

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

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ALABAMA BAPTIST.

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UP—UP—UP!

BRETHREN: It has been three years or more since any notices of indebtedness have been sent out from this office. Some people complain because we send them a statement of their account. Why do they complain? Will some one answer? Would you work for any man for three years without his paying you some money? Answer: "No." Then why should you expect the ALABAMA BAPTIST to work for you for two, three or more years and get nothing?

Our expenses are going up, UP, all the time. Paper, like iron and lumber, is going up, and hence our expenses are proportionately more. We need money, and we need it badly. Can't those who are due us send us some? It occurs to us that our appeal ought to be heeded. But some people don't seem to pay any attention to a newspaper appeal. So they are away from you, they don't appear to care. Is this right? Put yourself in our place and then weigh the matter. What would be your decision? Why, it would be this: "We ought to have our money." That is what you would say, and say rightly and justly. Then do unto us as you would have us do unto you. Will you do it? We sincerely trust you will for we need money to-day

more than ever before. Help us, and help us now.

MONTGOMERY'S STREET FAIR.

Our readers naturally will ask, what is a street fair? Well, it is something new in this country. The Southern Trade Journal of this city has this to say about it:

Montgomery is to have the first street fair ever held in the South. In the week beginning October 23d Montgomery will be thronged with thousands of visitors daily, who will come from Alabama, Georgia, Mississippi, Tennessee and Florida to see the most original entertainment ever invented by a city of progress and ideas. The street fair is something new. Four years ago it was unheard of. It originated in a little town in Michigan with merchants who were tired of the old county fair, where people were attracted to the fair grounds several miles out of the city, and spent their money in tickets of admission and with the fakirs who thronged the grounds. They wanted this crowd of people concentrated in the business section, so they advertised a free street fair, erected booths in front of their stores, provided free entertainments, and as a result the country folks came into the city from the surrounding sections in such numbers that accommodations could not be provided and crowds had to sleep on the ground in the public parks. Since that time large numbers of successful fairs have been held in the small towns of Indiana, Michigan and Ohio; the largest and most successful ones being at Saginaw and Detroit, Michigan, at Lexington, Kentucky, Cleveland, Ohio, and Evansville, Indiana.

The idea of a street fair is not new, however. It is the natural sequence of the street fairs in the old country. In Germany, where each year horses and mules were brought in from the country, and sold and exchanged on the streets, where the peasants and the country folks displayed their handiwork and sold their wares. In Scotland it furnished an opportunity for hiring of servants for another year.

And instead of wooded grounds,

and long stretches of green grass, the street fair furnishes a site in the very heart of the city. Merchants on both sides of the street for three or four blocks build booths in front of their stores in which are all kinds of attractive displays. Sometimes thousands of dollars are spent in the decoration and furnishing of these booths.

Everyone should prepare to avail himself of this unparalleled opportunity of seeing a magnificent entertainment free. October 23d is the date, and remember it lasts one week.

Let us hope that the people will encourage this enterprise. There will be no gate fees. All the expense attached to your visit will be railroad fare and board while here. Persons who wish to spend but one day can bring their lunch with them and have a picnic. Let everybody and the children come.

Baptist and Reflector, Nashville.
Mormonism.—No 2.

ITS HISTORY.

We cannot undertake to write a detailed history of Mormonism. To do so would require a volume. We can only give an outline of it as a foundation to a more intelligent discussion of the system.

In the early part of this century, before the days of railroads, telegraphs and telephones, the new frontier of our country lay between the Alleghany Mountains and the Mississippi River, and stretched from Canada to the Gulf.

People rushed into this region then as they did into California in 1849, or into the Klondike recently. They were full of the spirit of adventure and ready to take up with any new thing.

There were few preachers among them, but the increasing demand for preaching gave rise to the camp meeting. Great excitement prevailed. Religious emotions expressed themselves in the strange phenomenon called the jerks. People would jerk back and forth, shout, dance, sing, laugh and cry in the most violent and uncontrollable manner. New and strange sects sprang into existence. Some died early; others have remained until this day.

Among these is Mormonism, which is a direct product of those times. Two young men were thrown to the surface during that period. One was

SIDNEY RIGDON.

He had been a Baptist preacher, but disappointed in leadership among the Baptists, he had joined the Campbellites. But offending them by his "restless disposition and cunning methods," he became pastor of an independent church in Pittsburgh, Pa. While there he made the book-store of Patterson & Lamdin a place of frequent resort.

Among the manuscripts in the store was a novel written by Solomon Spaulding. Spaulding had been a Presbyterian preacher. He was a sort of harmless ne'er-do-well. He had failed at everything, and to recover his fortunes he concluded to try his hand at literature. His curiosity was excited by the Indian mounds in that country, which were attracting considerable attention. So he based his story on these mounds. He called it "The Manuscript Found." He claimed to have found a manuscript in one of the mounds which explained their existence and also the existence of the inhabitants of North and South America. He said that a party under the leadership of Jared came from the old world after the confusion of tongues at the tower of Babel and settled in South America. Many years after a party came from Jerusalem in the first year of the reign of Zedekiah, the last of the Kings of Judah, and settled in the Southern part of North America. Eleven years after, another party wandered forth and settled in the Northern part of South America. They wrote out on plates their

history and buried it under one of these mounds, and he had got possession of it and so wrote their history. It was a very pretty story, and would have made an interesting novel. Mr. Spaulding read it over to several persons, but he died without having the book published.

Mr. Rigdon became deeply interested in this novel, and according to abundant and indisputable testimony which lies before us, but which we have not the space to give, he copied it and changed it by introducing many passages of Scripture so as to make it appear to be a revelation from God. He left Pittsburgh and went Westward, preaching that the latter days were at hand, and that God was about to reveal new truth to his chosen few. He organized a church near Mentor, Ohio, to which he preached. So much for Mr. Rigdon at present.

The other young man thrown to the surface was

JOSEPH SMITH, JR.

He was born in Sharon, Vt., Dec. 23, 1805. His mother was a fortune-teller. Both parents were ignorant and superstitious. They became followers of a Mr. Wingate, who claimed to be able, by the use of an instrument called "St. John's Rod," to discover gold, silver, currents of water under ground and medicinal roots and herbs, and to cure all kinds of diseases. They talked much about the "Lost Ten Tribes of Israel," and promised a gathering of the people of God and a "Latter Day Glory," far exceeding the glory of former days.

The whole movement proved to be a swindle. The leader was arrested and the movement failed. The birth of Joseph Smith occurred when this movement was at its height, and Joseph Smith was a member of it.

Ten years later his parents moved to Palmyra, N. Y., and four years afterward to Manchester, in the same county. He grew up in a home without refinement. His parents were illiterate, ignorant and intemperate. In addition to health and strength he had an active mind and a vivid imagination. Being without school advantages, he followed his own crude ideas. He was fascinated with the adventures of Captain Kidd, and with some young friends he would hunt at night for buried money in the fields about his father's house. He is said to have had a religious turn of mind, and during a revival he was exercised very deeply on the subject. His imagination, his superstitions and his religious excitement combined to create wonderful visions in his untutored mind.

At the age of about fifteen he began, as he claimed, to see visions and dream dreams. These experiences continued through seven years, four of which he spent away from home, seeking employment in Pennsylvania and elsewhere. His visions attracted attention. The newspapers began to talk about him.

Sidney Rigdon read what they said. It seemed to him that here was a fine opportunity to get Spaulding's Manuscript, as amended by himself, published in such a way as to secure a hearing and be successful. Spaulding claimed that his manuscript was found in a mound. Smith was a mound digger and a seer of visions. He would get him to have a vision about finding a manuscript in a mound and would then publish it.

So Rigdon visited Smith, induced him to marry a lady who was under Rigdon's influence—he had to run away with her—and soon after proposed his scheme, to which the romantic Smith readily agreed. The marriage took place Jan. 18, 1827. On Sept. 22d of that year Smith professed to have made his great discovery. He said that he was told in dreams and visions that he was chosen of the Lord to be a great prophet to restore the gospel which had been taken from the world many centuries ago; that

an angel came to his room at midnight, awoke him and read to him five chapters in the Bible and afterwards took him to a hill which he called Cumorah. This is four miles from Palmyra and is now the property of Admiral Sampson. He said the angel had told him about these plates four years before, but had forbidden him to unearth them until now, which he proceeded to do by the help of the angel, they being covered by a stone of considerable size.

