyal in every relation of life, he was a sterling manhood that commanded the admiration and respect of all who knew him, while the generous disposition that thought no evil of the gentler traits of character of which his intimates were best aware, made him irresistibly winning as a friend."

I have known Hudson intimately for thirty-three years and my opinion is that his superior in character does not exist among men; as husband, father, brother and friend, he was all that man could be. Negligent of himself, indifferent to personal comfort, his pleasures were derived from doing good, and the world around him was made better by his passage through life. He was a model Christian, and God has called him for that crown of glory which he won on earth and which he so well deserves in heaven.

Farewell, my dearest friend, I can not realize that you are gone; I shall ever cherish thy memory, and while life is spared me I shall mourn thy loss.

S. J. M.

New York, December, 1889.

Not Orthodox, but Honest.

Dr. J. C. Hiden relates the following incident in the Baltimore Baptist: An old Baptist preacher who was in the

Alabama Baptist

MONTGOMERY, ALA., JAN. 10, 1890.

EDITORS:
Rev. C. W. BARK, — JAS. C. POPE.

If we would but be as active for Christ as we used to be when in Satan's service, how the cause of Christ would prosper.

The Faith-cure people are finding that the law can compel them either to give medicine to the sick among them or send them to the penitentiary.

There was a decrease in Peter's Pence of \$30,000 for the year 1889. The pope in his stronghold, on the Tiber will doubtless look up the cause of this shortage.

NASHVILLE, Tenn., had a grand celebration last week in commemoration of the victory of the American troops under Gen. Jackson over the British under Gen. Packenham, at New Orleans.

All those who expect to attend the Baptist congress at Troy, Ala., on the 17th of February will please send their name and address at once to Rev. Jno. F. Purser, who will see that they are provided with homes.

A writer from China puts the population of that country at 380,000,000. What an army of souls must pass unprepared into eternity each year! In the fear of God, let us ask ourselves whether or not we are discharging our duty.

Do not fail to read articles on the first page from Drs. Teague, Hiden and Worrell and brethren Crumpton, Kailin, Hunter and others. "Old Gray" has a splendid letter, which all should read. Read the paper through and let us know what you think about it.

JUDGE W. D. KELLEY, of Pennsylvania, the oldest member of the house of representatives, died in Washington on the 9th inst. He was a prominent man in the halls of congress for a period of fifteen years, and was particularly noted for championing the interests of the iron industry in Pennsylvania.

MANY parents are careless about instructing their children in what are termed the little things of life. And yet many a boy, by knowing how to remove his cap when addressing a business man, or thinks to quietly close the door when retiring from an office, has attracted such attention to himself as afterwards to open employment to him.

OUR hand is extended to Editor J. W. Stewart, of the Evergreen Baptist Sunbeam. He will publish a 4-page monthly, 12 columns, in the interest of his church, Sunday-school, association and—the denomination at large. It is spicy, full of church news and items of interest about the Sunday-school. We wish for it a long life of usefulness and prosperity.

SEND in your renewal as soon as your time expires, if you desire the paper. By thus doing you will save us an expense and yourself some annoyance. Sometimes we drop subscribers as soon as their subscriptions expire and "they become angry, while others have their feelings hurt if we don't drop their names when their time is out. Seriously, this is a strange people.

SOME parties have supposed, because we urged the separation of the Home Mission Board from *Kind Words* that we were opposed to that board. The suggestion came because of our love for and interest in the work of the Home Board. We want nothing done that would retard the work in any of the fields under the board. And it takes no superior wisdom to see the effect of the present discussion.

ALL statesmen of ability and fair-mindedness must concede that General Morgan, the Indian commissioner, has common sense, and real American plans for carrying on schools among the Indians. But the Roman Catholics are doing their utmost to defeat his plans, simply because, for so many years, they have had almost exclusive control of the educational interests of the Indians, and because they believe Gen. Morgan will remove the school from the realms of sectarian influence, and put them on the same basis as all other common schools. It will be a national disgrace and a national calamity if Rome conquers in this fight.

WHILE a fierce fight has been made by the Roman Catholics in Washington against the confirmation of Gen. Morgan as Indian commissioner, the secular papers have been almost as silent as the grave about it. The associated press dispatches gave forth only a few lines, just enough to let the public know that Roman Catholic dignitaries had lobbied to such an extent that it was agreed that action on his confirmation should be delayed. Never was a more daring attempt made to shape congressional action to their own profit than in this instance, and yet those mighty guardians of the public weal, the daily political papers, raise no note of warning, but sit like cowards and would let Rome strangle our free institutions.

This senior ran up and spent two days last week at our Birmingham office. During our long absence many visitors had called, either to subscribe for the paper, to leave orders for printing, or to become acquainted with the ALABAMA BAPTIST. Bro. Miles, in our absence, will always attend to the wants of our friends. Hereafter, when we are out of the city, we will have a representative in the office, so our friends can always come there to transact business with the paper or printing office.

A WRITER in the *Morning Star*, speaking of a Christian who does not take his denominational paper, says: "Who is he? A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as his Master, 'thy kingdom come,' and yet not knowing, or caring to know, what progress that kingdom is making! But I must not fail to ask if this person takes a secular paper? Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case it is not difficult to say where his heart is." Is that you, reader?

DR. RILEY is treating the Howard boys ever and anon to a lecture by some gentleman of prominence. A few weeks since Maj. Jos. Hardie lectured to them about "The Young Man and his Bible." Friday night last Rev. P. T. Hale talked to them of "The Young Man from Home." His remarks were calculated to be of great help to the college boy.

1. The young man ought not to forget his home. The members of the family should constantly be in his memory. He ought never to forget the prayers offered in his behalf. He should never neglect to write to his loved ones. If the son, through the sacrifice of his parents, has better advantages than they had, he should give them more honor. The young man should strive to meet the aspirations and hopes wrapped up in him. He should never forget the teachings of a Christian home.

2. He should be preparing himself for an honorable Christian home. The old home will never again be just the same. Health should be carefully watched. The reputation must also be guarded. The character made at college affects one through life. The entire curriculum should be mastered. Don't let anything throw you off the track. Some will have to go to the college a year, and then work a year. Don't marry until you have a diploma. Education trains the mind. When in active life books may be forgotten, but the strength of mind attained by the exercise will not fail us.

3. Whatever a young man does away from home, he should make sure of his heavenly home. Some people never have a home here, but all can share the heavenly if they will accept Christ.

THE SWEETEST FLOWER TAKEN.

Sad indeed must be the home where death enters and leads to the grave the favorite child, who was the pride and bright morning star of her parents' affections; the ray of sunlight that had come to make life brighter and sweeter and grander; the flower that had been given with the Father's love to tender parents that they might train it for his garden above; the jewel the great King had given them that they might prepare it for his crown; the immortal spirit, made after God's image, and loaned for a season!

And it can but make every heart sad to stand by the newly made grave of a young woman who was just entering upon the stage of real activity, just entering the port and ready to set ashore with brilliant acquisitions for a lifetime service; to have watched such an one grow from infancy to maturity and then see bright prospects fade and cherished hopes vanish—this must be the severest ordeal through which loving parents are called upon to pass, and the bitterest cup whose contents they must drink to the dregs. It is natural to suppose that, when one of a family of children dies and is laid away to rest, there are others in the family on whom will be lavished the love and affection that was the portion of the departed one before its death; but when a priceless jewel has been given and that taken again, the heart must bleed and suffer and decay, for its light goes out for a season, its hopes disappear, and it lives in gloom.

