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Convent Life and its Consequences.

Some Dead—Some Insane—Some Driven Back to France.

BY M. F. CUSACK—"THE NUN OF KENMARE."

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"Some dead—some insane—some exiled." Such is the miserable and true history of the Ursuline convent in Pittsburg. What a revelation, if only men and women would read it aright and be wise in time!

The latest dispatches from Pittsburg announce briefly (for who cares for such trifles) that the unhappy sister who was sent to a lunatic asylum, driven mad by an unjust excommunication, is now dead, that four of the sisters are dead, and that the four remaining of those who came to convert and teach the American people, have been exiled and have returned to France. But the world will go on all the same. It has no time to console broken hearts, or to demand justice for persecuted women.

I noticed when the Mere Depose was speaking of this poor sister, who has just died insane, that she never uttered so much as one word of compassion or regret for her unhappy fate. I knew but too well, from long experience, how utterly heartless sisters become to each other in convents where the world supposes that all is peace and charity. Indifference reigns supreme, and a convent where sisters do not hate and persecute each other is the exception. This poor sister lost her reason, and eventually her life, from her devotion to the Mere Depose, yet this woman had not a word of regret for her unhappy fate. When I expressed regret that she should be in a public lunatic asylum, the Mere seemed quite alarmed lest I should do anything to effect her release. "It was the proper place for her," she said. "None of us could be troubled with her." Miss Burns, too, agreed with her.

An unnatural system can only produce such results; an un-Christian life, a life wherein Christ is practically ignored, can never produce true Christian charity. And so, the Roman Catholic authorities, as once more triumphant, Rome has succeeded, as she always does, for a time. Protestants will forget the affair in the next sensation, and the poor sisters returning to France will soon learn that Rome is cruel everywhere, and yet not having the knowledge of Christ they will not know that it is an un-Christian system which has caused all this misery.

The idea that the Church cannot err has been productive of far more evil than could be supposed, as if the Church was not made up of individual members. No matter how great, or how wide spread the evils in the Church of Rome, all is condoned and excused by saying that the "Church" is holy. It is time for both Protestants and Catholics to ask themselves seriously, "Is the Church holy?" Is the Roman Catholic Church a holy Church? It is very wonderful how often it is taken at its own valuation but is this wise? And it should be remembered that Rome is not content with a mere ordinary claim of holiness. No; she claims an extraordinary holiness, and she declares that this extraordinary holiness is a proof of her divine origin and of her divine authority to teach all nations.

Certainly Rome has not succeeded in teaching her own children holiness. We must take them as nations, and see what has been the result of the teachings of Rome in those nations, and at those times, when she had absolute sway. History is an open book for Protestants, and they, at least, have no excuse for ignorance. And, after all, sisters died insane, others died heart broken, others were compelled to abandon a successful work, and all this was done because a bishop claimed unjustly even according to the teaching of Rome, even in the face of the decision of the pope. Protestants who admire, even apparently envy, the unity of Rome, little know how very little real unity it can boast. Bishops, priests, sisters, monks, friars, are like dogs in a leash, always straining at the chain, and only restrained by the lash of fear from tearing each other asunder, or snapping their bonds.

It is not long since a Baptist minister, in New York, preached what might well be called a triumphal laudation of Rome. He said: "Is the Roman Catholic Church in America to day an enemy to be crushed, or is it an ally to be sought for the salvation of the world?" Clearly the speaker considered that Rome was to be sought as an ally for the salvation of the world. But had he ever considered the difference between the plan of salvation according to Rome and the plan of salvation according to Christ? How can Christians make an ally of a Church which, no matter what it says through cardinals in Protestant countries, distinctly forbids the reading of the Bible in its dogmatic and infallible bulls? When Rome can tolerate the free inculcation of the Bible, then Christians may ally themselves with her for the salvation of the world. Until then, let us come out of her, and keep clear of her, lest we become partakers of her plagues.

But he adds further: "Amongst the arguments against the Roman Catholic Church is its intolerance. The day has gone by when it can pronounce all those without its pale damned." And yet the day has not gone by, nor can it ever go by, for if Rome ever changed or altered her dogmatic teaching she would cease to be infallible, for infallibility can never change. And as a matter of fact she has not changed, for her catechisms, authorized by the popes, the cardinals and all the authority of the Church, teach to-day, what they have taught for centuries, that Rome has authority from God himself to damn every one who does not submit to her authority, and to inflict the punishment of death on those who resist her commands.

The snare is set in vain in the sight of the intended victim. It is deeply to be regretted that men can be found who are so foolish as to deny the existence of a snare which has been laid for ages. It is deeply to be regretted that ministers of the gospel, that shepherds, who should be the first to warn the sheep, should actually try to play into the very hands of the enemy. Rome laughs at their folly, while they flatter themselves that they have secured her highest admiration. They tell the world that Rome has changed, Rome, whose proudest boast is that she never changes. They are caught by the flatteries of the siren, by the deceitful words of men trained to deceive, and to believe that they do God service by deceiving. The harm that is done by such men can scarcely be overestimated, and Rome means fit, if they do not. The so-called "liberal" Protestant is Rome's best friend and his own worst enemy. It is so much more pleasant to be praised for one's liberality, than to be reproached for what the Roman Church calls intolerance.

But there is another, and a very important subject in connection with convent life on which I wish to say a few words. Protestants have an idea that sisters at least, should be helpful, because they do so much good. There is no doubt that sisters wish to do good, but how far they succeed in accomplishing what they wish is quite another matter. The occupations of the sisters in convent life may be divided into two kinds. Some sisters occupy themselves teaching either rich or the poor. Other sisters employ their time in active works of benevolence, such as in nursing the sick in hospitals, in caring for the aged and infirm. Now if we put aside altogether the religious teaching of Rome, and look at this subject from a merely practical point of view, we may learn a great deal. How is it possible for women who by vow are obliged to renounce the world, to be the best educators of those who are to live in the world? When you are about to emigrate to a distant land, or to remove to another state, you do not ask for information from persons who are entirely ignorant of the country concerning which you desire information. Sisters are not only ignorant of the world, but it is their duty to remain ignorant. I know that many Protestants think their children will be guarded from evil in some mysterious way in a convent. Never was there a more false conclusion. They may be kept in ignorance for a time, but later this ignorance too often proves their ruin.

It would be quite impossible to do full justice to this subject in an article like the present, which must indicate dangers rather than fully explain them. Look at the fruit of convent education, of what is practically the same thing, of parochial school education. I have given proofs from Roman Catholic authority of the utter failure of Roman Catholic education both morally and intellectually in my new book "Life Inside the Church of Rome," published by H. C. & Co., New York. This book can also be obtained with my autograph by addressing me at 2232 N. 30th St., Philadelphia, Pa. I think Protestants would be surprised if they would read the mass of evidence I have collected in this and other respects in my new work. Look at the state of the Roman Catholic poor, all educated by sisters or in parochial schools. If Roman Catholics cannot educate their own people why do they desire to educate ours? Subservience to the Church will not make men honest, or women moral.

But it may be said sisters do a great deal of good by having orphanages and hospitals and homes for the aged. Now, apart from the very important question of the management of such institutions; and on this subject I shall say a few words presently. There is the very serious question as to why there is so much need in the Roman Church for these institutions. If Rome is so powerful, if she is so holy, if she has such absolute control, how is it that her people are (I will not say so poor) so sinners? Children educated in Roman Catholic schools, and with all the liberty for the practice of their religion which Rome can desire, with far more liberty than they have even in Italy or France, because, there they grow up the criminal population of the country, they fill the jails, they graduate for the police courts, the liquor saloons; they fill the foundling asylums; they fill the houses for the destitute poor, and they fill the Protestant hospitals! Is it not time that Protestants, at least, should ask themselves, why are we called on to support so many institutions for the Roman Catholic poor? If the Roman Church is such a perfect Church, how is it that she is evidences of her incapacity, as if they were proofs of her virtue?

