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**OUR PAPERS.**  
The ALA. BAPTIST, Montgomery, Ala.

Just before going to press we received the following telegram from Bro. Baber, who is in Washington: WASHINGTON, D. C., April 14, 2:01 p. m., Very satisfactory session of Convention. Adjourned to meet at Chattanooga.

We feel certain that our strong men, both in and out of the pulpit, ought often to meet together and talk to our people and make their acquaintance. How many of those who occupy the position of leader, so far as we have any leaders, have been seen or heard by more than a very small proportion of the Baptists of the state? Some of them are pretty well known by name, but that is all. Their faces are unknown except to a few dozens of Baptists, and their influence is almost equally unfeeling.

Baptists appear to us to be a "peculiar people" in more ways than one. It may be only imagination, but we have often been impressed that our people attach more importance to personal acquaintance and contact than do members of other denominations. At any rate there is always a demand for acquaintance.

Methodist preachers change from one circuit to another, and thus in a few years one man will have an extensive acquaintance; and their quarterly conferences and camp-meetings and protracted meetings bring preachers and people together, and, knowing each other personally, a common sympathy and united action are a natural result. We have our annual associations and annual convention; the former ought to be more carefully utilized as a means of better acquaintance, and the latter could be made more useful than it is for that purpose. A mission campaign in the summer has been talked of, just a little. That would do great good in the matter of which we write; but the campaign will come to an end with the summer months, and then what? The fifth Sunday meetings afford a favorable opportunity for what we suggest, but unfortunately they are not much regarded by many of our prominent brethren, and attendance by the people does not often extend beyond a few neighbors and friends. We are persuaded that the fifth Sunday meetings should be used frequently in the direction herein indicated.

Not only is the personal acquaintance—with the hand-shake—of which we speak desirable, but there is impressiveness and a power for good in the mere fact of two or more men of position and of recognized mental and spiritual force appearing before an audience. It gives a view of combined strength that always has good effect.

We have long been persuaded that for the good of the cause, our strong men ought to be often seen and heard by our people generally.

You will have to read Bro. Preston's article through before you understand his meaning. Doubtless we all agree with our brother that if the Scriptural plan of giving money to the Lord's cause were followed, there would be little need, as a rule, for resort to any device or method such as are common now. But the question will come up, what is to be done while Christians are making up their minds to adopt the Scripture plan? And then some one will wait for an answer to these questions: Do the rules as to the tithe and the contribution on the first day of the week forbid or exclude other methods of it.

that are not in violation of Scripture? And if a man wishes to sell the product of his labor at a low price, with the understanding that the purchaser is to apply the profits to the cause of Christ; is there any law, either expressed or implied, to forbid it? And if women are willing to give their time, labor and money to produce ice-cream or a supper, the profits on which go into the treasury of their church, where is the law against their doing so? The same questions apply to some other methods for raising money, and until they are answered by Scripture, or sound and satisfactory reasons, they will continue to be asked.

We are not proposing to enter into a defense of the methods mentioned, nor are we unmindful of an argument against them, namely, that they teach people to give to the Lord's cause with a wrong motive; but we think it well to look at both sides of a question, and to rely upon Scripture and sound reasoning rather than denunciation and ridicule to correct errors in the thought and conduct of others.

**SETTLED QUESTIONS.**  
Not so definitely and finally settled that there will or can be no further discussion, but settled to the extent that they are existing facts. These are women's societies and young people's unions in the churches. More than fifteen years ago the Southern Baptist Convention gave formal recognition of women's societies by making a request or recommendation to state conventions as to utilizing these societies. At the session of our state convention (at Talladega) held after that recommendation was made a committee was appointed to report thereon. The committee differed as to what their report should be, and the convention did nothing in the case. The disagreement in committee did not involve opposition to the organization of women in the churches. At a subsequent session of the state convention (at Birmingham) a lady was announced as being present as the representative of a woman's society in a country church, and the president gave her formal recognition. Since that time there has been such recognition of these organizations by the Southern Baptist convention and our state convention as to justify the assertion that the question of their existence as a part of our denominational working force is settled.

This does not mean, of course, that no one may question the rightfulness and scripturalness of these societies, for people have a right to oppose whatever does not meet their approval; but it would seem that women's societies have passed the period of argument, and are now to be tried by their conduct and results. They are *here*—that is an accomplished fact; now let us watch them, and see whether they need to be further restricted by legislation of the churches, or whether they must be abolished, or encouraged.

These suggestions apply also to the Central Committee and general meetings of women's societies. And the same may be said as to the "young people's movement." It is here, it has obtained a foothold by the consent and encouragement of some of the best churches and pastors, and it is increasing in extent. In this case, as with women's societies, an argument to prove that the young people as such should not make any distinct movement in religious work, is a little too late. The "movement" is already upon us. The best that can now be done is to give the young people a trial, guide them aright if we can, and if they refuse to be guided, then let the repressive authority of the churches be brought into exercise.

In writing this we have had in mind some articles that have recently been printed in these columns, and others that were offered but not printed.

**GREEK-ENGLISH DICTIONARY.**

We take pleasure in informing our young preachers and others that we have made an arrangement with the publishers, Arthur Hinds & Co., New York, by which we are enabled to furnish a Greek-English Dictionary at a very low cost in labor and money on the part of those who need such a book. Send us three new subscribers and four dollars, and you get the book. You can easily see that there is no profit for us in this matter, but we want the people to read this paper and we want to help you get a dictionary to use in connection with the Interlinear New Testament which you are going to get so easily. Send in the new names and the money.

**UNSELFING ONE'S SELF.**

To completely get the mastery over one's self is to achieve a victory that will bear fruit to the honor and glory of God. No selfish man can be happy. Self-love shuts out God and his goodness from the heart and enthrones a spirit of selfishness, "for all seek their own, not the things that are Jesus Christ's" (Phil. 2:21). "In the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boastful, proud, blasphemous, disobedient to parents, unthankful and unholiness."