How sad must be the home of brother and sister J. C. Maxwell, of Alexander City, whose child, a beautiful and accomplished girl of sixteen, has just passed away! She was the dearly beloved of father and mother, who were eagerly waiting her return home from school at the Judson Female Institute, where she would have graduated in another year.

But she has gone—gone to the home of God's angels, where her spirit shall never grow weary and her soul forever be at rest. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and forever."

A TRUE PICTURE.

Those who are studying the signs of the times are compelled to see that anti-missionary sentiments must give place to the quickening, progressive and life-giving power of missionary endeavor. It has been our privilege to travel over Alabama more than most of our readers, and it is truly wonderful to see the growth of missionary sentiment. In certain counties where, thirty years ago, the churches divided on the question of missions, and where the anti-missionary was the strongest; now there are from thirty to forty missionary Baptist churches and not a single anti-missionary church. How strikingly that illustrates what Bro. Crumpton says: "Give or die." Passing through Marshall county, we came to a graveyard poorly fenced; near by was a log house with the doors off the hinges, poles propping up the house itself, which seemed ready to fall. So sure were we that that was the last of a hardshell church we stopped at the nearest farm house to inquire. Yes, the members had all died out, moved away, or joined other churches, and a recent attempt to reorganize had resulted in failure. That house is but a representative of a fading, falling and dying system. As Christians move forward, planting the standard of our blessed Redeemer in every community, all opposing elements must recede.

The writer feels honored that he was permitted to know Judge King intimately. He was in the truest sense a Christian man. As Christ went about doing good, so this follower of his practically exhibited his kinship to the Master by helping those in need, by making peace between offended neighbors, by defending the weak and leading the young to a knowledge of Jesus. Some years ago, while we were at Howard College, we found ourselves without money at the middle of the session. This noble man sent his sons to tell us that since God had blessed him with plenty, we were welcome into his house and to make it our home until the close of the year. And what a home we found! In sickness we had the care of a real mother and father. Nor could a father have exhibited more interest in the career of his own son than has been exhibited by Judge King for us since we were a school boy. As we mingle our tears with those of his own household, we feel that we have lost more than a friend. But he sleeps well. Life's labors are all ended, and he now rejoices in the smiles of his Redeemer.

CASTLEBERRY.

A few hours spent here last week gave us some idea of this interesting village on the L. & N. R. R., midway between Mobile and Montgomery. The country is level, and the people are mostly engaged in lumbering and the large pine forests along Muddy creek, a name given very likely because of some Indian massacre. Six business houses are doing well. All trains stop here for water, and this gives the place a lively appearance.

THE BAPTIST.

A few are few, and they hardly exceed ten in number. They have no organization as yet, but we learned that Rev. J. W. Stewart, the indefatigable pastor of the Evergreen church, will preach on one Sabbath afternoon of each month this year. He will be heartily appreciated.

A Baptist preacher is

SOMEWHAT NEW,

and we found a hearty welcome. Some good sisters had been doing without the paper for some time, but they had been anxious for an opportunity to subscribe. Our Methodist brethren have a good church here, with preaching twice a month. We hope to visit our new friends again ere long.

K.

FIELD NOTES.

We regret to know that Miss Katie Dill remains in ill health.

The Eufaula brethren gave Dr. Purser \$500 for Howard College.

Bro. Cat Smith, of Childersburg, has our thanks for a list of subscribers.

Rev. W. S. Rogers has removed from Cuthbert, Ga., to Barnesville, Ga.

Large congregations were present at the Montgomery churches last Sabbath.

Rev. Cat Smith, of Childersburg, has been on a visit to relatives at East Lake.

Bro. Bradley is again heard from. Read what he has to say in his note. Two days.

Rev. C. M. Irwin has been employed in the business management of *Kind Words*.

Wetumpka has voted on the whiskey question, and the temperance people were defeated.

Bro. Joiner is finding strong helpers in our northern brethren who have settled in Ft. Payne.

Bro. J. S. Yarbrough, of Orion, is a friend of the paper. Our books show his name frequently.

Efforts are being made by the Baptists of Clanton to build a new house of worship the present year.

Letter after letter comes to us from Judge King, giving evidence of the love borne for that good man.

Rev. W. F. Kone, formerly pastor of the Huntsville church, was with his old flock recently, and had large congregations.

Under the splendid management of Bro. Geo. W. Ellis, treasurer, the Adams street church, presented a report on last Thursday night which showed the church to be free of debt.

Bro. J. B. Huckleberry's address is Town Creek, instead of Leighton, as heretofore. Correspondents will please take notice.

Bro. P. Crenshaw, of Morvin, is a three year subscriber. He encloses \$5.00, and says continue. It affords us pleasure to do so.

The Baptist Printing Company will print the *Union Advocate*, of Howard College. First class work is a store for the young brethren.

The LaFayette Baptists have sold their old house to the Primitive brethren for \$500. The new building will soon be ready for occupancy.

Bry. R. L. Ivey, of Talladega, has returned from a trip to Mexico, where he has been several months for the improvement of his health.

The Brewton church passed suitable resolutions on the occasion of the resignation of Rev. J. E. Bell, who had been their pastor for fourteen years.

It is gratifying to be able to report that the Mary Sharp College, Winchester, Tenn., under the guidance of Dr. John L. Johnson, is growing steadily.

Mrs. G. R. Farnham, of Evergreen, knows how to gladden the heart of her pastor. He was recently made the recipient of a lot of fine silk handkerchiefs.

Bro. A. A. Sims appreciates the kindness of the membership of the church at Brooklyn. On his arrival they made him comfortable by necessary supplies.

Bro. T. H. Stout, formerly of Eufaula, but now of Midway, called to see us last week. He is the same genial spirit, and always carries with him a ray of sunshine.

Bro. E. M. Cook, secretary of the Y. M. C. A. of Montgomery, has been elected state secretary and will travel most of the time in the interest of the associations.

Married, at the residence of the bride's father, on January 5, Mr. J. W. Eddings, of Marengo county, to Miss Mattie L. Seale, of Sumter county, by Rev. J. R. Larkin.

Bro. Boulware says that in all the years of his labor, as tax collector of Conecuh county, he has made it a point not to transact business on the Sabbath. A good example this.

Bro. Cat Smith speaks kind words concerning the paper, and persists in calling the junior the "old maid." We are proud of the title, consider it a compliment, and hope to wear it well.

A young brother sends us a rebuke for referring to him last week as one with whom time was "dealing lightly." We apologize; we didn't see the finger prints so plainly then as we do now.

Married, at the residence of the bride's father, in Tallapoosa county, Ala., January 5th, Mr. R. D. Banks and Miss Dona Craddock. Peace, plenty and prosperity be theirs.—W. Wilkes.

Dr. Pickard is preaching a series of sermons on the "Life of Christ." They are said to be intensely interesting and his church is crowded to the utmost seating capacity on every Sabbath night.

In a Sheffield paper we notice the advertisement of Bro. A. J. Ivey, formerly of Folsom, Perry county. He is the proprietor of the Excelsior Restaurant and now claims that city as his home. Success to him.

It is our pleasure to congratulate our brother, Capt. J. H. Wood, of Troy, and his bride, Mrs. Jennie Lamm, who were married in Montgomery at 2:30 p. m., January 9th, Rev. T. H. Stout officiating.

Bro. Curry will preach on the fourth Sabbath of each month at this place. Bro. Hart, one of the best of men, will devote all his time to the Uniontown and Gallion churches this year.—J. G. Wilson, Demopolis.

The people of Verbena showed themselves to be very kind indeed during the long illness of our sister. As night brings out the stars, so do affliction in one's family show the character of friends who are about you.