But take this matter at its best. Let us pass over the question of the extraordinary pauperization of the Roman Catholic population, and enquire how these institutions are ruled. Even with all the difficulty which surrounds any investigation into the mode in which Roman Catholic charities are conducted, enough leaks out from time to time to show that they are for the most part miserable failures. I can speak on these subjects from long personal experience. I know several convents where Protestant doctors who attended patients,

and protested in vain about the gross neglect of orphan children, and yet these institutions were supported by public money. But because they were managed by sisters it was considered a crime even to hint at failure. In one institution I knew that sore eyes were common simply from the neglect of the sisters in allowing the same towels to be used by the diseased and the other children. In another I knew that the most distressing accidents were of frequent occurrence, but no investigation was made, because the institutions were under the care of the "sisters." I knew a convent where a sister committed suicide under the most painful circumstances, but no investigation was made. Even the press, with all the pretences which one New York paper, at least, makes of exposing frauds and injustices, dare not say one word to condemn or expose fraud or injustice in Roman Catholic institutions. It is no wonder that the Roman Catholic Church is prosperous for a time. It is no wonder that her own children rise up, at last, as they have done in every Catholic country, not to call her blessed but to curse her with the most horrible execrations. It is marvellous that the American people, that Christians at least, do not see the danger to this country which is daily on the increase.

With one word more I conclude this series. Since I commenced it I have had letters from many of your readers asking much the same questions. The principal question has been with regard to the moral character of sisters who have taken the black veil. It must be evident that I cannot enter into this subject as fully as many persons desire. I know there is a wide-spread impression that sisters, who "take the black veil," do not live good lives. Rome has put such a veil of mystery around convent life and has so positively repressed public investigation of her institutions, that she deserves all the blame she gets. But, for Christian men and women, truth is above all to be desired, and nothing is gained in our controversy with Rome by believing or making false charges against her. In the first place, then, I would say that every Roman Catholic sister is urged either to take the black veil or to leave the convent at the end of a novitiate of two years. All, or nearly all, the sisters we meet on the streets have passed this two years novitiate, and it is simply a head covering which is worn after taking the vows. In a few orders the black veil is not worn, though the vows are taken, because the dress varies in different orders. There are a few of what are called contemplative orders in the Roman Catholic Church, but these are very few and are decreasing rapidly.

Speech of Senator White.

Hon. E. D. White, of Louisiana, who will represent that state so honorably in the United States senate, made a capital speech before the anti lottery league at Grunewald Hall, New Orleans. It was a powerful appeal for the people of Louisiana to refrain from giving a continued franchise to the lottery. The offer made by the lottery company, through Mr. Morris, is no doubt very captivating to a people who are burdened with debt, but it is a bribe which all civilized people of Anglo-Saxon blood have invariably spurned. All forms of gambling—lotteries, pools, and games of chance—are corrupting and demoralizing. It seems strange at this late day in civilization that any free people would hesitate for one moment as to their choice between legalizing gambling and destroying it. It is said that men will gamble. That may be true; but it is true that they will commit all kinds of offences against moral law. It does not follow that full and free license should be given to habits that corrupt and debauch mankind.

Senator White very lucidly shows that, since the Louisiana Lottery has assumed its present vast proportions, the savings of the people of New Orleans have greatly diminished. In the last report of the comptroller of the currency there is a statement of deposits in savings banks as follows: Massachusetts, \$315,185,070; New York, \$243,677,515; Louisiana, \$9,145,000. From 1879 to 1889 the savings deposits throughout the country nearly doubled. But in Louisiana the savings deposits were in 1879, \$2,010,000; in 1889, \$915,000.

This is the history of all countries that have embarked in lotteries. In France, when lotteries existed from 1816 to 1828, the savings deposits of the people dwindled, and as soon as they were suppressed the deposits commenced to grow in volume until France became one of the richest of countries.

Of course the explanation of this exhaustion of savings deposits is to be found in the fact that the lottery swallowed up the hard earned money of the laborer. Instead of their savings being saved for a rainy day, they are expended in lottery tickets under the delusion that a fortune will come quickly. Senator White very eloquently said:

"The question then is a simple one. It is, shall we uphold our morality? Shall we respect the teachings of our fathers? Shall we put ourselves in line with the universal American opinion? Shall we endeavor to maintain a pure society and a free government? Or shall we give up all these things? Shall we degrade our youth? Shall we sacrifice our homes? Shall we put shackles upon ourselves and our descendants by creating a corporation

to deal in wrong and accumulate vast sums of money by so doing, and thus to become the master of the people of this state? Alluring as the offer of a large sum of money may be, I do not, I cannot hesitate to believe that when the issue is clearly put, the proffer will be refused. Why, sir, my attention was called the other day to what strikes me as an apt illustration. Phryne, famous for her beauty and signally infamous in her life, had amassed a vast fortune by shame and sin. When Alexander had thrown down the walls of Thebes she offered to rebuild them at her own cost, not in consideration of obtaining a valuable and exclusive license to debauch and deprave, but simply that she be allowed to write upon the risen walls, 'Destroyed by Alexander, the Macedonian rebuilt by Phryne.' The offer was refused. Mark, this was the strongest of Pagan morality! And we, to-day, with the bright sunlight of Christian civilization shining on us, we are asked to associate forever the name of this great commonwealth with a licensed gambling lottery.—Mobile Register.

For the ALABAMA BAPTIST.

Our Washington Letter.

Pious Memories of a Pious Woman.

BY SCOTT F. HERSHEY, PH. D.

The frequent recurrence of late of the Miss Jane Bancroft's parlor talks in this city, in the interest of a deacons' home, has brought to the front many pleasant memories of Mrs. Hayes. It is proposed to establish a deacons' home in memory of Mrs. Lucy Webb Hayes, who was a lady of rare Christian qualities. However her husband was regarded, this eminently pious lady was soon beloved by all. And those who strenuously opposed the husband were almost chivalric in their courtesies to the wife. When she took up her abode in the White House she had much to contend with. A gentleman said, the other day, "The world may never appreciate the gentle heroism with which she undertook and pursued her task." She was educated most bountifully in the practical refinements which count so largely in the hospitals. She understood the art of entertaining better than most, even in high position. She knew how to make the greater and lesser alike feel perfectly at home and equally enjoy themselves. The one thing, that caused most talk about her, was the staid she took on the temperance question. Here she was, most determined, and she permitted no liquors to be served at her gatherings or at the state receptions. In this she had the support of her husband, but the very strong opposition of the secretary of state. Mr. Evans contended that it was improper to require members of the diplomatic corps at a state dinner to conform to the prejudices of the President's wife in the matter of what they should drink, and he took an earnest stand for old customs and old wine. It was a conflict of policy and principle between the premier and the President's wife, and the latter won. When the time came for the diplomatic dinner, an original and clever device carried her triumphantly through it. Instead of a small gathering of decorated diplomats, she arranged for a large dinner, inviting heads of departments, and members of congress. On each card was the line, "You are invited to meet the members of the diplomatic corps." At such a gathering the service of wine would not be expected. It was an elegant affair, costing \$3,000. This was the style of her White House dinners during the entire four years. So successful was she that members of congress who bitterly opposed the administration, were often heard to give expression to most extravagant expressions of praise and admiration for her grace as a hostess. Senator Gordon, one of the most ardent democrats in the senate, became one of her most enthusiastic friends, after meeting her at the White House. He spoke of her with the warmest qualities of grace and refinement.

I must tell the story of Mrs. Hayes and Joe the bootblack. It is worth the widest circulation. I specially recommend its lessons to wealthy Christian ladies. Those in the city who know the incident never tire of talking about it. Joe, the bootblack, came down Connecticut avenue one day, only to be pitched into by a big, rough boy, and was given a terrible beating. Just as it was over Mrs. Hayes came out of a house near by, and heard the howling cries of Joe. She knelt over the boy, as he lay in the street, gently raised his bloody head on her arm, and directed the coachman to help him in her carriage. "Sampson Alley, driven down to home. As she left she told him to come round to the White House when he felt well. The second day Joe presented himself at the President's mansion. He had quite a time of it before he finally reached M. Hayes. The first lady of the land took him through the establishment, showing him the beautiful flowers, and other attractions, and invited him to her Sunday-school. That boy rose from bootblack, to school boy; at present a book keeper. When he read the news of her death he said, "She was an angel long before she died."

Washington, D. C.

All who have been great and good without Christianity, would have been much greater and better with it.—Cotton.

A Senseless Sensation.

The following item is taken from the telegraphic columns of a daily paper of recent date:

"Prof. E. L. Curtis, of the McGorrick Theological Seminary, at Worcester, Mass., presiding at a convention of the Presbyterian church here Sunday by declaring in his sermon his belief that the book of Job is only a poem, written by some pious Jew during the period of the exile. He asserted that the book was only a parable, and that Job and the other persons mentioned were but the creatures of poetical fancy."

