

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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For the ALABAMA BAPTIST.

More About Disruption.

Since my last writing, one of the ablest of our Southern papers takes up Bro. Frost's remark that "the arguments which will set aside the *Kind Words* series will set aside the convention," writes a leader on it and presents it as a strong point. It may turn out that these brethren will yet convince us that there is no longer any need for the convention. If its life is bound up only in the arguments so far offered for the *Kind Words* series, I should cheerfully cast my next vote in the convention for dissolution.

But this I cannot do. One utterance from Bro. Frost more than answers all that he and Dr. Eaton have said about the convention and the *Kind Words* series standing or falling together. Bro. Frost says: "The Southern Baptist Convention is a geographical necessity." He even goes so far as to anticipate the time when this same necessity will institute three or five conventions. This seems to be an exact and full statement of the ground for the perpetuity of the convention. No other that is worthy of Christian consideration occurs to me. This exists and it cannot be overcome. For effective work a convention extending in territory from Maine to Texas would be an abortion. Rather let us have three or five, as Bro. Frost suggests.

But will Bro. Frost seriously maintain that the *Kind Words* series is a geographical necessity? Will he seriously argue that Sunday school supplies cannot be mailed as easily from 66½ Whitehall street, Atlanta, as from the rooms of the Franklin Publishing Company, in the same city? Or would he take the ground that our Sunday schools could not be as readily supplied from Philadelphia as from any city in the South? If not, he must admit that he has advanced one argument based on necessity, which applies to the convention and not to the *Kind Words* series. And I suspect that he might think of others.

Summing up, in the editorial mentioned, Dr. Eaton says: "The existence of two Sunday school series causes friction and serves to mar the fraternal feeling between Baptists North and South. Just so the existence of two home and two foreign boards causes friction, notably in Missouri and Texas, and serves to mar the fraternal feeling between Baptists North and South." The argument is that if the *Kind Words* series is to go, our Home and Foreign Boards also must go for the same reason.

This has a plausible look, but will it bear examination?

1. Barring Missouri and Texas, is the work of our Home and Foreign Boards causing any friction between Baptists North and South? If so, I have not heard of it.

2. What is more important: Is the work of these boards causing any friction among Baptists of the Southern convention?

Both these questions will have to be answered in the affirmative before Dr. Eaton's analogy has any particular force. When did the Richmond board either anonymously or through its agents as individuals or officials ever charge the Boston board with dispensing a "leprous" gospel? When was a boycott proclaimed against a Southern Baptist because of his home or foreign mission proclivities? When were anonymous scribbles from the North ever admitted to the columns of Southern papers to beg Missouri Baptists to have self respect enough not to send any money to Northern boards? When did the friends of Southern home or foreign missions invoke the aid of secular papers to say bitter words in connection with home or foreign work? It is among Southern Baptists that strife and friction are being engendered by this publishing business. And it is just to remark that it is the friends of the series who have perpetrated the circulars, proposed the boycott, and raised the question of "loyalty." They are the brethren who announce, like an oracle, that the series has come to stay, is one of the inevitable, "will not be sold," may be kept for "imperative reasons." When the series was inaugurated at Montgomery in 1886 there was not a vote against it. But does anybody suppose that such would be the case if the same vote were to be made to day? It was put on probation. It offered a round thousand dollars for the privilege of showing what it could do. And it has shown.

It seems to me that the reference to Missouri and Texas is peculiarly unfortunate for the publishing enterprise. The friction about home missions in Texas was relieved by inviting the Home Mission Society out, I believe; and there was probably a good deal that was personal in the conflict. Then, the people who had the help of the Mission Society were largely dependent, and could make only a feeble protest. Who will invite the Publication Society out? If she is our friend, why shall she be invited out? If not our friend, why shall she heed our invitation? Who will pay the damages to the Atlanta branch? What about the protest of the *Religious Herald* and the *Baltimore Baptist* and *Baptist Courier*? and the *Christian Index*? and the *Alabama Baptist*? to say nothing of many of our strongest churches and ablest men who will always act upon their own judgment about their Sunday school literature? Even Texas is not yet ready to ask the Publication Society out, as a strong communication in a recent number of the *Baptist and Herald* clearly shows.

And what of Missouri? Well, they had friction about missions. A few Missouri Baptists go to the conven-

tion, many go to the General Association. To get rid of the friction about missions—they would get rid of it; they had to be about the Master's business—they appointed a mission board of their own, and ignoring the convention by-law which makes the convention's vice-presidents of the boards a sort of connecting link between the convention and constituent bodies, they invited said vice-presidents to consider their commissions at an end, and appointed men of their own selection to do the work. So, formally, Missouri is less a constituent of the Southern Baptist Convention than she was last year. The vice-presidents of our Home and Foreign Boards have no official recognition in the Missouri General Association. What is it? Is not disintegration, what if I? Brethren may exclaim that all this is "simply a bug-a-boo raised by the enemies of *Kind Words* to frighten us into acquiescence." But may it not be a more serious matter?

The question of majority rule may not help. The brother who is in the majority at the convention may be fearfully left in his state meeting. How many will Alabama have at Fort Worth? If she has her full quota, how many will she be entitled to? Will they all favor the publication board? If they do, will they represent anybody but themselves? Will they enjoy any delegated powers? Will they be in the majority when the State Convention meets in Mobile next fall? And when brethren have grown weary of the strife about publications, and have been forced into hostility on this point, why may they not follow Missouri and appoint a neutral board to work for God and humanity through channels North or South as individuals or churches may elect?

In my next I will make a proposal.

A SOUTHERN BAPTIST.

For the ALABAMA BAPTIST.

Japanese Conservatism and Orientalism.

One's advent into a foreign country is usually accompanied with resolutions to keep eyes and ears wide open so that he may quickly learn the customs of the people, and thus be enabled to prosecute his work more successfully. In Japan, this is an immense task, for three months' study of both the language and people affords no more definite knowledge of their customs and manners than you get at first sight. You see them do things, but cannot get at the origin of the custom nor the reasonableness of it. To all inquiries as to the "why" of such things they have one answer: "Mukashi Kara"—"From ancient times." I do not know of, nor have I ever heard of, a Japanese becoming so thoroughly intimate with a foreigner as to make free statements about their country and its customs. They are peculiarly jealous of Japan and her manner of life. It matters not how intimate the relation between a Japanese and foreigner, there are no tales told that will throw light on their character and customs. Their conservatism along this line is wonderful.

Men ask, What about the everyday life of the Japanese? and the answer must be, I don't know. Either they have no inner life, or so completely given up as sacred that nothing can be learned about it. This complete reserve makes it almost impossible to know them in their relations, the one to the other. But while they are so careful of their customs, and will not impart one iota of information to you, they will quiz you all day. Their curiosity is unbounded. It is quite evident to me that evolution is a failure, for if they had the least drop of feline blood in their veins they would all wake up some morning and find themselves dead. But this inordinate curiosity is not to be wholly condemned, for it causes them to investigate very thoroughly, and hence they become excellent learners. They will dig all day in the sand if they can find but one grain of gold; they will pore for days over the most abstruse discussions, if they are now and then rewarded by a single ray of light. They know how to be conservative about everything else but themselves. There is no regard whatever for their own strength or energy. There is just a wearing of the man physically and mentally, as though he was made of steel in all his parts, and had plenty of new pieces to supply the old ones. The students often die before they have finished college from sheer ignorance of their powers of endurance. This is true of the laborers, as well. It is a common thing to see men, instead of horses, pulling wagons and plows. This utter disregard of self leads to frequent suicides. In ancient days they had a legalized form of suicide; but contact with other nations, and the influence of Christianity, has deprived it of this sanction, still it is practiced to an alarming extent. It is estimated that in Kobe alone there are seven or eight suicides per month. We are horrified at this immense number of self destroyers; but do we realize that there are at the smallest calculation, in this one little town, thirty times that many who monthly go into eternal night? Why is this? Because we who have the true light of life will not give it to them.

Oh, brother, hear the cry of the millions and answer speedily the call for money and men.

J. W. McCORMICK.

151 Hill, Kobe, Japan.

The church of Christ which is partly militant, and partly triumphant, resembles a city built on both sides of a river—there is but the stream of death between grace and glory.—Selected.

For the ALABAMA BAPTIST.

Reminiscences.

No. XXI.

I closed my last number with instances of a peculiar religious experience, and referred to two others, of one of which I will now give some account. A few years ago, at a town within our (Muscle Shoals) association, a lady who had been married a number of years, and had been a member of a Baptist church from girlhood, became distressed about her spiritual condition, and believed she never had been regenerated. Her trouble was prolonged; at length, one day, sitting in the front porch of her house, she noticed a rising, threatening cloud, with its thunder and its flashes of lightning, and the dreadful thought came to her mind, "Suppose I should be struck dead now." But while thus thinking, (and, no doubt, praying,) it was not long before a strange feeling pervaded her consciousness, that she was not afraid of the lightning, and she had in her mind a happy assurance that the Lord was taking care of her. She afterwards went before the church, and related her experience. She said that she had been baptized when a little girl, with other young persons, in a time of religious excitement, and, as she now believed, without having been truly converted; that she was never satisfied on this point till her recent experience, and that she now considered it her duty and privilege publicly to give herself to her Savior in baptism. I saw her pastor baptize her anew, with the formal approval of the church, and she is still a devoted member thereof.

It was Elder Holroyd (and not Elder Dossey, as I heretofore stated by mistake) who, in those early times before referred to, baptized my youngest then surviving sister. Some years afterwards she was married to J. M. D. Cates, in Tennessee. They removed to Wabasha, Kemper county, Miss., where she died, in 1841. She left one child, Adolphus Boardman Cates. His father was afterwards a leading Baptist minister in middle Tennessee, the editor of a Baptist newspaper, and a writer of books: Two I may mention, which are well known: "Marriage, and Married Life," and "The Voice of Truth"; the latter a controversial work, specially against "Campbellism." He was the compiler of "The Sacred Harp," a popular hymn-book; he was a rigid Baptist, an effective controversialist, and an uncompromising enemy of the whiskey-saloon, and all its adjuncts. He died at his home in August, Cannon county, Tenn., August 1st, 1887. His son Adolphus (who was Capt. A. B. Cates in the Confederate army) was some years ago connected with Dr. A. C. Caperton, in the Western Recorder office, Louisville, Ky.; was a compiler of hymn or song-books; and afterwards was editor of a secular paper in Newnan, Ga., where he still lives.

