

THE ALABAMA BAPTIST

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The Devotional Hour.

Early Conversion.

REV. H. M. WHARTON.

I have just been talking with a twelve-year-old boy, who came to speak with me about his soul, and to tell me of his conversion. He is one of many who have come to the Saviour in the midst of a delightful meeting in a Southern city. Many grave questions arise at such times in the minds of parents, preachers and people: "Do the children know what they are doing?" "Had they not better wait?" "Are they not too young?" and all are anxious to know just what to do.

Well, what does the Lord say about it? "Remember now thy Creator in the days of thy youth." "I love them that love me, and they that seek me early shall find me." "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The child faith and the child life are held up by him as examples for older people. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." The age is not stated. The line at which a person is old enough to believe is not drawn.

Then what are we to do? As soon as the child is old enough to satisfy us that he believes in Jesus, we should command him to receive and baptize him, and we should be sure that we stand in his way. Better a millstone about our neck, and we in the bottom of the sea! What are the facts? Most Christians were converted in their childhood or youth. I have often put the question to great congregations; and you may try it where you will, there will be like results. I have requested all present who were converted after they were seventy years of age. Perhaps one, generally none, will arise. Then all who were converted between the ages of fifty and seventy. Probably half a dozen would respond. Those between thirty and fifty—maybe fifty will be on their feet. All over twenty, and a hundred or so will stand up. All under twenty, and the multitude will rise.

But what sort of Christians do they make? It is reasonable to suppose that they will make the best kind. They are young, their habits are not formed, they have not learned the ways of wickedness, and are better than the older. It is easier to write on a blank page than on one already blackened by the writing of others. In Kentucky they handle colts, and use them to bridle and harness when from four to six months old, and they have fine horses. The old shepherd said the reason he had good sheep was that he took care of his lambs. It is a mistake to think that our children will make better Christians by allowing them to run wild in the devil's pasture until they are fifteen or twenty years old.

But it is a fact that those who are converted early in life make the best Christians? My experience and observation are not limited. For years I have been a pastor and evangelist, with the very best opportunity for finding out the truth as to these things. My experience is that those who were converted in the morning of life have had more of the day to give to Jesus, and have put in their work in the very best way. This also is the universal testimony of pastors with whom I have conversed on the subject. Mr. Spurgeon, who has been pastor of a church nearly all his life, speaks very positively on this point. He declares without hesitation that his best members are those converted in childhood. Besides, let us take the names and ages of some of the greatest of saints who spent their lives in the Master's service: Polycarp at nine, Baxter at nine, Matthew Henry at eleven, Jonathan Edwards at seven, Doctor Watts at nine, Robert Hall at seven; and the list might be made almost endless.

It is true, some depart from the faith, and this makes us uneasy. But they are only a few, comparatively. Let me tell you what often happens. Mothers come to me and say: "Try to do something for my poor boy. When he was young he wanted to be a Christian; but I was afraid he did not know what he was doing, and I objected to his joining the church. Now he does not seem to care for it at all." I always feel sorry for such mothers. I can't help thinking that if I could make a mistake in allowing my child to join the church, than to make the mistake of keeping him out.

It is a tremendous question. The world, the flesh and the devil are against you. You need all the help you can get. Lead the child to Christ, and when the first evidences of conversion appear, seek wise counsel, and leave it with the Lord. Do your duty.

In a recent meeting in Montgomery, Ala., a ten-year-old boy came forward. He confessed his faith, and asked to join the church. The pastor urged him to wait and talk with his parents. The child insisted that he did not want to wait. He was in earnest, and as quiet and sensible about it as a man. The pastor told the church what had passed between him and the little believer who sat before him. The little boy who is a member of the church, arose and said, with tears in his eyes: "I move that this church assume the responsibility, and receive the child." It was unanimously agreed to, and turned

ed out all right. That is the place to put the responsibility. When parent and teacher have done their best, leave it with the Lord and his people.

A physician in Petersburg, Va., appeared before pastor and deacons with his boy of nine years. They examined him and said he was young and could wait. The doctor took his child by the hand, and said: "Gentlemen, my child tells us that he believes in Jesus Christ, and wants to be his follower. He has my full consent. The burden now rests on you; I am clear. The pastor said: 'Brethren, I for one will not stand in his way.' And so said they all. He was received, and they would not have done right had they not received him. I sincerely believe that it is our duty to God, and to the children, to bring them to Christ as soon as they can accept the truth, and believe on his blessed name.—Baptist Teacher.

For the ALABAMA BAPTIST.

A Statement.

Varied are the charges made against the American Baptist Publication Society and me, as its representative for Alabama. Some of these which appear to have a foundation in truth, are presented with the light so thrown on them as to distort and make them appear quite different from the real facts.