He described the plates as being deposited in a stone box, formed by laying stones together in some kind of cement. They were bound by rings in the form of a book, four inches wide, eight inches long and six inches thick. Accompanying these were *Urim* and *Thummim*, the two stones by which he was enabled to interpret them. During the winter of 1827-28 Smith copied a number of the engravings by the aid of an amanuensis, Martin Harris. He concealed himself behind a curtain, which was a bed-blanket, and read by means of the *Urim* and *Thummim*, what he claimed was a translation of the engravings on the plates, and Harris wrote down what he read. Afterwards Oliver Cowdery performed this service. The work thus produced was published as "The Book of Mormon," which is the sacred book, the Bible (or at least one of them) of the Mormons. A copy of it lies before us as we write. We shall have something more to say about it later.

The word Mormon is a Greek word and means spectre, "a hideous she monster." (Liddell & Scott.) Certainly the name is very appropriate to Mormonism. One of the angels who is represented as appearing to Smith was named

Mormon, and the book was to have begun with his revelation. But Mrs. Harris, wife of the scribe, seeing her husband devoting so much of his time and money to Mr. Smith, determined to have some compensation, and so she stole, says Mr. Smith, the part of the manuscript containing the revelation of Mormon and burned it up. And so he had to leave it out, as it would have been too much trouble to translate it again. The book therefore begins with the revelation of another angel, Nephi, and does not contain the revelation of Mormon at all.

Ah, these women! What trouble they do cause in the world! Witness Eve and Pandora and Helen—and Mrs. Harris. Just think what a loss she caused to the world, one which can never be replaced!

As to the plates themselves, eleven witnesses testified to having seen them—Oliver Cowdery, Martin Harris, David Whitmer, whose testimony is prefixed to the Book of Mormon, the father and two brothers of Joseph Smith, four of the Whitmer family and one Page. They affirmed that they had seen the original plates, "hefted" them, and that they had "the appearance of gold and were of ancient work and curious workmanship." Mr. Stenhouse, author of "The Rocky Mountain Saints," and who was himself a Mormon for over a quarter of a century, says that he "entered into correspondence with one of the Whitmers to elicit from him information concerning his mental condition during the time that he affirms he saw the plates. Whitmer was asked if he was in his usual condition of consciousness, and was sensible to surrounding objects when he beheld the plates. But he refused to answer the inquiry. Harris is reported to have said that he witnessed them by 'the eye of faith.' What became of the plates no one knows.

During the translation of the plates, while Smith was dictating to Cowdery, they came to a portion of the narrative which asserted that baptism by immersion for the remission of sins had been taught and commanded to the ancient in-

habitants of America. Smith proposed that they should "inquire of the Lord their duty in regard to the matter." "The Lord" instructed them through a messenger, who claimed to be John the Baptist, and they went into the water together and Smith immersed Cowdery and Cowdery immersed Smith. Smith laid his hands on Cowdery's head and ordained him to the Aaronic priesthood, and Cowdery laid his hands on Smith's head and ordained him to the same priesthood. This was the beginning. It was sometime in 1829. On April 6, 1830, the "Church of Christ" was organized in the house of Peter Whitmer in Fayette, Seneca county, N. Y., with six members, as follows: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. The Smiths were brothers and so were the Whitmers.

Now, put together the above facts—The religious excitement, the romance of Solomon Spaulding, its emendation by Sidney Rigdon, a former Campbellite preacher, its similarity to the gold plates discovered (?) by Joseph Smith and translated behind a curtain, the organization of a church based on this Bible (?)—and you have the beginnings of Mormonism in a nutshell. It is certainly a most curious record for the beginning of a church (?).

For the Alabama Baptist.

Cahaba Baptist Association.

The 81st annual session of the Cahaba Baptist Association will convene with Macon church, Hale county, Ala., on Wednesday, Oct. 11, 1899, at 10 o'clock a. m.

After organization the following program will be observed:

First Day, Morning: Introductory sermon, by Rev. J. W. Mitchell; alternate, Rev. J. A. McCrary.

Afternoon, Report on education, by Col. J. T. Murfee.

Report on Ministerial Education, by Rev. J. E. Barnes.

Report on Literature, by J. C. Lawrence.

Second Day, Morning, Report on Foreign Missions, by Rev. R. G. Patrick.

Report on Home Missions, by Rev. J. W. Dunaway.

Report on State Missions, by Rev. J. G. Dickinson.

Missionary sermon, 11 a. m., Rev. J. W. Dunaway; alternate, Rev. R. G. Patrick, D. D.

Afternoon, Report on Sunday Schools, by Rev. J. A. McCrary.

Report on Woman's and Young People's Work, by Rev. W. H. Connell.

Report on Temperance, by Rev. J. M. Tucker.

Third Day, Morning, Report on Orphanage, by Rev. J. R. Wells.

Report of special committees.

Nomination of standing committees.

Miscellaneous business.

J. B. LOVELACE,
J. T. CURB,
P. V. BOMAR,
Committee.

For the Alabama Baptist.

Church Organized.

The writer assisted Elders Huckabee and Casteel, of Tennessee, in organizing a church on Second Creek, in Lauderdale county, Ala., the 3rd Sunday in September. There were six members in the organization. Others were kept at home by sickness. Four were baptized that afternoon, and others are expected at next meeting. Prof. O. F. Huckabee of Waterloo, son of Elder S. M. Huckabee, was elected pastor. This church is about six miles from Waterloo.

B. F. STAMPS.
Cloverdale, Ala.

So many people seem to take life as a doom, and allow its inevitable conditions to depress them, instead of taking its conditions and weaving the most glorious issue.—Rev. J. F. W. Ware.

A Pastor's Worth.

An Interesting Sermon of Pastor Dawson's
Noted in the Nashville American.

Nashville American.

Rev. L. O. Dawson, of Tuska-
loosa, Ala., filled the pulpit of the
First Baptist church yesterday.
There was a large audience at the
morning service to hear his sermon
on the subject, "The Value of a
true Pastor." In view of the fact
that the pastorate of this church is
vacant, made so by the resignation
of Dr. Hawthorne, the sermon was
especially interesting.

Mr. Dawson spoke in part as fol-
lows:

Few people stop to consider what
it means to have a godly pastor in
a community. In as much as I
neither am, nor desire, nor expect
to be your pastor, it is possible for
me to speak of this subject without
impropriety, and so I embrace the
opportunity of pressing it home to
your hearts.

You may not have thought of it,
but the value of your business and
real estate depends more on the
pastors of your city than upon any
other factor entering into your life.
They are not always honored, nor
even respected by some, but if you
were to exile all your preachers and
publish to the world that not an-
other should ever be allowed with-
in your gates again, your property
would lose its value, for not only
do Christian people desire to es-
cape the disorder of a churchless
community, but even those who de-
spise the church and hate her min-
isters cannot be induced to live
where they would be free from
their influence. Robert Ingersoll
did not and would not live in a pas-
torless city.

And did you ever think what the
preacher has been to the educational
affairs of your country? I know of
no great institution of learning that
does not owe its life and usefulness,
in part or in whole to the blood
and brain of some devoted minis-
ter. It has become the habit of
some superficial thinkers to charge
the pulpit with lack of sym-
pathy with free thought and scientific
investigation.

The records show that if you
were to suddenly strike out of your
educational work what has been
done and what is being done by the
preachers of the land you would

paralyze the whole system and set
back the wheels of progress a hun-
dred years. I know of but one
school founded by an infidel. There
are hundreds and thousands that
exist because some preachers gave
to them their life's blood. And
this is true in a large measure even
of the state schools.

But these things are not their
greatest service. The world is
saved not by theory but by incar-
nate truth. Truth translated into
life and made part of the daily ex-
perience of existence. This your
pastor does. He lives with his
family in the white light of closest
scrutiny, and that so many can
stand the test is everlasting tribute
to the power of the gospel.

Not only so, but he it is that gives
encouragement to every man who
strives to do good, and is the one
faithful friend who loves us well
enough to rebuke us for sin. By
the way, we talk about preachers
who attract. Sometimes if he be
faithful he must repel. The crying
need of the hour is not so much
pastors that draw as it is preachers
that pull!

It is the true pastor that keeps
continually before you the high
ideal of perfection in Christ Jesus,
at once humiliating and inspiring
the soul! It is he that as God's
messenger can shed a ray of light
on the darkness of the tomb. He
is set for the building up of your
boy, and the cementing of your
family ties and brightening your
home life. Your grief, is his grief,
your joy his joy, and all he is lies
at your disposal.

