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## ALABAMA BAPTIST.

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CLIPPINGS FROM HERE AND THERE.

A drunkard is a man who failed as a moderate drinker.

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

If you would hit the mark you must aim a little above it. Every arrow that flies feels the attraction of the earth.

When people find fault with everything they hear, they ought not to complain if they do not hear everything.—Ram's Horn.

There are 300,000,000 more in the world to day who have never heard of Christ than there were at the beginning of this "missionary century."

The Kentucky distillers propose Cuba for the soldier. They say that small doses of Bourbon are needed to make them fight.

"To my early knowledge of the Bible," says Mr. Ruskin, "I owe the best part of my taste in literature, and the most precious, and, on the whole, the essential part of my education."

When a man becomes saturated with the idea that he is the only righteous man in the church, it is bad enough. But let him add to that the belief that he is the only brave man, and it takes a full-grown job to keep serene in the presence of his absurd antics.—Alabama Christian Advocate.

To endure hardships as a good soldier of Jesus Christ you must have a strong, pure heart, a clear and single eye, and spiritual health so complete that Satan's malices cannot get a working germ into your system. Sin, like yellow fever, attacks those first whose nature is "weakened by excesses, by softness and needless self-indulgence."—Ex.

The papers say that some friends of President McKinley, feeling that he needed a rest, planned a trip down the Potomac River Saturday afternoon to return Sunday evening. When the President heard of it he would not go for recreation on Sunday. Said he did not believe it was right. He went on the trip, but returned before the Sabbath.

We mentioned several weeks ago that a movement was on foot to consolidate the two papers in Mississippi, the Record and the Layman. We learn that this movement has been effected, and the first issue of the new paper, to be known as the Mississippi Baptist, will be published between the first and tenth of September. Rev. T. J. Bailey, of Winona, is to be the business manager. It is not yet announced who will be its editor. We wish the new venture much success.—Baptist and Reflector.

Miss Francis E. Willard once asked Thomas A. Edison if he were a total abstainer; and when he said he was, she said, "May I enquire whether it was home influence that made you so?" and he replied, "No, I think it was because I always felt that I had better use my powers." Miss Willard afterwards remarked: "Who can measure the loss to the world, if that wonderful instrument of thought that has given us so much of light and leading in practical mechanism of life had become sordid with drink instead of electric and original ideas?"—Home Field.

For the Alabama Baptist.  
On the Wing.—No. 5.  
B. F. RILEY.

Being detained in London to meet an engagement which brought me there, the party of three young men who accompanied me went on to Paris to await my coming. A number of days spent in the French capital on my first trip several years ago, together with the limited time allowed for traveling the continent, induced me merely to pass through Paris en route to Switzerland. More than a day in France enabled me, however, to observe some things that deeply impressed me. There is no doubt that the Franco-Prussian war was a blessing in disguise to the French people. It occasioned the downfall of royalty, which had greatly crushed and cursed the nation for centuries. The reign of Louis Napoleon, the pretended descendant of the great emperor, Napoleon I, was a misfortune from which it will require a long time to deliver the nation. He was in fact without a drop of Napoleon blood in his veins, as is currently believed. The reputed son of a close relative of Napoleon I, he is believed to be the actual son of an Austrian general. There were many things that went indirectly to prove this, not least among which was his striking Austrian physiognomy. But he was a disreputable wretch—politically, financially and morally. He wasted the public money in building structures of no substantial worth to the people. Among his enterprises is that of the national opera house in Paris, which cost seven millions of dollars. While he lived the Tuilleries were a stench in the nostrils of the European world. One turn of the wheel of revolution did away with this stench of royalty and made the French a free and independent nation—a republic.

But the war did more still. The immense indemnity exacted of France by Germany compelled the former to put to the utmost her resources. Her fields were her only hope. To these she resorted, the government collecting tax in kind from the small farmers of France. Fertilizers were used, and the lands of France were carried to the highest degree of richness. The occasion discovered to the people the capabilities of their soils, and when the nation was unloaded of its cruel indemnity it was left in possession of a knowledge not hitherto gained. That was the dawn of national prosperity to France. It has thriven from that time forth, and today it capital at command in its national coffers than any other European state.

Everything in France impresses the traveler with the idea that the nation is in a most prosperous condition. Its well tilled fields, its herds of domestic animals, its beautiful and steamship towns, its beautiful and populous towns and cities, and its contented population serve to impress one that the darkest days of French history are behind.

Pushing on through France I did not stop short of Geneva, Switzerland. Lake Geneva, once seen, one wishes to see it again. Its waters are of the deepest blue and are as clear as amber. Down through their shining depths we may peer and see the large fish sporting above a pebbly floor. Geneva is an old city—more than 2,000 years old. Here Caesar crossed the Rhone, which issues from the lake, and attacked the Helvetii at a bridge and at a point which is still marked by a bridge, which spans the "arrowy Rhone." The reader of Caesar's Commentaires will remember the high praise which he accords to the Helvetii as a people of thrift and wealth. Here was a storm center of the great Reformation which shook Europe to its uttermost circumference. Here Calvin lived, and wrote, and preached and died. He removed the rubbish from the cardinal doctrines of divine grace, and gave to them a Pauline setting. Here lived Rousseau and Voltaire, with influence as hurtful as Calvin's was helpful. Writers have found Geneva—city and lake—a source of much inspiration.

Byron found in Lake Lemans—another name for the lake—much about which to sing. His "Prisoner of Chillon" was founded upon a little incident that occurred on the shores of this historic lake. Alexander Dumas found in it much to awaken his bright pen, and some of his prettiest periods were born of the surroundings of Lake Geneva.

There is a serene hush that falls upon the city and lake at the close of each day that appeals to the emotions as nothing else can in nature. The engirdling walls of mountain range, and the blue lake nestled at their rugged base, and at the tip end of which is the charming city of Geneva; the motionless surface of the waters, and the little white boats dotting them over with sail canvas; the long quay which follows the shore for many leagues, the luxuriant shade trees standing on either side of the broad walk and combining their foliage in forming a green canopy above, the thronging thousands that have closed their shops, eaten their dinner at seven, and are out to witness belatedly rarely afforded human vision, and to enjoy an atmosphere rarely experienced; the sweet notes of the harp, the banjo and the guitar borne upon the soft, still air and blended with the merry laughter of children; the occasional blast of an Alpine horn, the splash of the waters occasioned by the dip of the oars of the fishermen returning in the evening, the gilded mountain tops long after the sun has gone to rest, and towering above all, the venerable form of Mont Blanc, with its mantle of eternal snow, now flushed with sunset gold—this faintly describes the scenes in sweet old Geneva at the close of day. On the northern side of the lake it is bounded by gently sloping hills richly clothed in vineyards and orchards, and enlivened with smiling villages.

Remarkable for several things, Switzerland is most noted for her hotels. It is a saying that an indifferent hostelry cannot be found in Switzerland. I have rarely seen the equals of Swiss hotels in tastefulness, cleanliness, neatness, and excellence of its table fare. No matter in what direction one turns to leave Switzerland, he quits it with regret.

After more than a day spent in walks about old Geneva, where I visited the University, the home of Calvin, and the museums, I took the train for Lucerne. The railway skirts the shore of Lake Geneva and runs through scenery as sweet and gentle, as breezy and romantic as ever soothed the senses or bewildered the mind. Where the rolling regions seem at times bleak, for lack of trees, the grass is beautiful with hues of russet and orange; the air is scented with herb-like odors that are full of health; on one side the lake sparkles in shimmering silver, and on the other the hills roll away in billows of emerald. At this season of the year the prevalent color is green, in the later season it is gold. At all times amidst the lakes and mountains Switzerland the scene is a gem.

The trains of Switzerland are a mild compromise between the old-fashioned coach of Britain and the model palaces of America. The cars are so marked as to indicate their grades—first, second and third—but they do not open at the side nor are the compartments partitioned as in Britain. Seats are divided into braces that face each other, and between the braces are racks, huge and strong, that extend at right angles to the walls and parallel to the seats. Into these racks even heavy trunks may be safely deposited. The trains are commodious, comfortable and convenient in every respect.

For the most part the Swiss are a short, stocky folk, with florid complexion, flaxen hair and blue eyes. The ruddy cheeks of the women are simply beautiful, enhanced as they are with bright, blue eyes and hair of blonde. Their agile grace, tasteful attire and symmetrical forms cannot fail to arrest the attention of one who has so recently left England. The men are brawny and move with a firm, vigorous step that indicates determination.

Immersed within their own mountain walls, the Swiss are a people of distinct characteristics. They are quiet and inoffensive, home-loving and courageous. These mountain fastnesses have witnessed the struggles of many Swiss patriots, and could attest to the valor of her liberty-loving sons. Embosomed in her little mountainous domain, the tiny republic can bid defiance to all the world besides. Distinct as their national traits are, I observed that they were influenced almost equally by France and Germany in the regions that border upon the domains of these greater powers. In language, custom, money and dress the two sides are about equally affected.

Switzerland is the only nation that has no ruler of any kind. It has two legislative branches, and the work of the government is conducted by a common council that holds rigidly to the written law. No law is enacted without having been first voted upon by the people. The matter is absolutely in the hands of the people, and the politician is an unknown quantity in this little mountain republic. It is in fact what every republic is in theory. I hope to be able to write again from Rome.

There is such an art and such a duty; at least, a long life and varied observation have so impressed me; and I presume to write down my impressions, though perhaps at the expense of amusing any doctor who may condescend to read these paragraphs.

Blessed with a superior constitution, I knew scarcely anything of illness till a grown man. Then, overworked in the school room, I contracted chills, culminating in repeated severe and prostrating attacks of fever. Just escaping from one of these lasting more than two months, I dragged out to hear Bro. T. F. Curtis preach. He was a very fresh and original preacher, as a venerable man was said to observe, who could produce a fresh sermon every time for a hundred years, could he and his hearers survive that long. His text was, "Take a little wine for thy stomach's sake and thine often infirmity." I thought, "I know you are smart, but I doubt if you can get a sermon out of that text." But he proceeded to observe that the proper place of wine or other alcoholic drinks was medicine. Then he deduced the theme, the Christian duty of preserving health. He said a little imprudence in eating, or drinking, or exposure, or the like, multiplying cases, would often lay up a man for weeks or months, or even feeble him for life, and he would have to account for all the lost time. In my convalescence I had a morbid appetite, very hard to control; and, eager to study high theological and metaphysical questions and general literature, often threw myself into a fever. My wife, who had been much worried by my imprudence, began during the summer to read the Bible, and I never had more sharp turns on my conscience in my life. Before thoroughly recovering from the fearful attack of fever, I went out on an appointment too lightly clad and contracted pneumonia, recurring on the same side several times afterward, and leaving the side weakened for life. The lesson is obvious.

I have known several eminent persons, conscientious, too, who have suffered irreparably from dyspepsia or paralysis, or fallen in apoplexy, due, I think, to occasional enormous eating.

A physician was once called in to see a distinguished college president, generally supposed to be very easy-going. On examination of his patient he said: "Dr., I am very much surprised to find you are overworked. What have you been doing?" "Well," was the reply, "I have to supervise all the departments of the college, teach as much as any other professor, and am frequently called upon to write three or four letters a week by way of answering difficult questions to relation to church discipline, doctrine, and the like." "Why," said the physician, "One of these things is as much as a man ought to do."

Many young preachers teach school all the week, study their sermons by scraps, and race out Saturday and Sunday to preach, and return, week after week, to the school-room, jaded and habitually weary. Some of these young preachers are vociferous, taxing voice and physical frame, seeming to forget that it is not the thunder but the lightning that does the execution before they reach their intellectual maturity.

It is very wise to consult a physician on the first premonitions of disease; delay until prostration is too common.

An intelligent doctor, from whom I first heard the story of Abercrombie's leaving behind the essence of his medical knowledge, "Keep your feet warm, your head cool, and your bowels open, and bid defiance to the doctors," dwelt upon it unceasingly.