There is a bitter, perverse element permeating our natural being that forces to the front and will accomplish its mission of evil if we but cultivate and encourage. While man is a sinner and corrupt by nature, a Divine mind has implanted in his being fine feelings, generous impulses, and sweet dispositions which will lead to a higher life of purity and usefulness if trained and developed by the teachings of the gospel of Christ.

All men are more or less selfish, having exclusive regard to their own interests, caring little or nothing for the welfare of others, but striving to outstrip in the race of life with especial reference to their own welfare, even if it be at the expense or downfall of others. The selfish man is the unhappy man. While temporary pleasure may attend successes achieved at the expense of others, yet, sooner or later a rebound will come and punish the wrong-doer.

When the servants of Abraham and Lot could not agree concerning the wells, and a quarrel ensued, Abraham said to his nephew, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. If thou wilt take the left hand, then I will go to the right; or if thou wilt depart to the right hand, I will go to the left." Beautiful and sublime exhibition of an unselfish spirit. The old patriarch had the moral and legal right to direct the young man whither he should go. The same spirit manifested itself in his refusal to share in the booty captured in the battle with the kings.

**ON TO WASHINGTON!**

Not so large a party as some expected, but numerous enough to make it quite interesting, left Montgomery May 7th on the Western road to go via the Seaboard Air Line road to the Convention at Washington. But here! less than forty miles from Montgomery the engine has broken down, and we are cultivating patience in an old field among briars and broom-straw. The plant is not growing very well with some of the party, but one fat passenger is sleeping sweetly, and I would be glad to join him if I could. A locomotive is a powerful machine, but what a helpless mass of iron it is with even one broken rod. So a church is a powerful instrumentality for good when it is in right working order; but if only one rod is broken, what a poor thing it is!

Here is another engine that has been telegraphed for, and we are off again after an hour's delay. But I have never known the lameness of a church so easily corrected. The ride to Atlanta was without incident of interest to the public, but to me it was pleasant to look upon localities connected with the pleasant past, and to meet friends who came on board bound for the same place that I was seeking.

Between LaGrange and Atlanta the red lands whose natural fertility was long ago destroyed by the relentless cotton farmer are now extensively planted in grape vines and vegetables. Other fruits, also, are no trifling source of income. Those who were going by the Seaboard Air Line quickly changed cars at Atlanta, and in a few minutes started on their long run for Norfolk, Va. Richmond was the first stop. Not having time to eat dinner, lunch was secured at a convention place and eaten on the run. One passenger whose name you must guess, who did not wish

to eat dinner, joined with three others in the purchase of a lunch, with a distinct announcement that his pie was to be reserved for his supper. When the other members of the lunch syndicate disposed of their purchase, one certain member, who has heretofore borne a good character as a preacher and as a man, devoured that pie. At the proper time the owner, not knowing what had been done, proposed to eat that pie, but it was, as the Indian said,—"heap gone," and all that night and until a late hour the next morning the confiding purchaser had internal experience of the fact that there is many a slip between the pie and the lip. Did the other brother, manifest a spirit of earnest, practical pie-easy? Yes, he did; but we'll let it pass. The brother, after being "labored with" by Bro. Stout and others, finally pleaded ignorance and professed repentance. The moral of it all is, that if you don't eat your pie now, some other fellow may eat it for you.

The road from Atlanta runs through north-east Georgia, and poor as far as could be seen on either side, and the farmers among us were not attracted by it. Being a long way north of our home section, farming operations were not so far advanced as with us.

Our train was two hours late in reaching Atlanta, and this train was trying to make up the lost time, so we rattled along with few stops at the average rate of forty-five miles per hour, sometimes making a mile a minute for several miles. This speed soon brought us out of the poor hills to better land. It did not look to be more fertile, but it was more level, and the neat looking farm houses and pretty villages, all having a fresh appearance, told plainly enough of thrifty farmers. There were few negroes to be seen, the white men evidently doing most of their own field work. The farm houses were mostly frame dwellings with fresh coats of paint. About Athens, one of the fine old towns of Georgia, the land is good, and shows it.

Late in the afternoon we crossed into South Carolina. Running through the state at night we could not tell whether or not it is in good condition. Newberry, Abbeville and Chester are well known old towns, and I suppose the lands about them are good. We could see a large building at a town here and there, which, I supposed to be a cotton factory or some other manufacturing establishment.

We entered North Carolina at night, but did not leave it the next morning before there was good opportunity to see that the level sandy land along the route is well cultivated, and the farmers appear to be prosperous. The dwellings are not new, but everything appeared to be well kept.

Entering Virginia not far from Weldon, the road for miles runs through a wet, flat country, with cypress ponds enough to cause chills every day in the year. But people live between the ponds and cultivate small farms and work at the lumber and shingle mills. But from Suffolk to Portsmouth, a distance of eighteen miles, the land is almost entirely devoted to vegetables for the local and the Northern markets. It is a part of the great trucking district of Virginia, in which the people are generally prosperous and happy. The country looks quite different from what it did thirty-three years ago almost to the week when I passed along there as a Confederate soldier. My feelings were quite different, also, and so were those of the people. Then we had just evacuated Norfolk, and were leaving all this country to the on-coming enemy. The people were of course greatly alarmed, as they knew not what would befall them.

We reached Portsmouth about 10 o'clock on Wednesday, many of us tired, sleepy and hungry. A few continued across the river to Norfolk, and others remained to visit the navy yard. We made the run from Montgomery to Portsmouth, a distance of 500 miles, in about twenty-four hours, including stops. Further account hereafter.

**CONVENTION NOTES.**

The proceedings of the Southern Baptist Convention will not be printed in this paper until next week, but a few notes are here given, some of which will not appear in the regular report.

