

THE ALABAMA BAPTIST.

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For the ALABAMA BAPTIST.

Bro. Zeke's Notion.

BY JAY M. KAY.

Two men were riding slowly along a country road. The beauties of spring were shown in field and forest, and the travelers, accustomed to the hardened toil of the farm, enjoyed the recreation. Both were members of Baptist churches several miles apart, and were on their way to the district meeting. Ezekiel Simpson was a deacon of Pine Creek church, which had made considerable advance in the past few years, and was rapidly becoming the leading church in the Horse Head association. Zachariah Edwards, the other traveler, was a young man who had recently united with Rock River church, and gave promise of great usefulness for his limited advantages.

"I'm afraid they ain't agoin' to turn out much to day," remarked Bro. Simpson, who was known to all the neighbors as Bro. Zeke, to distinguish him from his sons, several of whom were members of the same church with their father. "Hit looks like the brethrens might give the Lord one extra day, ez'nal as how they don't do much for him on Sunday. When pay day comes, they'll wish they'd aput in a little more time. Some folks is athinkin' what they does it worth more'n they gits, but somehow they's agoin' to change their notions when the Lord calls 'em up, to see which way the books is aputtin'."

"Don't you think them preachers ought to give 'em a stirrin' up?" asked Bro. Edwards. "I sorter thinks it would help 'em to say somethin'."

"Them preachers," replied Bro. Simpson, "is as apastors' of some churches, ain't agot much of a chance to pint jes' the right kind of doins for them other brethrens. They ain't agittin' no much pay, an' they's agot to work for a livin' for them women folks and children."

"It seems to me," again remarked Bro. Edwards, "that some preachers finds time to lecture when they takes a kind of a hankerin' for politics."

"Hit does look sorter contrarywise," answered Bro. Simpson, who was not willing to speak harshly of a minister. "But it ain't always ankanterin' as what gives 'em a settin' on politics. Leastwise, it don't fetch 'em all the same way, but we've got there now, an' we'll hear what the brethrens agot to say."

They arrived at the Olive Branch Baptist church half an hour before the opening exercises began. About twenty others from various churches soon came in. The pastor was not there, and no message had been received to account for his absence. In the afternoon, several questions relating to church work were discussed, and the body adjourned, after a program had been arranged for the following day, which was the Sabbath.

The church had no Sunday school, and because of the late arrival of the congregation, the mass meeting on the program was omitted, and a few remarks were made by the brother who represented the state denominational paper. By this time, a large congregation had assembled. The missionary sermon was preached, and followed by a small collection. A brother in the amen corner immediately arose to speak. After giving a most pitiable description of the destitution in the bounds of the association, he made a motion, as he expressed it, that some preacher be appointed to ride out the amount collected that day, and that the brother chosen for the work should not go to any place outside of the bounds of the association.

In the afternoon, the condition of the churches was discussed by several brethren. Considerable interest was manifested, and various suggestions were made. Bro. Silas Noxey arose to say a few words. He was an old man, reared among people who had done practically nothing for missions, although they prided themselves on being called Missionary Baptists. It was hoped by some, that the remarks of the preceding speakers had wrought a change in his views.

"Brethrens," he began, with a tremulous voice, "I jes' been alistenin' an' lettin' you do the talkin'. I ain't said as how things might be done, 'cause I ain't been agoin' much of it myself. I feels like the Lord's been agivin' of me a long time to learn somethin' about the strait an' narrow path, as the Bible says on. We's agittin' to the place where things is alookin' kinder lonely like, an' the preachin' of the gospil is mighty scarce. 'Hit won't do to sot down, an' say as how hits agoin to come out all right along towards the end of the row. The Bible says we's agot to be watchin' an' prayin', an' I jes' 'lows I ain't jes' did as how I ought to, 'ceptin' to draw my reasons from the Lord. He's been mighty good to me, but I ain't done what he put down, accordin' to the line as the Scrip'tur says. Brethrens, it looks like the gates of Zion is afallin' down, 'cause we ain't kep' 'em up, an' if we don't set the watchmen an' be ready, Satan are agoin' to come right in an' help himself. We ain't been prayin' jes' the right kind of prayers as the Lord's awantin' to hear of. We ain't been axin' of him to send us them laborers, as we is a needin' of. So many of our preachers is agoin' to leave our 'sociation, an' then what's the gospil acomin' from? Brethrens, we ain't been prayin' for the Lord to touch of the hearts of our young brethrens, an' we ain't been alearnin' of them by the hand, an' astellin' of 'em as how the Lord might have called 'em to the preachin' of the gospil. Yes, brethrens, we's agot to be wrestlin' in prayer."

Having said this in all earnestness, he sat down, apparently feeling that he had done something to which he had been prompted by a sense of duty. Bro. Simpson, seeing that no one cared to reply to Bro. Noxey, arose, as he explained in a few prefatory remarks, to give his opinion after deliberate thought.

"Brethrens," he said, "I jes' took in all what Bro. Noxey was sayin', an' I'm glad he was athinkin' of it. Hit's plain that somethin' ain't agoin' to show me which way he's aputtin'. Hit's plain that somethin' ain't agoin' to show where we ain't put no seed. We's agot some plantin' to do, an' then the sile moss be astartin' afore we kin haul out a crop. Prayin' ain't all what's to be done. The garden is a needin' a workin'. We've got to pray, we've got to work, an' we've got to put in some money. Preachers kin come mos' nigh to hit, but they ain't yit learned to live an' git fat on nothin'. One chicken pie won't last a month for a good sized preacher, an' then they's got some children an' women-folks at home. Brethrens, I jes' tell you, hit ain't right to call your pastor, an' think he kin come, seein' as how you thinks it's a big thing to be the pastor of Olive Branch church, 'cause you've got nigh onto mos' two hundred members, an some of 'em is aturnin' for office. When the 'Postle Paul said as how he had a right to eat an' to drink, he meant that the brethrens ought to take a part of the crop, an' pay the pastor, so's he could make a livin' by the preachin' of the gospil."

Then turning to Bro. Noxey, who sat vigorously chewing his tobacco, Bro. Simpson asked him if he had paid his pastor anything for his services the past year.

Bro. Noxey arose hastily to reply to Bro. Simpson, who at once sat down.

"Brethrens," he began, "it ain't accordin' to the rules to be personal when you gits to talkin' here. Bro. Zeke ain't agot no business axin' me what I gives my pastor. The Bible says as how we ought not to let the left hand know what we gives to the right. I don't want to make a big show of what I've been a doin', but it might kinder stir up them other brethrens as ain't been agivin' much. Last year I give my pastor a whole gallon of good home raised lasses. I ain't said yit what I'd give him this year, but if he don't skip any of his lasses, I might give him a little."

"An' so I've been athinkin' a night smart about agivin' him a bushel of good gam 'tatoes to boot."

With an air of satisfaction, Bro. Noxey again took his seat. He seemed to think that Bro. Simpson would have nothing further to say, and that all must conclude that the one thing needful for the churches was prayer.

Bro. Simpson, however, had not finished his speech. Modestly begging pardon for being too personal in his remarks he went on:

"I'm glad," said he, "to learn that Bro. Noxey is a doin' somethin' for his pastor, but lasses an' 'tatoes ain't all of a livin'. Howsoever, I ain't got to be no yit as I knows as kin plove a one-horned ox five days, an' then put on his shoes every Saturday, an' walk ten miles to git here, an' give us a sermon of three hours hard runnin' afore we jines in conference is a doin' a big load. His religion is jes' the kind of a pastor as we needs. We mus' git to 'sportin' our preachers, an' we kin do hit, if we jes' try like we is a doin' down to Pine Creek. Now, brethrens, I've done said as how hit might be done, an' my notion is to jes' do our part as to them pastors what the Lord has give us. Pay 'em enough, an' tell 'em to let the ox an' the plow alone, an' git to learnin', so's they might be them kind of workmen as ain't ashamed."

But few people know what this expression means, but it means in plain language that the government has gone into the business of running a saloon at every army post; that a West Point army officer, who has cost the government about \$14,000 to educate, superintends it, and enlisted men who are paid by the government to serve as soldiers, are detailed to serve as bartenders.

This beats Bellamy's socialistic dream all to pieces, and the administration under which this outrage is perpetrated, has proven itself more progressive than even Dr. Rainsford, for they are using the time of government employees and the prestige of the government to educate and encourage the liquor traffic.

A correspondent at one of the army posts writes us that their "canteen" buys beer by the carload, and the "canteen" is doing a rushing business.—American Grocer, June 28th.

Government "Canteens."

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Program of Meetings.

Program for the fifth Sunday meeting of the Cahaba association, to be held with Hopkirk church on the south side and east of July, 1892.

Friday, July 2, a.m. Devotional exercises, by Eld J. W. Heard.

3.45 a.m. Sermon, by Eld J. W. Dunaway.

4.30 a.m. Declaration of church. Why? Bro. N. H. Thompson and Bro. W. T. Peterson.

5.15 a.m. Duty of a pastor to his church. Bro. E. P. George and Bro. W. O. Perry.

6.00 a.m. Duty of a church to her pastor. Bro. J. C. Suttle and Bro. D. J. Fraser.

Saturday, 9 a.m. Devotional exercises, by Eld A. M. Perry.

9.30 a.m. Duty of the church to the world. Bro. J. N. C. Brown and Bro. W. W. Stourenmire.

11 a.m. Sermon on baptism, by Eld A. J. Preston.

2 p.m. The leading points of difference between the religion of Jesus Christ, and all other religions. Bro. W. B. Alexander.

3 p.m. Christian education, by Rev. J. A. McCrary.

Sabbath, 9 a.m. Sabbath school talks.

11 a.m. Mission sermon.

Program for the Cedar Bluff Baptist Sunday-school convention, to be held with Demaris church, beginning at 10 a.m. on Saturday before the fifth Sunday in July, 1892.

