

Alabama Baptist

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RATES AND INFORMATION.

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DR. FULTON is authority that twenty-seven Protestant teachers in Troy, N. Y., were dismissed to give place to that number of Roman Catholics. Some of the latter are so ignorant as not to be able to pass the examination.

BRO. M. P. HURT, of Missouri, believed there was a pressing demand for a new paper in that state, so he started the *West Fork Baptist*. Recently he came to the conclusion that his paper was not doing what he expected it would, so has sold out to the *Central Baptist*.

BRETHREN contributing to the treasury of the Board of Ministerial Education will please, remember that we beg them to send the money to Bro. Geo. W. Ellis, Montgomery, Ala., in November, or at latest by the first of February.

We make this request most earnestly.

W. C. CLEVELAND.

NEXT Sunday, Oct. 2nd, the children will observe the centennial of modern missions. Let every school in Alabama send Bro. Crumpton a contribution for missions. How many churches are there in the state? 1,567. While there are not so many schools, let us resolve to make the average \$2 a piece. We can thus send up a thousand dollars or more. Give, and the Lord will bless you.

In a circular issued by Mr. James M. King, general secretary of the National League for the Protection of American Institutions, concerning the amounts appropriated by the government for sectarian schools, he says: "The Baptists have never drawn any of this money, and the Methodists have now entirely abandoned it, and while the Roman Catholics receive for the year over \$369,000 the Presbyterians get less than \$30,000, the Congregationalists a little more than \$25,000, and the Episcopalians only \$4,860. Out of the total set apart for all contract schools—\$525,881—the Roman Catholics are to receive the current year \$369,535. This statement is made, not for the purpose of controversy, but in the interest of fairness, truth and justice."

SOME months ago the Episcopalians of a certain city prevailed upon a young father and mother to have their infant christened. The grandmother was a Baptist, and was requested to become sponsor for the unconscious babe. "No," said she, "I don't believe in it, and could not treat the 'performance' seriously." "Why?" exclaimed a young sister, "don't you know that the Holy Spirit will, during this christening, regenerate the baby?" And after the performance the preacher said to the grandmother: "Did you not feel the Holy Spirit's presence as he was regenerating the child?" Of course she did not, but the preacher said he felt him. The sponsors were two young ladies. They took the vows to raise up the child in the fear of the Lord, but to day one of the sponsors is in a distant state and the other is in another, neither of whom will perhaps ever see the child for whom they took such solemn vows. Was that a farce? "Yot is de goat of it?"

SOME of our readers have read that Rev. T. B. Meyer, of London, until recently a Baptist minister and pastor of a Baptist church, had become the pastor of an Episcopal church. Dr. Eaton says of those who think of the Baptist's loss that there may not be so much loss as is supposed. In the first place, Mr. Meyer still proclaims himself a Baptist and would not accept, as the successor to Dr. Newman Hall, until the church had agreed to put a baptistery in the church, and to employ an assistant who would do the sprinkling and pouring while Dr. Meyer himself would immerse believers. The great Episcopal church itself puts sprinkling in a subordinate place to immersion, while the pastor, he whose thoughts and life lead the great congregation, has had built for his use a baptistery, and no doubt he is permitted to preach plainly believers' baptism. If Baptists would be more aggressive in preaching the doctrine of God's Word in truth and in love, the day would not be far distant when every truly converted child of God would, after having carefully studied the commands of Christ, demand immersion at the hands of whatever church he or she joined.

AND now comes the information that \$4,000 has been subscribed for a racing course in this city in November. A sad commentary upon a city that could, or wouldn't, subscribe a few thousand for a public library, and yet will give thousands for the purpose of training men in betting and gambling. This means, not an uplifting but a decline in the moral condition. Surely no Christian will sell his influence for such a demoralizing scheme to make money. If any there be whose names are on our church rolls, let the work be done quickly. The churches must not be held responsible for gambling.

REV. A. F. DIX remembers that some time preceding the civil war the churches of New York, and other northern states, were little more than recruiting stations for the army. The portrait of Jefferson Davis hung in many churches as their patron saint. After political sermons came the bloody war. There is great danger ahead when the preachers, who should be the leaders in every good word and work, turn political leaders and feed their flocks on hatred for others. The servants of God should beware how they deport themselves during these days of political strife and bitterness. Let the Word of God be faithfully preached; let the religion of Jesus be the influence to heal the differences between brethren, and self-seeking demagogues will work to little purpose.

AND now comes the information that Jerusalem is being rebuilt. The following, which appears among the prints, will be read with interest:

A boom in Jerusalem! A mission ary in Palestine writes to a Chicago friend that since the completion of a railroad from Jaffa into the city of Jerusalem, over three hundred buildings—residences, hotels and business houses—have been erected. Real estate agents are swarming into the sacred city, and there is a life and bustle all about that is strange indeed. The Holy Land will soon be gridironed with railroads, of which Jerusalem will be the centre. The road from Jaffa to Jerusalem, which will be open for traffic Sept. 21st, crosses the valley of Hinnom, and passes within a few hundred yards of the pool of Bethesda. Work on the road to Joppa is progressing well and the Baron Rothschild, who intends establishing a colony of Jews on the line of this road, is building three hundred houses for their use.

THAT is interesting reading about a student at Nashville, Tenn., becoming a king and going to his throne. The writer heard him in conversation with many teachers on the N. E. A. excursion to Toronto, Canada, last July a year ago. He impressed all as being very intelligent. He conducted himself well, being fluent in speech, and answering all questions politely and with a smile. There was a grain of sadness in his words as he spoke of his banishment from his people on account of embracing Christianity. "But," he would always say, "some day the Lord will lead me back, I hope, and then I'll do all I can for my people."

The time for which he has eagerly longed has come, and our hope and prayer is that God may use him in winning many nations to him. Read the article as published elsewhere. Let us hope that the Lord's hand and care will be manifest in his servant's works in the years to come.

GOD's people are seizing every opportunity of advancing the cause of Christ. No sooner had the lakes of Africa been opened to the world than the missionary ships began to float over their bosom, bearing the messenger from God laden with Bibles and tracts, and from point to point the vessels are urged, scattering seed in many a place. In these latter times missionary societies have fitted up similar vessels for use on the Pacific coast. These moving churches reach many islands where idolatry and sin prevail.

Then we have in our own country railroad cars which are carried free of charge by the great railroad lines of the Northwest. These evangelists of mercy are carrying the gospel to the new settlements and providing the people with both a meeting house and a preacher. What vast opportunities are presented to the Christian world! and our boards see the openings and hear the cries for help, and yet are powerless because the children of the living God lie idly at their homes living in luxury and give practically nothing to help on the work.

Brethren of Alabama, we all give freely to political campaigns, or business enterprises; now can't we do even better towards helping in this campaign when Christ is seeking to be enthroned in the hearts of the nations of the world? Oh! to have him reign in every heart and home! should be the consuming desire of every converted heart.

Southern Baptists propose to give \$50,000 for a special fund, but be it said to our shame we have given far less to hold up our regular work than we have given this time last year. The Foreign Mission Board, in its effort to keep our missionaries on the field, have actually had to borrow nearly \$40,000 to date. This pressure should be relieved at once.

THE EAST LIBERTY.

Known far and wide for its hospitality to visitors, its splendid church houses, its intelligent and zealous preachers, its active laymen and its godly women, was entertained in its late session by the church and citizens of LaFayette. The delegates and the wives, daughters, sisters and "other folks' sisters" all came. Every home was thrown open, and the only complaint made was that there were not enough visitors to fill all of them. The committee sent us to be the guest of Bro. Cumble, at the *New Brick Hotel*, where we received every comfort and attention. The proprietor is a young man of energy, and is fitted to successfully entertain the traveling public.

The visitors were numerous,—brethren Hornady, Lloyd, Anderson, Crumpton, T. H. Stout, and many others.

Monday night was devoted to an informal meeting, led by Bro. Crumpton.

The rain of the night previous caused the delegates to be late arriving on Tuesday, so the organization was not perfected until the afternoon.

THE OPENING SERMON.

was preached by Rev. Arnold S. Smith, pastor at Roanoke and Rock Springs. Text, Gen. 46:10, "To him shall the gathering of the people be." Christ is the great magnet of the universe and the people will gather to him: 1. Because it is in accordance with the decrees of God; 2. Because of his personality, his strength and his tenderness,—tender enough to take the babes into his arms, yet strong enough to save the lost world. The gathering of the people is certain, because the word of God teaches it. Everybody will not come, but there will be some out of every nation and kindred.

An earnest sermon was preached Tuesday by Rev. Mr. Pack, of West Point. Subject, "Witnessing for Christ."