In April, 1834, (see Hervey's Story of Baptist Missions, p. 420.) Jonathan Wade, D. D., and wife, Burman missionaries, who had returned from health, visited South Carolina, accompanied by Hon. Heman Lincoln, corresponding secretary of the Baptist General Convention, and his wife. Dr. Wade brought with him two native converts, a Burman, Moung Shway-Moung, (see portrait, Hervey, p. 421), and a Karen, Ko Chet Thing. They favored us with a visit at One-ran. Dr. Bolles, a venerable Baptist minister of Boston, also came. Mr. Lincoln was not a preacher. Dr. Bolles preached in the Presbyterian church of our town (it being much more convenient than ours) from the text: "A good hope through grace." A. Thess., 2:16, a good, sound discourse. I thought, but written and read. All our foreign missionary work was then done through the Boston board, and it was all "Burman and Karen" with us at church and prayer meeting, with a constant remembrance of "Judson and Rice." The African mission was just begun, but was not exciting general attention, while little or nothing was known among us about the China mission.

These native converts were of copper color, with black hair. The Burman was the smaller, and a trim, rather reserved looking gentleman, of regular features. The Karen was of lighter complexion, more like that of the "Siamese twins," as I remember them, with an open, good humored countenance. I noticed nothing very peculiar about their heads, except their turbans, surmounting their wound up hair, which I was told let loose would reach to their feet. I heard that after they landed at Boston, during cold weather, coming down from their room one morning, one of them spoke of having been too cold in the night. On being asked why they had not used more cover, from a chair full folded up in their room, he replied that he did not know that it would have made them any warmer. In their torrid region it seemed that the people were clothing only for decency, or style, having no idea of getting warmth from it, which in their climate would be oppressive. The Karens are contiguous to the Burmans, the ruling race, who treat the former as inferior and subordinate.

Dr. and Mrs. Wade were fine representatives of cultivated society, and bore up admirably under the questionings of our curious people, about everything, including the little idol, or god, they showed us. To all this had to be added the labor of making public addresses. Yet through all they preserved a fresh, lively, interesting appearance, and made a very favorable impression for their great mission work. Mrs. Wade addressed a large congregation, composed of

males alone, in the Presbyterian church, in the day-time, and was listened to with great interest. The mission company were entertained at the hospitable residence of A. P. La Coste, a merchant and a deacon of our church. I noticed Mrs. Wade's peculiar manner of calling the Karen's name when speaking to him, not by its spelling, Chet thing, but with a short, strong, but soft emphasis on Chet, and a plaintive, circumflexed sound of tahn-ing for the last.

About that time, Mr. Benjamin Capers, the youngest of the three noted preaching brothers, preached for the Methodists in Cheraw.

Another member of our church at that time was an excellent young man, David C. Kolb, who was clerk for Bro. La Coste till he and August N. McKay (an old schoolmate of mine), formed a mercantile partnership for themselves. Angus' mother and my mother used to take long walks together to the Baptist church in Cheraw, of which they were both members, to hear Bro. Dossey preach. Years afterwards, I heard that Bro. Kolb (Kulp, the name was then pronounced,) had removed to Irwington (now Euftala), Ala., and that he married a relative of one of our governors. My friend Angus, afterwards Maj. McKay, married a Miss Rice, of Barnwell district (not "county") then, South Carolina, a removed to Hernando, Miss. They were wealthy, and besides having a large planting interest, he did a commission business in Memphis. He died a year or two since, following his wife to their "long home," leaving three single daughters (one since married), with a large, unencumbered estate. Mar. LXON.

Tusculum, Ala.

Literary Notices.

Henry Clay Lukens has made a most careful study of American humorous literature, from its birth, at the close of the seventeenth century, up to the present day; and he will contribute to the April number of *Harper's Magazine* an article entitled "American Literary Comedians," which will present in condensed form, a survey of this entire field. The article will be illustrated with portraits.

Archibald Forbes, the renowned war correspondent of the *London Graphic*, is preparing for *The Cosmopolitan* (April number), a series of articles on "Great Battles," in different periods of the world's history, treating them all with the vivid description of an eye-witness, and his comrade, Frederick Villiers, will illustrate them in the same realistic style. *The Cosmopolitan* will publish soon several articles by Henry George growing out of his visit to Australia.

It will be of interest to thousands of war veterans, as well as the Southern people generally, to know that W. L. Fagan, of Alabama, who was an officer in the Confederate army, has compiled, and M. T. Richardson & Co., 84 Reads St., New York City, will soon publish the most complete collection of Southern Songs, camp fire, patriotic and sentimental, ever gathered together in one volume. The title of the book will be "Southern War Songs," and it will be elaborately illustrated and finely bound. The intention is to make a volume which can be used for Birthday and Holiday Gifts.

The Civil Sabbath, by Rev. Wilbur F. Crafts, 128 pp., octavo, 35 cents. Authors' Publishing Co., 150 Nassau St., New York. This book contains five addresses of the author on the relations of the Sabbath to Liberty, Labor, to Amusements, to the Sunday School, with one in review of the year 1889. The book also contains the first full collection of the present Sunday laws of all the States and Territories, and the judicial decision upon them, and Replies Seventh Day Adventists, with valuable tables and indexes.

The Easter number of the *New York Ledger* is rendered especially attractive by an uncommonly beautiful cover printed in colors. The central design is a picture of Easter morning in the country, the road to church, with a border of Easter lilies. This number contains the first chapters of a new story by Amelia E. Barr, entitled, "The Household of McNeil," which opens well, and bids fair to rival "Jan Vedder's Wife," so far the best known of Mrs. Barr's romances.

There is a pleasing atmosphere of happy domestic life about *The Ladies' Home Journal* which makes each number as welcome as sunshine. The April number is very interesting. How to Act Before the Camera, the pioneer of A. Bogardus, the pioneer of New York photographers. Mrs. E. Alice Osgood gives a most practical inside view of life in a Church Choir. Henry Ward Beecher's love for gems and rare stones is told by himself in several unpublished letters. Ella Wheeler Wilcox takes up an Ev of American Daughters; Mrs. Moses P. Handy has a timely article on How to Move Easily and Well; Dr. Talmage talks to women; Allan Eric gives a Man's Idea of a Good Wife; Maud Howe, Mrs. Whitney and Caroline Leslie Field each have a novel or a story; Margaret J. Preston, Lee C. Harby, Chas. Henry Luders and Nellie K. Kellogg, supply the poetry; Margaret E. Sangster and "The Duchess" discuss literary matters; there are delightful "Side Talks with Girls." Price One Dollar per year. Published at 433, 435 Arch street, Philadelphia, Pa.

Never mind your infirmities. You have nothing to do with them. Your business is to trust and go forward.—Payson.

For the ALABAMA BAPTIST.

Letter from Rome.

The King of Italy—Unselfishness and Popularity—Pilgrimage to Capraera, the Island Home of Garibaldi—Favorable to Evangelical and Social Affliction.

The king of Italy is growing in favor and influence every day. When his illustrious father, Victor Emmanuel, died, great fears were entertained that his son Humbert, who had been rather dissipated and irregular in his life, would not sustain his father's reputation and prove a worthy son of a worthy sire. But these fears, though natural, have not been realized, for thus far Humbert has shown himself equal to any emergency, and every inch a king. His genuine unselfishness has won the heart of the nation. His visit to Naples a few years ago, during the fearful cholera scourge, when people were dying at the rate of a thousand a day, gave him great prestige in southern Italy, and indirectly gave a severe blow to the papal party. As a rule, the more the people love the king, the less they love the pope and the papal party, for "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." The king and the pope are not and never can be friends.

Another wise and favor gaining act on the part of the king was his late pilgrimage to the lonely Island of Capraera, to visit the tomb and honor the memory of Garibaldi, the Joshua of Italy. Capraera is a small island just off the northern coast of Sicily, and was for years the home of Garibaldi. A narrow path leads from the landing to the house of the great hero, and during the thirty minutes' walk with Captain Ziccaro, the official guard of the tomb, and the intimate friend of Garibaldi during the latter days of his life, the king entered freely into conversation, asking many questions about the habits and life of the great man, and manifesting the deepest interest in the smallest particulars relating thereto. Having reached the tomb, the king stepped forward, and with his own hands deposited a beautiful wreath of flowers thereon, and remained some moments in mute contemplation. The silence became almost painful. "Behold him," said the king, breaking the solemn stillness of the moment, "modest in life, he wished to be the same also in death!" Returning to the house, the king went into the room where Garibaldi died. All Italy considers this little room as a sort of sanctuary. The walls are covered with wreaths and arms, and the photographs of those who fell by the hero's side, fighting for liberty. In the middle of the room stands a modest little bed, a reminder of him, him only, in the last serious moment. The king lingered long, examining minutely the various objects of interest in the room. Seeing an album on the table, and opening it carelessly, he turned his eyes unexpectedly to the picture of Benedetto Cairoli, another Italian hero, a special friend of the king, who had just passed away. "Poor Benedetto!" said the king, with evident emotion, for the wound occasioned by the death of his dear friend, was still fresh and tender in his heart. After another look at the familiar face, the king closed the album in silence and left the room.

Shortly after this pilgrimage the king made quite an extensive tour through southern Italy, which proved one continual ovation. In more than one case, it is said, people were actually moved to tears by the sight of their much loved king. This journey was made in the heat of summer, while others were off to the mountains or down by the sea side. Humbert seems to have great powers of endurance, and if he has nerves and weaknesses to which other men are subject, he succeeds wonderfully well in concealing them from the world. It seems a necessary evil in some countries, what a blessing it is when they are capable and worthy and faithful to the high trusts committed to their keeping.