The conference in relation to the formation of a Southern Convention of Young People's Unions was held the day before the Convention. The proposition to organize such a convention was defeated by a large majority; but when brethren had time to think over some things that were done and said a change of mind

was manifested in private conversation. One could not expect such a decision to be permanent, all things considered. Therefore it was no surprise when, in the regular convention, the report of a committee was unanimously and heartily adopted which recommended that the convention hold the Young People's Unions in closest sympathy. The Southern Union will yet be a fact.

There are 1,214 delegates present, being almost the full number which the states can send, and many more than ever before. There are many visitors, including quite a number of ladies. It has been estimated that at least fifteen hundred people came on account of the convention.

The sum of \$401 was raised by special contribution for the students' fund at the Seminary. Eugene Levering, Esq., of Baltimore, was elected president of the board of trustees of the Seminary. He is an extensive dealer in coffee, and has given a great deal of money for the cause.

The board of trustees elected Dr. W. H. Whitsett to succeed Dr. Broadus as president of the Seminary. He has long been one of the professors there, and is a favorite with the students and many others. Prof. H. H. Harris, late of Richmond College, well known for his ability as a teacher of Greek, has been elected professor in the Seminary.

Some of the speakers having said it was ridiculous that the million and a half of Southern Baptists give so little to missions, Bro. Mullins, of Baltimore, said there are some Baptists who give, and some who do not, and it is unfair to include those who do not give with those who do, and then abuse the whole lot for not giving more per head. If the dead-heads are left out, it will be seen that the others give quite liberally. This brother said some other good things which we have put away for future use. Dr. Lofton said the greatest difficulty in the way of missions is the small and irregular stream of money that comes in, and that the greatest danger of the future lies in the direction of money. The questions of missions and education are settled—they must go on—and what we need now is a sufficient financial system. He thought if we would all give the tithe, one-tenth, it would meet the case. Preachers ought to set the example. None should give less than the tenth, and some ought to give more, both of preachers and others. He does it himself.

Dr. Kerfoot said a great many people ought not to stop with the tenth. But if we do not keep accounts we will think we are giving a tenth when we are giving only half that much. He had learned that from experience. In response to a request by Bro. Parser, quite a number stood up to show that they give a tenth to the Lord's cause. Dr. J. Wm. Jones said that it was his observation that preachers give much more in proportion to income than the members do. Our people have plenty of money for our mission work, and if they will give liberally our boards will have all they need. Dr. Gambrell said that not one-third of our people contribute to missions. Dr. Hawthorne said he had made some investigation of the matter, and felt assured that Dr. Gambrell was in error. Bro. Brown said that in his state, Missouri, the 120,000 Baptists gave \$118,000 to missions.

Other good things must be presented hereafter. Of course Judge Haralson, of Alabama, was re-elected president of the convention, and brethren Burrows and Gregory secretaries. Those PICTURES.—Our readers have not given much attention to the pictures mentioned in the advertisement. "Earthly Footsteps of the Man of Galilee" is really a beautiful series of pictures, and also suggestive and instructive to any one who can become interested in the Bible or foreign scenes. Rev. W. D. Gay, of this city, has visited many of the places of which pictures are given, and he says they are correctly represented. Read the advertisement.

**FIELD NOTES.**

Bro. Collier has returned from Opelika to the duties of his office. He comes back much refreshed mentally and physically. He reports a most delightful trip.

Bro. C. W. Buck, of Salem, has been in the city on professional business for more than a week. He has made several very pleasant visits. In a previous issue we said that Bro. Lowery's church raised money and sent him to the Convention. This is an error. His churches and friends at Verbena, Clanton and Winterboro, contributed the money about equally.

Rev. C. J. Bently, Buyc: I hope the brethren will answer Bro. Crumpton's appeals. Come up brethren and let's preach the truth to our churches. We will not be here always. The cause must not suffer. All help.

H. T. Stringfellow, Greensboro: The committee to arrange the programme of the next district meeting of the Cahaba association are, Brethren S. O. Y. Ray, J. R. Wells, Geo. H. Parker, F. T. Daduall and P. T. Harris.—Bro. Jesse Lawrence was ordained a deacon of Union church, Revs. R. N. Nabers and J. W. Haggard officiating.

A. T. Sims, Georgiana: At Prattville, Sunday, we had a good day. Two excellent ladies were baptized, and a good brother received by letter. Collection for State missions good. We will have evangelist John Bass Shelton with us for a number of days, commencing Friday night before the fourth Sunday in the present month. We expect a good meeting and a large ingathering of souls.

M. P. Reynolds, Midway: After service at Perote on yesterday Bro. Strake read a letter from Bro. W. B. Crumpton asking aid for State Missions. Our church gave something more than \$5. I suggest that his letters be read before other churches as the letters he writes in this cause do more good than our talks for missions. Perote church was helped by the Board last year but this year has paid the Board, thus far \$12.

H. H. Shell, Mobile: We have just closed a very fine meeting at Palmetto Street church. It was a true revival. The church was in good spiritual condition, and the meeting moved off grandly from the beginning. Twenty-nine have been added to the church and others will join soon. Rev. W. D. Hubbard, of Evergreen did most of the preaching. Bro. Hubbard is a fine preacher and a true work-fellow. His sermons are scriptural, clear and eloquent.

M. O. Pettus, Rep: Our hearts have been made to rejoice since our last writing, to see so many fall out with the ways of sin, and follow after our blessed Savior. We have an excellent Sabbath school at our church (Mt. Zion,) about 150 in attendance. Our prayer meeting is also a great strength to the church. Last Sabbath night, our beloved pastor, Rev. J. W. Hilliard, made a proposition to the unconverted in the prayer service to know if they wished to be remembered in the prayers of God's people, 18 responded by giving their hands. One was baptized yesterday and one joined to-day by letter. Several hundred present. Brethren pray that the good work may go on.

E. S. Moncrief, Phenix City: The Lord has done great things for us at West Side. We have just closed a three weeks meeting, and as a result 75 have joined. The church has been revived and we are in fine working trim. At the close of the meeting the church raised money to send me to the Southern Baptist Convention and ere this goes to press, we will bespeaking our way to Washington. These brethren have had a hard struggle, but thank God they have gotten above the waves since we began work. Our Sunday-school numbers 155. We have a Young People's Society which is doing good work. Pray for us brethren.

