

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 17.

MONTGOMERY, ALA., THURSDAY, MARCH 20, 1890.

NUMBER 12.

The "Symbolism of Baptism."

Sermon, preached by G. S. Anderson, Re-
sident of the Baptist Congress, Troy, Ala.

The fact that Christian baptism is a symbol, is assumed in the statement of the subject. Is the hypothesis correct, and is it a symbol and only a symbol, or is it a reality or a means by which a reality is procured, or is it the blending of the three in one? The answer to these questions claims our first consideration.

Only a small minority of Christians concede the fact that baptism is a symbol, but claim for it a reality or the "divine" of its attainment.

1. *Rome.*—Roman claims a reality for Christian baptism. It is to them not a symbol setting forth, nor a means by which it is procured, but a reality itself. Thus the individual receiving baptism receives salvation, the two being one and the same thing.

2. *Episcopalians* teach that baptism is a means of salvation; that in baptism they are made "members of Christ, children of God, and inheritors of eternal life," thus making baptism a vehicle or means by which salvation is procured.

The following is from the Westminster Confession of Faith: "By the right use of this ordinance the grace promised is not only offered, but really by exhibited and conferred by the Holy Ghost." Baptismal regeneration, if not here directly taught, is implied. Nineteen-twentieths of the Christianity of the world claim for baptism either a reality or a means. Baptismal regeneration was sprung in the Christian church in the latter part of the second century, which was quickly followed by infant baptism, and the two blending in indissoluble wedlock have come with a history traced in blood and flame down to the present enlightened era. This unholy heresy we reject. Baptism is neither a reality nor a means, but a symbol and only a symbol. That baptism is not salvation and is in no sense a means of its attainment and is in no wise a part of the same, is evident from the following logic:

1. Baptism is a positive law. Only God's children can obey his positive laws. But God's children are fully saved, therefore baptism exercises no function whatever in the work of personal salvation.

2. But to explain this proposition we must draw the line between God's positive and moral laws, and define their limitations. God's moral law is the expression of the divine character, and is therefore infinite and eternal in its provisions and penalties.

3. It was revealed on account of sin and appeals to righteous sanction.

4. The entire race in general and particular is involved in its behests.

5. It has not and cannot be obeyed by man.

6. Christ obeyed it in the sinners' stead.

7. Christ met the penalty for their violation by the sinner, in his atonement.

8. The saved sinner is therefore forever freed from its dominion and delivered from its penalties.

9. Personal and eternal redemption through Christ therefore has only to do with the moral law through the whole range of its exercises and possibilities, touching in no point the functions of the positive law.

God's positive laws are—

1. Arbitrary, and possessed of no moral character.

2. Temporary and temporal in their requirements, spiritual, and subserve their purpose within the precincts of time.

3. They are few in number and easy to be obeyed.

4. Their violation is not atoned for by the blood of Christ and is severely punished.

5. They are an enigma to the world, who alone are qualified to discern their spiritual import. Thus they address the saved who are the children of God, who have already entered into heirship with him and joint heirship with his Son, and in no case, neither directly nor indirectly, do they apply to the sinner.

The unregenerate have no part nor lot in the exercises or provisions of God's positive laws. This was true of the Old Testament Dispensation. Under the New Dispensation God has given but three positive laws, i. e., confession, baptism and the supper.

Baptism being a positive law, it in no wise touches the sinner's salvation, and is therefore not a reality, nor the means for the attainment of a reality, but purely a symbol expressing only that which already exists.

The purely symbolic character of the ordinance being thus established, we now consider the pattern after which the symbol is modeled.

Primarily and positively the phases of this pattern are three.

1. *Burial* furnishes the world with its highest ideal of disaster. In it overthrow final and irrevocable is perfected. Dissolution here performs her solitary and dire task. The remorseless worm riots in the realm of departed hope, and man is left helpless to contemplate the inevitable catastrophe, to be visited upon all the living.

2. *Resurrection* is the electric thought of the ages. It is the pivotal fact upon which turns all the problems of man. In it the laurels are snatched from death, his iron scepter is broken, his ebony throne is demolished, and his dastardly dominion dissolved. In it the gleam of a light brighter than that which lit the splendors of Eden falls upon the midnight of the grave. Out from the shattered tomb bursts an effulgence rivaled only in its own ever increasing glory, that shall go shimmering down the epochs

of the eternities yet to come. In it hope rouses despair, and upon the ruins of doubt and death faith erects its monument of life and glory. Whilst burial furnishes the highest ideal of disaster and despair, the resurrection furnishes that of the greatest power and glory. Both truths are couched and freshened in the symbol of baptism.

3. The third phase of the pattern is the name of divinity. The believer in baptism is to symbolize the presence and power of the triune God in being baptized into the name of the trinity. Names are but the symbols of character. We know character through the name which symbolizes it. God's presence and power alone can destroy the body of sin and bring it to the tomb of extinction.

God's power alone can rekindle the dust and bring from the ashes of the grave in the adornment of renewed and glorified being the trophies of death. That the almightiness of his majesty is exerted in this stupendous work is seen in the fact that baptism, which it symbolizes, is performed in the name of neither, but in those of the three persons of the trinity. Anything less than the three names would not symbolize the fullness of divine effort. This symbol is invested with peculiar emphasis in the fact that baptism alone, and all the commandments of God given to man, must be performed in the name of the triune God. Divinity appeared on earth but once, and that at the baptism of Jesus. He requires his followers to symbolize his power at but one place and in but one act now, and that is in our baptism. So that burial, resurrection and divine power constitute the three phases of this pattern.

We pass from the pattern to the facts set forth in the symbol:

1. *The burial and resurrection of Christ.* Paul in connecting our baptism with this event says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so also should we walk in newness of life."

"Buried with him in baptism, wherein ye are also risen with him." In Joseph's new tomb was buried the slain body of the world's sin. Christ also suffered for us; who also bare our sins in his own body on the tree. "He died for all." In Jesus' rent and buried body we witness the spectacle of the overthrow of the world's power of death and sin. In him the power of sin expires and death itself dies. In Christ's burial the world's disaster is wrapped in the winding sheet, and despair, relentless and long in its reign, dissolves into dust. Out of Joseph's tomb springs the issue of the world's new era. Christ the risen man stands in the righteousness of the eternal God. Eden's vanquished glory is restored. Thrilled with the triumph over death and hell, heaven returns to earth and with the right arm of Almighty power reinstates and upholds her glorious reign. Death is dead, sin is dismembered, the grave is routed, the winding sheet is empty. Out of the dust of death springs the newness of spiritual life. Over the ruins of the old rolls in billows of gladness the glory of the new. These great truths involved in the burial and resurrection of Jesus are symbolized in Christian baptism, seen in the burial plunge into the yielding waters and in the ascent of the resurrection from the liquid grave. Thus, Christ is buried and raised to the eye of the world in the baptism of every believer.

2. *It symbolizes the spiritual burial and resurrection of the believer.* In repentance the believer dies and is buried to the world, and in faith he is made alive and is raised in the image of Christ. "Our old man is crucified with him, that the body of sin might be destroyed." "Likewise reckon ye yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Yield yourselves unto God as those that are alive from the dead." "And if Christ be in you the body is dead because of sin." "But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you." "Ye are dead and your life is hid with Christ in God." Conversion in the Scriptures is portrayed as a death of the old life and the raising up or re-creating of the new. "Marvel not that I said unto thee ye must be born again. If any man be in Christ he is a new creature." "Old things are passed away; behold all things are become new." Baptism thus symbolizes this marvelous change which has already taken place in the life. "Buried with him in baptism wherein ye are also risen with him through the faith of the operation of the Spirit of God." It is not actual death and the burial of the body that marks the two eras of the believer's history. We have a fleshly and spiritual and earthly and heavenly existence. Our baptism puts us on the heavenly side. It is to us our grave, our solitary and dire task. It marks the beginning of our eternal experience, symbolizing the total collapse and burial of the old life and the new birth or resurrection, or the re-creation of the new man raised in the image of Christ Jesus. The sinner awaits his death; saints are already dead, and have declared it in baptism; we are one with the angels; belong to glory.

3. *It symbolizes the resurrection of the just.* The sun must speed its flight and the moon wax and wane, till man's pilgrimage closes and earth's history completes its record. Then will come the resurrection. "They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation."