WEDNESDAY.

by special order, was given to the reading of reports on missions and colportage and to the discussion of the same.

Bro. Crumpton introduced the discussion by his map lecture. The very large audience was greatly pleased and instructed by the "map discourse." By the way, LaFayette church expects to get a map for the use of her pastor. Those who study such a map can make it highly useful in their work.

Bro. Geo. S. Anderson occupied the remainder of the forenoon making his "Southern Civilization" speech.

Several days before the association met, the Bible and Colportage Board had printed the tract written by Bro. Anderson on the denomination's owning its organ, and five members of that Board were present from the beginning to see that every delegate read it. These brethren, or some of them, had influenced the committee on Bible and Colportage to say in their report that the Board had not been allowed to communicate with the brethren, and therefore resolved that the State Convention should own its organ and let the Bible and Colportage Board run it, etc., etc.

At the opening of the afternoon session Dr. Lloyd, a brother who has received naught but kindness from the ALABAMA BAPTIST, took the floor to tell the brethren how the ALABAMA BAPTIST was a private enterprise, and how it had refused to allow the Colportage Board to communicate through its columns. He charged that, notwithstanding the Bible and Colportage Board had offered money—\$65,111—for a half column-space in the ALABAMA BAPTIST, it had been refused; and so he had renounced his allegiance to the paper as a denominational organ!

When we suggested that their proposition was accompanied with the condition that the Alabama Printing Company should go out of the book business, he said he believed that was true. Had this correction not been made, the brethren would have been left under the impression that the Board could not, for love nor money, get into the columns of the paper. Being placed in this very peculiar situation—one not of our own choosing—we felt compelled to refute the charges of those who seemed determined to turn the affections of the Baptists from the paper which has faithfully fought their battles. We were averse to occupying the time of the association, but the charge in the report had to be met, and the assertions made by brother Lloyd demanded the real facts in the case. These were not controverted, but a feeble effort made to convince the association that the report had no reference to the ALABAMA BAPTIST, but simply suggested the propriety of the State Convention's buying a paper and letting the Bible and Colportage Board operate it. No member of the Board denied that the editors of the ALABAMA BAPTIST had given them frequent invitations to communicate with the brethren. We stated that the reason brother Anderson and the Bible and Colportage Board were not allowed to publish that paper in the ALABAMA BAPTIST was that it would cause nothing but confusion in the denomination, and the issue raised could not be settled until the meeting of the Convention.

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WEDNESDAY NIGHT

was specially set apart for a Centennial service, but according to the word of a reputable brother who lives at LaFayette, the Colportage brethren arranged to have that service set aside so that brother Anderson and his co-workers could speak against the ALABAMA BAPTIST and for the Convention's ownership and the Bible and Colportage Board's management of the paper. He had come for that cause, and must needs speak. The LaFayette church was anxious for the Centennial service, and even in the face of the manifest purpose of the moderator to help carry out the side-tracking scheme, the association voted to go on with the Centennial service.

The first of the program was a short sermon from brother Hornady, then the effort was again made to do away with the Centennial service, which proved successful. So manifest was the desire of the association, that no more time be consumed by outsiders in what would prove but a profitless and hurtful *colportage* report by striking out all that referred to the paper project, and at the same time called the previous question.

The moderator coolly announced that it was out of order to make a motion and at once call the previous question.

Bro. Anderson spoke of how all our denominational interests were dropping to pieces because, the Bible and Colportage Board did not own the state organ; even went so far as to claim that the paper, under its present management, was responsible for the fact that several preachers about Birmingham had recently resigned their churches. He did not say the paper was responsible for our political strifes, the mineral troubles in Tennessee, nor the strike at Homestead, Pa., but he must surely believe it. He drew a fearful picture of how tyrannical the editors of religious papers get to be. They have more than a Methodist or Catholic bishop. He was mad because, as he claimed, one of our Southern Baptist papers, owned by private parties, cleared \$16,000 a year, and was enriching its owners. He made it appear that these editors get to be exceedingly influential by reason not of their brains nor piety, but because of the money behind them. To cap the climax, he claimed that unless the State Convention should own its organ, and let the Colportage Board run it, why, that Board would have died! We would perhaps have remained dumb under such heart-rending appeals, but the speaker charged that during a two hours' speech "no light was shed on the questions at issue."

Now, we like to shine, and so proceeded to give some light. First, brother Anderson appeared wonderfully wrought up in favor of saving the denomination; he wanted the Convention to own everything, but we told the people how this same brother Anderson had gone more than once to the owner of the ALABAMA BAPTIST and sought to buy it for himself, and not for the Convention! Then another ray of light dropped on the scene when we told how the beloved advocate of the scheme had repeatedly sought to buy an interest in the ALABAMA BAPTIST and Alabama Printing Company, from the present lessees of the paper. And broad daylight shone on the scheme when we told of getting a proposition in writing from dear brother Anderson for We, Us & Co. to buy the paper and make a big thing of it (for ourselves and the denomination)! We further showed how, failing in all these efforts to get an interest in the paper, he had been the moving spirit in plunging the Colportage Board into all its rash acts, and hinted that since he was on that Board, and the only one of the number who had "writ a book," that it appeared as if he was looking out for editorial work.

These remarks seemed to carry light enough to make him admit that all of his moves were part of the same scheme, but that he only worked to the good of the denomination and the glory of God, and that he was willing to make any needed sacrifice. The state is full of folks anxious to sacrifice themselves in editorial chairs, and, as suggested by brother Crumpton, if the State Convention owned the paper we would every year have a wire-pulling contest to get this man out and that man in the chair. Brethren Buck and Stout showed the impracticability of the Convention's owning newspapers. Bro. Buck suggested that since the Bible and Colportage Board had no organ, they should buy a Jew's harp.

The hour had grown quite late, many people had retired and a motion to adjourn was made. Before this, however, Dr. Roby had moved an amendment by striking out that part of the resolutions which suggested that the Bible and Colportage Board should be given the organ, and by request the motion to adjourn was withdrawn for the purpose of voting on the reports before the body.

Promptly the amendment was passed. Then, when brother Norman moved a further amendment by striking out everything concerning the organ, the moderator ruled that he was out of order and would not put the motion, but put the report on the table, which was adopted. The moderator, perhaps, did not intend to be unfair, yet his unpardonable rulings committed that association to a report which we are sure the majority of the delegates did not endorse. The plan suggested by brother Anderson, and accepted by some of the members of the Colportage Board, was that at any cost they would commit the East Liberty association to their scheme, and then they would go before other associations and use that as a lever to get them to act.

We have gone into the details so that our brethren in other associations may be informed, lest this same brother, who said on the floor of the East Liberty association that his different propositions to get control of the ALABAMA BAPTIST, and then his shaping of circulars for the Bible and Colportage Board, were all parts of the same scheme, and that he usually succeeded in carrying out his plans, shall commit them to array themselves without cause against the BAPTIST.

THURSDAY MORNING
brethren and sisters were busy bringing their names and money to prove to us that they were satisfied that the BAPTIST was doing its best to serve the denomination fairly and fully. This endorsement outweighs all the efforts of super-sensitive brethren to injure the paper.

Much business remained to be completed the last day, so that there was not a great deal of speaking. Bro. T. H. Stout, who represented the Board of Ministerial Education, made a first-class speech on that subject, and asked for a cash collection. The brethren gave \$17. The ringing report on temperance, read by brother George Bell, elicited several good speeches. Temperance sentiment is growing in the East Liberty. The preachers are bold to speak out and the laymen are of the same mind. LaFayette is happy in having prohibition.

Bro. N. D. Denson read the Sunday-school report. He urged church members to take hold of this work. His speech thrilled our hearts. Brethren Norman, Love, Buck, Stout, Whitley and others, made sensible five minute speeches. Bro. Norman urged that teachers should be Christians, they could not lead the children to Christ without piety. Above all, he wants his children converted; if they, or any of them miss heaven he will feel that his and their lives have been failures. Bro. Stout gave encouragement to personal work. Dr. Love stated that every member of Salem church was a member of the Sunday-school.

The finance committee reported that the contributions for all purposes was a little ahead of last year. The report on the state of the churches elicited several remarks. Politics had affected all church work. Great bitterness among neighbors and brethren had prevailed, but they were holding meetings, and the Spirit of God was bringing the brethren again to dwell together in unity.