In accepting the appointment from the Society there was no intention of stirring up strife, nor anticipation that I never thought it was to be claimed that the action of the Southern Baptist Convention at Fort Worth meant that all the churches in its bounds were to take the *Kind Words* literature. I am satisfied the convention did not think so. It would swing out far from Baptist moorings before it could think so. It proposed simply to settle the question as to whether the series would be continued and if so, how.

The tenor of most of the speeches I have heard from those who have injected this discussion into our associations and papers is, that the American Baptist Publication Society is trying to push the *Kind Words* series out of our schools, and supplant with its own. How can this be true when five years ago the American Baptist Publication Society occupied almost the whole field? Even now, judging by the orders sent through the Bible and Colportage Board, an overwhelming percentage of the patronage in Alabama is to the American Baptist Publication Society. Is it strange business management to try to hold in hand your business when once established, especially if you are a farmer?

As well as a farmer is invading the rights of his neighbor farmer when he is trying to keep the hands on his place from being enticed off by this neighbor farmer. Or that a merchant violates the ethics of the mercantile world when he tries to retain his past customers against the unproved charges of a rival merchant, when he tells his customers that he will continue business at the old stand, and deal with them on at least as good terms as in the past, and better if he can.

I am not working for an organization that is working for worldly gain—for selfish ends. The American Baptist Publication Society is not a stock company working to increase the wealth of the stockholders out of the profits of the business. It has no stockholders. Its whole business is for the Lord, and its profits not needed by its expanding business, goes to work in donations to the needy and in its missionary and colporteur work. Instead of growing rich, as has been charged by what it is drawing from the South, it has donated and expended in the South since the war \$325,000, and has received \$110,000.

In accepting the position, felt that something could be done, and I hoped much, in stirring up a deeper interest in missions among our people in the state, and so notified the "Society" in accepting. But for this unholy strife thrust upon us, not by me, but by those who professed to deprecate it, good results might have been attained, and I believe yet to be. Let us use such literature in each school as may commend itself to each, without wrangling, and all of us make a strong pull, and a pull altogether in trying to get Alabama churches to heed the Master's command, "Go ye into all the world and preach my gospel to every creature."

Geo. E. BREWER.

Opelika, Ala.

Mission Work in Texas.

Eds. Ala. Baptist: I herewith enclose summary of Texas mission work from Sept. 30, 1889, to Sept. 30, 1890. The following is a summary of the year's work:

Missionaries employed.....	121
Days labored.....	23,182
Persons supplied.....	710
Miles traveled.....	200,343
Sermons preached.....	12,029
Exhortations and other religious addresses.....	6,587
Total sermons and other religious addresses.....	18,616
Baptized into mission churches.....	1,893
Received by letter and restoration by mission churches.....	2,267
Total received by Miss. churches.....	4,160
Persons baptized in ordaining.....	2,619
Churches assisted in organizing.....	103
Prayer meetings assisted in organizing.....	405
Sunday-schools assisted in organizing.....	250
Prayer meetings led.....	3,224
Elders or bishops assisted in ordaining.....	43
Deacons assisted in ordaining.....	98
Pages religious literature distributed.....	522,789
Religious visits.....	28,611
Church houses built in connection with labor, No. 29, cost.....	\$39,965.00
Books, Bibles, etc., distributed.....	1,061.83
Total, 2,267, cost.....	\$3,359.77
Collected for state missions.....	35,359.77

For the ALABAMA BAPTIST.

From Our Missionaries.

Through your columns I shall attempt to communicate a few thoughts to my home friends. I left home June 18th and reached San Francisco June 24th. Three days of my travel across the continent were very disagreeable, owing to the heat and dust, so that it was quite a relief to come into the regions of the snow capped mountains and get "cooled off." The day I spent in San Francisco was a very busy one indeed; but I managed to get everything in readiness and reached my steamer just five minutes before sailing time. On walking into my state room I found a letter there which I at once recognized to be from home. On opening, almost the first words my brother had written gave the sad news of the death of my aunt, who was one of our household and whom I loved like a sister. As I stood alone in my state room, with not an acquaintance on board, with the letter in my hand telling this sad news of the death of a loved one, and that others were sick in our family, also failing to get an expected telegram telling me of my mother's safe arrival in Murphysboro—all taken together seemed a little hard, I must confess. I walked out on deck, and it was through tears that I caught a last glimpse of my native land that I love so well. Yet I felt sure that he who rules all well and wisely, knew best, and that "all was for the best."