I do not know what King Humbert's religious views are. In this regard, he may have drifted with the tide in Italy, becoming materialistic, or indifferent to all religious truth, though I cannot persuade myself that this is the case. At any rate, he is favorable to evangelicals, and in one case, at least, made a contribution of one thousand dollars to their work. Will not Christian people pray for the king of Italy, to the end that he may have wisdom from on high for his difficult and delicate task, and that he may yield his heart to the King of kings, and become a member of the royal family in heaven?

A great bereavement, perhaps the greatest of his life, has just befallen the king in the sudden death of his brother, Prince Amedeo, once king of Spain. He was wise, unselfish and courageous, and King Humbert naturally turned to him for advice and sympathy in times of peculiar difficulty and trial. The king was constantly at his brother's side during his last illness, anxiously anticipating every wish, and when the light of life had fled he closed his eyes for the long sleep, and with his own hands placed the dead body in the coffin. All Italy wept with the noble king in that death-chamber, and thousands of Christians are praying that this sad experience may be God's way of opening the king's heart that he may receive the truth and be eternally consoled.

JOHN H. EAGER.

Rome, Italy.

A man at his wit's end, is not at his faith's end.

For the ALABAMA BAPTIST.

A Man of the Past

Dear Baptist: The mention of the name of that beloved man of God, Dr. S. Henderson, by the law of association, suggested to Dr. J. L. M. Curry, another beloved name of a co-laborer in the gospel, H. E. Taliaferro. In like manner the mention of Bro. T. presents to my mind the life and labors, struggles and toils of another noble hero of the gospel and co-laborer of these, Rev. J. A. Collins, who now sleeps with the fathers in the cemetery at Ashville Baptist church. A more self denying and consecrated man to the cause of Christ I never knew. A strong preacher and able defender of the faith, he stood in the front rank of the ministry, as brethren J. L. M. Curry, A. J. Waldrop, E. B. Teague, and others, who were acquainted with his labors, could testify. Will not one or more of them say something in regard to one who labored so much and of whom so little has been said since his death?

Bro. Collins' views on Christian consecration, beneficence and evangelization, were ahead of the day in which his ministerial labors began and ended. Fifty or more years ago, when a young man and minister, he bared his breast to the storm of the anti-missionary spirit, covetousness and drunkenness, which was threatening the most existence of our churches. Bold and courageous with Scriptural logic, he would beard the lion in his den. His clarion voice and tall and manly appearance were heard and seen at all our associations and conventions. He often preached the missionary sermon at these gatherings and his logic and reasoning were irresistible. His work on Christian Benevolence, or, Systematic Giving to Religious Purposes, was published and would do much good if scattered among our people to day.

He was once financial agent for Howard College, and financial secretary of our State Convention, and financial agent for East Alabama Baptist Convention, an organization formed about the year 1857 and lost its life during the war. Bro. Collins was at times moderator of Coosa River association and afterwards moderator of Cahaba Valley association.

The labors of this self denying servant of God were not in vain, for the seed sown have sprung up and brought forth much fruit. What a debt of gratitude does this generation owe to the memory of those dear brethren who were among the pioneer preachers of this country! They laid the foundation of the Baptist cause and for a time, built so beautifully upon it. As I write the name of S. Henderson, J. J. D. Kenrick, J. A. Collins, H. E. Taliaferro, B. Manly, W. Myrnat, G. Mynatt, Jordan Williams, S. G. Jenkins, Wm. McCain, P. Archer, Welch, Thos. Colley Scott, J. Byers, D. Pace, H. W. Izzer, G. D. Johnson, Mat. Hendricks and others who have gone to their reward on high, and have left a noble record here, rise up before me. There are a few still left with us who labored with this noble band, namely: Rev. A. J. Waldrop, Dr. E. B. Teague, W. Wilkes, Rev. T. P. Gwin, Rev. L. Law, Rev. R. W. Izzer and others, who stand to day as the landmarks of a past generation.

God grant that the rising ministry of to day may be their equals and rise higher.

P. S. MONTGOMERY.

Birmingham.

Dr. Frost's Resolutions.

They are presented to be considered and discussed, that we may reach correct conclusions. These resolutions favor the addition of another board to the Southern Baptist Convention, to be known as the publication board; that the *Kind Words* series with its content be transferred from the Home Mission Board to the Board of Publication. And the fifth resolution is, "that it shall not be within the province of said board to publish other literature than that committed to its care by these resolutions, except such as may be necessary to the greater efficiency of the series, or as the convention itself may hereafter direct." Now let us look at this matter for a moment and see if there is not danger in attempting to steer clear of one difficulty, to glide into another still greater. Let a few facts be premised:

The grand object of the Southern Baptist Convention is the spread of the gospel in our own country and among all of the nations of the earth. It is an organization formed by the voluntary association of state conventions, associations, churches and individuals. Its strength is graduated by the interest and co-operation it receives.

The Baptists of the south are a unit in the support of our home and foreign boards. It is not regarded in its work of missions the rival of any other organization.

Some Baptists would favor some publications that others would condemn. We need a Southern Baptist literature. We need a Southern Sunday school literature. The *Kind Words* series is excellent. This should be continued. But it cannot be denied that the *Kind Words* series has caused some discussion and is likely to produce still more. Owing to this the transfer has been proposed. Can this be avoided by simply transferring it from the Home Mission Board to a new board and thus placing the whole matter as truly, and, perhaps, to a more extended degree under the control of the Southern Baptist convention? We should carefully guard against any thing that would cripple the work, proper, of the convention. We need the united and hearty support of all Southern Baptists in carry-

ing forward the work of home and foreign missions.

But, is there any danger in these resolutions? And, if so, in what respect? Is there not a danger in the convention, as such, assuming to decide what literature is orthodox and what is not, what is necessary and what would be inappropriate? And this, according to the fifth resolution, it may be called upon to do. "It shall not be within the province of this board (new board) to publish other literature than that committed to its care, except such as may be necessary to the greater efficiency of the series, or as the convention itself may hereafter direct." Here is opened an unlimited field, if the convention chooses to enter in and to occupy it. This, it seems to me, authorizes the convention, if it so chooses, to become a vast publication society. The clause, "Or as the convention itself may hereafter direct," gives to the convention a broad license. On this line, it seems to me, there is much danger. A choice between different Baptist publications must be made. The convention enters the field of business and becomes the rival of other Southern Baptist publishing institutions.

What then? Must *Kind Words* series cease to exist? Not so. It need not. But would it not be a thousand times better to form a Southern Baptist Publication Society entirely separate from the Southern Baptist Convention, and let *Kind Words* be published by this, or, if that is not deemed advisable, by some other Baptist publishing interest?

But we would lose one thousand dollars! One thousand dollars is nothing compared to the union, harmony and co-operation of our people in the great work of home and foreign missions. The Southern Baptist Convention might secure a thousand dollars by adopting, as its organ, one of our state Baptist papers, but would it be wise policy to do so? Could it afford to do so, in the face of strong opposition, for even five thousand dollars?

It does not seem to me that brethren can logically conclude that the Southern Baptist Convention is in the slightest degree endangered by the transfer of *Kind Words* from under its control. And this seems to be the issue. As the case now stands the Home Mission Board is not furnishing a Sunday school literature for its own missionaries and those of the Foreign Mission Board, but for the churches rather. Is this the legitimate work of a mission board, or is it the legitimate work of a missionary or evangelization? This is business, to all intents and purposes, and properly belongs to a business organization, and, owing to the present state of the Southern Baptist mind, it will evidently give greater strength and efficiency to both *Kind Words* series and to the Home Mission Board for them to be separated.

Three wheels, and one of them wholly unlike the other two cannot run without more or less jostling. Take away one wheel, disconnect it from the propelling power, and the two wheels of the same kind will run much more smoothly. There is, as we suppose, almost entire unanimity of sentiment in favor of the third wheel (continuing the figure), but the diversity of sentiment and the jostling is caused by its connection with the power designed to move forward the work of missions. There may be some friction about our Sunday school literature, which may not result in much injury, but when you strike the Home and Foreign Boards, it is like striking the ark of God. Strike these and you draw the life's blood of the Southern Baptist Convention.

WM. HUFF.

I feel like I am a lifetime subscriber, whether I pay up in advance or not. We will be connected directly with you by rail and mail in a few days, and will get the BAPTIST fresh from the press. We are trying to build a new house here, but progress rather slowly, owing to the difficulty in obtaining lumber. Newton is quite a moral town, indeed hardly surpassed in the state, and in a quiet way does an immense amount of business. Myself and assistant have an interesting school of more than one hundred pupils. Elder Underwood is one of the strongest pastors in the state (and I do not mean it in a physical sense, simply). Bro. Plaster has been among us and the colored brethren, giving needed instruction and exhortation to godliness which I think will aid in elevating the Christian status of the Ethiopian Baptists.—J. O. Pinckard, Newton, March 7th.

From the N. Y. Evangelist.

"Preventing Good."

It is said of Lord Eldon that he "prevented more good than he ever did." Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in disciplining others." Canon Wilberforce says that a Christian's duty is to admit, submit, and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."

Clinton church has secured the services of Rev. A. S. Smith.

Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. I. V. SAGE, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

APRIL—PRAYER CARD.

July—"Return unto me and I will return unto you, saith the Lord of hosts." Missionaries and native assistants Southern Baptist Convention, 15 stations, 14 membership, 350. Great need of church buildings.

Study Topics—Does Italy need the gospel? Has the sword of man prepared the way for the sword of the Spirit, in Rome? History of Baptist missions in Italy. What are the hindrances to gospel work? Is the pope a prisoner? Is there any chance of his return to temporal power?

The attention of the presidents of the mission and aid societies is especially called to the topics for study and prayer, presented month by month in the prayer cards. If these subjects be thought of, read about, discussed, and, above all, prayed for month by month, as in turn they are suggested, all the mission fields will come under consideration in turn, and intelligence regarding all of them be gained. If, in the missionary meetings, different divisions of the subject should be given to individual members to prepare a paper upon, or speak on, the interest in the meetings would be greatly increased. One great advantage in the societies taking the annual supply of literature, secured by thirty cents being sent to the Maryland Mission Rooms, is that then the societies are supplied every month with a program, a leaflet and some new intelligence for the meeting. One of our vice-presidents has been so impressed with the importance of the societies taking this literature that she has ordered a sample package sent each society in her association, and hopes that, seeing the advantage of having this monthly supply, they will all send for it. It is impossible to carry on any work without utensils for that work, and how can mission societies be interesting without a knowledge of our mission fields and respective missionaries?