DR. HENRY C. VEDDER has written a tract on *The Higher Criticism*, the concluding lines of which we give: "These critical theories and their pretended results have a special importance for Baptists. We have no standing ground as a denomination, no reason to justify our separate existence, except the divine authority of Jesus and Scripture. If this authority be surrendered, we have nothing left to defend. We exist as Baptists only in obedience to what we believe to be the teaching of Jesus and his Apostles, as recorded in the New Testament. If the Higher Criticism prevails, we must cease to believe in the infallible authority of either Jesus or the Scriptures. If Jesus did not command believers' baptism, or if his command and apostolic precedent have no binding authority on our consciences, for what have Baptists contended these centuries? Our faith is vain, the sufferings and martyrdoms of our fathers were vain, we are of all men most miserable. Before this coming denominational schism, would it not be well for Baptists, lay and clerical, learned and unlearned, to be very certain of their ground and to advance in this new path? Before we give up what our fathers have held as the truth and consecrated with their blood, let us be certain that this which is offered to us as new truth is not some old and deadly error in disguise. To assume this attitude is not to be bigoted or ultra conservative, but to be ordinarily prudent. It is not refusal to accept truth as fast as it is made known, if one declines to be tossed about with every wind of doctrine, but waits for a new theory to be proved before he surrenders that which has edified and comforted thousands of devout Christians in all ages."

This old ordinance of Montgomery required a license of \$75 for selling malt liquors and wines; now the new requires \$125. There is such a thing as trying to whitewash the devil by increasing the license and tax on his wares. The whole thing is wrong, whether low or high license.

Rev. J. A. French, of Talladega, has returned from his vacation, and is fully in harness again. A warm welcome awaited him; good congregations with two additions the first Sunday.

FIELD NOTES.

Seven new pupils were added to the roll of the Adams Street Sunday-school last Sabbath.

Bro. G. A. Joiner represented the BAPTIST at the late meeting of the Coosa River association.

We heartily thank all the brethren who so kindly represent the BAPTIST at the associations in our absence.

The Winchester, Ky., church, of which Rev. John Prestreidge is pastor, raised last year for all purposes, \$3,600.

Rev. N. A. Bailey has accepted the pastorate of the church at Orlando, Fla. We wish him large success.

The information comes that Dr. Henson captured Birmingham by his sermons and lecture. He is that sort of a man.

Our thanks are due our dear old brother Fletcher for his work in securing subscribers to the BAPTIST in Monroe county.

Work will begin this week on the new Baptist church at Clanton. Bro. Elliott always brings things to pass wherever he goes.

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

Forty four additions to a church is a goodly number, and yet the Greenville church received that number. Bro. Foster is happy. He ought to be.

Rev. R. A. J. Cumble recently conducted a series of meetings at Buttsboro, during which there were ten accessions to the church—eight by baptism.

Dr. E. C. Dargan, the new professor in the Seminary, has been cordially received by the Baptists of Louisville, Ky. The brethren realize that he is not only a scholar, but a strong preacher.

Married, at the residence of C. F. Suggs, Esq., W. Holm St., Huntsville, Ala., on Sept. 20, 1892, by Rev. J. L. Thompson, of the Baptist church, Mr. T. J. Moore and Miss Mollie McCutchen, both of Paducah, Ky.

Rev. J. M. Phillips, an esteemed friend and brother, we hear has accepted the presidency of the Baptist college at Decatur, Texas. This brother is a successful preacher and pastor, and we bid him God-speed in his new work.

Brethren M. N. Eley and J. C. Crawley are two of the "Fathers in Israel" who are greatly esteemed by their brethren of the Centennial association. Bro. Crawley is quite feeble, but Bro. Eley has been restored to his wonted health.

Fourteen thousand five hundred British soldiers in India are said to be pledged to total abstinence from whisky. Now, if England will only suppress the rum traffic in India and Africa, she would prove a wonderful blessing to the world.

The attention of our readers is called to the advertisement of Oberndorf & Ullman, of Selma. A long personal acquaintance with this firm justifies us in saying that customers will find nothing but fair dealings when trading with Oberndorf & Ullman.

Bro. Henderson writes that they have no "Aunt Liza" in the Woodlawn church, but have an "Aunt Tirza." Sorry of the "slip," but our copy-holder says he begs pardon and hopes he is excusable, because the former name is more familiar to him than the latter. He hopes the "i," "z" and "a" were correct.

The associated press gives the following, from Boston, Sept. 24: Twenty-five new Baptist missionaries will sail on the steamer Pannonia to morrow afternoon for the foreign fields of the denomination. The party includes sixteen for the Telugu Mission, India; two for Assam; four for Burma and three for the Congo.

The committee has arranged a program for three days for the convention at Anniston. Though the time is shorter, there are more sessions of the convention provided for than usual. There is a greater reason than ever why delegates should go this year. Prepared to attend every session and not go home before final adjournment.

Mrs. H. E. Scott, Georgiana, Ala., Sept. 25: Mrs. M. L. B. Woodson, of Montgomery, visited our town recently in the interest of the Baptist Orphanage. The cause which she represents is a noble one, and deserves the sympathy and co-operation of all Christians. May each of us feel the noble enthusiasm which animates her and encourages her, by contributing ourselves, and inducing others to contribute.

Next Sunday will be mission day at the First Baptist church and Sunday-school. An interesting program has been arranged, which includes an address by the pastor. Everybody, old and young, is expected to make a contribution. The school and church should make this a great occasion. We have not heretofore done as much for missions as we could have accomplished, and we trust this shall be made the beginning of better things.

We recently saw the old minute book of Elm church. That church was organized in 1842 and dissolved in 1854. Dr. J. D. Kenfro's mother was baptized in November, 1843, and into that church, and her son, J. D., in August, 1848, was baptized into the membership of Elizabeth church. Mrs. Kenfro died on Cubahatchie creek, and did not, as stated by Bro. Parks, move to Tennessee. She died previous to her husband.

Rev. W. M. Harris, in an address to the Sabbath school of the Adams Street church, said, in commenting on Acts 8:38, a few Sabbaths ago: "I am as firmly convinced that Jesus was crucified on Calvary. Wherever this lesson (Sept. 11) is taught, you find Baptists making no apologies. We make no fuss about the mode of baptism; indeed, it doesn't matter with us, so converts are immersed, whether sideways, or backward, or forward, or any other way."

A. G. Moseley, Secretary, East Lake, Sept. 24: The ministerial class of Howard College met and was called to order by Bro. Roden, last evening. This being the first meeting of the session, the time was occupied in reviewing the work of last session and mapping out a plan of procedure for the present one. The meetings will be weekly, and the work will consist in text analyses, Bible readings, etc. While we have only two new ministerial students, fourteen of the old ones have returned, making a class of sixteen, with prospects for more soon.

A dear sister writes: "I have often wanted to write of the eager welcome awarded the ALABAMA BAPTIST in our family—from loving our paper, it has become necessary to us. After reading, it is given to our cook, who in turn passes it to her pastor (colored)." * * * Two weeks ago, when the mail was received—weeklies, magazines, etc.—a boy, aged twelve, came in and immediately asked for the ALABAMA BAPTIST. I consider the little stories educators of the Christian graces in the children, and from reading them they will gradually read more and more, till they love the paper before they know it. Educate the children to feel an interest in the BAPTIST."

G. A. Chunn, Cullman, Sept. 26: I closed a very interesting meeting at Sand Hope church on last Friday. Eleven were led to receive Christ as their Savior, eight of whom joined the church and followed their Lord in baptism; others, perhaps, will soon follow. Three joined by letter, making eleven additions in all. We had a glorious time. Some serious difficulties were settled, and we were made to realize the truth of the text which says, "Greater is he that is in you than he that is in the world." The Cullman association meets with the Pine Grove church, twelve miles east, at the town of Cullman, on Thursday before the second Sunday in next month. We send the BAPTIST and Bro. W. B. Crumpton a cordial invitation.

J. H. Foster, Greenville, Sept. 26: We have just closed a two weeks' meeting at our church. Dr. M. H. Lane, of Jacksonville, did the preaching. Every one was struck with the earnestness of the speaker, as well as with the fact that he knew what he was talking about. It has never been my privilege to hear sermons better adapted to strengthen Christians and awaken sinners. The meeting resulted in forty four additions to the church—seven by letter and thirty-seven by baptism. There are still others who will join. The dedication services of our new church will take place on the second Sabbath in October. Dr. J. B. Hawthorne will preach the sermon. We hope to have with us one or all the editors of the BAPTIST. It is the verdict of every one that we have the prettiest church in South Alabama.