There were about thirty cabin passengers assembled on deck as we steamed off from our beloved America, June 26th, 3 p. m., on the Oceanic, one of the O. & O. steamers. Both passengers and officers were very kind and courteous and our voyage was one of the most pleasant. There were four missionaries on board, and we were agreed that if missionaries would come on the Oceanic they would have no cause to complain of the steamer or her officers.

We were sixteen days in crossing the Pacific, and on the 13th of July we reached Kobe, where I was met by Rev. Mr. Brunson, one of our missionaries. After a two weeks' stay in Kobe at the Missionary Home, a very pleasant boarding house, I sailed for Chefoo. We went by way of Korea, stopping at Fusan and Jinsen, and after being at sea nine days, anchored in Chefoo harbor August 6th. I flatter myself by thinking I am a good sailor, as I was not sea sick anything to speak of in crossing the Pacific or the sea either.

Perhaps some of our passengers thought me very unsympathetic, as it was amusing to me to see them sea sick. However, I was fully repaid in being very sick while crossing the sea, caused from vaccination which I had done in Kobe. I was feeling rather weak and run down, having had fever about a week, from the effects of vaccination. Miss Barton met me in Chefoo, and we started, August 7th, for Tungchow, two days travel overland from Chefoo. I had my first experience in a Chinese train. I have often read of a Chinese inn, but reading about it is not what it is to experience the reality of it. I thought I knew what it is to be troubled by mosquitoes, but I confess, comparatively speaking, I have never before known what a trouble mosquitoes can be. They came in swarms. We stopped at this inn, but instead of sleep, we had mosquitoes, not a desirable exchange by any means. I came into China fighting, but I hope to be able, hereafter, to hold my place, having purchased me a mosquito net. One of our missionaries welcomed me to "the mosquito land," and I felt it was a very appropriate name.

I also had a ride in a shenette (shen-zz), but so great was my horror of this "vehicle," that I really liked it better than I had anticipated. You have just read Mrs. League's description of it, which is very good. I was glad to reach Tungchow, and have a good rest at Miss Moon's home, where I will probably stay until October, when I contemplate going to Pingtu, four days journey inland from Tungchow.

It is useless for me to say that Miss Moon is a very admirable Christian woman, as you already know so much of her. Mrs. Crawford, who is so dear to every Alabama Baptist, left the next morning after my arrival, to spend several days in the country. I was with her only a very short while, but am looking forward to her return with a great deal of pleasure.

I feel sure that I shall be happy and contented in the work, and hope that I may at least be enabled to do some small service for him who died for me.

It was sad to miss one of the three whom I had met in America, and one I had expected to give me a warm welcome to China, but I rejoice to know that she waits on the other shore to give me a welcome to a better land. The whole mission is sanctioned by Mrs. Bostick's death, yet we can not help feeling that it is a glorious thing to go "in harness" as our sister did. "The Lord gave,

and the Lord hath taken away, blessed be the name of the Lord." My first news from the home I was going was the same sad news. Two noble young Christians called to their eternal home.

Let me take this occasion to say, especially to my unconverted friends, that this should be a warning to you. "Be ye therefore ready also; for the Son of man cometh in an hour that ye think not."

One of the saddest things of my leaving home was knowing that some of my Sunday school pupils at Bethel are yet in the "broad road that leads to destruction." Dear girls and boys, consider well and heed the advice that is being given you constantly. Let me urge you to accept the Saviour now. Delays are dangerous. Our Saviour is ready, willing, and able to receive you. Please remember my parting request. I shall be glad to read a letter from any of you just as often as you wish to write. When I have become acquainted with my field of work, I shall try to tell you something about it. It is my purpose to commence the study of the language next week. May the love of the Saviour fill our hearts more and more, and may the heart of the unconverted be prepared to accept the bread of life. My post office address is Chefoo, China.

MARY J. THORNTON.
Tungchow, August 15th, 1890.

Dear Baptist: We have lately had the pleasure of welcoming to our North China mission one of Alabama's choicest daughters, Miss Mary J. Thornton. She seems cheerful and ready in mind to take hold of the Lord's work. To me her arrival has been a double pleasure; first, in receiving a new fellow laborer; and secondly, in talking with her about mutual friends and relations, thus recalling scenes of my early life, and going back again to that distant past which had grown dim from long absence under these foreign surroundings.

Our mission lately petitioned the Foreign Mission Board to send out as speedily as possible large reinforcements for our field; among them a physician for Whangghien and Pingtu. The mission also suggested to the board that in sending physicians they send them not to do free doctoring either for the missionaries or for the Chinese; that they select men who will delight in, and be qualified to do evangelistic work; that they open no hospitals and furnish no medicine among the natives. We wish men in coming here to understand in advance that we are not in favor of this gratuitous medical practice, believing it injurious to the cause of missions, and that medical work should be self sustaining.