The "orthodox" Presbyterians should have been startled at such utterances from a theological professor, and scarcely to be wondered at. Still, statements are of a character to excite interest, and to awaken thought. Let us look at them somewhat critically and see, if we may, upon what sort of foundation they rest.

So far as I know there is absolutely no external evidence of the date of the composition of the book of Job; nor am I aware of the existence of any external evidence as to the period during which Job lived. That Job was a real person, however, seems to be pretty clearly indicated in Ezekiel 14:14-20. In this passage the Lord is reported as saying: "Through these three men, Noah, Daniel and Job were in [the land] they should deliver but their own souls by their righteousness." This statement is substantially repeated four several times in the context. Now, unless we are prepared to relegate Noah and Daniel to the realm of fiction, it is not easy to see how, with this passage before us, we are to escape the conclusion that Job was a real man; and this conclusion is confirmed by the fact that Christ himself refers to Noah and Daniel as historical characters.

Again: In James 5:11 we read: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." That is, you may have seen what the Lord did to Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. That is, you may have seen what the Lord did to Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Here again Job is treated as a real person. The lesson would lose much of its point and force if Job were regarded as a fictitious character. Further: The details given as to Job's family, (Job 1:2) and as to his wealth (verse 3) point to the reality of his existence; and this view is confirmed by other details given in the closing chapter, in which we are informed that his substance was doubled, and that he had fourteen sons and three daughters.

Now, as to the date of the composition of the book, of course I do not pretend to reach anything that can fairly be called demonstration. Still there are various facts which point pretty decidedly to a very early date—much earlier than the exile. In Ezekiel 1:1 we find this prophet in captivity; and as Ezekiel refers to Job, it is pretty clear that the book of Job was in existence when Ezekiel wrote his prophecy.

The book of Job seems to be utterly destitute of any allusions to Hebrew history. After a very careful reading of the book, with this point in view—that is, after searching the book for such allusions—I have found not one word about the Hebrew people. Abraham, Isaac, Jacob, all the patriarchs, Moses, the exodus, the law, the prophets, priests, kings and psalmists of Israel, are all conspicuously absent from the book. The Hebrew people are not once referred to; nor do I find any mention of the "Gentiles."

In chapter 22:15, 16, some commentators find a reference to the deluge; but the language does not seem to warrant such an opinion. The passage reads thus: "Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overlaid with a flood." That this is a general statement, without reference to the deluge of Genesis, seems clear from the context, and especially from verse 19: "The righteous are not once referred to; nor do I find any mention of the 'Gentiles.'"

In the 33rd verse of the 31st chapter we have the much discussed words: "If I covered my transgressions as Adam, etc." On the face of it it seems to be a reference to the fall of the race, and to his hiding in the garden after his sin; but we must remember that our English translators are responsible for the capital "A" with which they here spell "Adam," thus making it a proper name. Scholars have settled the point that the original word is a common noun, and means simply "man," or "human," i. e., a human being. Even the sex is not necessarily distinguished as we see in Genesis 2:2, "Male and female created he them; and called their name Adam in the day when they were created." This view gives us no small assistance in the interpretation of the parable drawn by Paul, (Romans 5:12-19) in which the "Federal Headship of Adam" is discussed; and it also aids in understanding 1st Cor. 15:45-49, where a similar train of thought occurs.

Now, in Job 31:33, the "margin" reads "after the manner of men," instead of "an Adam." So also in the revision. The Septuagint, strangely enough, has no word for "Adam," or for "man," in the passage. Dr. Conant has "like Adam" in his text; and in the margin "like men." Unhappily has "as men."—Aben Ezra, "fulfilled him" as a human being, in the manner of men; and so many modern exegeses. Under all the circumstances I feel strongly inclined to believe that Job did not refer to the Adam of Genesis, but that he had in mind the general disposition of mankind to cover their transgressions.

Central Committee.

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

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

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

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

JUNE—PRAYER CARD.

Mexico.—"Righteousness exalteth a nation, but sin is a reproach to any people." Missionaries and native associates, Southern Baptist Convention, 29th sessions, 16; church building needed in Zacatecas.

Study Topics.—Characteristics of Mexican people. The country. The established religion. Romanism undigested. Origin of Protestant missions. Southern Baptist Convention Missions. Is religious freedom guaranteed by the government? Female school at Saltillo and its influence.

It is with the greatest pleasure and gratitude that the Central Committee are enabled to announce that Dr. F. M. Ellis, of Baltimore has agreed to deliver a missionary sermon in Birmingham on the night of the 8th of June. Dr. Ellis is a great friend to the woman's missionary societies, and numbers among his people the Armisteads, of the executive committee, whose name is a household word in many homes, through her zeal in this work.

If a single wish might be granted regarding this service, apart from the desire that the Holy Spirit might brood over the congregation as well as touch the tongue of the speaker, it would be that every one in this fair state who is interested in this subject might be interested in the forceful presentation of a cause so near to the Christian's heart, and especially that those who are lukewarm or prejudiced might be present with hearts open to conviction. For one, we shall sit beneath the drippings of that pulpit and with "great delight."

For the ALABAMA BAPTIST.

Thoughts on the Southern Baptist Convention.

Fort Worth is a beautiful, young, growing city of something over thirty thousand inhabitants. Its artesian well water seems to be abundant, and combined with a little ice, is excellent. Its hospitality was marvellous. The convention with seven hundred and eighty-four delegates, and equally that number of Baptist visitors, the Spring Palace open, a prohibition convention with the veritable St. John chief speaker, a state Sunday school convention, all on hand at the same time, and yet the hospitality of the city equal to the emergency.

Bro. Jonathan Harrison, of Selma, Alabama, a very prince of presiding officers, affable, quick, pleasant, impartial, rendering satisfaction to all, making all feel pleasant and not saying, "The court rules," more than once during the sessions.

The convention as a body presented a fine appearance. It combined much of the best talent of different states, both preachers and laymen, and many of the earnest working sisters. Many of the preachers had new and neat suits of clothes and nice silk hats and not many finger rings, and these we hope were not typical of a superabundance of brass.

The spirit of the convention was one of earnestness and consecration to the cause of Christ. No glory in denominationalism and yet a love for the truth, a great absorbing thought seemed to be, to accomplish very little speaking of the "cut and dried" "sky scraping" character. Not much effort to appear witty and excite laughter. The Sunday school literature question created an earnest debate; but it was dignified and courteous.

The preaching was excellent. Excellent because it was no attempt to show learning or novelty of thought; but the gospel in its purity and simplicity—the gospel that purifies, elevates, stimulates and saves.

The results. It will certainly lead to enlarged missionary work both at home and abroad. The reports of the boards were very encouraging. The action of the convention will produce a lull on the question of a Sunday-school literature; but did not settle it for all time to come. The matter still has a connection with the convention. It still has something of the nature of the loaves and fishes. It may be said that the bidders will be the same who award the contract. It would have been safer to have placed it on an unconnected and independent basis. Every argument urged in favor of Southern Sunday school literature applies with equal force to every other character of religious literature we need circulated in the South.

WICHITA FALLS.

There is an interesting meeting in progress here, conducted by the pastor, Rev. W. D. Beverly. Up to this time thirteen have been added to the Baptist church, and considerable interest in the congregation. Coming to this place from the convention to spend a few days with two of my children, I have preached for the past several days, and have greatly enjoyed the meeting. It is an important and rapidly growing field. The town has a population of three thousand people and rapidly increasing.

Wm. Huff.

Wichita Falls, Tex., May 24th.

Those who are most conscious of responsibility will be most fruitful of love. The depth and fervor of our individual Christianity depends more largely on the clearness of our consciousness of our own personal guilt and the firmness of our grasp of forgiveness than upon anything else.—A. Maclaren.

Set behind your face a feeling of gratitude to God, and kindness toward man, and you will every day find a sermon long as the streets you walk, a sermon with as many heads as the number of the people you meet, and differing from other sermons in the fact that the longer it is the better.—T. DeWitt Talmage.

J. CULPENEY.

Alabama Baptist

MONTGOMERY, ALA., JUNE 12, 1920.

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

REV. J. H. FOSTER, D. D., will soon give an article or so on proper ventilation of churches. This is a practical question, about which most churches seem to be totally ignorant.

To each pastor who will write us on a postal card the items of interest from his field, we will send a number of address labels, so he need not be at expense, and yet help us make a better paper.

BRO. HARRIS reminds us that we took several items from his paper and failed to give him credit. We certainly beg pardon for this. It is not our purpose to use another man's brains for nothing. Send in your bill, brother editor.