It is a serious thing for a candidate to be even suspected of favoring a scheme to lower the morals of the people. Here is a warning to men who, in this day and generation, desire to "run" well before their fellowmen. The *Age-Herald* says: Hon. James E. Hawkins, solicitor of Jefferson county and late candidate for the democratic nomination for congress, ascribes his defeat in the congressional canvass in a most satisfactory manner when Col. Hiram Hawkins, of Barbour, president of the state fair. Solicitor Hawkins says that he was getting on in his congressional canvass in a most satisfactory manner when Col. Hiram Hawkins, of the state fair, advertised that there would be bull fights at the state fair. The people confounded candidate James E. Hawkins with president Hiram Hawkins, and on account of the bull fights the people resolved that Hawkins shouldn't go to congress, and they carried out their resolve. Therefore James E. Hawkins has a bitter feeling toward Hiram Hawkins.

W. S. Henderson, Wilsonville, Sept. 25: On last Sabbath, Sept. 18, at the request of Florence Baptist church, near Lewis, a presbytery consisting of brethren J. H. R. Carden, J. F. Parker, W. W. Kirkland and the writer, solemnly set apart Bro. B. C. Hughes to the full work of the ministry. The sermon was preached by Bro. Carden, after which the presbytery organized by electing Bro. Carden as moderator and Bro. Kirkland, clerk. The examination was conducted mainly by Bro. Carden, the ordaining prayer offered by Bro. Kirkland, and charge both to church and candidate by the writer, who also presented the Bible in the same speech. Bro. Parker, who is also pastor, requested this on account of the length of the service. Finally, while the congregation sang "The Old Time Religion," the hand of fellowship was given by the presbytery first and then by the church. Bro. Hughes is a young man of piety and promise, and bids fair to be a good and useful minister. May God abundantly bless him, and may he lead many souls to Christ.

D. S. Martin, Equality, Sept. 20: I have read with much interest the reports of meetings held by the brethren during the past few weeks. I will give you a few facts concerning my labors. I held my first meeting with Lebanon church, Elmore county, continuing seven days, with very good results; received three by experience and the church greatly revived. Then at County Line I continued five days; was greatly hindered by the heavy rains, but baptized seven as the result of this meeting. Then I began at Friendship, and continued five days; the church was greatly strengthened here and two received

for baptism. At Shloh, Coosa county, we continued six days, resulting in a general awakening of the church and people; one baptized and one restored, and I look for some others at the coming meeting. After I had closed these meetings, I commenced a meeting here with my home church, (of which our venerable father, J. H. Colley, was pastor) here we had a glorious time; the Lord greatly blessed us; I began on Sunday night, and on Friday following baptized eleven; among this number was a son and daughter of mine. To God be all the glory for these great blessings.

Called to His Throne.

A Student at Nashville Becomes a King.

The Nashville *Banner* publishes the following romance of real life:

Prince Momolu Massagui, who was exiled from his country five years ago because he embraced Christianity, and who has lived in Nashville the greater part of that time, has been called to the throne of the Vey nation, adjoining Liberia, West Africa. Letters received by him state that during the summer a bitter war has been made on his nation, that his father, King Balah, had been killed and that his mother and brothers are dead. The country was in a terrible state and the people were crying for Prince Momolu to save them.

Prince Momolu spent a year in Liberia at a mission school under an English lady named Mrs. Mary A. Briely, and by her direction, when he was forced to leave Africa entirely, he came to America and sought out Bishop C. C. Penick of Louisville, who had been bishop of the missions of Liberia. Bishop Penick sent him to Central Tennessee college of this city, where he has since remained, supporting himself by working for Capt. W. R. Garrett, state superintendent of schools. It has always been his aim to get all the Christian education he could, return to Africa and redeem his people from Mohammedanism. He is twenty years old.

As soon as notice reached Prince Momolu that his father was dead and that his country was famine-stricken, he enclosed the letter to Bishop Penick and asked for advice. Bishop Penick at once replied that he had passed through a like state of affairs in the Vey country when Momolu was a little boy and that the best thing for him to do was to get as much money for his suffering people from the Christian churches as he could and go home at once, assume the throne and devote his life to bring relief. Captain Garrett also took up the young man's cause and advised him how to proceed about procuring money. In Bishop Penick's letter the writer says that Momolu must get enough money to support his people on rice for at least twelve months, until a crop can be raised.

The notice to Prince Momolu says that the slaves of the Vey tribe are in the hands of Menah, Momolu's 16-year-old nephew, and that they are without further support. The writer says that Menah has no authority except as his representative, and that he is too young to know what to do.

The following letter from Mrs. Briely tells of the trial his mother passed through, and confirms the reports of the awful condition of the country:

Manoh Salijah, Sierra Leone, Aug. 3, 1892.—Dear Momolu: Doubtless you have heard of the sad death of your mother. Here I was sorry I was not able to go to see her, owing to the heavy rain, but I asked King Grey (Liberian minister,) King Weir (Liberian minister,) and Mr. Cole (a preacher) of Bendoo, and they all told me the same thing: When she heard that the war was near her place she ran into the bush and remained there eleven days almost without food or water. You can imagine what a terrible state she was in when found. Menah is well and nearly all of your mother's slaves have been returned to him and your father's people. You know Menah cannot exercise authority; so, of course, the cruelty and sorrow of the people must remain until you return, which I hope will be soon, for the sake of the slaves.

The country has been and still continues to be in a sad state. It is pitiable to see the number of poor, half-fed women and children, not to mention the old people who are nothing but skeletons, wandering about looking for snails and roots. They have even come from the Goolah country. About fifty towns and half towns have been destroyed. The Casos and the Mendigos were first to bring on the war. Then the Marfe people lured or invited the Shoshos and Mendi people to drive them out. After the Shoshos had driven the Casos out they turned around and drove the Mendi people. Many of them have not yet left the country, and the people are at the Grassfields, Chrooutown and the Gambia. The president of Liberia came up about two months ago with 150 soldiers from Monrovia, but they did nothing—never even went up the river, but remained at Robertsport, behaving most disgracefully, killing the people's goats, fowls and cows, besides robbing the farms and doing all the damage they could, so that it was a relief when they left.

Alabama Baptists

MONTGOMERY, ALA., SEPT. 29, 1928.

Why is it that the slow boy in school, who is at the foot of the class, is generally at the head of a running race and can beat the head boy every time at base ball?

What folly! To be without Beecham's Pills.

A great many people who claim that the shoe does not fit them, hold because it pinches.

TUTT'S PILLS cure Sick Headache.

The college graduate thinks he knows everything until he undertakes to hitch up a mule.

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

Doctor—How is it you're not in the country when I advised you to go? Patient—Because the money I saved up to go with, you took for giving the advice.

The Testimonials
Published in front of Hood's Sarsaparilla are not extravagant, are not "written up," nor are they from its employees. They are facts, and prove that Hood's Sarsaparilla possesses absolute merit and is worthy of the full confidence of the people.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or griping. Be sure to get Hood's.

One unguarded slip of the tongue may do irreparable injury.

Sometimes the sermon would be better if we would listen better.

If you feel weak and all worn out take BROWN'S IRON BITTERS

"I wonder why messenger boys wear their uniforms when they're off duty?" "How do you know that one isn't at work?" "Why, he's running."

FOR SALE!
House and lot in Marion, Ala. Very convenient house of six rooms. In good repair. Would suit persons moving there for educational advantages. Situated in front of Judson Institute. Price moderate. Terms to suit purchaser. Address: W. H. LOVELACE, Marion, Ala.

"How old are you, my little man?" asked a gentleman of a tot who was less than four years of age. "I'm not old," was the indignant reply. "I'm 'most new."

VIGOROUS HEALTH.
Can be had by using Dr. J. C. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind. Cures guaranteed. Address with stamp, Jacobs' Pharmacy Co., Atlanta, Ga. See advertisement elsewhere.

Twitters: Why is this pie like the family which lives in a Italian flat? Landlady: You must enlighten me, my dear Mr. Twitters. Twitters: Because it is in such small quarters.

Your Cancer Can be Cured.
I guarantee to remove them root and branch. I do not use knife or cautery. Dr. JOHN S. BIRD, Montgomery, Ala.

The One Who Advertises: Have you ever worked out before? The One Who Applied: Well I should think to goodness I had worked out! Kaked hay on pa's farm ter home all last summer!

Rare Opportunities.
The Queen & Crescent Route will place excursion tickets on sale to Texas and Arkansas, also Indian Territory, at greatly reduced rates, on October 25th. Good for return 20 days from date of sale. For rates, maps and further information, call on agents of the Queen & Crescent Route, or agent at your station, or address: G. Edwards, G. P. A., Cincinnati, O.

Half Rates
To Arkansas, Texas and Indian Territory. The Louisville & Nashville railroad—the public rail highway of the South—will sell round trip tickets to all points in Arkansas, Texas and Indian Territory, October 25th, at only half rates.