C. W. Buck, Salem: The prospect here is encouraging notwithstanding the busy hard times. The Sunday-school work is quiet, but deep, with good fruit. The congregations are large and attentive. The new church building moves slowly but surely. The brethren mean to have a new church. Our last service at County Line was very encouraging and hopeful. We are hoping for great things there with God's blessing. We need less of "self" and more for Christ. God help us.—Bro. Hugh Wallace, is holding up his end of the work at Concord and Oak Grove right manfully.—We like nothing better than our Salem brethren—they visit the country churches and Sunday-schools and thereby give great encouragement. I could not go to the Southern Baptist Convention. How sorry I am.

Often it is disadvantageous to know what is to happen; for it is wretched to be grieved without the power of changing events.

It is a mistake to think you can cover up your sins by pointing out the defects of others.

Mothers who act deceitfully before their children are sowing tares in their pure young hearts.

For the Alabama Baptist.  
Judge Jefferson Falkner.

Ed. Ala. Baptist: My mind extends back to my childhood days when it recalls the first time I saw and knew Judge Jefferson Falkner, deceased.

More than half a century has passed away since then. At that period he was in the robustness and buoyancy of a young and vigorous manhood. Physically, his type enlisted the eye of the beholder with increasing admiration—Roman in his mould, he was like towering in statue. Attractive in his pleasing, frank and intellectual facial expression. Engaging in the sweetness and melody of his voice and the play of his features when on his feet and his mental glow in earnest work.

The first sermon I ever heard him deliver was in LaFayette, during the session of a Minister's and Deacon's meeting, largely attended and to a crowded house. His theme was "I know that my Redeemer liveth." Although, then a boy, and if I do have to turn back and beyond the years covering more than a half a century, such was its force, its pathos, and its soul-stirring radiance, I have it yet in its freshness. It was the remark on all sides, that was a sermon not to be forgotten.

It was my pleasure to be with him not infrequently at the bar, where he ever appeared as the champion of right. There, as in the pulpit, my pity would have been excited in behalf of the mental power of the auditor who could truthfully say he had wasted a moment of time by close attention to what he had to say.

He was no less conscientious at the bar than in the pulpit. Nature had ordained in his make-up, that here is one of the true types of "the noblest work of God."

His newness of life in Christ was so apparent, that in his presence the skeptic felt remanded to silence.

No client ever heard him espouse the advocacy of what might be technically plausible and yet inherently wrong. His fights were waged under the banner of truth, and its colors were never lowered or suffered to trail in his hands.

No follower of the Lamb that was slain ever realized any other than the sweetness of the bread of life he so meekly, so sincerely, so bountifully afforded to his flock. Such an one abided while here in the tabernacles, and will dwell forever in the holy hills of the Lord. He measured up to the full standard of the poet's delineation of him who was,

"In suffering poised, in joy sedate,  
Good without noise, without pretensions  
great;  
True to his word, in every thought sincere,  
He knew no wish but what the world  
might hear."

That such an one is deplorably missed here, and that he still liveth in the bright and joyous beyond, who can doubt?

The memory of him I shall ever treasure will only be effaced when that I entertain of my own sainted father, who was his co-temporal and associate in the gospel, shall have vanished away.

THOS. WILLIAMS.

For the Alabama Baptist.  
Bro. Pinckard's Churches.

Dear Baptist: At Orion on the first Sunday in April we held a Baptist church covenant service which was quite interesting and beneficial. Very few, if any of the congregation, had ever been in a Baptist church covenant service before. I sent to the American Baptist Publication Society and got quite a number of covenant leaflets, and each member of that church who was present received a copy of the leaflet. I read the leaflet and then talked some on each sentence. This gave me opportunity to impress the duty of Christians, which I did with all earnestness.

We held the same kind of service at Ramer, which I think was much enjoyed by our members and the congregation in general. Ramer is ahead of any of my churches in some respects, and may the Lord richly bless her in her efforts for good. Friendship is the only church to which I preach which has a prayer-meeting before each preaching service. She has kept this up for years. The much beloved brother Orm was pastor of this church for many years. His influence is still felt in the community. Brother Arthur Guice, one of the deacons of this church, has been a member since 1857. During this period of 38 years, he has missed only two conferences when he could have been present. (Sickness sometimes prevents his going.) One of these times he had to work on his house, as he could get his father's negroes for only a short time. The other, he staid away because of a church trouble, which he desired to avoid. At that meeting the case was postponed, and at the next meeting he was elected moderator, the vote was taken which resulted in a tie. He, of course, had to untie, which resulted in the exclusion of a brother. So the news went out that brother Guice "turned that brother out of the Baptist church." So much for neglecting duty.

At Mt. Carmel, (in Bullock county) we had two sermons and dinner on the ground and prayer-meeting between, on Saturday. There was a good congregation, good dinner, and I think all went home feeling better by having attended. On Sunday we had a large congregation, and the covenant service, being new to nearly all, was much enjoyed. The prospects for this church are very good.

At Pine Level, on the fourth Sunday, we held our fifth church covenant service during the month of April. The writer spoke with

great earnestness, and the meeting was pleasant and profitable. Some delinquent members were present, and we trust the services did them good. Here we have some noble people.

I am very hopeful of all my churches, five in number, and the Lord be praised for the many encouragements they give their pastor.

A. E. PINCKARD.  
May 6.  
For the Alabama Baptist.

**A Tired Brother.**  
I am tired of hearing earnest appeals for money. One day I receive an earnest appeal from the Home board, and the next day comes an earnest appeal from the Orphan's Home. Then comes a very urgent and most earnest appeal from the Foreign Board; next comes a cry from the Board of Ministerial Education, and all these calls for money are interspersed by letters from Bro. Crumpton asking for help, and pleading for special collections, until it seems to me that money is "all the cry." This has been continued until "I am tired." Is there no way to stop the mouths of the "disturbers of our peace?"