SOME papers are mentioning the fact that the Catholics in a Northern state had entered politics, as if that was a new role for them to play. They have always been in politics, and there is where the most danger from them is to be expected.

MUCH interest is now being taken on the subject of the last decision of the Supreme Court of the United States, known as the "original package" decision. Bro. J. J. Altman, one of Birmingham's leading lawyers, promises a contribution to our columns on this topic soon.

SPECIAL farewell services for Miss Mary Thornton will be held at Bethel church, Greene county, next Sabbath. A splendid program has been prepared. This paper expects to have a representative there, who will tell our readers about the meeting of this noble Christian woman who goes to China.

THE Alabama Educational Association meets in Montgomery June 24-26. This will be an important gathering of educators of the state, and every teacher who can do so should attend this session. Questions of importance will be discussed and every active, wide-awake teacher should be present.

THERE was an omission in our convention notes, which is much regretted. Our friend and brother, Geo. W. Ely, the railroad man who so skillfully worked us through in comfort to Fort Worth, was presented with a gold-headed cane by members of his party. The presentation speech was made by Miss Hermeline Brown, of East Lake, and responded to graciously by Bro. Ely.

THE ALABAMA BAPTIST is to have regular contributions from some of the prominent brethren in our state. Until now the paper has not been in a position to command the steady services of these brethren. Let your members and friends know of the improvement and at once subscribe for the paper. While the editorial work will be strengthened the business department is to have more careful attention also. Friends for Christ and his cause, as well as for ourselves, are what we want to gain.

THE Catholic priests of Mobile will soon, it is said, establish a branch of the "Catholic Truth Society" in that city, so that the public may know more of the real character of that church. The thing, in reality, most dreaded by the Catholics is the public to know the truth. If Protestants knew all the truth about this corrupt body they would never send a child to their schools, nor in any way contribute to the upbuilding of their interests. Read what the "Non of Kenmare" says.

THE senior ran over to Tusculum Saturday, in order to hear the commencement sermon of the Alabama Central Female College and to attend some of the closing exercises of that school, but illness kept him in his room all day Sunday, so that he failed to hear Dr. Pickard's sermon. He learned, however, that the large number of people were delighted with the sermon, the subject of which was, "Woman." Miss Mary Thornton is here and talked to the sunbeam society this evening. We missed that also.

THE Marion Military Institute has closed another successful year, and will enter upon its next term with the brightest prospects. The discipline and scholarship have been admirable and the boys have gone home happy and anxious to return. Every indication points to a full school next session and we hope every desire of the earnest friends of the institute will be realized. Success comes to those who earnestly labor and patiently wait, and the faithful service rendered by the superintendent and faculty of the Marion Military Institute has been abundantly rewarded.

A BROTHER writes to know, in the case where a Christian brother has for several months, or a year, been active as a Sunday-school superintendent, a deacon, and has been preaching some, if it is necessary to license him before he can be ordained. We reply, No. A license is only an encouragement given a brother to exercise his gifts, so that it may be ascertained whether or not he has qualifications for the great work. Now, if the brother in question has demonstrated to the satisfaction of his brethren his call, there can be no need for mere formal licensing.

DEATH OF A GOOD MAN.

The death of Mr. D. B. Scott, of Perry county, removes one of the noblest and truest men in that section of country. He died at his home, near Marion, June 7, 1890. We had known him from our early childhood and had frequently said that he was the ideal Christian gentleman. He was honest and his life was a model of honor. He possessed a heart of pure gold, and leaves a name that is an honor to his family. A deeply pious man, a pillar of the Presbyterian church, a faithful trustee of the Marion Female Seminary, a strong friend of other denominations and of all charitable organizations, the true friend of the widow and the orphan, a man who lived his religion every day of his life, such a man was Mr. D. B. Scott, of Perry county. He lived a useful life and the record of his life was a noble one. He was a well-informed man, and a leader among his fellows. He had an abiding faith in Christ and held close communion with the Father. Like the traveler who approaches his journey's end, feeling rejoiced that he has come at last, so he closed his career here on earth, and is not, for God has taken him home.

We place this feeble tribute with scores of others that have been given in memory of our friend and brother, and pray God's blessing upon the family whose hearts are crushed, and whose lives are saddened by this dispensation of providence. God keep them and bless them and make his countenance to shine upon them.

The Commercial and Industrial Association of Montgomery gave the Editor and Publishers Association of Alabama a reception in their rooms on the night of June 11th. A large number of the newspaper fraternity were present on their way to Troy, where we have no doubt they are being royally entertained.

MUCH has been written of late years of the religious faith of Thomas Jefferson. Some have claimed that he was an infidel. From the Mobile Register we clip the following poem found in his pocket book at his death. He evidently had hope for the future.

Life's visions are vanished, its dreams are no more,
Dear friends of my bosom, my loved ones,
I go to my fathers; I welcome the shore
Which crowns all my hopes or which
Thunders my cares.
Then farewell, my dear, my loved daughter,
adieu.
The last pang of life is in parting from you
Two serene awaits me, long shrouded in death;
I will bear them your love on my last parting breath.

HOWARD COLLEGE.

The following, by a correspondent of the Advertiser, will be of interest to the friends of Howard College.

"The commencement exercises of Howard College for the season of 1898-99 were opened yesterday morning by an eloquent sermon in the church at Ruhama by Dr. F. M. Ellis, of Baltimore. The text was: 'Watch ye; stand fast in the faith; quit you like men.'"

"The text served Dr. Ellis for an able and thorough discourse upon the munificence of faith of the true Christian and the height of honor and glory that the God-like and God-fearing character attains. He went on to show the young students before him that their age was no reason why they should not know and realize the full depth of the responsibility of being a Christian, and he told them that youth had, in fact, done great things, both worldly and for God."

"He impressed upon them the necessity for the training which they received at college, not only the book learning, but the education of the religious mind. He urged upon them a grand conception of the character of Christ, assuring them that according to the height or lowliness of this conception will be the grandeur or insignificance of the individual's Christianity. The sermon came to a conclusion by an earnest appeal to the young men to make the best of their time at college in order that they might reach the ideal, as far as possible, both in education and Christian elevation."

A sketch of the sermon will be given next week.

TUSKEGEE.

SOME time has elapsed since a representative of the paper has written of this place, and the brethren are too modest to let us know of their work. Tuskegee, in the olden days, was a town of much importance. There was much wealth, and the Baptists had a female college with two hundred students. At present the town has a population of 2,500 and is beautifully located on the hills of Macon county. A narrow gauge road, five miles long, connects it with the Western railroad at Cheshaw.

A prosperous farming country pays tribute to the enterprising spirit of Tuskegee's merchants. The Macon County Bank supplies capital for the business interests of the town.

The Tuskegee News is a weekly publication under the able editorial control of Bro. Waddy Thompson. The Alabama Conference Female College, the Alabama High School and the Colored Normal School are the institutions of learning which have given Tuskegee a reputation far and wide.

The Baptist church building was erected in 1858 and is fully in keeping with the wealth and culture of that day. The church has numbered among its pastors Drs. Samuel Henderson, I. T. Tichenor, Z. D. Roby, W. E. Lloyd, and other men of prominence. Rev. G. A. Hornady, a Georgian, is the present pastor, and under his wise leadership the church is in a flourishing condition. The brethren believe in maintaining the purity of the church by effective discipline. Dancing, liquor selling and drinking are not tolerated. There are also opposed to making God's house a place of merchandise. Bro. M. G. Campbell is the superintendent of the Sabbath-school and makes a fine officer. The sunbeams are getting down to hard work, and we shall expect to hear much from them in the future. Bro. Hornady claims to be one of the old-fashioned Baptists, and so we found him when he began his morning sermon coupled with the infinite grace of God that seeks the sinner in his lost condition. It was earnest, thoughtful and highly appreciated. The music of the choir was excellent. Our thanks are due to the pastor and his wife for their kind hospitality.

THE HOLY SPIRIT IN THE CHURCH.

Christ shall abide with you forever.—John 14:16.

Perhaps there is no question within the range of theology which has elicited more discussion than the one proposed at the head of this article. That it is important beyond the power of language to express, will scarcely be denied; that it is enveloped in mystery, is equally evident. And let us say, once for all, that we are shut up to the teachings of God's Word, and our own inward moral consciousness for all the light we have on this profound subject. That there is something in the divine Word over and above the mere truth it reveals—something that vitalizes that truth, making it "quick and powerful"—arraying it with an authority and majesty that we feel it is not safe to trifle with—cannot be denied by any man who reads it with a desire to apprehend its import.