These views are in line with our whole mission policy, which is self growth. "So is the kingdom of God as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." The earth beareth fruit of her self; first the blade, then the ear, then the full corn in the ear." Any system which attempts to revise this law of God in the spiritual as in the material will be worse than a failure. Ripe grain cannot be engrafted upon the newly sprung up blade, or upon the ground where the seed has just been sown. No more can we successfully impose foreign supported hospitals, native ministers, schools, chapels and other institutions upon a people not yet emerging from heathenism. These things must be the spontaneous outcome of a healthy native Christianity.

Let us look wisely and soberly upon this great question; patiently wait the good seed and be willing that our successors shall reap the harvest, looking above for our reward.

M. F. CRAWFORD.
Tungchow, August 22, 1890.

For the ALABAMA BAPTIST.

Church Organized.

Our cause is planted in another important town. For two years and more I have been praying and laboring to establish a Baptist church in Centerville, the county seat of Bibb. On Monday evening of the 14th inst., Rev. Dr. Stratton, of Marion, Rev. W. O. Hara, of Columbiana, and Rev. J. M. Langston and J. W. Mitchell, of Six Mile, met with the brethren and sisters and organized a Baptist church with fifteen members. Bro. Stratton preached a forcible sermon from the text: "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Bro. Mitchell read the articles of faith and church covenant, as contained in Pendleton's Manual. Bro. O'Hara delivered a faithful charge, and Bro. Langston led in prayer.

The new body starts off with a true membership, whose influence will be felt for good.

Owing to the intervention of a wise Providence the writer could not be present, but while we were absent in body, we were present in the spirit of the move. My health is such that I have been forced to resign my charge here. May God direct these good people to one who will be able, through grace, to lead them to still greater efforts for the Master.

D. C. COLEBETH.
Centerville, Ala., Oct. 20th.

Honor is like the eye, which cannot suffer the least impurity without damage; it is a precious stone, the price of which is lessened by the least flaw.—Boswell.

For the ALABAMA BAPTIST.

The Bible in Rome.

The sad spiritual condition of Rome to-day is largely due to the fact that for centuries she has virtually been without the Bible. "The entrance of thy word giveth light," and where the word of God is not, or where it is mutilated or wrested, there darkness must prevail. Rome once had the Bible, and many walked in its light, rejoicing in its heavenly truths, comforted by its boundless promises, and drinking deep at its inexhaustible fountain. But when church and state were merged into one, and discipline was neglected, and worldlyness prevailed, and the truly pious were a small minority, and unregenerate men gained the ascendancy, the Bible at first began to be neglected, and finally it was actually prohibited. More than three hundred years ago, the pope, in harmony with the cardinals and Bishops of the church of Rome, decreed that the Vulgate, the Latin translation of Jerome, "shall be held as authentic in all public lectures, disputations, sermons and expositions, and that no one shall dare or presume to reject it, under any pretense whatever." This Latin translation continues to this day in use in Italy, though most of the people know nothing at all of Latin. The Bible in an unknown tongue is no Bible at all.

The same council prohibited the right of private judgment in reading the Bible, for it declared that "no one confiding in his own judgment shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which has been held and still is held by the Holy Mother Church, whose sole right it is to judge of the true meaning and interpretation of Sacred Writ. If any disobey let him be punished according to law."

In order to prevent the people from reading the Bible, the following was decreed: "Inasmuch as it is manifest from experience, that if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or the confessor, permit the reading of the Bible in the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented and not hindered by it, and this permission they must have in writing. But if any one shall have the presumption to read or possess it without the necessary permission, he shall not only be excommunicated, but shall be deprived of such Bible to the ordinary. Booksellers, moreover, who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Later the opposition to the Bible became even greater, and Pius IX., though living in this enlightened age, did not hesitate to call Bible societies a pest, an abomination, a great evil in the land, and some of his most terrible thunderbolts were hurled against such societies.

It has been proved that Romanism cannot flourish in the light of the Bible, hence Romanism, as long as it remains what it is, must seek to keep the Bible from the people. The fundamental doctrines of Romanism are clearly condemned by the Bible, e. g., mass, the confessional, worship of the Virgin and the saints, purgatory, celibacy of the priests, withholding the wine in the communion from all except the priests, penance, and other doctrines. My old Roman teacher told me that before 1870, when the pope lost his temporal power, the trunks of foreigners were always searched diligently at the gates of Rome, to see if they contained Bibles, and the possessor of a Bible remained a suspected person during his stay in the city. Romanism puts tradition, or the word of the church above the Bible, for one of the popes declared plainly, "If the Bible and the church disagree, obey the church rather than the Bible."

