

# THE ALABAMA BAPTIST.

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## Reply to "J. D. M."

In the 7th of May issue of the BAPTIST there was an article from J. D. M., upon "True Christianity." This is a nice heading and a noble subject, and from a generous, good man and a dear friend, but the article is wanting in soundness when compared to true Christianity and the idea of true democracy.

The very first line tells to the contrary of his heading: "To say there is a multiplicity of orthodox creeds, or beliefs, among the people, is to say that such a multiplicity can and does exist in the democratic party, and no one should be so narrow as to deny to those who differ from him on democratic creeds."

My friend is quite loyal (as this whole country knows) to the tenets of democracy, and right he should be, but he would spurn the idea of his being on that account a bigot or narrow. His inconsistency exists in that he entertains the notion that in civil and political matters a man must be a strict constructionist, while in the religious he must float on his own creed, thereby leaving Christ out of it, as having any right to formulate a creed for him. As for me, I see nothing narrow or bigoted in being loyal to the Savior's creed by being one in him. It has not been very long since we had some telling articles from this friend against Roman Catholicism, which had the appearance of his fealty to Christ as the only Law Giver. "Orthodox" I understand to mean, according to the Gospel, or democracy, as the case may be.

It seems that my friend does not accept Christ in all his forms as Prophet, Priest, King. He is like too many in this day of latitudinarianism; he is willing to take Christ as Prophet to foretell good for him, and Priest to make atonement for him, but as King to rule over and in him, he refuses, and says, I will build my own house, eat my own bread, make my own laws, and then call all narrow who differ from me. If he could see that Christ must be all and in all, methinks he would put him on and array himself as a full soldier. Then he would be seen and read of all men worthy of following.

He—if a captain in the army—would require his men to wear the uniform of the government; and should one of his men say he could do more good in citizen's clothes, he would push him until he yielded to the demands of the law. So Christ, in his kingdom, is as monarch as any government, and to be a strict constructionist of his law is no more narrow than the other. Hence, I conclude, if there is a multiplicity of orthodox creeds, there may be as many as there are adult persons in the world, and of necessity would do away with any organization at all. My dear friend deprecates doctrine as though it were an upas tree destroying all who came under its influence. How is it that with his ideas of sticking to the text on every other subject, he can take the back bone entirely out of this, I cannot see, unless it gives him a chance to dodge his duty to the cause he seems so much to love. It strikes me that I had as leave argue that the backbone ought to be taken out of all animals to make them less knotty as to argue the backbone out of the gospel, which is doctrine.

Yes, the tree is known by the fruit it bears. Hence, the man who does not accept Christ as Prophet, Priest, King, is almost sure to set up, as the Romanists have, a law or doctrine of his own. Is it any worse for the Catholics to leave the Bible and make creeds for themselves, than for individuals to do so? To hold and publish the idea that there is a multiplicity of orthodox creeds, is doing more harm to the cause of Christ than all other sins combined, because it makes every one a law unto himself. I prefer to have Christ in all the forms and his word as the rule of faith and practice; upon this all ought to agree.

Further on, J. D. M., utters this language: "Every Christian with a wish and heartfelt desire to be true in this world as to please God and secure to himself the greatest possible good in the world to come." Yes, this is true, but the way to please God is to do his state; and this would produce one creed, and a multiplicity. This would put all Christians under one creed—the Bible—as nothing is orthodox that is not according to the Bible, as far as God is concerned. John 14:15 says: "If ye love me, keep my commandments;" and John 15:14 says: "Ye are my friends, if ye do whatsoever I command you." Do not these texts show conclusively that it is the duty of every lover of Christ to yield obedience to him as King? This would put all under his creed, and stop the divergence of his professed followers, and bring them under a skilled officer. Then would Christ be honored and man be bettered, because he submitted to the divine ruling. Please Christ first, and God will bless. When will good and learned men cease to call the doers of Christ's commandments narrow and bigoted? I would ask that they do so in this direction, for I do not think they are doing that which is pleasing in the sight of God, for all this kind of thing is to say that the time honored martyrs of old and all ages were so narrow and bigoted that they came to the end they did.

There seems to be strong efforts making all over the land to prevent any more martyrs coming to the stake, by compromising the cause of Christ to the world, and thereby stop the bloodshed. As a Baptist I have been taught to honor and respect those old staunch heroes of the cross, who put their lives on the altar of the cause, rather than to compromise. But mod-

ern "goodness" tells me this was all "narrow and bigoted" and those men ought not to have been so loyal.

Until we get to where we will honor our present heroes, and bid them God-speed in sticking squarely and truly to the commands of Christ, let us cease to claim any relationship to those of old. The commands of Christ are, first, "repent;" second, "believe." This much is for sinners to do, and hence all sinners, after they join the army of the Captain, who has gone before. Two commands are visible in this: first, the moral, "repent;" second, the ceremonial, which only to believers. Sinners are not commanded to join the church, but believers. When believers join the church, are they not under as much obligation to be true to their Captain and his government as are soldiers of the civil government?

If the one is courtmarshaled for compromising to the enemy, why not the other? If the one is honored for his truthfulness and placed upon the pinnacle of fame, why not the other? It would be horrible now to have a martyr after so much entreaty to prevent it. God save us from the Lord's side, with the whole uniform of Christ on, and, if necessary, suffer martyrdom for his loyalty to the cause.

Repent, believe, enlist. Then fight. M. J. D.

## That Circular.

I have seen several "circulars" in my life. The most of them seemed to be useless; it would have been better for the world and for the Baptists, if they had never been printed. But the circular to which I refer now is one of much importance. I refer to the circular by Rev. W. B. Crompton, recently sent out, in which he appeals to the churches for "state mission" funds.

The circular shows that Alabama, during the last conventional year, gave for home missions \$5,532.96, and for foreign missions \$7,753.67; making a total of \$13,286.63. The Baptists of the state are, I suppose, to be congratulated on the increase in the amount contributed to these boards.