But there is another thing of which I am tired: the devices of man to raise money for the cause of Christ. "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. And one of these inventions is how to get the world to bear the expenses of the church. Let us stop and think. Does the Lord need our money? Is the Lord poverty stricken? Now, if you will look right under the verse where we are commanded to raise money for the cause of Christ, you will find the doctrine of transubstantiation and baptismal regeneration. You will also find authority for substituting sprinkling for baptism, and for sprinkling infants. But you had as well look for authority for taking into our churches horses, hogs, dogs and cats as either. Now, brethren, in earnest, why have we sought out so many ways? Is it because God's plan is not sufficiently expressed? Or is it because God has left us without a plan? Is God's word a sufficient rule of faith and practice, as we declare? Does God's word furnish us unto every good work? Well, I believe it does. And I as firmly believe, as I do that there is a God, and that we have his word, that if we would adopt God's plan of doing our work, all these inventions of men, and the necessity for these "earnest appeals" would be dispensed with. We are told in the Bible that "one-tenth is the Lord's." Now, if this is true, only nine-tenths belong to me. But I am told that we are no longer under law but under love. I am told that this dispensation is superior to the Jewish dispensation, and therefore we are blessed with greater privileges. But, my dear brother, do not these very facts show that we should give more than the minimum under the law? Is love stronger than law? Do not increased privileges also bring increased responsibility? Are the demands upon us less than they were upon the Jews? Their work was confined to one nation, ours extends to all nations.

Now, brethren, the first thing we should learn is that "we are not our own." (1 Cor. 6:19). "We have been bought with a price." (1 Cor. 6:20), and therefore belong to another—the purchaser. We were by nature the children of wrath. Eph. 2:3; the servants of Satan, Rom. 6:16. But we have been bought by the blood of Christ, so that we no longer belong to Satan. While we were the servants of Satan we served him well, and now since we have quit his service and become the servants of Christ, let us obey him. His marching order is, "Go ye into all the world and preach the gospel to every creature." If our righteousness would even equal the Jews in point of liberality, this command of Christ would be carried out in less than ten years. Let us stop the mouths of the disturbers of our peace by bringing into the store house of the Lord all the tithes, and see if he will not "open the windows of heaven and pour out a blessing that there shall not be room to receive it."

May the Lord speed the time when we will quit raising money, but every one of us will lay by in store on the first day of the week as God hath prospered us.

Abbeville, A. J. PRESTON.

We often wonder at the ease with which many parents of the present generation manage to shirk their parental obligations. Relieved by the state of the necessity of educating their children, and by the Sunday-school and church of the necessity of giving them a religious training, they take things quietly, and seem often to forget even their most elementary duties. The solemn truth, nevertheless, abides that nothing can absolve the father and mother of a family from the responsibility of giving direct, personal and incessant attention to the work of forming and fashioning the characters of their off-spring.—Christian Advocate.

So remarkably perverse is the nature of man that he despises whoever courts him, and admires whoever will not bend before him.

Nothing happens without a cause. So ponder well when something goes wrong with you and find out the reason of it lest you stumble again.

Have you ever noticed how your system seems to crave special assistance in the spring? Just the help required is given by Hood's Sarsaparilla.

To make the service of God a mere matter of convenience is not to serve him at all.







# Royal Baking Powder

ABSOLUTELY PURE

## "Have Young Ladies any Mission?"

In preface to this little paper, I will assure my young friends, that in all I may say, I have none but the kindest feelings for them. Could they look into my heart they would find the deepest affection for them, and the warmest interest in their welfare.

I am convinced, that not one girl in a dozen realizes that she has any influence over those around her. But if she could lift the veil that hides from her view the future, she would be shocked to find that a light word spoken to-day, a frivolous act indulged in to-morrow have been the turning point in the life of some one very dear to her, and perhaps of many that had associated with her. I believe that all should enjoy life to its fullest, but just as God meant us to enjoy, remembering that he has created us for a wise purpose.

Conversation is pleasant and the interchange of ideas beneficial and delightful, but when it is degraded to the use of unkind criticisms, or as is too often the case repeating what has been told to us in confidence, it ceases to be a reasonable, much less innocent pleasure. Few girls intend to do wrong. They are thoughtless, and older persons do not check them, at last the habit becomes fixed, and they are often called upon to lament some serious trouble their unwary tongue has led them into.

Now my young friends, there is a cure for this. In the first place, remember the Golden Rule, let it be the rule of your life, and next, store your mind with useful information, so that you may have food for reflection, and a well filled storehouse from which to draw for the benefit of your friends.

Think as well as you can of everybody. If they do wrong, throw the mantle of charity over their faults, and leave them to the "Searcher of all hearts."

I cannot leave this subject without referring to the use of slang. There is nothing more pitiful than to hear

from the lips of a young girl, the slang of the present day. And do you not know, my dear girls, that the very boys who laugh at you, and encourage you in making these so-called "bright speeches," are the most unkind in their criticisms, and give you no credit for thoughtless speaking, or innocent intentions? But that is not all. They think if a nice, refined girl can say these things, they are at liberty to say worse, and they do say worse. Have you no influence here? It should be the wish of every girl, to deport herself, that a gentleman feels when in her presence that he is in a purer atmosphere. And the desire for higher and better things possess him. If our girls realized this they would be very careful of their conduct. They need not be prudish. A prudish girl is not always a prudent girl, and she is not a girl to attract, or to wield an influence for good. Girls should remember that boys have not the keen sense of propriety that they have. In this we are decidedly the superior of the other sex. It is our duty to be the custodians of the proprieties of life. Remember, girls, a gentleman cannot decide what is proper for you to do. God has implanted a little monitor in the bosom of every girl, and if she will listen to its warning voice she will never trespass against right.