Christian baptism symbolizes this great fact. Paul says: "What shall they do that are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" Paul is here proving the reality of the resurrection and uses this Christian figure or symbol setting it forth as an argument to establish the fact. This symbol is a living prophecy forever bearing witness to the world of the coming fact of the resurrection; the old world with its disorder, sin and death must go down in final dissolution when the new earth wherein dwelleth righteousness, shall appear, when the redeemed shall come forth to offer final and ceaseless praises unto their God. Thus baptism symbolizes the three burials and resurrections, i. e., that of Christ, the believer, and the race of man.

II. We now raise the important question, Why did God symbolize these facts in Christian baptism?

1. *The gospel by it is preached to the eye.* The gospel is thus made to be seen with the eye, as well as heard with the ear. The gospel has two cardinal facts that distinguish its genius from all other religions, i. e., the "atonement for sin and the resurrection from the dead. Strike from either of these facts and the structure of the Christian system falls. The world furnishes nothing like either of them. They are mutually dependent one upon the other for support, and make complete the means of a perfect and eternal redemption. These two facts are symbolized by the two ordinances, the supper and baptism, so that the whole gospel is preached to the human eye in symbol, one half of it being couched in the ordinance of baptism. It has been said that if the whole of the written word were lost, the gospel would still be complete if the two ordinances remained extant. Seeing is believing. That which is heard may be quickly forgotten, but that which is seen makes its indelible impress upon the mind, hence the wisdom of God in the gift of the symbol.

2. *It is God's primary plan of teaching his truth.* God has, so to speak, duplicated all the facts of nature and of providence in symbol, and spread them out around us and over us and beneath us in visible form. The visible objects of nature furnish food for conception by which the mind passes from the concrete to the abstract, and sweeps in its excurive flights the realm of thought. The fashion of nature's symbols are, however, the limit of conception, and beyond the line of their forms the mind cannot penetrate. In the flesh we know only the material and such facts as the material may symbolize. Thus the blazing sun, the changing moon, the twinkling stars, the ocean's expanse, the floating clouds, towering mountains, the mighty rivers, the broad plains, the rushing rills, the sparkling dew, the numberless leaves of the forest, the countless sands, the vegetable growth, the animal life and the human existence are but symbols of the facts with which they are invested.

But God has not confined himself to nature's symbolic teaching. The Old Testament Scriptures furnish an illustration of this character of his instruction. Countries and cities, rivers and wildernesses, oppressions, defeats and triumphs, kings and subjects, houses and fixtures, forms and ceremonies, sacrifices and offerings, proverbs and riddles are all subsidized by the Almighty and used by him as symbols in revealing his will to man. The Old Testament is but one vast complex system of symbols by which God teaches us the dealings of himself with men.

The New Testament bodies forth the truths of the great Teacher in symbolic parables. It is said without a parable spake he not unto the people. All symbols were abstracted from the world of God we would be amazed at the meagerness of our knowledge. To conclude this thought, the great Teacher himself was but a living symbol of that which he taught, that which he wrought, that which he gave, and that which he promised, the God-man in the flesh lifted up, drawing all men unto himself and securing eternal redemption to every one that believeth.

3. *In it is embodied the climax of all truths—the resurrection.* Four great truths invest human nature: 1st. Our existence. This is confirmed to us in consciousness which bears witness of our unique and unchanging identity, whose being and wants are supplied by the magnificent hand of the Giver of all good. The second is our spiritual ruin consummated in the fall, and verified in an appalling experience and a chaos of hope. The third is redemption from sin, through the blood of Christ. In this the gift of renewed being and endless identity are secured. The fourth is the resurrection of the body. This is the climax of earthly being, the conclusion of the struggles of time, the consummation upon which humanity rests. If this fails, our being and hope together are lost in the chaos of endless night. If this be true, human triumph presses on to unrivaled destiny, amid the glory of the spheres. It is thus but fitting that God should symbolize this truth of truths, embodying it in such form that it would immovably rivet itself upon the hearts and consciences of men.

Passing from the philosophy of the symbol we close with a brief consideration of—

IV. *The penalty of the violation of the law contained therein.* Baptism is a positive law, and a positive law has practical, searching, scriptural and logical. He had not much grace of manner, and frequently in the glow of delivery, became earnest and impassioned. He was a diligent student of the Bible, and had his memory stored with its facts and language. With the Old Testament, with the

relations. Restricted to the limits of time the positive law of baptism, therefore, must resort to temporal punishment as the penalty for its violation. The penalty for the violation of God's law, couched in the symbol of Christian baptism, is of a three-fold character:

1. *A confusion in the truth.* Disobedience to this one law has confused the hosts of the redeemed and riven the unity of the followers of Jesus asunder and peopled the earth with numberless warring sects. Confusion is the incipient step to disaster in all departments of human experience. In confusion calamity begins its work. Out of household confusion is reaped family disaster. Out of business confusion bankruptcy ensues. Out of religious confusion the dwarfed and vitiated forces of spiritual life are produced. Disobedience to the law of baptism precipitates the believer into this state of confusion, confused in his relations to the church and in the relations of the church to the world. Confusion in these relations is but the entering wedge to confuse in all truth. This fact is fearfully illustrated in the subsidence and overthrow of Christianity in the present godless hierarchy of Rome. Beginning with disordered baptismal conceptions and relations in the latter part of the second century the flood gates were thus opened to the world, when she, in the course of centuries, submerged by the grossest iniquities, and instead of the shechina, we have in her the dragon, the Babylon of the nineteenth century.

2. *The second phase of this punishment is the want of the answer of a good conscience.* Peter says baptism is not the putting away of the flesh of the flesh, but the answer of a good conscience to God. A good conscience is a conscience acquitted of all doubt as to the question over which the scruple may be raised. Only those who have been buried and raised in the likeness of the Savior's death can be acquitted of doubt on this question. In the face of a menacing reproof that knows no silence, all doubt cannot be removed. Some struggle on in the midst of doubt and render the Master good service, but they are in want of the priceless jewel of a good conscience. A good conscience is the Christian's greatest wealth, sweetest comfort.

3. *The third phase of this penalty is the want of innermost joy.* The church wrestled with the truth of the gospel; he believed on Jesus unto personal salvation, but not until baptized did he have this highest Christian experience. His experience must indeed have been rich, but it was not the fullness of liberty in joy unrestrained. "If any man will do his will he shall know of the doctrine. Doing the will of God is the open door to all knowledge, and a knowledge of the fact that we have done the will of God bursts all bonds and frees us amid all gospel liberties to revel in all spiritual joys. These three phases of divine punishment are inevitable with the violators of this law.

In conclusion, the truths couched in this symbol being the climax of all truth, they will be the crowning glory in the fulfillment of truth in the final conquests of Christ's kingdom in the earth. Baptists alone preach this symbol and thus portray these truths, hence the ultimate consummation of glory on earth will be the result of Baptist effort. Whilst baptism affects not my eternal relations, it does affect my efforts, my influence and my joys on earth, and I would not, therefore, on the last day appear before the Judge an unbaptized believer for the world; no, not for all worlds.

Richmond, Va.

For the ALABAMA BAPTIST.

Protracted Meetings—An Old Discussion.

The ALABAMA BAPTIST of Feb. 27 contains an article from Dr. Pendleton in which the honored Doctor gives his objections to protracted meetings. Dr. Roberts thought the article of such value that he endorsed it, and requested its republication.

Without meaning to be discourteous, I must be permitted to say that the article is in large measure only a re-statement of the objections to protracted meetings which have been written and spoken many times before. That, however, does not prove that it is unsound. A more pertinent criticism would be, that the objections are more applicable to the methods employed than to the meetings themselves. To say that protracted meetings "sometimes exhaust the vitality of the church, and even when they are characterized by too much excitement; or that they have a tendency to discredit the stated ministry of the Word, and to prevent people from effecting conversion at regular meetings, only proves, that, that protracted meetings are sometimes improperly conducted, and that some people, both in and out of the churches, need to be corrected in their ideas about protracted meetings. An act that is right may be performed in a way that is wrong, and even when the act is right, the manner in which it is done is both right and wrong. It is to be understood as to its meaning and intent. But all this does not prove that it ought not to have been done, or that it ought not to be repeated.