Yet there is in these figures room for much humiliation. Over ninety six thousand BAPTISTS gave for the preaching of the Gospel in the "waste places" in these Southern states, and in all the fields occupied by our foreign board, a little over \$13,000 cents is to say, a little over thirteen cents a piece. Not fair, you say, because some give much and some give none. Exactly. This shows how little, how fearfully little, this great question of missions lies on the hearts of our people. We claim to hold the "truth as it is in Jesus," and we claim to be a missionary denomination; and yet it would seem that we are asleep largely to the responsibility resting upon us, and to our ability to do for God and humanity.

This "circular" calls on us to rally now to our state work. Since the first of March but little has been done for this work. Since then, all effort has been bent to meet the demands of the home and foreign boards. Alabama's needs are great. We have forty-eight missionaries at work under our state board. This means forty eight fields occupied for God and truth which but for this work would be lost to the cause of Christ. This means tremendous effort to capture and hold our state for the cause of Christ as Baptists see it. This means a large number of faithful men who must be fed and clothed; it means that under God we are trying in some measure to discharge the duties laid upon us. We are called upon to give at once \$2,000. Surely this is not an extravagant call. We are told that it is "hard times." We have heard that all our lives; even seen it recorded in history. Carey and Judson heard something like this. We are going to hear it till the judgment day, and then many are going to realize that it is "hard times" because they have not done their duty to God and man in this great work of preaching the gospel. What is the sum of \$2,000 to about 97,000 Baptists of our state? What is this amount, 10,457 churches? Brethren, if there should come a call from our state for ten thousand dollars within thirty days for this uplifting gospel work, every dollar of it should be forthcoming. Were we called on for ten thousand armed men to protect our state, they would be in ranks before twenty-four hours. God, even our God, calls upon us to lay a small fraction of our riches or our poverty upon the altar to extend that truth which alone can save men from eternal death. What will we? This let us do. Let our churches all over this state put the facts before our people. Let this be done so that our people can see the necessity of this work. Then let us take collections at once, and relieve the present urgent necessities of the state board, that our secretary's hands may be untied, and that the work may go forward to the glory of God.

W. L. PICKARD

There is some difference between being persecuted for righteousness' sake and prosecuted for the sake of righteousness. The two things appear to get mixed in some minds.

Self sacrifice, not merely for our own sanctification, but for the salvation of our fellowmen, is what brings us into true fellowship with the Christ who gave himself for us.—A. Murray

Everybody wants to attain to conspicuous and shining virtues, but very few seek after the lowly graces, the theme and sweet herbs which grow beneath the shadow of the living tree.—Francis de Sales.

## A Problem.

The Divided Household of Faith—A Solution of It.

I mean by the above words, all denominations, with their creeds, confessions and orders of faith, predicated their religious belief upon the Bible. It is useless for me to name them, as they are known to all. When I first became interested in Christianity, they presented a problem to my mind which I had to work out and solve, amid difficulties that perplexed my brain with fine drawn lines of weariness thought and sore trials, seeking relief through complicated intricacies, that admitted no consistent recognition with each other, nor to the word of God; and since then, as a matter of personal experience, it has been a wonder to me that there is no more of a "problem" in them than there appears to be the case, with the great majority professing the name of Christ. The key of "solution" fell upon my conception with well defined, analytical clearness when I discovered the tact, if not express, understanding among them, that each should regard the other's "right," at the same time "wrong," for a religious policy. Viewed from any standpoint of the case, that contradicted all the theological, philosophy and logic that I could conceive of, thereby played havoc with the fact, while they were disposed to recognize each as such, they were disposed to practice and teach what each other taught, as marks of distinction among them, and refused to do so, without which they would not be known, one from another; and in maintaining the "marks of distinction among them," by their "refusal" to "practice and teach what each other taught," they corroborated my conclusion to an extent that put all the evidence on my side, and proved I was correct, by their own testimony. It remained, therefore, only for me to determine which was "right," and to which I should unite myself against all others, seeing I would be "against" some if I "united" myself to any one, and not all.

The first step I took in this direction was to determine by what means the existing diversity had found such strong lodgment in the human brain. I discovered that the minds of men, women and children were composed of faculties, or powers of thought; and most prominent among them being the religious "faculty"—man being very properly denominated, a "worshipping animal," and these "faculties" were developed according to contact with environment and correspondence.

At this point I saw the consistent necessity of a divine revelation from God containing the law of the sea, and the cattle upon a thousand hills I noted had their instincts respectively to guide them in their courses in connection with earth and time. Man, therefore, the highest order of creation, would have been most neglected of all, with his interest, inherently in eternity, and no voice from that shore to speak peace to the burning immortality of his soul. I saw in the word of God this "necessity," fully and completely meted out; and in connection with it, the natural disposition and evil tendency of human nature to the downward course, and that nothing save the word of God could ever extricate him from his sin and ruin. This is proven by the fact that man will "worship" in connection with everything else there is of him, despite himself, one way or another, to some extent, and in worshipping, he becomes assimilated, irresistibly, to his object, and imbibes the principles he conceives it to possess. An example or so will suffice to prove this.

The Scythians, who overrode, subdued and annihilated the Roman power, had wrapped up in Odin Thor, and others of their supposed deities, the ideas that they were blood thirsty and cruel, and accordingly they vented their like characteristics with dreadful horror in bloody gore. They believed one of their hero-gods to have killed himself, after destroying great numbers of men, and as a result would commit suicide, if not killed in battle, rather than die in bed, and be excluded from the hall of Valhalla. The deeds of idol dair, said at the feet of ancient Venus, too dark, gloomy and full of lust to find their way to print.

In China they say, "Think of Buddha, and you will be transformed into Buddha. If men pray to Buddha, and do not become Buddha, it is because the mouth prays and not the mind."