The leaflet on Italy, by our missionary, Bro. J. H. Eager, will be found to be most helpful in the study of this month's subject.

We have urged the importance of the societies sending in their quarterly report; to which request several have responded. Among others, Northport, Fort Deposit and Myrtlewood.

For the ALABAMA BAPTIST.

Bright, Brighter, Brightest.

After the lapse of two years, it has been my happy privilege again to visit the sunbeam society of Verbena, which was organized by Bro. Skipper six years ago, who faithfully worked for it during his pastorate in the Baptist church here. How comforting now, in his affliction, it must be to him, to know that his work with the children, who dearly love him, is still flourishing. They have added rather a novel method for increasing missionary funds. Thank offerings are paid by each and all whose birthday comes within the present month of each meeting. One cent for each year that he or she has lived. This creates much amusement, as some of the young ladies and gentlemen feign embarrassment. When the silvery-haired member answered the call, one whispered, "O children, ain't you sorry for the Dr.?" When he placed fifty-five cents on the table, the little ones were called on to tell his age.

This newly developed feature seems to have rendered the sunbeam face brighter.

Mrs. Brooks, whose zeal in this department of church work never abates, continues to be their chosen president.

At the last meeting Dr. Tichenor's interesting report about his recent visit to Cuba, was read and commented on also. Mr. Powell, of Mexico, was enjoyed. O, the power of the gospel, to change the purposes of the proud and cruel priest, who is

Alabama Baptist.

MONTGOMERY, ALA., APRIL 10, 1890.

EDITORS:
Rev. C. W. HARRIS, -- JAS. C. POPE.
RENEW at once and get Dr. Taylor's tract.

Another terrible cyclone has just passed over a portion of Kentucky and Illinois. Harper's Ferry, Henry county, Ky., is said to have been almost completely destroyed. A number of lives were lost.

The April number of the Baptist Teacher is on our table, and taken all in all we believe it to be the best copy we have ever read, though each issue is worth the annual price to any preacher or Sabbath school worker.

Mr. Sol. D. Bloch, proprietor of the Wilcox Progress, who is also a candidate for the state senate, has recently visited several parts of his county, most of which he reports to be satisfied with the present prohibition law.

We are glad to note that Bro. T. G. Bush will remain in Anniston. He will be elected president of the National Bank, of which Mr. D. T. Parker was president. So states the correspondent of the Advertiser from Anniston.

The Anniston News, so long the champion of temperance and prohibition, has been sold to new parties, and its editor springs into the arena as a champion of high license. This means that the paper is henceforth to be the organ of the whisky men.

We are anxious for every Baptist family to have a copy of Bro. Taylor's tract of four sermons on the ordinances. We have a few left over, and to each subscriber who renews during the month of April we will present a copy of this valuable work.

Dr. Purser tells us that the Theological Institute is booming. Already about forty ministers have written of their determination to be present. Dr. Manly is to be one of the lecturers for the occasion. Be sure that your pastor has the opportunity to enjoy the institute.

This senior expects to attend the meeting of the Southern Baptist Convention and give the readers of this paper a good report of the great meeting. It will greatly help our people to read the account. Will not the preachers get every member in their churches to send us fifty cents for three months' subscription?

If ever you neglect reading the fourth page of the ALABAMA BAPTIST, don't neglect it this time. "My Sunday Paper" will give parents something to think about. "A True Story" will interest the children, as well as the old folks. "Harmless but Damning" should leave its impression on every reader's mind.

Lowndes county is on a prohibition boom. The law-defying drug stores are not as bold as they were, and it is probable that somebody will have trouble before the courts are through with them. The wives, mothers and daughters are awake to the dread enemy's encroachments and it is war to the end.

We regret to lose Miss Alice Ivy from Montgomery. She was married to Rev. J. M. Green, of Avondale, Ala., on the evening of March 27, 1890. She is a noble Christian worker, and will add greatly to her husband's efficiency. Our congratulations to the happy couple. May the blessings of the Master attend them.

Fifteen candidates were immersed in fifteen minutes at the Adams Street Baptist church on last Sabbath night, by Rev. J. L. Thompson. Ample time was given, and the work was well done. At the same rate, in six hours, ten men could immerse 3,600. There is nothing strange in three thousand people being immersed by the apostles in one day.

We have on our table a neat little book of 187 pages, "The Person and Ministry of the Holy Spirit." This book is made up of addresses on the above subject by Elds. A. C. Dixon, Geo. Dana Boardman, F. M. Ellis, and nine other leading ministers of Baltimore. It seems to be a thorough discussion of this important subject, and every Bible student will be helped by reading it. Send fifty cents to Wharton, Barron & Co., of Baltimore.

Some months ago, a Catholic priest, Father Doyle, of North Carolina, was arrested, tried and convicted of rape. Catholic money and ingenuity were then put to work to circumvent the ends of the law. He got a new trial, and it is now announced that he was "triumphantly acquitted." Ye mothers and fathers, who send your children to Catholic schools, listen: This holy(?) Catholic father "acknowledged the sin, but not the crime, declaring from the first that he was the tempted and not the tempter." To clear the priest, his brethren found it necessary to blast the character of, perhaps, as pure a one as ever knelt at the confessional. People should take warning how they entrust their children to the influence of these priests.

Bro. A. J. Dickinson, pastor of the Selma church, is as much in love with those noble Christians as they are with him. When it was told him that the people of Selma were delighted with him, he said, smilingly: "Well, it's very kind in them to say so; but," said he, in his cordial manner, "they are so good I don't see how they could say anything else." A noble tribute to a worthy people.

Dr. Jos. Shackelford has been for the past year quite busy in his school at Leighton, but he has found time to complete a very thorough history of the Muscle Shoals association, which he expects to have published at an early date. This will be a valuable addition to our Alabama Baptist literature, and should find ready and extensive sale, especially in that association. The book will sell for about \$1.25.

Bro. F. T. Gates, secretary of the National Baptist Education Society, tells the readers of the Examiner that all the money necessary to secure the \$600,000 from Mr. Rockefeller for the Baptist university at Chicago, has been raised, except \$99,000. Mr. Marshall Field also gives the college a site worth \$125,000, in case this \$99,000 is forthcoming. Surely our Northern and Western Baptists will not allow all these gifts to be withdrawn because of their negligence.

Don't omit a single article on the first page. "A Southern Baptist" has more to say on "disruption." Bro. McCollum speaks to us from Japan. Bro. Mat. Lyon tells of the long ago. Dr. John H. Eager sends us tidings from the shadow of the Vatican. Eld. P. S. Montgomery calls to mind the worthy dead. Dr. Wm. Huff is one of Tennessee's best scholars; he gives Dr. Frost's resolutions a touch. Then every line on the page is worth reading.

These words from Mr. Talmage are worthy the consideration of young men. While surrounded by temptations and by scoffers we may undervalue religion, but this great man, whose associations have placed him in contact with the brightest and the best of earth, says: "The men at the top are the friends of God and believers in the sanctities of religion." We don't believe it possible for real, well rounded greatness to come to a man who is not a believer in God and a follower of the Lord Jesus Christ.

We are sorry the press association is to meet in June. We appreciate Troy's motive in having it there at the close of her Normal school, but the colleges and schools in other parts of the state will be closing about the same time, hence many of our editors cannot be present. If it were practicable for us to meet about the last of April, we think the attendance would really be larger. However, those who go will say Troy is the best of towns, so far as hospitality and thrift are concerned.

Last Saturday we were in Decatur, and while there met the pastors both of Decatur and New Decatur churches. Bro. Blackwelder is greatly encouraged over his work. The members of Decatur church, aided by the noble generosity of Maj. Gordon, have purchased an elegant lot and will begin at once to erect thereon a double story brick parsonage. This done and a great advance move will be made. The pastor has begun a series of meetings. Bro. J. Speer, pastor of New Decatur, is assisting him this week, and Bro. D. M. Ramsey, of Tuscaloosa, will be with him next week. The work in New Decatur is also making headway. Bro. Speer tells us that they are worshipping in their new house. He preaches for them on the first Sundays and then every Sabbath night. They have a wide awake Sunday school, led by Bro. A. M. Lee, formerly of Wilcox county. He is a worker true and tried. It ought to cheer the hearts of our workers over the state to know that these Decatur Baptists are determined that other denominations shall not capture all the good material in this, to be, great city.

Large congregations were present at the First church on Sabbath last. Dr. M. B. Wharton preached in the morning on "The Resurrection of Jesus Christ." 1. Was Jesus really raised from the dead? 2. If not, why did the disciples rejoice? If one man only should make a statement, in which such a great truth was embodied, then people would doubt the resurrection; but where the fact is established by New Testament witnesses, and by those who lived in that country at the time of the resurrection, there can possibly be no doubt. Greenleaf said that if the evidence of the resurrection was submitted to a jury of any twelve men they would return a verdict that Jesus Christ arose from the dead and appeared to his disciples. They rejoiced because he appeared to them again. As Christ was raised from the tomb, so we, in baptism, are raised in newness of life. We are baptized, not in a drop, but in the liquid grave; we are raised, not from a drop, but from the liquid grave. In addition to a splendid sermon, splendid music was enjoyed by those present. At night a good sermon was delivered on the subject, "Honoring God."

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A QUERY ANSWERED.

Every man who buys a ticket in the Louisiana State Lottery is helping to sustain one of the most heartless robbing schemes in existence.—Alabama Baptist.

Then, pray, tell us, what the person advises such schemes in a state where they are prohibited by law, is doing?—Ashville, N.C.

We comply with the above request with a great deal of pleasure:

1. He is helping to defeat the aim of that law which he professes to hold in high esteem.

2. He is helping to create a sentiment that will make the law a dead letter.

3. He is helping to educate his readers in the foolish and sinful habit of gambling.

How much longer will Christian men bear their consciences for a paltry pittance?