So comfortable old age might be, common.

E. B. T.

Trip Notes.

Our meeting at Pittsburg resulted in very few accessions to the church, but was well attended and enjoyed. We hope good was done. Our Methodist brethren entered heartily into the services and greatly aided us.

The 5th Sunday meeting at Mt. Lebanon has been reported. It was a pleasure to meet again the old friends of earlier years. It was especially pleasant to be greeted so warmly by Bro. Gatewood, now about eighty years of age, a good man, and true to his church.

The community has recently lost two of its citizens, M. L. Clait and Bro. M. M. Curington. May the Lord comfort the bereaved.

At Hartford I was delightfully cared for by Bro. Johnson, wife five grown daughters and son. This is a happy Christian home. The work here is in charge of my old school mate, J. B. Kipatrick, who lives at East Deduct. They have a large B. Y. P. U.

Hartford is a good business point, and the Baptists are stronger than they know. They hold a regular preaching at least twice each month.

On my way to Troy association, Dothan and Brundage were visited. Bro. I. A. White met me at the depot with a pretty buggy, and did the handsome thing for the paper. Only a short canvass was made, and a promise given to tramp all over town with me in the money season. Bro. White has a great field for usefulness, and is taking hold of it with zeal and success.

At Brundage I missed Underwood. He was out at Shiloh helping Bro. Dickinson in a meeting. However, I fell into the hands of Prof. T. J. Threadgill, whose wife is a kinswoman, and had a good time. Brundage is talking about building a parsonage for Underwood. They believe in Underwood, and so do I, and that in spite of the fact that I have known him about fifteen or twenty years. He is one of our best.

TROY ASSOCIATION.

At Troy a pleasant night was spent at the home of Dr. A. B. Campbell, and early next morning

quite a party boarded the Central train for Linwood. Here we took what Bro. Sam Carroll called the Linwood and China Grove accomodation. Our car was a two-horse wagon. The track was rough, but we got there all the same.

China Grove is a pretty little village, and has excellent people who know how to take care of an association. They grumbled greatly because the session was only two days. It was my good fortune to be assigned to the home of Bro. T. L. Head, and enjoyed his delightful hospitality. There was rain, rain, RAIN. The attendance was quite small, and the preachers were conspicuously absent. They had good excuses, of course, but some of us think they ought to come next time, or be turned out of the synagogue.

Bro. J. L. Youngblood, of Troy, preached the sermon, preached the opening sermon from the text, "If we men have not love, we shall not see the Father, nor shall we see the Son." Bro. A. B. Campbell preached on the following day. Bro. W. L. Cahall, of Mobile, was present and aided in the discussions. Bro. S. O. Y. Ray got in time to see the close and get in a few words for the Judsonian of the dinner. The Alabama Baptist was represented by the Howard was not forgotten by the "tramp." Bro. L. H. Bowles likewise spoke a word for the paper.

Touching reference was made to Bro. A. E. Finckel, who died during the year while pastor at China Grove.

Bro. Joel D. Murphree was on hand to look after the temperance cause and help every way. He is a good worker.

There was a sad falling off in the contributions to missions. Bro. Sam Carroll, of Troy, says they do not believe in missions if that is the test. The same may be said of more of us. Let's prove our faith by our works.

There was a call for \$25 aid to a weak church, and two of Troy's members gave it.

Bro. E. M. Shackelford's report in Education will be published in the ALABAMA BAPTIST. Dr. Campbell offered a resolution requesting the churches to take a collection for Ministerial Education, and it was passed. Now for the making, as the brethren had decided to go through in two days. No object, however, was overlooked. The officers were faithful. They were Bro. T. L. Head, Moderator; Bro. E. M. Shackelford, Clerk; and Bro. H. H. Aldred, Treasurer. The

As soon as the meeting closed I took the Linwood accomodation and left Cahall and Ray to eat up the bountiful supply of good things provided by the excellent sisters and also to do some preaching. I am satisfied they did well for the former, and ask for a report as to the latter. J. A. HOWARD.

MINISTERIAL EDUCATION.

Receipts of the Board of Ministerial Education from Feb. 1, to August 1, 1898.

Wilsonville church.....	\$ 1.00
Millville.....	1.00
Bethany.....	1.00
Gadsden.....	1.00
Conecuh association.....	2.50
Providence church.....	3.75
Rutledge.....	2.00
Notasulga.....	3.00
Deatsville.....	2.12
Huntsboro.....	1.75
Chilopok.....	1.03
Immanuel.....	2.90
Siloam.....	6.49
L. A. So. Childersburg.....	5.00
Chil. B. Campbell.....	1.10
Chil. B. Campbell.....	65
Talladega.....	10.00
McLain.....	5.00
Woodlawn.....	5.00
Blossburg.....	1.77
Chil. B. Campbell.....	1.35
Clayton Street.....	15.00
Mt. Pleasant.....	2.90
Siloam.....	2.35
Lower Peach Tree.....	2.74
Chil. B. Campbell.....	6.50
Columbia.....	13.00
Dadeville.....	4.92
Bethesda.....	10.00
Alpine.....	2.00
Chil. B. Campbell.....	2.50
Catherine.....	2.26
Ashland.....	2.71
John T. Davis, Columbia.....	25.00
Zion.....	2.65
Siloam.....	1.11
Chil. B. Campbell.....	2.00
Chil. B. Campbell.....	16.58
Providence.....	3.70
Woodlawn.....	5.00
Pleasant Hill.....	5.30
R. W. Blair.....	2.74
Pratt City, First church.....	2.50
South Montgomery.....	2.50
Flomaton.....	2.07
Alpine.....	10.00
Troy, First.....	40.50
Pleasant Hill.....	2.45
Cropwell.....	2.75
Tallasatchie.....	1.00
Rev. J. B. Appleton.....	1.00
Packer Memorial.....	1.00
Shiloh.....	2.30
Huntsville, First.....	35.37
Bethel.....	2.05
Solapur Springs.....	2.05
Clinton.....	2.05
Cuba.....	2.30
Clayton.....	10.32
Union Plains.....	1.75
Union.....	1.00
North Liberty association.....	18.00
Camp Hill church.....	1.00
Eufaula association.....	6.25
L. M. So. Evergreen.....	10.00
Prospect church.....	2.55
Total.....	\$450.90

East Lake.  
C. C. JONES, Treasurer.

For the Alabama Baptist.  
Dr. Whitsett's Successor—Pray for Wisdom.

Dear Bro. Editor: Your short editorial recently on the subject of the future president of the Seminary is wise in facts and Christian in spirit. If that sentiment were in the hearts of all our brethren in the conduct and management of the denomination and its great interests, we would have a far different state of things. No man ought to have a suggestion to make to the trustees of the Seminary as to what they should do unless it is the result of earnest prayer. Who of us dare tell these trustees that they should do a certain thing in the Lord's cause unless we had prayed right thing to tell them? These brethren in this fearfully responsible position cannot fail to pray unceasingly from now on to the moment they shall act for the Lord and that he will guide them completely in choosing a man for the place Dr. Whitsett vacates. When this will be what Jesus said should be, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." A body of brethren or a church, wanting honestly to know and do the mind of God, will be so guided and enlightened by the Holy Spirit as to not err. The promise is emphatically to this end. The very nature of things makes it certain. It involves the principle of the last testament in "our" prayer the Savior taught his disciples: "Thine is the kingdom, the power and the glory forever." It is all God's, of course, and when he is sought in that light by his people he will bring it to pass.

I hope our papers, our churches, our associations and our conventions will evince the same spirit and disinterestedness as your editorial in all their suggestions, instructions and resolutions to the trustees from now on till the election is made.

God bless the ALABAMA BAPTIST and all its readers, as I am yet a lover of my old native state.  
Meridian, Miss.  
L. M. STONE.

For the Alabama Baptist.  
All in a Fog.

Editor Ala. Baptist: I don't seem to see things like other people, and it bothers me no little. Since I was a little boy I have been a little bit of a worrier, and on. I was accustomed to regard it all not only as good, but very good. I think, now, some of it must have been better or worse. Ever since I learned to read I have read the Scriptures some, if no more, every year. Now that I am older than I was in early life, I find in me a disposition to question the correctness of regular, orthodox opinion. It may be very wrong and sinful for an ignorant layman to take issue with learned clergymen, but I just can't help it. The preachers are not all infallible, unless we admit great diversity of infallibility.

But I'll get to the matter that burdens me just now. It's about that rich young ruler that wanted to know what good thing he must do to inherit eternal life. Lately I have heard two learned divines discourse about the young fellow. I confess to a good deal of nausea as each expatiated upon the manifold virtues of the estimable young moralist. Now, here comes the trouble. I don't think that young fellow was a "moral young man" at all, and I think it altogether wrong for the preachers to hold him up as exemplary. My opinion is the young man was a downright hypocrite. I don't think he had kept the law "from his youth up," for if he had, he would have felt no condemnation. Further, in his conversation Christ, for once, must have followed the injunction of answering a fool according to his folly, or else we must conclude there are two ways of salvation—one for the world at large, and one for rich young moralists. Am I right? Again, I have an opinion about that poor old Bethesda, and am suspicious of the correctness of the matter. I think it was a kind of "Injun Doctor" report about the angel at intervals disturbing the water to cure the accidental favorite of fortune. If the report is absolutely correct, then the whole affair was miraculous. I don't think the Lord would find it necessary to eclipse one miracle with another.

Still again. If heaven is the delightful place it is represented, why do we so dread to take our departure from earth? If death is the open door to infinite joys, why do even Christian people speak of it as a cruel monster? It seems to me there ought to be a "brand new" style of obituary wherein is no allusion to monsters with scythe blades.

I have written in no spirit of controversy; and I don't want any of the "small fry" to jump on me, but I would like to hear from some of the "old, big fellows" about the above.

The fittest emblem of the "Father house" in heaven ought to be the father's house on earth.

B. Y. P. U. DEPARTMENT.  
EDITING COMMITTEE:  
H. W. Providence, Maxie Pepperman, W. B. Davidson.

All communications for this Department should be addressed to MAXIE PEPPERMAN, Secretary, Box 484, Montgomery.

The recent B. Y. P. U. State Convention in Montgomery adopted the following resolution: "That an Editing Committee be appointed and located in Montgomery, to have charge of the Young People's news department in the organ of the Baptist State Convention of Alabama, and that the secretary of each local union and all friends of the movement be requested to co-operate with this committee in furnishing news."

The object of this department is to provide a medium of communication between the various local unions in the state, to let each one see what the other is doing, and thus to bring the Baptist young people of Alabama into closer touch and more thorough and hearty co-operation. In order to accomplish this we earnestly request the aid of all the friends of the B. Y. P. U. work.

In the first place we desire the name of every local union in the bounds of the convention, together with the names of its officers and of the district association in which it is located. And we shall esteem it a favor if the secretary of each union will kindly send us these items on a postal card. We hope to be able to publish at different times the names of the unions in each association, with their secretaries, and thus aid our executive committee in developing the plans outlined by the convention.

We shall be glad to receive all items of news relating to the B. Y. P. U. The secretaries of the local unions and other friends are requested to write to the secretary of the editing committee, Bro. Maxie Pepperman, Box 484, Montgomery, telling him of their plans of work, and how they succeed; how their various meetings are conducted; how often they meet, what night is found most suitable in their locality, how they study the Christian Culture Courses, what their unions are doing to encourage members to contribute to church work, etc.

By a full and free conference and comparison of experiences, we can work out by degrees the best plans. We shall be especially pleased to hear from the country churches. We realize that there are peculiar difficulties in the B. Y. P. U. work in the country.

Mr. John H. Chapman, who was re-elected president of the B. Y. P. U. A. is a layman of considerable means. He has given liberally to this organization. Dr. Vedder says that more than once upon him Mr. Chapman's large gifts and generous pledging of his own personal credit has stood between the union and financial ruin. He deserved the greatest honor the B. Y. P. U. could bestow upon him.