Introductory sermon by M. A. Cornelius, Saturday at 10 a.m.

1. Subject in the afternoon: Is the Sunday-school interest keeping pace with the progress of the times? J. R. Ramsey, H. W. Roberts and J. A. C. Sims.

2. Should the Sunday-school be confined to teaching the Bible alone? L. W. Rayner, H. S. Davis and Leander Copeland.

3. Why should young church members especially attend Sunday school? H. W. Roberts, T. B. Miller and John Suggs.

4. Do our obligations increase, with our advantages, to give the gospel to the world? J. N. Webb, M. A. Cornelius and H. J. Leath.

5. Should we continue to foster our Convention? J. S. Watt, H. C. Hurley and O. A. Gardner.

The church is preparing to furnish music, vocal, for the occasion. Come one, come all and make this the best meeting we ever had. The church is situated one mile from Raynes Station, on the R. & D. railroad.

H. T. LEATH, Secretary.

O. A. GARDNER, T. B. MILLER, Committee.

Centennial Meeting

At Pleasant Grove, Morgan county, Alabama, Friday before the first Sunday in June. Ministers present: J. C. Gunn, pastor of the church; visitors, W. M. Blackwelder, J. Speer, Jos. Shackelford, J. B. Hucklebee, H. R. Schramm.

The introductory sermon was preached Friday morning by J. Speer. The meeting was organized by electing J. Gunn moderator.

"Who were the first Missionaries and what did they do?" was the first subject, opened by the writer, and followed by others. Prov. 1:12-14 was then discussed by J. Gunn.

At night Bro. Blackwelder preached a powerful sermon on "Glorious in the Cross."

Saturday morning, subject, "How often should a pastor preach on the subject of missions?" Opened by J. Speer and followed by others.

At 1:30 o'clock the subject, What has been done on the Foreign fields in the last hundred years? LECTURED on by Bro. Blackwelder, and illustrated by Missionary map of the world. This meeting was peculiar in any that we have held.

Saturday morning an aged sister gave the pastor \$5 for foreign missions, and a sister who could not come sent \$1, and this was handed to Bro. Blackwelder who laid it on the Bible and asked if any one else wanted to put any there, when several came and put down money; among them was an aged sister, leaning on her stick, as she walked forward and put down \$5; in all, in a few minutes, there was \$15; so raised, and Sunday was the day for the collection. I had not left Saturday evening, so I don't know how much they raised Sunday.

Saturday evening subject: "Is one-tenth enough to give in the gospel age?" Opened by Jos. Shackelford and spoken to by others.

The program-40 Sunday was, sermon at 11 o'clock by J. B. Hucklebee, and mass meeting Sunday evening in the interest of missions.

The attendance was good. They had plenty of dinner on the ground for all, and I think the meeting did much and lasting good. Of for such a meeting, or better ones, in every church in the state!

Let every pastor in the state have a centennial meeting in his church, if he has to hold it by himself. Let him take one of the centennial programs from the ALABAMA BAPTIST and study it, and then appoint brethren of his church or sister churches, and if he can find a preacher who is not engaged, get him to come, have the church bring dinner and take up a collection for the Centennial Fund, and it will do your church good and the cause good.

H. R. SCHRAMM.

Centennial missionary meeting at Gadsden, Ala., commencing on the 6th of July next, and continuing not less than three days. It is confidently expected that a goodly number of our most talented ministers and laymen, both in this and other states,

will be present and take part in this work.

All who contemplate being present at these meetings are earnestly requested to send their names to W. B. Wynne, chairman committee on entertainment, Gadsden, Ala., so that comfortable homes may be provided for every one.

Judson Institute.

At the recent session of the Board of Trustees it was determined to add to the faculty another male professor. Mr. Thos. J. Simms, an A. B. of Richmond College, had been invited by the Executive Committee to visit the Judson. Letters from Rev. C. H. Ryland, D. D., Prof. John Pollock, D. D., and other gentlemen in Virginia and Tennessee, had led the committee to believe that Mr. Simms was the man wanted for the new professorship, this belief grew into a conviction upon personal acquaintance with him. He was elected unanimously to the chair of English and Latin. Mr. Simms was wanted in two other schools, but he has accepted a position in the Judson.

Miss Thornhill retains her place as Governess and Presiding Teacher. Mrs. Caffey, Mrs. McGeehe and Mrs. Phillips will be the officers of the Home Department.

Miss Maynard will have charge of the classes in French and German. Miss Kirtley will teach the Natural Sciences, Philosophy and Eloquence. Miss Vary will have the Department of History and Geography.

The Department of Mathematics is to be supplied with a teacher—the vacancy occurring by the resignation of Miss M. B. Scott.

The Department of Music is organized as follows: Mr. H. Koehler, Director, Piano and Theory; Mrs. Wm. A. King, Organ, Piano and Theory; Miss Addie Lee, Piano and Theory; Miss M. L. Laughlin, Vocal Music and Theory.

There is a vacancy in Art, Miss Gattiger having resigned her place, to return to her home.

It is hoped that the vacancies will be supplied by pending correspondence.

The last session was a very happy one; the Commencement afforded general satisfaction. There is already gratifying evidence of a lively interest on the part of the friends of the Judson in its future success.

The opening of the next session is appointed for September 20th.

June 17th. S. W. AVERETT.

Our Washington Letter.

Representative John Davis, of Kansas, who was born and reared in the state of Illinois, says there is a law upon the statute books of that state, which will prevent the sale of intoxicating liquors upon the grounds of the World's Fair, or within two miles thereof. He says this law was enacted many years ago as the result of protests of the temperance people against the disgraceful orgies which, in the early days, attended the annual country agricultural fairs of the state, and that it never has been repealed, at least not to his knowledge. The law in question, Mr. Davis says, prohibited the sale of intoxicating liquors upon any fair grounds within the state or within two miles of any fair grounds. If this be true, it is a very fortunate thing, as it begins to look very doubtful whether Congress will take any action on the subject, notwithstanding the great number of petitions which have been presented requesting legislation to prohibit the sale of liquor on the exposition grounds. The Illinois law is more than the temperance people asked for, if Mr. Davis is not mistaken; it will not only prevent the sale of liquor upon the grounds of the exposition, which is all the petitions to Congress have asked for, but it will, if enforced, prevent the sale of liquors within two miles of the exposition grounds. I am informed that steps will at once be taken by temperance people to ascertain whether the law spoken of by Representative Davis has ever been repealed, and if not, whether the Illinois state authorities are disposed to assist them in enforcing it. Those engaged in local mission work have long regretted that the extreme Southeast and Southwest sections of the city were without a single church building for the use of white people. Mission services have been held for some time in rooms in private dwellings in those sections, but the attendance has outgrown such cramped quarters.

Few people would know without being told that the Rev. Mr. Peabody (Bark Poe Fo) was a native African. He delivered an interesting address to the colored Y. M. C. A. last Sunday afternoon, telling them about his native tribe, of which he is a prince when at home, which numbers 200,000 people, and has not a single church, school or minister. It was for the purpose of preparing himself for the ministry that he has spent six years in America, and, having been ordained, he proposes shortly returning home to devote his life to missionary work among his own people. He hopes to induce some others of his color to accompany him as co-laborers.

There is considerable talk in congressional circles about President Harrison's message sent to the Senate this week, in answer to a resolution recently adopted by that body, asking for information and copies of any correspondence between this Government and that of Canada concerning commercial reciprocity. The President recommends that Congress pass some retaliatory legislation, because

the discrimination made by the Canadian government against American vessels passing through the Welland canal, a discrimination which he says is a violation of the treaty of commerce, and says that no reciprocity is possible as long as Canada continues her present mind.

A Good Thing.

"The right man in the right place" is a much prized condition of affairs. The right teacher in the right position would remedy many of the evils of our schools and would redound to the benefit of every child in school.

School agencies who deal honestly with both schools and teachers can secure value. By making it their business to select the best teachers, and placing them in the right position, what a school needs and to find the teacher who could best fill that position.

The agency that commends itself most to the people now is THE SCHOOL AGENCY, managed by Mr. Harris, Pope & Dewberry, Montgomery, Ala. Their unequalled facilities and uncompromising principles render them competent to be of great value to the schools and teachers of the South and Southwest.

The following circular which has been widely scattered, speaks for itself:

President or Secretary of Board of Trustees or any School Officer:

DEAR SIR: We desire to call your attention to the work and value of THE SCHOOL AGENCY, Montgomery, Ala., for supplying schools with teachers. We have enrolled as members of this Agency some of the best teachers of the Union and are prepared to recommend to schools needing teachers, just the teacher needed as to character, scholarship and other important qualifications. In this work we are governed by the following principles:

1. A teacher should possess a high moral character, culture, scholarship, and professional ability.

2. Only such teachers as possess these qualifications will be recommended for positions.

3. We will not accept a teacher as a member of our Agency whom we do not deem worthy of a good position.

4. We select our teachers carefully and will recommend only one teacher at a time unless requested to recommend more.

5. While we shall be very careful to recommend only good teachers, we shall be equally as careful to deal with a single one. Meanwhile I have not found in the new book one of the light, frivolous songs by which both the taste and the theology of our churches, and especially of our Sunday-schools, have been so badly corrupted.

J. H. SPENCER, D. D.

Washington and Lee University.

Commencement 1892.

Washington and Lee University completed, on Wednesday, June 15th, the most successful session for twenty years; and the commencement was of unusual interest.

On Sunday, June 12, the Baccalaureate sermon was preached by Bishop G. W. Peterkin, of West Virginia. On Sunday night, the address before the Young Men's Christian Association was delivered by A. H. Colquitt, of Georgia.

The Annual Regatta between crews of the Harry Lee and Albert Sidney Boat Clubs took place Monday evening, and the prize cup was won by the Harry Lee crew.