The following from the Examiner shows the great importance of teaching children Bible truths, and also the practical advantage of taking and having them read religious papers: We heard last week of a Baptist boy of fourteen years, who goes to a select city school where the practice is in vogue of giving a weekly catechism lesson. When the subject of baptism came up the young minister who did the teaching explained how the parents' profession and promise that in the name of the child. Here the Baptist boy broke out: "But the baby doesn't know anything about it."

"Of course not," the teacher admitted, "the baby has nothing to do with the baptism. What it means is that the parents promise to bring him up a Christian." "Well," said the lad, "that's all right, but it isn't baptism." Then the teacher spoke of the mode of baptism, and introduced the well-worn argument about the impossibility of the apostles immersing 3,000 persons in one day. But at this point, too, the youthful Baptist was ready for him. "It isn't impossible," he said, "because nearly the same thing was done not many years ago, and he proceeded to tell of the great Telugu baptism, when 2,222 converts were baptized by six preachers in nine hours. In reply to this the non-plussed teacher could only say that he had never heard of the event before, and was glad to learn about it.

AMONG THE TEACHERS.

At the close of last Friday the senior found himself seated by Howard Lee, driving from the depot to Furman, formerly called Snow Hill. This name had been given this place because of its hill of snow white sand.

We alighted at the palatial home of Bro. Love Lee, and received as cordial a welcome as they ever gave their visitors, even in ante bellum days. Until Monday morning we remained a member of this charming circle.

The entire community was alive with excitement. Under the able direction of our friend, D. T. McMillan, superintendent of education in Wilcox county, was being held a county institute. About twenty-five teachers were present.

The first session was opened after music and prayer, by a welcome address from Prof. Jno. Webb, principal of Furman Academy, who is a "Howard boy." President McMillan responded to this welcome.

Maj. Palmer, state superintendent of education, was present on Friday and added greatly to the interest.

Prof. Liner, of Camden, is one of the most progressive teachers of the state, and it was his pleasure to speak of the relation of teacher and parents.

Prof. E. A. Dannelly is one of our pets, and it was a delight for us to know what correct views he holds concerning the qualifications of teachers.

Miss Vallie Lavender, a graduate of the Judson, read a paper on "Woman's Work in the School Room."

Prof. Hicks, principal of Moore Academy, Pine Apple, also a "Howard boy," is a practical disciplinarian, so the boys think. He discussed "School Discipline."

Miss Annie Lee read an essay on "Free Hand Drawing."

The "Value of Music in the School Room" was well understood by Miss Lella Gordon, and when she concluded her essay on that topic the audience had a better appreciation of its value also.

At 8 o'clock the general subject of education was discussed by Superintendent Palmer. He has devoted six years to the study of educational matters, and of course is pretty familiar with all phases of the subject. His remarks were of practical benefit to the community, and he was heartily thanked for the part he performed. The cause of education has made rapid advancement in this state within the past few years, and while Mr. Palmer has not been the main cause of its success, still if he retires from his office next August he will feel that while his fellow citizens have honored him beyond any predecessor, yet he has served them faithfully.

Academy, and who is a graduate of the Judson, read an essay on the "Primary Class," and then gave a practical exhibition of her method of teaching children. To say the hearers were charmed is to express it mildly. We were all instructed, and this scribe wished such a method had been in vogue when he was a boy, for it would have saved him many a whipping.

The night's entertainment was witnessed by a large audience. Misses Annie Lee and Fannie Motes gave recitations, Prof. Liner sang a couple of solos and the Baptist man delivered a "scattering" speech on the moral side of education. Col. J. N. Miller, of Camden, responded in a neat address, on being called for.

Mr. Miller is a lawyer of ability, and is an upright Christian gentleman. He is a candidate for the state senate, and we would be glad to see Wilcox county honor herself by electing him.

ON A HAPPY MISSION.

Leaving Montgomery on the morning of the 1st inst., in company with Rev. M. B. Wharton, D. D., pastor of the First Baptist church, and Rev. J. L. Thompson, pastor of the Adams Street Baptist church (also groom elect), the train bore us speedily to Selma. Dr. W. was in one of his happiest strains and gave us poetry from his exhaustive store. "The Willow Brook" is his latest, which is a perfect gem.

About five hours in Selma, and we leave for Orville, the charming little village in west Dallas. We were met by brethren Lovett and Ellis (J. B.) and Misses Ellis and Burt at the station, which is a mile and a half from the "city proper." A drive of two hours presented to our view the country round about Orville, and the picture presented was one of typical Southern homes reposing in a charming and delightfully situated section. The delightful company, good teams, sandy roads, elegant drives, and budding trees convinced Dr. W. that he had not witnessed such scenery in many a day, "not even in Central Park." Well, enthusiasm was not confined to the Doctor alone, for all three felt that it was very pleasant indeed to be there.

At 8 o'clock we met at the residence of Hon. B. F. Ellis, brother of the bride elect, and partook of an elegant supper. A number of friends were invited, and a happy hour was spent in social intercourse.

Tuesday night Bro. Thompson, "junior" Thompson and myself were placed in charge of Rev. J. M. McCord, pastor of the Orville Baptist church, and Dr. Wharton enjoyed the hospitable home of Bro. J. B. Ellis. Bro. McCord has an admirable help meet and they are happily situated. The new church is opposite the neat, new parsonage; and let us hope that the shepherd of this flock may do great good for the Master's cause in his field of labor.

Wednesday morning at 7 o'clock the marriage ceremony was performed by Dr. Wharton between Rev. J. L. Thompson and Miss Alabama Ellis, at the residence of the bride's brother, Hon. B. F. Ellis. Three or four friends, besides the relatives of the family, were present to extend congratulations and good wishes.

To the train again and we are off for Selma, speaking of the open-hearted hospitality of Orville and its people. In Selma, and we make hands with old friends, and with Bro. R. P. Anderson and wife, frolic with the lady fellows a short while; and at night enjoy a good lecture at the annual meeting of the Y. M. C. A. by Rev. F. J. Tyler, of Birmingham, on "Man and his Possibilities Under Proper Influences."

The music was good, and the people showed their appreciation by filling the lecture room and giving close attention to all that was said.

On the 530 train from Selma Thursday morning, and we arrive in Montgomery at 7:35, having been out run by Dr. Wharton (who came back on Wednesday) and having out run the groom and bride (who were left in Selma, but who returned Thursday evening). Thus closed a short, eventful trip of two days, and we have settled down again and are now thinking of the brethren over the state who can sympathize with the newspaper man who knows nothing else but work, work, work.

THE SHADOW OF DEATH.

Truly, in the midst of life we are in death.

And never was this truth more forcibly illustrated than on Monday morning last. The shock came to us the keener because we knew the young man personally, and had so many times entered into earnest, friendly conversation with him. We found him at all times the same kind, genial and accommodating man. He was generous and kind-hearted and we feel that, had he lived, he would have been a true and faithful to his friends. But the hand of Death was placed upon him, and he is no more on earth.

About the year 1888 Mr. J. A. Dwen left his home in England (London, we believe), and came to this

country. He lived one year in Boston and New York and came to Montgomery, Ala., about twelve months ago and engaged with a grocery firm. For some eight or ten months he sat by our side at the table in a boarding house in this city, and we had ample opportunity to judge of the young man's character. We can but feel a deep interest in all young men, who are away from relatives and loved ones, ours being a condition similar to theirs. God knows it is difficult for a young man to live upright when he has home influences thrown around him; but when he goes out into the world alone, to battle for bread and make a name among his fellows, temptations to do evil arise ten-fold stronger and the way oftentimes becomes narrow and the path to duty becomes covered with thorns.

Going to his room on Saturday evening last, about 8 o'clock, he retired earlier than was his usual custom, complaining that he felt chilly and had a headache. His last words were that he hoped to be well by morning, as he thought he would sleep off the pain. Not a little did he dream that the shadow of death would cover his eyelids the following morning. All day Sunday he was unconscious and every heart beat and labored breath brought him nearer the great white throne. The sun of his life was slowly sinking and Sunday night was his last on earth.

Monday morning, as the sun rose, in its brightest splendor, the spirit of our friend took its flight. We had looked upon him as the very picture of health—a man of fine physique, strong muscles and steady nerves, and yet in a little over twenty-four hours he was a corpse. And this only serves to show how frail is mankind, before the enemy Death. Congestion of the brain is a fatal disease.

And as we stood by his corpse and thought of the cold, dead hand resting beneath the cold, dead hands, we said in our heart: "Friend, farewell! God grant that we may meet again, and clasp each other's hand. Though we knew not each other as we might have known, yet I rejoice in the feeling that no unkind word was uttered against thee. I thank God that thou hadst a hope in the life to come, in the resurrection of the just. I thank him for thy friendship and for the life that was full of kindness. We have sat side by side here; may we sit near each other in the Master's Kingdom. Till then I must bid thee adieu. It won't be long. The longest life is short, and the strongest oftentimes go first."

Then the next day we buried him, here in Montgomery, far from his native land, but not away entirely from those who loved him; for loving hands made as easy as possible the dying pillow and friends watched the light of life as it faded away.

FIELD NOTES.

Send in your renewal promptly. No paper without the money.

Bro. Shackelford reports his church at Hillsboro to be in a good spiritual condition.

Communities wishing a teacher for the summer can learn of one by writing us.

Rev. Felix T. Hudson is making a fine record as colporteur in the Tuskegee association.

Rev. G. S. Anderson is doing noble work for the prohibition cause in Lowndes county.

Bro. C. B. Huguley, of Auburn, is added to the list of subscribers for three years at five dollars.

The parsonage fund of the Talladega church was increased by \$235 from a supper given last week.

Rev. J. J. Taylor, D. D., of Mobile, has been called to the McFerran Memorial church, Louisville, Ky.

Dr. J. T. Tichenor will deliver the annual address at the commencement of the Agricultural and Mechanical College.

We defy competition in the matter of fine printing. Try us and see. School and concert programs a specialty.

The Bethel Male and Female Academy, under the control of Prof. McIver and his sister, is in a prosperous condition.

The friends of Dr. Palmer, of Furman, will be glad to know that he is improving from his recent surgical operation.