In his report of the recent B. Y. P. U. convention at Buffalo, a writer in the Christian Index says, "The most noteworthy thing about the convention was the members. The number of delegates was over twelve thousand; perhaps the largest in the history of the organization. This is remarkable when compared with the attendance at the Christian Endeavor and Epworth League conventions recently held. The attendance at both of these was very small as compared with recent years. Why ours so large and theirs so small? That was a question asked often at Buffalo. We think we have the answer. Because of the Study Courses of the B. Y. P. U. That is the prominent feature which differentiates our work from the young people's movement in general. The Christian Culture Courses are the best systems ever yet devised. It is the best life-giving and life-sustaining principle of the organization."

We ask all our young people to read the article on "Reverence," which appears in another column (fourth page). It was written by one of our best B. Y. P. U. workers.

Detraction Does Not Help.

It is recorded of Peter the Great that when any one spoke ill of another in his presence, he was wont to interrupt the speaker with such rebuke as this: "Well, but has he not a bright side? Come, tell me, what have you noticed as excellent in him? It is easy to splash mud, but I would rather help a man keep his coat clean."

When Plato was told that the boys in the street were laughing at his singing, he said: "Ah, then, I must learn to sing better." On another occasion, being reminded that he had many asperses, he said: "It is no matter, I will so live that none will believe them." And when he was told that an intimate friend had spoken of him in terms of detraction, he said: "I am confident he would not do it if he had not reason for it."

A guilty conscience needs no accuser, and a good conscience fears none.

Central Committee.  
To the Leaders of Sunbeam Bands.

Dear Co-Laborers: I am availing myself of the space so kindly granted us in the ALABAMA BAPTIST, to "sit up your pure minds by way of remembrance" regarding the responsibilities laid upon us in having the duty made ours of leading and feeding the lambs. I am anxious that we should never forget that we are doing training school work. Bear this in mind for two reasons: It will keep you from becoming discouraged, for you will not be expecting to see blossoms and fruit at once, but will be more satisfied to lay the foundations and continue to plant deep the lessons that form the "root of the matter"; and again, it will impress you with the importance of your work, to such a degree that you will feel its dignity and the weighty responsibility of having placed in your hands the embryo members of our future Baptist churches. Sometimes I think we need to be more docile as means and methods are suggested to us by our mission boards and other denominational leaders for the furtherance of our work; and I am particularly anxious that our children should be trained to think that those who are appointed to the work, and who give their time and wisdom to devising the best ways for carrying on denominational interests, should have the respect paid them of seeing their plans adopted. Just in this connection I would like to emphasize the coming of Mission Day in September. Let this be an important day. Send for the programs in time for thorough preparation, and imbue the children with an enthusiastic anticipation of its coming. Euthusiasm is infectious—let them catch the fire from their leaders. Again, the apportionment made by the Foreign Board for \$4,000 from the young people and of \$2,000 for the Home Board, should be constantly repeated to them. Every method for their enlightenment should be eagerly laid hold of by the leader of a band. Miss Hest's proposition to have our children correspond with the children of missionaries, was hailed with delight by a band to whom it was proposed last Sunday, and three volunteers at once claimed the privilege of writing to the three little children already proposed in the Foreign Mission Journal.

Speaking of Miss Hest and of the Sunday School board, reminds me of the W. M. C. C. called valuable aid to the idea, so full of blessed influences that is being pressed by Dr. Frost, viz., the reading of the Bible and memorizing its precious words.

As the time approaches for our associational meetings, I urge you will try to be present, and urge the forming of bands in our churches. Since the convention in December sixteen new societies have been formed, and the children have responded very generally to the invitation to send communications to me for the ALABAMA BAPTIST. Encourage them to do so. An appeal came to me today to come to a church and reorganize a Sunbeam Band, which had been disbanded because there was no leader for them there; and it was pathetic to have these little children write, "Our members are joining the Epworth League and Christian Endeavor Society, but



# Alabama Baptist

MONTGOMERY, AUG. 25, 1896.

## Directory for the Baptists of Alabama.

### OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala.; J. B. Collier, Secretary, Montgomery, Ala.; J. L. Thompson, Pres., Montgomery, Ala.

### MEMBERS AND THEIR POST-OFFICES.

J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harlan, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Brundidge; J. P. Wood, Troy; J. J. Taylor, Mobile; R. E. Pettus, Huntsville; J. P. Shaffer, Dadeville; A. B. Campbell, Troy; W. J. Elliott, Montgomery.

### OFFICERS OF THE HOME BOARD.

G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

### BOARD OF MINISTERIAL EDUCATION.

W. A. Hobson, President, East Lake; W. R. Sawyer, M. M. Wood, W. M. Black, W. A. B. Johnston, E. F. Enslin, C. C. Wells.

### INSTITUTE BOARD.

W. E. Hudson, Pres., Opelika; President, Rev. G. S. Anderson, Auburn; Rev. J. B. Shaffer, Jacksonville; W. E. Lloyd, J. E. Lowery, J. L. Gregory, E. M. W. J. R. Stoddard, J. L. Gregory, E. M. W. J. R. Stoddard, J. L. Gregory, E. M. W. J. R. Stoddard.

### BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.

Prof. P. H. Mell, Auburn, President; L. W. Terrill, Birmingham, Secretary and Treasurer.

### THE PAPER AND THE BOARD.

The ALABAMA BAPTIST, from the beginning of its course, has been the fast friend of every denominational enterprise. Its columns have been filled from week to week with information about our boards and institutions. It came into existence as a denominational necessity. The State mission board might be regarded as its twin brother, as it was instituted about the same time. The paper and the board were inaugurated by the same wise heads. The same purpose was set before each, namely, the development of Baptist interests in Alabama. They have been mutually helpful to each other through all these years.

There is every reason why this pleasant relation should continue. At one time an arrangement was made with the Secretary of the board to issue each quarter a "Missionary number" of the ALABAMA BAPTIST. Extra thousands of copies were issued, which were furnished the board for distribution at actual cost. This plan, which worked most satisfactorily then, is being renewed. If a de-

retary or some member of the board as editor, we cheerfully yield to the wishes of the brethren.

The greater emphasis we place on missions, and the more prominently this work is kept before our people, the greater the reflex influence on all other enterprises. When the mission spirit fully lays hold of any people, and they observe the fact that the mission cause is in truth the cause of Christ, then will penuriousness give place to liberality, narrowness to broadness, carnality to spirituality, selfishness to Bible beneficence. The mission obligation should find zealous and persistent advocates in all our pastors. Their congregations should be instructed constantly as to their duties concerning this matter. This is the great strength of the gospel. It teaches the propelling power that brought from heaven the Son of God. The Word of God teaches that the birth, life, death and resurrection of Jesus of Nazareth was based upon the spirit and demand of missions. In him was the great aim and purpose of missions exemplified. Hence the success of every Christian effort runs back to the "go" as announced in the great commission.

DR. KERFOOT declines the Georgetown presidency, feeling it his duty to remain with the seminary. The call, however, attests the high place which he holds in the esteem of Kentucky Baptists, that he should be wanted at the head of their foremost institution of learning. Amid all the excitement of the Whitsett controversy Dr. K. has avoided extreme positions and rancorous utterances; and to-day he has a stronger hold upon the Southern brotherhood than ever before.

WHEN a newspaper publishes fulsome compliments of men or women, whose vanity they thereby gratify, it weakens its influence and lowers its standing; and also subjects the person so highly praised to ridiculous criticism. When merit wins, the victory is lasting; but when the alleged triumph is based upon fraud and deception, then the rebound is disastrous. Published articles that are not true, will always carry defeat to the imposter. Every man's permanent success depends upon worth and merit. Newspaper articles cannot make great men, eloquent men, or learned men. Merit, true merit, is the test.

## A STRANGE PREJUDICE.

From the secular press of recent date it appears that some of our Presbyterian brethren are disturbed about the old hymn beginning, "There is a fountain filled with blood," and they propose to have it expunged from Presbyterian hymn books. Dr. J. W. Primrose expresses his views quite freely, specifying by way of objection, first, that the idea of a fountain filled with blood is unscriptural; and second, that the phrase "plunged beneath that flood," favors immersion, which also he regards as unscriptural.

Dr. J. N. Craig, who is said to be a man of some scholarship, endorses Bro. Primrose, and emphasizes the second objection in these rather caustic words, "When this hymn gets out among rabid and ignorant Baptists, they take it literally, and you can't eradicate the impression."

Had the brethren objected to the hymn on rhetorical grounds, they might have shown more reason. They might have noted a slight incongruity in a "fountain filled" with anything, though an empty fountain would be a curiosity; but when they object that the idea of a fountain of blood is not in harmony with the Scriptures, their objection is groundless. In his first epistle John (1:7) specifically states that the blood of Jesus Christ cleanses from all sin, and in his prophecy Zechariah (13:1) refers to it as a fountain opened for sin and uncleanness. So it seems that these learned brethren are not quite familiar with the Book which they claim to follow.

The second objection is that the hymn favors immersion. This is probably the chief cause of offense. In recent years Presbyterians have shown bitter and unrelenting prejudices against immersion, going so far as to assert in the face of the world's best scholarship that it is not Scriptural baptism at all, yet throwing a sop to feeble Baptists by agreeing to take without their baptism such of them as would come. Here again this unreasoning prejudice crops out in the unseemly effort to suppress the famous lines that have held an honored place in Christian hymnology for a hundred years. Cowper, the author, was not a Baptist, but he was a liberal minded man who was not afraid to incorporate scriptural truth into his hymns. In his own soul he felt the need of cleansing; and

neither the mood, he had not the fear of brethren Primrose and Craig before his eyes.

It is suggestive, too, that the Presbyterian hymn book is to be mutilated for the benefit of the Baptists, the "rabid and ignorant Baptists." But when did the brethren begin to furnish Baptists with hymn books? Is it not more likely that the trouble is in the Presbyterian fold, and that many devout souls who have felt the power of divine grace resent the oppression which has bound them to the forms of religion without their consent, and long to break away and "plunge beneath" the waters of baptism, even as their Savior did? If the brethren ever get rid of immersion, they will have to expurgate the New Testament, as well as the hymn book.

As to the sneer about Baptist ignorance, the early apostles were assaulted in the same way, but they were quite a match for those who boasted of their learning and culture. As matters now stand there are about seventy Baptists to one Presbyterian in this state, and the proportion is not likely to grow less, unless our brethren adopt wiser and more scriptural methods.

RELIGIOUS papers should strive to raise the character of journalism to the very highest plane of purity and elegance. Dealing in billingsgate, cowardly flings, abusive epithets, denunciatory adjectives, and such like, should be condemned. Coarse, vulgar, caustic criticism, whether found in secular or religious papers, is unbecoming a pure civilization and a dignified journalism. When a writer or speaker stoops to abuse, ridicule, slander his adversary in order to carry his point when dignified argument fails, let himself down beneath the level of an honorable antagonist. Our religious journals should be models of purity, dignity, chastity. No place should be accorded the abusive epithet. Our heart has been pained and saddened at the hard, bitter, unkind, sarcastic, vitriolic language used in some of our Southern journals—both religious and political. No man can afford to "stoop" to carry a point; the stooping destroys the effect of the triumph. Malice, pure and chaste, striving for the public good and the glory of God, will win the fight, while the bitter partisan will meet with inglorious defeat.

## NEWS NOTES AFTER THE WAR.

It is hardly accurate to call these notes "war news," so the heading must be changed.

All of Gen. Shafter's troops did not get away from Santiago last week, as was confidently expected, but he now telegraphs that there are sufficient ships to carry them away by the end of this week. There were more than one thousand sick at last report, but the number of recoveries each day was much larger than the number taken sick. He also reported that a number of ships would be loaded with Spanish prisoners by Saturday. Some of the Spanish soldiers, claiming to represent 11,000 others, in view of their early departure, have written a letter of thanks and compliments to Gen. Shafter, and one to the American army at Santiago, bidding them a kind farewell, commending their courage and thanking them for their kindness to the Spanish soldiers.