Let everybody read Bro. Crumpton's "trip notes" in this issue. Don't fail to read Deacon Jones' speech. If the churches will send their pastors to the congress they will come back better preachers and pastors, without doubt.

Judge Hugh W. Watson died in Randolph on the 9th of January, in the 73rd year of his age. He was at one time probate judge of Montgomery and Butler counties, but of late years has devoted his life to the Baptist ministry.

A note from sister S. E. Kelly tells us of a happy family reunion at their home in Selma, December 29th. There were eighteen members of the family present, including their son Dennis, who had been absent for seventeen years.

We have selected as a specimen of our press room the Christmas box, a sober, intelligent and efficient young man, who has had several years' experience in the business, and our patrons may expect us to give them better work than ever.

The Baptist church at Brewton has invited Maj. J. G. Harris to deliver two lectures at that church next Sabbath. He will lecture in the morning on "The life and character of Jacob," and his subject at night will be "Paul at Philippi."

You need never give yourself any trouble about my renewal, as I will notify you promptly when I wish the paper stopped. I like the present management too well to discontinue. Enclosed find my renewal.—R. K. Benson, Lower Peach Tree, Jan. 9.

The senior spent last Sabbath with the Baptists in Wilsonville. They have an excellent Sabbath school, with Dr. J. B. Boyer, as Superintendent. Their singing and reciting has spirit in it. Bro. A. E. Burns, of Jemison, is pastor, and he took them through a picture gallery to show how abominable in the sight of God some practices are. We hear so much of the soft side of the gospel that it is well enough now and then that preachers let their hearers know just what God says about sin and sinners.

The New York *Ledger* of the 11th comes laden with interesting reading. This number contains the first, souvereign supplement of the year, John Greenleaf Whittier's last poem, "The Captain's Well." The *Ledger* is one of the best family papers before the public.

Our readers who visit Birmingham will find that the Eagle Hotel, owned by Bro. W. T. Smith, and run by that prince of hotel men, Mr. I. N. Breazeale, is a delightful place to stop. Everything is as neat as a pin. The hotel is located at the corner of 2nd Avenue and 24th street.

The members of the central committee on women's work met in Birmingham last week. These ladies are determined to go forward as leaders to their sisters throughout the state, and we are sure great good must result from their efforts. We shall aid them all in our power.

We had a very interesting service last Sunday morning. After the sermon two joined the church. Our church wants to start with the new year, and with the blessings of God we expect to do more earnest work this year than ever before. Pray for us.—W. R. Ivey, Scottsboro, Jan. 7th.

Dr. Pickard, of the First Baptist church, Birmingham, has organized a choir composed of members of his church. Reporters speak of the singing on last Sabbath as being soul inspiring. It is estimated that there were seven hundred present in the morning and nine hundred at night.

The Sunday-school of the Adams street church gave last year \$28.94 for this amount \$4.07 was expended for Sunday school supplies, \$16.80 for missions, and \$30.40 for hymn books for church and Sabbath school. The remainder was expended for various purposes in the interest of the church and school.

After the Christmas offering was taken in a church, the pastor, for the sisters, sent the collection to the central committee at Birmingham. It was promptly returned with the state ment: We handle no money, only the receipt of the church treasurer. This should put to silence all objection to the central committee.

The friends and brethren are standing nobly by in our efforts to make a great success of the Baptist Printing Company. Bro. Shaffer, from Koonoke, joins the procession. And we have also added our list of patrons Rev. Jno. L. Johnson, D. L. L. D., president of Mary Sharp College, Winchester, Tenn.

Read the note from Bro. J. D. Cook. He is a brother who is well looked after by his members. We believe strongly in the membership of a church looking after the pastor, and don't feel content so long as we hear of a one sided affair, such for instance as a pastor looking after his flock. Each side ought to look.

Any preacher in Alabama who will take the *Home Field* and read it and make an effort to circulate it, can get it free of charge. This proposition is made by the secretary of the Home Mission Board, and those wishing to accept will address Dr. I. T. Tucker, Atlanta, Ga., or Rev. C. H. Anderson, Fort Deposit, Ala.

Very soon Bro. J. M. Kailin will be visiting the brethren along the line of the Georgia Central and Midland railroads. Give him your orders for printing and be sure to subscribe or renew for the ALABAMA BAPTIST. This brother will preach you a good sermon or make a helpful prayer-meeting talk if you insist on it.

We had a good meeting at Daphne yesterday. At 11 a. m., organized a Sunday-school, with thirty-three members. Chas. Hall, superintendent; Miss Bessie Stokes, secretary; Miss Doratha Crain, treasurer. At 7 p. m. five joined the church. Baptizing the first Sunday in February, at 3 p. m., at Stokes' wharf.—D. R. Cooper, Whittier, Jan. 6.

The senior informs Bro. A. T. Sims, of Georgiana, that a man named Spain has been traveling in north Alabama, who claimed to be a minister, and said he was from Missouri. On a trip to that section recently he learned of a sheriff's visit there for the purpose of becoming intimately acquainted with Spann, but the latter had disappeared. Beware of tramps.

Brethren, you can help your pastor very much by little acts of kindness that cost you little labor, yet will save him something of his salary. See if you can't haul him a few loads of wood while your teams are idle. Carry him some of the products of your farm, and in many other ways give him your aid. It will make him a better pastor and you will feel all the happier.

Many hearts will be filled with sorrow to learn that Prof. and Mrs. Giles were called on to give up their little boy, Frank Howard, on January 3rd. This little fellow, who was named for his father and for Howard College, was a bright child fourteen months old, and was becoming day by day more dear to his parents. May he who gave and hath taken away, be their sufficient comfort in this trying hour.

It was my privilege to worship with the church at this place at their regular meeting on the first Saturday and Sunday. The attendance was good both days. Bro. Burns is a good pastor and a successful preacher. He is beloved by his people and deservedly so. Bro. Burns and wife received me into their home and entertained me while I conducted my institute with the colored people, and Bro. B. rendered me valuable service.—F. S. Plaster, Jemison, Jan. 7.

Honor to whom honor is due. I want to say that the Christmas box from Pleasant Grove church, filled with an abundance of choice presents and good things to feast upon, came to hand. How can a pastor ever cease rejoicing over such kindness! It is impossible. This is the church here the ALABAMA BAPTIST enterprise was first discussed. It was at a meeting of the Coosa River association. Good people still live and worship in this community, and are exhibiting their goodness of heart to their pastor and his family. They never forget them on Christmas morn.—Cal Smith, Childersburg.

Our sympathies go out to Bro. B. H. Crumpton and family, of Greenville. A dispatch to the *Advertiser* on the 13th inst. states: The Baptist parsonage burned to the ground at 6:30 to night. Origin of the fire unknown. The family were all at supper when the fire was discovered. It is thought that a lamp exploded. Rev. B. H. Crumpton lost all his furniture, and the wearing apparel of the entire family was destroyed. No insurance on furniture or wearing apparel. The building was insured for \$1,000 in the Home Protection of North Alabama.

Into the new year the Pine Apple Sunbeam Society, composed of children and young people in the Baptist church and Sabbath school, comes with a splendid showing for 1890. This society was organized two years ago with thirty five members and it has been growing until we now have some eighty members enrolled. At the last meeting of the society reports showed that \$204.38 had been raised for all purposes during the past year. We begin work in the new year with bright prospects.—W. J. Elliott, Pine Apple, Jan. 7.