In this matter the only proposition that can properly be admitted for discussion is, that one or more of the "evils" enumerated by Dr. Pendleton inevitably attaches to the protracted meeting; and the only evidence which we can reasonably be asked to accept is such as will establish the proposition.

These have not been presented by Dr. P., nor by those who have written before him, so far as I have read or heard. But then, admitting that some one or more of the "evils" mentioned do surely come with the protracted meeting, it would not be unreasonable to ask the opponents to show that there is no good which overbalances those evils. For it must be admitted that good and evil, wheat

and chaff, are so intermixed in this world that we cannot say that because we find evil in one place, therefore there is no good there; that because we find chaff, therefore there is no wheat there. Indeed, chaff suggests the presence of wheat.

Again, assertion and proof—opinion and fact—are two different things. So, also, what may appear to one as a fact, may not so appear to another. Those who oppose protracted meetings seem to see evils in them which those who favor them do not discover at all, except as the result of excesses or misconceptions which do not of necessity belong to the meetings, and which do not always accompany them. Nor do they often see more of the evil than of the good, even when the evil is known to be there.

My actual observation is this, that the Baptist church in the South which does not hold protracted meetings, is a church which is dying.

And that the pastor who refuses to hold such meetings with his churches, will not long retain his hold upon them. These two facts I have seen invariably; others may have observed differently.

It is not claimed that protracted meetings never do more harm than good; neither is it contended that some members of the churches, and some persons outside of the churches, do not misunderstand the use and the object of the protracted meeting. But it is contended that, take them as they come, year after year, sum up the results, separate the wheat from the chaff, and it will be found that more good than evil comes from our protracted meetings.

I submit this proposition, which is founded upon such knowledge as I possess of the membership of our churches, viz., take a majority of our best members, and it will be found that a part of them were converted at protracted meetings, and that the other part date the beginning of their religious experience there. It will also be found, on examination, that a number of the members of our churches were converted under the preaching to which they listened at the regular meetings of churches which held protracted meetings.

Nevertheless it is true, as Dr. Pendleton says, that too many wait for conversion at the protracted meeting. But this is the mistake of individuals, and not the fault of the meeting. Any good thing may be misused. A preacher may make the mistake of expecting additions by experience only at the protracted meeting. If so, let us blame the preacher, and not the meeting.

Is it not true that churches which hold protracted meetings grow as large and as strong, and are as useful, as those which do not hold such meetings? It so appears to me.

Not long ago I read with sympathy an article from Dr. Pendleton in which he lamented that in his preaching he so seldom reaches the earnestness of tears. Perhaps if he would attend a good, warm protracted meeting, he would no longer have cause for that particular lamentation.

Well, as we all cannot see alike, we must all go on serving the Lord in the way which to each shall seem the better way.

E. F. BABER.

Notasulga.

District and Institute Meetings.

The ministers' and deacons' institute of the Liberty (East) association will be held with the Dadeville Baptist church, March 28th, 29th, 30th, '90.

PROGRAM.

Friday, 11 a. m.: Sermon, by J. P. Hunter.

2 p. m.: The pastor in his study. W. C. Bledsoe.

7 p. m.: The pastor at the prayer meeting. C. J. Burden.

Saturday, 9 a. m.: The pastor in the Sunday school. Z. D. Roby.

11 a. m.: Sermon, by J. W. Hamner.

2 p. m.: The pastor in the pulpit. Jno. P. Shaffer.

7 p. m.: The pastor among the people. Geo. E. Brewer.

Sunday, 9 a. m.: Sunday-school, regular service.

11 a. m.: Sermon, by W. Wilkes.

7 p. m.: Sermon, R. A. J. Cumble.

All are respectfully invited to attend, and as the meeting includes a fifth Sunday, a large attendance is expected.

JNO. P. SHAFFER, Pastor.

Program of the district meeting of Antioch association, to be held with Black Creek church, Saturday before the fifth Sunday in March:

1. Devotional exercises, 10 o'clock Saturday, conducted by T. B. Shoemaker.

2. Sermon, 11 o'clock, by H. M. Mason.

3. Is it the duty of the church to send the gospel into the world, and if so, is it not the duty of each individual member to contribute to the accomplishment of this end? Opened by Eld J. B. Hamblin, 2 o'clock p. m.

4. Is not Christ "wounded in the house of his friends" when a church fails to exercise corrective church discipline? 3 o'clock p. m. Opened by Eld I. L. Causey.

5. Sunday morning: Address to Sunday school, 10 o'clock, by Eld S. M. Tucker.

Preaching at 11 o'clock. By whom, to be determined. T. E. TUCKER.

The next district meeting of the Tuskegee association will be held with Rocky Mount church, five miles east of Salem, Saturday, March 29, 1890.

Rev. E. F. Baber, pastor. The following subjects will be discussed:

1. Our weak and pastorless churches—what ought they to do?

what can we do for them? Opened by C. R. McGary, Opelika.

2. Our Sabbath meetings—should we discontinue them, or make them better? Opened by Davis Stringer, Salem.

3. Our Sabbath schools—are they needed? and what do they need? Opened by R. A. Tillery, Concord.

4. The support of the pastor; what is the duty of church members? have others any objections in the matter? Opened by Dr. C. W. Buck, Salem.

The above named brethren are requested to be present. We hope the other churches in the district will be represented. Brethren of other districts and associations are cordially invited.

Rev. Geo. E. Brewer will be expected to preach at 11 a. m. Sunday.

We request the brethren coming to notify us immediately, that they may be met at Salem, Friday, at 11 a. m.

W. J. LOVE, Committee.

Wacoohoe, Ala.

Program of a district meeting of the second district of the Unity association, to be held with Friendship church, Elmore county, seven miles east of Verbena and five miles north-east of Bozeman. The meeting will commence on Friday before the fifth Sunday in March.

1. Organization at 10 a. m. By H. Jones.

2. What is the church? By W. B. Strook and Hardie Jones.

3. Who is eligible for church membership? H. W. Caffey and J. R. Caldwell.

4. What is the object of church membership? By S. B. Wilder and T. J. Billingsley.

5. Present perils. By J. Falkner and C. H. Morgan.

6. Baptist polity. By H. W. Caffey and J. C. Wright.

7. What is the relation of church and Sunday school? By A. J. Brooks and T. L. Jones.

Brethren W. B. Crumpton and C. W. Hare, and all others who will or can, are invited to come and take part with us.

Committee.

The following is the program for the fifth Sunday meeting of the Tennessee River Baptist association, to be held March 28th, 29th and 30th. The regular speakers will be limited to twenty minutes in opening, and ten minutes in closing.

FIRST DAY.

7 p. m.: Organization and address of welcome by the pastor of Scottsboro church, and response by P. Brown.

SECOND DAY.

9 a. m.: Opening exercises, twenty minutes.

9:20 a. m.: "How did the man get into the marriage supper, not having on the wedding garment?" W. L. Crawford, M. Isbell, H. H. Coulson, W. O. Prince and P. Hall.

10:20 a. m.: What is the scriptural duty of deacons? J. M. Bledsoe, G. A. Beard, J. A. Dicus, A. P. Womack, I. F. McCarroll and R. A. Coffey.

11 a. m.: Institute sermon. Scriptural authority for paying a preacher a stated salary. J. J. Beeson.

2 p. m.: What was God's purpose in organizing his church in the world? L. C. Coulson, C. B. Roach, J. L. Jones, J. W. Isbell, L. W. Sloan, P. Brown and W. L. Stephens.

3 p. m.: What part of man's iniquity should go to the Lord's treasury? H. H. Horton, Crawford, Howell, McCloud, G. W. Morris, G. W. Baines, W. A. Piggis and M. Hill.

4 p. m.: What was taken from the unfaithful servant? P. Hall, P. Brown, C. B. Roach, J. W. Hicks, T. L. Quarles and R. M. Higgins botham.

7 p. m.: Is the missionary spirit the spirit of Christ? C. B. Roach.

THIRD DAY—SUNDAY.

9:30 a. m.: Sunday-school exercises.

11 a. m.: What are the scriptural evidences of the new birth? P. Brown.

3 p. m.: Missionary mass meeting.

7 p. m.: Is faith the gift of God, or the act of the creature? C. B. Roach.