How shall you requite him?
Give him money? You cannot re-
turn to him his actual cash value to
your property. Would you give
him a financial consideration for
his services and call that square?
You cannot do it. Pastors are not
made of wood. They are not so
dead to the pleasures of life that
they would choose to spend their
days and nights with sickness, con-
tagion, death and grief, nor pa-
tiently endure the idiosyncracies of
a great crowd of people for a mere
matter of dollars and cents.

You cannot pay the full value of
his services. Richard Fuller said;
"I do more study than the hardest

worked professor. I do more visit-
ing than the busiest physician. I
do more public speaking than a
lawyer in full practice, and besides,
I am at the beck and call of every
man, woman and child in my
town." He spoke the truth.
Every real pastor so works.

The pastor is a skilled workman.
The service he performs seems easy
and simple enough, but no me-
chanic or physician needs more
technical training. A man once
charged \$25.00 for a few minutes
work on a piece of machinery. He
charged 25 cents for the work and
\$24.75 for knowing how to do it,
and he was right. Let those who
think it an easy matter to do a pas-
tor's work try to perform such
tasks as are laid upon him for just
seven consecutive days!

What shall we say of the respon-
sibility resting on his shoulders,
charged as he is with the destiny
of immortal souls, and the correct-
ness of their guidance? I have a
friend who sits at the key boards
in a railway office eight hours
a day. His work is light,
but he receives large pay. Why?
The reason lies in the fact that he
has charge of the trains on his di-
vision and no wheel moves except
upon his order. The traffic of many
enterprises and the happiness of a
thousand homes lie in his hands.
One little mistake and he exting-
uishes the light of life in bosoms
where hope beats high, and fills
with woe hearts whose every song
had been one of joy.

And yet his responsibility is as
nothing compared to that resting
on a pastor. Suppose he leads one
soul astray? Did you ever notice
that Paul's salutation to the church-
es is "Grace and peace be unto
you," and that when writing to
pastors he says "Grace, mercy and
peace be unto you?" Why does
he add that significant word "mer-
cy?" Because, more than anybody
else in this world, pastors need the
tenderest mercy of an indulgent
father.

To be sure you ought to supply
in ample fullness all the temporal
wants of your pastor—that he may
give his whole strength to his
blessed yet awful task, but you can
never pay his value in mere cash.

You can only recompense him
by giving him your love, respect
and prayers. He needs not a word

but you.

For the Alabama Baptist. A Word to Young Preachers.

I have a special love for young
preachers. I know their trials and
temptations. I would help them
all if I could.

Let the glory of God in the sal-
vation of sinners be your great aim
in all your preaching. Keep true
to this motive, and the praises of
men will not puff you up, nor their
adverse criticisms embitter you and
break you down. Preach Christ
and him crucified. Preach your
absolutely very best. So enthuse
and so exalt Christ in your heart
that you will abhor yourself for
any delight you take in the flattery
of men, as well as any resentment or
depression for their criticisms.
Read good books and make a right
noble use of them. Take the splen-
did substance of the great theolo-
gians and great preachers, digest
and assimilate their splendid sub-
stance into your souls. Preach with
life-long freshness, with interest,
both to yourself and to your people.
Preach with instructiveness, and
impressiveness to all kinds of peo-
ple, rightly dividing to them all
the word of truth. You are ex-
pected to preach your very best
every time, on every occasion,
though the earth is as iron around
you, and the heavens as brass above
you. Work for souls, rather than
for sermons carefully prepared and
elaborately delivered. However,
make thorough preparation for your
work. You need special prepara-
tion both in your head and in your
heart. These two essentials go
hand in hand. The former with-
out the latter is like bones without
flesh, and the latter without the
former is to have noise without
sense. Let your preaching shape
the times, rather than be shaped by
the times. Speak plainly, and do
not darken counsel by a multitude
of words. Preach Christ, for a
sermon without Christ in it is like
food without proper seasoning.
Get yourself so full of your subject
that it will become painful for you
to retain it. J. H. CURRY.
Northport.

Receipts State Board Missions for April, 1899.

STATE MISSIONS.

Evergreen church	\$ 3 00
Lowndesboro ch	7 00
Mt. Gilead ch	1 40
Horeb ch	1 00
Clarksville ch	80
River Hill ch	50
Good Hope ch	1 00
Big Sandy ch	2 00
Rev. A. J. Preston's field	91 05
Adams Street ch	15 65
L. A. So., South Montgomery ch	10 60
Ackerville ch	50
Mrs. J. R. Bragg	50
Birmingham association	2 97
Brundidge church	3 36
Sunday School, Brundidge ch	1 45
L. A. So., Columbia ch	3 33
Columbia ch	14 07
S. S., First church, Montgomery	4 67
W. B. Campbell	30 00
Newton ch	12 04
Columbiana ch	7 43
McKinley ch	1 70
Oswichee ch	5 02
L. M. So., Gadsden ch	5 00
County Line ch	1 26
Fitzpatrick	4 00
Hopewell ch	5 90
Newton ch	4 91
Salem ch	2 00
Verbena ch	2 75
Mrs. Catherine Ashe	1 00
Mulberry ch	40
Center Hill ch	1 35
H. W. Head	25
Wetumpka ch	3 90
Sunbeams, Wetumpka	1 10
Prattville ch	5 00
Pratt City, First ch	14 82
Talladega ch	13 98
L. M. So., Talladega	11 21
Montevallo ch	18 71
Mrs. E. E. Lipscomb	1 00
Total	\$ 320 18

HOME MISSIONS.

Longview church	\$ 2 02
Sunbeams, Lowndesboro ch	2 05
Mt. Zion ch	7 50
Livingston ch	5 20
S. S., Waverly ch	2 43
W. M. So., Ackerville ch	1 15
Ackerville ch	50
Parker Memorial ch	68 15
Livingston ch	5 00
Hartselle ch	6 21
St. Stephens ch	3 60
L. A. So., Columbia ch	3 33
Columbia ch	14 67
S. S., First church, Montgomery	4 67
Mrs. G. R. Cunningham	50
Big Sandy ch	2 50
Sipsey association	2 50
Wilsonville ch	5 00
Columbiana ch	3 71
Sycamore ch	14 46
Gurley ch	2 00
Sunbeams, Gurley	57
Georgiana ch	5 00
Oswichee	5 02
Sister Springs ch	68
L. M. So., Gadsden ch	5 00
County Line ch	50
C. H. Morgan and family	1 00
Camp Hill ch	5 00
Total	\$ 450 33

FOREIGN MISSIONS.

L. A. So., Lowndesboro church	\$ 5 00
Mt. Zion ch	7 50
Livingston ch	18 00
Ackerville ch	50
Mrs. J. R. Bragg	50
L. A. So., Columbia ch	3 34
Columbia ch	14 66
S. S., First ch, Montgomery	4 66
Big Sandy ch	6 90
Sipsey association	2 50
River Hill ch	1 00
Clarksville ch	1 00
Good Hope ch	1 00
Ramah ch	3 10
Seale ch	3 20
Wilsonville ch	5 00
Columbiana ch	3 72
Gurley ch	2 00
Sunbeams, Gurley ch	58
Enon ch	2 75
St. Francis Street ch	2 00
Oswichee ch	216 40
County Line ch	5 02
Fitzpatrick	1 12
S. S., Union Springs	5 00
Union Springs ch	10 75
Camp Hill ch	5 00
First church, Troy	100 00
L. C. Com. for Miss Kelly	46 05
Hartwell	35 00
Mr. Sasser	1 00
North China	11 25
L. C. Com.	3 55
Oxford ch	17 47
Collinsville ch	2 50
Warrior ch	12 93
L. C. Com. for Miss Hartwell	1 96
Demopolis ch	5 00
Longview ch	2 28
Bethesda ch	2 25
Cuba ch	3 00
Sunbeams, Wetumpka	1 00
Bethel ch	2 30
Mt. Carmel ch	2 00
Shady Grove ch	1 95
Tatrel Chapel	85
First church, Anniston	2 00
New Bethel ch	1 21

Union ch	67
Suggville ch	1 25
Amity ch	70
Prattville ch	5 00
Clinton ch	2 35
Clayton Street ch	10 00
Lower Peach Tree ch	1 33
Bells Landing ch	1 00
Northport ch	5 70
Grants Creek ch	3 60
Bethel ch	2 75
Macedonia ch	95
Mt. Carmel ch	3 00
First church, Pratt City	12 00
Talladega ch	13 99
L. M. So., Talladega	29 25
Pleasant Valley	80
Mrs. G. G. Cunningham	1 00
Cane Creek ch	2 30
Farmville ch	3 00
Rev. J. W. Sandlin's field	2 70
L. M. So., Clayton Street church, for Miss Kelly	5 00

Total \$ 696 59

GREENSBORO BUILDING FUND.	
Siloam church	\$ 15 00
L. C. Committee	6 00

Total \$ 21 00

UNSPECIFIED FUND.	
Dadeville ch	\$ 11 30
Pleasant Hill ch	4 00
S. S., Union Springs ch	4 00
New Prospect ch	1 60

Total \$ 20 90

RECAPITULATION.	
State missions	\$ 320 18
Home missions	450 33
Foreign missions	696 59
Greensboro building fund	21 00
Unspecified fund	20 90

Grand total \$1509 00

The remaining months receipts will
follow weekly so far as practicable. After
this the receipts will be published
monthly.