Christian people cannot afford to sanction in any way the dancing customs of society. Many of them should be beneath the toleration of respectability, much less Christianity.—Baptist Chronicle. The severest strictures we have seen for a great while on the modern dances will be found in the following work on the "Famous Women of the New Testament," by Dr. M. B. Wharton, of Montgomery, Ala. We would say that the Doctor threw away the scabbard when he drew his sword, only we might be mistaken—the sword seems sharp enough to have cut through the scabbard.—Christian Index.

The Greenville *Advocate*, noting the departure of a number of emigrants from Texas and Louisiana, has the following sensible advice to give, which we trust will be heeded by those interested: "A farmer who cannot make money in this section of the country cannot make it anywhere, and half of those who leave discover the fact and return as soon as they are able. If they would put more energy into their work and, with providence favored them with a good crop year, would lay their money aside for the rainy day instead of spending it in railroad fare, they could soon free themselves from debt and live in comfort."

Married, December 18, '89, at the home of the bride's father, Broad street, Selma, Mr. G. A. Gunnell, of Georgia, and Miss Irene Huff. On December 22, '89, at the home of the bride's father, in Perryville, Mr. B. C. Moseley and Miss Mattie J. Suttle. On December 29, '89, at the home of the bride's father, in Perryville, Mr. J. T. Smith and Miss Tallie Fryor. On December 29, '89, at 6 p. m., in the Baptist church at Felix, Mr. W. S. Suttle and Miss Ida E. George; L. M. Bradley officiating. How will this do, Bro. Stewart? Not only three in one week, but two a day. Let me know when you can beat it. Yours in the work, L. M. B.

We are enjoying ourselves in our new home at Orrville, and it could not be otherwise among such good people. The acts of kindness from the people here, and from other churches in my field, will never be forgotten by us. They knew just what we would need on our arrival and the first thing we knew those things were at our house. We feel grateful to the Lord for such people. I trust that this new relation of pastor and people will bring forth fruit to the Master's glory. The following churches will constitute my field this year: Orrville, Providence (five miles distant), and Oak Grove (near Marion Junction). I will preach two Sundays at Providence.—J. M. McCord, Orrville, Jan. 6th.

Bro. G. W. Redd, of Mineral Springs, near Birmingham, writes that three persons joined the church recently. One was a young lady whose father was a Primitive Baptist, who had forbidden her to join a Missionary Baptist church. He kept her away from the church five months, and when she did go she would not promise him that she would not join the church. On Christmas day he never asked her if she intended joining the Missionary Baptists, so she joined and was baptized on the following Sunday. Her father forbade Bro. Redd from baptizing her, but he told him that "I was doing business for God, to please God, and not man." He organized a church at that place on the fourth Sunday in May, which now numbers thirty eight. He writes that the little band have undergone many difficulties.

Two months ago Mr. C. L. Harris, of Wheelerville, Ala., reached here. He is carrying on several studies, and is assisting us in teaching. Our school is doing well. We have quite a number of young men and ladies. Some of the boarders have gained eight or ten pounds within two months, while others have gained that much in less time. So you see our town is a healthy one. For several weeks two of our boys have been enemies; but I preached a sermon in the school building on December 31, at night, and we had the best meeting I was ever in. The boys made friends, shook hands, forgave each other, and the scene was beautiful and touching, yea, soul stirring. It was beautiful and pleasant to see the two boys arming each other on their way to school the next morning. Thus began the year 1890.—A. E. Pinckard, Hamburg, N. C., Jan. 4.

The last of December we made a hasty run to Collinsville to attend a 5th Sunday meeting. It was Saturday evening before we reached the church, and heard only the closing remarks of a brother, on the Sabbath school as a power for good in the association. A very important subject was laid over for discussion on Sabbath morning—"The child of to day, the man of to-morrow; which shall have him, the church or the world?" Bro. Brown, of Ft. Payne, was to be the leading speaker. Sunday morning to their pastor and his family. They never forget them on Christmas morn.—Cal Smith, Childersburg.

Our meeting. Now Bro. Brown is cordially invited to give our readers a few of his thoughts on that most important line. A delightful evening was spent in the home of Rev. J. B. Appleton. He is greatly rejoiced by the progress being made by his churches. He hopes this to be the best year of his life for the Master.

We have been shown a sample of the Bailey cotton, by Mr. C. H. Addison, business manager and traveling attorney of the Bailey Cotton Co., Raleigh, N. C. Judging from the numerous testimonials of planters and the press in the largest cotton growing districts of South Carolina and Georgia, the Bailey cotton will create a revolution in the history of the fleecy staple in the next few years. The following advantages are claimed for this cotton:

1. It opens more regularly and evenly than other cotton. The peculiar formation of its leaves allows the sun and air to have free access to the bolls and ripen them nearly at the same time. 2. Its staple is as fine and silky and nearly as long as the Sea Island cotton. 3. It is more easily picked than the Sea Island or any other cotton of the same grade. 4. It yields more lint per acre than Sea Island. 5. It is the only variety of cotton that can be successfully raised in the interior capable of competing with the Sea Island in staple, and it should command its price. 6. Yields from 38 to 45 pounds of lint to the 100 pounds of seed cotton.

For the ALABAMA BAPTIST.

Birmingham Churches.

FIRST CHURCH.—Two hundred in Sunday school. Large congregations both morning and night, the house not being sufficient to accommodate the night congregation without extra chairs. Pastor Pickard's evening sermon was the grouping of seven days in the life of Christ around the question: "Is this the Christ?" In the morning thirteen men were changed into settled melancholy, inexplicable and uncontrollable. He must have suffered from disease of which he and his physicians were not aware. He that as it may, his depression continued until he was relieved by death Dec. 25th, in the 54th year of his age. He was surrounded by everything calculated to make him comfortable—a devoted wife, loving children and an elegant home. But not the hand that had swept the chords of earth, was needed to sweep an angelic harp, and he has become a member of that choir whose seraphic music regales the general assembly and church of the First-born, whose names are written in heaven. Farewell, dear brother, and though I am no more to behold your classic and genial face in this world may we meet—

"Where joys celestial thrill,
Where peace each heart shall fill,
And fears of parting chill,
Never—never."
M. B. WHARTON,
Montgomery, Ala.

Items Here and There.

Gen Robert E. Lee's birthday was observed in Georgia on the 10th.

The Kask Lake Land Company has issued a pamphlet, illustrating East Lake and surroundings.

John Brady, a brakeman, was run over by ten cars, near Helena, on the 9th, and terribly mangled.

Calvin S. Brice was nominated by the democratic legislature of Ohio for senator, to succeed Senator Payne.

The city council of Troy have decided to post all their ordinances. This is a small blow at printers' ink.

It is said that the loss by fire in Boston on Thanksgiving day will not exceed \$4,000,000, including insurance losses.

Negroes are emigrating by the car loads from North Carolina, South Carolina, Georgia and Alabama for the Mississippi bottoms.

Extensive coal mines are being opened at Hotchkiss, on the Kansas City, Memphis & Birmingham railroad, by the Horse Creek Coal & Coke Company.

Gilbert Lowe is sentenced to be hung in Birmingham on the 21st of February for the murder of J. W. Meadows at Red Mountain on the 13th of January, 1889.

Two men, Carl Clark and David Webb, were seriously injured by the falling of a trestle on the Brierfield, Blocton & Birmingham railroad some days ago, and have since died.

An injunction by the Central road against the Midland has stopped its construction through the city of Troy. The case will have an early hearing, and it is said that work will be resumed in a few days.

The London police are now engaged in unearthing crimes and criminals. Several houses of a very low character have been raided, and a number of prominent men of the government, who were supporting the same, have fled the country.