In connection with these facts "corroborated" by the divine oracles, in the face of all the manifestations of God to men, their "natural disposition and evil tendency" have continually drawn them away from him, and they have fallen thousands on thousands—as they fell in the wilderness—by conforming to the teachings of God to themselves, and not themselves to the teachings of God. By this parity of religious opinions among men, individually and collectively, in the shape of "churches," retaining the distinction always between religion and Christianity. There is "diversity" in "religion" but "oneness" in "Christianity."

Now we come to the point: By reason of the "natural disposition" of men, as stated, to conform to the word of God to themselves, and not themselves to the word of God, we "solve" the divided household of faith individually and collectively. The faculties of mind and powers of thought are wrought upon respectively, according to the "object of worship," and each

and all are "assimilated" to the "object" according to the idea of it, and hence "THE DIVIDED HOUSEHOLD OF FAITH." From a "denominational" standpoint (the same rule applying to individuals) the "creeds, confessions and orders of faith" are formed by men, and the Scriptures abstractly construed and considered are conformed to them, and not them to the Scriptures generally and properly, from Genesis to Revelation, and these "objects" of "worship" fasten themselves with religious tenacity upon the faculties of mind and powers of thought of men, women and children, calling upon faculty after faculty to support the object as the ones employed are exhausted, till there is a complete domination and control of the powers of mind centered on the "object" with no power nor ability to entertain an intelligent and impartial idea to the contrary.

"Think of Buddha and you will be transformed into Buddha," etc. Religious institutions have been built upon the principles stated, and men have their positions of honor and trust in them, and will hold onto them at the expense of the Gospel of Christ. I am aware of the fact that I am confronted here with the idea of the "material" and "immaterial" in the constituent elements of the different denominations, as they bear their relation to each other, and the word of God, upon the "tact" if not express understanding among them, that each shall regard the other's "right" at the same time "wrong." I reiterate, why say the differences are "immaterial," for illogical compromise, sake, and so "material" at the same time, that without them there would be no "marks of distinction among them?" How can a thing be "immaterial" for a particular purpose (illogical compromise) in one breath, and so "material" in another (involving the same subject matter in each) that without it the thing could not be, nor exist? And, further, let one denomination fly the "illogical compromise," and attack another on the immaterial of it, and it will be readily seen how material the immaterial is.

Let me ask a few questions for the answer of all who take issue with me on this article. Why do each denomination have their own preachers, and their own schools to educate them in? Why is it that the preachers of one denomination can't fill the pulpits of another in the capacity of a standing call, the same as another? Why is it that each denomination has its own Sunday schools (if any), publication societies, and school literature?

Why is it that the different denominations will not teach the literature of the others in their Sunday schools? Why is it that each denomination on the "illogical compromise" order will recommend to all others their own Sunday school literature, and will not teach it in their own?

Why is it that when most preachers of all denominations get up to deliver their discourse, they are so careful about not pressing the points of their particular "creeds, confessions or orders of faith," and instead thereof say they are "about half" this, that, or the other denomination, according to the preachers and members of other denominations present, and at the same time in their hearts don't believe what the others "practice and teach?"

With what consistency can a man profess a particular faith, and be ashamed or afraid of it anywhere? Is not such for popularity's sake, and not for Christ's sake? Who can live out, and explain with logical consistency, the material and immaterial, the essential and non-essential, among denominations, and make, and not make, "churches" of Christ out of all of them, as he was really instituted? Let us try the incontrovertible, consistent Christian solution, and settle the question for Christ, once for all time. In short, the Word of God is for the instruction of "men, women and children," for the religious development of their minds, with this proposition from Genesis to Revelation, generally "construed and considered" and not "abstractly," and it takes the application of the kind of principle, directly or indirectly, to put the mind in right shape for the access of the spirit of truth to the soul through the avenues of thought. Now we all know that when there is a mental development, with the power of the Spirit behind the Word of God, unobstructed, by "creeds, confessions, and orders" of faith of the religious views of men, that "oneness" is found to be the result, predicated upon the fact that the spirit of truth will not contradict itself by developing the religious faculties into the constituent elements of "the divided household of faith," and thereby array one against the other, as is the case in the hearts, minds and conceptions of those who compose the membership of each, tacitly, if not expressly. "But we ALL with OPEN FACE, beholding as in a glass the glory (character) of the Lord, are changed from glory (character) to glory (character) even as by the 'SPIRIT' of the Lord." 2 Cor. 3:18. Assimilated to the highest object of worship known among the nations of the earth. In this connection let the reader refer to 1 Tim. 4: 12; also Matthew 7: 12-23. Be the "faithful" servant, therefore, my brother, and not the "popular" one.

W. R. WHATELY

Gratitude of any kind has in it this morally ennobling quality—that it carries a man outside of himself.—Professor Jellet.

When selfishness comes in, smiling, through one door, love walks out, grieving, through another.

## Howard College.

You leave the East Lake dummy train at College Station, go up the road to the right for two hundred yards, then turn to the left, and you approach the spacious grounds of Howard College, the great Baptist school of Alabama.

There are three or four large frame buildings in sight from the road, neither of them being at all handsome. But through the trees one gets a view of a large three-story brick structure. This is the main building of the college, and next to it is the large and handsome building of the classes having moved into it a week ago.

This is one of the best school buildings in Alabama. The corner stone was laid last year, and since then the work has been pushed forward with commendable vigor and enterprise. For all practical purposes it now stands completed. Its dimensions are 179 by 68 feet. The front does not do justice to the interior, for it is one of the best arranged school buildings in the country.

Immediately inside the front entrance, on the right, the little glass-paneled room of the officer of the day, and next to it is the large and handsome room of the president, with a private retiring room attached. The remainder of the first floor is occupied by rooms of the professors and retiring rooms, as is a part of the second floor. Too much cannot be said in praise of these rooms. They are large, well lighted and well ventilated. Heavy slate slabs for the use of the classes extend the length of the walls, being set in flush with the plastering.