For the Alabama Baptist.

From a Faithful Missionary.

SHANGHAI, CHINA, AUG. 14, '99.

My Dear Baptist: Will you al-
low me a little space in your col-
umns to tell my friends I am not
coming home this year, as I had
thought of doing. Many have
written me and said, "now this is
the last letter, as I hope you will
soon be on the ocean." But that
is not to be. Our Board says the
time is seven years, and not five, as
I had supposed, so I shall stay my
time out unless my health gives
way, which is not likely, as I keep
fairly well. True, I have been ill
this summer, but nothing serious.
I trust my numerous friends will
come to the same conclusion that I
have, "It is of the Lord," and that
they will be just as glad to see me

at the end of seven as they said
they would at the end of five, and
that the letters may not cease to
come, for letters are a great com-
fort in China.

There has been another season of
rejoicing in our Quin San work—
two more baptisms, making in all
four in the last three months. I
hope to make a trip up there very
soon. Miss Price has not been well
for two months, and has been in
Chefoo for several weeks. She is
confined to her bed most of the
time.

"The Lord of peace himself give
you peace always by all means."

Your Sister in his work,

WILLIE H. KELLY.

A venerable and beloved brother,
at a recent meeting of his district
association, called the attention of
the body to the condition of a half-
dozen churches, whose names he
moved should be dropped from the
list, because of their failure for
years to make any report to the
association or give any signs of
life. Before the vote could be
taken, another brother arose and
said: "I can give you the name
of a church in another association,
which until recently was consid-
ered to be as near dead as any of
those you are now asked to drop
from your list; but the church of
which I am speaking called as pas-
tor a man full of life, who lost no
time in going around among the
flock inducing them to take their
State paper. Soon they were all
reading about Baptist work, and giv-
ing to it and every other good cause,
and now that is a wide-awake, gen-
erous church." The motion to
drop the "dying" churches was
withdrawn, and if a live pastor
can be secured for each of them, it
will be all right. The trouble,
some one said, about securing a
pastor for each of these afflicted
churches was that they have pas-
tors now, who are such only in
name; but they themselves are too
nearly dead to be able ever to send
in a resignation, and yet they never
die.—Religious Herald.

Courteousness, courage, and con-
fidence should be united in every
believer; the gospel requires them
and provides for them.

For the Alabama Baptist.

Answer to Query.

A venerable brother asks me to
answer the following query through
the columns of the BAPTIST: "Can
a man know he will go right to
heaven when he dies?"

1. If he means at once, without
waiting until the "resurrection of
the just," I answer, yes. Paul in-
forms us that to be absent from
the body is to be present with the
Lord. I have no higher idea of
heaven than that. What additions
to blessedness may be made by
more immediate association after
death with the "innumerable com-
pany of angels" and the "spirits of
just men made perfect," especially
when we "attain to the resurrection
of the dead," I know not.

2. If, however, as I rather sup-
pose, our brother means a question
as to "full assurance of faith," in
our present state, I answer, I sup-
pose some attain thereto, as the
connection of the words quoted
seems to imply; that the mass of
Christians "only have assurances
which give much comfort," to use
our brother's words, the "hope,"
so often spoken of by Paul, "For
we are saved by hope; but hope
that is seen is not hope: for what
a man seeth, why doth he yet
hope for?" Rom. 8:25, and many
other places; and that there are
many really regenerate who are in
great doubt on account of neglect-
ing to "watch and pray," "erring
in Scripture, not knowing the
Scriptures," or other causes. I find
many who have no clearly defined
ideas of Scripture teaching on vital
questions—our pastors are not striv-
ing enough to indoctrinate their
churches. "Him that is weak in
the faith, receive ye, but not to
doubtful disputations." "Cast not
away your confidence, which hath
great recompense of reward."

One will be much edified on these
subjects who will read Goodhue's
(brother of the venerable Howard
professor doing so much gratuitous
work for us), "Crucible," so
quaintly and happily analyzing
"Unrecognized regeneration, recog-
nized regeneration, unrecognizable
regeneration;" that is to say, some,
perhaps many, are regenerate who
do not know it; most know it;
many, it is to be apprehended, think
that they are who are mistaken.

Of course, what we think about
ourselves is not at all decisive of
the question, but what we think of
Christ. If we believe in our hearts
with Peter, "Thou art the Christ,
the Son of the living God," ("For
with the heart man believeth unto
righteousness, and with the mouth
confession is made unto salva-
tion.") we are blessed with Peter
and his consentient fellow apostles.
The truth grasped with the mind
and embraced by the affections.

Paul says, "We know that if our
earthly house of this tabernacle
were dissolved, we have a building
of God," (the resurrection body
by anticipation, at the consumma-
tion of our redemption), "a house
not made with hands, eternal in the
heavens," (indestructible.) That
is, we know as a matter of clear
revelation, that whatever the saints
may suffer here below, they are
secure of a future consummated at
the resurrection of the body, which
shall be far more than a compensa-
tion for present evil. This, and I
suppose more, the present conscious-
ness of endearing relations to our
Saviour, heart knowledge of an eter-
nal inheritance. E. B. T.

Appointments of A. J. Preston.

IN SEPTEMBER.

Poplar Springs (Central associa-
tion) 27th-29th.

Mt. Olive, Saturday 30th.

OCTOBER.

Goodwater, Sunday 1st.

Rock Springs (Carey associa-
tion), Sunday 1, 8 p. m.

Millerville (Carey association),
Monday 2d.

Spring Hill (Carey association),
Tuesday 3d-5th.

If each of these churches will ar-
range for an all day service, and
invite all the best singers in the
country to come and bring their
books, and also invite all the
preachers who are near enough to
attend, we can make the meetings
a great blessing to the churches.
Let us discuss the Sabbath school
question and such other subjects as
will be for the good of the churches.
Let everybody attend.

A. J. PRESTON.

The fruits of the spirit do not
grow on the stock of the world.

INSTITUTE BOARD DEPARTMENT.

MINISTERIAL INSTITUTE BOARD

W. E. HUDSON, President, Opelika.
G. A. HORNADY, Secretary, Tuskegee.
JOHN F. PURSER, Office Secretary, Opelika.
G. S. ANDERSON, Superintendent of Institutes, Auburn.
All funds must be sent to Dr. John F. Purser, Opelika.
All articles for these columns must be sent to Dr. A. J. DICKINSON, Selma.

Standing Announcements for Institutes to be Held During 1899.

The following Institutes will be held at the following times and places:

Harmony church, Elmore county, October 22-27.

Each Institute will begin at 11 a. m. Sunday with a sermon by the Superintendent or some other appointee, and conclude on the following Friday.

The Institute Board the Neediest of All.

The united struggle made to remove the indebtedness of the other boards turned the current of our contributions in that direction and from our work, which has brought us into debt. We now appeal to every church, Sunday school and Ladies' Aid Society in the state to remember us and send a contribution to the association for the Institute Work.

Ladies' Central Committee Report.

In the columns of the ALABAMA BAPTIST of recent date we saw the report for the first quarter of this year of work done by the good sisters of Alabama. We congratulate them on the noble showing made, but were disappointed in glancing over the figures and the objects to which contributions were made to find Institute Work wholly left out. Even "negro missions" had a place among the contributions, but nothing to help the hard-worked white preacher. May we not affectionately appeal to the generous sisters to help us, and to do so right early?

Organizing Institutes.