FOR SALE—Character Sketches, The Blackboard Mirror, Dr. Lofton's Great Book, 454 pages, 52 original engravings. Every home should possess this work, which so aptly explains Bible teachings. Fine Red Cloth, sprinkled edges, gold states and back stamp, \$2.50. Presentation Edition, extra fine cloth, etc., \$3. Full Morocco, \$3.75. Agents wanted in every county.

ALABAMA PRINTING CO., Montgomery, Ala.

Resolutions.

Whereas, Our beloved pastor, Rev. M. M. Wood, has resigned this charge, and has couched his resignation in such terms as leaves us no alternative but to submit; therefore, by the Bessemer Baptist church be it—

Resolved, 1. That we accept his resignation with deepest regret, and recognize that in his departure our church sustains irretrievable loss, as he has met faithfully every demand of the church and set an example of zeal and self-sacrifice which is rarely equaled by men. His sermons and conversation reveal in him a close study of the Bible and an intimate companionship with the Holy Spirit.

Resolved, 2. That we commend him to any church as a loving, faithful pastor, and an earnest, fearless, efficient preacher, and invoke the blessings of God upon him wherever he goes, that his labors may be appreciated as they deserve and crowned with abundant success.

Resolved, 3. That these resolutions be spread upon the minutes, and a copy be sent each one of the following papers with a request for publication, viz., the ALABAMA BAPTIST, the Birmingham Baptist, the Bessemer Weekly and the Bessemer Journal.

Done in conference, and by order of the church, Sept. 14, 1892. T. P. WALKER, Clk. Clerk.

Rose Tobacco Cure.

What It Is Doing.

I have been an habitual snuff user since I was a child, or for more than twenty-five years, and seeing the Rose Tobacco and Snuff Cure advertised in the Advocate, I concluded to give the Snuff Cure a trial. So I obtained a box and commenced its use, and to my surprise, after using the Snuff Cure the first day I had but little desire for snuff, and before I had used one box I was completely cured of the habit; and not only cured, but the scent of snuff is now very nauseating to me.

The above testimony is unsolicited by any one, and you can give it to the public if you see proper to do so. Yours respectfully, MRS. MARY J. LAMMON, Ozark, Ala., Sept. 7, '92.

SHORT AND SWEET

I can recommend your Rose Tobacco Cure to all, as it cured me in three days. Truly, H. V. STEWARD, Jamestown, Ala.

I had been an excessive dipper of snuff for more than ten years. When I received my box of Cure I quit snuff and began its use at once. I had a hard fight for about two days, after which all desire for snuff was gone. It has now been six weeks since I quit, and I have no more desire for snuff than for something I never heard of. The odor of snuff is just as offensive to me now as before I began its use, and I unhesitatingly say that any one can quit with the aid of the Rose Snuff Cure if they will do so. Wishing you and the Cure much success, I am yours, MARY L. YOUNG, Olustee, Ala.

AN OLD CASE.
All that want to quit the use of tobacco, use the Rose Tobacco Cure. I am a free man after using it 55 years. Give terms to agents. Yours, Valley Head, Ala. R. S. PRICE.

A young lady writes: "The Snuff Cure I bought from you last February did its work well and sure. All desire for snuff is gone. I was cured in a week and with less than half the box. With this I send you another order for a friend. I have persuaded her to try it, feeling sure it will cure any one who gives it a fair trial. If my testimony will aid you in selling this wonderful Cure I consent to your using it. Please omit names, as my friend and I are both well known in Alabama. Wishing you great success, I am, very truly, J. H. RYLAND, Tibbee Station, Miss.

Brazel & Co. Some time ago I ordered from you a box of the Snuff Cure for myself. It gave perfect satisfaction and completely cured me of the snuff habit in a few days. I would like to secure the agency for this section. Yours, MRS. CARRY HADEN, Summit, Ala.

Brazel & Co. I purchased a Tablet of Rose Cure some two weeks since and it has cured me. Please let me know if you will let an agent have as much territory as a state. J. H. RYLAND, Tibbee Station, Miss.

SO IT WORKS.

Brazel & Co. Dear Sirs: Your Rose Tobacco Cure has given entire satisfaction. My son, sixteen years old, who had been using tobacco two years, only used the Tablet two days and says he has no taste for tobacco now. A. G. EDWARDS, Level Plain, Ala.

I received two Tablets Aug. 21st, and used one and gave one to a friend. My friend says he is cured, and that he has no desire for tobacco. I have not taken a chew since I began the use of the Cure, and have no special desire for tobacco. Give me your terms for agents. Centerville, Ala. O. E. BATES.

On the 5th of July, I received the Rose Tobacco Cure, commenced using the same immediately, and was cured in five days. I had been using the filthy weed 27 years. I used 1/4 plug a day and sometimes more. I have tried to quit the habit by resolutions, but failed after two months trial. I could quit the use of tobacco, but did not fail to want it. My desire was as great at the end of 60 days as it was at first. After using about 1/2 of a Tablet I have no desire whatever for tobacco. I can heartily recommend the Rose Tobacco Cure. Please send me an agency, your terms and particulars and I will work for you in this part of the county. Respectfully, GEO. G. MACKAY, Brus Creek, Perry Co., Ala., Aug. 1st, 1892.

"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, Lincoln, Ala. J. W. SPENCER.

I write this to say to you that the Rose Tobacco Cure is a wonderful stuff. I have used tobacco in all shapes for 45 years, and after using one Tablet, all desire is gone. I used two Tablets to be sure of a cure, but one did the work.

Dr. R. M. TUCKER, Belle Sumter, Ala., Aug. 13th.

FROM AN OLD MAN.
I sent to you a month ago for a Tablet of Rose Tobacco Cure. It broke me of the habit after using tobacco for fifty-seven (57) or fifty-eight (58) years. Yours, J. C. POWELL, Traveler's Rest, Ala.

Price, \$1.00 per Tablet. Order of BRAZEL & CO., General Agents for Alabama, Mississippi, Georgia, Florida, North and South Carolina, 2105 and 2107, Birmingham, Ala.

If you desire to become an agent for "Character Sketches," write the Alabama Printing Company, Montgomery, Ala., for outfit and terms.

The School Agency will furnish principals and assistants for every class of schools, whether denominational or secular. All denominations represented on our lists. Address The School Agency, Hare, Pope & Dewberry, proprietors, Montgomery, Ala.

On this account the Louisville & Nashville railroad will sell round trip tickets to St. Louis and return for one-half rate from October 1st to 6th, limited until the 10th.

H. C. PIPER, Pas. Ag't, S. T. SURATT, Ticket Ag't, Montgomery, Ala.

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

"Bible Day" is the second Sunday

in November. The schools and churches should by this time be perfectly familiar with the fact. A carefully prepared program has been printed and is furnished free on condition that the contribution shall be made for the Bible work of the denomination, and that the money received shall be forwarded promptly to Dr. Biting, Bible Secretary of the American Baptist Publication Society, Philadelphia.

Birmingham Churches.

Elyton—Fair attendance at Sunday-school, good congregation morning and night. Preaching at both services by the pastor. Pastor closed his labors. There are some noble spirits in the Elyton church, and the pastor, in retiring, tenders his thanks for the many kindnesses shown him and his family, and prays God's blessing upon the church and community.

First Church—Large attendance at Sunday-school. Pastor preached at 11 a. m. and 7:45 p. m. The interest was good and two joined the church.

Bessemer—Pastor Wood preached at both services to splendid audiences. Collected \$4.50 for missions. The church has never been in better condition than now.

Southside—Interesting services every night last week. Monday night Dr. Hearn lectured; Tuesday night was "Inter-denominational" night, when many of the pastors of other denominations made warm congratulatory addresses; Wednesday night was "Educational and Missionary" night, when Dr. Riley delivered an address on "Christian Education," and Dr. Purser a missionary address on "Luther Rice." Warm interesting letters of regret were read. Thursday was local Baptist night, and Rev. W. A. Whittle spoke on the "Duty of the Pastor and Church to God," and Dr. Purser on "Reciprocal Duty of Pastor and People." Friday night was a "consecration" meeting of the members, and was perhaps the most profitable meeting of the week. Sunday pastor Hark preached at 11 a. m. on "The House of God," and at night on "Moral Microbes." Large audiences. Two hundred and twenty-three in Sunday-school and collection \$6, for missions. Miss Pura Cody will be with the school next Sunday. A number of the brethren have organized a pastor's prayer meeting, which meets fifteen minutes before every service to pray for the Holy Spirit on every meeting.