Rev. C. S. Johnson, of Goodwater, spent the fifth Sunday with his old friend, Rev. G. D. Benton, at Ladonia, and preached on that day.

We are getting on very nicely here in our church. Bro. J. M. Green is a good pastor, especially since he got married.—J. W. Tomlinson, Avondale, April 3rd.

The Ladies' Aid Society of the Adams Street church presented Rev. J. L. Thompson and wife with a beautiful silver tea service as a wedding present.

Last Sabbath Rev. D. I. Purser was with the Union Springs church. The brethren and sisters gave him \$455 for Howard College and promise to make it \$600.

A brother who has received not less than six notices of his arrears, writes, without sending any money: "Please discontinue the paper: I am sorry I can't take it any longer," etc.

Bro. Gunn says he has known Bro. George Hairston, the brother who was killed by the train at Ft. Deposit last week, for fourteen years, and never heard any man say aught against him.

Several ministers who expect to go to the Southern Baptist Convention via the L. & N. R. R. express a determination to be with the Birmingham brethren in seeing the city and dining at Howard College.

A run up to Goodwater, last week, by our Arab, afforded him an opportunity for meeting several of the good people of that thriving little town. Sister Pope keeps an excellent table at her hotel, the Pope house.

Bro. F. C. Plaster writes: Good meeting at Pleasant Hill. Will be at Troy on 3rd Sunday, and at China Grove on the 24th of April, and hold institute. Will be at Woodlawn with Bro. S. R. C. Adams on 30th inst.

Errors occur in the regulated families. In the 3rd page, under heading of "A Sad Condition of Things," read instead of—"that is, he did his whole duty," etc., this—"that is, if he did his whole duty," etc.

The young men of Dr. Wharton's church (first), at a meeting last week, resolved to make an earnest effort to send him on a trip to Palestine. One hundred dollars was raised, and we doubt not the remainder will be forthcoming.

Rev. L. D. Bass, D. D., formerly of Greenville, Ala., but lately of Greenville, Mich., has accepted the care of the church at Huntsville. We welcome him back to Alabama. He entered upon his work at Huntsville last Sabbath.

Bro. D. L. Purser was with us Monday on his return from Troy, where he aided his brother (Rev. Jno. F. Purser) in a meeting of twelve days. The church was largely revived and sixteen members added by experience and four by letter.

We did not have the pleasure of being with Bro. W. D. Gay, while at Furman, last week, but are truly glad to find that everybody speaks well of him. It is believed that he will be able, under God, to unite the brotherhood for noble work.

We are constantly dropping the names of those from our books who will not renew. Our expenses are too heavy to allow us further to carry non-paying or slow-paying readers. You and your family will miss much if you allow the paper to cease its visits to your home this year.

We learn that many of the good people of Lowndes county are anxious that Bro. Joe Norwood, of Ft. Deposit, permit them to send him to represent that county in the legislature. He is one of the leading farmers and merchants of that county, and would be an honor to the county.

Our Arab paid a visit, last Sabbath, to Elim church, twelve miles southeast of Nottulsa. Rev. H. C. Sanders is the pastor, and preaches one Sunday in each month. The house is a good one, and more improvements will soon be added. The people are intelligent, industrious and hospitable.

The citizens of Furman and Snow Hill are certainly to be congratulated in having such wide awake teachers as Prof. Webb and Miss Fannie Motes. Mr. Burson, the township superintendent, paid them a deserved compliment when he told how well satisfied he was with the results of their teaching.

Rev. Thos. Henderson was ordained at Talladega on the 5th Sunday. The presbytery consisted of elders E. B. Teague, W. C. Cleveland and M. H. Lane. The exercises were very pleasant. Bro. Henderson has been preaching for the Talladega church for several months past, and his work is well received.

Bro. W. B. Carter, of Phenix City, writes, under date of April 1st: At 11 a. m. last Sunday, between five and six hundred people were in attendance at our church. Our Sunday-school numbered ninety three. At 7:30 p. m. the congregation was good. Four came forward for prayer. There were three funerals here last week.

Rev. C. J. Miles, of Nicholasville, died March 29th. He has been for long years proclaiming the Savior's love and at the time of his death was serving his association as colporteur. Blessed life, peaceful end. He died away from home, but among friends. May the influence of his life be ever kept fresh in the memory of those who knew him.

The Allenton Baptist Sabbath-school passed suitable resolutions on the removal of brother and sister W. J. Jones from that place to Piedmont, Ala. They were active workers in the church and Sabbath school, and their labors were keenly appreciated by the brethren and sisters. May they be as useful in their new home as they were in Allenton.

Sudy God's Word, its morals, its spirituality, its eternality. Study it as a system of truth, how part is related to part and how all its parts harmonize in one—its grand unity. Study and, above all, apply it. Study and, above all, apply it. Study and, above all, apply it.

Rev. C. S. Johnson, of Goodwater, spent the fifth Sunday with his old friend, Rev. G. D. Benton, at Ladonia, and preached on that day.

We are getting on very nicely here in our church. Bro. J. M. Green is a good pastor, especially since he got married.—J. W. Tomlinson, Avondale, April 3rd.

The Ladies' Aid Society of the Adams Street church presented Rev. J. L. Thompson and wife with a beautiful silver tea service as a wedding present.

Last Sabbath Rev. D. I. Purser was with the Union Springs church. The brethren and sisters gave him \$455 for Howard College and promise to make it \$600.

A brother who has received not less than six notices of his arrears, writes, without sending any money: "Please discontinue the paper: I am sorry I can't take it any longer," etc.

I regard what a "Southern Baptist" said in respect to Bro. Frost's resolutions as springing from a devout Christian heart. I am inclined to believe that some people are always looking on the gloomy side of things, and unfortunately some of these gloomy people see nothing but Southern destruction in the American Baptist Publication Society. God rules this universe and he will direct the affairs right.—W. N. Huckabee.

Eld. Thos. Henderson was set apart to the full work of the ministry, March 30th, after a searching examination, at the request of the Talladega church. Thos. Henderson is the youngest and only surviving brother of the lamented Dr. S. Henderson.

Reading of scripture and charge by W. C. Cleveland, sermon by E. B. Teague, announcement of hymns and ordination prayer by M. H. Lane. Benediction by the ordained. Bro. Henderson is a reading man, has the reputation of preaching unusually well, and promises usefulness.—E. Z.

Read the advertisement of the E. T. V. & G. R. R. Co. They desire to carry delegates to Ft. Worth, and state that their special train will leave Rome at 9:40 a. m., Anniston 12:11 p. m., and Selma 5:45 p. m., May 6, reaching Ft. Worth May 8th, giving one day for recreation before the meeting of the convention. Judge Jonathan Haralson, Selma, or Rev. W. B. Crumpton, Marion, will have berths reserved for parties who write them, or correspondence can be directed to L. A. Bell, assistant general passenger agent, Selma, Ala.

Bro. C. A. Gunn is enthusiastic concerning his pastor, Rev. G. S. Anderson. He says Ft. Deposit has never been in so prosperous a condition. The church, while paying more for pastor's salary, likewise gives more for benevolence. Their elegant parsonage, the academy and substantial brick church are worth about \$5,000. Bro. Gunn was too modest to say much of the Sunday-school, because he is superintendent, but we know it is equal to the best. A regular prayer meeting is kept up. The pastor, with his well-known tact, manages frequently to change the manner of conducting this meeting, so that it does not become tiresome.

Among the rising young men of Wilcox county is Dr. B. Walne Watson, of Furman. He has an extensive practice and is very successful in his work. We note with pleasure that he tries never to be so busy on Sunday that he must be absent from Sabbath-school or preaching. His happy home is presided over by the daughter of Bro. W. G. Curry. For about a year the doctor contented himself by reading his mother's copy of the ALABAMA BAPTIST, which he sometimes got out of the office, but one day he handed his wife a postal note and asked her to order the Convention.

She also wrote a letter to the Bureau, handed it to him and said, "Be sure mailing this I wish you would put two dollars in it; I want the paper to come to us regularly." How we wish in Alabama would do likewise before this week is ended.

We have about got settled in our new home in such a manner as to be comfortable. We are very well pleased with our new home and the people. They have made us feel quite grateful since we came among them. The Camden people were represented to me as being kind, cultured and hospitable, and I have every reason to believe that they have not been misrepresented. I think, after I know them, and they know me, I will feel as much at home here as I did at Plantersville. Of course there are ties that bind me to the Unitarian association, which will take some time to make similar ones here; but when brotherly sympathy springs up in the soul, then uniting ties wed us together. My congregation at Camden on last appointment was very good indeed. I ask the prayers of my brethren everywhere, and especially in the dear old Unitarian, for guidance, and grace of the Spirit in my new work. God being willing, I shall attend the meeting of my old association at Big Spring next fall.—W. N. Huckabee, Camden, April 1st.

The fifth Sunday meeting at Rocky Mount church, Lee county, was both interesting and profitable. On Saturday, after electing Noah Bass, moderator, and W. N. Phipps, secretary, the discussion of the subjects previously announced was begun. A number of interesting and sensible talks were made during the two days of the meeting. It is to be regretted that the ALABAMA BAPTIST has not room for a synopsis of some of them. The subjects considered and the prevailing sentiment of the brethren thereon, will be understood from the following summary of the motions made and adopted: 1. That in many instances it would be better for a weak and pastorless church to disband and unite with other Baptist churches, until such time as it can resume the work of a church. 2. That the Saturday meetings ought to be continued in country and village churches, and should be made better than they are now. 3. That our churches, and the people generally, need the Sunday-schools, and that the schools ought to be attended by the members of the churches. 4. That every member should help to support the pastor, and that we should pay more liberally than we do. The speeches on the different subjects took wide range, including giving for missions, the religious training of children, etc. Bro. Mike Whitman spoke for the ALABAMA BAPTIST, and offered to pay the subscription of any one who would take the paper a year, and then say he had not received the worth of his money. The attendance was large, especially on Sunday, the dinners good and abundant, and everybody appeared to be pleased with the meeting. The next meeting for this district will be held with County Line church, three miles north-east of Salem, beginning on Friday before the fifth Sunday in June next.—E. E. Dabner.