The regiment of immunes from Louisiana behaved so badly at Santiago that Gen. Wood sent them out of the city. Its commander is Col. D. C. Hood, son of our Confederate General J. B. Hood. A negro volunteer regiment has also given trouble by disorderly conduct. It was reported that the 5th immunes, a large part of which is from Alabama, had also acted badly, but this is now denied. Our soldiers there complain that the Cubans hang around their camps and steal whatever they can lay hands on. A large class of Cubans, but not the best, threaten to give trouble because the entire island has not been turned over to them. As they have neither money, nor credit, nor provisions, nor experience in government it is difficult to imagine how they would maintain a government of the island.

Gen. Shafter reports that the silver question at Santiago has settled itself. Merchants and others have come to understand what is meant by this government keeping silver at parity with gold, and they now accept our silver dollar at its face value.

Spain refuses to accept Blanco's resignation as Captain General of Cuba, and appoints him one of her commissioners to turn the island over to the United States. Spanish statesmen say that this country must pay Spain for the public buildings and other property which Spain claims on the island. This may cause delay in settlement of

## NAVAL PARADE.

The war ships that have been so constantly in service were ordered home from the coast of Cuba for such repairs as were needed, and to give the men a little respite on shore after five to seven months on the water. Those sun-browned fighters of the sea showed that they had not lost their sense of humor, for as Admiral Sampson's flag ship, the New York, steamed past the other vessels in Guantanamo bay to take the lead for home the band played the lively old Southern minstrel air, "Ain't I glad to get out of the wilderness," and there were glad shouts and cheers on all the ships. Arriving at New York on Saturday morning last, the 20th, they were greeted as they passed up the harbor and up the river and back with the roar of artillery, the shouts of multitudes and the screaming of hundreds of steam whistles. Those vessels and many other of our war ships will soon go to Fortress Monroe, so that about seventy ships of war will be there for inspection and repair.

## MANILA.

The news is more definite than last week, but not very different from that given. Our loss in taking the city was about eight killed and forty wounded, all from the land forces. Business is gradually opening, and the cable has been repaired. There will perhaps be no important change in the situation until final settlement by the peace commissioners in October.

## NOTES.

Gen. Miles is coming home from Porto Rico, and Gen. Brooke will be in command there. Captain General Macias is more pleasant than Blanco, of Cuba.

Sampson and Schley have both been promoted to the rank of Rear Admiral. The former has been acting in that capacity for some months. The latter is recuperating at his summer home in Connecticut. Capt. Philip, of the Texas, has been made Commodore.

In the two Alabama regiments at Jacksonville, Fla., there is a strong feeling in favor of being mustered out of service; and it is the same with other volunteer regiments there and elsewhere. The officers, however, get large pay, and are generally satisfied to remain.

There is much sickness among our troops at Ponce, Porto Rico. And now Jamaica wants to be annexed to the United States.

LAST Sunday marked the beginning of a new era in religion on the island of Porto Rico. A press dispatch sent out from Ponce on the 21st tells of a glorious incident. It says: "To-day, Sunday, the liquor saloons were closed, and for the first time in the history of the island there was a public Protestant religious service." No more union of church and state on this island; no more domination of priestcraft; but there, as in the United States, every religion must stand on its own merit and sustain itself by its own private contributions. This is a happy achievement for our arms. Religious liberty is the greatest boon to any people; they are bound together as patriots and Christians, where every man can select his own religion, and none dare molest. We confidently believe that this war marks the change in Romanism, or foretells its doom.

The New Era, just issued by Mrs. Geo. C. Ball as editor and proprietor, at Birmingham, is on our table. It is an eight page six column journal, devoted to the general interests of the South. The editor, Mrs. Ball, is a gifted journalist, positive, fearless, firm in her convictions, and has the good of the people at heart. In her salutatory she says, "Progress is compatible with conservatism; present achievement with the best traditions; and the people who stand still are the faithless representatives of the noble generations that preceded them." We congratulate the editor on her excellent beginning, giving to our women a journal full of thought and uplifting literature. We expect great things of this enterprise, and wish it abundant success. Her motto is—"Fear to investigate nothing, then hold fast to that which is best."

## FIELD NOTES.

Rev. J. M. Johnson's address is changed from Wetumpka back to Dexter.

Rev. W. L. Cahall asks us to send his paper to Geneva instead of Mobile.

W. J. Elliott, Montgomery: We had a pleasant and a spiritual meeting at Coosada Sunday. Dr. Bledsoe was with us, and preached one of his best sermons. We baptized one candidate.

Correspondents will heretofore please address me at Redlaw, Shelby county, a new postoffice near my farm, and publishers charge

## REDAWN.—E. B. TEAGUE.

S. L. Loudermilk, clerk of association, Newton: The executive board of Newton association has selected Pinckard as the place, and Wednesday, Oct. 5, as the time for meeting of that association, instead of Newton, Oct. 4.

The Abbeville (Henry county) Times, of the 19th, says that Rev. W. W. Harris, late pastor of the Baptist church there, has removed with his family to his field of labor somewhere in Georgia. The Times adds, "Our people regret his departure."

Here it is, Tuesday morning, and the mail brings us thirteen articles, some short and some long, for this week's paper. And yet we have told our friends quite often that articles received on Tuesday are in danger of being left over till the next week. It appears now that nearly every one of these will have to wait.

G. F. Stradford, church clerk, Oswichee: Harris association will convene with this church on Tuesday after the second Sunday in September, the 13th day. Conveyance will meet delegates and visitors at Nuckoll's Crossing, Fort Mitchell and Flournoy's Crossing, on the Mobile & Girard railroad, on Monday and Tuesday, 12th and 13th, but not later.

J. R. Lister, Conway, Ark.: Association will meet with New Prospect church, six miles east of Livingston, on Friday, 9th Sept., to a. m. Those who come by rail will stop at Livingston, where conveyances will meet them. We are anxious that our boards and colleges should be represented. Of course we expect Bro. Harris, as this is near his old home.

Pastor Quisenberry, of Adams Street church, had appointed service for each night of this week, but was forced to postpone the meeting to another time on account of the illness of his wife. Mrs. Quisenberry's health has been bad for some time, and with hope of improvement she went to the home of her father, Rev. W. G. Curry, at Livingston. On Monday Bro. Quisenberry was summoned to her bedside. Our earnest sympathy is extended to all in this time of suffering and anxiety, and we sincerely hope to hear favorable reports from the sufferer before this is printed.

M. M. Wood, East Lake: Our series of meetings at Trussville closed on the night of the 16th inst. It was a gracious revival, resulting in five applicants for baptism, and greatly strengthening the church. Bishop Ivey, of Bessemer, did the preaching, and it was done "in demonstration of the Spirit and of power." It is hard to tell where he did the greater good, in the pulpit, or in the homes of the people.

Bro. Charles Little, of Auburn, sent us a check of good size to be placed in his credit on subscription. The next day he sent a revenue stamp to be placed on the check, which he had overlooked in the hurry of business. It may be said that one little revenue stamp is a small matter, and so it may be; but carelessness to do right is a large matter. Doing right in little things leads to the same way of doing in great matters. The reverse is also true.

D. E. Burdeshaw, pastor, Kinsey: Judson association will meet with Enon church, at Kinsey, Tenn., on Thursday before the first Sunday in October. Should any brethren desire to come on the railroad, and will write a card to me when they will be at the depot, and at which place they will get off, they will be met with a conveyance to bring them out either from Dothan or Headland, and they will be carried back to depot at any time desired. Brethren, come to the Judson association.

J. W. Dossett: The fifth Sunday in July I was with Bro. G. W. Harrison in a meeting of eight days at Old Mt. Zion church. We had large and attentive audiences and a glorious good meeting. We baptized ten converts. After close of this meeting I spent a night in the little town of Clio, Barbour county, with Bro. Jenkins, the missionary for Eufaula association. Clio is a Scotch town, the largest settlement of Scotch people I know of in the state. Of course they are Presbyterian in faith. I found them very kind. After leaving Clio I spent two days with Bishop Loudermilk at Bethlehem church. He was having a good meeting. I am on my way to Hawkinsville where I expect to start a meeting to-morrow.

W. B. Carter: Annual protracted meeting at Big Sandy church, Tuscaloosa county, continued nine days. Attendance said to be best in the history of the church, and attention good, but interest among the members not so great as last year. Rev. A. W. Logan, a Howard College boy, preached for us several times; and he preaches well for a youth of twenty years. His is a fine spirit, and the Baptists are making a good investment in educating him. Our church was built up. Some evils counteracted, and six good members added to our number. We had some interesting visitors. An interesting episode was the marriage at the church at 8 p. m. on the 11th inst., of Mr. B. F. Cannon, of Tuscaloosa, and Miss Velma Griffin, of Moundville. The church is in good condition and is doing much for God, but not yet what it is able to do.

Abner Williams, Moderator, Oxford: Calhoun County Association will convene with Harmony church, about seven and one-half miles east of Oxford, near Choccolocco, on the Ga. Pacific division of the Southern rail way, on Friday, Sept. 9th, at 11 a. m. Representatives of the Foreign, Home and State Mission Boards, the Sunday school Board, Orphan's Home, Judson Institute, Howard College, ALABAMA BAPTIST, and Baptist associations, are cordially invited to visit us. The following chairmen of standing committees will please have reports ready when called for: State Missions: A. D. Glass; Home Missions: Jno. A. Scott; Foreign Missions: J. E. Barnard; Ministerial Education: J. C. Wright; Denominational Education: J. H. Foster, Jr.; Temperance: Geo. D. Harris; Sunday schools: D. C. Cooper; Evangelization of Colored People: W. A. Davis; Periodicals and Literature: T. W. Ayers; Woman's work: T. G. Bush; Orphan's Home: W. M. Franks; State of Religion: B. B. Nunnally; B. Y. P. U.: B. D. Williams.

A brother in Alabama writes us that Dr. A. P. Graves, in his address at the dedication of the Standard building, fell into an error in the statement that no other Baptist paper was published in its own building. He says that the ALABAMA BAPTIST owns the building in which it is published, and owns all of its type, presses and machinery necessary to its publication. It gives us pleasure to make this correction, and we will add that the ALABAMA BAPTIST is one of the brightest and best of our State Baptist weeklies. Bro. John G. Harris, its owner and publisher, is a magnificent man in every way, and we rejoice in his success.—Texas Baptist Standard.

## For the Alabama Baptist.

### Woman's Missionary Union

Of Birmingham association will convene in the Presbyterian church, at Springville, on Wednesday, September 7, at 9:30 a. m.

Devotional exercises, Mrs. L. F. Stratton, Report of secretary, General report of Societies. Ideas of how to organize.

Frontier Missions, Mrs. B. D. Gray.

Our Bible and Sunbeam Work, Mrs. T. A. Hamilton.

Foreign Missions, Mrs. R. M. Hunter.

Colored Missions, Miss Knapp.

Expense Fund, Mrs. Hardemon.

Mrs. Wm. Franklin, Vice President.

### Our Home Mission Board.

Dear Brethren: The time has come in the providence of God when we must push our Home mission work more vigorously than ever before. From every department there comes a cry for greater help, and in many cases the help must be extended now, or the opportunity is lost forever. The board has been waiting for the opening of the gates of Cuba, when God has given us more than we asked, and opened Porto Rico to us as well. Two millions and a half of people hitherto held in the chains of darkness are now prepared to receive the light of life. Such an opportunity never was accorded to us before, and such rapid and vigorous work never was demanded at our hands. Large contributions will be needed to meet the wants of these people and our obligations to them.