The contest between representatives of the Graham Lee and Washington Societies for the Society Orator's Medal occurred on Monday evening. The judges awarded the medal to Mr. J. B. Andrew, A. B., of Missouri, the representative of the Graham Lee Society.

The event of Tuesday was the address before the Literary Societies by Prof. Edward S. Joynes, LL. D., of the University of South Carolina. His subject was, "The Uses of the Literary Society," and it was handled in a manner that elicited the admiration of the large and cultivated audience.

Wednesday, the 15th, was Commencement Day proper: Degrees were conferred by the Trustees on forty-two graduates, of whom eighteen were in the Academic and Engineering Departments, and twenty-four in the Law School. The Diplomas were delivered by the President, Gen. G. W. Custis Lee. Then followed the Alumni Oration by Hon. James Hay, of the University to its Alumni and friends on the afternoon of Wednesday. Hon. J. Randolph Tucker, professor in the Law School, presided, and toasts were responded to by ex-Governor Fitzhugh Lee, Hon. H. St. G. Tucker, Hon. W. A. Anderson, Prof. E. S. Joynes, Prof. H. A. White, Prof. James A. Fishburne, Col. R. A. Marr, and others.

The honorary degree of Doctor of Divinity was conferred by the Board of Trustees on Revs. R. H. Fleming and J. H. Hundley, of Va.; Revs. Scully Moore and A. M. Cackley, of W. Va.; and Rev. John A. Preston, of Alabama. The honorary degree of Doctor of Laws was conferred on Bishop E. R. Hendrix, of Missouri; Bishop G. W. Peterkin, of W. Va.; Judge W. J. Robertson, of Va.; and S. M. Jackson, Esq., of New York.

It is the possibility of trials too great for our strength which rightly reminds us to pray that we may be kept from temptation. The prayer is not that of fear, but of wise humility.—Selected.

Manly's Choice.

BY BASIL MANLY, D. D.

Published by Baptist Book Concern, Louisville, Ky.

Music Edition—Boards, 35 cents; by mail 40 cents. Cloth, 75 cents; by mail, 85 cents. Word Edition—Price, 10 cents; by mail, 12 cents.

The following are a few of the many commendations of Manly's Choice which have been received. All who have seen the book are delighted with it. If you are needing a book in your family, your church, or your Sunday-school, read these commendations.

THE PREFACE to the edition with J. B. Manly says:

"Two great ends have been steadily kept in view. One is to promote universal congregational singing: 'Let all the people praise God.' The other is to do something towards the elevation and general culture of musical and poetic taste among the Baptist people whom I love, and to whom the best labors of my life have been given. May God bless this effort, and build up our churches in pure doctrine, and fervent piety, for Jesus' sake."

I have seen Manly's Choice, am charmed, delighted with it, and thankful Dr. Manly lived to compile such a collection. Large enough, variety sufficient.

W. A. CHAUDOIN.

I have examined the word edition of Dr. Manly's Choice, the new small hymn book.

The time was when hymns were composed and when tunes were written, not for the hope of realizing money from their sale, but under the influence of the inspiration of the Holy Spirit, great occasions, and great spiritual experiences. The book should contain many more modern hymns which bear the impress of the same influences. Certainly the work contains

the cream of the old hymns and will serve its purpose in keeping in our memories the best hymns of the ages.

S. M. BROWN.

Kansas City, Mo.

I hope Manly's Choice may become very popular in all our country churches. I am sure it deserves it and the people need it.

W. B. CRUMPTON.

After all our multiplication of hymns and hymn books, we really have only some two hundred good hymns among the old, and perhaps not more than forty or fifty among the new ones. Hence the folly of making large hymn books. Not more than a third of the songs of our churches are ever used.

Rev. W. L. Pickard, D. D., of Birmingham, preached the baccalaureate sermon and gave a gem that received the highest encomiums from this intellectual community. That night the Baptist church, where he preached again, could not begin to hold the people that came out to hear more of this gifted young man.

Rev. R. J. Willingham, D. D., of Memphis, Tenn., delivered the address to the large graduating class. He captured his audience at the start and carried them with him, and they were sorry when he stopped. No doubt the lessons impressed by this master hand will be lasting and of great good.

The University aims to be such, not in name only, but from the very beginning was so organized, and has attained a success that is the wonder and admiration of every one. It is a standing contradiction to those who predicted failure, and those who have held their hands off and stood silently watching to see what the outcome would be, now wonder from whence and how came this school forth from nothing in one short year, and to so quickly reach such gigantic proportions. They seem to forget this is the nineteenth century, and the way to attain success in any line is by continuous and persistent push. There has been any amount of push put behind this institution, for which its worthy president, Dr. Bass, deserves lasting praise.

It opened up last September with over a hundred boarders in the school and during the year enrolled a great many more, besides those who live here in Florence.

The University has not been run as a strictly Baptist school, yet much the larger number of the students were from Baptist families. It is not the intention to antagonize or run opposition to any existing institution of learning, but to advance the pupils in any or all the schools as they may elect to attend.

obtainable anywhere in the South, and equal to any in existence.

It is the Female University of the South. It is a success in this, its first year, and, as Dr. Willingham says, such as he supposes without a parallel, not only in the United States, but anywhere on earth.

Now here is an open opportunity for some of our wealthy men or women to immortalize their name and establish firmly a perpetual benefit to their own and to coming generations, by endowing this Vassar of the South. This is what it needs now to perpetuate it.

Florence, Ala.

Centennial Work.

The Centennial work on missions commenced in the Eufaula Baptist association May 28th at Eufaula, Ala. This meeting was a grand success, and I knew it would be when I saw the notice that it would be held with this church, for the church is in a good neighborhood. It is a good church, being composed of a noble band of brethren and sisters who take great delight in doing that which will redound to the honor and glory of God and to the upbuilding of the cause of Christ. It is grand to see how much interest these brethren and sisters take in these things. Our much esteemed brother, Rev. N. C. Underwood, who has worked up to the point of being one of our best preachers and most successful pastors, is their pastor; he is also a chairman of the Centennial committee of this association—the right man in the right place,—

Alabama Baptists

Montgomery, Ala., June 30, 1928.

Address all correspondence to
BAPTIST CENTENNIAL,
Montgomery, Ala.

RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. No money back, regularly in the field.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Advertisements—Five cents a line for first insertion. Subsequent insertions at the rate of 2 cents a line. Remember this when you send one for publication. Count the words and send the money with the notice.

Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

For Price Change—Send to the Alabama Publishing Company, Montgomery, Ala. (R. W. Hays, J. C. Pope and J. M. Dewberry.) Everything printed, from an envelope to a 20-column book, newspaper or magazine. Price list sent on demand.

REDUCED rates are being made on all the railroads on which the Centennial meetings are being held.

The brethren and sisters should all be reading the ALABAMA BAPTIST during the summer. Send fifty cents for three months, one dollar for six months, or two dollars for twelve months.

The democrats, while in session at Chicago, sent a message of sympathy to Mr. James G. Blaine, who was bereaved by the death of his son. Political differences were forgotten as these men remembered a fellow man in distress.

DR. G. D. STATION, of Woodlawn, is going to use all his spare time in working for the ALABAMA BAPTIST in Jefferson, Blount and St. Clair counties. He is our authorized representative, and we bespeak for him the kindest treatment by the brethren.

The Centennial meetings now being held in this state are of a high order. The speakers are men whose sermons and addresses give information and help, and those who hear feel that they are sitting together in heavenly places in Christ Jesus. They go forth better equipped for service. Brethren must work to get the people to come out. This is the opportunity of a lifetime.

OTHER political churches! Some of them run their business on the order of a political campaign, whether as to the call of a pastor, the election of a superintendent, or the election of a choir leader. "Secret meetings" will prove the death-knell to a Baptist church. Whatever else may be done, for the sake of the cause of Christ, give us open, clean meetings.

AN exchange says: "God hates the day when our Sunday-school teachers shall be converted people." To which we say, Amen! Some—doubtless superintendents—spend sleepless nights wondering what is the matter with their schools. No pupils are being converted and all interest seems waning. May it not be that because you have placed over your pupils a giddy, godless young woman who is happier at a dance than in the school or a man of profane and wicked habits? Beware of how you place the spiritual training of immortal beings into unscrupulous hands.

ONE of the most interested brethren in mission and Sunday-school work is Bro. Jesse Dickson, of Pine Level. He wants a Centennial meeting held with every country church south of Montgomery. He is willing to give seven days and to furnish teams to convey speakers and preachers to each of those churches, if the speakers can be secured. Let somebody in each association volunteer to do likewise, and our mission campaign will outlive even the hot political contest now exciting the people of the state. Carry the information to the people. We must move them by facts.

WHILE there is great neglect on the part of churches in paying pastors' salaries, much of the fault lies with the pastors. Too many of them expect the churches to run themselves. A church cannot run itself successfully. The pastor is the superintendent, and should enlist the sympathy and energy of every member. He should see or appoint an efficient committee to see each member of the church at the beginning of the year and get a pledge as to how much he or she will pay weekly, monthly, quarterly or annually. Let the pastor call for reports at open meetings, not asking so much for amounts as to see that every one has been seen. This done, and your church will be in a better condition for work the year round.

ABOUT CHURCH MUSIC.

In some of our wealthy and fashionable churches church music seems to be getting too "tony." The purpose seems to be to "please aesthetic ears," and if we do not change our music we need not be surprised if the Lord comes and removes the candlestick from our midst. I desire to state on unquestionable authority the guilt of two of our Kentucky churches. Perhaps others are equally guilty. If so, let us all blush.

In one of our Baptist churches a Catholic lady has been employed to lead the music. In another a Campbellite is employed to blow the cor-

net; also a Jew to play the violin in connection with the choir and organ.

Just think of it, a Catholic, a Campbellite and a Jew leading the music in a Baptist worship! They were employed no doubt, because of their proficiency in music. While that may be true, is not this too much of good things? If not, let us complete our record for consistency by employing some infidel or atheist to fill the pulpit because his eloquence would please and charm the congregation.