But even Rome could not always keep her gates shut against the Word of God. On Sept. 30, 1870, the victorious Italian army entered Rome, the pope lost his temporal power, the city was freed from priestly bondage, and by a popular vote, in which only fifty stood for the pope, Victor Emmanuel was made king of United Italy. His first public act was a significant one. The officers of the pope were sworn into power by kissing the cross, but Victor Emmanuel, when his officers were about to swear allegiance to the new government, called for a Bible, and on this the oath of allegiance was taken.

Along with the Italian army came a faithful colporteur, with his little dog-cart full of Bibles, which he at once offered for sale in the streets and squares of the Eternal City. It was a novel scene, a Protestant selling Bibles in Rome!

Crowds gathered about the colporteur, curious to see the strange book, so condemned and maligning by pope and priest, and against which the people had been so persistently and earnestly warned. The pope, shut up in his palatial prison, fumed and raged, but dared not touch a hair of the colporteur's head, nor lift a finger to put a stop to what he was pleased to call the *fool traffic*. Since then the foul

traffic has continued, till more than one hundred thousand Bibles, in whole or in part, have been distributed in Rome. Many have been destroyed, and many more have remained unread, but some have doubtless brought light and life to darkened, famishing souls, filling them with heavenly joy and the peace of God, which passeth understanding.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

JOHN H. EAGER.

Rome, Italy.

To the Baptists of the South.

It was made our duty by the resolutions passed by the Southern Baptist Convention, in its meeting in Fort Worth, to use every endeavor to increase the circulation of the *Kind Words* series in the territory of the Convention.

It is not only a duty but a great pleasure to us to urge our churches to supply their Sunday-schools with this admirable series of helps. We are glad to know that the number of Sunday-schools using this series is steadily increasing, and we hope the day will soon come when all the churches of our Southern Baptist Convention shall use *Kind Words*.

Our series in literary ability is equal to any such men as the distinguished, Dr. MacLaren, of Eglad, being judges.

In doctrine it is in accord with the views of Southern Baptists. In some points which seem to us important, the Southern Baptists generally hold views differing from those expressed by our brethren elsewhere. And more and more we are coming to see the importance, in these perilous times, of teaching our children the doctrines which we believe to be scriptural.

Our series is published by the Southern Baptist Convention, and is strictly under its control. That body has no life members, but is composed exclusively of messengers from the churches and associations, chosen annually. Hence the Sunday-school series is directly under the control of the churches; and should anything be published contrary to the faith of our churches, the Sunday-school committee and its editors could be entirely changed the following May. This is the only series thus absolutely under the control of the messengers of the Southern Baptist churches.

The *Kind Words* series publishes regularly interesting information in regard to the missionary work of the Convention, and it is the only series which does this. Our brethren wish their children to be Missionary Baptists and intelligent, interested, liberal Missionary Baptists. Nothing will conduce to this vitally important end so much as keeping them constantly informed in regard to our missions. If there were no other reason for using the *Kind Words* series, this alone should decide all the churches connected with the convention.

This series is owned by the Convention, which gives out the printing by contract. The present contract expires next year, and the Committee call for bids for a new contract. The larger the circulation of the series of course the better the contract which can be made. Hence we hope every church in the bounds of our Convention, which is using our series, will increase the number taken, and every one which is using any other, will begin the year with *Kind Words*.

It is currently reported that the Southern Methodists clear \$40,000 to \$60,000 on their Sunday-school series, because all of their churches use our own publications. There are more Southern Baptists than Methodists, hence if all our churches will use our series, we can net still more upon them. This money would be of great benefit to the Convention in enabling the Sunday-school Committee to lower the price of the series and aid poor Sunday-schools.

S. S. COM. FOR SOUTHERN BAPTIST CONVENTION.
Louisville, Ky., Oct. 29, 1890.

Chauncey Depew on the Drinking Habit.

Hon. Chauncey M. Depew will scarcely be accused of fanaticism on the question of liquor drinking. Here is his experience as stated in a speech of his before a company of railroad men: "Twenty-five years ago I knew every man, woman and child in New York, and it has been a study to me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family, did it from rum and no other. Of those who were Christians, who were steady, industrious and hard working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with house, would carry him through many a rainy day. When a man becomes debauched with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions, suffer in their affections for those whom they love better than life."

Our Washington Letter.

(From our Washington Correspondent.)