The board at its last meeting, on the 7th of the present month, appointed Bro. J. R. O'Halloran as missionary to Santiago. He was instructed to proceed at once to that city and begin his work at the earliest possible day. He was advised, being under the American flag, to disregard the petty restrictions with which Spanish law has curtailed the freedom of religious worship, and while fully respecting the religious rights of others, to claim full equality of religious privileges for himself and for our Baptist people. This policy will be adopted, not only for Cuba, but for Porto Rico as well. If there is one principle dearer to the hearts of the American people than another, it is the right to worship God without the restraints of human law. If there is one thing which the American flag represents more fully than another, it is the inalienable right of all its citizens to religious equality.

The board is prepared to return its missionaries to Havana, and so soon as the American flag shall float over that city and communications be opened, they will return to their old charges and take up their work where they were compelled by the rude hand of war to drop it. Some of them may be detained for a time in connection with the war, so well established in Tampa and Pensacola. Some may be called to other spheres of duty. New workers will be added to them and our forces rendered as numerous and efficient as the means of the board will justify.

The board hopes that this plain statement of facts will induce our churches everywhere to so largely increase their contributions as to enable us to supply every important point in this new territory which the divine hand seems to have transferred to the care of the American people.

I. T. TICHERON, Corresponding Sec'y.

Atlanta, Ga.

### What of Our Rejoicing?

At the convention at Norfolk there was great rejoicing that our Foreign Mission board was out of debt. There was similar rejoicing all over the country. The question was asked, Will we keep out of debt? The people must answer. We need in cash every month \$5,000 for the work as now organized. Since the convention, three and a half months, we have gotten a little more than \$10,000. Here are the receipts from each state:

Alabama	385 62
Arkansas	213 05
Oklahoma	3 99
Texas	6 00
Florida	53 59
Georgia	1,407 61
Kentucky	1,816 70
Louisiana	48 81
Mississippi	581 40
Missouri	427 87
North Carolina	1,090 89
South Carolina	121 52
West Virginia	51 99
Virginia	3,116 29
Tennessee	726 33
Illinois	736 33
Indiana	1,412 68
Total	\$10,038 56

Look what your state has done; then at what your church has done; then at what you have done. Are you satisfied? Is the Master well pleased?

There are two classes to whom we would make special appeal: 1. Those who have been greatly blessed with this world's goods. Are there not some liberal brethren and sisters who will each give an amount sufficient to pay the expenses of one missionary returning to his field? To get a man and his family to China, Africa, or Brazil requires four or five hundred dollars. Who will send a check for one man and his family? 2. We appeal to the thousands who are limited in means to give as God has blessed them. Bring all the tithes into God's storehouse.

We hope soon to see the money flowing into the treasury. Let us pray to God earnestly and talk to one another about his work. See that Foreign missions is presented in your church and in your association. R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Aug. 15.

## For the Alabama Baptist.

### Those Little Bills.

BY ONE WHO HAS PAID.

Bro. Harris' appeal in last week's paper ought to bring a prompt and generous response from our brethren. Sometimes it is thought that the small sum of \$1.50, or more, as the subscriber has allowed the publisher to carry him, is a small matter. But the entire business of the paper is based upon the idea of small bills; and when those bills are not promptly met, embarrassment and injury ensue.

The power of these little matters is forcefully illustrated in some recent transactions. In the litigation over a one-cent reduction in street car fare in Milwaukee, Judge Seaman, of the United States Court, decided that the reduction was unreasonable and would tend to the confiscation of private property. Also, in the matter of the one-cent war tax stamp on express packages, the companies claim that the expense would wipe out the profits of the business. A reduction of one cent a mile in freight or passenger charges would break the railroad companies. A cent less on each light would smash the electric light companies, and a cent less on each telegram would make the business a losing game.

These observations, based upon accurate calculations, help to enforce the importance of little bills. The brother who subscribes five cents or five dollars a Sunday to his church, and then fails to pay, is helping to embarrass the church just as much as the brother who goes on from year to year subscribing nothing and paying nothing, but simply beating his way in the kingdom of God. It costs money to run religious enterprises, and the benefit is greater than all the cost. Isn't it right that each should bear his part?

In regard to our paper, it is a matter of justice rather than generosity. These little bills are due. The work has been done. The goods have been delivered and used. And our brother ought not to be hampered in his work and embarrassed in his business by being kept out of his money. He can't make the paper what he wants to make it, and what it ought to be, unless delinquent subscribers pay up, and brethren generally give him their moral support.

## For the Alabama Baptist.

### At Evergreen.

Dear Baptist: We began our meeting on the 7th inst. Bro. H. H. Shell, of Palmetto Street church, Mobile, came to our assistance on the 8th and remained with us through the 18th, preaching twice a day.

Certainly Bro. Shell is one thoroughly consecrated to the Master's work. He preaches with great power, his last sermon always being the best. Bro. Shell stands now at the head of the list of our workers to grow in the future as he has since we parted at the Howard in June, 1890, when he graduated. He will some day be among the leaders in the work in the state. Bro. Shell has won a place in the esteem of Evergreen people that will never be effaced. It was a daily expression from one or another to the last sermon he preached, "That is the best sermon Bro. Shell has preached yet."

The results of the services of this noble man of God are perceptible to all. That portion of our church which attended his preaching is stronger and happier than ever before. Our church, or a part of it, has put on new life, formed new resolutions, and will in the future do better work. I am much stronger as pastor than when Bro. Shell came, in heart and with my people.

There were six accessions by experience and three by letter. It rained every day save two, but not sufficiently to prevent a single service.

Bro. Shell leaves for his mother's home at Pine Apple for a well deserved and much needed rest. I leave to-morrow for my old field of labor in Monroe county, to aid Bro. J. Sid Wood in a meeting at Hamilton Hill, returning home via my childhood home at Buena Vista. S. P. LINDSEY.

Aug. 19.

## For the Alabama Baptist.

### In Ohio.

It is now nearly three weeks since I landed in this beautiful lake-shore city, and ever since I came I have been intending to write you. I wanted especially to tell you about my good friend Dr. Pickard. Although a Georgian, he came to Alabama from the Theological Seminary, which gives us a sort of preemption right to him, and his successful pastorate in Eufaula and Birmingham have given him a warm place in the hearts of Alabama Baptists. As is known to most of you, he is now pastor of the First Baptist church here in this "Forest City," as Cleveland is most appropriately called. I believe it was last December he entered upon his work here, and his labor has been abundantly blessed. During that time he has baptized, I think, nearly 140, the church is united and in splendid working order, active and powerful, looking forward to still greater results coming fall and winter. I am here holding the fort for him while he is off on a vacation. For three weeks he has been in Chicago. I had a letter from him the other day, saying that he was improving his vacation by "taking bicycle and swimming lessons." When on his wheel he'll certainly be in the swim in Cleveland; it is a city of magnificent distances, and boys and girls, men and women, old men

## and young, go by you continually whizzing on their wheels.

I have just spoken of Cleveland's noun de plume, "The Forest City," and it is certainly well and most appropriately named. I came expecting to find the houses packed one against the other and their front stoops on the streets, as in New York, Philadelphia and elsewhere. But instead, on each side of the streets are fine lawns with trees and grass green and beautiful; then the paved side-walk, and then still other lawns, and often larger, with trees and shrubbery and fine flower beds between the sidewalks and the houses. It seems to be a great big country village, and fine spaces with grass and flowers between the houses. It is delightful to a backwoods countryman like your scribe—makes you feel at home. Indeed, it is almost as pretty as Eufaula; and all who have seen our beautiful Bluff City know it is one of ideal beauty.

Dr. Pickard's church is one of the finest and largest in the city; has a membership of over 500; their house of worship cost about \$200,000, and they are out of debt. I have had the largest congregations and most delightful services, last Sunday the largest and best yet. I never met a more cordial people, or preached to more responsive audiences. The prayer meetings have been especially delightful. I have greatly enjoyed my visit, and the kindly, cordial, appreciative expressions on every hand have been most pleasant and encouraging. Then the thoughtful attentions of the membership of the church have been constant and delightful. They have driven us (I say "us," for Mrs. Reeves is with me, and the change has greatly benefited her); they have taken us out riding through their beautiful parks and the still more beautiful cemetery, and to the great Garfield memorial monument. I have placed a horse and carriage at our disposal.

But I must close, not, however, without telling you I have a date to take a ride over the city in the "horseless carriage." They are manufactured here, and a member of the firm is to call for me and give the novel experience of riding in a carriage that drives and pulls itself. I may tell you more of it again.

The ALABAMA BAPTIST comes to the study, and I enjoy it even more than at home. May its shadow never grow less.

W. N. REEVES.

Cleveland, Ohio, Aug. 15.

P. S. I must tell you that I attended, by special request, the young people's meeting the other evening at Euclid Avenue, Mr. J. D. Rockefeller's church, and had a royal time. I heard on all sides most kindly and appreciative expressions of Dr. Eager, who supplied for them one summer. Judging from what the young people say, they would like to have the popular and beloved Montgomery come back again. Which he had been here this summer.

## For the Alabama Baptist.

### A Pastor's Work—Some Figures.

A Baptist pastor reports a pastor's anniversary, and gives these remarkable figures: "Sermons preached, 120; addresses delivered, 140; pastoral visits, 2,056." For the remarkable man that made it, this record is all right, but it should not be generally imitated. A young preacher, so the story goes, once asked Mr. Beecher if he did not sometimes enter the pulpit without previously selecting his text, or deciding upon his theme, and received reply: "Yes; but I would not advise you to try it."

Probably most regular pastors, especially those who conduct protracted meetings, preach as many as 120 sermons a year; but when 140 addresses are added, the number of public performances runs up to 260, or five a week. And then 2,056 visits! When allowance is made for Sundays, absences, rain, etc., there remain not more than 225 days in which the



## Alabama Baptist.

MONTGOMERY, AUG. 25, 1898.

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Women agents wanted for a safe and  
reliable remedy for diseases peculiar to  
women. Send today a cent in stamps for  
particulars. AR&Jou ruptured. Cure  
yourself at home. Finest made elastic  
trousers. Asst. Sec. PASTOR L. C. CO.  
Dept. 16, 2639 North 15th St.,  
Philadelphia, Pa.

FOR OVER FIFTY YEARS

Mrs. Winklow's Sooting Syrup has  
been used for children teething, it soothes  
the child, softens the gums, allays all pain,  
cures wind colic, and is the best remedy  
for Diarrhea. Twenty-five cents a bot-  
tle.

PARKER'S

HAIR BALM

It cures itching scalp, dandruff, and  
keeps the hair soft and glossy. It is the  
best remedy for all scalp diseases. Price  
25 cents a bottle.

We have had printed a sup-  
ply of church letters for the associa-  
tion. Bro. W. A. Davis, Sec-  
retary of our State Convention, re-  
vised and corrected the form used  
heretofore, and it is much improv-  
ed. Price the same as last year—  
three letters for five cents, five doz-  
en for twenty cents. Strictly cash.

For the Alabama Baptist  
At Roanoke.

Editor Ala. Baptist: On the third  
Sunday in July, commenced one of  
the most glorious meetings at the  
Baptist church at the place that  
has been held in many years.  
Under the earnest preaching and  
doctrinal sermons of the pastor, Bro.  
W. J. D. Upshaw, the church was  
awakened to a fuller sense of its  
duty, and went to work as earnest  
Christians should. Although the  
pastor had just returned from a  
week's work in another meeting, he  
rallied his church by his earnest  
work as had not been done in some  
years. During the latter part of  
the two weeks meeting he was as-  
sisted by "Earnest Willie Upshaw,"  
who is a wonderful revivalist for a  
young man, and at the close of the  
meeting there were fourteen addi-  
tions to the church by experience,  
one by restoration, and two by let-  
ter, and also great awakening of  
the membership. Two of "Earn-  
est Willie's" sermons, which were  
as good as ever delivered here, were  
entitled "What shall a young man  
do with his life?" and "Finding  
God." They deserved special  
mention as intellectual and soul-  
stirring. They were inspiring to  
Christians as well as sinners, and  
put many of our people to serious  
thinking.