If things lawful and proper in their places, stand between us and God, away with them. We shall get them back again, and better.—John Hall.

SOUTHERN BAPTIST CONVENTION.—The First Baptist Church, Fort Worth, Texas, will entertain delegates only; names must be sent to Judd C. Boyd, secretary committee on hospitality, Ft. Worth, Tex. We regret that we are unable to tender entertainment to ladies or visitors, on account of the crowded condition of our city at that time. Arrangements have been made with the hotels for reduced rates.—J. Morgan Wells, pastor.

The pastor should be a close student, unencumbered with secular cares and with mind free to act. He is not exempt from the law of mental improvement, and must study his work to make it a success. We, who refuse to give of our carnal things for their support, hamper the ministry and deter the teachings of the blessed gospel truths. We thus wrong ourselves, our families, our neighbors, our pastor and family, and more awful to contemplate, wrong the living God.—W. C. Koeh, Dadeville.

Meeting of the State Mission Board.

The State Mission Board will meet at the Baptist church in Selma on Tuesday, April 8th, at 7 p. m. Applications for aid must be made out in due form and sent to the secretary. Members expecting to attend should send their names to T. S. Bowen, who will assign them homes.

W. B. CR

Alabama Baptist

MONTGOMERY, ALA., APRIL 10, 1890.

Solid Silver Spoons--Free.
The firm who make the above offer in another part of our paper, claim to be reliable, and the premium here which they send out said to contain not only the Solid Silver Spoons, Messrs. J. D. Larkin & Co., Buffalo, N. Y., certainly exhibit enterprise and liberality in their desire to introduce their Spoons.

So many licenses to sell liquor entered on the pages of the one, inevitably means to many crimes posted on the pages of the other. So many hundreds of dollars passed to the credit of the commonwealth in the license racket, means to many hundreds of dollars against the county in the reason's ledger, to pay the cost of the trial and punishment of criminals.--Hon. A. B. Richmond.

Beecham's Pills cure sick headache.
Real leadership comes unsought. It can be thrust on any man. No man can thrust himself into it. There is a large measure of unconsciousness about it, which makes it all the more lovely and acceptable. A man grows into this grace. He becomes a leader by virtue of nobleness of character, and a nameless art of bringing right things to pass. Christian leadership is not contented, noisy, or ostentatious. It seeks to hide from man its own grace, to minister unto all. It is Christ-like--Baptist Reformer.

Half Fare Excursion to Milwaukee, Wis.
On account of Knights of Pythias Biennial Conclave at Milwaukee, Wis., July 8th to 12th, 1890, the Queen and Crescent Route will sell excursion tickets at one fare for the round trip on July 4th, 5th, 6th and 7th, good to return until July 21st, 1890. Tickets on sale by all agents of this and connecting lines in the South.

The Wise Grammarian--Teacher: What part of speech is that? Michael: "But" is a conjunction. Teacher: Correct. Now give me an example of its use. Michael: See the goat eat the boy. "But" connects the goat and the boy.

Half Rates to St. Paul.
For the National Educational Association at St. Paul, Minn., July 4th to 11th, 1890, the Queen and Crescent Route will sell excursion tickets at one fare for the round trip on June 30th, and July 1st, 2nd, 3rd, 4th and 5th, at one fare for the round trip, with two dollars added for membership fee. Tickets will be good for returning until October 1st, 1890.

Moral reformation may turn out the devil, but it will never bring in God. And in the emptiness of the swept and garnished house, there is an invitation to the seven to come back and fill it.--MacLaren.

ADVICE TO MOTHERS.
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 the best remedy for diarrhea. 25 cents a bottle.

For every progress in strenuous work for God there must have been a working of the selfishness which urges us to work for our own sake.--F. D. Huntington.

FITS.--All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free. Send 3¢ to Dr. Kline, 931 Arch St., Philadelphia, Pa. Bridget: I lay down, I'm asleep, and the minute I awake I have to get up. Where's the bottle for epilepsy?--Harper's Bazar.

Falling 10,000 Feet.
Sailing upward ten thousand feet in a balloon, stepping out and falling to the earth as gently as falls the snowflake, is considered a remarkable feat. But to cure what for centuries has been considered an incurable disease--an infirmity greater feat. That ancient terror of the race--Consumption--is forced to yield to the curative agency of Dr. Pierce's Golden Medical Discovery. If it be taken in time and given a fair trial. The hacking cough, hectic flush, hurried breathing, and other premonitory symptoms should be heeded before it is too late. By the use of "Golden Medical Discovery," every function of the system is purified, digestion and nutrition improved, the strength and flesh built up and all the distressing forebodings of Consumption disappear. It is *guaranteed* to benefit or cure if taken in time, or money paid for it will be refunded.

Jesus Christ has given us the gospel, that we may proclaim it to the people and not that we may keep it ourselves.--Stanley P. Smith.

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.

If we are intensely in earnest we shall command the respect of those about us who once discouraged us.--Rev. John Hall.

BROWN'S IRON BITTERS
Cures Indigestion, Biliousness, Dyspepsia, Malaria, Nervousness, and General Debility. Physicians recommend it. All dealers. Beware of cheap imitations. It has a trade mark and crossed red lines on wrapper.

Even the most conscientious man generally remembers to stop short of his neighbor's side walk when he is shoveling off the snow.

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 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.

I will answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter, and the more you get into the Spirit of Christ--Romaine.

Wonderful Words of Life.
"By the river and upon the bank thereof--shall grow all trees--the fruit thereof shall be for meat and the leaf for medicine which shall be for the healing of the nation." Taylor's Cherokee Remedy of Sweet Gum and Mullen will heal the lungs and cure coughs, colds and consumption.

Little Angel (sent down to the parlor to entertain a caller)--"O, yes, my sister will be down in a minute. She is getting over a crying spell because her other beau didn't come."

CONSUMPTION CURED.
To the Editors--
Please inform your readers that I have a positive remedy for those named disease. By 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. LUCUM, M. D.,
181 Pearl Street, New York.

"By all means save some," said Paul; and the preacher or church, satisfied to go on in the hum-drum routine of doing nothing, is not to be preferred to the dash and splutter and confusion of the Salvation Army. Let us not adopt their ways; but we may catch their spirit and go out among the people to preach the gospel, and not wait for them to come into our fine churches. Like our Master, let us proclaim the truth wherever the people can be found.--Balt. Baptist.

IF YOUR BACK ACHES
Or you are all worn out, try our good nothing in general, **DOAN'S KIDNEY PILLS.** It will cure you, and give a good appetite. Sold by all druggists in medicine.

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp of your oil; and if you will not do it, how your oil is split! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life.--Phillips Brooks.

Entitled to the Best.
All are entitled to the best that their money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 50c. and \$1.00 bottles by all leading druggists.

Receipts of the State Mission Board for Jan., 1890.

State Missions.	
Phoenix City ch., W. B. Carter, Jr.,	\$ 13.75
Grand church, same,	6.25
Elyton church, W. W. Harris,	5.75
Elyton Sunday-school, same,	2.00
E. J. Farnell, by D. R. Cooper, Jr.,	10.00
Zion church, same,	4.80
St. Paul Mission, same,	3.00
Sibley's Mill, same,	1.75
Wilson's School, John Hecker,	6.25
Stokes' School House, same,	6.25
Fairford church, same,	5.80
Columbia church, W. B. Burr,	12.00
Women's Benevolent Soc., First ch., Birmingham,	60.00
Sunbeam, First ch., Birmingham,	21.00
Mt. Pleasant church, Z. D. Ruby,	6.00
Brundidge ch., N. C. Underwood,	13.62
S. S. Adams St. ch., J. C. Pope,	1.93
Mrs. J. West,	1.00
Adams Street church, G. D. W. Ellis,	3.00
McKinley church, J. B. Perkins,	3.00
Deep Creek church, J. B. Perkins,	30.00
Nanafalia church, J. W. Stewart,	25.00
Evergreen church, J. C. Simpson,	10.00
Shiloh church, J. D. Boyle,	3.80
Linden church, John Hecker,	6.25
Oswichee church, J. T. Nichols,	5.82
Gallion church, J. C. Collins,	20.00
S. S. Rozenan ch., C. S. Morgan,	0.09
Union Springs ch., W. E. Pierce,	11.31
Macledonia church, same,	2.00
S. S. Salem ch., E. W. Solomon,	2.00
Beulah church, J. G. Apey,	2.00
Pethel church, same,	2.00
Trussville church, S. R. Adams,	0.74
New Hope church, C. D. W. Ellis,	2.00
Indian Ridge church, colored,	2.00
Oxanna church, J. R. Loyd,	1.48
Scottsboro church, W. R. Ivey,	1.00
L. M. Society, Talladega church,	10.00
Macledonia church, S. P. Underwood,	10.00
camp Hill church, Z. D. Ruby,	10.00
Oxford church, J. D. Boyle,	10.00
L. M. Society, Oxford church, same,	10.00
P. C. Plaster,	10.00
Bread Hill church, J. B. Smith,	1.00
Reunion church, E. F. Loveless,	3.00
L. M. Socy, Clinton ch., J. G. Apey,	2.00
Spring Creek church, C. W. O'Hara,	1.00
St. William church, same,	1.00
Providence church, B. P. Mesley,	1.00
Union church, T. J. Johnson,	7.50
L. M. Socy, County Line ch., C. J. Barker,	2.00
Fellowship church, same,	2.00
Butler Springs church, S. M. Jones,	2.00
Pleasant Grove church, W. B. Perry,	11.00
L. M. Society, Bethsaida church,	1.00
Antioch church, W. B. Eldred,	2.00
Sunday-school, Antioch ch., same,	1.00
Fellowship church, J. T. Carby,	3.17
St. Depost church, C. A. Gandy,	11.00
Miss Belle Sparrow,	1.00
Norfolk church, C. E. Rice,	2.43
District Meeting Grove Hill ch.,	13.20
Total,	\$ 42.93