Second Church—Prayer meetings and church services well attended; spiritual interest good. Pastor Whittle preached at night to the women of the church and community. This is the first of a series to the women. He preaches next Sunday morning to the children. A good missionary collection at night. Three splendid additions.

Warrior—Pastor Hobson preached at 11 a. m. on the subject of missions and took up a collection of \$15.00. Large congregation at night. Subject, "The Christian Race." The Birmingham association meets with us Tuesday.

East Lake—Two hundred and five in Sunday-school. Pastor preached at both services. One addition by letter. Pastor closed his fourth year as pastor. Sixty-two accessions during the year. The membership is now 346.

Bro. J. G. Lowrey: Had splendid service at Liberty church third Sunday, also at Brookwood an interesting meeting is in progress. Have resigned the pastoral care of both these churches, and am now idle half my time.

Adams Street—Sunday-school attendance increased; seven new scholars. Pastor Harris preached at 11 a. m. from Luke 3:5, a strong, helpful sermon. Was of the opinion that the Adams Street church was nearer a New Testament church than any he had ever known, and yet there is a large work for the church to do; we must do our full share in the world's evangelization. Pastor left for Prattville in the afternoon, where he assists in a series of meetings this week; preached his first sermon there on Sunday night.

First Church—Pastor Eager is at home from his vacation. He looks vigorous and hopeful. In a short address he urged the teachers in the Sunday-school to be earnest about bringing souls to Christ; unless they can do this their work will prove a failure. His sermon at 11 o'clock was on the necessity of having plans in life. The planless life is usually a failure. The planless life is usually a failure. The planless life is usually a failure.

West Montgomery—Pastor Townsend preached at 11 a. m. on the subject of Temptations, taking his text from Matthew 4:1. At night preached upon the subject of "The Modest Church," taking his text from 1 Thess. 1:7. "The model" he pictured was a thing of beauty and a joy forever, but the preacher declared that while the "model" he drew was attainable, yet few were the churches of the present day and time that came up in excellency to anywhere in the neighborhood of this Thessalonian model. He hoped and believed his church was rapidly approaching unto it in spirituality. There were two accessions to the church. The covenant meeting of the church is growing greatly in interest.

St. Louis Fair and Exposition.
On this account the Louisville & Nashville railroad will sell round trip tickets to St. Louis and return for one-half rate from October 1st to 6th, limited until the 10th.

H. C. PIPER, Pas. Ag't, S. T. SURATT, Ticket Ag't, Montgomery, Ala.

PROGRAM FOR

Alabama Baptist State Convention,

To Meet at Anniston, Nov. 29, 1928, 10 a. m.

Meet first day at 10 a. m., other days at 9 a. m.; adjourn at 12:30 p. m., meet at 3 p. m., adjourn at 5 p. m., meet at 7:30 p. m., adjourn at pleasure.

TUESDAY MORNING.
1. Devotional exercises of thirty minutes, conducted by E. H. Taggart.
2. Enrollment of Delegates.
3. Election of Officers.
4. Address of welcome by R. C. Clifton.
5. Response by J. A. French.
6. Reception of Correspondents and Visitors.

7. Report of Committee on Program.
8. Report of State Mission Board.
9. Report of Board of Ministerial Education to the Convention.
10. Report of Board of Directors.
11. Report of Treasurer.
12. Report of Statistical Secretary.
13. Filling Vacancies in Standing Committees.
14. Appointment of Standing Committees.

TUESDAY AFTERNOON.
15. Report of Howard Trustees. Discussion opened by E. H. Taggart.
16. Report of Judson Trustees. Discussion opened by H. S. D. Mallory.
17. Report of Committee on Denominational High School by J. F. Riley. Discussion opened by J. J. Taylor.

TUESDAY NIGHT.
18. Convention sermon by J. L. Lawless.

WEDNESDAY MORNING.
19. Miscellaneous business, thirty minutes.
20. State Missions. Discussion opened by W. M. Hearn.
21. Report of Bible and Copyright Board. Discussion opened by J. P. Shaffer.

WEDNESDAY AFTERNOON.
22. Report on Home Missions by W. D. Gay. Lie on table till 7:30 p. m.
23. Report on Foreign Missions by Thos. H. Hearn. Lie on table till 7:30 p. m.
24. 3:15 p. m.: Report on Education by W. L. Pickard. Discussion opened by Virgil Bondin.
25. 4:15 p. m.: Ministerial Education. Discussion by G. A. Hornady.

WEDNESDAY NIGHT.
26. The centennial movement. Addresses in connection with reports on Home and Foreign Missions by John A. Broadus and I. T. Nicholson.

THURSDAY MORNING.
27. Miscellaneous business, 30 minutes.
28. Report on Sunday-schools by W. M. Black-welder.
29. Consideration of two pending amendments. Discussion opened by W. M. Black-welder.
30. Report on Woman's Work by S. W. Averett. Discussion opened by H. W. Williams.
31. Report of Trustees of Orphan's Home. Discussion opened by J. W. Stewart.

THURSDAY AFTERNOON.
32. Report on Temperance, by S. R. C. Adams. Discussion opened by J. Shackelford.
33. Methods of Centennial Work, conducted by Chairman of Committee on Centennial. Discussion opened by Z. D. Roby.
34. Reports of Special Committees.

THURSDAY NIGHT.
35. Meeting in interest of Young People. Discussion opened by A. J. Dickinson.

NOTE.—Opening speeches are limited to thirty minutes and others to fifteen minutes. Miscellaneous business will be in order when the Convention is not engaged with regular program. Devotional exercises, in addition, will be at discretion of President.

COMMITTEE.
GEO. B. EAGER, W. A. JAY, W. H. SMITH, T. G. BUSH, W. C. CLEVELAND, Chairman.

Fall Into Line.
The Procession Forming: The Sunday-School and the Centennial.

"Encourage each church and Sunday-school to hold a special service for the purpose of celebrating the Centennial. I am persuaded that any Sunday-school or church can select, from its members, those of moderate tact, who are friends of mission, who will not fail to get up an interesting program, and prepare the children with recitations, dialogues, songs, special speakers, etc. This method will not only secure the money, but do an inestimable service to the present and future generations, in educating the children and all participants along this much neglected line of Christian work."

This letter is from a superintendent who sent with it the proceeds of their celebration. It is time our churches and schools were at it, if they are going to do anything for the Centennial movement. Let the procession be formed at once and move off to achieve a great victory over the hard times.

RECRUITS FOR THE SELF-DENIAL BAND.
"Put my family of nine down on your self-denial band. I have been an excessive user of tobacco for sixteen years. Some time in May I was made to contrast the precious privileges I enjoy with the condition of the poor heathen. I asked myself, 'What self-denial can I practice that I may give more to send them the gospel?' I was impressed that the money which my tobacco cost me each year would supply two or three hundred people with the New Testament. I asked God to take from me the craving desire for tobacco and give me grace to hold to my resolution to quit, and I would give what I saved to his cause. From that day to this I have never tasted nor craved tobacco. I have received a hundred fold for that day's work. I have felt nearer my Savior and have been happier. The grace of God is a perfect antidote for the tobacco habit. This is from a poor preacher. How many preachers will honor God, ease their conscience and prolong their lives by quitting tobacco?"

A SUNDAY SCHOOL CLASS
sends \$3.21, and the teacher writes:

ROYAL BAKING POWDER
Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength. Latest U. S. Government Food Report. ROYAL BAKING POWDER CO. 105 Wall Street, N. Y.

BEECHAM'S PILLS

Dislodge Bile, Stir up the Liver, Cure Sick-Headache, Female Ailments, Remove Disease and Promote Good Health.

Cured with a Tasteless & Soluble Coating. Famous the world over.

"We denied ourselves two weeks. A number of the children denied themselves of butter, several of fruit, one of biscuits, one of stinging, some of oatmeal, candy, watermelons, and one of green apples. They are very much interested in a birth-day box, and want to have a birth-day every month."

How easy to interest children if the teachers, parents or superintendents would only try!

MISSIONARY JUGS HEARD FROM.
"The jugs I got of you I opened to-day, and to my surprise there was \$6.10." And so the work goes on in many ways; some by the whole school, some by individuals. Another who had bad habit, which will prolong his life, gave his conscience, and save money for Christ's cause; and others by classes, each little one denying himself in some little thing, and yet others using the money jugs and beehives. And all for the blessed Jesus. He sees it all, and his blessing will follow.

OCTOBER 2ND CHILDREN'S DAY.
All the schools, all over Alabama, will want to observe that day. Send to the Mission Rooms in Baltimore, Md., for programs. If you can't get ready by that day, send for the programs and use them later.