W. R. Ivey, H. H. Horton, J. M. Bledsoe, Committee.

Some members of our churches seem to need converting once a month. Their devotion to the church, and their steadfastness in the gospel, are as short-lived as they declare the interest of the church in their spiritual welfare to have been. They are as unstable as water; as variable as the weathercock; as dependent upon the notice and ministry of others as the ivy upon the oak to which it clings; and besides, as capricious as a professional critic. They seem to think that the church exists solely to serve them. It must feed and pamper them, what ever else it does. So soon as it ceases to coddle them they begin to carp. They have no relish for the provision made for the nurture of the church at the public table; their dainty taste, or arrogant appetite, must be gratified by morsels specially prepared and personally administered. It may as well be said that such souls need a conversion more thorough than any they have yet experienced—a conversion from pride and self-consciousness to the spirit of humility and self-sacrifice.—Christian Inquirer.

The missionaries of all denominations in China are to have a conference at Shanghai. The last was held twelve years ago.

What we do for the children, we do for the world; and what we do for the world, we do for God.—Ex.

Central Committee

On Women's Work for Missions and in the Churches.

Mrs. T. A. Hamilton, Pres., Birmingham, Ala.

Mrs. I. Y. Sage, Treas., Birmingham, Ala.

Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.

MARCH—PRAYER CARD.

Colored People—"Teach me thy way, O Lord, and I will walk in thy truth." Missionaries Southern Baptist Convention, 41. Institutes for instruction of preachers, deacons and others held in the different states.

Study Topics.—Present condition and spiritual needs. Their natural claims on Southern Christians. Evident preference for Baptist doctrine. Is Rome on the alert to profit by our neglect? Will the Christianization of the American negro affect Africa?

The central committee has hoped to be able to make a creditable quarterly report this month. Last quarter we were merely existing, so but time could be expected, but this is the second quarter of our convention year and if those societies already reported would send in their work at once to Mrs. Sage, 714 Twenty fourth street, Birmingham, we are sure it would be gratifying. The attention of the association vice presidents is particularly called to this matter; will they not urge their societies to attend to this at once? The work of the central committee has been seriously impeded by not hearing promptly from those ladies appointed as vice presidents. In case either of acceptance or refusal a prompt reply is requested, as in the former case, literature, etc., should be supplied them at once, so they proceed with the work of organizing in their associations; and in the latter case, the central committee is under the necessity of securing another person for the trust, and "the King's business requireth haste." There is need of patience in all work, and eag

Alabama Baptist.

MONTGOMERY, ALA., MARCH 20, 1900.

EDITORS:
REV. C. W. HARRIS, - JAS. C. POPE.

Are you a teacher? If so, you will have constant need for a copy of Shakespeare. Two dollars will get the book, 1,000 pages, illustrated.

The Louisiana State Lottery endeavored to capture South Dakota by distributing 25,000 bushels of seed wheat among the farmers, but failed.

The book dealers report that since pulp and press have been speaking out against impure reading parents are more careful about what their children read.

The richer the Catholic who dies the longer must he remain in purgatory. The priest keeps him there as long as he can decently get money from his estate.

We again remind our friends that they can give to the Judson and the Howard, even if they have no ready money. If you have land, donate a few acres or a lot, or plant one acre in cotton and give the proceeds to the two institutions.

People need not fear to welcome into their midst Rev. F. C. Plaster. He is a regular appointee of the Baptist State and Home Mission Boards. His work of instructing the negro preachers is bearing good fruit. No purer or truer man has ever lived among us.

The cruelty of the Catholic priests is appalling. Capt. Dawson, of Charleston, S. C., was shot and killed one year ago, but the priest allowed his soul to remain in purgatory until the 12th of March, when the ceremonies that finally put him to rest were enacted.

No class of men know more clearly the evil effects of the whisky habit than physicians, and it is cause for congratulation that the local physicians of Birmingham, in arranging to entertain the delegates to the state medical association, decided not to have wine at the banquet.

Bro. McGaha said he had often wished to see an illustration of the same trials as Diaz, studied through in Cuba and he was now satisfied that he had seen just that thing in Mrs. M. L. Powell's case. The Catholics may make the air ring with their threats, but our sister remains firm and steadfast in the faith.

Last year the editors and publishers' association were elegantly entertained by the good people of Huntsville. They had no wine at their banquet, and yet everybody was satisfied. We are glad to know that to-day the majority of Alabama editors believe it no breach of courtesy for the hosts to leave off wine drinking, etc.

The whisky element was victorious in the municipal election at Geneva some weeks since. The editor of the Record, Mr. Gray, was elected mayor, but we are sure that the man who can write as he did about whisky causing one Pike county brother to kill the other, has too much love for temperance and peace in the home and community to give whisky dealers much advantage.

A little breeze occurred in the house of representatives on the 12th, when the question of prohibition or high license for Oklahoma was sprung. Mr. Kelley, Mr. Pickler and Mr. Cutcheon favored giving that territory the prohibition law, while Messrs. Fitch, Springer, Spinola, Tarsney and Mills wanted to give high license. A compromise was made by keeping in force until the adjournment of the first session of the legislative assembly the law that prohibits the introduction of liquor into the territory.

The Birmingham brethren have made arrangements with the Kansas City, Memphis & Birmingham railroad to take delegates to the Southern Baptist Convention from that city at the rate of about \$24.65 for the round trip. This trip gives stop over privileges at Hot Springs, Ark. All delegates and visitors are requested to meet in Birmingham May 6th, and spend the day riding around on the dummy lines free and then participate in a big dinner at Howard College. On the 7th they will leave for Fort Worth, arriving at that point on Thursday night.

REV. F. S. HENSON, D. D., of Chicago, thinks "the perfect solution of the negro problem is to be found only in the triumph of Christianity. Meanwhile the best political expedient is probably restricted suffrage both for whites and blacks." Dr. Kerr B. Tupper, of Grand Rapids, speaks thus on the same subject: "The problem can never be solved without two things in a marked and conspicuous degree: (1) the absence of present existing political partisanship, and (2) the presence of those principles and practices that underlie Christ's fundamental teaching respecting humanity as an essential and glorious brotherhood."

The Methodist Advocate says it has nearly reached 7,000 circulation. This rapid growth is being brought about by the help of the preachers. Can't our Baptist brethren see that their organ does not lack for circulation among the churches of Alabama?

BLUFF SPRINGS, FLA.

For more than a year, Bro. R. W. Brooks has been urging us to visit his home and learn how the people lived and what efforts were being put forth for the Master's work, but not until March 8th did the senior find opportunity to comply with his request. Saturday evening, after Bro. A. A. Sims and myself had made headquarters with brother and sister Litchfield, we spent the time meeting the business men and the brethren. This town is so close to Alabama that her people are just like us, as to hospitality and cleverness. Quite a town is being built around the railroad, near which are two large saw mills. The railroad being so near the Conecuh river the people are settling out on a lovely sandy ridge, which gently rises as it goes west. About one mile from the station is located.

THE BAPTIST CHURCH.

Its grounds are beautiful for situation, lying three hundred feet higher than the town, on a table land that spreads into one broad expanse of level pine country. Homes are built for two or three miles in almost every direction from the church. Near by are the

PUBLIC SCHOOL HOUSE AND THE ACADEMY.

The former was built by the county at a cost of \$1,000. At the head of this school stands Prof. Bryan, an intelligent Christian gentleman from Georgia. The principal of the academy, Prof. Selman, was absent, but we learned that he, too, is a Christian and an excellent teacher.

We believe the brethren are determined that by the meeting of the association they will build a better house of worship. They need one, and are able to provide themselves with a comfortable place in which to worship, and if their hands and hearts are once united the work will succeed. Bro. A. A. Sims is their pastor and we heard nothing but good words for him. He is a consecrated and intelligent brother, studying hard and preaching faithful sermons. Saturday night he led the congregation in a

BIBLE READING on faith. This was a profitable service, in which other brethren engaged. The difference between head and heart faith was explained, and everybody urged to receive Christ by faith as a personal Saviour.

SUNDAY MORNING came and the Sabbath-school, with Eld. J. T. Fillingim as superintendent. He is a good singer and a first-rate preacher, but he went to the legislature two years ago and has not preached regularly since.

At 11 o'clock the pastor spent a short while drawing lessons from the parable of the barren fig tree. The writer closed the exercises with a more lengthy talk than he intended. He emphasized the thought that as the Master of the vineyard held each tree accountable for the space it occupied, so our Master makes us responsible according to our opportunities.