Pastor Upshaw has endeared  
himself very much to the Baptists  
of Roanoke by his untiring efforts  
in their behalf during his pastoral  
charge, and his earnest work during  
this meeting, and God is richly re-  
warding him for his labors. The  
people of Roanoke especially re-  
turn their thanks to "Earnest Wil-  
lie" for his labors in their midst.  
May they both live to enjoy many  
more meetings as were held here.

G. ROLAND,

IDA RAY,

LENA HARDY.

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

We will give One Hundred Dollars for  
any case of Deafness (caused by catarrh)  
that cannot be cured by Hall's Catarrh  
Cure. Send for circulars free.  
F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

## SCHOOLS AND TEACHERS.

McClendon's Teachers' Agency, Mont-  
gomery, Ala., supplies Schools and Col-  
leges with efficient teachers, and aids de-  
serving teachers in securing positions.  
No charges to schools. Correspondence  
solicited.

## HOW TO GET GOOD TEACHERS

Write to J. M. Dewberry, Manager of  
this School Agency, Birmingham, Ala.,  
the leading office of teacher desired and the  
starting point of all teachers. He recom-  
mends and secures for Families Free of  
charge throughout the South and South-  
west. Sells and rents school property.  
Efficient teachers desiring information  
should write for circulars.

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Physics, Biology and Psychology. Gym-  
nasium. All modern apparatus. \$250.  
downward reduction of course to \$250.  
Address: Wm. W. Smith,  
A. M., L.L.D., Pres.

No sense in doing without  
Macbeth lamp chimneys, but  
get the right chimney. The  
Index tells.

There's money in it.

Write Macbeth, Pittsburgh Pa.

For the Alabama Baptist.

An Anniversary.

This day, August 7, 1898, re-  
marks our forty-seventh anniversary.  
We are the father and mother  
of ten children, three of whom are  
not. We have no speech nor lan-  
guage to express our gratitude and  
obligations to God for the long  
life here, the bountiful supplies of  
temporal good, and above all, the  
grace of God in prosperity and ad-  
versity, which has ever filled our  
hearts with unshaken trust in him  
who has said in his word that all  
things work together for good to  
them that love him; and in addition  
the unshaken confidence of our  
happy reunion in heaven.

In this, the sixty-second and six-  
teenth years of our age, we are  
induced to look back and consider  
how these years have been spent.  
We cannot express our minds and  
feelings better than in the words of  
Dr. Watts:

"Much of our time has been to waste,  
And we, perhaps, are near our home;  
Lord, grant us pardon for the past,  
And give us strength for days to come."  
A. J. LAMBERT AND WIFE.  
Mt. Pleasant, Monroe county.

For the Alabama Baptist.

Various Notes.

Dear Baptist: I am delighted  
with the excellent sermons and ar-  
ticles in the State organ. Taylor's  
and Hawthorne's sermons are very  
helpful to pastors.

The articles giving accounts of  
fifth Sunday meetings take up con-  
siderable space, but they may be  
necessary.

The reports of the Central Com-  
mittee always have something en-  
couraging, instructive and inspir-  
ing.

The Sunbeams are shining more  
extensively of late, and I think to  
great profit.

Bro. Whately's ideas on inter-  
temperance are impressive. Brother,  
be sure you don't forget that the  
gentleness of God makes men great.  
I believe in using every part of the  
sword.

"Christians in Politics" is a timely  
article. If some of our Christians  
were to pray for what they vote  
for, they would save us the trouble  
of wicked men whom our party can  
elect over what manner of man he is.

I am afraid the prayer would not in-  
clude the name nor consider the  
will of God.

I have pleased to know that the  
ALABAMA BAPTIST is at home in  
its own home.

Miss Addie the Baptist sends out  
an incessant current of good. Her  
articles do me good—more than  
pen can record. She is undoubt-  
edly a living monument that is per-  
petually saying God is fulfilling the  
prophecy of Zechariah: "I will  
also leave in the midst of you an  
afflicted and poor people, and they  
shall trust in the name of the Lord."

I was with Bro. William Rogers,  
an excellent old pioneer, in Jef-  
ferson county. The meeting began  
the fourth Sunday in July and con-  
tinued eight days. It was thought  
to be quite a successful meeting.

They are a fine people for some one  
to serve who is willing to be one of  
them. They have built a church  
at a cost of about \$1,000. "They  
have a bell and an organ, and a  
regular Sunday school. Bro. A.  
Hutto served them two years, and  
Bro. J. G. Lowery one year. They  
have had no pastor this year. Bro.  
Rogers preaches for them once  
a month when he is able. Let us  
pray the Lord to give them a  
shepherd. They very much need  
a leader.

My church at Pinetuck, in Perry  
county, had quite a pleasant and  
profitable meeting of six days re-  
cently. Bro. J. R. Wells, of Brier-  
field, did the preaching. His ser-  
mons were sweet and instructive.  
The people like him and his ser-  
mons very much. He has a future.  
It does a Christian good to come in  
touch with them. His wife is what  
we call the best exceptioning one.  
The family is a benediction to any  
community.

I tendered my resignation at Six  
Mile after about four years of ser-  
vice. It was accepted; the election  
resulted in my re-election and I re-  
sulted in my re-election and I re-  
sulted in my re-election and I re-

Six Mile, Aug. 10.  
For the Alabama Baptist  
In Franklin County.

Dear Brother: My pen has been  
silent for some time concerning  
matters in this section; yet there  
has been plenty of news, but time  
and money have been so scarce that  
I have kept silence. I have never  
found money so close before. I  
should be much pleased if some  
section of our country needed a  
preacher where a good school could  
be built up. I have four children  
to educate, and am pressed very  
much about their training.

I went to Spruce Pine a few  
weeks ago and preached three days.  
This church has had a great re-  
vival; they excluded ten unwelcome  
members, and are now in a condition  
for work. They have \$175 sub-  
scribed to build a church house.  
Anybody wishing to help should  
send their money to E. P. Love,  
Spruce Pine, and may rest assured  
that it is well spent. Spruce Pine  
is a little Baptist town on the  
mountain, seven miles south of this  
place.

I have just returned from a big  
meeting at Old Bethel. Bro. Sum-

mers is the pastor. Your humble  
servant and Bro. Pool did the  
preaching. Bro. Pool is a fine man  
in bringing sinners to the sticking  
point. About 2,000 people attend  
this meeting each year. Our work  
resulted in 19 conversions, 16 addi-  
tions by baptism, and no end of  
backsliders reclaimed.

Mormonism is attempting to do  
something among us. I have been  
requested to preach four sermons  
on this subject, two of which have  
already been delivered. It is a  
very easy matter to drive out the  
Mormons, but it is difficult to find  
support while doing the work.  
They teach that Adam was Mi-  
chael, the Angel of days; that he  
came down to the Garden of Eden  
in a celestial body with one of his  
wives, Eve. Hence we are all  
children of God, for Adam is our  
God and the only one with whom  
we have to do. This, of course,  
does away with the incarnation of  
our Lord Jesus Christ. This gives  
an idea of the nonsense they teach.

Our great need in this section is  
better schools. If our people were  
educated, Mormonism would not  
take root. As it is, just so soon as  
our people are informed, Mormon-  
ism has a hard road to travel. We  
intend keeping it just as warm for  
them as we can.

I am sorry I cannot get more sub-  
scribers for the paper. May the  
Lord bless you. JAS. EVANS.  
Russellville, Aug. 11.

For the Alabama Baptist.

Program

Of ministers' institute, to be held  
with Albertville church, beginning  
the first Sunday in September:

Sunday, 11 a. m.: Sermon, by  
Rev. G. S. Anderson.

Monday, 9 a. m.: Devotional ex-  
ercises.

9:30 a. m.: Lecture, by Rev. G.  
S. Anderson.

10:30 a. m.: Lecture, by Rev. G.  
S. Anderson.

1:30 p. m.: Devotional ex-  
ercises.

2:00 p. m.: Lecture, by Rev. G.  
S. Anderson.

3:00 p. m.: The preacher as a  
man; Rev. J. W. Willis.

Tuesday, 9 a. m.: Devotional ex-  
ercises.

9:30 a. m.: The preacher and  
the Holy Spirit; Rev. W. W. Lee.

10:30 a. m.: Lecture, by Rev. G.  
S. Anderson.

1:30 p. m.: Devotional ex-  
ercises.

2:00 p. m.: Lecture, by Rev. G.  
S. Anderson.

3:00 p. m.: The man as a  
man; Rev. J. M. Thompson.

Thursday, 9 a. m.: Devotional  
exercises.

9:30 a. m.: The preacher as a  
pastor; Rev. J. M. McCord.

10:30 a. m.: Lecture, by Rev. G.  
S. Anderson.

1:30 p. m.: Devotional ex-  
ercises.

2:00 p. m.: Lecture, by Rev. G.  
S. Anderson.

3:00 p. m.: The man as a  
man; Rev. J. M. Thompson.

Friday, 9 a. m.: Devotional  
exercises.

9:30 a. m.: The preacher and  
the prayer meeting; Rev. H. E. Rice.

10 a. m.: Lecture, by Rev. G.  
S. Anderson.

1:30 p. m.: Devotional ex-  
ercises.

2:00 p. m.: Lecture, by Rev. G.  
S. Anderson.

3:00 p. m.: The preacher and  
the Sunday school; Rev. G. M. Milner.

All the preachers present will be  
expected to discuss the subjects on  
the program. All the preachers in  
Northeast Alabama are cordially  
invited to attend. Entertainment  
free. No tuition charged.

Preaching every night by some  
member of the institute. Albert-  
ville is on the Nashville, Chatta-  
nooga & St. Louis railway, twenty  
miles from Attalla.

J. M. McCORD, Pastor.

LITERARY NOTES.

A Wonderful Book.

To Parents: Dr. Stall's book  
entitled, "What a Young Boy  
Ought to Know," should be in the  
hands of every boy. It treats a  
most delicate and important sub-  
ject in a wise and prudent way,  
from a high moral standpoint. We  
regard it to be a wonderful book,  
and commend it to parents. Send \$1  
to Vir Publishing Co., Hale Build-  
ing, Philadelphia.

A Great Title—Father, Rev. Yates.

Three lectures by Rev. W. R. L.  
Smith, D. D., delivered before the  
students of the Seminary, Louis-  
ville, under the auspices of the Gay  
Foundation, March, 1898. The  
lectures are neatly printed in pam-  
phlet form of 115 pages, by the  
Sunday School Board of the South-  
ern Baptist Convention, Nashville.  
Price, 25c. Let every Baptist who  
desires to know the true worth of  
these three great and good men,  
who stand out so prominent in  
Baptist history, secure this little  
book. It is interesting, instructive,  
and uplifting; attractive and fasci-  
nating from beginning to end. Bro.  
Smith did his work well, and has  
added rich pages of genuine litera-  
ture to our honorable history. Don't  
fail to send for it.

In the twenty-first verse of the  
fourth chapter of Genesis we read  
that Jubal was "the father of all  
such as handle the harp and organ."

## OBITUARY.

Joseph W. Hale, aged 48 years, died at  
the home of his mother, in Montgomery,  
August 21st inst. About five weeks ago  
he was superintending some brick work  
in the city, some of the brick fell upon him,  
he was confined to his room for a month,  
but seemed to get much better, and was  
for a few days, but the injury was too  
serious, and from it he died. He was a  
member of the First Baptist church in  
this city, and was a kind, generous, ac-  
commodating man. He was always ready  
to do a favor for any one. Gentle and  
peaceful, he attracted to him sincere  
friends. He possessed the spirit in a  
good degree of the good Samaritan. He  
was affectionate and attentive to his wid-  
owed mother and devoted sisters.

Tribute of Respect.

On a quiet Sabbath, after several days  
of anxious watching, the angel of death,  
who had been hovering near, visited the  
home of our dear brother, Joseph W. Hale,  
and when he was alone, he departed with  
him into the spirit land and the soul of their  
dear little son, Henry.