If you prefer some other day than Sunday, hold it on Saturday. But don't fail to observe one day as Children's Day for the Centennial.

Will the pastors not urge the schools and churches to prompt action?

W. B. CRUMPTON.

Marion, Ala.

Tuskegee Association.

This body meets with the Cross Keys church on Tuesday before the third Sunday in October. Delegates and visitors will be met at Shorter's Station Monday evening and Tuesday morning. We hope to have a full delegation and a large attendance of friends. While all will be welcomed, we send special invitation to the ALABAMA BAPTIST, and brethren Crumpton and Riley.

J. J. CLOUD.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.

Howard College, EAST LAKE, ALA.

Founded fifty years ago. Has just celebrated its semi-centennial anniversary. Attendance has been doubled within five years. Buildings entirely new, spacious and commanding. Located within five miles of Birmingham, with telephone and dummy line connection. Situated on the foothills of the mountains. Unsurpassed in climate, water, health and society. Discipline firm, but kind. Cultivation of character proceeds with cultivation of mind. Full corps of professors and tutors. Standard high, and course broad. Expenses have been reduced. Apply for catalogue and information to Rev. B. F. RILEY, D. D., President, East Lake, 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 attend one session, 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 in any subject, Rev. Wm. H. WHITSETT, for catalogues or other information, Rev. Jno. A. Broadus, Louisville, Ky.

BOOKKEEPING

LEADING BUSINESS SCHOOL of the State is the CAPITAL CITY COMMERCIAL COLLEGE, 15 S. Court St., Montgomery, Ala.

Send for Circulars. R. E. BRADBERRY, Pres.

A. & M. COLLEGE.

Alabama Polytechnic Institute, AUBURN, ALA.

The next session of this college will begin Sept. 14th. The following degree courses of study are offered to students.

1. CHEMISTRY and AGRICULTURE. This course requires three years in chemistry and two in agriculture.

2. MECHANICS and ENGINEERING. In this course the student can select either Civil or Electrical Engineering.

3. GENERAL COURSE. This includes the French, German and Latin Languages.

The college has seven Laboratories in the different scientific departments, well equipped with the necessary appliances for instruction. There is no charge for tuition. For catalogue address, WM. LAROCK BROWN, Pres. Auburn, Ala.

THE ORIGINAL TAKE NO OTHER REMEMBER THE GENUINE JACKSON CORSET WAISTS

ARE MADE ONLY BY THE JACKSON CORSET CO., Jackson, Mich.

The manufacturer's name is printed upon the brand and stamped upon the inside of each waist.

BE SURE AND GET THE RIGHT THING

If your dealer hasn't them write to us. CANVASSERS WANTED.

BUCKEYE BELL FOUNDRY, CINCINNATI, O. U. S. A. Church Bells, PEALS AND CHIMES. Price and Terms Free. Name this paper.

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My son, D. A. Clark, bookkeeper for L. R. Freeman & Co., was suffering with nervous prostration from overwork. He and his mother went to the neighborhood of Tyree Springs, about the first of June, to rest and recuperate. While there he became very much worse, and his mind became very seriously affected, and I had to go and bring him home. His condition was such that he knew no one, not even the members of the family. He was blind, deaf and speechless. At times he was very violent, and would fight his attendants when they would undertake to control him. I called in a physician, who said that he was suffering from nervous prostration, and that he had better be sent to the asylum for treatment. That was the opinion of both physicians who saw him. Various remedies were prescribed, but we could not get him to take any of them. Finally I concluded to use the electrocutor. It took five men to tie him on the bed so that it could be put on him. In about twenty minutes his nervous system began to respond to the treatment, and he began to get quiet. In about an hour he was asleep. In five hours he recognized not only the family, but the friends and neighbors who came in. He slept well that night and awoke next morning with his mind apparently as clear as it ever was, his sight, hearing and speech all most perfectly restored. Now, after six days of use of the Electrotype, his nervous condition is good, his mind clear, his physical system in good condition, and he is preparing to go on a fishing trip with his friends. All this has been done by the Electrotype without the aid of medicines, because as before stated, although the physicians prescribed various remedies, among the number four grains of calomel at one dose, we could never get him to take any of them. I make this statement as simple justice to this wonderful curative agent, and with the hope that it may benefit other sufferers.

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Bessy's Wall Roll.

Grandmother March lay in her bed thinking. She had been in bed two whole years and it looked as if she would never rise from it again. Like the good Christian she was, she accepted the affliction without complaint.

The only thing that troubled her was the thought she was doing no good in the world. Her ailment was of a nervous character and it was rare that she could have any one in the room besides the nurse and her daughter, Mrs. Allen, with whom she lived. There was, therefore, no opportunity to instruct or help others.

This morning the lay thinking more deeply than usual. Presently she called for a pen and wrote a few lines, then had the letter with a small sum of money in it mailed.

Some days later the carrier brought her a small roll, apparently of paper. This she laid aside until the following week. Thursday of that week was Bessy's birthday. Bessy, who was the older of Mrs. Allen's children, and grandmother's namesake. Only, long ago, when any one called grandmother's given name they said "Betty," in the old-fashioned way. Thursday morning came, Bessy was up before the breakfast table found, as she had expected, her napkin outspread over the heap of presents beneath. She examined each one with a grateful "Thank you" to the donor. Even Dinah, the young wife, remembered her, and brought a cake of her own baking.

Last of all she picked up the roll and read grandmother's name and love. "Dear grandmother!" she exclaimed. "How did she know the very thing I wanted. Music and songs, I know. There is nothing in the world I love so much as to sing."

As she spoke she tore the wrappings and opened the parcel. She held in her hand a rod of wood with many thicknesses of paper rolled around it. As they fell open a tiny bit of paper fluttered to the table. She picked it up and read in grandmother's uncertain writing:

"Bessy, I want you to hang this wall roll in the dining room, where all of you will see it as you enter for breakfast. I gave it to you because I wish you to turn the leaves each day so that the verse appropriate to the day may be read."

For a moment Bessy could not conceal her disappointment. She had expected so much pleasure in the music. Looking up, she caught her mother's eye. She crushed back her tears, and turning to her brother, who sat beside her, said:

"John, the very first thing after breakfast, you must put up a nail; just there by the window fronting the door, and we will hang up grandmother's wall roll."

As they did it, she turned out the page for the day, and read aloud: "I will sing of the mercies of the Lord forever."

"That's something worth singing 'bout, honey," said Dinah, who was a faithful and privileged servant.

Bessy went to her grandmother's room and thanked her saying: "I will try, grandmother, to let it make me a better girl."

"Not a better one, dearie," said grandmother, stroking the brown head, laid upon the bed, "but a more thoughtful one."

One morning Mr. Allen came to the table with clouded brow. It was not often he brought his business troubles home, but the day before things had gone in a very unexpected and unfortunate way. He was utterly at a loss how to right them.

"What is it dear?" asked Mrs. Allen, as she passed his cup of coffee.

With some reluctance, he told his dilemma, for which there seemed no solution.

"Have you read grandmother's wall roll, papa?" asked Bessy, modestly.

"Mr. Allen looked up to meet the words: "If any of you lack wisdom, let him ask of God, and it shall be given him; for God giveth to a man that is good in his sight wisdom, knowledge and joy."

Not a word was spoken, but when Mr. Allen left the table he went softly up the stairs to grandmother's room. When he came down Bessy saw there were tears in the eyes of the strong man, and his face shone as if he had communed with God.

Not long after, John went away to school. When he bade grandmother good-bye, she put in his hand a little Bible. Upon the fly leaf was written in grandmother's hand his name, the day of his birth, and the verse from the roll corresponding to it:

"O Lord! I know that the way of man is not in himself; it is not in man to direct his steps, therefore for thy name's sake lead me and guide me."

He will remember it, grandmother, as long as I live," he said, as he stooped and kissed her withering cheek and went out of the room, her blessing resting upon his head.

Days passed by. The wall roll had straightened out many troubles, when one night there came a sudden call to Mrs. Allen to come. John the pride, of the household, the idol of his mother's heart, lay at death's door. There seemed no comfort for her. Next morning, as she bade them all a tearful farewell, her husband led her across the room, and laid his hand upon the roll.

"Read it, wife," he said. She brushed away her tears, and read: "Beloved, think it not strange concerning the fiery trial which is to try you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

When she returned, her boy strong and well by her side, she went to her mother's room, and clasping the dear patient's hands murmured: "Oh! how could I ever have doubted of him!"

The feeble form grew more feeble, the gentle spirit more submissive, when one quiet night the summons came. Grandmother was dying. While others wept, her face was lighted with a holy smile.