On the second floor is the chapel, with a seating capacity of about 800, and a deep and roomy stage. It is a superbly handsome hall. On one side of the chapel, on the third floor, is the hall of the Franklin Society, and on the other side is the hall of the Philomathians. These are beautiful halls, with a seating capacity of about 500 each. The Franklin Society has \$1,500 to expend in furnishing its hall; but the Philomathians are not so well fixed.

On each floor there are most conveniently arranged water privileges, and the building throughout will be heated by steam. All the woodwork is of Alabama pine, varnished, and it presents a bright and pleasing appearance. The main staircase is very handsome. In fact, the building in all its appointments is very nearly perfect. When completed, it will have cost about \$65,000.

Fifty feet distant from either end is a two-story dormitory, built of brick and covered with slate. Each one of these buildings contains eight rooms, furnishing accommodation for sixteen students. This most excellent plan of constructing dormitories will be carried out in full, and the buildings will be so placed as to form an octagon. The buildings will be fifty feet apart. This plan will be more conducive to good health, good order and cleanliness, and there will be a considerable saving in fire insurance. The effect of the plan, when carried out, promises to be very happy in every particular.

This great institution is more prosperous now than ever before, 227 students having been enrolled this year—the largest number in the history of the college. In answer to the actual expense to a student for a year's stay at the college was \$204.50—a remarkably low figure.—An Herald

## Trip Notes.

The latter part of March I was present at Roanoke at the fifth Sunday meeting, and in Aniston at the dedication of the Parker Memorial church. These were not written up, as the ALABAMA BAPTIST gave full reports of both. Of Roanoke—the church, the pastor and choir, much could be said in their praise. Of the East Liberty and its progressive ministry, one might write in all good conscience many good things; but many times over have their praises been sounded in the ALABAMA BAPTIST.

MONUMENTS TO THE DEAD The Parker Memorial at Aniston is the prettiest church in the state. A monument like that speaks for the dead—not silent words either, but by many living voices in all the phases of Christian work projected by wise pastors and thoughtful members through the centuries. This splendid house, unless an accident befalls it, will stand for ages.

At the Judson Institute another beautiful monument to the dead can be found. The grand organ, erected by a devoted husband in memory of his sainted wife, as long as it shall last, will make music for the dead to the living. How appropriate these monuments!

Besides these two living monuments of the dead, I know of no others in the state among Baptists. Why should the number not be increased? In the Judson and Howard, or given to the State Mission Board, or Bible and Colportage Board, or put into the churches; how they would speak for the dead! When our phantasmagoria is established, that will open another inviting field for such monuments. Let brethren and sisters, in making their wills, remember these objects.

They can thus provide for their own memorials while they are living. Leaving property to children is often a curse than a blessing to them. Given a good education, with moral and religious training, your child would be better to begin life without a dollar in money. If pastors would speak of this from their pulpits and in their visits among their members, good would come of it.

UNDER THE ARCH. I must speak of one thing which occurred at the dedication. At night we had a congratulatory meeting. All the pastors of the city took part. They spoke their kind words and pronounced their benedictions upon the church in its new home. One of the speakers, the pastor of the Northern Methodist church, likened "the church" to an army. One denomination represented the infantry, another the cavalry, another the navy, another the artillery, etc. Again, "the church" was like the Mississippi River. One denomination represented the Ohio, another the Missouri, another the Cumberland, etc. And so he went on with his gush. He thought it a happy arrangement, everybody could be pleased and have a church to suit his taste, etc. And all the while he was talking, the audience could read on the arch above his head, "One Lord, one faith, and one baptism." What does the Book say? That is the question. One line from it should outweigh a volume of men's sayings.

A COLD RECEPTION. One week after the dedication found me in Aniston again on the invitation of pastor Eager, to say something about missions in the new house. It turned suddenly cold the night before, and when preaching time arrived it was found that the heating apparatus was not understood or was out of order. The preacher did his best to be brief, and the people were so patient, attentive and liberal we closed the whole service in a little more than an hour in spite of the cold with about \$600 in good subscriptions for missions. A good beginning surely for the church in her new home. At night I preached for pastor Smith at the First church.

Our forces in Aniston are well organized and manned by pious, discreet and working pastors. Now they leap to the front after years of building and organizing, to help us in the evangelization of our state and the world.

Bro. E. T. Smythe, the first Baptist pastor on the field, I found in his home suffering from continued attacks of the grip. The old soldier actually broke down and cried when the doctor told him that he must not go to the dedication. Bro. Kilpatrick is doing a fine work in the First church school—a school provided for before the death of Mr. Duncan Parker and continued by his heirs.

Weeks have passed since these trips were taken, but I trust these notes will not prove uninteresting to the reader. W. B. CROMPTON.

Marion, Ala.

Dr. Bridgman's Case.

Why He Left the Baptist Denomination—Rejects Eternal Punishment.

To the Age Herald:

In yesterday's issue of your paper appeared the following notice, which you will please insert and append thereto some statements of facts: BAPTIST BECOMES EPISCOPALIAN. Doctor Bridgman Converted and Confirmed with a Large Class.

NEW YORK, May 24.—"Rev. Dr. C. D. W. Bridgman, who resigned the pastorate of the Madison Avenue Baptist church, April 29, to-day accepted the Protestant Episcopal confession. Owing to the prominence of the doctor's former place, Bishop Potter wished to hold a special service to receive him into the Episcopal Church. To this, however, he would not consent. In accordance with his own desire, therefore, he was confirmed with more than a score of little girls, daughters of the people who attend Seamen's chapel."

Let me say that Dr. Bridgman is a distinguished man. Some will doubt that he has learned as Bishop Potter, who confirmed him into the Episcopal church. I would not trouble you for space to criticize the above paragraph but for the fact that Dr. Bridgman's prominence will cause this paragraph to be widely quoted. And the exceptional change will cause thousands of persons to ask: Why did the distinguished doctor leave the Baptist denomination and become an Episcopalian? And as the paragraph is misleading some criticism is necessary.