A number of good women are engaged in circulating a petition for signers asking that the world's fair shall not be opened on the Sabbath day, and I understand that it is proposed to have these petitions circulated all over the country by members of the W. C. T. U. and other organizations. It has been suggested that it would be well for ministers of the gospel and the religious press to take up this question in order that signers might more readily be obtained; it has also been suggested that the Christians of the country should be satisfied with nothing less than an act of congress formally prohibiting the opening of the great exhibition on the Lord's day. If these suggestions are to be adopted it is high time to be up and at work; it takes a great deal of pressure to convince congress that the people desire certain legislation, and unless the members are convinced this legislation will not get through. Circulate petitions in every neighborhood and get them signed before congress meets, by as many people as possible. Then get some member of congress to offer an amendment to the first legislation asked for by the managers of the world's fair prohibiting Sunday opening; then shower in your petitions and bring all the moral influence you can command to bear upon senators and members in order to get them to support the amendment, and my word for it, there will be no Sunday exhibits at the big exposition. There must be no official violation of the Sabbath day in this country; it would be an insult to the intelligence and morality of the most intelligent and moral people in the world.

The license year in this District begins November 1st, and under a rule adopted by the District authorities, yesterday was the last day upon which applications could be filed for retail liquor licenses. The temperance campaign has had a marked effect upon the number of applications. There are 500 of them against more than 700 retail licenses granted during the present year, and the commissioners have given their words that only 400 retail licenses would be granted for the year beginning November 1. Of course 400 bar rooms are just 400 more than ought to exist in the city; but taking all the circumstances into consideration a reduction in one year of nearly one third of the number of bar-rooms in Washington is a stride in the direction of temperance and moral reform, which follows temperance as a natural result, that the good people whose efforts have brought it about have every reason to be proud of.

There isn't a young woman living that would not have been benefited by listening to the address delivered at the annual meeting of the Young Woman's Christian Temperance Union by Mrs. M. L. Wells, who is well known as one of the national organizers of the W. C. T. U. She spoke for nearly an hour and held the earnest attention of her hearers every second. She dwelt particularly upon the influence exercised by the young women of the world, and told them that they held the key to the situation; that they could rule this nation and make its laws; that society does as the young women say it shall do, and that social laws are like those of the Medes and Persians—there are no appeals from them. The speaker then paid a glowing tribute to the 60,000 young women who now belong to the Y. W. C. T. U.—girls who have come out for purity in life, total abstinence in habit, and prohibition in the nation. In speaking of the manner in which the young women of the world must rule, she asked: "Why does a young man get with a fork instead of a knife? Because the girls say it is not nice to eat with a knife. Why does he always put on his coat when he sits down to the table? Because the girls say he must. It is in the power of the young women to banish the liquor habit from society, and that done the saloon would soon have to go."

Washington, D. C., Oct. 22nd.

The Bible does not say that the sons of men are led by the Spirit; it does say that the sons of God are led by the Spirit. There is a wonderful difference between the two expressions: It makes all the difference in the world whether one be led by the spirit of man or by the Spirit of God. Led by the spirit of man is the leading of...

of the way it may seem to be in the same path in which the Spirit of God leads a person; but really it is quite a different path after all. One distinguishing feature of the Spirit's leading is its uniqueness—it is essentially different from that of other spirits. A human spirit may lead one in a path which, at first, is easier to tread than is the path in which the Holy Spirit leads his followers. And yet the easy path may be, really, the harder of the two, because in point of moral influence and value it is the worse of two. There is a moral ease which, as it relates to one's trust welfare, is the hardest thing on character and future destiny that can well befall a man.—*Zion's Herald*.

Slovenly copy sent to newspapers for publication is a sign of a slovenly mind. Those who are too stingy to use decent paper, and enough of it, so that space can be distinguished between the lines, too careless to prevent their lines from embracing and running around and rolling over each other, and too lazy to write their words full, are usually too stupid to write anything worth reading. Correspondents and contributors of this sort will please take notice.—Congregationalist.

Central Committee.

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

NOVEMBER—PRAYER CARD.

Japan.—"The isles shall wait for his law." Mission founded in 1889. Missionaries, 4. The pressing need—a school, with lady teachers.

Study Topics.—Japan, our new mission field. When and how opened to foreigners? New constitution. Introduction of Romanism and Protestantism. Success of other denominations. Educational and other reforms.

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.
Mrs. Geo. B. EAGER, Vice-Pres., Anniston, Ala.
Mrs. I. Y. SAGE, Treas., Birmingham, Ala.
Mrs. J. C. BROWN, Cor. Sec., East Lake, Ala.

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Alabama Baptist.

MONTGOMERY, ALA., NOV. 6, 1890.

Deafness Can't Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever, nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we cannot cure by taking Hall's Catarrh Cure. Send for circulars, free.

J. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

One of the finest sights in the world is a Christian at the end of a long course, with an unsullied reputation. His hair may be white, but his heart is green.—Gay.

WANTED for one of the best communities in the state, a young unmarried man who has had some experience in teaching. He must be a thorough teacher and a Baptist. Work to begin within two months. Address with references, the editors of this paper.