Baptists boast of their consistency and freely point out the inconsistencies of other Christians; but will some one please point out a grosser inconsistency practiced by any body than the employing of a Jew to play the violin in the worship of a Baptist church? I have set my seal of everlasting condemnation upon it. Will not some other Baptist minister, whose words will fall with more might than mine, say something to create public sentiment against this invention of the devil—W. J. PUCKETT, in *Western Recorder*.

And you have churches of that kind up your way, brethren! Well, we thought they were all a little farther South. It is a condition to be deplored, surely.

Yes, whoever heard of a Jew or Jewess singing, "Praise Father, Son and Holy Ghost?"

It does seem that all crazy people the Baptists can excel them all in some of their ways.

When it takes money to make people sing, there isn't much heart in the singing. We love good music, but we mean the kind that comes from a redeemed heart full of God's love and that sings because it is grateful and happy.

Some of the singing of the present time is simply abominable. Some use it as a "drawing card" for the other services. Whatever else it is intended for, it is only a funeral dirge for the church to march to death by, and whatever such a church dies just as an epitaph.

DIED FOR WANT OF HEART!

THE THEOLOGICAL INSTITUTE.

As the writer entered the lecture room at East Lake early one morning, he found near fifty pastors intently listening to one of Dr. Hiden's lectures on the Bible. As he talked so wisely, yet simply, about the great truths of God's Word, everybody wondered why they had not thought of that before. Said one of the brethren in talking about this preacher, "I thought surely I won't get much out of that man's lectures, but every lecture from him has been of untold value to me."

Dr. J. B. Gambrell, of Mississippi, has been of great help to the preachers by his discourses on different phases of church work. We heard his lecture on the Elder, Pastor and Bishop.

One of the principal thoughts in that lecture was "the preacher as the leader of the church." The word bishop carries with it the idea of control, direction, etc. Many preachers imagine they have charge of a church, when in reality they are under the thumb—in charge—of some half dozen godless men and women of that church. If the pastor can't lead, control and direct the entire affairs of the church, choir and all, he had best get to some place where he can lead. The pastor must be a man of thought—think out work for each member of the church and then put everybody to work. So many pastors constantly abuse their members for not working while no work has been given them. A pastor should do no work he can get his members to do. A vote of thanks was given Dr. Gambrell for his timely help.

Dr. S. H. Ford, that lovely Christian and able church historian, is again with the Institute, and is thrilling every one with the great facts he so eloquently utters.

Rev. G. S. Anderson is better able to teach sermon building this session, because he has published his system in a book. The brethren have all bought his book and express their selves as more in love with his plan than ever.

Prof. Fenoe, who teaches the proper delivery of sermons, is doing faithful work. Dr. Hiden gives him high commendation for his sensible methods of teaching oratory.

Bro. Hale is lecturing on the Acts of the Apostles, and rarely is more helpful work given to the preacher of moderate education.

Dr. D. I. Purser, in addition to his general oversight of everything, is giving some lectures on pastoral work.

Considering the hard times, the attendance at the Institute is very good, but there are many of our brethren who should be there, for in the language of sister Purser to the writer, "You ought to attend, for it will knock the big head off and give you more religion."

There still remains more than a week. Can't you go up and at least meet the brethren and engage in some of their daily mission prayer meetings, which they hold every morning?

At these meetings one brother leads in talking about a certain mission field, and then all talk for missions.

Brundidge Sunday-school held children's day last Sabbath under the direction of the Superintendent, Bro. Howell Griffin. The day was delightfully spent. Bro. J. L. Jones, the pastor, is not well and is off for a rest. We hope to hear of his early improvement.

THE CENTENNIAL MEETING AT TROY

Began Friday night. Rev. W. M. Harris, of Montgomery, gave an able address on "The Root of the Matter."

SATURDAY MORNING.

Devotional exercises were conducted by the writer, who read a portion of the 18th chapter of Luke. The hour was set apart for the consideration of prayer as it relates to the mission movement.

Rev. A. J. Dickinson said that this modern mission movement had its origin in a minister's prayer meeting, and it has grown ever since in proportion as it has been prayed for. We all do about as much as we desire to do. God has given us everything necessary to carry on this work and the place prayer has is to enthrone us to throw ourselves into this cause. If all our Baptists would get on their knees they could make Satan tremble. United prayer will vibrate throughout the world. Prayer is really at the very foundation of all this movement, and the odor of prayer should surround all our efforts for the spread of the gospel.

Rev. W. M. Harris believes that selfishness is what makes man so different from Jesus Christ, and selfishness differentiates Christ from all else. We pray more for ourselves than for the dying millions. If there ever was a man who had an excuse for praying exclusively for himself it was surely Job; but in all his misery he had thought to pray for his friends. God will turn our captivity, if we will pray more for the needy. Let us go out feeling, "I left it all with Jesus long ago," and give our attention to the dying souls. So far as our case is concerned, there should be more of trust and less of anxiety, and as concerns the heathen, more of anxiety. The permanent success of this centennial move depends upon the hold it gets on the people. The objects of our benevolence are dearer to us than we are to the objects. If we have not the desire, let us get on our knees and ask God for the desire. Pray for the evangelization of the world daily and we will find the spirit growing.

Dr. Eager: It seems to me there is a great deal of skepticism about prayer. The lack of expectancy in prayer was manifested by the friends of Peter. Yet thank God there was enough in that prayer to make it prevail. We believe in material things, but how sceptical about prayer! Let us believe in the efficacy of prayer. It must be the power to move this great cause.

Rev. J. B. Gambrell addressed the audience: Whatever else is true about the Bible, it is true that it is a missionary Bible, and the Christian religion is a missionary religion. Christ was a missionary because he was sent on a mission. He came to help men and women, and not for the mere glory of coming. The world did not want Christ when he came. We did not want Christ when the Holy Spirit came to us. There are three kinds of Baptists, but only one kind of Christians, and that a Missionary Christian. We ought to read more about what the workers have done; not to do it is to treat God with disrespect. If we will study we will find that God has allowed us to do a great deal. A century ago we had only one college, Rhode Island was the only place in the world which would allow us to have such an institution. But God has loosed our bonds and made us a great people; so that more than 3,000,000 in these United States are Baptists.

Speaking of the negro, he said that he did not discount the negro, for he believed in the Bible. He had seen fool white men who did not believe in the Bible, but had never seen a negro but who believed. Hardshells have taken predestination, "whatever it is to be will be," etc, and it seems predestined that they should soon disappear and they are going. The Baptists of England are poor. Spurgeon once said that when a Baptist of London began to drive four horses they never stopped at a Baptist church, but went on to the Episcopal church; but in this country the horses have better senses, they stop at Baptist churches. Our membership is as well to do as anybody else's. He referred to the idea of ministerial education in his boyhood. A Presbyterian preacher said to a Baptist brother, "The Presbyterians and Episcopalians will take care of the towns and preach to the better educated, and you Baptists and Methodists must take care of the country." We took care of the country, and the country people have moved to the towns and now we have the towns too. Baptists went on preaching and educating. The Baptists of Mississippi now have five educated preachers to one of any other denomination. What Baptists have become was a cheering view. Speaking of female education he said, Civilization cannot rise higher than the education of the home maker. One comforting thought, as he sees the girls flocking home from the various colleges, is to feel that each one has been under the influence of godly men and women. All this means that great numbers of missionaries are soon to go from every quarter. We live in a section rich with the blessings of God. We got to singing the

song of poverty just after the war and have kept on singing it, notwithstanding we have more than made back what we lost, negroes and all, by the war. The man who wants to starve must get out of the South. We have some ignorance yet, among our members, but we came by it honestly. We went and preached to the people and God gave them to us, and now we must try to educate them.

Speaking of the Southern Baptist Convention, he said it was so big he just had to feel it piece by piece. We resolve ourselves into a great united admiration society; that's all right, we ought to have family pride. The family that dislikes to talk about where they came from creates the impression that that something is wrong. He does not care what church one joins so it is a Baptist church. He believes every word of the Bible and can put it under his head and die on it. But all this great wealth and intelligence lay upon us a mighty obligation. Thinking about our country he wished the negro as a great black wall, which God has thrown around us to keep off the scum and corruption of the old countries. He prefers a negro who will read his Bible and pray than a Bohemian who only knows how to make beads. We must keep up our membership and hold them to it until they get used to it, so that more work and better work can be done. Those who go along doing just so much usually do very little. There's nothing like getting used to a thing. We need habit on our side. Habit is not second nature, but simply nature adjusting itself. We want to be melted by the spirit of prayer and then let God cast us in a larger mold.

If we preachers do not get right of this mission business it will not go to success. The younger Pitt was wont, when needing a man to go to some important place to take some fort, to invite him into his private room and talk to him until he was full of the things that filled the heart of Pitt, and the man would come forth ready for his cause. We need to do well about the courts of the Lord, so hear his speak, that we too can come forth full of power and zeal.

SATURDAY AFTERNOON.

Dr. Eager led the meeting. When Christ told his disciples to tarry at Jerusalem until they were endued with power, there seemed the greatest need of hurrying to the work, yet he said, "Tarry. The first thing we need is to be endued with power for service. I want to emphasize the necessity of waiting soul and a winning God."

Dr. Gambrell: A close reading of the Scriptures and examination of ourselves will convince us that we never accomplish anything until we get ready. We are going to pray and talk, but will do nothing unless we first settle, "What am I going to do?" We must personally do our duty. Speaking of Moody's good sense, he said there was nothing in Scripture that forbids our having sense. A brother suggested that they were troubled to pay a church debt, they pray for help. That brother was a rich deacon and Mr. Moody said, "Stop, brother, don't bother the Lord with little matters, just pay that debt yourself." The brother studied a moment and said, "I'll do it."