It is well, too, to remark that the occasional change of a man from one to another religious denomination disturbs but little the religious thermometer of that denomination from which or to which he goes, unless it be a man like the late Cardinal Newman, whose change from the Episcopal to the Catholic church shook those two churches from continent to continent.

I have the religious papers in my library containing Dr. Bridgman's trouble throughout, and therefore this article is accurate in every statement. Dr. Bridgman was not "converted" from Baptist doctrine to Episcopalian doctrine. Nor did he change churches because he repudiated Baptist church government and accepted that of the Episcopal church. Why did he leave the Baptist denomination and become confirmed in the Episcopal church?

He resigned the pastorate of Madison Avenue Baptist church, and left our denomination because he utterly rejected the Bible doctrine of "eternal future punishment." In this country alone there are over 3,000 Baptists who repudiate as unscriptural the position now held by Dr. Bridgman. Baptists stand firmly by the Bible; that book is our only law. The Bible clearly teaches eternal punishment, or it does not teach anything. A man, to be a minister in our denomination, must accept as unconditionally true these unequivocal statements of Holy Writ. There are many passages in God's book which teach that heaven is eternal, and that hell is eternal. If heaven is eternal, so is hell. This is exactly what Baptists believe. It is exactly what Dr.

Bridgman professes not to believe. Dr. Bridgman did just what he had to do; he had to leave the Baptist pulpit. If he had not done so, a council would have deposed him from the pulpit. If the church of which he was pastor had stood by him in this unscriptural belief, the Baptist association of which the church was a member would have withdrawn fellowship from Dr. Bridgman and his church. He left us not because he was an Episcopalian, but because he had repudiated God's word, and therefore our great denomination rejected him from its ministry.

It is a matter of utter indifference to Baptists what church Dr. Bridgman goes to. The point is, he had to leave the Baptist pulpit because he repudiated one of the unequivocal teachings of the New Testament. When men become so "converted" as to repudiate God's word, Baptists always in short order get rid of such "converts."

In conclusion, Bishop Potter received him into the Episcopal church. Does the good bishop by this high official act say: "Dr. Bridgman, you are right in holding to the doctrine that there is no eternal punishment?" Can't any one see at a glance that to deny eternal punishment is but to affirm logically universalism? The doctor should have gone to the Universalists or logically he should have repudiated all churches. If there is no eternal punishment to save men from, why any churches at all? In Dr. Bridgman's leaving the church he did for the cause he did, the Baptists have lost little and Episcopacy has gained less.

W. L. PICKARD, Pastor First Baptist Church, Birmingham, Ala.

Plain Statement—Who Will Help?

There are now under appointment by the Foreign Mission Board, the following missionaries: For Brazil, to sail in July, Rev. W. E. Entzinger, of South Carolina, and Rev. J. L. Downing and wife, of Missouri, and Mrs. Entzinger will probably be in the party.

Rev. T. T. Martin, who was to have sailed at the same time, was among the number of persons poisoned at a wedding near Louisville, Ky., and will be unable to go this year. His place will probably be supplied in time.

For China, to sail in the early fall, Rev. W. D. King, of Georgia, and Rev. W. H. Sears, of Missouri. One or both of these brethren expect to marry before leaving. Miss Page, of North Carolina, will sail at the same time.

For Mexico, to go at once, Miss McDavid, of South Carolina, and Miss Cook, of Kentucky. In addition to these already appointed, there are now before the Board for appointment three excellent men and one lady, all of whom are urgently needed in the fields. They are likely to receive appointment at an early date. In making these appointments, and in sending out these men and women, the board is following the leadings of the Lord, and obeying the express commands of the Convention, and even then it is but partially supplying the great and pressing needs of the various fields.

Now a word to the churches concerning the money needed to send these missionaries out. Less than a month of the new conventional year has gone, and already the board has had to borrow \$9,000 to meet the drafts of the missions which have been received since May 1st, and it seems probable that yet more will be needed before the month closes. At this time last year none had been borrowed.

I make this statement of facts that brethren may see just the condition of the board and in the hope that they will take some steps to aid it. Will not many churches and individuals contribute to the cause, giving a part now and a part nearer the end of the year? Will not some individuals, in this time of need, make liberal gifts to the Lord? Will not many, even at a sacrifice, help now? A prudent foresight in this year of uneasiness in the money markets, would suggest the necessity of not straining our credit in the banks, and the board is anxious not to do so. But the only way in which this can possibly be avoided is for the Lord's people to come up to his help at once. It will be risking no little for the churches to delay their contributions until the end of the year, as was done last year, when nearly one-fourth of the total amount received came in the last ten days of the year. Earnest prayer and prompt and liberal giving are the needs of the day.

T. P. BELL, Asst. Sec. F. M. B.

Virtues of Fresh Air.

Pure air and sunshine are nature's health givers, and care should be taken to admit them liberally in every room. The lassitude which many feel toward spring is the result of poor ventilation and breathing air with too little oxygen during the winter. It is little oxygen that who live mainly in open air, filling the lungs as often as possible with pure outdoor air is one of the best means of expanding them and maintaining greater healthfulness. It is a duty to use every means to keep health good, for thus is secured the larger measure of life, which if rightly directed is the privilege of all. Men try for this in various ways, by stimulation and excesses of various sorts, but these are only temporary expedients to burn the candle of life at both ends and thus waste it the faster.

Little troubles are the most deadly.

## Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAGER, Vice-Pres., Aniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

JUNE—PRAYER CARD.  
Africa.—"That no man put a stumbling block in his brother's way." Missionaries, 10; native assistants, 7; stations, 5; churches, 4; members, 58; baptisms, 1; schools, 3; scholars, 150. Contributions from Africans, \$24.

Study Topics.—What has God done for Africa? S. B. C. Missions. Congo Missions. Livingstone. Stanley. "Martyr Seed and Martyr Fruit." Rum, the curse of Africa and the world.