SUNDAY NIGHT Bro. R. M. Guy, of William's Station, Ala., addressed a large audience concerning the resurrection.

It affords us pleasure to testify to the general good attention manifested by the hearers at each of the meetings. We were guests of Bro. Litchfield, Rev. R. W. Brooks and Bro. Pritchett. They seemed like old friends, because they are constant readers of the BAPTIST. Bro. Brooks is a useful preacher, who has regular appointments at McDavid's, Fla., Canoe Station, Ala., and at another point. He laid us under special obligation by his kind help, and no man was happier than he when he knew the BAPTIST would visit seven new homes in his town.

Bro. J. L. Bryars, a highly esteemed and useful minister, also makes his home in Bluff Springs. Since paying this visit and receiving from everybody such unfeigned kindness we are more than ever anxious that Alabama shall have those people annexed to her southern border. We need them and they need us.

FROM DARKNESS INTO LIGHT.

God pity the home of Catholic darkness! There must be, of necessity, naught but gloom and shadow all along the journey of a Catholic's life, and the heart must oftentimes grow weary and tired and hungry for a place to rest and rest and become refreshed. There can be nothing save a dead hope buried in the heart of the one that feasts upon the superstitions of the blinded Catholic priest and his "holy father," the pope. Heaven's brightest sunshine casts no ray of light into the home of that one blinded by the darkness of Romanism, and never a bright ray from the sunlight of God's love beams into the heart that sits thus in midnight darkness. From

out of the home, perhaps, there may be a groan, a cry sometimes, but it must be lost on the air, and the heart that pants and longs for a drink from the stream of the great Fountain of Life must decay and die in search for strength and pass away into the great unknown to witness in the final day against a false religion and its priests and cardinals and popes. Like the weary traveler on the desert, with nothing to protect him against the storm that bursts upon him with its terrible fury, no shelter, no one to comfort him, no one to save, is swept on and on with irresistible fury by the storm, so is the heart that experiences not the saving power of the Redeemer of mankind and knows not how to trust because the way is so drear and so dark and so lonely. In its moments of sorrow and anguish it cries out for help, but who is there to help, to guide, to save? It is enough to make the angels weep at the sight of the sorrowing soul as it gropes about feeling for something to grasp, for something to cling to, for something to bear it up! God pity the home of Catholic darkness!

But we have a story to tell, kind reader. Listen while we tell it, and let us all breathe a prayer that God may abundantly bless those that have passed from darkness into light. The series of meetings recently held with the Adams Street Baptist church, conducted by the beloved pastor of the Ruhama church, East Lake (Rev. A. W. McGaha), have been productive of great good. Thirty-one happy converts joined the church during his earnest preaching and four were received by letter. The church was spiritually strengthened and built up, and the unconverted were made to feel the power of God's preached word.

Among the number who presented themselves for membership was a Catholic lady. She was reared under Catholic influence and claimed the members of that church as her best friends. Her associates were of the Catholic faith and those who know anything at all about the rules and laws governing the hierarchy know that it must have required great courage and a deep conviction of right for her to abandon the faith of that church and turn her back upon friends and loved ones.

As the meetings progressed she was found regular in attendance on the ministrations of the Word, and when the invitation was given for the unconverted to present themselves for prayer she was numbered among those who said, "For my sake." Her former friends threatened that if she left the Catholic church they would not patronize her husband, who owns a grocery, and her mother told her she would forever forbid her coming into her home. But the truth of the Word had sunk into her heart, the seed had been sown, and she braved her convictions through the storm. In the face of threats—threats that have ever characterized the working of the Catholic church—she stood firm, and attended service every day and every night.

And when she realized that her sins had been forgiven, with tears streaming down her cheeks, she went forward and gave the minister her hand, saying, "I thank God that he has enabled me to do my duty. In taking this step I am tearing myself away from my friends and from loved ones. I feel that I'm alone—yes, alone in the world!" And so it was; while passing through the struggle she gave vent to her feelings, yet her new-found friends gathered around her and mingled their tears with hers. Christian people, all gave her assurance that they would be her friends, and that in the future their interest in the Lord would be in common.

So, as the meetings progressed, she became happier as the days would come and go, and whenever the opportunity offered she went forward and gave her hand to those who, like herself, had experienced a new hope and were beginning the journey in their new life. It may have been that her experience was so different from others who joined, in that her sacrifices were greater, that caused those who stood near by to marvel; but, be that as it may, the testimony of women is given that the picture as presented by the new convert was a practical illustration of the great truth of the wisest Teacher who taught that he came "to set a man at variance against his father, and the daughter against her mother," etc. But, then, there came to her the sweet assurance of reward in other words of the Savior: "And every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

With these words as the foundation upon which to base her new-found hope, she pressed onward, forsaking all for the Master, and to day smiles through tears of rejoicing. God keep his children from harm, and may the tears they shed while in this life shine as diamonds in jeweled crowns when they reach the home of the redeemed.

The total membership of Mr. Spurgeon's church is now 5,354.

A CATHOLIC'S PRAYER.

Notwithstanding the denial of Catholics that they pray to the saints and worship the saints, we print here a prayer to St. Joseph, to be recited after the Rosary during the month of October, by order of the Holy Father, Leo XIII. The "prayer" was picked up in a church in this city, and, judging from its soiled and worn condition, must have been used pretty freely by the owner. We give it to our readers only to show the false teaching of the Catholic church. The prayer reads as follows:

We turn in our trouble to thee, Blessed Joseph, and after praying for aid from thy holy Spouse, we seek with confidence thy patronage also. By the affection that united thee to the Virgin Immaculate, Mother of God; by the fatherly love wherewith thou didst surround the infant Jesus; we beseech thee to help us to the possession of the heritage that Jesus Christ conquered for us by His Blood, and to aid us by thy power and succor in our need.

Foster, O thou most wise guardian of the Holy Father, the elect people of Jesus Christ. Keep us, O thou most loving father, from every spot of error and corruption. Be favorable and help us from the heights of heaven, O thou our most mighty deliverer, in the fight we must wage against the powers of darkness. If even as thou didst once snatch the Child Jesus from the danger of death, so now defend the Holy Church from the snares of the enemy and from all adversity. Grant us thy perpetual protection, so that sustained by thy example and thy help, we may live in holiness, and die in piety, and reach the everlasting blessedness of heaven. Amen.

(To those who devoutly recite the above prayer, his Holiness grants an indulgence of seven years and seven quarantines.)

N. B.—The October devotions are of obligation, as in past years, until the freedom of the Holy See is secured.

THE TRUE SENTIMENT.—The Western Watchman, published by Father Phelan, whose influence was sufficient to have his brother appointed United States consul to Nova Scotia, says: "We would draw and quarter Protestants, we would impale it and hang it up for crows' nests, we would tear it with pincers and fire it with hot irons, we would fill it with molten lead and sink it into hell fire a hundred fathoms deep."—Reflector.

FIELD NOTES.

Steep Creek church has called Rev. S. J. Catts.

The Baptists of Richmond, Va., are progressing finely.

The Knoxville, Tenn., Baptists are making rapid progress.

Rev. S. J. Catts has done a good work at Benton the past year.

Rev. W. A. Whittle recently preached in Jeffersonville, Ind.

The new church at Key West, Fla., will be dedicated on the 23rd inst.

Lowndes county needs a proper enforcement of the prohibition laws.

Every lawyer ought to have Shakespeare's works. Send us \$2 and get it.

Brewton church has called Rev. A. A. Scruggs, of Virginia, to be her pastor.

Rev. L. G. Geiger has been added to the staff of the Florida Baptist Witness.

Read article by "A Southern Baptist" in this issue, on Dr. Frost's resolutions.

Bro. and sister W. B. Carter, of Phoenix City, enjoyed a pious week.

The Northern Baptist anniversary will be held in Chicago, beginning May 24th.

It is a pleasure to hear a pastor who is enthusiastic over the Sabbath-school work.

Bro. Joe Martin has been licensed by the Munford Baptist church to preach the gospel.

The Sabbath-school of the church at Phoenix City has placed a beautiful Bible on the pulpit.

Rev. J. C. Hudson, the new pastor, will preach at Russellville on the second and fourth Sundays.