Bro. Dickinson: We leave the celebration of days, new moons, etc., to other people, but we celebrate years and centuries. If we celebrate this year we'll keep on celebrating. Baptists must have something more than mere feeling to keep their interest up. Selma Baptists have been discussing how they can spend the whole year celebrating this centennial, and they decided that at each Sunday night a mission collection should be taken, and as often as the pastor can he shall preach a missionary sermon. After five trials they find the congregations nearly a third larger, and collections have ranged from ten to twenty dollars. He was a little afraid at first about regular collections being hurt, but their last regular mission collection was in advance of former ones. Preachers must put the truth to the people and they will give. A lady whose mother was anti-missionary, appealed to the Foreign Board for appointment, but they, being short of funds, could not send her. She went to her mother's church and told the simple story of her desire to go and teach the heathen and that people gave her the money. The truth caught them. The preacher must inform himself on all the facts of missions and they teach the people. You must reach Baptists, one at a time, convincing their reason, appealing to their judgment. He favors organizing every class of the membership into working societies. Each man, woman and child must be moved in order to accomplish much.

Brother Hixon: The Bible is full of the teaching that God needs men and money to reach people with the gospel. But God is particular in the relation of men and money. Much of our faith, bazaar, etc., are surely not acceptable to God; all our organizations must work within the church, must indeed be the church at work.

EVENING SESSION.

Dr. Gambrell made an earnest talk,

after which Bro. Dickinson gave

a great speech about the condition of affairs leading up to the inauguration of the modern mission movement. His treatment of the subject was different from the ordinary lines and profited us all by the great amount of information given. His speech had the effect of stimulating investigation, and those of us who feel that missions is a threadbare subject will be surprised to see how little we know when we begin to study.

SUNDAY MORNING.

found a large Sabbath school attendance. Bro. W. B. Crompton, who had been sick, having arrived, spoke to the children about the self-denial band. Dr. Gambrell said so many of us are willing to sacrifice for the cause, but we prefer sacrificing our wives' kindness.

At 11 o'clock Dr. Gambrell preached on the great commission. He explained the meaning of "Go." Who are to go? where are they to go? and what are they to do? At the close of the sermon and a statement concerning the purpose of the Centennial committee to raise \$75,000 in Alabama, a collection, cash and pledges, of \$500 was made by the Troy church. Pastor Purser led off with \$100. Such a pastor is a real leader and has greatly developed his church in good works.

SABBATH AFTERNOON.

Bro. Crompton gave the children a map lecture. After he had concluded and dismissed the audience the little girls came to him and said, "It is raining, and we can't go; won't you talk to us some more?" and he talked.

AT NIGHT.

The two sides of the missionary question were presented by Bro. Gambrell. First, the benefit to the heathen; and, second, the reflex influence on those who do or do not send the gospel. After the sermon many shook his hand and told him they saw it differently from what it appeared before.

THAT was a powerful sermon by Dr. Rush at the Court Street Methodist church last Sabbath night, on the evils of the city. A permanent organization will soon be effected, and bad characters will then have to prove. The people will not stand it any longer. If the police and city authorities are afraid to take hold of the work, the people are not. Go on, friends and brethren!

FIELD NOTES.

Read the table containing information about the meetings of the associations.

Sheffield and Danville expect to have centennial meetings held with them last of July.

TELEPHONE who desire good position, should put their applications in the hands of The School Agency, Montgomery, Ala.

If your college, high, or private school needs a good teacher, notify at once The School Agency, Montgomery, Ala.

Associational letters for sale by the Alabama Printing Company, 25 cents per dozen; single copy, 3 cents; fifty copies, \$1.00.

We extend congratulations to Rev. W. H. DeWitt, one of our faithful preachers, in his recent marriage to Miss Theodosia Wilkie.

WANTED.—A lady teacher who is a Baptist and can teach Music, Art and the Languages. Address The School Agency, Montgomery, Ala.

Bro. C. B. Lloyd, who will serve Old Decatur church this summer and fall, is a man worthy the love and co-operation of the brethren.

Increased attendance upon the services at the Baptist churches in Montgomery. A good sign that the gospel is the power unto salvation.

WANTED.—A lady teacher who is a Baptist and can teach Music, Art and the Languages. Address The School Agency, Montgomery, Ala.

School trustees or communities desiring teachers for a summer school, should apply to The School Agency, Montgomery, Ala. No charges.

Only efficient teachers of good character can enroll in The School Agency, Montgomery, Ala. If you need such a teacher write that agency.

A. T. Fuller, Gadsden: Four persons baptized and two received by letter last Sunday. Sabbath-school good; Young Peoples' Union doing well.

Whiskey caused another death in Lowndes county last week and embittered the life of the man who killed his friend, all because both were drinking.

Of course if you could always recollect that Hare, Pope & Dewberry are the Alabama Printing Company, you would never allow your printing to go elsewhere.

Our congratulations go out to Mr. J. E. Coen, of Allegheny, Pa., and his bride, nee Miss Ella L. Dalby, of Union Springs, who were united in marriage, June 14th.

The Alabama Printing Company are doing the finest grade of printing and book making anywhere in this country. They duplicate eastern and northern prices.

Rev. J. F. Purser is not a bit stuck up since receiving the title of D. D. He is an honest preacher and tender pastor; a man to whom those in trouble are glad to go.

The School Agency have on their list some of the choicest teachers from our best colleges and seminaries. If you want a teacher write at once, Hare, Pope & Dewberry.

Recently a member of St. Francis Street church, Mobile, said: "I never miss a sermon my pastor (J. J. Taylor) preaches when I can help it. Every sermon seems to grow better."

Married, at Perdus Hill, Monroe

county, Ala., Mr. Oscar Roberts, of Talladega, to Miss F. V. Rivers, of Perdus Hill, on the 22nd of June, 1893, by Rev. A. J. Lambert.

Dr. J. B. Gambrell, J. M. Frost, Joe F. Purser and Rev. A. J. Dickinson, T. H. Stout, W. B. Crompton and J. A. French are present at the centennial meeting at the First Baptist church.

We learn with regret that sister Gunn, of Trinity, is still very low from a paralytic stroke. Her affectionate husband and children are giving her every attention in their power.

Bro. Wm. I. Fazzell, of Lake City, Fla., will, on account of the health of his wife, exchange fields of labor. Some Alabama church needing a pastor might procure him to supply for a while.

Bro. J. S. Dill should come back to work in Alabama. He is a true and loyal son of this state, and nothing would delight us more than to know that some good church, like Esaufula for instance, had invited him home.

We are sad to learn of the death of Rev. H. H. Horton, of Bridgeport. For a long time he was a regular pastor, but for the past few years has only preached occasionally. His family have been separated.

The ministers of Montgomery have organized a "ministers' union." All the resident pastors of Montgomery and vicinity are eligible. Regular meetings will be held at the Y. M. C. A. every Monday morning at 10 o'clock.

Our little friend, Jack Purifoy, of Snow Hill, Wilcox county, writes that they are still getting members into Furman church, also that their Sunday school at Snow Hill is growing in interest; has now about forty members.

Rev. L. M. Bradley, of Phenix City, preached two good sermons at the Adams street church last Sabbath. Pastor Harris supplied for Bro. Dickinson at Selma, Bro. D. himself being in Troy, where he preached for those brethren.

Dr. J. B. Hawthorne will lecture for the Jasper Baptists on the night of the 17th of July. The proceeds will be for the benefit of the Baptist church. No doubt a large and appreciative audience will meet the able orator and divine.

Rev. Jao. Speer, of Trinity, states that his dear old mother has been lying seemingly at the point of death for more than a month, occasioned by another stroke of paralysis. The sufferer and her loved ones have our tenderest sympathies.

Prof. B. F. Giles, since the close of Howard College, is giving himself fully to the pastoral work at Avondale. Bro. Giles is perfectly at home in the lecture room and is greatly beloved by his students, but he is happiest as a pastor and preacher.

Bro. Jesse Dickson informs us that he enjoyed a delightful day last Sunday with Friendship church, near Ramer. It was children's day. In addition to songs and recitations, speeches were made by brethren J. D. McLendon, Wm. Sullivan,

Jesse Dickson.

We are glad to hear that Dr. J. C. Hiden, of Alabama, is to move near Baltimore. He is to succeed Dr. S. A. Goodwin as pastor of Grove avenue church, Richmond. He will find a new and handsome house of worship and a promising field awaiting him. May God's blessing rest upon his labors.—*The Baptist*.

A Member, Enterprise, June 21: Our Sunbeam band of Bethlehem church had exercises celebrating William Carey's anniversary on the 3rd Sunday in June. Fund raised goes to missions. We are using the centennial brick cards collected for mission money. We earnestly solicit the prayers of every Christian in behalf of the work here.

Prof. Spinks has won a good name for himself in Motion, where for the past year he conducted the Male and Female High School. On the 9th of June he was joined in marriage to Miss Maude Hollinsworth, a most estimable young lady of East Lake. She shows her willingness to be his helpmeet by joining him in his school duties, as she will assist him next session.

W. N. Huckabee, Camden, June 21: Fine congratulations greeted me at Buena Vista last Sunday, and fine interest in services. I baptized one at Rock West on last meeting day there. I am getting along nicely with my work. Our Camden church will soon be ready for us to worship in again. Pray for me and my people. Finer rains have fallen, and the outlook for a good crop is flattering. May God bless you.

Rev. Joshua Foster, D. D., has our deepest sympathies in the death of his son, Bro. Thomas Foster. For some months he had been in low health, and had gone to Tate Springs, hoping to find health; but God willed otherwise, and has called him away. While we sorrow for all the bereaved, we feel most keenly for the young wife, and pray that the grace of God may prove sufficient.