For ten years and fifty days his cheer-  
ful face beamed upon us. He then bade  
farewell to earth and went to live in  
heaven.

We know not why these afflictions and  
sorrows befall us, but every true  
believer must know that God doeth all  
things well.

Henry Coleman was born the 14th day  
of June, 1888, at 2 o'clock a. m. He was  
11 years, 10 months and 7 days old when  
he died. He was a member of the  
First Baptist church, and was a regular  
attender, and while he was here, we  
felt that he was a true and sincere  
child of God, and that he was a true  
member of the church.

Resolved, That we ten true heart-  
ed sympathizers, give to the bereaved  
family, and that they be incorporated in  
the minutes of our Sunday school.

W. H. JONATHAN, Teacher.

MISS KATE ADAMS, Committee.

Done by order of the First Baptist Sunday  
school, at Troy, the 24th day of August,  
1898.

W. T. CAMERON, Sec'y.

Resolutions

Of the First Baptist Sunday School on the  
Death of Mrs. Mattie Janney Williams.

Again the angel of death has  
been in our midst, and whispered  
to one of our dearly beloved teach-  
ers, "Come away, the Master call-  
eth for thee." Obedient to the  
call she has ceased from her labors  
and laid down the burden of life;  
Therefore, be it

Resolved, That in the death  
of Mrs. Williams we have lost a  
most valuable teacher, and all the  
members of the First Baptist Sun-  
day school mourn the loss of a de-  
voted co-laborer; one who was ever  
ready to engage in every good work  
of the building up of the church  
of religion, and one who was  
ever ready with open hand to do  
her Master's bidding.

Resolved, 2. That to the afflicted  
family we extend our heartfelt sym-  
pathy and our prayers that the  
Heavenly Father may bestow upon  
them his richest blessings; that a  
copy of these resolutions be sent to  
the bereaved family, and also a  
copy be sent to the ALABAMA BAP-  
TIST for publication.

Mrs. JOHN C. STRATFORD,  
JNO. L. BROWN,  
MISS MOLLY THOMPSON,  
Committee.

Adopted by the First Baptist  
Sunday School, Aug. 21, '98.

PAUL F. DIX, Sec'y.

"You speak," said a fond moth-  
er, "about people having strength  
of mind, but when it comes to  
strength of don't mind my son Wil-  
liam surpasses anybody I ever  
knew."—Tit-Bits.

For Sale.

AT SPINGERS, ALA.—One four-  
room dwelling, out houses, one tenant  
house, good well of water, with orchard,  
100 acres, (the best), 33 acres land,  
about half woodland, balance cleared.  
Price, \$10,000 cash. 400 yards from depot.  
Address: ALABAMA BAPTIST,  
August 21.

Montgomery, Ala.

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for  
Business

Situations Guaranteed

and student's railroad fare paid. The  
largest and best schools in the South.

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where girls only are received, and  
where they are boarded under  
the care of the Principal.

Normal, Literary, Industrial, Music and  
Art Departments.

Terms Low. Tuition Free in Normal  
Department. For particulars, address  
Miss JULIA S. TUTWILER, Principal,  
LIVINGSTON, ALA.

Fall term opens September 15, 1898.

Stone College

AND

Conservatory of Fine Arts

FOR

YOUNG LADIES.

Meridian, : : Miss.

Will open its 19th session on Wednesday,  
14th of September.

With its retirement and yet con-  
venience of its ten-acre campus on  
a high hill; its pure water and air; large  
buildings and new hands-me-furniture;  
its college and university courses;  
its well equipped laboratories, with su-  
perior text-books on literature, history,  
its accessibility from all sections; its his-  
tory of great success, and its reasonable  
charges with first-class accommodations,  
the young ladies from all parts of  
the country are seeking to enroll their  
names on its register. This is a rare  
opportunity for its late catalogue and other in-  
formation you may need.

L. M. STONE, Pres't.

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Artesian water on every floor, and lighted with gas of best quality throughout. Hot  
and cold baths. Rooms carpeted and comfortably furnished.  
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courses in Ancient and Modern Languages, Literature, Science, Music, Art, and  
Electrology. 30 Officers and Teachers. 5 male Professors. Situated in Valley of Va. on  
N. & W. R. R., near Roanoke. Mountain scenery. 1200 feet above sea level. Mineral  
waters. Pupils can bag at southern and western points. 56th session opens Sept. 14,  
1898. For full Catalogue address CHAS. L. COCKE, Supt., Hollins, Virginia.

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are sent out.

2. Has Full College Attendance and Extension Courses of Study, and all its  
Graduates receive the State Superintendent's State Certificates, good in every  
county of Alabama. College Scholastic and Professional Degrees are granted.

3. Expenses are very low. Senators and Representatives may nominate to cer-  
tain scholarships.

4. This is a Peabody School, and Dr. J. L. M. Curry, Peabody Fund Agent, and  
every State Superintendent of Education, since its founding, endorses this College.

For information, write to

E. R. Eldridge, President.

Anniston College

FOR

Young Ladies.

Anniston, : : Ala.

Session Begins Sept. 7, 1898.

High and beautiful situation in one of  
the prettiest and healthiest little cities in  
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\$150,000. Important changes and im-  
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a room. Large faculty of accom-  
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leading to the various college degrees.  
Religious and refining influence in a pure  
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Reduced rates: Board and literary tu-  
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**ROYAL BAKING POWDER**

The Royal is the highest grade baking powder known. Actual facts show it is one-third richer than any other brand.

For the Alabama Baptist.

Speaking from the Heart—No. 4

(From the M.S., "The Hearing of Faith and its Power.")

"Hast thou faith? Have it to thyself before God. Whatsoever is not of faith is sin. The kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost. Let us therefore follow after the things whereunto one may edify another. All things are pure; and happy is he that condemneth not himself." (This cannot be controverted or denied.) "Dearly beloved, I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord."

O, how faithful is our God, by whom we were (are) called unto the fellowship of his Son; for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." And, my dear friend, "where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Ah! yes: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are;"—so that "no flesh should glory in his presence." "Your faith should not stand in the wisdom of men, but in the power of God;" for God's own will and dealings with our souls should be our glory, for our only comfort at last is in the blessed assurance that the Lord's way is best.

"I dare not choose my lot; I would not if I might. Choose thou for me, my God. So shall I walk aright."

"He that glorieth, let him glory in the Lord;" for there is no glory except in the Lord's ways, and in them; there is joy forevermore. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" to fulfill and obey his best commandments. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God; which things we (Christians) speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, being spiritually discerned," because "he that is spiritual judgeth all things, yet he himself is judged of no man;" "for who hath known the mind of the Lord, that he may instruct him?" Therefore, we who have the mind of Christ should "let no man glory in men;" for you know that all things are yours, yea, Christ's, and Christ is God's. So, my dear friend, strive to "glorify God in your body, and in your spirit, which are God's!"

You are bought with a price! Be not the servants of men. I pray you, friend, in Christ's stead, "be ye reconciled to God;" for "he hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ;" for "by the works of the law shall no flesh be justified." "If righteousness come by the law, then Christ is dead in vain."

Reader, have you suffered so many things in vain? if it be yet in vain? We walk by faith, not by sight. They which be of faith are blessed with faithful Abraham.

Friend, this only would I learn of you, "Receive ye the Spirit by the works of the law, or by the hearing of faith?" "Receive ye the Holy Ghost?" His grace was not bestowed upon me, who am less than the least of all saints, in vain.

"Soon as my all I ventured On the atoning blood, His Holy Spirit entered, And I was born of God."

"Christ is all the world to me, And his glory I shall see, And before I leave my Savior, I'd lay me down and die."

"I taste a heavenly pleasure, And need not fear a frown; Christ is my joy and treasure, My glory and my crown!"

O, my soul, would rejoice to know that every reader of this paper could join me, with the whole heart, as I say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me!"

Dear friend, if not in vain our Savior died for you, the Lord be praised! "Bless the Lord, O my soul, and forget not all his benefits!" Praise ye the Lord from whom all blessings flow.

AND THE BAPTIST, Pleasant Hill.

The Sandwich Islanders estimate the beauty of women by their weight.

There are 75,000 Germans in London.

**IF I WERE YOU**

If I were you, I'd be a saint, With lips as red as roses, and hair, Such eyes of blue, and shining hair, What do you think I'd do? I'd wear to bright and sweet a smile, I'd be so loving all the while, I'd be so helpful with my hand, So quick and gentle to command, You soon would see That every one would turn to say, "The good to meet that child today." Yes, my child, that's what I'd do If I were you.

—Sidney Dore.

**Kept Hour by Hour.**

For years, Striker Stowe, a tall, powerful Scotchman, has held the position of "boss striker" at the steel works. Nearly all of the men in his department were hard drinkers, and he was no exception to the rule.

But one day it was announced among the workmen that he had become religious, and sure enough when pressed to take a drink, he said: "I shall never drink mair, lads. No drunkard can inhabit the kingdom of God."

A knowing one smiled, and said: "Wait a bit. Wait a bit. Wait until hot weather—until July. When he gets as dry as a gravel-pit, he will give in. He can't help it."

But right through the hottest months he toiled, sweat pouring in streams, yet he never seemed to be tempted to drink.

Finally, as I was taking the men's time one evening, I stopped and spoke to him.

"Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically. "How do you manage to keep away from it?"

"Weel, just this way. It is now ten o'clock, isn't it?"

"Yes."

"Weel, to-day is the twentieth o' the month. From seven till eight I asked that the Lord would help me. He did so, an' I put down a dot on the calendar right near the twenty. From eight till nine He kept me, and I put down another dot. From nine till ten He kept me, an' noo I gie Him the glory as I put down the third dot. Just as I mark these I pray, 'O, Lord, help me—help me to fight it off for another hour.'"

Selected.

**Times and Places of the Meetings of the Associations for 1898.**

**AUGUST.**

North Alabama, Mt. Zion, nine miles north of Albertville, Friday 26.

Union, Carrollton, Tuesday 30.

Shelby, Columbiana, Tuesday 30.

**SEPTEMBER.**

Birmingham, Springville, Tuesday 6.

Bigbee, New Prospect, six miles east of Livingston, Friday 9.

Calhoun, Harmon, Friday 9.

Elgin, Mars Hill church, ten miles west of Atmore, Friday 9.

Cahaba Valley, New Prospect, four miles from Coal City, Saturday 10.

Harris, Otisville, Tuesday 13.

Pine Barren, Ackerville, Wednesday 14.

Coosa River, Blue Eye, near Lincoln, Thursday 15.

Liberty, Mt. Pleasant, Limestone county, Thursday 15.

**OCTOBER.**

Yellow Creek, Zion, Marion county, Saturday 1.

Rock Mills, Rocky Branch, Saturday 1.

Macedonia, Spring Branch, Washington county, Saturday 1.

Newton, Pinckard, Wednesday 5.

Bethel, Linden, Tuesday 4.

Unity, Bethesda, near Independence, Antauga county, Tuesday 4.

East Liberty, Bethel, Chambers county, five miles south of Bethel, Tuesday 4.

Tuscaloosa, Mt. Paran, Wednesday 5.

Centennial, Liberty, Bullock county, Thursday 6.

McBride, Thursday 6.

Weogucka, Friendship, Coosa county, Thursday 6.

Sulphur Spring, Creek, 2 miles west of Warrior, Friday 7.

Alabama, Indian Creek, Butler county, Friday 7.

Antioch, Chalk Hill, Washington county, Friday 7.

Marshall, Mt. Vernon, Friday 7.

New River, Shepherd, Saturday 8.

Big Bear Creek, Duncan Creek, Franklin county, Saturday 8.

Cherokee, New Harmony, 12 miles east of Greenville, Tuesday 11.

Tuskegee, Salem, Tuesday 11.

Carey, Concord, Clay county, Tuesday 11.

Canon, Fellowship, Wednesday 12.

Zion, Mt. Olive, Wednesday 12.