We are constantly hearing from brethren in different parts of the state about organizing Institutes.

Our rule is to hold them where and when the local brethren appoint and arrange for the meeting. It is necessary first to secure an invitation from some church that will entertain it; then arrange program and appoint the meeting. If possible we will hold on the time specially desired; if not, will suggest a time. The time should not be made a vital factor in holding the meeting. Outside the protracted meeting season one time is almost as good as another—April, May and June being preferable. We invite the brethren in every part of the state to organize the work, and if practicable we will be with you in it.

Institutes and Protracted Meetings.

Owing to the prevalence of protracted meetings and the attendance of the preachers on them, some of the recent appointments for institutes have been withdrawn. The protracted meeting season, extending from the 20th of July to the 10th of September, is the worst season of the year in which to hold institutes. During this period the people are at leisure, and must have their meetings, which necessarily command the time of the preachers. The preacher's time of course belongs to his church, which has priority of claim upon him above all personal considerations; and if his meeting must fail in order to attend an institute, the privileges of the latter must be denied. After this, the brethren will please remember this in arranging the time of these meetings.

Thoughts from Sheffield Institute.

CHURCH FINANCES.

BRO. HENDON.—1. The pastor should be a financier. The preacher should know how to manage his own affairs. He should not live above his income. The pastor should lead in church finances by living within his salary. The pastor should live on less than his salary, and give at least one-tenth of his salary to the cause. He should not be extravagant, but be an ex-

ample of economy to his flock. To leave a field in debt is to be dishonest and bring reproach on the cause.

2. The church should have a treasurer. The deacons should have charge, but also have a treasurer in the best business man in the church. He should be honest, careful in handling the church money. He should be consecrated. The deacons are to be in charge. Every church should have a plan. Two plans, (1) voluntary contributions. This is the first and best. The pastor should head every subscription in raising money. (2) city plans of finances—pew rents; which are paid the same as house rent. This is very objectionable. The church should be free. Once a year the pastor and deacons should hold a meeting and determine how much money will be needed to run the church for the year, aggregating all expenses. The members should be appealed to for the amount in accordance with the ability of each to pay. Rightly managed, it will be easily raised. Benevolence may be divided into—1. Foreign Missions; 2. Home Missions—state, city, highway; 3. Education—Seminary, Howard College; 4. The poor; 5. The orphan; 5. Institute work.

A. W. BRISCOE.—He does not wonder that Baptist preachers are poor financiers. It is the result of a want of practice. He was not an expert in climbing the Alps, for he had never been there. If we could have money we would make good financiers. The members should liberate the preachers by meeting the necessary finances. Our laity are undeveloped. Our great effort should be made here. The churches of North Alabama have made the ministry objects of charity. The pastor's salary is a debt, and the preacher should claim it as such. It degrades his calling without it.

Fackler Institute.

The Call to Preach—Experience of Different Brethren.

REV. P. BROWN, Hollywood.—In 1838, on hearing a sermon from a strange preacher, I responded to the call to go forward to the "anxious seat;" when I felt God was my enemy. After a few months, with the counsel and advice of good

people, I saw myself a hopeless sinner. I found hope in Christ. This was sixty-four years ago. At an early opportunity I joined the church at Fackler. All the faces here then are gone. If I was ever called to the ministry it was in connection with my conversion. I had the same conviction to preach that I had of sin. God impresses men to preach the gospel by his spirit. For four years I resisted a call to the ministry; then the war came on. Returning home in 1865 from my son's burial I felt heavily burdened. At the bedside of my dying boy, who asked me to pray for him, but who had never heard my voice in prayer, I resolved henceforth to serve the Lord. I erected a family altar and honored the Lord in the family. After this I had no rest at night, feeling I must preach the gospel. I tested the matter by leaving it to the church, which liberated me. Four weeks afterward I was asked by a brother to preach in the Mountain Cove. I expected to see only a few people, but a crowd had assembled, and I preached from "God so loved the world that he gave his only begotten Son," etc. I refused to hear comment from a brother, only desiring the Lord's approval. I was in the organization of the Tennessee River association forty-two years ago, and not a meeting has been missed; was twelve years its clerk and twenty years its moderator. I do not hope to preach much more. I love it better now than ever before. As to the call,—the churches are not so careful about the call as they should be. We are well treated, but hard duties are to be performed. The temptation to an easy life in the ministry should be guarded against. I do not believe in dreams, nor that God calls men by name to preach. God does impress men with a conviction of duty to preach. This will make life a burden till we do his will. God has blessed my labors, and I have baptized many. I have worked just where I felt the Lord wanted me. If you are restless over direction, you had better take up your bed and walk. Bro. Bruce gave me counsel which stimulated me to go forward and do the

Lord's will. Go forward, dear friends. The reward for faithful labor will be abundant. Pray for me, brethren, that my last days may be peaceful and happy, and my earthly end triumphant.

BRO. J. M. McCORD.—There is no work like the work of going forward and working with the Lord.

BRO. C. HOWELL.—Was raised in a wicked community. He heard nothing about religion till his mother was called to die when he was eleven years old. She asked him to meet her in heaven, and the impression has never left him. He promised to meet her in heaven. The impression deepened and has never been erased. The feeling of separation from his mother deepened in conviction till sixteen years of age, when, attending a Methodist meeting, the preacher seemed to talk directly to him, and he felt wonderfully condemned. During the meeting conviction grew deeper, and he left the meeting and went to an aunt, a religious woman, but returned to the meeting praying and determined to pray till he died. He entered the meeting to remain till dead. There he found the Lord in the forgiveness of sin. After conversion I desired the salvation of the lost. As to a call—I got to where I was constantly uneasy and anxious. My rest was broken and my appetite suffered. I envied the work of the preacher whom I heard preach. I put it to the test by naming it to the church. Several times my heart failed in asking the church. I finally asked the church and they granted me liberty to exercise my gifts. My labors have been greatly blessed. Have been pastor of many churches. It pains me to see a church decline. I shall serve the Lord while I live, he being my helper.

BRO. R. HOWELL.—We should not be ashamed to testify for Christ at all times. Though I am weak, God is strong. I thank God for the privileges of this day. Some things will do me good for life. The experience of others in a call to the ministry helps me and causes me to want to talk. I shrink from the greatness of the work. I try to preach. I love Bro. Brown; he helped set me apart to the ministry. I believe in a call to the ministry. God calls directly. The Bible is great, and its truths sweet, and its

promises precious. I love God, and am grateful for the privilege of serving him. I saw a dying world being lost, and asked the question, Can I hold my peace? The impression deepened. I attended prayer meetings and often trembled for fear of being called on for prayer. Sometimes I was called on and did the best I could. The impressions deepened upon me. The want of my own children weighed upon me. We should have religion at home as abroad. The church was impressed that I should preach, and took action, and trouble came upon me. And I was incapable of doing the work. I could not be a coward, and sent an appointment to a church, which frightened me much, but I made the effort, and was encouraged by a brother who said he was surprised. I was ordained about fifteen years ago. I don't regret my course. I have been pastor of four and five churches all the while. I regret the loss of much time I have lost. I will, with God's help, redeem the time by faithful labors in the future. If we want victory we have nothing to fear. The war will soon be over with us. Let us forget the things that are past and press forward to the mark of our high calling of God in Christ Jesus our Lord. Go forward, Brethren, I feel sure of the glorious reward in God's everlasting kingdom. Let me do what my Master has for me to do and I shall rejoice.

CHURCH ORGANIZATION.

BRO. POSTELLE.—Four elements of organization. The form of sound words and the form of sound doctrine. Jesus was the organizer of the church in the world. He gave the organization and the divine model. The Missionary Baptist church is the divine model. North Alabama needs to know the law of church organization. The Missionary Baptist church is identical with the apostolic church. Paul was admitted into the church by experience at Damascus. Annanias baptized him on his experience. The kingdom of God in the world is the Missionary Baptist church.

BRO. CRAWFORD.—The purpose

of church organization. It is a judge of the law. God holds us to account for our efforts in his church. The church is organic in its membership. It is a unit. Each should find his proper sphere in the organization. The Apostleship has ceased with its age and its necessity. Evangelists are still the means of dissemination of the truth. The pastors are God-given, and are the servants still of the churches. Teachers are also given. Exhorters and singers also. These are all God's gifts in his organized church—church workers; the membership are the helpers. The aged leaders are God's appointed governors. We honor and respect and intuitively obey them.