For several years Bro. Geo. W. Ellis has been statistical secretary of the Alabama Baptist State Convention. It is natural, therefore, for brethren to write to him for associational letters. But at the last convention Bro. M. M. Wood was elected to fill the office. The object of this notice is to inform brethren (which is done at the request of Bro. Ellis) that he has no associational letters in his care, hence cannot fill orders.

Services at both 11 a. m. and 8 p. m. at the West Montgomery Baptist church last Sabbath. Pastor Townsend preached his farewell sermon in the old house, in which he was ordained a little over a year ago, and announced he would preach his next sermon on the 3d day of July, 11 a. m., in his new church. The Lord has greatly blessed the pastor and his people, and they are deeply grateful to him. Their friends and sympathizers are cordially invited to go out and worship with them in the new church. The Sunday-school continues to grow.

The Ladies' Circle of the South

Side Baptist church, Birmingham, will give a missionary tea Saturday afternoon, during the centennial meeting, when it is hoped a number of societies from the other churches will be represented. There will be speeches by the visiting brethren, and the quarterly mite box opening of the society. Would it not be a good idea for the sisters to have a woman's tentual rallies to be held over the state?

R. J. H. S. Ozark, June 27: We have just closed one of the best revivals of two weeks ever known in the history of our church. Ten joined one by letter and nine by experience. Bro. Waller did all the preaching. He is certainly a grand man, as well as one of the best pulpits orators in the state. Last Sunday he preached his farewell sermon to one of the largest congregations ever assembled in the Baptist church. Bro. P. L. Moseley, our pastor, never seems happier than when he is in the water baptizing believers in Christ. We love him for his great worth, both as pastor and preacher.

Children's day was duly observed at the Childersburg Baptist church on the evening of the 24th and Sunday in June by the children of the Baptist Sabbath school. The program was improvised, and consisted of recitations and songs. It was a beautiful occasion, set off by whatever makes childhood and children so attractive and innocent and winning. The house was full and the children acted their parts well. May they act as well in life as they did on children's day. The superintendent, Bro. D. B. Oden, works earnestly and faithfully, and an increasing interest is manifested.—*Pastor*.

Dr. Geo. B. Eager, of the First church, had a busy day Sunday. He was present at the Sunday school and gave it his smiles. At 11 o'clock he preached on "Toil and Vision," or "Toiling Men and the Attendant Christ," based on John 21:3-14. At 3:30 p. m. he addressed the Y. M. C. A. on "Chasing the Rainbow." At 5 o'clock he was present at the memorial services of the Knights of Pythias. He addressed a large gathering on "True Pythianism," or "Good Samaritanism." At night he preached on "God's Glory Man's Motive." The work of the Sunday-school and the church is full of promise, and we look for a great year of service and growth.

The *Religious Herald* has the following to say concerning Rev. S. C. Clopton, pastor of the Parker Memorial church, Aniston: "After fifteen years of diligent and successful labor as the honored and beloved pastor of Clay Street church, Rev. S. C. Clopton on Sunday morning resigned to take charge, it is understood, of the Parker Memorial church, in Aniston, Alabama. Mr. Clopton is the only pastor Clay Street church has had since its organization, and this church is the only charge he has had since his entrance upon the ministry. The relations between pastor and people have not only been those of affectionate. He has enjoyed from the beginning the love and esteem of all the membership. He has been considering for some weeks the change which he has now decided to make, but the church was not formally notified until Sunday morning, when, at a meeting of the body, the letter announcing his purpose was submitted. As the resignation was unconditional it was accepted, and resolutions, expressing the love and respect of his people, were unanimously adopted. The Parker Memorial church deserves congratulations. They will have a studious and scholarly preacher, a pastor of unusual diligence and prudence, and in thorough sympathy with denominational enterprises, and a man of gentle and lovable spirit. He leaves Richmond with the love and good will of everybody."

From Dr. Eaton.

Dear Brethren: The Centennial Committee of the Southern Baptist Convention met in Richmond, June 22nd and 23rd. All present except Dr. Pritchard. A resolution was passed to correct the impression that the proposed centennial fund of \$500,000 (\$125,000 each to the Home and Foreign Boards) for permanent work, is an endowment fund, only the interest of which can be used. Calling it a permanent fund has led to that mistake. It is not an endowment at all, but is for Bible translation, chapel building, church edifice fund and other permanent work, as distinguished from the current work of supporting missionaries. If, however, any one shall contribute a special sum designating it as a permanent fund, of course his wishes will be respected.

Dr. H. H. Harris was made chairman pro tem. during the chairman's absence. Dr. T. P. Bell was made secretary.

A program was adopted for the Louisville meetings, which were fixed for October 2nd, 3rd and 4th.

Drs. F. M. Ellis, J. B. Hawthorne and W. D. Powell were chosen to travel during October, November and December, to raise the \$250,000 and also to arouse missionary zeal and to increase the number of contributors to the regular channels. For the regular work is to be enlarged in addition to raising the special centennial fund of \$500,000 for permanent work.

Fraternally,

T. T. EATON,

Ch'm. Cen. Com. S. B. C.

North Alabama High School.

The members of the Joint Committee appointed by the Liberty, Muscle Shoals, Big Bear Creek, and Florence associations, to locate the Baptist High School, are hereby called to meet at Hillsboro, Ala., on Monday night after the 3rd Sunday in July, 1891, which will be the 18th of the month. The meeting is an important one and all the members are urged to be present.

J. T. HAMPTON,

Chairman.

JOS. SHACKELFORD, Sec'y.

P. S. Bids for the location of this school will be received until the 18th of July.

The Influence of a College Course Upon the Future Life of a Student.

[Price essay by J. B. Eppley, Howard College.]

It has been wisely said that every man has an influence, be it great or small, for good or for evil, and that influence is made broader, wider and deeper if its possessor has had the advantage of a thorough college course. Education holds an influence that is simply irresistible. It arouses the ambition of man and causes

Alabama Baptist

MONTGOMERY, ALA., JUNE 30, 1892.

It is better for a Christian to be going on to perfection, than to feel sure that he has attained it.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet in ever receiving, yet never full and overflowing. — J. Strong.

Cataract Can't Be Cured
with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing cataract. Send for testimonials free.
F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price 75c.

Mr. Webster says: "If your faith is not strong enough to save you from unholy temptations, it is not strong enough to have you from hell." And yet some people acknowledge, with concern, that they get mad. — War Cry.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

The best advice in all affairs is to lay them plainly before God and crave his assistance, without prescribing to him the kind and manner of help. — Pendleton.

WOMAN'S BEST FRIEND
LUXOLIN—The Gem of all female remedies for irregularities, pains and diseases peculiar to women. Used 50 years by an eminent physician. Never fails to cure. Address, with stamp, Luxol Co., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

Nothing is more expensive than peace; nothing more anxious than ceaseless rest; and every duty which is hidden to returns with seven fresh duties at his back. — Charles Kingsley.

IF YOUR BACK ACHES
Or you are all worn out, really poor for nothing, it is general debility. Try BROWN'S IRON BITTERS. It will cure you, and give you a good appetite.

A hint regarding the new heart—A little ferro-magnesium dropped into molten iron changes it to steel.

For Nervous Exhaustion
Use HOFER'S Acid Phosphate.
Dr. H. C. McCoy, Alabama, says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results. Also think it of great service in the depressed condition of the system resulting from biliary derangement."

A Christian looking at a painting which represented death as a soldier, armed with a scythe, said, "I would paint death as an angel with a golden key."

Three Things to Remember.
Hood's Sarsaparilla has the most successful success.
Hood's Sarsaparilla accomplishes the greatest cures.
Is it not the medicine for you?

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

The only solid basis for civil government is the proper enforcement of parental authority in the homes of the people.

One sin may be the entering wedge for every kind of vice. Avoid the first sin.

Indigestion, Dizziness, Taste Béch's Pills.

The man who abounds in secret prayer will not only preserve his own vitality, he will carry away from God's presence peace and joy and energy enough to make him a benefactor to others. A man, mighty in prayer, is a perpetual comfort to a spiritual cord in a world like this. He bears about with him a genial climate. There is gladness in his coming, for he never comes alone. He carries his Savior with him. — Rev. Jas Hamilton.

THE NEW CATECHISM.
"Catechism of Bible Teaching" was prepared by John A. Broadus, at the joint solicitation of the Southern Baptist Publication Society and the Southern Baptist Convention, in order that there might be something a little different from the catechisms in existence, and better calculated to come into a more general circulation.

The catechism is comprehensive, brief, exact and yet not technical in its expressions, and is written in that popular familiar style which is so characteristic of Dr. Broadus. A change has been made from the ordinary style of catechisms in the type and arrangement of questions and answers, both being printed alike, and taken together, will form an entire paragraph. We trust that it will find its way into a very general circulation, and do the work for which it has been produced. Order from any of the Houses of the American Baptist Publication Society.

Self-denial is a virtue of prime importance. Let us take no credit for it because we abstain from certain things for which we have no inclination. Self-denial is the denial of self.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement in another column, of Washington & Lee University, Lexington, Va. The Academic Department, as well as the professional schools of Law and Engineering, open Sept. 8th.

The love of the unseen Savior fills the soul with joy unspeakable and full of glory. What will it be when we see him in all his glory, hear his joyful welcome, and dwell with him forever?

Richmond & Danville Railroad Co.
ATLANTA, GA., JUNE 18, 1892.
Special Excursion Rate from Birmingham to New York and return, July 5th and 6th, good returning until August 15th, \$26.80.
To Atlanta, Ga., July 2nd to 6th, good returning until July 15th, \$27.00.
To Saratoga Springs, N.Y., and return, July 5th to 15th, good returning until September 15th, with stop-over privileges at Atlanta to attend Southern Educational Association, \$39.60.
Write for further information.

ALEX S. THREATT,
D. P. A., Atlanta, Ga.
W. P. ADAMS, Pass. Agt.,
Birmingham, Ala.
JAS. L. TAYLOR, Gen. Pass. Agt.