The buildings of the A. & M. College at Auburn, nearing completion, will be a credit to our state.

Rev. F. C. Waite, formerly of this state, has closed an interesting meeting in his church at Milton, Fla.

Mr. H. B. Wiggins, of North Orange, N. J., has given \$7,500 to the Southern Baptist theological Seminary.

Rev. Paul C. Hornady, who was recently ordained by the First church of Atlanta, takes charge of Madison, Fla.

The Christian Index in speaking of a brother says he has left the cemetery at Louisville on account of poor health.

Two members were received into the membership of the First church, Montgomery, last Wednesday night by letter.

A new baptistry is to be put into the Adams Street church this week. There are now forty-four candidates awaiting baptism.

Four dollars will get the ALABAMA BAPTIST one year and a copy of Shakespeare's works, nearly 1,000 pages, illustrated.

Rev. W. H. Whittit, D. D., of Louisville, will preach the commencement sermon for Furman University, Greenville, S. C., in June.

The first baptism in the new baptistry of the Adams Street church is intended to be the Catholic sister who has recently joined the church.

Bro. McGaha is now conducting a meeting with his church at East Lake.

Dr. Hiden, of Eufaula, will assist him. Many prayers from the brethren of the Adams Street church will ascend that the meeting may prove a great success.

Mr. William Bucknell, president of the board of managers of the American Baptist Publication Society, was stricken with paralysis, Feb. 25.

The Catholic church couldn't offer mass last Sabbath morning because one of its members had joined the Baptist church. We are truly glad of it.

Bro. O. E. Comstock, Superintendent of the Sheffield Baptist mission Sunday-school, on Furnace Hill, gave his pupils an entertainment recently.

Mrs. H. C. Sanders, of Nottulledge, who took the course of art at the Judson Institute, several years ago, finds a ready sale at good prices for all her pictures.

Read the advertisement of the Union Central Life Insurance Company in this issue. Bro. R. W. B. Merritt is the special agent for this company.

Bro. T. H. Lundy, of Benton, believes that Christians should exercise kindness and hospitality. His father was one of our best preachers twenty years ago.

Our Arab gave Benton a call last week. It was a rainy day, but the time was passed very pleasantly through the courtesy of Bro. E. E. Bostwick.

We will sell you the complete works of Shakespeare for \$2—a nice, new, illustrated, but full of interest. Eld. J. S. Yarbrough will preach at 11 o'clock.

The meeting at Adams Street church closed Monday night. Bro. McGaha left on Saturday morning last. He was present to witness a great deal of the reaping, but the church is reaping still. Thirty-five joined while he was with us, but thirteen have joined since.

The good Lord has been blessing us here of late. For the last three weeks I have baptized candidates every Sunday night; and there are several who have been baptized next Sunday night. All the converts are grown people and several are heads of families.—J. C. Hiden, Eufaula, March 14th.

Another clinching promise the Catholic priest exacts from a newly married couple is, that if they are ever blessed with children they shall be trained up in the blind ignorance and corruption of that false religion. They are required to take a vow and give a certificate of writing, to that effect.

While on a recent trip to Lowndesboro our Arab spent an hour or two at the home of Bro. R. Meadows, who keeps open doors for all the preachers, and Bro. Meadows said to him, "Sister M. had much to say in highest commendation of her pastor, Rev. G. S. Anderson, whose faithful services have accomplished great good."

I am now at Jonesboro, Arkansas, have been here three days, and we have had seven conversions, while it has been raining nearly all the time. I think we are going to have a good meeting. I hope to see many of the Alabama brethren at the Southern Baptist Convention at Ft. Worth, Texas.—W. E. Penn.

A wise brother remarks: When a person tells me that he does not go to church because the poor are not well come there, I cannot resist the conclusion either that he has never been, or that he is poor in other respects than in lack of money. There is a poverty of character, malice, perception, far worse than any of purse.—Mobile Baptist Union.

Dr. W. Gwin expects to leave New York on the 26th of March, on the U. S. steamer Nordland, for a long anticipated journey to Bible lands. Let us all remember this dear brother in our prayers during his voyage and while he is in foreign lands. God keep him ever under his watchful care and return him in health and greatly benefited by his trip abroad.

Rev. A. L. Blizard, preached a good sermon at the Adams Street church last Sabbath night. The earnest words were listened to attentively, as the preacher spoke of the woman who pressed through the crowd and entered the hem of the Master's garment and was made whole by the touch of faith. At the conclusion of the service ten joined the church and others stood up for prayer.

The proposal to originate a board of publication, which Dr. Frost promises to submit to the Fort Worth convention, involves grave issues. What ever is thought of the main question, Bro. Frost's course in laying the matter before the brethren in advance, that they may be prepared to act intelligently, is certainly fair and liberal. But nobody would expect anything else of Frost.—J. J. Taylor, Mobile, Ala.

The Baptists of Newton are soon to complete their new house of worship. I found a friend indeed in Bro. Callaway. We had a good meeting there. I next went to Columbia. Bro. Burr is being well taken care of by his church. He is one of the best men in the state. I assisted in the ordination of brethren J. H. Hooten, A. A. Jones, L. F. Oakley and G. L. Campbell to the deaconate.—F. C. Plaster.

The question of Mariology is thoroughly discussed in a little book written by Dr. Justin D. Fulton, and published by the American Company, Boston, Mass. Price, 25 cents. He shows conclusively that there never was any authority for the worship of the Virgin Mary. It is hoped every one of our readers will buy this book, for we have seen nothing which so completely explodes a large part of Catholic worship.

Bro. Wells is a locomotive Baptist; an aspiring and inspiring man, gaining the crowning heights of true missionary warfare. Deacons, laymen and aiding sisters anticipate his and the church's necessities and rally like Christian soldiers in their consumption. The new church house is the queen Baptist church of Texas. The growing Sabbath-school, overflowing congregations and increasing membership, loudly voice rich encumbrances for their beloved pastor. Showers of blessings for old Kentucky for giving pastor.—A visiting brother, in Texas Baptist and Herald.

Married, on the 11th of March, 1899, in Elmore county, Ala., at the residence of the bride's father, Mr. W. A. Ruckert to Miss Lelia Worrell, Rev. Jefferson Falkner officiating. May happiness and prosperity attend them.

"The Lord's Supper," a tract by Rev. S. T. Livermore, A. M., Bridgewater, Mass., is a concise presentation of the views as held by Baptists, on close communion. Five cents to the author (as above) will secure the tract.

A committee consisting of J. M. Arrington, F. P. Ford and J. H. Taggart, members of the Spring Creek church, Butler county, requests us to state that Rev. L. Bates has been dismissed from gospel work for un-Christian conduct.

The friends of Maj. Willett, of Carrollton, will grieve to learn of his death. While leading in prayer in his church last Sabbath evening he died of heart disease. He was a good man, and the fragrance of an upright life is left to console his afflicted family. May the God of all grace be their help at this time.

Rev. W. B. Crumpton was in our office on Monday, from a visit to Thomasville, where he aided brethren Wm. Parker and I. A. White in organizing a new church. Bro. Parker is the pastor. The new organization starts out with a promising outlook.

"The Baptist Confession of Faith," adopted by the ministers and messengers of the general assembly, which met in London in 1689, with a preface by Rev. C. H. Soursen, is on our table. Published by Wharton, Barrin & Co., Baltimore, Md., at 10c.

Next week's paper will give an account of the senior's visit to the brethren at Elm church, near Roberts, Ala. While he encountered rains and cold, he had a most delightful trip. One of the results was twenty-two new subscribers to the ALABAMA BAPTIST.

The Tuskegee Baptist church expended \$600 last year in beautifying the church. The pastor's salary is also increased and much other benevolent work done. Bro. G. A. Hornady, the pastor, is full of energy and zeal and has the unbounded love of his people.

There will be a Sunday school meeting at Friendship church, in Montgomery county, embracing the fifth Sunday in this month. Everybody is invited to be present. The subject of the sermon will be "The Interest." Eld. J. S. Yarbrough will preach at 11 o'clock.

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We learn that the East Tennessee, Virginia & Georgia R. R. will put on through sleepers to Fort Worth to the Southern Baptist Convention, from Rome, Anniston, Montgomery and Selma. The round trip will probably be \$19.25. The order has not been issued, but we are assured of the correctness of the above figures. This does not include the cost of the sleeper; the usual price is \$2 a night. The trip will take about two nights and one day.