BRO. LAMB.—I am glad I am a member of this school. The law of our church is the law of all churches. The church is spiritual. God is Spirit, and his work in the church is spiritual. It is in the world and in the flesh. It is seen as in the body. We have law to govern in it which is spiritual. It takes physical effort to carry out the purposes of the church. Look well to the law, and carry it out and expect God's blessing on it.

PERSONAL LABORS AND OBSTACLES.

BRO. EAVES.—The neglect of reading God's word is one of the great obstacles in the preacher's work. The deacon's failure to read and know his duty makes it hard on the preacher. The preacher is sometimes misjudged and mistreated. Preachers desire the best interests of the churches and members.

BRO. CRAWFORD.—The pastor's difficulties are many, but mine are too just now—my secular and un sanctified condition. It is the greatest obstacle in my ministerial labor. My predecessors were secularized before me, and my members were led by them. I am butchering my Lord's cause, owing to these circumstances. While the preacher must preach, he is also the bread-winner for his family. He who fails in supplying bread for his family has denied the faith, and is worse than an infidel. Sense has never saved a soul, and however smart, the un sanctified is tied down and hindered in his work. This is my hindrance and that of these my brethren. We have to farm, for we can't give six days,

but only four to labor. We therefore cannot keep books or merchandise.

BRO. B. HOWELL.—Bro. Crawford has told my experience. The great difficulty is that our secular pursuits tie our hands and destroy our usefulness. After working six days in the week, we have nothing to give our people. We can't teach. Even on burial occasions, my mind is at home on my work. Debt has hindered me. I am out of it now, and by the help of the Lord I will keep out.

BRO. POSTELLE.—I have been opposed by every difficulty. I have been opposed by the flesh, the devil and Tom Paine. We are opposed by sects that are numerous. We have defunct Baptists that we must get rid of. Prejudices many alienate the feelings of people for the ministry which must be overcome. Persecution is abroad in the land; tattlers are telephones that attack the preacher and destroy the good name. The farm would be a relief to me. The world shall not overcome if we use our opportunities. Sectarianism is getting into our churches. In one community they are fanatical on water, water, water all the time.

BRO. McCORD.—I gave myself to the work 13 years ago. I began by teaching and preaching, and was greatly tried by the burden of labor. I went out of the school room and determined to preach. Since then I have given my time to the ministry, and have had good success. When I accept the pastorate I accept a proposition, and go with a definite understanding with the deacons. I preach on giving, and have no difficulty in getting my salary. I ask for the money when I need it, and have no trouble.

BRO. C. HOWELL.—I feel the responsibilities of being the under-shepherd of the flock. Many calls have come to me from churches. It may be they like cheap preachers. Professors are numerous till it costs something. I wish to be honest in religion. I don't want to be misled in religion. I have left home often in tears, but I need a

knowledge of the Bible. A man good in personal experience may fail to teach a text of Scripture. Paul emphasized the truth to give one's self wholly to the study of the Word. God is our greatest teacher, and the Word is the Lord's and we are led by it. My wife labors, hoeing corn and burning brush, and the children barefoot and in want of clothing. My boys are being raised without education. I have received from my churches from two to seven dollars, and lately they have promised \$25 and paid \$17. I am between two woes—the church and the family. The preacher can't remain at home satisfied. The preacher wants his family to have privileges and means as well as others. The churches should pay the preachers, and not wait till the preachers are in want.

BRO. McCORD.—The church that fails to support its ministry injures itself. The difficulty may be in the ministry who fail to instruct the churches in the duty of ministerial support. An old deacon told him that when made a deacon when young that his duty was to hand around the bread and wine and help the candidates in and out of the water.

BRO. DEACON.—I speak as a deacon. I have had many difficulties. I organized a church with other brethren. Went to see Bro. Beeson and procured his services as pastor. The church has grown. Ministerial difficulties is before us. I've been ashamed of many preachers for making apologies for ignorance. I've often felt we had better preach ourselves than have the preaching we often hear. One man preached for us an hour and a half, and all he said was to oppose educated preachers. I told him he ought to attend the institute and learn something. Because a preacher is objectionable in some respects we should not oppose him.

BRO. P. BROWN.—The church is composed of three classes—preachers, deacons and members. A failure in either to perform duty will defeat the church's work. All must do their whole duty in order to the successful prosecution of the church's work. Is the deacon complained of? What have you failed to teach the deacon? A failure of the preacher to instruct the deacon will result in a break with the deacon.

con. So a failure to instruct the membership will result in their failure of duty. When all do their duty the devil cannot defeat the Lord's work. Teach what God requires.

For the Alabama Baptist.

—In Mississippi.

Dear Bro. Editor.—While we are not in your grand old state, we are just over the line, and being one of her sons, we wish to say, "The Lord has done great things for us, whereof we are glad." We began our meeting Sunday, Aug. 20th. Tuesday Bro. John E. Barnard, of Anniston, Ala., came to us and spent eleven days, preaching day and night. He is one of God's servants who stands on his promises and speaks the truth as it is found in the word of God. By his strong and faithful preaching our church has been greatly revived and made stronger in the faith, and about 20 souls are now walking in newness of life as the result of his preaching; four were added to the church by letter, and eleven by baptism, with still others to follow. Bro. Barnard has greatly endeared himself to our people, and all sing praises to God for his visit to us.

I hope to visit the Calhoun association, where it will be a great pleasure to shake hands with many old friends.

May God bless you and your paper.
W. A. McCAIN.
Meridian, Miss.

If the church of God is to shut itself within its stately temples and wait for men to come in and be saved, we might as well prepare for the failure and defeat which is coming apace. It foreshadows Waterloo in Armageddon.

What do we care for methods and for human customs when the multitude is to be saved!

The Salvation Army, with its crude methods and unlettered members, has extorted by mighty service the unwilling but complete endorsement of the Christian world.—Hon. John Temple Graves.

Alabama Baptist

MONTGOMERY, SEPT. 28, 1899.

EDITORIAL.

Dr. W. H. WHITSITT and family left for Europe on Wednesday of last week, to be gone several months. Their Louisville friends tendered them a banquet at the Galt House. It is said that Dr. W. will devote much time to the examination of old records and other data relating to Church History.

We learn from the Baptist and Reflector that Gen. Wm. B. Bate, who was one of the prominent generals of the Confederate army, was recently baptized into the fellowship of a country Baptist church called Hopewell, in Tennessee. It was known to intimate friends that he had for sometime been specially interested on the subject of his spiritual welfare. Since the war Gen. Bate has been governor of Tennessee and United States senator, the latter of which he now holds and has held for some years. In the course of Gen. Bate's long public career no serious charges have been brought against him.

DR. LYMAN BEECHER being on his dying bed, a brother minister said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" He replied: "It is not theology; it is not controversy; it is to save souls." He spoke truthfully and well. The Book gives us some conception of the value of the soul. If a man gain the whole world and lose his soul, what profit comes to him? Brainerd was wont to say, "I care not where or how to live, or what hardships I may go through, if I can only gain souls to Christ." Ah, Christians, this should be our dearest and greatest aim, soul-winning for Christ.

THE Alabama Christian Advocate comes to us in a new form of sixteen pages. We congratulate the editor and manager on what we regard a great improvement. The reading matter is strong, instructive and varied, and the mechanical work is excellent. Our Methodist brethren ought to be proud of their paper, and put it into the home of every member of their church.

Dr. Urquhart is a fine writer, forceful and effective, and with it a most godly and pious man, full of good works. He is broad-minded, big-hearted and a true and tried ambassador. We have known and loved him for over a third of a century.

A CASE in Georgia that has attracted attention outside the state is now practically closed. Bro. Johnson, a member of the church at Athens, accepted the position of dispenser, or manager of the dispensary in that city. The matter was discussed in Sarepta association, of which Athens church is a member, and it was insisted that the dispenser was to all intents and purposes a seller of whiskey, and that Athens church must exclude him, or be itself refused representation in the association. A strong party in the church contended that its member was not doing wrong, but it appeared that a majority of the association thought otherwise. Committees from the church and association met and discussed the subject, and the interest spread and became more intense. But at the recent session of Sarepta association it was announced that Bro. Johnson would quit the dispensary so soon as he could settle his business with it. Thus it appears that the contention is practically settled.

Wise is the Christian who loves and lives in the light.