The Cahaba Coal Mining Company have sunk shafts at Gurnee, on the Birmingham, Brierfield & Blocton railroad, and expect to get out 5,000 tons of coal per day when the mines are properly worked. One thousand horses for the operatives will be built at once, it is said.

Bill Nelson, a negro counterfeiter, was arrested at Birmingham last week. Several new coins were found upon his person. There is some guess in the composition from which the coins are made

Alabama Baptist.

MONTGOMERY, ALA., JAN. 10, 1890.

"We Point With Pride"

To the "Good name at home," son of Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there are many floors, and it has been of great satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

A sun-glass in the hands of a seventeen year old boy was the cause of a destructive fire at Moreland, near Chicago. The boy never dreamed that he was going to do all that mischief. Many a person as unintentionally lights a flame of anger or malice or slander with a few careless words, which has much more serious consequences, viewed in the light of eternity than the destruction of a whole village by fire. It is the little things that make the world's history and fix the destiny for eternity.—Weekly Witness.

I suffered with pain in my side and back for four weeks, the pain being so severe as to keep me in bed, unable to move. I tried Salivation Oil and it completely cured me, and I am now well and free from all pain.

CH. ROBERT LEDLISH,

221 Hurst Alley, Baltimore, Md.

He who has by death lost a dear friend, and is yet privileged to think of that friend as at rest in heaven, among the angels, among "the spirits of just men made perfect," with the Savior, perfectly pure and perfectly happy, free from all the ills of earth, glorified by God, a co-redeemer and co-heir with Christ in the abodes of eternal glory, will not sorrow over his kindred dead as those do and must who have no hope. Hope will be mingled with his sorrows and greatly alleviate his pangs. God's hand is full of comfort to such a mourner.

The Independent.

It is sad to think that Nebuchadnezzar after his gay life had to go to grass, but so did the thought that so many men of promise and ability end early graves, by careless-ness in not checking a cancer in its early stages by the use of Dr. Bull's Cough Syrup.

Art thou in darkness? Wait for the light; Art in the valley? Look toward the light; In the tempest, wait for the calm; Utter not desires, breathe forth a psalm.

After storm-breathing, Cometh calm breathing.—Zion's Herald.

Catarth originates in scrofulous taint. Hood's Sarsaparilla purifies the blood, and thus permanently cures catarth.

Thou canst not go to thy place not by accident. It is the very place God meant for thee.

And shouldst thou there small scope for action see.

Do not for this give room for discontent.

—R. C. French.

Beecham's Pills cure sickheadache.

Holiness is an unceasing of ourselves.—F. W. Faler.

ADVICE TO MOTHEES.

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

Beware of a purely artificial cure. This is not a think-would-miracly, it is a real world.—Prof. Drummond.

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

Cheerfulness is an excellent wearing quality. It has been called the fair weather of the heart.—Smiles.

The display of American productions at the recent International Exhibition in Paris, as a whole, was not considered very creditable to American manufacturers, but there were some notable exceptions to the general rule. One of these was the exhibit of soap made by Colgate & Co. Taking soap to Paris was indeed, taking "Colgate to Newcastle," and recognition was hardly to be expected in a department where the French consider so peculiarly their own, that an attempt at rivalry seems to them almost like infringing a trade mark. The most astonishing feature of the whole affair, however, appears in the list of high awards, which gives a gold medal to Colgate & Co. of New York, for soaps and perfumes of an exceptionally high, pure, and refined manufacture.

Neuralgic Persons.—And those troubled with nervousness resulting from care or overwork will be relieved by taking **Brown's Iron Bitters**. Genuine has made marks and crossed red lines on wrapper.

Obituary.

Mrs. Sibbie Culbertson, long one of Greenville's purest members and best workers, at her son's, Dr. Ashford, in Georgia, at the mature age of eighty odd years, after a short illness, quietly fell asleep in Jesus. She was cotemporary for years with sisters Porter, Archer and Watkins, all of whom have gone before her. The praise of these Samaritan sisters will ever dwell upon the lips, and the fragrance of their memories linger in the hearts of all who knew them. Oh, how we shall miss her! She was always at church if possible. Her footsteps and voice were familiar in almost every household. Fare thee well, dear mother in Israel.

HER PASTOR.

Catarth Cured.

A clergyman, after years of suffering from that loathsome disease Catarth, and vainly trying every known remedy at last found a prescription which completely cured him and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

All epochs in which faith, under whatever form, has prevailed, have been brilliant, heart-elevating, and fruitful, both to contemporaries and posterity. All epochs, on the contrary, in which unbelief, under whatever form, has maintained a sad supremacy, have been barren, and have left no posterity, because none care to torment themselves with the knowledge of that which has been barren.—Goethe.

Its Excellent Qualities.—Commend to public approval the California liquid fruit remedy Syrup of Figs. It is pleasing to the eye and to the taste and by gently acting on the kidneys, liver and bowels, it cleanses the system effectually, thereby promoting the health and comfort of all who use it.

Place's Remedy for Catarth is the Best, Easiest to Use, and Cheapest.

CATARTH

Suffer by druggists or sent by mail.

Prepared by J. A. Lawrence, Warren, N. Y.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCOM, M. C.,
181 Pearl Street, New York.

Resolutions of Respect.

Whereas, God, in his providence, has removed from us to a better and happier home above our collaborer and friend, Mrs. Geo. S. Jackson, therefore, be it

Resolved, 1. That we bow in submission to the will of him who is too wise to err and too good to do wrong.

Resolved, 2. That in the death of such a noble woman, such a bright, happy and consecrated Christian, the community and church, as well as our society, suffer a serious loss.

Resolved, 3. That we tender to the bereaved family our sincere sympathy in this, their great affliction.

Resolved, 4. That a copy of these resolutions be furnished the family and also the same be recorded in the minutes of this society.

Done by order of the ladies' aid society of the Hill Baptist church, Dec. 18, 1889

Mrs. T. J. JACKSON,
"N. B. HISTED,"
"J. I. THOMAS,"
Committee.

Many Persons
Are broken down from overwork or household care. **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

In Memoriam.

Died, September 9th, 1889, Wiley Barnes, aged eighty-four years, five months and eight days. He was born in North Carolina; married to Miss Ednie Fulghum in 1829; left North Carolina for the state of Alabama in 1832. The wife of his youth and the four children, the two oldest and the two youngest, together with many grand-children, mourn his loss. He suffered many painful hours with rheumatism, both hands and feet so much drawn as to be of little or no service. A sufferer since 1862. A member of the Baptist church for nearly twenty years. S. M. T.

Silas, Ala.

Died, November 19th, 1889, after a long illness, sister Sarah Christiansa Franklin, born July 18, 1850; joined the Missionary Baptist church October 1869. During the last four years she has been a member of New Prospect church. Her light shone as a bright Christian. None knew her but to love her. A devoted mother, she reared her children in the fear and admonition of the Lord. She was a kind and affectionate wife. She left a husband and five children to mourn her loss, but their loss is her gain. She departed this life in the triumph of a living faith. May God bless the bereaved friends.

M. Z. BRANHAM, Pastor.

Never Heard of "Davy Crockett's Coon?"

That's queer! Well, it was like this: Col. Crockett was noted for his skill as a marksman. One day he leveled his gun at a raccoon in a tree, when the animal, knowing the Colonel's prowess, cried out, "Hello, there! Are you Davy Crockett? If you are, I'll just show you how I can outshoot you. Just take a dose of Dr. Pierce's Pleasant Purgative Pellets, and see how quickly your biliousness and indigestion will emulate the example of "Davy Crockett's coon," and "climb down." They are specifics for all derangements of the liver, stomach and bowels.