Woman's Missionary Union.  
We wish we could feel assured that the excellent report in the ALABAMA BAPTIST of the third annual meeting of the Woman's Mission Union had been read by every Baptist woman in the state. The meeting was well attended and admirably conducted. For the first time all the Southern States were represented. One year ago Alabama was received into the union; and this year North Carolina was warmly welcomed. An unbroken cordon of states now forms the Woman's Missionary Union.

It could hardly be expected that in a meeting of ladies, even on so grave an occasion, appearance could be wholly overlooked. And the warmest advocate of woman's mission work might be pardoned a thrill of pride at seeing the handsome auditorium of the First Methodist church filled with women whose appearance befitting the wives, sisters, daughters and co-laborers of the fine body of men convened in the neighborhood opera house.

The church was beautifully decorated with flowers and trailing ivy; while the dresses of the ladies, from the soft black which told of bereavement, through every shade of color and variety of texture, to the traditional white muslin of May, added animation to the picture.

It was an interesting gathering of representative women. From the mothers in Israel with their frosty crowns of glory, to the fair young messengers who flitted about as noiselessly as butterflies, all seemed interested in doing what they could. The subdued tone of earnest work and well bred courtesy which pervaded all the deliberations, attested that "Union" was no idle title.

The visitor was impressed by the wonderful executive ability of Miss M. E. McIntosh, president, and Miss Annie W. Armstrong, Cor. Secretary. The order, ease and rapidity with which the business went on were marvelous. To each of these two consecrated women the celebrated lines of Wordsworth might be applied:

"A perfect woman nolly planned  
To warn, to comfort and command,  
And yet a spirit still and bright  
With something of an angel-light."

Conspicuous among the leaders were Mrs. Hillman, whose great ability is shown in the rapid advance of the work in Mississippi; Mrs. Stainback Wilson, the leader in the great model state, Georgia, and Mrs. Osborne, editor of the Baptist Basket. And, by the way, allow the central committee to beg every one of you to send 50 cents for the "Baptist Basket," 126 E. Broadway, Louisville, Ky. It is an invaluable aid in all women's work, and an interesting means of communication between the great Baptist sisterhood.

Want of space precludes the mention of many names we should be delighted to honor. The Alabama delegation, Mrs. Eager, Mrs. Chauncey Rhodes, Mrs. G. R











## WHO DOES YOUR THINKING?

If you do, lend us your ear, while we give you a subject to think about.

THINK OF YOURSELF, or your friend, who may be suffering, remember that the

## Electropoise.

(TRADE MARK)

Cures all Diseases Without Medicine.

The readers of the BAPTIST have seen ELECTROPOISE advertised in its columns for some time past. Some have paid little or no attention to it, while others have tested its merits, and their great joy and happiness, while others still have had some curiosity to know what it is and what it will do. To these we say, Send us your name and address, or the name of some friend, and we will send a little pamphlet giving full particulars. Now as briefly as possible we will tell you what the ELECTROPOISE is, and refer you to the testimony of good witnesses, whose evidence can not be doubted, as to what it has done, not what we say it will do. The ELECTROPOISE is an electro-medical instrument, by the use of which "Oxygen, the most electrical form of matter in nature," is rapidly absorbed through the skin and membranes of the person of the patient. This oxygen gives new strength and vitality. By this treatment any disease can be cured without there is sufficient vitality left to build on. In one neighborhood in Woodlawn, Ala., recently, there were five patients, all between twelve and thirty years of age, taken with typhoid fever; four were attended by physicians, and one, a delicate boy fourteen years old, treated by the ELECTROPOISE, was the only one who recovered. Not a drop of medicine was used in this case.

I believe the Electropoise is going to cure my heart disease. I am better than I have been in two years.

REV. DR. J. DEW. BURKHEAD, Montgomery, Ala.

I take pleasure in saying that the Electropoise gave me permanent relief from neuralgia of the stomach and bowels, after all other remedies had failed to arrest the disease.

REV. DR. T. J. BEARD, Birmingham, Ala.

I have used the Electropoise and find it a most valuable instrument. I think it benefited me greatly, and all who have used it speak in the highest terms of its power.

REV. M. B. WHARTON, Montgomery, Ala., July 20, '90.

I do not want to be without an Electropoise under any circumstances.

DR. J. M. MASON, Columbus, Ga.

For particulars address DuBois & Webb, 1911 1/2 1st Avenue, BIRMINGHAM, - - - ALA.

EMINENT - - - AUTHORITY.

What Men of Note say about that Great Healing Elixir which is Healing Mankind.

What a Pastor Says.

Both myself and wife have used Dr. King's Royal Germatizer and both have been benefited. I used it for indigestion and liver complaint, and my wife used it for neuralgia, and in both instances we found great benefit from its use, and we would recommend it to those similarly distressed.

O. L. HAILEY, Pastor Second Baptist Church, Knoxville, Tenn.

Another Minister Writes.

My wife has been a sufferer for fifteen years from indigestion, and very severely for the past two years. About three years ago she had an attack of apoplexy, which added to her indigestion. She has tried many doctors and patent medicines without relief, until she began taking Dr. King's Royal Germatizer. She used one bottle and a half of Germatizer and is now completely cured.

J. W. EDWARDS, Barton Co., Ga.

What a Pastor Pulpit Orator, Rev. P. S. HENSON, Pastor First Baptist Church, Chicago, says:

"An almost fatal attack of La Grippe, last winter, left me with nasal catarrh and such susceptibility to bronchial irritation that the slightest exposure would develop it, and a very little effort in public speaking would result in a distressing hoarseness, so that I had serious fears of permanent disability."

"Besides I suffered with dyspeptic troubles—notably what is popularly known as 'heart burn,' from which I found it difficult to obtain relief. I was induced by a friend to try King's Royal Germatizer, and it gives me great pleasure to say that its effect has been magical as 'Kodak's Lymph' is reported to be, which is also a 'great destroyer,' though taken in a different way."

"Catarrh, bronchial irritation and dyspepsia have all disappeared before one bottle of the Germatizer has been used."