Rev. J. N. Prestridge, late pastor at San Antonio, carried with him to his native state of Kentucky, all the people who knew him. On account of his health he will not accept any church until next fall. The warm Texas climate and long heated term are unfavorable to his health.

Texas Baptist Herald. Bro. Presider Isaac Alabama man of whom we are proud, would it not be well for our churches, now pastorless, to make a strong effort to secure him? He can fill any pulpit in the state and do a grand work.

We are in the midst of what promises to be a good meeting. Your scribe organized a Baptist church here yesterday, with ten members—five males and five females. Most of the male members are doing business here. We expect to secure a lot of new members for the Lord.

There are quite a number of Baptists in and around this place, and the outlook is hopeful for our people if the field is worked. This is a new town on the K. C., C. W. & B. railway. There is a population here of nearly 300, and the place is still growing. There is great need of an active man of God, not only here, but also at Guinn and Winfield.—G. S. Dargatzis, Sulligent, March 4th.

Since our congress I spent a Sunday with Bro. J. G. Lowery and his church at Blocton. I find that he has just completed a nice, comfortable and attractive church house. He has a large and increasing Sunday-school. There are accessions to his church almost every week, many of whom are highly cultivated people. The occasion of my visit was to assist in the ordination of two deacons, which service took place at night in the presence of an audience which more than filled the house, for many stood on the steps and by the windows. Blocton is one of the average mining towns in Alabama, and Bro. Lowery has a most promising field, and is greatly beloved by his people. Of course I did not forget the college, and received help.—D. I. P.

This from the Central Baptist is worth considering: Our readers have been familiar with the name of that eminent scholar, Dr. Doelinger, who died recently. He was a man of extraordinary ability and attainments and a leader of his wing of the Catholics. It is worth while to notice that he says: "The Baptists are, from a Protestant standpoint, the most successful of the churches of the world, since for their demand of baptism by submersion, they have the clear Bible text, and the authority of the church is regarded by neither party." To this statement may be added that of Dr. Moses Stewart, a learned Pedo-baptist, who was probably one of the finest Greek scholars that this country has ever produced: "I cannot see how it is possible for any candid man, who examines the subject, to deny that apostolic baptism was immersion."

Bro. G. D. Benton, of Ladonia, wants to know why we did not say something about the "horse shoe" in our article on superstition. Our answer is, that, like many other of the foolish things of superstition we've heard of, we didn't attach sufficient importance to it to give it a thought. He says: "It seems to me that the horse shoe is the chief object of superstition in the country. Many appear to attach as much importance to it as a heathen would to a household god. It is a shame that old horse shoes are found over the doors, or in the rooms, of many professed Christians in our own land! Are such Christians trusting in 'luck,' in superstition, or in the God of Zion? I consider that they greatly dishonor the God they profess to love, by such conduct. I think much more of your paper than I did a year or two ago. My present field of labor includes one church in Georgia. I am still serving two of the churches I had prior to my Texas trip. In addition to these I have County Line, in Lee county. I had great confidence in the wise and good Dr. Henderson. He is now gone from us, but has left a haloed influence behind him. Let his example inspire us to purer and nobler living. In quick succession, some of the standard bearers of our denomination have fallen. May the leaders of the Lord's hosts, who are left behind, be more faithful in his service."

FOR THE ALABAMA BAPTIST.

Disrupting the Convention.

The new movement to create a Board of Publication, which Dr. Frost proposes to submit to the convention at Fort Worth, is a matter of grave import. With characteristic frankness and fairness, Bro. Frost announces his purpose in advance, that brethren may be considering the matter. His plan evinces mature thought, and is probably the best that could be devised. In its way, if the convention is to do a publishing business, the new board seems wise, not only on account of past mistakes, under the present arrangement, but especially because our Home Board was designed to do a mission work and ought not to be hampered by the responsibilities of a publishing house.

There is, however, one point among several in Bro. Frost's article, to which attention, especially his, is called, and from which is offered a brotherly dissent, subject to modification as new facts may appear. It is the statement that any argument against continuing the *Kind Words* series is an argument against the existence of the Southern Baptist Convention, and the implication that the life of the convention depends on said series. Bro. Frost is not alone in this view. One of the unfortunate phases of this whole matter lies in the fact

that some brethren who prefer the *Kind Words* papers have unwittingly assumed the holier-than-thou air, paraded their preference as a mark of uncommon "loyalty," and by implication cast suspicion upon those of other preferences.

Alabama Baptist.
MONTGOMERY, ALA., MARCH 20, 1890.
FLOWER SEED FREE!
Every lady reader of our paper who is a lover of flowers and is interested in their cultivation, should accept of our offer of S. H. Moore & Co., N. Y. City, who offer to send their paper, The Ladies World, three months on trial for 12 cents, and to every subscriber a Collection of Flower Seeds (200 varieties) free as a premium.
To be always intending to lead a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved or destroyed.—Tillotson.
"I regard the Sarsaparilla as having passed above the grade of what are commonly called patent or proprietary medicines," said a well known physician recently. "It is fully entitled to be considered a standard medicine, and has won this position by its undoubted merit and by the many remarkable cures it has effected. For an alternative and tonic it has never been equalled."
The great feature in the unique, undivided, and mysterious personality of Jesus Christ, is undoubtedly his divinity. His humanity was subordinate to his divinity. He always acted in and acted in the conscious consciousness of his divine character. He indeed God "manifested in the flesh."—Ex.
"And every shepherd tells his tale, under the hawthorn in the dale" and on such occasions every shepherd takes cold, and suffers tortures with neuralgia until some sensible, well informed citizen advises her to use Sarsaparilla.
The promises of the Bible, like the beams of the sun, shine as freely in the window of the poor man's cottage as the rich man's palace. A mountain of gold heaped up high as heaven would be no such treasure as one promise of God.—Ex.
"Oh, Willie, we have missed you! Since you have been away, darling, I've not one soul to send to the drugstore for my Dr. Bull's Cough Syrup, and when my cough syrup is gone I feel like I had lost my best friend!"
All the doctors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.
Every tissue of the body, every bone, muscle and organ, is made stronger and more healthy by the use of Hood's Sarsaparilla.
Let us be of good cheer, remembering that the misfortune of having the liver and those which never happen.—L. Well.
Beecham's Pills act like magic on a weak stomach.
Those who speak are not eager to speak much.—Spurgeon.
EASTER MUSIC FREE. Send 2c. Stamp for Postage. THE ECHO M. CO., La Fayette, Indiana.
Christians are not exempt from temptations, but they have formed a close alliance with One who is able to deliver the ungodly out of temptation.—Ch. Adolphe.
ADVICE TO MOTIVES.
Mrs. Winslow's Sore Throat Syrup should always be used for children's 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.
Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not the figures of speech, but the communion of soul.—H. More.
FITS.—All Fits stopped by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 331 Arch St., Philadelphia, Pa.
Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look upon.—Milton.
For Seasickness
Use Hood's Sarsaparilla.
Dr. Price, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that it taken in time, it will in a great many cases prevent seasickness."
Lawyer: Your opponent will have to pay the entire amount, but you will have to stand the cost. Client: Will you please tell me, have I won or lost?
ALL TEACHERS OF VOCAL MUSIC, wishing to use the most popular book now offered to the public, will do well to send me their address to Eureka Springs, Ark.
W. E. PENN.
Hitherto patient boarder: Mrs. Starvem, I can stand having hash every day in the week, but when on Sunday you put raisins in it and call it mince pie, I draw the line.—Harvard Lampoon.
An Essential Provision.
Father, it is as essential for you to provide a safeguard against that night fiend to your children, croup, as to their hunger. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure croup, coughs and colds.
John: Do you think you would vote for protection, provided you had the privilege? Mary (slyly)—Yes, I think I should—if you would promise to be the protector.—Burlington Free Press.
\$500, or Cure Your Catarrh.
For a long series of years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper inquiry, have offered, through nearly every newspaper in the land, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is sold by all druggists at only 50 cents. It is mild, soothing, cleanses, deodorizing, antiseptic and healing.
Mr. Hayseed (buying a cigar)—I hope this ain't one of them weeds that burn off in no time at all. I want a good long smoke. Tobaccoist (impressively)—Mine friend, that cigar will last you till you are sick of it.—Texas Sittings.
Catarrh Cured.
A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy at last found a prescription which completely cured 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.
The conceit of some people is so strong that they admire mistakes because they make them.—Atchison Globe.