Resolution.

At the regular Sunday morning service of the First Baptist church, Montgomery, Ala., Jan. 12, 1890, the following resolution, offered by Gov. T. H. Watts (at the close of the pastor's remarks in connection with the golden wedding of Rev. Dr. Samuel Henderson) was unanimously and enthusiastically adopted by a rising vote viz:

Resolved, That the First Baptist church, of Montgomery, Ala., sends Christian greeting to Dr. and Mrs. Samuel Henderson on the occasion of the 50th anniversary of their marriage, with best wishes for their future happiness, and the earnest prayer that their lives may be long spared to the cause which they have served so faithfully and in which they have been so useful.

M. B. WHARTON, Mod.

M. CODY, Clerk.

Above resolution was accompanied with \$50.00 in gold as a small token of affectionate regard.

Horsford's Acid Phosphate.

Relieves Indigestion, Dyspepsia, etc.

Christ in his great prayer, said of his disciples: "As thou hast sent me into the world, even so have I also sent them into the world." He did his work here by teaching and self-sacrifice. We need to know the truth as in Jesus, and to instruct others, but we shall accomplish little if we are not willing to bear a cross. Self-sacrifice is indispensable to real usefulness.—Christian Inquirer.

A Father's Protection.

Father, it is as essential for you to provide a safeguard against the night fiend to your children, crump, as to their hunger. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure crump, coughs and colds.

A celebrated infidel said one day to a friend of his who had imbibed the same principles, "There is one thing that mars all the pleasures of my life." "Indeed?" replied his friend, "What is that?" He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy; joy would be complete. But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost forever."—Selected.

For the ALABAMA BAPTIST.

Judge Porter King.

Mass. Editors: As I was prevented, by the dangerous illness of one of my deacons, from attending the funeral of Judge Porter King, please permit me to say a few things through the ALABAMA BAPTIST. Judge King died at the Talmadge House, in Atlanta, surrounded by his devoted wife and children. I saw him in a moment after his great heart had ceased to beat. I can never express the bitterness of my grief, as I looked upon his mute lips, and realized that they could never speak to me again. No human being, outside the circle of my own household, had been to me a more faithful friend, or received from me a deeper or more enduring affection. I have known him since the summer of 1855. He heard some of the first attempts at preaching the gospel, and gave me just the encouragement that I needed. His great impulses were guided by a wise judgment. He knew how to make a young man see and appreciate the possibilities of his life, without ministering to an unanchored ambition. Just a year ago he and Capt. J. C. Featherstone, of Virginia, joined me in a movement to establish a Baptist college at Florence, Ala. In the beginning of the undertaking we entered into a covenant with each other, in the prosecution of our scheme we would in every transaction be loyal to truth, and conscience, and God. At the last meeting of the officers of our Educational Company, having succeeded in raising a sum sufficient to erect our college building, he resigned his position as vice president and treasurer, and returned to his home in Marion. From the beginning to the end of his administration he illustrated that wisdom and integrity which make the ideal business man.

Ezekiel saw above the firmament the likeness of a throne, and the likeness of the throne was the likeness of a man. The interpretation of that vision is, that man is related to God, and is God's representative in the universe. That conception has its realization in every such man as Judge Porter King. Holding himself at an immeasurable distance above every thing that is mean and ignominious, in his thought and conduct, imperial in his assertion of every law of right and honor and duty, and yet compassionate to weakness, and condescending to men of low estate, he displayed his likeness to God and his fitness to speak for God among his fellows.

He was a model husband, a wise and tender father, a friend loyal to the last extremity, a dauntless soldier, an incorruptible patriot, a just judge, a generous supporter of every movement for the public good, a sincere Christian and an ardent Baptist.

He leaves to wife, children, friends, country, church, and the humanity, the price less heritage of a spotless name.

J. B. HAWTHORNE.

Atlanta, Ga.

At a call meeting of the faculty of Howard College, the following resolutions were submitted and unanimously adopted:

Whereas, It has pleased our Heavenly Father to call from the scene of his earthly labors our esteemed brother, Judge Porter King, therefore, be it resolved—

First, That we, the faculty of Howard College, deplore the loss to this institution of a trustee, who has given freely his lifelong service to guard its interests and insure its welfare, and who, by the wisdom of his counsels and his generous liberality, contributed not a little to secure that measure of success which it has attained in past years.

Secondly, That we are called, some of us, to be, also, the loss of a personal friend, who, by his polished manners, his well stored mind, and his warm heart, had won our highest esteem and most cordial friendship.

Thirdly, That we lament, furthermore, the loss to the Baptist denomination of a staunch supporter and to the state of a valuable citizen.

Fourthly, That a copy of these resolutions be forwarded to the widow of the deceased as an expression of our sincere sympathy with her in her bereavement; and, also, that a copy be forwarded to the ALABAMA BAPTIST for publication.

B. F. RILEY,
T. J. DILL,
A. D. SMITH,
B. F. GILES,
G. W. MACON,
R. J. WALDROP.

He who would go heavenward, or go Christward, cannot go with the crowd, for the crowd is not going in that direction. And this is one of the sorest trials of the Christian life. It separates the Christian disciple from many a companionship which would otherwise be delightful to him. But the choice must be made between conformity to the world and consecration to Christ.—National Baptist.

Death of Miss Susie Maxwell.

Eds. Ala. Baptist: Miss Susie Maxwell, of Alexander City, died here last night. She had just returned from a visit to her home the night before apparently well and in good spirits. In less than an hour, perhaps, after her arrival, she was taken sick with congestion, which medical skill and the best attention we could render were not able to relieve. Miss Maxwell was a diligent student, beautiful in person and character, a candidate for graduation in the class of '91. She had the brightest prospects for her school work and in her life. Her parents desire to give expression to their sentiments towards the Judson through your columns. I would therefore ask you to publish a part of their letter to me through your paper, also, to renew to them the assurance of the sincere sympathy of every person connected with the school.

We had a sweet service of song and prayer conducted by Rev. H. D. Stratton, in the Judson parlors, the evening of the 4th prior to the removal of the remains from the home.

The president, secretary, and other members of the board of trustees, served

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be 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.

eral of the faculty, and a considerable number of the citizens of Marion, accompanied the body to the train, though it arrived after nightfall. The two friends mentioned in the letter, Mr. Daughdrill, of the Judson's board, and Mrs. McGhee, of the faculty, joined Mr. and Mrs. Maxwell on the train and accompanied them home.

Yours very truly,
S. W. AVERETT.

Marion, Ala., Jan. 10th.

ALEXANDER CITY, ALA.,
Jan. 7th, 1890

Dr. S. W. AVERETT,
Judson Institute.

My Dear Brother: Our sad journey came to an end Sunday evening. A large company of our friends gathered at the village graveyard about 1 o'clock to lay to rest the mortal remains of our daughter. We had taken leave of her only a few days before, saddened in the heart by the thought of her separation from us for even a short time, but encouraged we thought to hope for her return when the flowers of June should bloom. But God had a different purpose from ours with reference to her. We believe he wanted her to fill some place in Heaven, and that she is there waiting and watching for us.

If the balance of human kindness could dissipate grief, ours would be gone. At the hands of the Judson people and our neighbors we have received every evidence of sincere sympathy. We feel profoundly grateful to you and others for kind ministrations to our daughter during her illness. As long as we shall live we shall cherish a sense of gratitude to Bro. T. F. Daughdrill and to Mrs. McGhee, who came with us home and performed many kind offices for us and greatly comforted us. We shall plant the flowers which the faculty and pupils have provided for near Susie's grave. We loved the Judson before, but we love it now more than ever. Everything was done for our daughter there that loving hearts and hands could do. God bless and prosper you! And may his sustaining grace enable us to feel in our hearts: This will be done. I have written for my wife as well as in my own behalf.