I have often been shocked to see girls standing on the street, or in a store chatting by the half hour with gentlemen; and I have asked myself, "What are parlor for?" If a gentleman does not think enough of a girl to go to her home and say all he wishes to say to her, she had better remain in ignorance of what he has to communicate. I heard of a dear old lady once saying, "A girl's face should not be seen too often on the street."

A girl who spends so much of her time on the streets must neglect home duties, and certainly she makes herself very common. Perhaps some dear girl is saying to herself, "You have told us what we must not do, but we want to know what we can do." Another says, "There is nothing for one to do," and another says, "I know I cannot do anything." Yes, my friends, you can shine, each of you, in your own little corner, but don't shine so dimly, that no soul shall be led to a better way, neither shine with a light so uncertain that some friend becomes bewildered and discouraged, and leaves off trying to find the way. "Let your light shine," God has not created anything without its mission. The faintest insect that floats upon the summer breeze has its work to do. Do you suppose that God has so richly endowed you and redeemed you at such price, and has not given you a mission. "I gave my life for thee, what hast thou done for me?"

In the first place you have homes. In these days there is a great deal for a woman to do in her home. And I pity from the bottom of my heart that mother whose daughter says: "I have nothing to do." Do the duty that lies nearest to you, whether it be to make the bread, sweep the floor or run the sewing-machine. If you have helped a weary mother, or made home brighter for a father or a brother it is work for God. You can visit a sick friend, carry a little delicacy, or a few flowers, and always carry a bright face and speak cheerful words. You can go to some one in distress or trouble. In this sad world we need not travel far to find plenty of work for willing hands. Simply a kind word is work for the Master. Many a person sorely tried and tempted has been encouraged in his purpose to resist temptation, because somebody, whom he respected and esteemed, has given him a kind word. We cannot tell how many we are helping, but God knows, and in that "Day of days" our hearts will swell with love and gratitude, when we see those among the redeemed, whom we stopped for a little while on our journey to encourage and strengthen in their efforts to lift themselves out of temptation's way. Dear young friends, don't ask, "What can I do?" Look up to God for the will and the wisdom, look around you for the work, and you will find it, and if you do it "In his name" it will be well done, and the Master will reward you.—*L. C. T., in Baptist Courier.*

It is said that dew will not form on some colors. While a yellow board will be covered with dew, a red or black one beside it will be perfectly dry.

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Rev. W. C. Heard, D. D., Talladega: "My wife and I use the Electropoise with good results."

## LITERARY NOTICES.

We have received from the American Baptist Publication Society, a book entitled "Those Old-Fashioned Christians." This book is a 12mo. containing 63 pages, written by Rev. A. S. Hobart, D. D. Price only ten cents. Address American Baptist Publication Society, 1420 Chestnut street Philadelphia.

We have received from Silver, Burdette & Co., Boston, Mass., a book entitled "Christian Evidences," by Rev. Ezekiel Robinson, D. D. L. L. D., late President of Brown University. This book is a 12mo. cloth, price, \$1.25, and represents Dr. Robinson's last work, after over forty years of active service as Professor and College President. It is distinguished by the intellectual vigor and convincing logic, which made him recognized as a master mind among the great teachers of his generation. Like its predecessor, "Principles and Practice of Morality," "Christian Evidences," will be a work of far-reaching interest and influence.

In a striking and suggestive study called "Should War be Abolished?" published in the May Arena, Mr. E. P. Powell, the well known scientific publicist, raises the question whether peace, under conditions of internal corruption and political abuse, is not more to be feared than war. He seems to think that human nature is not yet sufficiently evolved on a plane of moral and spiritual rationalism to justify the abolition of war. His argument is able and masterly, as is everything that comes from his pen, and it should set thousands of Christians thinking seriously as to whether injustice and wrong are compatible with peace. This number of the Arena, to our mind, is an exceptionally excellent one. It can be obtained at book stores or from Arena Pub. Company, Boston, Mass., for 25 cents per copy.

## Great Roads of Antiquity.

Perhaps the earliest road on record is that mentioned by Herodotus as having been constructed by Cheops, the Egyptian king, in order that stones might be dragged along it for his pyramid. In the opinion of the Greek traveler the work of making the road was as great as that of building the pyramid, for it took ten years to construct it, and it was composed of polished stones with figures carved on them. But this does not compare in magnitude with the highways constructed by the Peruvians, while medieval Europe was still in a state of semi-barbarous disorganization. The two principal roads in Peru ran from Quito in the north to Cusco, the capital, the one along the sandy and level strip of coast, the other along the plateau of the Andes, a region of unparalleled engineering difficulty. The length of the second has been estimated at from 1,500 to 2,000 miles. It crossed sierras buried in snow; bridged ravines with walls of solid masonry; mounted and descended precipices by staircases hewn in the solid rock; and ran in interminable galleries along the sides of intractable mountains.

Where rivers had to be crossed, bridges were made with ropes of stout, pliant, osier, twisted to the thickness of a man's body, and stretched over the stream sometimes for a distance of two hundred feet. These cables swung side by side, and fastened with planks so as to form a footway, were drawn through holes in enormous buttresses of stone specially constructed on each bank, and were secured firmly at each end to heavy beams of timber. A railing of similar osier material gave the passenger confidence as he crossed the oscillating bridge, that sank dangerously in the middle and mounted rapidly at the sides. The great highway was twenty feet wide, and was built with flags of freestone covered with bituminous cement. It was measured out by posts set up at every league; caravanserais and magazines were stationed at convenient distances for the Peruvian soldiers on their military expeditions; and a regular postal service had been organized by which highly trained runners, relieved every five miles, could convey messages a distance of two hundred miles in the twenty-four hours. The roads were kept in beautiful order, the inhabitants of a district being responsible for that portion of the highway which traversed their land. At the same time it should be remembered that there was no wheel traffic to cut up the level surface of the hard pavement. There is considerable irony in the fact that it was not till the Spaniards forcibly introduced their so-called civilization into Peru that the famous roads began to fall into disrepair.—*London Standard.*

No CRADLE IN JAPAN.—Japan is, for obvious reasons, furnitureless. It does not even know the cradle. As Diogenes made a cup of his hollowed hand, so the Japanese mother makes a cradle of the back of another child—an ambulating delightful cradle, where it stays from morning to night, and is unhygienically rocked according to the chances and sports which the day offers to its patient and loving victim.—*Missionary Review.*

"I would almost as lief be without a plow in a nursery and fruit garden," says C. L. Watrous in the American Agriculturist, "as without a modern spraying outfit. I hope the time will soon come when it will be considered as wanton a neglect of opportunity to allow a crop of apples to be infested with codlin moth as it is to-day to allow a field of corn to be overrun and throttled with grass and weeds."