Now, what we affirm is, that the same Spirit that originally indited this Word is as much in it to-day as the day on which he inspired it, and that this same Spirit does in some way, mysterious to us, influence the human heart to receive it in its meekness and fear; so that, when this truth enters the heart, it abides there ever after. It is an abiding indwelling of the Spirit, sharing together by spiritual affinity, a church of Jesus Christ, and the same Spirit abides there as the great animating power to impel this church to every good word and work.

We only mention a few considerations which make the abiding influence of the Holy Spirit in the church essential to equip it for its great mission. That something has been committed to the churches of Jesus Christ, which transcends all their native powers, every man must admit, who understands the nature of church work and the natural capacities of men.

First, the presence of the Divine Spirit is essential to fit the church for public worship. Coming together from the various pursuits of life—pursuits which occupied the mind and heart for six days—we all need some influence outside of ourselves to put us in proper relations with sanctuary privileges. We are all conscious of the fact that worldly influences maintain a sad power over us at best, and something is required to break the spell of this influence, and inspire those "preparations of heart, and that answer of tongue," which will prepare us for so holy a service. This is supplied by the presence and power of the Spirit. And as the minister is but the mouth-piece of the church, if his preaching is profitable to us it must be as he speaks "in the power and demonstration of the Spirit." A church without the Spirit is as a body without a soul—dead; and all its services in this condition will be as an artificial life infused into a dead corpse by a galvanic battery. But let the Spirit descend, and how quickly we perceive it in the songs, in the prayers, in the preaching, in the rapt attention, yes, in the glow of life that plays upon the countenance of every worshiper. So true is it that "where the Spirit of the Lord is, there is liberty."

But, then, the public worship of God is not the only service the Word of God prescribes. Christians are commanded "to walk in wisdom toward them that are without;" that is, in their habitual deportment they are to maintain a course of conduct that will furnish no argument for the world against the truth of the Christian religion. This can only be done by "walking in the Spirit." How impressively the Apostle admonishes his correspondents "to have their conversation seasoned with sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." To do this effectively every Christian knows that he must be "filled with the Spirit," so that all his deportment may be "as it becometh the gospel of Christ." He must breathe a holy atmosphere, and thus show to all men that he is animated by motives and influences that lift him far above the world. The language of Canaan must ever be on his lips, the power of the world to come must ever maintain their authority over him. This we repeat, can only be done by his cherishing the indwelling of the Holy Comforter.

And furthermore, there is a largeness of heart that he must cultivate that will place him in harmony with the philanthropic soul of Jesus. "What I mind be in you which was in Christ Jesus." What is this mind? Read the answer in every page of his life, in which "he went about doing good," read it in the vast compass of that love that "tasted death for every man," read it in the fountain that gushed from his heart on Calvary; read it in the last words he uttered to his apostles when he ascended, "Go ye into all the world, and preach the gospel to every creature." Read it in his great intercession work at the right hand of God, where the plea he urges is as broad as the great creation he gave; read it in the "many mansions" he has gone to prepare for the "multitude which no man can number," who are to constitute "the travail of his soul" and who come to reap the harvest of the world, and show to principalities and powers how much this world is worth to heaven in the "jewels" it will yield to the trumpet call of the archangel!

O that the church militant could catch some of the spirit of the church triumphant as they stand upon the glassy sea, and read the notes of the everlasting song! For does not that apostle who was "caught up to the third heaven" represent this blood-washed throng as "a cloud of witnesses" encompassing us as "a cloud of eyes upon us who are now engaged in the thickest of the good fight of faith? Let us pray for the fulfillment of that promise in which God engages to "pour out his Spirit upon all flesh," for has not our glorified Immanuel declared that he, the Father, is "anointing to give the Holy Spirit to us, that we are to give good gifts to our children?"

FIELD NOTES.

LaFayette College closes next week.

Rev. P. T. Hale, of Birmingham, lectured at Jasper last week.

Dr. C. A. Stakely has just finished his \$100,000 church in Washington City.

Rev. H. M. Wharton is in the midst of a glorious meeting in Chattanooga, Tenn.

Bro. W. T. Smith of Birmingham, is resting for a few days at Shelby Springs.

Bro. W. A. Davis, of Anniston, passed through this city enroute to Eufaula last week.

Dr. I. T. Tichenor, of Atlanta, delivered the baccalaureate address at Auburn yesterday.

Every minister in Birmingham will, on the second Sunday in July, preach against lotteries.

A lady writing us from Camden speaks very kindly of her pastor, Rev. W. N. Huckabee.

The Sunday-school of the First Baptist church will have their picnic at Jackson's Lake to-morrow.

Prof. J. M. McVee has been elected principal of Bethel Academy, Et. Depot, for a term of four years.

The last Sabbath-school convention of the South Bethel association was an occasion of much interest.

The Tuskegee church spent over \$500 for improvements on their building and grounds within the past year.

Both the Philanthropic and Franklin societies of Howard College got up elegant invitations to their annual meetings.

One of the most spiritual prayer-meetings in Montgomery is at held each Tuesday night at the Holt Street mission.

Rev. J. L. Thompson will preach his second anniversary sermon at the Adams Street Baptist church next Sabbath morning.

A dancing church can't be said to be standing by the pastor. Except you would say they were standing by to see him crushed.

Our sympathy is extended to brother and sister W. L. Sampey, of Clanton, in the death of their infant son, which occurred last week.

Rev. L. O. Dawson, of this state, who has been attending the Southern Baptist Theological Seminary, will spend the summer in Europe.

A boat excursion will be given to-morrow night on the Alabama river for the Y. M. C. A., under the auspices of the ladies committee.

The Geneva Baptist Sunday-school has an enrollment of sixty-five members. Bro. Ben, the superintendent, is popular with the scholars.

A district meeting of the South Bethel association will be held at Amity church, beginning on Saturday before the fifth Sunday in June.

There will be an ordination of deacons at Cross Keys next Sabbath. A representative of the paper will be present to assist Bro. Cloud, the pastor.

Rev. Jud Dunaway is a success anywhere. He has just closed a highly satisfactory school at Kennedy. He had over one hundred pupils enrolled.

Dr. J. L. M. Curry made an eloquent address on education and personal liberty, before a Jewish assembly in Richmond, Va., some days since.

The picnic of the Adams Street Baptist Sunday-school was given at Jackson's Lake last Thursday. About two hundred were present and an enjoyable day was had.

Prof. W. D. Fonville will soon put up some new buildings for the Alabama High School at Tuskegee. The increasing population necessitates this improvement.

Don't fail to send your orders for printing to the Baptist Printing Company. Every dollar's worth of printing you give them adds that much strength to the paper.

The Barbour county Sunday-school convention met recently in Clanton. Thirteen schools were represented by about fifty delegates and a most interesting and profitable session was held.

Our sympathies go out to Bro. W. L. Sampey and wife, of Clanton, in their hour of bereavement. They lost their little child last week. May the words of our Master comfort them.

Married, in this city, on the evening of June 4th, at the residence of the bride's mother, by Rev. J. L. Thompson, pastor of the Adams Street Baptist, Mr. O. L. M. Daniel to Miss Katie Lassiter.

A new church house will be dedicated at Bluff Springs, Fla., on the 5th Sabbath in June. Bro. A. T. Sims will preach the dedication sermon. It is expected to have several visiting ministers present.

Rev. L. D. Bass is a whole team when it comes to working. His Huntsville people church is determined on building a fine new house. May the blessings of the Lord be with them in all their undertakings.

Capt. James Crook made many friends for himself by his straightforward conduct during the entire campaign. He is a Christian gentleman and the better his friends know him the more they love him.

Attention is called to the advertisement of the Marion Military Institute in another column. The school has just closed a very successful year and the indications are that next session will be still grander.

It is always a pleasure for our Arab to drop in at Auburn. The open-hearted hospitality of Dr. and Mrs. Lloyd makes the stranger at home. A few minutes were spent at the charming home of Dr. Mell.

From good authority we find that the South has given for the education of the negro since the war nearly three times as much money as has been given them by all the individuals, churches and societies of the North.

Elder L. M. Stone is to preach the first annual sermon before the Industrial High School at Healing Springs, Ala., on Sunday, June 22nd, and the first annual commencement of that institution will be on Monday, June 23rd.

Mrs. W. H. Frazer has been in charge of the infant class of the Baptist Sabbath-school at Auburn for eighteen years, and still loves the work. She believes that ladies are the best teachers for the children, and we agree with her.