Very affectionately yours,
J. C. MAXWELL.

For the ALABAMA BAPTIST.

Several Things.

Dear Brother: Allow me to say to the brethren who have so kindly inquired after my health by letter and otherwise that my condition is much improved. My three days' affliction in Selma during the convention deprived me of one of the most pleasant occasions which I ever enjoyed. There was my old home. There once lived many, and yet live some, loved ones, whose memories are ineffaceable in my heart. I hope to be more fortunate at Troy, where I made one among my first efforts to preach. 'Twas in the old court house, in 1847.

CONVENTION

In Selma was a glorious success. As I heard in my room from day to day of its proceedings, I felt something like Dr. Manly's converted heathen; one exclaimed, "Hallelujah!" the other, "Amen!" Dr. Purser never makes a failure; and a grander man is not in Alabama, or elsewhere, age compared, for the place he occupies, than Dr. Riley. Indeed, the entire faculty of Howard College is most efficient. Nor is it any discrimination to say of Prof. Dill, he has few equals, in the state, as a ripe scholar and experienced teacher. The Baptists of Alabama owe Prof. D. a debt of gratitude for his attachments to that college and his devotion to its interests, which demands a clearer expression of appreciation than has usually been awarded him. The Howard, the Judson, and the Central give bright promise for the education of the sons and daughters of Baptists and others in Alabama. In

AUTAUGA COUNTY.

at my first home in married life, where I stopped over a week on my way to the convention to collect land rents and visit former neighbors and friends, I enjoyed a most pleasant time indeed. I was glad to find my old community enjoying such prosperity—social, financial and religious—as is unexcelled by any other community of farmers in my knowledge. A new Baptist and a new Methodist church, with the old Harmony, occupy the territory where the last named used to stand alone. I was most pleasantly surprised to see the congregations which met at Harmony Sunday at 11 o'clock. Evergreen at night, and the Methodist church Monday night. They had more than the community is more dense. Where W. N. Huckleberry retires and G. W. Mills takes charge at Harmony, and Bro. H. still retains Evergreen. Two sermons at home on the fifth Sabbath, last, at 11 o'clock at the Baptist, 6 o'clock at the Methodist church—added to labor in an address, by request of our town, in memory of our great departed hero, Davis, and a Christmas eve speech, had very much thrown me back in my recovery from

nervous debility, but, thank the Lord, I feel that I am nearly myself again. These extra services had something to do, perhaps, with my missing my meeting, under the doctor's advice.

How sudden! As I stepped abroad the train Sunday last, to meet brother Maxwell on their way home to Alexander City, from the Judson, with the remains of their dear and lovely Sudie. A blooming and brilliant young lady is gone! A sweeter girl in her earlier days I never knew. The last year has been remarkable for the deaths of young people.

W. WILKES.

Catarth

May affect any portion of the body where the mucous membrane is found. But catarth of the head is by far the most common, and most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires constitutional remedy like Hood's Sarsaparilla, which, working through the blood, purifies the system, and makes the whole system, and makes the sufferer healthy.

Impure Blood
Hood's Sarsaparilla
Hood's Sarsaparilla is a powerful blood purifier, and cures all diseases of the blood, such as catarth, and never found relief till I took Hood's Sarsaparilla.

"I was troubled with that annoying disease, nasal catarth, and never found relief till I took Hood's Sarsaparilla." J. L. ROTT, Markburg, N. C.

"Hood's Sarsaparilla
sold by all druggists. \$1.50 per bottle. Prepared only by C. L. HOOD & CO., Apocryphals, Lowell, Mass.

100 Doses One Dollar

A Shaped Note Edition.

Gospel Hymns No. 5

By Sankey, McGowan and Stephens, With New Tonal Index.

Will be issued January 15th.

Prior in Boards, 35 Cents by mail prepaid.

Biglow & Main, The JOHN CHURCH CO., 76 East Ninth St., 74 West Fourth St., New York. Cincinnati, O.

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EDUCATIONAL EXCHANGE

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Alabama Baptist.

MONTGOMERY, ALA., JAN. 10, 1890.

How to Succeed

A gentleman, who is now a prosperous merchant, in a conversation with a representative of the *Economist*, said that his life was changed by a simple performance of duty.

"I was a clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat down hearted because my counter had been idle for some time. A customer making his appearance, I tried my utmost to effect a sale, but to what I might, I could not please the man. Everything was either too light or too dark, and if the color was selected for his satisfaction, the 'quality' was not what he desired. I have a quick temper, and at times during the transaction I felt that I could strangle the customer, but I quickly curbed my temper and went at him tooth and nail. I felt that my reputation as a salesman was at stake, and was a question of conquer or be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send samples of new patterns as they arrived. The customer thanked me, and said:

"It has taken you a long time to sell me a few goods. Are all of your customers as hard to please as I?"

"It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all," I answered.

"Does it pay your house to devote so much time to so small a sale?" he inquired again.

"Yes," I replied. "I have taken pains to give you what you want. I know you will find the goods as I say. You will have confidence and come again, and the next time it will not take so long."

"After getting his package he walked out of the store. In three days I mailed samples of the new dress goods to his wife, and the circumstance passed entirely out of my mind. In about a month I was transferred to another counter and received a slight advance in wages. Much to my astonishment, I was taken away from this department after only a month or six weeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One morning I was informed that Mr. B. wished to see me. I went to the office with some surprise and fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be the moneyed partner of the concern, whose other business interests kept him away from the dry goods store almost entirely, and he was known to but few of his employees, although he knew that I was a new man as soon as he saw me, and thought to see what mental I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and now I thank goodness that I got him, and that I did not show my disposition to strangle him. —*Ill. Ch. Weekly.*

"What Does Thou Here?"

How often is that question put still when a Christian worker, sorely needed, deserts his post because of some unforeseen difficulty, or to secure self-gratification and ease, to that couch of indolence or to that forest glade where soft breezes blow, the question comes: "What does thou here?" When a child of God is found in a theatre, the dancing saloon, or the place of evil companionship, sitting in the seat of scorn, or walking in the way of the ungodly, again must the question come as a thunder-bolt out of a clear sky, "What does thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out, "What does thou here?"

"Life is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great Master-builder. All creatures fulfil their needed functions, from the angel that hymns God's praise, to the insect that floats in the air. There is plenty to do; evil to put down; good to build up; doubters to be directed; prodigals to be won back; sinners to be sought. "What does thou here?" Up, Christians; leave your cares and do. Do not do in order to be saved; but, being saved, do. —*Christian Guide.*

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A Biblical Criticism.

MONTGOMERY, ALA., JAN. 10, 1890.

Strange Sowing.

During the session of the Baptist "Congress," or "Autumnal Conference," held in Boston, a celebrated Harvard professor read a pretty "radical" paper on "Biblical Criticism." The next morning a number of Baptist preachers, mostly Southerners, were on a street car, on their way out to Harvard, when one of the preachers said: "I can take Prof. —'s principles and prove that a circumstance that I witnessed at the breakfast table this morning never occurred, and never could have occurred."

"Let us have it," said Dr. Wm E. Hatcher, of Virginia. Whereupon Rev. J. C. Hiden proceeded as follows:

"This morning at the breakfast table, a well-to-do business man of this city who sat opposite to me, said 'I've been hearing a good deal about this much Mahone, who has been making so much stir down in Virginia, and I should like to hear something about him from one who knows. Tell me what you know of him.'"