## Annie's Mistake.

"Annie, will you give me that blossom on your geranium to carry to Winnie Mason? You know that she is very sick, and as she loves flowers so well, I thought that I would carry her a few."

Carrie Amaden said this in a trembling voice, and then she removed the paper that was wrapped carefully about two geranium blossoms and a few chrysanthemums that she held in her hand.

"We only have these, and if we had one more geranium to place with them, it would be quite a pretty bouquet," Carrie went on in the same low voice, looking a little doubtfully at Annie Brown, to whom the appeal was made.

"But there is only one blossom upon my geranium, and it will be a great deal prettier in a few days. Winnie can have it then," Annie answered slowly.

"I am afraid that Winnie will not live a few days," Carrie answered as she started for the door. "Well, I think your bouquet is very pretty just as it is," Annie went on.

It was very evident that she did not want to part with her pretty flower just then, so Carrie went away without it. She went immediately to the darkened room of her sick friend, with her sweet collection of love. "In his name," the flowers were very scarce, excepting in green houses, where people purchased them, which Carrie was not able to do.

Winnie Mason was indeed very ill, but her eyes brightened as they caught a glimpse of the pretty winter flowers.

"You are good to bring them, Carrie. I think God made you think of it." And the sick child pressed her pale lips tenderly against the sweet emblems of love. Carrie could not tell her that it was God's Spirit that caused her to do the little deed of love, for the tears filled her eyes and her voice failed her entirely.

All day the sick child watched the silent preachers of God's love, and even in her delirium she would say, "Oh, how pretty you are, little flowers, and how good Carrie was to bring you to me!" And once she added: "But God made you grow, little flowers, and he made Carrie bring you to me." And a sweet smile came over the face that was growing pale in death.

Thus the flowers blessed and brightened the closing hours of the dear little life. The next day she died, while clasping them in her hand, and angels bore her pure spirit to a land where there is no cold wind to blight the lovely flowers.

Annie Brown felt very badly when she heard of Winnie's death, for she did not think that her little friend was really going to die.

"If I had only given that flower to Carrie," she said over and over again.

Evidently a new thought came to her, for she hastily opened the pretty blossom from its stem, and then started for the home of her dear playmate.

She entered the silent room where Winnie lay in her robes of white, and in the strange hush that is always connected with death, she placed the geranium blossom in the cold, white hand of her little friend. She learned the same lesson that so many do not learn until the golden opportunity is passed forever. She keenly felt the truth of the fact that, while flowers appear very beautiful in cold, dead hands, yet they better fulfil God's will when placed in the presence of the living.

Little Annie only made a mistake, and did not really mean to withhold her offering of love until it was too late to bring happiness to her friend.—*Mrs. M. A. Holt, in Christian Work.*

## The Lost Christian Grace.

We hear a great deal said about the lost arts. Implying that there were certain arts known by the ancients that in some way have not descended to us. This is true, we cannot emblaze the dead, as the Egyptians did—not mix the colors, so as to secure the soft tints of the Masters in the art of painting. It seems too as if we had, in a sense, lost one of the Christian Graces. We are accustomed to think of giving, as a Christian duty,—some would, perhaps, go far enough to say it is a privilege to give. But I wonder if many realize that liberality is one of the essential Christian graces, and ranks along with faith, love and knowledge.

Paul in writing to the church at Corinth speaks of liberality as one of the graces bestowed by God on the church at Macedonia, and desired the completion of that grace in the church at Corinth also. Let us notice the statement: "Moreover brethren we declare unto you the grace of God bestowed on the churches of Macedonia how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their own record, yea, and beyond their power they were willing of themselves." Therefore as we abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us see that ye abound in this grace (of liberality) also."—Index.

## Home, Sweet Home.

A great singer had just finished singing "Home, Sweet Home," and many of the audience were in tears.

"It is a beautiful song," said a girl to an old woman who sat next to her.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had so much principle as sentiment on the subject, and followed out a plain, everyday rule of making home sweet."

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her willfulness and quick temper. How many of us really do our best to make home happy?—Ex.

A godly life never fails to do effective work in the Master's service.

## Over Thirty Years Without Sickness.

Mr. H. WETTS, a well-known, enterprising citizen of Byron, Ill., writes: "Before I paid much attention to regulating the bowels, I hardly knew a well day; but since I learned the evil results of constipation, and the efficacy of

**AYER'S Cathartic Pills**

Pills, I have not had one day's sickness for over thirty years—not one attack that did not readily yield to this remedy. My wife had been, previous to our marriage, an invalid for years. She had a prejudice against cathartics, but as soon as she began to use Ayer's Pills her health was restored."

**AYER'S Cathartic Pills**

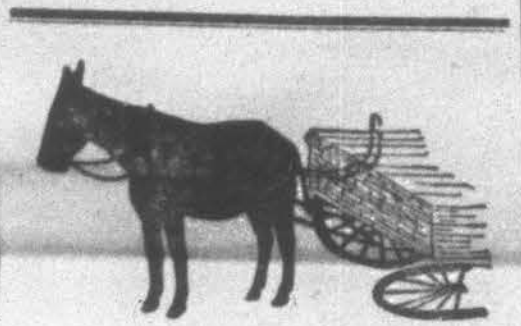
Medal and Diploma at World's Fair. To Restore Strength, take Ayer's Sarsaparilla.