Dr. Joshua Foster has been connected with the State University for about twenty years. His profound learning, deep bearing and unchanging Christian character, have given him a warm place in the hearts of hundreds of college boys.

Dr. B. F. Riley, President of Howard College, great honor for himself and for Howard College by his address before the Florence Normal School. He will make Howard College all its most ardent friends can hope for if he is given their support.

Rev. L. M. Bradley delivered an able, interesting and instructive sermon Sunday night at the Baptist church, from Prov. 23:32. In his discourse he stated that he had seen less drunkenness in Jasper, since he came there, than any town he ever lived in.—The Eagle, Jasper, June 4th.

The commencement exercises of the A. M. College at Auburn closed yesterday. Dr. Steel, of Nashville, Tenn., preached the sermon on Sunday and made a fine impression on the large audience assembled in Langdon hall. There have been 250 students in attendance the past year.

(The catalogue of the Marion Military Institute has been issued by the Baptist Printing Company, Dr. Marlee, who said that they are greatly pleased with it. It is one of the neatest pieces of work yet issued from an Alabama office. Our friends should read this and take warning.)

Bro. D. M. Ramsey once aided Rev. M. W. Wood in a meeting at Bethel church, of which Miss Mary Thornton is a member. He said that of the eighteen conversions during the meeting, nearly every one claimed that some way this Godly work had helped them to come to Christ.

Rev. D. I. Purser will preach the commencement sermon of the Tuskegee Normal college on June 15th. W. M. P. Rippey will deliver the literary address on June 18th. The exercises promise to be of most enjoyable and successful ever witnessed in Roanoke. Many visitors are expected.—G. W. Stearns.

Read the program of commencement exercises of the Judson Female Institute. Also remember that excursion tickets will soon be sold to Marion at all points from Rome to Meridian for the fourth to the eighteenth of June. Scores of friends of the Judson will be present to witness the exercises of the first commencement in the new building.

Dr. Joshua H. Foster and wife, of Tusculum, are about the happiest couple we can now think of. They have just cause to feel satisfied. The Lord has given them, with many other blessings, six sons, who are nobly filling their stations in different lines of work. Parents can have no nobler ambition than for their sons to become useful Christian citizens.

Givard and Phoenix City churches make an important field whose interests cannot receive proper attention with only one man to attend to the laborious duties. A young man who will work on a moderate salary may perhaps find a good location here, to labor in connection with the pastor already on the field. These two points need the attention of the State Mission Board.

Bro. Shaffer has hard luck, and yet no man has more cause for thankfulness. Texas ponies tried to kill him, but he escaped with only a few bruises, and when he got nearly home he stepped off the train to speak to a friend and to his amazement found an interested crowd of people waiting to board it was his horse's attempt to ground, but escaped without any broken bones.

The laymen who read church papers and magazines get news and views about religious movements which it is not within the province or the power of preachers to supply. No person, who wants to keep abreast of the life in church affairs, can afford to neglect the regular reading of a denominational journal. To enjoy a well-rounded religious life he must give attention to the church press as well as to the pulpit.—The Interior.

Those coming from a distance to attend the meeting of the Mobile association at Zion church, Friday before the 4th Sunday in June, will take the Government street cars at the corner of Government and Royal streets, and get off at the terminal. Conveyance furnished from cars to church Tuesday, 9 a. m. sharp and Saturday, 9 a. m. sharp. No conveyance will be furnished on Sunday. Cars every ten minutes.—D. R. Cooper, Clerk of the Party.

Our hearts were made glad lately. Bro. J. D. Cook of York's Station, came down and preached for us several days. Bro. Cook was pleased to hear that we had five accessions—four by baptism and one by letter. Bro. Sid Williams continued the meetings at Zion church. Bro. Cook left, and preached some splendid sermons in an impressive way. Our meeting closed last night with twenty or thirty interested in their spiritual welfare. May God bless the ALABAMA BAPTIST.—A. Hapton, Ellettsville, Miss., May 27.

This year's crop of commencement sermons is about to be gathered. Many a good brother upon whom devolves the duty of delivering such a sermon is puzzling his head for a subject. If one may be permitted to give the result of a good many years of observation and thought given to this matter, we would venture to say that of all the commencement sermons we have heard, and they have been legion, those were most acceptable and most effective which had most of Christ in them.—Central Baptist.

The commencement exercises of Bethel Academy closed last week with a most interesting concert, the pupils acquitting themselves admirably, and doing honor to their faithful and efficient teacher, Prof. J. M. Melver and his assistant, Miss Sallie Melver. The past session of this school has been a most successful one, and we hope, both to teachers and pupils.

The commencement exercises of the Marion Military Institute have been steadily going on, and we feel to be grateful that we have in our midst an institution of learning to which we may safely commit the intellectual, moral and religious training of our youth.—C. A. Gunn.

From what I have seen and heard I find there yet exists diverse opinions, as regards our Sunday-school literature. The brethren on both sides are good and true, and will not do to doubt their loyalty to the cause of the Redeemer. Gentleness, meekness, forbearance, charity and love should be in all our differences. It is that we exercise only that will ever bring about unity or accomplish good. Extremes may for a while seemingly accomplish something, but they soon work injury to the cause. I feel since the voice of the Southern Baptist Convention has been heard that it is our duty to stand by the kind words.—P. S. Montgomery.

I am serving Evergreen, Hardis and Antioch churches this year. All have regular prayer-meetings and good Sabbath-schools. The brethren at Antioch sent me a wagon load of snuff-boxes last Saturday. These good brethren know how to make themselves feel happy.—There will be a district meeting at Antioch, Hardis and Antioch, commencing on Friday before the 5th Sabbath in this month; Bro. W. H. Adams to preach the introductory sermon; Bro. F. A. Jackson, alternate. The following subjects will be discussed: The Deaconship, the Pastor, the Church and their respective duties, Missions, and What Constitutes Drunkenness. Bro. Mosely will introduce the discussions.—R. Horvick, Louisville, Ala.

The Florence Herald, in its last issue, contains the following: "The members of the Baptist church celebrated the second anniversary of the founding of the church, Sunday night, with appropriate ceremonies." The church was organized two years ago with ten members and now has a large and flourishing membership. At the time of the founding of the church, there were only a handful of children in the Sunday-school, but now there are 100. The pastor, Rev. W. H. Smith, made a very appropriate address, and so did Mr. W. H. Kendrick and Dr. Allen, two of the original members. The choir consisted of Mrs. E. C. Perry and Mr. G. H. Williams. What has been done in Florence (through the State Mission Board) is now being done in Tusculum, Sheffield, Scottsboro and Decatur. All these towns are being evangelized by the State Mission Board, and it gives us pleasure to state that the work is progressing nicely.

The first Sunday in June was observed as children's day by the Pine Level Baptist church, and the day was made beautiful by the church. It was to all, decorated with flowers by the members, and a number of visitors from the churches near by, and some from Montgomery, Union Springs, Athens, Ada, Pike Road, Mitchell, Orion, and Perote. As the house was so crowded promiscuous questions from the lesson of the day and a sermon by the pastor occupied the morning. The good ladies of Pine Level know how to make a house a home, and the church is a home, and a most beautiful one. The good ladies of Pine Level know how to make a house a home, and the church is a home, and a most beautiful one.

On Saturday, before the fourth Sunday in May, it was my pleasure to worship with this devoted people. At the close of the service the pastor opened the door of the church and five persons were received: four by letter and one for baptism. On the next day, Sunday, was the time appointed for the dedication of the new church. The house was packed, and chairs filled the aisles. It reminded me of the old fashioned country meetings I used to attend when a boy. They came in wagons, on horseback, and some on foot. It was indeed a pleasant occasion. As had been previously arranged, the dedication sermon was preached by the writer. At the close of the service a most excellent dinner was served under the beautiful oaks surrounding the church. After resting awhile and listening to some splendid sacred music, I turned to go home, feeling that I had been doing some good work, and that I had been favorably impressed with the people. They are cordial, hospitable and kind. I hope to have the pleasure of meeting this people and their consecrated pastor again before many moons shall wax and wane.

My home was with Bro. Dismuke and family, to whom I am indebted for many pleasant moments.—J. L. Thibault.

Prof. W. M. Webb, of Brundidge, paid us a pleasant call last Monday. He has just closed a very successful season with his school at Brundidge.