Plenty of Proof.

We claim that the ROSE TOBACCO AND SNUFF CURE is a cheap, quick, pleasant and absolute cure for the tobacco habit in all its forms. Here is first-class evidence:

"I received the Tablet Rose Tobacco Cure last week, and it had the desired effect." M. A. CREWS, Anniston, Ala.

M. L. Vaughn, of Harris, Ala., says: "I think any one who wants to quit tobacco can do so by using the Rose Tobacco Cure."

Robert W. DuBois, of Mt. Sterling, Ala., says: "The Rose Tobacco Cure will do all you claim for it. I have not wanted tobacco since using the tablet."

"Religion is a good antidote for original sin. Your Rose Tobacco Cure is a good antidote for tobacco. I am rid of the habit." Yours truly, J. W. SPENCER, Lincoln, Ala.

S. F. Waddell, of Dothan, a dealer in general merchandise, offered this statement unsolicited: "I am satisfied that the Rose Tobacco Cure will do all that is claimed for it. I have cured myself in six days."

Rocky Ford, Ga., Jan. 12, '92.
I have used one of the tablets for cigarettes, and it has cured me. Enclosed find \$10. Please send me more in tablets. Will take agency or territory. Give me full particulars. Refer to any business house of this town. Yours truly, G. R. HEARD.

Five months ago to day I commenced using your Rose Tobacco Cure, and used it three days. Have had no desire for tobacco since. Had used tobacco over twenty years of my life, and since I quit the use of tobacco my health has improved wonderfully. It certainly is a good tonic, and aids digestion. Resp'y yours, SULLIGENT, ALA.

Mrs. J. F. Judd, of Fayette, C. H., Ala., writes: "I received my box of Snuff Cure and am delighted with it. There is no doubt of its curing any one who will give it a fair and honest trial and really has the desire to cease using the weed, and exercises this willing desire. I think I can sell many boxes for you. I do want to help those who want to help themselves."

Birmingham, Ala., March 16, '92.
I used tobacco for nineteen years, and finding it injurious, decided to quit it. About seven months ago, with the aid of the Rose Tobacco and Snuff Cure, I quit it, and now find my health greatly improved, and that I have gained thirty pounds in weight. Respectfully, A. T. BAKER.

I received the tablet of Tobacco Cure, and myself and son used it. It has benefited me greatly. My son, after using it two days, said he had no desire for tobacco. I think it will do all claimed for it. Several of my neighbors are anxious to try it. You will find enclosed \$5; please send amount in tablets. Yours, JAS. P. SNELL, Asbury, Ala.

The tobacco tablet bought of you December 30, 1891, has given perfect satisfaction. It has cured two persons of the tobacco habit—myself and another. I smoked cigarettes four years, and had been chewing fourteen years. Since the use of the tablet I have no desire whatever either for smoking or chewing. It did the work in four days. Yours truly, E. T. ODUM, Gadsden, Ala.

Rev. Jno. P. Shaffer, pastor of the Baptist church at Dadeville, Ala., is our agent for the counties of Tallapoosa, Chambers and Randolph.

Price for any number of Tablets less than a dozen, \$1.00 each. Per dozen \$7.50. Per gross \$72.00.

BRAZEL & CO.,
Agents for Alabama, Mississippi, Georgia, Florida, North and South Carolina.

Reduced Rates
Will be made by the Queen & Crescent Route for the following occasions:

At Cincinnati O., National Prohibition Convention. Tickets on route July 26 to 28, good for return July 7th. Stop over will be permitted.

Harriman, Tenn., on return trip to enable delegates to visit this growing prohibition town and participate in the celebration to be held there July 4th.

At Cincinnati, O., National Furniture Men's Convention and Exposition June 6 to August 6.

At Saratoga Springs, N.Y., National Educational Association, July 12-15.

For the American Pharmaceutical Association Convention at the Profit House, N. H. July 13-19, tickets will be sold to Boston, Mass.

At Xenia, O., Educators of Colored Youth Summer School, (Wilberforce, O.) July 13 to August 19th.

At Detroit, Mich., Baptist Young People's Union of America, July 14 to 17.

For further information call on ticket agents or address D. G. Edwards, G. P. A., Cincinnati, O.

The National Prohibition Convention at Cincinnati.

Delegates from the South attending this Convention, buying tickets over the Queen & Crescent Route, will be enabled to stop over on return trip, at Harriman, Tenn., the Prohibition Town, in order to participate in the celebration which will be held there on July 4th, without extra charge.

Delegates from other sections of the country after the close of the Convention, leaving Cincinnati on July 7, 8, 9, 3 or 4, can purchase tickets to Harriman and return at reduced rates.

MEETING OF ASSOCIATIONS—1892.

NAME.	TIME.	PLACE OF MEETING.
Montgomery, Ala.	July, Tuesday before 4th Sunday.	Lowndesboro.
Florence, Ala.	Friday before 1st Sunday.	Pleasant Valley.
Selma, Ala.	Tuesday before 2nd Sunday.	Providence, 5 mi. Orville.
Troy, Ala.	Friday before 2nd Sunday.	Shiloh.
Bethlehem, Ala.	Tuesday before 3rd Sunday.	Mt. Pleasant, Mobile Co.
Sulphur Springs, Ala.	Thursday before 3rd Sunday.	Bethany, Monroe Co.
Bethel, Ala.	Friday before 3rd Sunday.	Good Hope, Jefferson Co.
Antioch, Ala.	Friday before 3rd Sunday.	Octagon, Marengo Co.
North Alabama, Ala.	Friday before 4th Sunday.	Octagon, Washington Co.
Tuscaloosa, Ala.	Sept. Tuesday before 1st Sunday.	Bethlehem.
Shelby, Ala.	Wednesday before 1st Sunday.	Bethany.
Harris, Ala.	Friday before 1st Sunday.	Shelby.
Etowah, Ala.	Tuesday before 1st Sunday.	Attala.
Bigbee, Ala.	Thursday before 1st Sunday.	Cuba Station.
Conecuh, Ala.	Friday before 1st Sunday.	Garland, Butler Co.
Cahaba Valley, Ala.	Saturday before 2nd Sunday.	Cool Springs, near Ashville.
Century (Roth), Ala.	Saturday before 2nd Sunday.	Canoe, L. & N. R. R.
Cherokee, Ala.	Tuesday before 3rd Sunday.	Liberty Hill, Collinsville.
Pine Barren, Ala.	Tuesday before 3rd Sunday.	Camden.
Coosa River, Ala.	Wednesday before 3rd Sunday.	Sylacauga.
South Bethel, Ala.	Thursday before 3rd Sunday.	Forest Springs, Clark Co.
Calhoun, Ala.	Friday before 3rd Sunday.	Liberty Grove.
Cedar Bluff, Ala.	Tuesday before 4th Sunday.	Hickory Grove.
Centerville, Ala.	Tuesday before 4th Sunday.	Liberty (East).
North River, Ala.	Thursday before 4th Sunday.	Union Springs.
Birmingham, Ala.	Saturday before 4th Sunday.	Sardis, Barbour county.
Salem, Ala.	Saturday before 4th Sunday.	Bethlehem, Tuscaloosa Co.
Malberry, Ala.	Oct. Tuesday before 1st Sunday.	Warrior.
Judson, Ala.	Tuesday before 1st Sunday.	Bethel, Ala. Midland R. R.
Muscle Shoals, Ala.	Wednesday before 1st Sunday.	Liberty, Tallapoosa Co.
Rock Mills, Ala.	Friday before 1st Sunday.	Rehoboth, Bibb county.
Harmony (East), Ala.	Friday before 1st Sunday.	Headland.
Yellow Creek, Ala.	Saturday before 1st Sunday.	Decatur.
Sispey, Ala.	Saturday before 1st Sunday.	Union Grove.
Carey, Ala.	Tuesday before 2nd Sunday.	Poplar Springs, Ga.
Tallahassee, Ala.	Tuesday before 2nd Sunday.	Zion, Marion County.
Union, Ala.	Tuesday before 2nd Sunday.	Chapel Hill, Pickens Co.
Newton, Ala.	Tuesday before 2nd Sunday.	New Salem.
Harmony, Ala.	Tuesday before 2nd Sunday.	Nance's Creek, Calhoun Co.
Wetzel, Ala.	Tuesday before 2nd Sunday.	Spring Hill, Lamar Co.
Columbia, Ala.	Thursday before 2nd Sunday.	Cherokee, Colbert county.
Calhoun, Ala.	Thursday before 2nd Sunday.	Clopton.
Albany, Ala.	Friday before 2nd Sunday.	Cedar Grove.
Big Bear, Ala.	Saturday before 2nd Sunday.	Flac Grove, 12 m. Cullman.
South Eastern, Ala.	Saturday before 2nd Sunday.	Pleasant Plains, Columbia.
Cahaba, Ala.	Saturday before 2nd Sunday.	Harmony, near Anniston.
New River, Ala.	Friday before 2nd Sunday.	Spring Creek, Butler Co.
Warrior River, Ala.	Friday before 2nd Sunday.	Cave Springs, Madison Co.
Clear Creek, Ala.	Saturday before 2nd Sunday.	Bethany, Coffee county.
Mud Creek, Ala.	Saturday before 2nd Sunday.	Macedonia, Green Co. Miss.
Zion, Ala.	Tuesday before 3rd Sunday.	Stewart Sta., A. G. S. R. R.
Haw Ridge, Ala.	Tuesday before 3rd Sunday.	Pilgrim's Rest.
Boiling Springs, Ala.	Tuesday before 3rd Sunday.	Cross Keys, Macon Co.
Tallapoosa River, Ala.	Tuesday before 3rd Sunday.	Macedonia n'r Haylesville.
Enfala, Ala.	Friday before 3rd Sunday.	Mud Creek, near Adger.
Tennessee River, Ala.	Saturday before 3rd Sunday.	Sardis, Butler county.
Geneva, Ala.	Saturday before 3rd Sunday.	Corinth, Randolph county.
New Providence, Ala.	Saturday before 3rd Sunday.	Bethany, Coffee county.
Macedonia, Ala.	Saturday before 3rd Sunday.	Mt. Moriah, Clay county.
Pea River, Ala.	Saturday before 3rd Sunday.	Elam.
UNKNOWN—Liberty, (Bibb).	Nov. Saturday before 1st Sunday.	Midway.
		Albertville, Marshall Co.
		Marshall.
		Marshall.
		New Hope, Holmes Co. Fla.
		Pleasant Home, Rutledge.
		Pine Bluff, Wayne Co. Miss.
		Sardis, Geneva county.