Home Missions.	
Hugh and Daniel Brinn,	\$ 2.75
Columbia church,	4.37
Women's Benevolent Society, First church, Birmingham,	26.10
Sunbeams First ch., Birmingham,	8.51
Brundidge church, C. D. W. Ellis,	2.00
Sunday-school, Adams Street ch., Mrs. J. West,	2.00
Adams Street church,	1.00
Amity church,	2.50
District meeting, Grove Hill ch.,	12.00
Deep Creek church,	12.00
Nanafalia church,	10.20
Evergreen church,	3.00
Oswichee church,	2.84
Sunday-school, Rossan church,	2.03
Union Springs church,	4.80
Macledonia church,	1.32
Sunday-school, Salem church,	1.07
Beulah church,	0.64
Trussville church,	2.80
New Hope church,	1.00
Mt. Gilead church,	2.00
Good Hope church,	1.00
Indian Ridge church, colored,	1.15
Scottsboro church,	2.00
L. M. Society, Talladega church,	2.20
L. M. Society, Gadsden church,	2.20
F. C. Plaster,	10.12
Round Hill church,	1.53
L. M. Society, Clinton church,	1.00
Spring Creek church,	3.03
St. William church,	3.03
Union church,	0.00
Shiloh church,	2.00
Butler Springs church,	2.00
Pleasant Grove church,	3.00
L. M. Society, Bethsaida church,	1.80
Antioch church,	8.20
Sunday-school, Antioch church,	3.00
Fellowship church,	4.80
St. Depost church,	16.44
Tuskaloosa church,	70.87
Northport church,	7.71
Total,	\$228.82

Foreign Missions.	
Hugh and Daniel Brinn,	\$ 2.75
Columbia church,	4.37
Sunday-school, Warrior church,	1.65

Woman's Ben. Soc. Birmingham.	
Sunbeams, First ch., Birmingham,	8.00
Brundidge church,	4.54
Sunday-school, Adams Street ch., Mrs. J. West,	2.00
Adams Street church,	1.00
Amity church,	2.50
District Meeting, Grove Hill,	4.42
Deep Creek church,	12.00
Nanafalia church,	11.20
Evergreen church,	3.00
Oswichee church,	2.84
Sunday-school, Rossan church,	2.03
Union Springs church,	4.80
Macledonia church,	1.32
Sunday-school, Salem church,	1.07
Beulah church,	0.64
Trussville church,	2.80
New Hope church,	1.00
Mt. Gilead church,	2.00
Good Hope church,	1.00
Indian Ridge church, colored,	1.15
Scottsboro church,	2.00
L. M. Society, Talladega church,	2.20
L. M. Society, Gadsden church,	2.20
F. C. Plaster,	10.12
Round Hill church,	1.53
L. M. Society, Clinton church,	1.00
Spring Creek church,	3.03
St. William church,	3.03
Union church,	0.00
Shiloh church,	2.00
Butler Springs church,	2.00
Pleasant Grove church,	3.00
L. M. Society, Bethsaida church,	1.80
Antioch church,	8.20
Sunday-school, Antioch church,	3.00
Fellowship church,	4.80
St. Depost church,	16.44
Tuskaloosa church,	70.87
Northport church,	7.71
Total,	\$ 275.00

Ministerial Education.	
Fellowship church, J. T. Carby,	\$ 5.00
Antioch association, C. T. Cooper,	5.00
S. S. Workers, Siloam church,	0.25
Total,	\$ 10.25

Colored Mission.	
Mrs. N. C. Sanders,	\$ 5.00
Havana Church,	12.50
McKinley church,	10.00
Sunbeams, Evergreen church,	10.00
W. R. Ivey,	5.00
Salem church,	11.00
Relictic church,	5.00
Bethany church,	5.00
L. M. Society, Prattville church,	5.00
Total,	\$ 55.00

Anderson Institute, Indian Ridge.	
Sunday-school, Indian Ridge,	\$ 2.50
W. R. Ivey,	10.00
Total,	\$ 12.50

Japan Mission.	
Evergreen church,	\$ 1.00
Pingto Mission,	17.00
L. M. Society, Evergreen church,	5.00
L. M. Society, Prattville church,	2.50
Miss C. E. Farham,	2.50
Total,	\$ 24.50

Zenaeates Chapel.	
Sunbeams, Evergreen church,	\$ 7.00
North China Mission,	10.75
Sunbeams, Clayton church,	8.25
Heathen women of China,	5.00
Beulah church,	5.00
McKinley church,	5.00
St. Paul church,	5.00
St. Francis Street church,	25.00
Total,	\$ 72.97

Church Building in Alabama.	
L. M. Society, Livingston church,	\$ 5.00
For Tusculum, same,	5.00
Indigent Ministers' Fund,	24.30
Sunbeam church,	35.00
Total receipts for January,	\$1316.57
Total receipts for All Purposes for the Year 1889-90,	\$1623.61

State Missions.	
Phoenix City church, C. D. W. Ellis,	\$ 10.00
Grand church, same,	6.25
Elyton church, W. W. Harris,	5.75
Elyton Sunday-school, same,	2.00
E. J. Farnell, by D. R. Cooper, Jr.,	10.00
Zion church, same,	4.80
St. Paul Mission, same,	3.00
Sibley's Mill, same,	1.75
Wilson's School, John Hecker,	6.25
Stokes' School House, same,	6.25
Fairford church, same,	5.80
Columbia church, W. B. Burr,	12.00
Women's Benevolent Soc., First ch., Birmingham,	60.00
Sunbeams, First ch., Birmingham,	21.00
Mt. Pleasant church, Z. D. Ruby,	6.00
Brundidge ch., N. C. Underwood,	13.62
S. S. Adams St. ch., J. C. Pope,	1.93
Mrs. J. West,	1.00
Adams Street church, G. D. W. Ellis,	3.00
McKinley church, J. B. Perkins,	3.00
Deep Creek church, J. B. Perkins,	30.00
Nanafalia church, J. W. Stewart,	25.00
Evergreen church, J. C. Simpson,	10.00
Shiloh church, J. D. Boyle,	3.80
Linden church, John Hecker,	6.25
Oswichee church, J. T. Nichols,	5.82
Gallion church, J. C. Collins,	20.00
S. S. Rozenan ch., C. S. Morgan,	0.09
Union Springs ch., W. E. Pierce,	11.31
Macledonia church, same,	2.00
S. S. Salem ch., E. W. Solomon,	2.00
Beulah church, J. G. Apey,	2.00
Pethel church, same,	2.00
Trussville church, S. R. Adams,	0.74
New Hope church, C. D. W. Ellis,	2.00
Indian Ridge church, colored,	2.00
Oxanna church, J. R. Loyd,	1.48
Scottsboro church, W. R. Ivey,	1.00
L. M. Society, Talladega church,	10.00
Macledonia church, S. P. Underwood,	10.00
camp Hill church, Z. D. Ruby,	10.00
Oxford church, J. D. Boyle,	10.00
L. M. Society, Oxford church, same,	10.00
P. C. Plaster,	10.00
Bread Hill church, J. B. Smith,	1.00
Reunion church, E. F. Loveless,	3.00
L. M. Socy, Clinton ch., J. G. Apey,	2.00
Spring Creek church, C. W. O'Hara,	1.00
St. William church, same,	1.00
Providence church, B. P. Mesley,	1.00
Union church, T. J. Johnson,	7.50
L. M. Socy, County Line ch., C. J. Barker,	2.00
Fellowship church, same,	2.00
Butler Springs church, S. M. Jones,	2.00
Pleasant Grove church, W. B. Perry,	11.00
L. M. Society, Bethsaida church,	1.00
Antioch church, W. B. Eldred,	2.00
Sunday-school, Antioch ch., same,	1.00
Fellowship church, J. T. Carby,	3.17
St. Depost church, C. A. Gandy,	11.00
Miss Belle Sparrow,	1.00
Norfolk church, C. E. Rice,	2.43
District Meeting Grove Hill ch.,	13.20
Total,	\$ 42.93

Home Missions.	
Hugh and Daniel Brinn,	\$ 2.75
Columbia church,	4.37
Women's Benevolent Society, First church, Birmingham,	26.10
Sunbeams First ch., Birmingham,	8.51
Brundidge church, C. D. W. Ellis,	2.00
Sunday-school, Adams Street ch., Mrs. J. West,	2.00
Adams Street church,	1.00
Amity church,	2.50
District meeting, Grove Hill ch.,	12.00
Deep Creek church,	12.00
Nanafalia church,	10.20
Evergreen church,	3.00
Oswichee church,	2.84
Sunday-school, Rossan church,	2.03
Union Springs church,	4.80
Macledonia church,	1.32
Sunday-school, Salem church,	1.07
Beulah church,	0.64
Trussville church,	2.80
New Hope church,	1.00
Mt. Gilead church,	2.00
Good Hope church,	1.00
Indian Ridge church, colored,	1.15
Scottsboro church,	2.00
L. M. Society, Talladega church,	2.20
L. M. Society, Gadsden church,	2.20
F. C. Plaster,	10.12
Round Hill church,	1.53
L. M. Society, Clinton church,	1.00
Spring Creek church,	3.03
St. William church,	3.03
Union church,	0.00
Shiloh church,	2.00
Butler Springs church,	2.00
Pleasant Grove church,	3.00
L. M. Society, Bethsaida church,	1.80
Antioch church,	8.20
Sunday-school, Antioch church,	3.00
Fellowship church,	4.80
St. Depost church,	16.44
Tuskaloosa church,	70.87
Northport church,	7.71
Total,	\$228.82

Foreign Missions.	
Hugh and Daniel Brinn,	\$ 2.75
Columbia church,	4.37
Sunday-school, Warrior church,	1.65

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INFORMATION GIVEN PROMPTLY BY
D. MILLER, E. W. LADNER, G. T. M., G. P. A., St. Louis, Mo. H. W. MORRISON, C. A. S. G. WARNER, E. A., Memphis, Tenn.

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Executor's Notice
Notice is hereby given that letters testamentary on the estate of Samuel B. Underwood, deceased, were issued to the undersigned, by the Hon. Judge of Probate, Judge of the County of Montgomery, Ala., on the 21st day of December, 1889, and all persons indebted to said estate will settle with me, and those holding claims against it will present the same within the time prescribed by law for their settlement.