Communion Sets.
The best goods made. Five pieces only \$12.00. Boxed and delivered to the Express office at Lexington. The regular wholesale price of this set is much higher than we now ask. Must order soon to secure this price.
OTIS W. SNYDER, Lexington, Ky.
Judge: The prisoner, denies having created any disturbance as stated by you. Indignant witness (a night watchman)—But, your Honor, if he didn't raise the biggest kind of a disturbance, how the mischief did I come to wake up?
A Pleasing Sense
Of health and strength renewed and of ease and comfort follows the use of Syrup of Figs, as it acts in harmony with nature to effectually cleanse the system when constipated or bilious. For sale in 50 cents and \$1.00 bottles by all leading druggists.
"May I inquire your occupation?" asked the doctor. "I am a clerk on a salary of \$47 50 a month." "Your ailment, sir," said the doctor, with decision, "is not gout. It is simply an aggravated case of ingrowing toenail."—Chicago Tribune.
IF YOUR BACK ACHES
Or you are all worn out, really feel no more in general debility, try **DR. HAY'S PILLS.** It will cure you, and give a good appetite. Sold by all dealers in medicine.
The quintessence of laziness is illustrated by a Dutch artist who was commissioned to paint a picture of "Jonah and the Whale," and who thereupon painted a picture of a very large whale, explaining that Jonah would be found inside the monster.
NOTE.—We make no charge for engraving initials, mottoes, monograms, etc., but cannot exchange or refund money on goods that are engraved.
Read our price list, and remember each article is fully guaranteed as represented.
SOLID SILVER STERLING FINE TEA SPOONS, \$5 for set of six. Very heavy ones for \$6 a set; only one dollar each.
TABLE SPOONS, same quality, \$10 for set of six; very heavy, \$12 set of six.
Few sets of JEWELRY; finest of gold. CORAL CAMEO or CORAL ROSES; not as much worn now as a few years ago; cost then \$65.00 a set; the price now only \$10.
Large stock of 18k. plain GOLD RINGS, \$5 to \$8; worth almost this amount for the gold in them. Measure the finger with a cotton string, wire, or take impression on paper with a ring that fits and mark the circle with a pencil; this will assure you of getting the correct size.
OTIS W. SNYDER, Lexington, Ky.
Fowls cannot be classed as gourmands, if they do eat by the peck.—Pittsburgh Chronicle.
FOR DYSPEPSIA
Use Brown's Iron Bitters. Physicians recommend it. All dealers keep it. \$1.00 per bottle. Genuine has trade mark and crossed red lines on wrapper.
Birmingham Churches.
RHAMA.—Pastor McGaha returned from Montgomery the last of the week, and gave a fluttering account of the Adams Street church and the meeting. Good services yesterday.
WOODLAWN.—Pastor Adams has a very sick child. Student H. H. Shell preached at 11, and student W. D. Hubbard at night.
ELVTON.—The pastor preached at both services; good attendance at the Sunday school.
SECOND CHURCH.—Student Savell preached at both services; 70 in Sunday school; received one by letter. Bible readings growing in interest.
SOUTH SIDE.—Pastor Hale preached at both services. Subject at 11: "The Preservation of the Saints;" at night, "Choose ye this day whom ye will serve."
DR. Purser and Riley spent yesterday in Livingston. Dr. Purser preached at both services.
FIRST CHURCH.—Two very interesting services and good Sunday school. Subject at 11: "The Deacon ship." Three received by letter, and one, a converted Catholic, for baptism. At night Mr. Wm. Reynolds, of Peoria, Illinois, a member of the International Sunday-school Committee, made an eloquent address to young men. One baptized.
AYONDALE.—Very large attendance at the prayer meeting Wednesday night. Two interesting services, at both of which pastor Greene preached. A profitable cottage prayer service at 10 p. m.
BESSMER.—An interesting conference Wednesday night, at which one was received by letter. Rev. D. M. Ramsey will assist the pastor in a meeting to begin the 30th inst.
DR. J. C. Hiden, of Eufaula, is to be with pastor McGaha at East Lake next week in a meeting. Prayer is requested in behalf of the college.
The committee has succeeded in making arrangements to go to the Southern Baptist Convention and return at \$20.05, with reduced rates with all the eating houses, and without change of cars, leaving here Wednesday morning and arriving at Ft. Worth Thursday evening, with the privilege of stopping over at Hot Springs on the return.
M. M. Wood.
March 17th, 1890.
CONSUMPTION 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. SLOCUM, M. C., 181 Pearl Street, New York.
Cusseta.
The Arab folded his tent and hid away where Alabama claims close kin with Georgia. By invitation of Dr. W. E. Lloyd, of Auburn, who is also pastor at Cusseta, we arranged to spend last Sabbath at the latter place.
A PROSPEROUS COMMUNITY of farmers have gathered about Cusseta. There are only a few stores, as

much of the marketing is done at West Point. A leading physician, whom we met, believes that much of the thrift and industry of the people was brought from their old homes just across the line in Georgia. Be that as it may, we are proud to claim them now as a part of our great commonwealth. The soil is good, with a foundation of clay. Much terracing is done here. No signs of dilapidation are seen, but all seems fresh and buoyant.
SUPPORTING THE PASTOR.
The Cusseta church with a membership of sixty five has paid the pastor over two hundred dollars per year, for one Sunday each month, since he began, seven years ago. They will now increase his salary fifty dollars as a token of their appreciation. A nobler band of brethren we have never met. A new house of worship is talked of, mission collections are good, and the Sabbath school work is prosperous. Bro. G. W. Shealey, an excellent superintendent, and, in addition to the regular sessions, is carrying the school through an advanced course of Bible study on mission work.
IT WILL PAY.
Yes, it pays well to teach missions to the children. Bro. Shealey has his map and follows up the travels of the great missionary, the apostle Paul. Bro. Lumpkin is another brother who believes in the right kind of teaching. It was a cold day and the congregation, though good, was not up to the usual standard in attendance. It was a pleasure to meet brethren Barrow, Ermon, Warlick, Mitchell and Midgton, besides a number of others, whom we hope to see again. The sisters are a strong force, and Dr. Lloyd is proud of them all. The paper is a regular visitor to a number of homes, and now the circle is extended still farther.
Brother and sister Shealey made our Arab feel that although a wanderer he was a welcome guest. K.
For the ALABAMA BAPTIST.
From the Seminary.
Dear Baptist: Winter is slowly fading away with the snow which has been on the ground several days. This sentence will probably provoke a smile from those who know that this is the only cold snap that we have had this winter that has continued longer than two or three days.
Last Sunday we had the pleasure of hearing Rev. J. S. Dill, now of Goldsboro, N. C., preach at the "McFerran Memorial" church, which was dedicated last fall. It is rumored among the by-standers that there is a probability of his being called to the pastorate of it, but how much truth is in it we do not know. It would please the Alabama boys, except that we would rather see him called to some one of our Alabama churches. He is looking well, and no doubt has an appreciative field where he is.
Bro. W. A. Whittle occasionally comes round to see how we are getting along. He has spent the winter in Louisville, writing a book on his travels, the prospectus of which will probably be out by the time this letter is printed. The title is: "A Baptist Abroad; or, Travels and Adventures in Europe and all Bible Lands." Will contain 500 pages, with 100 illustrations prepared especially for it. The introduction is by Dr. J. L. M. Curry, and Bro. Whittle, in a recent chat, said that a text examining it, Dr. Curry had given it quite a flattering notice. He also said that he wanted to get an agent in every county in Alabama to sell it. J. A. Hill & Co., Union Square, N. Y., are the publishers.
The number of our boys from Alabama is down to three, some having to quit and return home. One of these three, L. O. Dawson, will finish up a post graduate course this session, and at some Alabama church, wants a good pastor and excellent preacher, it can do no better than to extend him a call. He has had one or two, but it was before his course here was complete, and so he could not go. He is looking to Alabama for a home, and I will say that there is no pulp in the state that he cannot fill, and fill well.
Next year Bro. J. M. Thomas will

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