"I then gave him my view, winding up with the statement that Gen. Mahone was a good soldier."

"O, yes," replied the Bostonian; "he might be that, and yet not be a good man."

"Certainly," said I; "the Duke of Alva was a great soldier, and yet he was one of the worst men that ever lived."

"Whereupon the Bostonian innocently asked me if the Duke of Alva was one of Mahone's lieutenants."

Hidden found some difficulty in satisfying Dr. Hatcher that this story was not gotten up for the occasion. But when he solemnly asserted that every word of it was true, he was allowed to proceed with his remarks as follows:

"Now suppose that three thousand years hence some keen critic should see this story in print. He could easily upset it thus: 'We know that the Constitution of the United States and of the Confederate States forbade the conferring of titles of nobility, and every schoolboy knows that there were no dukes in America.'"

"Again: Boston was known as the Athens of America; and it is absurd to suppose that a well-to-do business man of Boston should have been so ignorant as to imagine that a Spanish duke of the sixteenth century could have been a Confederate lieutenant in the nineteenth."

"Once more: We have the rosters of both the Federal and the Confederate armies; and there was no officer with the rank of duke in either. No historical fact is better settled than the fact that there was no aristocracy in America in those days. The story does not bear telling."

"Yes," said Dr. Hatcher, "and the critic would add that the story was evidently gotten up by a wool-dyed rebel who wanted to make Boston ridiculous. At this rally there was a roar of laughter; but we can vouch for the truth of the story, whatever may be thought of Dr. Hiden's application of it. —*Richmond (Va.) Religious Herald.*

The Chimpanzee and the Doll.

The keeper of the chimpanzees at the Zoological Garden in Boston placed a doll in the cage of the little creature one afternoon last month. There were two chimpanzees, sisters, in the cage. The doll was clothed in a red gown, and was adorned with much finery. Hundreds of spectators crowded around the cage, and they were amused at the antics of the puzzled animals. At first they stood as far from the doll as they could get, uttering a cry that sounded like "hoo, hoo." Then they began to stamp on the floor, as if to frighten the doll, for it was clear that they believed it to be alive. By and by one of the chimpanzees dashed boldly toward the object of her dislike and chattered at it, but finding the intruder still unmoved, she fled to the other end of the cage. After awhile the other took a long straw and poked at the doll under the chin. The doll never stirred. The end of the straw was placed to the nose of each chimpanzee. Neither could detect anything harmful about the doll, and so they both sat in front of it, made all sorts of faces at it, now frowning, now grinning in concert. Finally they adopted the doll, but they took off all its finery, and placed it upon themselves, using a lit of looking-glass in a corner of the cage before which to dress themselves. —*Golden Days.*

He Loved His Mother.

The following beautiful tribute to the memory of the late Henry Grady is by a woman on the editorial staff of the *Atlanta Constitution*:

Well do I remember how he spent his last year's holiday season and little story he told me of it as I sat in his office one morning after New Year's.

He had visited his mother in Athens Christmas week, and he said: "I don't think I ever felt happier than when I reached the little home of my boyhood. I got there at night. She had saved supper for me and she had remembered all the things I liked. She toasted me some cheese over the fire. Why, I hadn't tasted anything like it since I put off my round jackets. And then she had some home made candy, she knew I used to love — and, bless her heart! I just felt sixteen again as we sat and talked, and she told me how she prayed for me and thought of me always, and what a brightness I had been to her life, and how she heard me coming home, in every boy that whistled along the street. When I went to bed she came and tucked the covers all around me in the dear old way that, none but a mother's hands know, and I felt so happy and so peaceful and so full of tender love and tender memories that I cried happy, grateful tears until I went to sleep."

When he finished, his eyes were full of tears, and so were mine. He brushed his hand across his brow swiftly and said, laughingly: "Why, what are you crying about? What do you know about all this sentimental stuff?"

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Sympathy.

MONTGOMERY, ALA., JAN. 10, 1890.

Strange Sowing.

A mother who was in the habit of asking her children, before they retired at night, what they had done to make others happy, found her two young daughters silent. She spoke tenderly of habits and dispositions founded on the golden rule, "Do unto others as you would have them do unto you." Still these bright little faces were bowed in silence, and the question was repeated.

"I cannot remember anything good all this day, dear mother," said one of the little girls. "Only, one of my classmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her. She said I was good. That is all, dear mother."

The other spoke still more tenderly: "A little girl who sat with me on the bench at school lost a little brother; and I saw that while she studied her lessons, she hid her face in the book and wept. I felt sorry, and laid my face on the same book up, and was comforted, and put her arms round my neck; but I do not know why she said I had done her good." —*Ch. Index.*

Two Sides of a Story.

"I declare, I never speak to Jack Crane again. He's the meanest fellow in school. He cheats in all his lessons, he never plays fair in any game, and he's the biggest tale-teller I ever saw."

Harry Crowell said all this in one breath as he flung his books in one chair and himself in another on his return from school.

"Are you entirely discouraged in your efforts to make Jack a better boy?" asked Mrs. Crowell. "Have you tried every way you can think of excepting this?"

"Why, I don't know," said Harry slowly. "As we have exactly — I mean, he ought to be good himself."

"Is that any reason why other boys shouldn't help him?"

"I suppose not, but we don't like him. He has never been anything but mean since he came to our school. We don't have any more to do with him than we can help."

"Indeed! I should say you were responsible for a good deal of his meanness then. How does he cheat in his lessons?"

"If we have a hard arithmetic lesson he copies the answers out of a key."

"What do the rest of you do?"

"We work our examples together honestly and help each other."

"Do you ever ask him to join you?"

"Of course not, because we don't like him."

"In playing games, if there is any dispute, does any one ever side with him?"

"Not very often."

"If you don't tell tales on him, do you ever try very hard to get him out of a scrape?"

"Don't try at all. Now, mamma, do you suppose if we did all these things he would be any better?"

"Try it and see."

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It is not well to be credulous; neither is it well to be skeptical. But if we must choose between the two, it is better to believe too much than to doubt too often. The darkest creed in all the world is that of the man who says he will never believe what he cannot prove. Suppose a child were to love his parents as his parents love him, he could prove they were his parents. Suppose that a man of any age were to live up to this theory, refusing to accept any truth on the authority of what better informed than himself! What a life that would be! That is limited by the boundaries of mathematical demonstration! After all, the heart is a better guide than the head in matters of the heart; and the proofs which satisfy the heart, are to be preferred in this sphere to the proofs which appeal to the head. As an English writer has said: "A hundred can live by their faith; but one can examine it." And again: "Ancient times might be many martyrs; but there could not be many apostles; for in one sense faith is better than proof; in another sense, faith is the surest of proofs." —*S. S. Times.*

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Ar. Montgomery 7:00 am 5:45 pm
Lv. Montgomery 7:50 am 1:10 am
Ar. Cowles 8:53 am 2:03 am
Lv. Chehaw 9:11 am 2:23 am
Ar. Newnan 9:56 am 2:58 am
Lv. Opelika 10:10 am 3:10 am
Ar. Opelika 10:15 am 3:13 am
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Lv. La Grange 11:36 pm 4:25 am
Lv. Newnan 12:50 pm 4:54 am
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Lv. Montgomery 7:40 pm 3:35 am
Benton 8:47 pm 4:42 am
Ar. Selma 9:20 pm 5:15 am

No. 7. STATIONS. No. 8.
5:45 am Lv. Akron Ar. 12:50 pm
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7:07 am Greenville 9:12
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