High Ridge, Antioch, Butler county, Thursday 13.

Colbert, Liberty (Town Creek), Thursday 13.

Graham Spring, New Canaan, Morgan county, Friday 14.

Mud Creek, Liberty, Friday 14.

Arbacochee, New Hope, Randolph county, Saturday 15.

Eufaula, Midway, Tuesday 18.

Tallapoosa River, Mt. Pleasant, Tuesday 18.

Etowah, Bristol's Creek, Wednesday 19.

Cedar Creek, New Harmony, Cleburne county, Wednesday 19.

Cullman, Pleasant Grove, Thursday 20.

New Providence, Bethel, Friday 21.

Balling Spring, Christians, Randolph county, Tuesday 25.

Garris, Beulah, Covington county, six miles west of Cross Tails, Friday October 27.

Concub, Evergreen, Tuesday, Oct. 27.

**NOVEMBER.**

Columbia, Annie York, ten miles south of Dothan, Wednesday 2.

Pea River, Hebron, six miles south of Milo, Friday 4.

I will be glad to make this list complete. Will brethren please examine it carefully and correct all mistakes and send me a minute of every association not in this list?

W. C. Blandin, Cor. Sec'y.

**Reverence.**

BY A MEMBER OF B. N. P. U., MONTGOMERY.

Coleridge says, "Reverence is the synthesis of love and fear." It is in the highest sense the feeling of the human for the divine. Love is the very life-blood of true happiness in our human relations, and love to God comes through the doors of a regenerated heart in its highest development, and becomes a fixed habit of existence; the ruling and governing power of the whole nature. It controls feeling, action and thought, and is a twin motive with duty. It is man's highest teacher and best inward monitor. It elevates the soul in all its outgoings. It antagonizes everything like barbarity in human nature, and is a "refiner and purifier of silver." It stimulates and encourages every noble endeavor. It is the spur of all self conquest, as well as the subjugator of all external obstacles.

This is an age when true spiritual life is apparently dying out, and passion, intense business rivalry, cold, heartless ambition and intellectual pre-eminence are seeking with desperate energy to usurp the place of love. It were well if the life of love for sacred and divine things were rekindled on our hearts.

We are so familiar with God's plans, with his commands, with his house of worship, with his dealings with men, with his own divine character, that the sacred beauty and dignity of divinity itself falls upon our surfeited minds. Everything that our fathers revered and looked on as too sacred to handle or speak lightly of, is to us daily experience. We have more light than they; but it is not best to draw the veil sometimes over the "holy of holies," and to hide in a crevice of the rock, till the glory of the Lord shall pass by.

We fearlessly grasp sacred things with irreverent touch, and think on holy subjects with the unmoved calmness and deliberation of an architect laying the plan for a wooden building. Churches are mere public buildings where people congregate for entertainment. The music is an external sound which produces no echo of praise or thanksgiving in the heart. The prayers are specimens of oratory, or public recitals which we coolly and calculatedly dare to criticize as to grammatical form or rhetorical worth. The gospel message is judged as a product of man, and if he is not gifted with the eloquence of Demosthenes and possessed of all the qualifications of a magnetic personality—in fact, is not able to gain and hold the attention of the professional critics before him—he is at once consigned to the realm of uninteresting speakers, and we look about us for other sources of entertainment. And because the preacher could not edify us—poor man! he never claimed to be a miracle-worker—we justify our profanation of his "house and contempt of his service."

We laugh and joke on the very threshold of the Lord's temple, and with hearts wholly unprepared for the reception of his words we come into his presence. What do we come for? Surely not for spiritual food;—or we would come reverently, we would come prayerfully; we would come reverently, we would come at least with receptive hearts and unbiased minds.

And when we have come—when the message has set our hearts and souls on fire with noble resolves and high purposes, and we feel that we would like to slip quietly away and commune with the sweet voices in our awakened souls, and to draw in long, deep breaths of the pure, rare atmosphere of the high plane to which we have been lifted, suddenly there breathe in on the hush of the benediction pause the rude shock of voices, the grating sound of laughter and joking, and we stand about the reflecting waters empty handed, and feel that at that unguarded moment, in that careless, irreverent spirit, we have dropped the bread of life and grasped a shadow. We go away feeling that a possession was ours, but that we threw the treasure away. In a vague kind of way we know that the sermon was good, that we were benefited, but not as we might have been, and our souls hunger on.

If the element of humility entered more largely into our Christian characters we need not dwell on neglected virtue. We value ourselves too highly. Oh, for more of Christ's own spirit in our hearts! The divine Son of man lived in reverent submission and in the slightest law. We find that he prayed in solitude, prayed in agony, prayed in humility, prayed in reverence to him with whom he was equal. It is looking to see how lightly our Christian people—especially our young people—regard prayer. Often it is the opportunity waited for to begin a conversation. I have felt like crying out, "Stay, thou insolent Spirit, stay." How many of us have come upon a praying—no, that were a misnomer—a congregation which was supposed to be praying, and had not the voice of his supplicant and the attitude of a pitiful minority attested the fact, we would not have known what was going on in the house. Christian people sit bolt upright and idly or curiously look around. We might as well be in the attitude of prayer and humble our bodies, even if our hearts are too stony to enter into the spirit of the petition; but when perfection has begun in our necks and has taken possession of our spinal columns, it is time to think seriously on our spiritual anatomy.

We are in intensely practical age. The senses of sight or touch, and not feeling, are our monitors. There is a ruthless iconoclast in our

human hearts that would tear down and lay in ruins all the sacred relics of our spiritual lives. The plan of salvation itself is warped and twisted until it fits us. The blessed promises of God to his children are limited and conditioned until they are meant for special ones, or not meant at all, because unconformable to the natural laws of the physical world. Omnipotence itself is a great power, which perhaps may trouble itself with sun, moon and stars and some of the larger planets, but have little to do with the affairs of men. We pray, but God is away off in the ethereal realm of space, giving his thoughts to the mechanism of the universe. We listen to the preaching, and it appeals only to our intellects. We sing, and the sound is simply the vibration of ether in our atmospheric surroundings. Oh! for a throbbing, pulsing heart-life! which looking through the eyes, recognizes God in everything—in the flowers and grasses no less than in the planets and solar systems; which passing through the mind, cred to all things to Omnipotence, even though its finiteness cannot grasp infinity; and speaking through the tongue, shall praise him for his patience and long suffering toward His frail, earth-stained creatures. The recognition of God's physical presence, in the temporal and spiritual world, would do much toward the elimination of the element of irreverence in Christian characters.

There is a time for all things—for laughing and talking, as well as for prayer and meditation. Let us see to it that we indulge in these things in the proper place and at the proper time. Let us not handle familiarly sacred things. Remember that the Lord is God; that his word is the revelation of Himself to his people; that prayer is the cry of a people to their God; that the church is the visible sign of Christ's kingdom on earth; that the ministers of the Gospel are the specially called and peculiarly endowed messengers of his truth; that all manifestations of God to man are sacred things, are divine things, are things too holy for human hands to touch, for human lips to jest or joke about. For what are we that he should be mindful of us; that he should in any way have ministered to or have remembered us so long, or have forgiven us so much?—that he should still do these things for us? Surely we forget who God is!

**Helping One Another.**

The basket of blocks was on the ground, and three rather cross little faces looked down at it. "It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin, with a pout.

Mamma looked from the window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said Mamma, "and they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in the world," said Mamma, "is for everyone to help a little. No one can do them all, but everyone can help."

—Christian Leader.

**The Golden Text and Diamond Rule.**

A new term meant a great deal to the five little girls who were hanging their hats in the wardrobe of the school-room.

"I wonder," said Grace Williams, the eldest and tallest of the five, "if our new teacher will put Jane Hawley in our class; she is too young and small," and she thought, but did not say, "and too poor."

"Why not?" said Ruth Morrison, as she threw her arms around Jane; "I don't think size and age should count, but lessons and behavior."

"Just what I think," said Mary White.

"Well, I don't care what you girls say; I'm not going to have Jane in our class club, and I am the president," said Grace.

Poor Jane looked hurt, but said nothing, and the other girls looked sorry, while Mary whispered to Jane as the bell rang:

"Never mind; Grace doesn't mean half she says."

The new teacher, Miss Ames, had, what Ruth afterwards said, a drawing face; "for she drew all of us to her," she added.

"And no wonder," exclaimed Grace, "she is so beautiful."

To this we all agreed, not then understanding that it was the sweet spirit within her which made Miss Ames beautiful.

After the tap of the bell, Miss Ames said:

"Instead of Scripture lesson, I will give you a Golden Text, which is, 'Little children, love one another;' and I will add to it what I call my Diamond Rule, 'Giving

the preference each to the other.'"

At noon recess there was a special meeting of the Pansy Club, and by motion of Grace Williams, elected by Mary White, and adopted by the four girls, Jane Hawley was made president of the club, to the great surprise of the modest little girl, and they chose as their motto, the couplet their teacher had given them:

"Little children, love one another, Giving preference one to the other."

Alice Hamilton Rich, in the Sunbeam.

American generals in the present war are at least twelve years older on the average than those prominent in the civil war.

Capital punishment in Massachusetts will hereafter be by the electric chair.

The Sultan of Turkey has forbidden bicycling in his domains.

It is estimated that there are nearly 5,000,000 self-supporting women in the United States. Almost every branch of work known has been taken up by women, and the trades and professions show the workers to have acquired skill in the practice of their various callings.

"I never saw anybody hate the Spaniards like my mother," said "What makes her feel that way?"

"She got to reading war news the other day and let a lot of raspberry jam burn up."—Chicago Record.

Once a boy was walking along the seashore when he saw a very beautiful shell. But he had his hands full just then, and he said: "I'll pick that up when I come back."

When he came back after a while he could not find it. The waves had washed it out into the sea.

Sometimes a boy or a girl says: "I'll not do this kind act today; I'll leave it until to-morrow."

But by to-morrow the chance of doing it is gone.

Twenty words per minute is the average at which long hand is written.

The green ants of Australia make nests by bending leaves together.

A defective hammock has caused many fond lovers to fall out.

The turtle may be slow, but he usually gets there in time for the soup.

The man who seeks damages in court is sure to get what he is looking for.

The value of churches and grounds in this country is \$670,000,000.

paper was first manufactured in the East, and was introduced into Europe by the Moors in the eighteenth century.

**MANY of the "mixtures"**

branded and sold as Pure White Lead contain little if any White Lead, but are zinc and barytes. Barytes is used because it is cheap, not because it has any value as paint.

Protect yourself by using brands which are genuine and made by the old Dutch process.

See list of genuine brands.

National Lead Co., 100 William St., New York.

**Why The Sermon Was Dull.**

"The dullest sermon I ever listened to!" exclaimed Sam plaintfully, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye. "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have some one stand by him.

"I meant to say I thought you thought so," replied grandpa. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"Just the other way?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading the trashy paper. Then, instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat, and turned half way around I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out the window. That dulled the sense. You dulled your ears by listening to a dog that was barking and the milkman's bell and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly bored boy for having to go to church and stay through the sermon, and so you made yourself a dull listener. And I never knew to fail in my life that a dull listener made a dull sermon."—Morning Guide.

**Are You a Farmer?**

Do You Want to Keep in Direct Touch with the Latest and Best Methods of SUCCESSFUL FARMING?

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR.

Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

The Southern Cultivator is mailed its subscribers on the 1st and 15th of each month. Send 5 cents in stamps, and the paper will be sent you three months on trial; also a copy of David Dickson's system of Intensive Farming. Address

**THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.**

LARGE CASH COMMISSIONS WILL BE PAID LIVE HUNTING AGENTS.

**MOBILE AND BIRMINGHAM R. R. COMPANY**

TIME TABLE.

In Effect May 9th, 1897.

**STATIONS.**

So. B'd. No. 1. No. B'd. No. 2.

7:00 a.m. Mobile to Selma, Ar. 3:30 p.m.

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