"One of my sons, who has long been a sufferer from catarrh, has received like signal relief from his old ailment."

P. S. HENSON, Pastor First Baptist Church, Chicago, Dec. 10, 1890.

And yet the thousands part has not been told. Book of particulars free, or by mail for a 2-cent stamp.

Price, per bottle, \$1.50. For sale by druggists and by King's Royal Germatizer Co., 14 N. Broad Street, Atlanta, Ga.

CANCER

and Tumors CURED, no matter how long they have existed.

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## Gov. Northen's Talk.

On Sunday afternoon of the recent Convention in Birmingham, Gov. Northen, of Georgia, delivered a lecture before the Y. M. C. A., from which the *Age Herald* gives the following extracts:

The governor began his lecture by saying: The most beautiful picture to look upon is a young Christian business man.

He called to mind the beautiful little girl in all her innocence and virtue, but to him, he said, the young man who is pure and loves Christ, reflects all temptation to do evil, is the hope of the age.

The young man who meets temptations and puts evil under his feet and stands out in God's light is the most beautiful picture yet produced. Be true to duty and to God, and you present the highest type of human life.

My young friends, there are a great many things to do or not to do. Why, your immortality is at stake. Eternity is for ever. You can't afford to sacrifice your honor.

There are a great many temptations to lead a young man away. In society influences are met constantly that tend to lead the young man away from duty and honor. You cannot afford to be led away from right.

In politics and government, how often do men put aside their religion. We see this every day in politics and in society.

Often you hear young men talking about these straight-laced church people and those old fog cranks here and there; but you are told to avoid even the appearance of sin.

How often do we see young men coming to the cities and in a short time they go down, the victims of vice and intemperance. I say to you, save yourself for yourself, your family and your God.

We speak also to young men because you are the hope of the country and the church. Are you going to be brave and let the state lean upon you? Are you going to be brave and let the church and society lean upon you? I know it requires much courage to be a Christian.

There is great pleasure and comfort in living a Christian life. The passing fancies and seductive influences of the world soon pass away; if you have not a hold on the good you will be lost. An evil life brings a horrible consequence.

Men are not for what they do for themselves, but what they do for others. Humanity is the greatest mission of life. I don't know what hell is, but I think it would be hell to me if I knew one loved me or sympathized with me. The sweet conscience is a blessed possession.

Not long ago an old soldier came into my office. He had come to see about a pension. I was questioning him, more than usual, for he was trembling, caused by palsy, and I was interested in his case. He seemed to question in his mind that I was doubtful as to the right of his claim. He looked at me and reached into his pocket with a trembling hand, and said: "My general said I was a good soldier."

"What a proud possession was that! I felt like giving him a thousand dollars."

Let your lives be such that when you come to die the General and Leader of all the hosts will speak out and say, "Thou hast been a good soldier."

After the governor concluded about twenty young men asked to be remembered in prayer.

The Heroism of a Child.

In the Bodleian library at Oxford is a most touching record of heroism and self-sacrifice on the part of a child.

The lower door of St. Leonard's church, Bridgworth, was left open, and two young boys, wandering in, were tempted to mount to the upper part, and scramble from beam to beam.

All at once a joint gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs. In this fearful position the poor lads hung, crying vainly for help for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the younger lad.

"I think I could," returned the elder.

"Then goodbye and God bless you!" said the little fellow, losing his hold.

Another second and he was dashed to pieces on the stone floor below. His companion clambered to a place of safety—*Chatterbox*.

Simple Cure for Neuralgia.

Neuralgia of the face has been cured by applying a mustard plaster to the elbow. For neuralgia of the head, apply the plaster the back of the neck. The reason for this is that mustard it begins to draw or burn, and to most use must be applied to the nerve centers, or directly over the place where it will touch the affected nerve most quickly.

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## A Hard-Learned Lesson.

BY LILLIAN GRAY.

"I expect to bring a new scholar to me next Sunday," said Miss Niles to her Sunday-school class of five girls.

"I hope you will give her a kind welcome, as she is a stranger."

The lady turned to speak with the superintendent, so the inquisitive girls gained no more information, and were left to conjecture.

"Who in the world can the new scholar be?" asked one of another on the way home.

"I shouldn't wonder if she comes from that family that's moved into the 'Cedars.' Folks say they're awful rich, and that would be lovely for us."

"Very likely, but Miss Niles would know of any other strangers around," said Ray Green, who was the acknowledged leader.

"There's a new family in the old mill house, Ray; they moved in last week," said one.

"Is that so? Well, no one of that stamp would think of coming into our Sunday school, or at least, into our class, you know."

"There's a girl there, a cripple. I saw her out in the yard when Uncle George and I were driving past—the shyest, oddest girl you ever saw."

"Very likely, but Miss Niles would not think of bringing a girl like that into the class with us; for we all belong to the first families of the place, if I do say it myself."

"Yes, Ray; but don't you sometimes think that Miss Niles is a little queer about such things?"

"She isn't much like Miss Van Derclive, that's a fact. She was so stylish! Really, I used to long for Sunday to come, to see what new thing she would have on. O, she was just lovely!"

"But girls," said Miss West, "you must admit that Miss Niles knows twice as much as she did, with all her style. We do have such interesting lessons now."

Why, she makes old places in Palestine and the things that happened there seem just as if they were real; and I like Miss Niles for a teacher the best."

The next Sunday afternoon the girls of the class were early in their places, and full of eager interest. The teacher was a little late, and when she came, there was with her the crippled girl from the old mill house.

There was no time for the girls to express to each other, even by looks, the feelings of surprise, disgust and rebellion that rose within them, for Miss Niles instantly said:

"My dear girls, this is Rosa Dane, the new scholar I spoke of. She is a new comer in the place, so I hope you will be very kind to her, and that she will soon feel at home and be very happy with us."