On the first Sunday in May the Tusculum Baptist church held an interesting anniversary. The occasion was the second anniversary of the reopening of the church, which had been closed for repairs. Rev. W. H. Smith, of Florence, preached the sermon, greatly to the delight of all who heard him. A gentleman who has heard many sermons preached in Tusculum on stated occasions pronounced this the best of the class that he had heard in many years. Before the sermon the pastor made a report of the work of the church for two years which was truly gratifying. During this time there have been ninety additions to the church. Last year the contributions to our denominational enterprises increased fifty per cent over the previous year; and this year's gifts to the same objects increased fifty per cent over last year's notwithstanding heavy outlays on church property at home. The figures show that in two years the church has doubled its contributions to our boards. An elegant pipe organ has been built in the church and the auditorium improved and beautified at a cost of about \$2,500. The Sunday-school number about 200 pupils and is marked by enthusiasm and faithful work. A ladies' aid society has been organized and has raised \$150. A hopeful sunbeam society is now beginning. The young people's meeting on Wednesday night is the pastor's joy. Outlines our brethren say in tender and humble gratitude of the prevailing spirit of love and the deepening spirituality. May the Lord help us to give him the praise and enable us to reach the efficiency in the Master's work of which the past success is but a harbinger.—D. M. R.

COMMENCEMENT EXERCISES OF THE JUDSON INSTITUTE.

Sunday, June 15th.—11 a. m., Sermon by Rev. G. F. Eager, D. D.

Monday, June 16th.—10 a. m., Recital by elocution class. 6 to 10 p. m., Art Lecture.

Tuesday, June 17th.—10 a. m., Meeting of the Board of Trustees. 8:30 p. m., Address by Rev. J. C. Hiden, D. D.

Excursion tickets will be sold to Marion at all points from Rome to Meridian, from the fourteenth to the eighteenth.

REV. MR. HOWARD, D. D., LATE OF DALLAS, TEXAS.

And so I see my brother, a class mate in the old Howard, has gone to his final home. The announcement of Bro. Howard's death made me feel lonely. Eleven of us there were either of the class, but I know not where either of them is—living or all on earth. Alabama remembers with pride the names of such men as will leave a grand total of 315,768 who bear the Baptist name in Georgia. In these figures, the Free will, or open communion, Baptists are not included. Of the 130,858 white Baptists 108,997 are members of the Georgia Baptist convention. The others, 29,921, are said to be friendly to the convention and its objects, but decline to connect themselves with it. Among these are several thousands that constitute what is called the North Georgia Missionary General Association. This body, in the main, supports our Bro. Thrift in the main, besides doing some other mission work. There are in Georgia sixty six associations claiming to be missionary in spirit, if not in practice. Forty-five of them constitute the Georgia Baptist convention. Of the twenty-one several are practically unitarian, they are not anti-missionary. They contribute almost nothing to our state. A large number of our churches have organized a systematic plan of monthly or quarterly collection, and the number is increasing every year.

The Sunday-school work has made rapid progress in the last sixteen years. From 400 we have gone up to 1,400 in that time. A majority of the associations have well organized Sunday-schools, and churches, and institutes are held in all parts of the state. In a number of associations every church maintains a Sunday school during the greater portion of the year.

There are a large number of women's missionary societies in our state that raised nearly \$3,000 during this year. Two excellent ladies have been employed in organizing these societies. This has been said, and I suppose, truly said. There are more Baptists in Georgia than in any spot on earth of the same size." T. C. BAKER.

IN MEMORIAM.

Died, at Newberry, Ala., March 18, 1890, John, infant daughter of John J. and Lettie P. Hogue. Little John was in his second year, having been born in December, 1887. His baby life had known but one winter and one brief summer, and then, like a breath, it passed away. Aye, truly, "There is a reaper whose name is death, And he reaps the bearded grain at a breath, And the flowers that grow between."

As we stand by the grave we have so much. In our eyes, there is sorrow in our hearts, that one so sweet and lovely should be so soon taken from us. But when we think of the little life forever pure in heaven and always free from earthly stains, we remember that Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"Oh! not in cruelty, not in wrath, The reaper came that day; 'Twas an angel visited the green earth, And took the flower away."

FRIEND.

Sister Harriet Lindsey died at her residence near Dadeville, Ala., on March 10, 1890, at the age of 47 years. At an early age she united with the missionary Baptist church at Daleville and since 1885 she has been a consistent member of Pleasant Ridge Baptist church. She was a kind, loving mother, a true and noble Christian woman; she has fought a good fight and gone to that final rest in heaven. Her loss is deeply felt by us, and our sympathy goes out to the bereaved husband and children. May God help to sustain them in their affliction, and may they ever love and trust the Savior, who will bring them together on that final day, where parting will be no more. W. A. ROBERTSON, Pastor.

OBITUARY.

The district meeting of the Eufaula association was appointed to meet at Indian Creek church the fifth Sunday in this month, but for special reasons the meeting was indefinitely postponed.—O. M. S.

FOR THE ALABAMA BAPTIST.

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Alabama Baptist.

MONTGOMERY, ALA., JUNE 12, 1890.

How's This?
We offer One Hundred Dollars reward for any case of catarrh that cannot be cured by taking Hall's Catarrh Cure.
P. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known P. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
West & T. W. Wholesale Druggists, Toledo, O.
WALDING, KIRKIN & MARVIN, Wholesale Druggists, Toledo, O.
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Challenge.
The value of the food products of our country for a single year is about \$600,000,000, the cost of all the clothing about \$200,000,000, the cost of alcohol about \$1,484,000,000. How much more does the liquor cost than the food and clothing?—The Challenge.

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W. H. SALE, Proprietor.

Half Rates to St. Paul.
For the National Educational Association at St. Paul, Minn., July 4th to 11th, 1890, the Queen & Cresce. Route will sell excursion tickets to St. Paul and return 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.

People often say they cannot spare a penny for a meeting. No wonder they have nothing to say who daily read twenty columns of newspaper to one square inch of Bible.—H. L. Hastings.

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 is the best remedy for diarrhea. 25 cents a bottle.

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FOR THE BLOOD.
Weakness, Malaria, Indigestion and Biliousness.
BROWN'S IRON BITTERS.
It cures quickly. For sale by all dealers in medicine. Get the genuine.

That peace is an evil peace that doth shut truth out of doors. If peace and truth can not go together, truth is to be preferred, and rather to be a companion than peace.—J. Tillghast.

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.

There are 25,000,000 slaves in the United States, and 14,000,000 public schools. How many more schools than slaves.—The Challenge.

CONSUMPTION SURELY CURED.
To the Editor:—
Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of helpless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. D.,
181 Pearl Street, New York.

It is along the path of love and obedience that the soul finds that perfect contentment which makes life or death gain. The law of the kingdom of heaven is that Christ is all in all.—Christian Advocate.

Progress.
It is very important in this age of vast material progress that a remedy be pleasing to the taste and to the eye, easily taken, acceptable to the stomach and healthy in its nature and of effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

Every wish that the Holy Ghost breathes into the soul of a believer is a voice which enters into the ear of God. We ought to go to God with our matters as altogether his.—Chapman.

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

For Tired Brain.
Use **Horseford's Acid Phosphate.**
Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

The preacher who does not delight in his work may be assured that something is wrong. He has wandered in heart from God, or it may be that he is not called to the ministry, after all. The true minister of Christ magnifies his office. His pulpit is his throne. His moments of supreme delight are when he stands between God and man to proclaim the truth. No man who has to force himself to preach ought to impose himself upon a congregation. Half-hearted service is not acceptable to God and useless as far as the people are concerned. The preparation of the sermon as well as its delivery should be a joy and a delight.—Central Baptist.

Bad Bowels.
The very expression implies suffering. Every mother knows the anxiety over this sickness, but every mother does not know that Dr. Biggers' Huckleberry Cordial will regulate and cure all bowel troubles.

Faith is not an ecstasy, but a principle of life. There cannot be spiritual joy without faith, but faith is not always attended by such joy. The solid mountain towers aloft, whether rains fall or sunshine bathes its head in gold. So true faith does and must exist irrespective of feelings and circumstances.—Central Baptist.

DISTRICT MEETING.

The district meeting of Muscle Shoals Baptist association will be held at the flat-top church at Hillsboro, Lawrence county, Ala., commencing Friday before the fifth Sabbath in June, 1890.

Program.
Friday.
11 a. m.: Sermon by Eld. R. T. Wear—Subject, "What constitutes a call to the ministry?"
3 p. m.: What constitutes church fellowship? Eld. M. Lyon and James W. Sandless.