## WESTERN Railway of ALABAMA.

Read down.		IN EFFECT FEBRUARY 4, 1894.		Read up.	
No. 1.	STATIONS.	No. 2.	No. 3.	No. 4.	No. 5.
9 10 am	Shelby, Ar.	6 10 pm	9 10 am	10 10 am	11 10 am
9 22 am	M. & C. Junction	5 58 pm	9 22 am	10 22 am	11 22 am
9 34 am	Spring Valley	5 46 pm	9 34 am	10 34 am	11 34 am
9 46 am	Passing Place	5 34 pm	9 46 am	10 46 am	11 46 am
9 58 am	Littleville	5 22 pm	9 58 am	10 58 am	11 58 am
10 10 am	Good Springs	5 10 pm	10 10 am	11 10 am	12 10 pm
10 22 am	Russellville	4 58 pm	10 22 am	11 22 am	12 22 pm
10 34 am	Darlington	4 46 pm	10 34 am	11 34 am	12 34 pm
10 46 am	Princeton	4 34 pm	10 46 am	11 46 am	12 46 pm
10 58 am	Phil Campbell	4 22 pm	10 58 am	11 58 am	12 58 pm
11 10 am	Bear Creek	4 10 pm	11 10 am	12 10 pm	1 10 pm
11 22 am	Haleyville	3 58 pm	11 22 am	12 22 pm	1 22 pm
11 34 am	Delmar	3 46 pm	11 34 am	12 34 pm	1 34 pm
11 46 am	Natural Bridge	3 34 pm	11 46 am	12 46 pm	1 46 pm
11 58 am	Lynn	3 22 pm	11 58 am	12 58 pm	1 58 pm
12 10 pm	Naumok	3 10 pm	12 10 pm	1 10 pm	2 10 pm
12 22 pm	Oakland	2 58 pm	12 22 pm	1 22 pm	2 22 pm
12 34 pm	Sarasogast	2 46 pm	12 34 pm	1 34 pm	2 34 pm
12 46 pm	Gamble	2 34 pm	12 46 pm	1 46 pm	2 46 pm
1 00 pm	Jasper	2 22 pm	1 00 pm	2 22 pm	2 50 pm
2 00 pm	Ar. Birmingham	1 20 pm	2 00 pm	2 50 pm	3 00 pm

**FAUNTLEROY'S REBELLION.**—The boy was all right, notwithstanding his girly curls and a fond mother who was deathly afraid he was going to become coarse and vulgar and in other respects masculine. One day a gentleman calling at the house engaged him in conversation. "Well, my boy," he said, after some time, "what are you doing to do when you grow up?" The boy studied the question a moment. "Really," he replied, at last, "I don't know. I suppose I ought to be a man, but from the way mamma is handling me, I'm almost afraid I'm going to be a lady."—Pittsburgh Bulletin.

Guibollard looks at his watch with concern. "I can't understand it," he says to his wife. "What has happened to my watch? I think it must want cleaning." "No, papa," chimes in little Fanny; "I am quite sure it is clean, because baby and I have washed it in the basin."



## BROKEN DOWN

—by disease is the natural result if you allow your liver to become inactive, your blood impure, and your system run down.

The germs of Consumption, Grip, or Malaria, wait for this time of weakness—this is their opportunity. If you rouse the liver to activity, so it will throw off these germs, purify the blood so there will be no weak spots; build up healthy weight where there is a falling off, you will rest secure from disease, for you'll be germ-proof.

Dr. Pierce's Golden Medical Discovery does this as nothing else can. That's the reason it can be guaranteed. In convalescence from pneumonia, fevers, or other wasting diseases, it's an appetizing, restorative tonic to build up needed flesh and strength.

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Time Table No. 21. In effect Monday, December 3, 1894, at 6 a. m.

No. 1.	STATIONS.	No. 2.	No. 3.
9 10 am	Shelby, Ar.	6 10 pm	9 10 am
9 22 am	M. & C. Junction	5 58 pm	9 22 am
9 34 am	Spring Valley	5 46 pm	9 34 am
9 46 am	Passing Place	5 34 pm	9 46 am
9 58 am	Littleville	5 22 pm	9 58 am
10 10 am	Good Springs	5 10 pm	10 10 am
10 22 am	Russellville	4 58 pm	10 22 am
10 34 am	Darlington	4 46 pm	10 34 am
10 46 am	Princeton	4 34 pm	10 46 am
10 58 am	Phil Campbell	4 22 pm	10 58 am
11 10 am	Bear Creek	4 10 pm	11 10 am
11 22 am	Haleyville	3 58 pm	11 22 am
11 34 am	Delmar	3 46 pm	11 34 am
11 46 am	Natural Bridge	3 34 pm	11 46 am
11 58 am	Lynn	3 22 pm	11 58 am
12 10 pm	Naumok	3 10 pm	12 10 pm
12 22 pm	Oakland	2 58 pm	12 22 pm
12 34 pm	Sarasogast	2 46 pm	12 34 pm
12 46 pm	Gamble	2 34 pm	12 46 pm
1 00 pm	Jasper	2 22 pm	1 00 pm
2 00 pm	Ar. Birmingham	1 20 pm	2 00 pm

\*Passenger, Daily except Sunday.  
\*b\* Telegraph Stations.  
\*c\* Flag Stations for freight trains only.  
\*d\* Flag Stations.

P. CAMPBELL, Gen. Manager. O. K. CAMERON, Train Dispatcher.



It is necessary that man's character should be good. I care little for my reputation so long as I know that my character stands right before God. Hypocrisy will not avail a man long, for his real character will soon become known.—MacArthur.

## BACKACHE.

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## Plant System, Alabama Midland R'y. Direct Line to Florida.

SCHEDULE IN EFFECT NOVEMBER 18TH, 1894.		Going East—Read Down.	
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