If you do not wish for his kingdom don't pray for it. But if you do, you must do more than pray for it; you must work for it.—Ruskin.

Eugen D'Albert to Wm. Knabe & Co.

(Translated from the German.)

During my journey here I had frequent opportunities to make myself acquainted with the Knabe pianos, and from fullest conviction I declare them to be the best instruments of the kind. Should I return here for artistic purposes—which may be the case very soon—I shall most certainly use the piano of this celebrated make. I give this testimonial with pleasure, voluntarily, and entirely unasked for by the house of Knabe.

EUGEN D'ALBERT.

New York, May 16, 1890.

The humblest occupation has in it materials of discipline for the highest heaven.—Robertson.

FOR THE BLOOD.

Weakness, Malaria, Indigestion and Biliousness.

BROWN'S IRON BITTERS.

It cures quickly. For sale by all dealers in medicine. Get them.

If we measure distance by time we are not far from home.—Spurgeon.

ADVICE TO MOTHERS.

Mrs. Winkler's Sore Throat Syrup should always be used for children's ailments. It soothes the child, softens the gums, allays all pain, cures whooping, croup, and is the best remedy for diarrhoea, colic, and a bottle.

A Modest Genius.—Idler.

I suppose like the majority of your class, you drop into poetry occasionally? Newspaper man, No, sir, I do not. I may rise into poetry occasionally.—Terre Haute Express.

Communism Sets.

Best Plate, on White Metal, one fourth more silver on these sets than in former years.

Goods for twenty-five years in almost every state in the Union, and have yet to hear of the first complaint. Money cheerfully and immediately refunded if not satisfactory. For a short time I offer these sets at the lowest wholesale price. Boxed and delivered at express office, Lexington, Ky., Flagon, 2 Plates, 2 Goblets for small congregation, \$11; size larger \$12 Regular \$15 sets for \$13. Extra Plates and extra Goblets, each, small size, \$1.50; medium size, \$2.75; large size, \$2. On account of the Silver Bill, silver has advanced fifteen per cent, and it will go higher, and these prices will be good only for a few weeks. Send money by registered letter.

OTIS W. SNYDER,

Lexington, Ky.

Guzzam: I see that the German

government thinks of making North Alsace Lorraine an independent duchy. Maddox: Of course it is. Duchy it wouldn't be so Frenchy.—Harper's Bazar.

FOR DYSPEPSIA

Use Brown's Iron Bitters.

Physicians recommend it.

All dealers keep it \$1.00 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

She: What a wonderful thing is nature! How grand! How comprehensive! He: Yaas; even the smallest plant or the smallest insect has got a Latin name.—Texas Sittings.

Wanted to Sell

A splendid \$85 organ for \$75. New and guaranteed for three years. Address HARE & POPE.

Neighbor: What would you like to be? Johnny: Policeman. Neighbor: You would never do for that. When ever there is a fight you are always around.—Texas Sittings.

WE OFFER BARGAINS IN PLAIN

Gold Rings, Gold Watches and solid Silver Spoons. Write for price on anything desired in Gold or Silver to

OTIS W. SNYDER,

Lexington, Ky.

A Reasonable Suggestion.—"Why

do they publish so many dialect stories in the magazines?" "Because it saves the proof reader the trouble of correcting the spelling."—Puck.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 810 Power Block, Rochester, New York.

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SPECTACLES.

Solid gold spectacles \$3.50, solid silver spectacles \$2. For instructions how to order send to

OTIS W. SNYDER,

The Jeweler, Lexington, Ky.

Mr. Carpenter: That was a nice

slip of the tongue you made introducing me to those young ladies as Mr. Carter. Mr. Tom Bigbee Well, I should call it a slip of the pen.—Puck.

Mullein Better than Cod Liver Oil.

Dr. Quillan, the leading authority of Great Britain on lung troubles, gives his opinion based upon experiment, that mullein is better in consumption than Cod Liver Oil. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure coughs, colds and consumption.

Gilroy: Colonel Rox, who is worth

two millions now, began life without

a cent in his pocket. Larkin: That's

nothing, I didn't even have a pocket

when I began life.—Lippincott's.

There is not a joy the earth can give, like

the sudden surcease of violent and terrible

pain. But how can it be found? It is the

simplest matter in the world. Buy a bottle of

Salvation Oil and rub it in.

Meek but Dignified.—"Have we

traitors in our midst?" cried the orator.

"I haven't any in mine," meekly

replied a grammarian who sat in the

front row.—N. Y. Sun.