If there is any mistake in the list I will be greatly obliged if the brethren will inform me of it at once.

W. B. C. Marion, Ala.

Sermon Structure.

Rev. G. S. Anderson, instructor in the Theological Institute, East Lake, published his book on sermon building. The following are a few of the points which distinguish it:

The method is a complete system of Sermon Structure. It embraces nine processes and four cardinal and six minor principles which furnish the basis and enter into the structure of all discourse.

It is adapted to a text of any length and on any subject.

It finds the theme of a text and gives it the proper name.

It eliminates all foreign material and exhibits the germane truth.

It tells what to define and how and what to analyze.

It defines the function of argument and gives the elements of its structure.

It canvasses every phase of a subject and illustrates the various points of the discourse by analyses prepared on the principles.

It is the science of sermon building—extracting the material of the text and resolving it into its primary elements and constructing out of it the sermon, beginning with the introduction and concluding with the application.

It appropriates both the deductive and inductive methods of philosophy and operates either with equal facility.

It impels to the study of God's Word and into an intimacy therewith.

It helps the preacher to carry the sermon in mind, gives self possession, and aids in the delivery.

It aids the understanding of the hearer, and helps the memory to retain the sermon.

It is not mechanical, stilted, or stereotyped, but natural and scientific, producing each discourse after the order of the nature of each text.

To favor the ministry of Alabama Bro. Anderson offers the book at the price of \$1 for thirty days, or till the 30th of July. After that time it will be sold at its regular price, \$3. Those wishing the book will enclose the \$1 to REV. G. S. ANDERSON, Auburn, Ala.

Cheap rates to New York, Saratoga Springs, and Detroit, Mich., and return:

The L & N will sell round trip tickets to New York and return, July 4th and 6th, good to return until July 16th, at the rate of \$28.50; to Saratoga Springs and return, July 17th to 15th, good to return until July 19th, at the rate of \$31.30; to Detroit, Michigan, and return, July 17th to 15th, good to return until July 19th, at the rate of \$24.15. All via Nashville, Mammoth Cave, and Cincinnati. H. C. Piper, P. A., S. T. Suratt, A. M. Montgomery, Ala.

Reduced Rates
Will be made by the Queen & Crescent Route for the following occasions:

For the Fourth of July, tickets at reduced rates will be on sale July 2, 3 and 4, good to return until July 7th.

closes Wednesday night, July 6th Monday, 8 p. m. Devotional exercises.

7:15 p. m. "Origin of Missions among the Baptists of England. Rev. A. J. Dickinson, Selma.

Wednesday, 9:30 a. m. Devotional exercises. Rev. W. M. Harris, Montgomery.

7:15 a. m. "A Century of Missions." Tichenor, D. D.

7:15 p. m. "A Place for Prayer in Missions." A Conference, led by Rev. W. M. Harris, Montgomery.

7:15 p. m. "A New Missionary Era." Gambrell, D. D., of Mississippi.

Wednesday, July 6th, 9:30 a. m. Devotional exercises.

7:15 a. m. "Missions and the Woman's Question." Rev. Jno. F. Parker, D. D.

7:15 p. m. "What Women have done for Missions. Rev. J. A. French, of Talladega.

7:15 p. m. Workers' Conference—"The work before us and how to do it." Led by Rev. W. B. Crumpton, of Marion.

8 p. m. "The Two Sides of the Missionary Enterprise." J. B. Gambrell, D. D. (Followed by collection.)

Birmingham Churches.
Second church—Dr. J. C. Hiden preached last Wednesday night to a large audience. Sunday morning at 11 a. m. Messrs. A. B. Cheek, L. T. Cobb, J. T. McDuff and E. A. Norris were ordained deacons. These are fine men, and will, it is believed, use the office of deacon well. Brother D. L. Foster preached the ordination sermon. Bro. A. T. Sims, of Georgian, delivered a charge to the church, and pastor White offered the ordination prayer. The morning service closed with old time music and a general handshaking time. It was a grand service. At night Brother A. T. Sims preached. Three splendid additions; the church was never more hopeful.

East Lake—Pastor preached at 11 a. m., and Rev. G. S. Anderson preached a centennial sermon at night. Sunday school good. Raised \$185 for expenses at morning services.

First church—Good Sunday school. Dr. Ford preached a fine sermon at 11 a. m. At night pastor preached. Subject: "The perfection of beauty."

Elton—Sunday school hardly so large. Brother Stockton preached at both services—good sermons.

South Side—Splendid prayer meeting Wednesday night. Sunday morning Sunday school; a missionary mass meeting; pastor preached at 11 a. m. Dr. Ford preached a very fine sermon on "The Door." One received for baptism.

Beggs—Rev. J. M. McCord, of Verbena, Ala., preached at 11 a. m., and Rev. R. H. Purser, of Wesson, Miss., at night; two splendid sermons.

Prairie Mines—Rev. T. J. Miley preached at 11 a. m., and Rev. W. P. Chapman at 8 p. m.

Elton—J. A. Lloyd, pastor Good congregations at 11 a. m. Sunday school. Rev. J. I. Stockton, of Athens, Ala., preached at both services yesterday.

Resolutions of Regret.
Whereas, it hath pleased our all-wise Father in his divine providence to remove from our midst J. A. Shelton, a beloved member of our church and Sabbath-school, at Farmville, Lee county, Ala.

Resolved, That we greatly deplore his death, yet knowing, as we do, that our loss is his eternal gain, we bow in meek submission to the will of our Father.

Resolved, That as a member of our church and Sabbath-school, Bro. Shelton was always faithful in the discharge of his duties, and by his death we lose one of our most valuable and devoted members.

Resolved, That we tender our deepest sympathy to the bereaved family upon whom this cross has fallen so heavily.

Resolved, That the church be draped in mourning for a period of thirty days.

Resolved, That these resolutions be sent to the Opelika Industrial News and the Alabama Baptist; that they be spread upon the minutes of our church and Sabbath-school and a copy furnished the family.

R. N. Botsford, J. C. Talbot, W. W. Bradley, M. L. Lee Talbot, Nettie Lee Talbot, Committee.

FOR WOMEN
THE REM OF ALL FEMALE REMEDIES for all diseases peculiar to women. Has been used for over 50 years by an eminent physician.

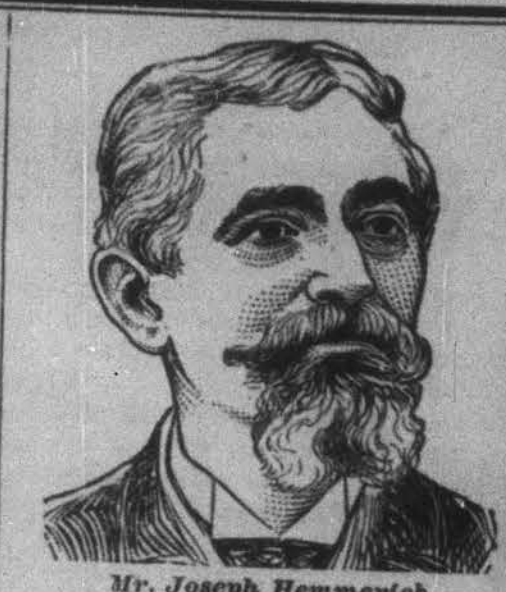
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Underhouth & Nichols,
MONTGOMERY, ALA.



Mr. Joseph Hemmerich

An old soldier, came out of the War greatly disabled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla
Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

SPURGEON! ARE YOU WAITING for a Book that everybody should have? **SPURGEON'S** is the book. Agents want it in every city, town and church. Our agents are selling 12, 15 and 25 copies a day. Strike while the iron is hot. Send 25 cents for complete outfit and sample book. Act quickly. Address

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Driving everything before it that ought to be out.

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LEADING BUSINESS SCHOOL of the State is the **CAPITAL CITY COMMERCIAL COLLEGE,** 15 S. Court St., Montgomery, Ala. Send for Circulars. R. B. BRADBERRY, Pres.

'Uncle Sam'
Will be delighted, for two cents, to bring up your order for JOB PRINTING. This we do in the most artistic manner, at shortest notice and for the least possible money. We do you any class of printing, on any grade of paper, using any color of ink you may desire and Guarantee satisfaction.

Remember the name:
The Alabama Printing Company,
Don't Forget the place:
Montgomery, Ala.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KY.
Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attention, choosing their studies. Degree of English Graduate (Th. G.) or of Eclectic (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and room free; no fees of any kind. If help is needed for board, address Rev. Wm. H. Whitsett, for catalogue or other information, Rev. Jno. A. Broadus, Louisville, Ky.

WASHINGTON & LEE UNIVERSITY
Lexington, Va.
Academic: Law, Engineering, Open Sept. 8. For Catalogue address: W. G. C. LEE, President.

LAW SCHOOL
WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
G. W. C. LEE, President.

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You will want it. **THE COMMERCIAL** is the Great Democratic Newspaper for the South. It is the best family newspaper published. It is a large, 12 page weekly. The regular subscription price is one dollar a year, but this special offer of twenty-five cents for six months is made in order to put it in the hands of every intelligent voter in the South during the Campaign. Address

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