Just as daylight crept through the shutters she opened her eyes and looked up. "Another morning," she whispered.

ed. "Bessy, darling, what is the verse for the day?"

The roll was brought and Mr. Allen leaned over and read:

"They shall be mine, saith the Lord of hosts, on that day when I make up my jewels."

"One of his jewels," feebly repeated the dying lips, and moved no more.

The benediction of her presence had gone out of the home, but the harvest gathered from the seed sown by those helpless hands, who can measure?—Methodist Protestant.

The Value of Time.

One morning when Benjamin Franklin was busy in the press room on his newspaper, a stranger stopped into the book store and spent an hour or more looking over the books. Finally he seemed to settle upon one, and asked the clerk the price.

"One dollar," the clerk replied.

"One dollar," echoed the stranger, "Can't you take less than that?"

"One dollar is the price," the clerk answered.

The would be purchaser looked over the books a while longer and inquired: "Is Mr. Franklin in?"

"Yes, he's busy in the printing office," the clerk replied.

"Well, I want to see him," said the man.

The clerk told Mr. Franklin that a gentleman was in the store waiting to see him. Franklin soon appeared, and the stranger coolly asked: "What is the lowest, Mr. Franklin, that you can take for that book?"

"One dollar and a quarter," was the prompt and decisive answer.

"One dollar and a quarter! Why, your clerk asked me only a dollar just now."

"True," replied Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised, and wishing to end a parley of his own seeking, said:

"Well, come now, tell your lowest price for this book."

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, coolly, "and I had better have taken that price then, than to take even a dollar and a half now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.—Exchange.

Walking is a lowly, old-fashioned exercise. Running is much easier than walking. Pedestrianism gets too tiresome. Racing is more exciting. Many a boy will play splendidly at foot-ball all the afternoon who would reward it a severe task to carry a bundle from the market a mile away. A bicycle race of twenty miles thrills where the very suggestion of carrying a hod of coal from the cellar saps all strength. The fast horses on the track do not do the world's work. It is the horses that walk steadily before the plow. Some men would be quite willing to sing with God who don't walk with him. Some ask to sit with Christ on his right hand and on his left who won't follow him in lowly pathways. Some are full of zeal when God makes signal manifestations of his power who do not feel God at their side all the day long. He is not the Invisible Companion. Some blazonry of heavenly pyrotechnics they would eagerly run out to see, but to walk patiently and humbly with God in the quiet paths of daily well doing is irksome. "They shall run and not be weary; they shall walk and not faint." The climax is with the walking. It is harder to hold out walking than running. One of the representations of the Christian life in the New Testament accords nicely with the use of the expression in the Old Testament, "Walking with God." In the acts it is more than once called "the way." Saul went to Damascus to find out and bind, if possible, those who were "of the way." To the early believers the path Christ laid down was preeminently the way for a soul to walk. There it walks with Christ and God.—Ex.

She was a little Cambridge girl, and not very well acquainted with school discipline. One day she was discovered whispering, and the teacher sent her to an ante-room to meditate upon the enormity of her offense. When she was again permitted to join her classmates, the teacher asked, "What were you saying to the girl next to you when I caught you whispering?" The little culprit hung her head for a moment, and then replied, "I was only telling her how nice you looked in your new dress." "Well, that's— I know—but we must—the class in spelling will please stand up."

Joseph Ruby, of Columbia, Pa., suffered from birth with scrofula humor, till he was perfectly cured by Blood's Purifier.

It is much better for a man to be in high spirits than to have high spirits in him.

Peace is the sentiment of the soul which keeps the heart and the mind of the Christian through Jesus Christ.—Huntington.

The only way to speak the truth is to speak lovingly. Only the lover's words are heard. The intellect should never speak. It does not utter a natural sound.—Thoreau.

What an admirable thing is this, that God puts his shoulder to our burden, and enters into our care for us that we may more quietly attend his service.—Geo. Herbert.

There are people forever in search of happiness who never find it. Happiness often comes by indirection. You are intent on duty and are surprised to find you have stumbled on duty when you sought.

First boy (in pony cart): Th' man at the railroad crossin' is wavin' a red flag. Wet does that mean? Second boy (driving): That means we've got to hurry or we won't get across before the train comes.

Get the individual to work, and you will get the multitude to work; for each individual who becomes an efficient worker will continue to be one, and after awhile the whole lump will be leavened.

Mrs. Simpkins: I see that our new neighbor has bought a handsome umbrella stand for her hall. Mr. Simpkins: And now she makes her husband come into the house through the kitchen and leave his umbrella in the sink.

Please Keep Before the People.

Resolutions of the Centennial Committee of the Southern Baptist Convention.

(Adopted June 22nd and 23rd, 1892.)

Resolved, That it is the sense of this committee that the words "Permanent Centennial Fund of \$250,000," as used in our last report to the Southern Baptist Convention were not intended to designate an endowment fund, the interest of which only should be used, but a fund for "Bible translation, chapel building, a church edifice, and other permanent work."

If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the board, for the benefit of their work, and the boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

Resolved, That this Centennial Committee respectfully recommend to the boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the boards or for the fund for permanent work at the option of the donors, and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Resolved, That the representatives of this committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising of a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

Richmond, Va.

AGRICULTURAL.

Pithy Points.

Sowing clover seed is adding to the capital in bank, and it begins to draw interest from the date of deposit.

Feed your live stock with a view to getting some good fertilizer, and you may be pretty sure of also getting some profit from the stock.

Intensive cultivation means simply "farming to make money." The man who does not believe in the method had better abandon the business.

Do not get ready to run a winter dairy and expect to make it pay wholly on dry feed. Ensilage and the winter dairy are the complement of each other.

Throw away the heavy weights that you placed on the silage last year, and cover only with a foot of dry straw. Then your silage will be as good as the top as at the bottom.

If you are in the dairy business, stay, raise your own calves. You can not only develop the best milking strains in this way, but you can be sure of having quiet and gentle cows.

The essentials of a properly prepared seed bed for wheat are fitness and compactness. These are not procured in a day. Plow the land early, and work it often with roller and harrow.

The great disadvantage of the single crop system is that one has nothing to sell except at the time of the one harvest. It is apt to induce a habit of "running bills" the rest of the year.

Grain that is left in the shock is easily damaged by rain. If you can not put it under cover, by all means stack it to await arrival of the threshers. You will save more than the labor costs.

Our best farmers are not filling their barns with corn and hay exclusively, for winter feed, any longer. Silage and well cured corn fodder, bran and oil meal are more economical and better.

If you start to build a good house, you first put in a substantial foundation. If you mean to raise good crops you must also lay a substantial foundation, which, in this case, means rich land.

Improvement of the stock and improvement of the soil should go hand in hand. Buy a better bull to put at the head of the herd, and then lay a cement floor to save the liquid manure from the stables.

Recent developments in dairy science make it one of the most promising branches of our agriculture. We should have dairy schools now as we have farmers' institutes—everywhere, and well supported.

If you will keep account of the crop in each field, you will find it an incentive to bring each one up to the highest possible standard. Treat your fields individually, as well as your dairy cows.

Do not be deterred from trying new experiments for fear that your neighbors may laugh at you. About the only way to learn anything new about agriculture is by experimentation. Do not leave all the experimenting to the agriculturists for themselves. In his own field, learns a hundred times more than he can by reading of the work of others.

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Raspberries and blackberries will last a good many years if well taken care of. Remember this when you are preparing the ground for planting, and do the work so well that you will not have to re-approach yourself afterward for slighting it.

If stakes for cane fruits and for grapes are scarce or expensive, place solid posts some distance apart and run two or three wires lengthwise of the row. We have tried this and find it quite as satisfactory as a stake at each hill.

Peach growers are gradually learning that the peach tree will not only stand very severe pruning, but that it does best under such treatment.

Where this is not practiced, long, slender branches form, and these produce fruit mainly at their outer extremities. This overloads the branches and causes them to break down even when the tree is producing no more fruit than it could easily carry properly distributed. If the branches were cut back to within two feet of the trunk and produce fruit close to the trunk and main branches, where it could be easily supported. Trees handled in this way will also produce more perfect fruit. Such severe cutting back may be done without any injury whatever if performed while the tree is dormant.

Although peaches are reckoned an uncertain crop, it is still one of the most profitable fruits that can be grown in localities all adapted to it. Select the finest varieties and give high culture, and it will require but little fruit to give you a good money return.

Do not bank the celery with earth during the hot weather. The neglect of this caution is what makes so much early celery rusty. Use boards for bleaching until cool weather comes.

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