A CORRESPONDENT of the Greenville, S. C., News writes from Piedmont, in that state, that Rev. W. L. Walker, pastor of the Presbyterian church in the latter town, has resigned his pastorate because he has become a Baptist in belief. The writer says that Mr. Walker had been pastor of a Presbyterian church in Greenville before coming to Piedmont, and in both towns had had unusual success in building up his congregation by reason of his ability, energy and popularity. Mr. Walker's announcement of his change caused something of a sensation, and of course the loss was regretted by the Presbyterians. He is comparatively young, and apparently has many years of usefulness before him. It was expected that he would at once unite with a Baptist church.

COVETOUSNESS had its origin in the garden of Eden, and will continue with men until the judgment day. It is in the sight of God one of the most hateful and detestable sins in all the catalogue. The grasping avarice neither lets men enjoy life nor escape the second death. Be not deceived; the poor as well as the rich can be classed among the penurious, the covetous. It is not the amount of this world's goods a man has that guage, this mighty sin in his effort to increase. Even the tramp may be as deeply dyed with a sordid spirit as the miser with his millions; it is not what we have, but how we consider and use that we have. Remember, soul, you own nothing absolutely; you are only God's trustee. Beware how you execute your trust.

FIELD NOTES.

On the closing day of the institute at Flomaton, eight hours and three quarters were spent indoors in the work for which the brethren had come together.

In sending us obituaries, tributes of respect, etc., count the words, and send one cent per word for all over one hundred words. It will save us trouble and unpleasantness.

Some one sent us a few stamps in an envelope which had on it the post mark of Glass, Ala., but there was not a word indicating the name of the sender or what he wanted.

Z. D. Roby, Opelika: Brethren will please keep in mind that Tuesday, Oct. 10th is the time, and Salem the place for Tuskegee association. Be there promptly. Come—come in large numbers.

W. J. Elliott, Montgomery: Brother A. J. Preston preached for us in Wetumpka on Sunday. His sermons were most favorably received, and a collection for missions followed each sermon. One member received by letter.

Blank letters of dismission from the church, with return letter of notification to the church granting the letter, 15 cents per dozen. Letter from church to association, three for five cents, or twenty cents per dozen. For sale at this office. Send cash with order.

R. J. Riddle, Arab: Please say that Gillam Springs association will meet Oct. 13 at New Canaan church, Cullman county, two and a half miles south of Arab, on the Huntsville road. How glad we would be to have Evangelist Sandlin with us, and any other brother who can come.

A. W. Briscoe, Russellville: We have just closed a glorious meeting. The pastor failed to get any ministerial help, and for twenty-one sermons in succession he preached to fine congregations. The closing scene was the baptism of fourteen converts. The Lord is blessing us wonderfully. Our church is steadily gaining ground.

Bro. Geo. Williams, moderator of Centennial association, writes again to call attention to the fact that that body will meet with the church at Fitzpatrick on the 5th day of October, and not on the 12th, as printed in the Minutes and in the general list in this paper. Let the fact be borne in mind.

G. L. Bell, pastor, Jackson's Gap: The East Liberty Association meets with Beulah church, in Lee county, on Tuesday after the first Sunday in October. Those coming by rail will find conveyance at Opelika. Write to W. E. Hudmon that you will come, and he will arrange about your conveyance from Opelika to Beulah.—[This note came too late for insertion last week.—ED.]

P. G. Maness, Shoults, Bibb county: My church has called me for full time. Our Sunday school is doing a great work. They will do any kind of Bible work they are asked to do, even to memorizing the books of the Bible forward and backward, the sermon on the mount, or any other passage. Our Sunday school is the largest in the Unity association, having 109 members enrolled.—Our church greatly enjoyed a visit from Bro. W. N. Huckabee, of Pine Apple, the third Sunday of last month. His sermon was highly appreciated. He was on his vacation tour.

J. G. Dickinson, pastor, Demopolis: Cahaba association will meet at Macon church, near Gallion, Oct. 11th. The church is only a mile from the station, and ample provision will be made to meet all brethren and sisters coming by rail. We extend a cordial invitation to the "visiting brother," and hope we shall have many of them with us. It is earnestly hoped that all the representatives of our various denominational enterprises may be present. Open hearts and homes will greet all who come. Churches are requested to send delegates to the ladies' meeting to be held during the association.

GENERAL NEWS NOTES.

U.S.A.

The different political factions appear to have united into two parties, but what policies those two parties advocate is not very clear. So far, the principal question with each appears to be the choice of a leader.

United States troops are coming home from the island as rapidly as they can be spared from the localities where they have been stationed. But a sufficient force will still be kept there to assist the local police in preserving order.

The bakers and laundry employees are on a strike in Havana, which makes it difficult to get bread or clean linen. They are fast learning American ways.

THE PHILIPPINES.

The insurgents continue to give evidence of vitality. They recently captured a small American gunboat, ran it aground and burned it after taking three good guns and whatever else they could. The crew of nine men, under command of Naval Cadet Wood, were killed or captured.

Information has been received of Lieut. Gilmore and his men of the gunboat Yorktown who were captured on shore several months ago. They were living on scant rations. Aguinaldo promised to send them and other prisoners down for exchange, but had not done so at last report.

Gen. Wheeler is at the front, and had sent to Gen. Otis for cavalry to keep the Filipinos from coming together again after being scattered; but he could not get the cavalry till a few weeks later.

It is hoped that we will have 50,000 troops ready for duty by

November first, and that then the campaign will begin that will crush the insurgents finally.

OTHER NOTES.

It is still necessary to send supplies to the people of Porto Rico, as a result of the hurricane there in August which destroyed so much property and killed so many people.

One or two new cases of yellow fever are reported in New Orleans each day; but Dr. Sanders, our State Health Officer, thinks physicians do not report all cases. New cases also occur at Key West, but the death rate is very light, as it is also at New Orleans. There are no new cases reported elsewhere.

Great preparations have been made in New York City for the reception of Admiral Dewey today (28th). It is expected there will be many thousand visitors there from all parts of the country, including state troops, among them troops from several Southern states. It is thought the Admiral will ask to be retired from service, as his health is not good.

For the Alabama Baptist.

Bro. Ramsey Vindicated.

PINE APPLE, Sept. 22, '99.

Editor Ala. Baptist—Dear Christian Brother: As promised in my letter to you of Sept. 9, I reached here two days ago to investigate the accuracy of (alleged) facts published over my signature in the Christian Standard, of Cincinnati, O., in last July, and called in question by Rev. D. W. Ramsey, pastor of Missionary Baptist church of Pine Apple, in an article published in the ALABAMA BAPTIST of August 31, entitled "False Statement Corrected."

My letter stated that Dr. Ramsey on the first Lord's day in July, in open church session at Pine Apple, abandoned "Close Communion." He in his letter says my statement is not true. Not willing to wrong him, I came here and called on my informant, a well and favorably known member of Pine Apple Christian church. He reaffirmed his former statement that he was

present on the first Lord's day in Pine Apple Missionary Baptist church, and heard Dr. Ramsey's statement in which he understood Ramsey to abandon "Close Communion;" and to confirm his statement more fully, the two deacons who waited on the men, and both of whom knew him personally, and knew he was not a Baptist, offered him the bread and wine and he partook of both, with the understanding on his part as stated.

I also called on a lady well and favorably known, a cultured graduate; her statement as to what Dr. Ramsey said fully satisfied my mind that she understood him on that occasion to have opened the communion to all Christians, and on that understanding she partook of the emblems.

I then called on the deacon who offered the bread to my informant; he explained that the brother and sister of whom I have spoken had both misunderstood the meaning of Dr. Ramsey's language. The deacon explained the basis of the misunderstanding by saying, on the first Sunday in July many Baptist brethren and sisters were present from abroad, and the Dr. was speaking to and inviting the visiting Baptist brethren and sisters to remain and have communion. And that the brother and sister understood the Dr. to be inviting all Christians, when he was.

The Dr.'s well known record entitles his disclaimer, and the deacon's explanation to the benefit of acceptance at the hands of the public, and that, too, without calling in question any one's veracity, or the propriety of my publication.

Preachers should carefully consider beforehand public utterances. I do not think my course blame-worthy. Christianly yours,

KILBY FERGUSON.

The best proof of divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—Bishop Vincent.

For the Alabama Baptist.
The Bible Course at Howard College.