See the Selma "EVENING JOURNAL," of October 10th, why

Butler and Gatchell,

of Selma, Alabama,

Can afford to sell you a Photo Album for 75 cents, Family Bibles \$1.75, Note

Paper 5 cents per quire, Pocket Bibles 25 cents, Youn's Brush and Mirror Sets

\$1.00, Folding Tables at \$1.50, and everything in the

Book, Stationery, Fine Art and Fancy Goods Line

Cheaper than any house in the State. They will mail you their catalogues of

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Lawn Mowers, Single Feed Cutters, Corn Shellers, Cahorn Seed Sowers, Davis

Swing Churns, Butter Workers, Flour Sifters, Hoes and Farming Tools.

The Gem Ice Cream Freezer, Ploas, Sweeps, Hoes and Farming Tools.

The Dollar Mower Blade Sharpener, Carriage Buggy and Wagon

Harness, and a full line of Saddles and Bridles. Leather and

Rubber Belting and Lubricating Oil. Tin Ware, Razor

and Pocket Cutlery. German Millet, Teasels and

JOHNSON GRASS SEED, Etc., Etc.

Give us a call and we will give you good goods at low prices. Correspondence will

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Dry Goods, Hats and Shoes.

—HEADQUARTERS—

For High Class, Artistic, Millinery.

SPECIAL ATTENTION GIVEN TO OUR

LADIES' AND GENTLEMEN'S FINE SHOES.

Great care given to the fitting of mail orders. Write for Samples.

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Wholesale Manufacturers of Harness and Saddlery, Carriages, Buggies

and Wagons. Sole Agency Celebrated Sander's Wagon.

Nos. 8 North and 9 South Water St., Mobile, Ala.

Send for Illustrated Catalogue.

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600, 602, 604, 606 Water St., Selma, Ala.

Wholesale :: Grocers,

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COTTON :: SELLERS.

MR. E. S. STARR has charge of our Cotton Department. We occupy our own

storehouse, covering one-half acre of ground, and carry a very large and carefully selected

stock of everything in the Grocery Line, at bottom prices, including all grades of Tobacco,

Shell Road, Rebel Girl, and many other popular brands. We respectfully so-

licit order for groceries and shipments of cotton, and guarantee satisfaction.

HOLT, AGEE & CO.,

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—WE HAVE FULL STOCK OF—

Every thing in our line, and sell at very close figures. If you need Sugar, Coffee, Mo-

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goods of every description, Phosphate, Cotton Seed Meal, Tobacco, Cigars, Cheroots, or any-

thing sold by a grocery merchant. See us before buying if you want to save money.

Cotton consigned to us will receive our careful and prompt attention, and we guaran-

tee the highest market price for same. Liberal advances on cotton in hand.

HOLT, AGEE & CO.,

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22 Dexter Avenue,

Montgomery, Ala.

Ladies' Furnishers and Tailors.

We beg to inform the public that our stock of Dress Goods for Street, Visiting, House

and Evening Toilets are arriving daily. We import our Dress Fabrics direct from London

and Paris, and thereby save our patrons a large per cent, and give them designs in ma-

terials not to be found elsewhere at no greater cost than inferior fabrics are usually sold for.

Stylish Costumes from \$15 up made to order.

Dress Making Department.

We have secured Miss Hinds, of Louisville, Ky., an artist of great skill, and of es-

tablished reputation, who will have charge of this department. We can promise our

patrons results never before attempted in this State.

MILLINERY.

As Mrs. Alice Jenkins will be relieved of the care of the Dress Making Department, she

will devote her time and great skill in sewing our patrons to the most artistic Hats

and Bonnets ever offered to the public. Mrs. Jenkins will also give her personal attention

to trimming, and to other orders that our patrons may wish to favor us with. Our line of

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SCHOOL WANTED.

A gentleman of experience desires a position in a good community as teacher, with the hope of establishing a first class college for boys and girls. He is a graduate of Mercer University, a Baptist, thirty years old, and can furnish the best references.

Address: T. H. ALA. BAPTIST.

He who poisons a public spring is a

criminal and should be punished; but a person may pour poison into the whole social fountain and be held guiltless, because the government licenses him!—Central Baptist.

For Brain Fog

Use Horsford's Acid Phosphate.

Dr. W. H. Fisher, Le Sueur, Minn.,

says: "I find it very serviceable in nervous debility, sexual weakness, Brain fog, excessive use of tobacco, as a drink in fevers, and in some urinary troubles. It is a grand good remedy in all cases where I have used it."

Let no man call himself a Christian

who lives without giving a part of life to the duty of prayer.—Channing.

Confirmed.

The favorable impression produced

on the first appearance of the agree-

able liquid fruit remedy Syrup of Figs

a few years ago has been more than

confirmed by the pleasant experience

of all who have used it, and the suc-

cess of the proprietors and manufac-

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Company.

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