The bell rang for the opening exercises, so the girls were saved from making any response; and Miss Niles took the little crutch and set it in the corner of the seat, and made a place for the stranger beside herself; but she could not help noticing how the next girl drew as far away as possible, and smoothed down the folds of her delicate cashmere dress, that it might not even touch Rosa's neat but coarse garments.

There were some good singers in the class, but not a note did they attempt, although the opening piece was an especial favorite, and only one joined in repeating the Lord's Prayer and the Apostle's Creed.

After all, the usual routine went on, and the superintendent came down from his place and greeted Rosa very kindly. Then Miss Niles wrote Rosa's name on the roll, marked the others present, and gathered the money for the class collection, as though there were no signs of mutiny in the air.

"Now, girls, turn to your places, and we will read the lesson verse by verse, as usual. Rosa, you may look over with me until I can get you a book of your own."

The teacher read first and then there was silence.

"Alice, it is your turn to read next." Thus prompted, Alice read, but in a very low and careless tone; and so the reading went around the class until it came back to Rosa, and then all the others with one accord stared at her until the sensitive face flushed, yet the sweet voice read bravely and steadily on.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

After that the lesson went on; but in spite of all the efforts of the teacher, there was no interest in the answers were either wide of the mark, or very carelessly rendered; and poor Rosa, although she was unusually intelligent for a girl of her years, was so impressed and disheartened by the hostile atmosphere about her that she could not do justice to herself; and even Miss Niles felt relieved when the lesson was shortened on account of an address to be given by a visitor.

As soon as school was dismissed, the girls flitted away without a word of greeting to Rosa, or any of those pleasant bits of talk that they were accustomed to have with their teacher on the way out; and those who went home had the same way were soon deep in indignant conversation.

"I, for one, will not endure it!" exclaimed Ray Green. She's a regular little nobody; one can see that at first glance; and to think of her being put in our class—the most aristocratic in the whole school! It's perfectly horrid!"

"Well, what can we do about it, Ray? She's there."

"I guess Miss Niles'll find out what we'll do about it next Sunday, when she sees that she hasn't got a single scholar but her precious Rosa. I guess that will be likely to open her eyes to the fitness of things. The ideal that common girl in with us!"

In the meantime Rosa and her new kind friend were walking slowly homeward together. Rosa's cheeks were crimson, and her lips quivering pitifully, as she said:

"Don't ask me, Miss Niles; I can't do it again! You're so good, and I'm not ungrateful; but indeed, I can't go with you, never again."

"My dear, don't say that; I want you so much."

"Yes, Miss, you do, I know; but they don't. Why, I can feel all through and through me now how they looked at me as if I was something dreadful!"

"Never mind, dear," said Miss Niles; "I am sorry, but I will see the girls one by one this week, and I am sure they will all treat you more kindly next Sunday."

The child shook her head unbelievably, and repeated, "You are very good and kind, but, indeed, I can never, never go any more."

The child's words proved to be prophetic, for during the week she became sick. She had never been very strong, and the unequal contest was soon ended. The little crippled body lay in perfect rest, and Rosa was done with things of earth.

The simple funeral services were held the next Sunday, and the girls who had so scorned her and grieved her heart, now gathered, contrite and tearful, around her, and with hands upon her chest within her hands they could procure. And Rosa lay among them, pure and smiling, but unheeding flower or tear or word or kiss; and all the beautiful blossoms they had brought her were not as much to her as would have been one little penny given a week before.—*Golden Rule*.

Two Pictures.

Marion Harland, in *Home Magazine*, draws these two contrasting pictures, and leaves the contrast to point its own moral:

When but a child, I noticed that the belle of a Christmas party shook her head smilingly, when egg nog was passed to her, and that her attendant followed her example in declining it. I also, heard the explanation of her singular conduct given, subsequently to her girlish companions.

"They say that Ed. Taylor is trying to break off drinking. He was my shadow till the evening, you know, and of course it wouldn't do for him to accept what I had refused. Moreover, girls," resolutely, "I made up my mind to-night never to drink so much as a glass of wine with the young man again! I will not lose the thousandth part of a chance of saving a tempted soul, or take the millionth part of a risk of ruining one."

In lurid contrast to this fair portrait, I place that of a "society girl" who, at a Christmas dinner, bantered her favored suitor to pledge her in a glass. He stammeringly assured her that his head was already dizzy with champagne and the heat of the room; he must beg to be excused; he felt that he had taken quite as much as was convenient, etc., etc. The giddy creature beside him did not suspect the degree of moral courage to acknowledge thus much, and pushed the petition in the persuasive sublimity in which it was first presented.

"Only one wassail cup with me! for Christmas sake—you know!" lifting her own glass she spoke.

The "wassail cup" turned the balance of the tottering brain. The victim was disgustingly drunk before the ladies left the table, and the frightened temptress had no escort home. Not did he call to apologize for his remissness. On New Year's day arrived a dainty box containing two holiday cards from her quondam admirer. Upon one was illuminated the text—"Lead us not into temptation!" Upon the other was painted a green sward, and underneath, written in familiar characters—"There's rue for you!"

The shock of this, his first fit of intoxication, sobered the young man for a lifetime, but he never forgave his almost betrothed for her share in the disgrace.

Hood's Sarsaparilla is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

The Green Gondola.

Maliban, the great singer, fifty years ago was living in Venice at the time the law was enforced that the gondolas should be painted black. She would not conform to the sombre regulation and had her painted a pretty green. She was informed directly by a city official that would never do.

"Then I won't sing," was the prompt and efficacious reply, and nothing more was said by the officials. The siren lurid to slumber the sumptuary law of Venice.

Disappointment makes many penitents.

A Household Remedy

FOR ALL

BLOOD AND SKIN DISEASES

B.B.B.

Botanic Blood Balm

It Cures SCURF, ULCERS, SALT RHEUM, ECZEMA, every form of malodorous SKIN Eruptions, besides being a powerful tonic for the system and restoring the constitution, when impaired from any cause. Its almost supernatural healing qualities justify its use in guaranteeing a cure, if directions are followed.

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Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to a popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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