8 p. m.: Sermon by Eld. W. M. Blackwell—Subject, "The pastor's work."

SATURDAY.
9 a. m.: A breakfast, fair and supper legitimate ways of securing the pastor's salary? Elds. J. B. Weaver and J. D. McClanahan.

11 a. m.: How shall we best stimulate the piety of our church members? Elds. J. E. Herring and T. R. Bragg.

3 p. m.: What are the terms of membership in Baptist churches? Eld. W. M. Blackwell and J. R. Nesmith.

8 p. m.: What are the hindrances to the growth of our churches? Elds. J. B. Huckle and J. Gunn.

The services on the Sabbath will be arranged at the meeting. The brethren named will make the opening address, which will be limited to thirty minutes each, except those who preach, who will not be limited as to time. General discussions will follow the opening address, and all the brethren are expected to take part. The sessions and sessions in the association are invited to attend.

JOE JACKSON, Chairman.
JOHN SPEER, Committee.

ANNUAL EXERCISES, MUSCLE SHOALS UNIVERSITY, MACON, GA., JUNE 20-25, 1890.

PROGRAM.
Friday, 8 p. m.: Public debate between the literary societies.
Clement—R. W. Collier, D. T. Murdoch, W. J. Durham.
Phi Delta—H. P. Jackson, C. T. Tillman, E. W. Marshall.

Saturday, 4 p. m.: Class tree exercises (on campus). Orator—A. W. Lane, Historian—S. B. Palmer, Poet—R. W. Collier, Prophet—S. V. Sanford.

Sunday, 11 a. m.: Commencement sermon by Rev. J. C. Hiden, D. D., of Eufrasia, Ala.

Sunday, 3 p. m.: Sermon before Mercer Missionary Society by Rev. F. C. McConnell, of Gainesville, Ga.

Monday, 9 a. m.: Trustees' Meeting.
Monday, 8 p. m.: Sophomore Prize Examination.

Tuesday, 10 a. m.: Address before the Alumni Association, by E. F. Hinton, Esq., of Americus, Ga.

Tuesday, 11 a. m.: Address before the literary societies, by J. T. Boileau, Esq., of Macon, Ga.

Tuesday, 4 p. m.: Laying corner stone of the new Mercer building. Address by Rev. H. McDonald, D. D., of Atlanta, Ga.

Tuesday, 8 p. m.: Junior Exhibition and presentation of sophomore medals, by M. D. Jones, Esq., of Macon, Ga.

Wednesday, 10 a. m.: Graduating Exercises of the senior class.

ALABAMA ASSOCIATION.
The fifth Sunday meeting of the Alabama Baptist association will be held with the church at Antioch, five miles northeast of Greenville, Butler county, on Friday before the fifth Sunday in June, 1890.

PROGRAM—FRIDAY.
1. Devotional exercises.
2. Lack of church discipline—whose fault, the church or the pastor? By Elds. J. J. Phipps, C. C. Lloyd and Bro. J. S. M. Smith.
3. What is the duty of church and pastor towards young converts? By Elds. W. C. Avant and B. H. Clumpton.

SATURDAY.
1. What is required to keep the Christian Sabbath holy? By Elds. W. H. Cheatam, M. Pruitt, Jas. Kolb.
2. Can the heathen be saved without the gospel? Brothers Avant, Lloyd and W. M. Arrington.
3. What are the doctrines that make Baptists a peculiar people, and are the ministers remiss in teaching that doctrine? By Elds. W. M. McQueen, P. E. Morgan, J. T. Davidson.

SUNDAY.
1. Is missions a New Testament doctrine? If so, what is the Scripture way by which contributions may be gathered for the support and the spread of the gospel? By Elds. G. W. McQueen, R. M. Burt.
2. What is a scriptural church of Christ? By Elds. C. C. Lloyd, P. E. Morgan and M. Pruitt.
The brotherhood are cordially invited to attend.
J. F. SIMS, Chairman Ex. Board.

DISTRICT MEETING.
The general meeting of the eastern district of the Tuskegee association will convene with the County Line church on Friday before the fifth Sunday in June, 1890.

Introductory sermon at 11 a. m., by Rev. G. A. Hornady.

1st subject: Is it best that our churches make annual calls or not?

2nd subject: How can church unity and brotherly love be best maintained and promoted?

3rd subject: Can a Christian obey the commands of our Divine Master and not be a missionary? and what is the most successful plan to raise money for missions?

4th subject: What relation has the Sunday-school to the church, and what obligations rest upon every community where Sunday-schools have been established?

5th subject: Are Baptists more restricted in their communion than other denominations? No brethren have been appointed to open the discussion of any of the above subjects, but it is hoped and expected that many will come prepared to speak.

Delegates and other brethren coming by railroad will be met at Salem and conveyed to the church.

J. M. Love, Chairman Com.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—Luther.

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A GOOD TEACHER ENDORSED.

Whereas, Prof. J. M. McIver, as principal of Bethel Academy, Fort Deposit, Ala., has this day submitted to the board of trustees his first annual report, which shows that, under the excellent management of himself and his accomplished assistant, Miss Sallie McIver, the said school is in a condition reflecting great credit upon them as educators and disciplinarians; and, whereas, the patrons of said school express their entire satisfaction with the methods of teaching employed by him, their gratification at the prudent, just and impartial management of the school, and their confidence in him as an educator and Christian gentleman; therefore be it—

Resolved, That this board hereby tender to Bethel Academy for the ensuing four years, on the terms of agreement heretofore existing between him and this board; that they pledge to him individually and collectively their hearty support and cooperation in furthering the interests of the institution.

Resolved, That a copy of these resolutions be handed to Prof. McIver, and also be presented for publication in our country paper and such others as are willing to admit the same.

Unanimously adopted: J. C. PLASTER, by the board. J. N. NEWBORN, G. S. ANDERSON, J. P. HATTEMER, Committee.



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Time Table
Alabama Midland Railway Co.
TRAINS EAST.

No. 2	No. 6
Fast Mail	Accom.
8:00 a. m.	4:00 p. m.

Lv. Montgomery	8:00 a. m.
Lv. Snowdown	8:22 a. m.
Lv. LeGrand	8:30 a. m.
Ar. Sprague Junction	8:40 a. m.
Ar. Sprague Junction	8:42 a. m.
Ar. Ramer	9:05 a. m.
Ar. Tennant	9:45 a. m.
Ar. Troy, Ala.	10:10 a. m.
Ar. Wiley	10:40 a. m.
Ar. Woodford	11:00 a. m.
Ar. Knoxville	11:25 a. m.
Ar. Aristo	11:40 a. m.
Ar. Dillards	12:05 p. m.
Ar. Ozark	12:18 p. m.
Ar. Ozark	12:43 p. m.
Ar. Newton	1:05 p. m.
Ar. Midland City	1:20 p. m.
Ar. Dothan	1:35 p. m.
Ar. Ashford	1:55 p. m.
Ar. Gordon	2:15 p. m.
Ar. River	2:30 p. m.
Ar. Sheffield, Ga.	2:30 p. m.
Ar. Josephine	2:40 p. m.
Ar. Donaldsonville	3:00 p. m.
Ar. Brooklyn	3:10 p. m.
Ar. Brins	3:25 p. m.
Ar. Bainbridge	4:00 p. m.

TRAINS SOUTH—LOVERNE DIVISION.
Leave Montgomery 3:30 p. m.
Arrive Sprague Junction 4:00 p. m.
Leave Sprague Junction 4:15 p. m.
Arrive Loverne 7:30 p. m.

TRAINS NORTH.
Leave Loverne 6:00 a. m.
Arrive Montgomery 9:30 a. m.

TRAINS WEST.
Leave Bainbridge 8:00 a. m.
Arrive Montgomery 4:00 p. m.

ACCOMMODATION.
Leave Ozark 6:00 a. m.
Leave Troy 7:15 a. m.
Arrive Montgomery 10:10 a. m.

R. DUNHAM, G. S. HAIDEN, M. L. LEE, G. P. A.
W. J. HARLOW, Supt. Trans.

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Dr. G. HAISTEAD BOYLAND, late Professor of Surgery of Baltimore Medical College, Member American Medical Association, etc., and former Resident Physician at the Springs.

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W. W. C.
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MRS. T. M. OSMENT."

[Note.—Mrs. Osment has been using the Blue Ridge water regularly for the past eight years.—PHIL. F. BROWN.]

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