Before this week's issue of the BAPTIST is read, many boys and young men will have arranged to leave their good homes for Howard College. I congratulate any one who may be so fortunate as to enter that grand old institution at its next opening. It means something to go to Howard College, especially since its indebtedness has been paid. With its excellent surroundings, strong faculty and new improvements, Howard has superior advantages. More good things have been said of the college than I shall attempt to say now. I wish to speak of one thing that I think should be more strongly emphasized than has been, and that is, Howard College as a religious institution. This is the only plea for its existence, and I hope the boys who enter Howard this year, will have this idea before them all the time. Howard's purpose is to give an education that is lacking in nothing. The advantages given in class room work is a characteristic of the college. Special attention is given to athletics. By no means least, How College is equipped as few others are for giving good Bible training. It has one of its distinguished sons, Dr. W. A. Hobson, the college boy's friend, who presides over this department. Now, boys, when you leave home, some of you for the first time, to go among those whom you may think will be strangers, do not feel that you will not be among friends, for every one at Howard will give you a cordial welcome. Go prepared in your heart to take the Bible Course; it is one of the best things you will get. Dr. Hobson is the man for the place. He loves the work, and you may be assured he knows his business. His work is a work of love, and his chief remuneration is knowing that he is instructing and building up boys and young men for great usefulness and arming them for life's greatest battle. The Bible Course does not have for its object the shaping of your religious creed; it proposes to give you a clear knowledge of the Bible, without which no person is genuinely educated.

With best wishes for the Howard and all its interests, I am,
Very sincerely,

W. C. GRIGGS.

Springville.

For the Alabama Baptist.

Conecuh Association

Will meet with Mt. Olive church on Tuesday, October 17. This church is 6 miles northwest of Garland, on Mobile & Montgomery railroad. Delegates will be met at depot with conveyance on Monday. Those coming from the north will be met at 10 o'clock a. m.; those coming from the south at 4 o'clock p. m. M. A. RAY.

For the Alabama Baptist.

State Convention.

We are planning to give the delegates of the churches and of the Women's Missionary Societies a cordial welcome in November. The whole town is eagerly looking forward to the great time coming. We expect to have a great convention, one in which many North Alabama churches will be represented for the first time. We feel sure that the results will be far reaching in this section. Our beautiful new house of worship is almost completed, and will be dedicated on the 1st Sunday in November, two days before the convention meets. It will be a great day for Gadsden Baptist.

J. W. WILLIS.

For the Alabama Baptist.

A Little Change at the Seminary.

Dear Brother: Please allow space for the following supplementary statement as to the assignment of classes for the next session of the Seminary.

Prof. McGlothlin will teach Church History, Prof. Carver Polumics, and the President will teach the class in Systematic Theology. Prof. Sampey will do all the Hebrew work. This partial readjustment of the work has been decided upon after further consideration, as being upon the whole more convenient and effective. The assignment of other classes remains as announced. JOHN R. SAMPEY, Louisville. Sec'y of Faculty.

Alabama Baptist.

MONTGOMERY, SEPT. 28, 1899.



Some dealers push the sale of cheap buggies because they are large. Don't allow yourself to be taken in by a shoddy job in order to save a dollar or so. "ROCK HILL" buggies are "A Little Higher in Price, But—If they stand up, look well, and show all, it is WORTHY FROM THE BIDDING—making them cheaper in the end. Sold by first-class dealers only. If none in your town, write direct.

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

Teachers Wanted!

The Shenandoah Teachers' Agency, Charles Town, West Virginia, supplies Colleges, Schools and Families with teachers free of charge. Secures positions for teachers at moderate cost. Send stamp for information. Misses J. F. Washington, K. B. Washington, Mgrs.

For the Alabama Baptist.

Some Meetings.

Editor Ala. Baptist: I assisted Bro. B. H. James in two meetings. The first was at Duncan's Creek the latter part of July. There were three baptized and one joined by

letter. I aided him also at Mt. Zion. There were seven baptized. Both of these churches are in the Bear Creek association. I served both of them as pastor several years ago.

I went from the last named meeting to the Florence association, which began on the 11th of August at Union Grove church. The association was all that could be desired. After the session was over Bro. B. F. Stamps and the writer remained with Bro. F. G. Posey until Thursday night and preached for him. There was a glorious revival; seven joined by experience. I was informed by Bro. Posey Sunday following that several others would join as a result of the meeting.

By request of the members of New Hope church I began a meeting there on Friday, August 18th. I preached twice a day for eight days. The Holy Spirit was present in great power. The congregation increased from the first. There were quite a number of conversions. A large number are inquiring the way of salvation. Ten joined the church, with others to follow. This church was organized by Bro. Brown and the writer about five years ago. I served them as pastor for two years. After I left the field they elected Bro. Posey as pastor and joined the Indian Creek association. They will now return to the Florence association. It was a great pleasure to meet again the brethren and friends of New Hope. When I left them on the last day of the meeting every one gave me a hearty hand-shake as we sang the parting song. This is a great destitution. The State Board should help some good man here whose only desire is to win precious souls to Christ and build up the cause in this destitute field.

Since the first of August I have preached thirty sermons, besides a great deal of other work; baptized six by special request, and have witnessed about thirty conversions. I will work from now until October in the same field in the Muscle Shoals association where I labored the last two years.

Russellville. J. O. A. PACE.

For the Alabama Baptist. W. M. U. in Bigbee Association

Dear Ala. Baptist: By request I send a short account of the Woman's Missionary Union meeting held at Eutaw, Sept. 9, during the session of the Bigbee association. The meeting was called to order at 3 o'clock p. m. in the Methodist church, the vice-president, Mrs. H. L. Mellen, in the chair.

Devotional exercises were conducted by Mrs. W. G. Curry of Livingston.

Reports from Societies were called for; many responded, and each was encouraging.

The total amount reported was \$760.41.

Mrs. W. Y. Quisenberry read an instructive paper on Home Missions. Boxes to Frontier missionaries was emphasized.

Mrs. C. E. Cusack read a letter from Mrs. Pruett of China, and spoke on Foreign missions.

Mrs. W. G. Curry made an earnest appeal in behalf of Miss Willie Kelly of China. Mrs. Julia Stewart spoke feelingly of the Orphanage.

Miss Hallie Apsey emphasized the work of Sunbeam Bands.

Mission Literature was presented and many Journals, Home Fields, Kind Words and tracts were distributed.

Missionary Day, Christmas Offering for China, and Week of Prayer and Self Denial were also urged upon the ladies. The attendance was good, and the spirit of the meeting most excellent.

Mrs. H. L. Mellen.

For the Alabama Baptist.

By Way of Report.

[The writer of the following writes in such a natural, human sort of way that we readily appreciate the reason why he wrote each sentence, and yet the pressure upon our columns is such that we have regrettably drawn the pencil through many lines that we would have been pleased to print.—Ed.]

My first meeting was at Cowarts. Here I have served fourteen years with signal success. During the July meeting there were 16 accessions, all for baptism, but one restored. At our August meeting 3 were received by letter, 1 restored

and 6 for baptism. Among them were 2 Methodists and 2 Free-will Baptists. We always consider our August meeting a kind of gleaming time. Here we work for peace. "Striving to keep the unity of the spirit in the bonds of peace." We have never encouraged any tent evangelist. Therefore, harmony has been the result. The church has never thought it necessary to invite aid from a distance to help run a protracted meeting.

Bascom, a little church over in the edge of Florida, my old state, was my next place. There we received 11 in July and 4 in August. I began work with this little church last fall with but 15 members. Now they number 41. Last association, after a short talk from me on the subject of missions, they sent up next in amount to their strongest churches.

From Bascom I went to Pleasant Grove, near the Abbeville Southern. There, as at all the other churches, we had large congregations and quite a deep interest, but received only 3 for baptism. Those are good people, but it is 29 miles from home and I have resigned them. Have served six years most pleasantly.

I went next to Mt. Pleasant, Dale county. This is a new field. I began work with these good people after the association. There we received 10 for baptism and 3 by

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letter. At the August meeting 2 for baptism. In July Bro. Simmons preached three sermons with force and great energy. Bro. Aris Armstrong, that truly consecrated man of God, preached one of his best sermons. Bro. Pitt Callaway, of Newton, also preached a truly gospel sermon. We were all delighted with Bro. C. His father was a favorite of the writer. I do not know how I will succeed with these people in raising money for Missions and the Orphanage. They have been persuaded into doing Sunday school work. You know Cowarts always sends up liberally. Remember our association, brethren. It meets on Wednesday before the first Sunday in November. Come to see us. We will be glad to have you. J. J. WHITE.

For the Alabama Baptist. Ordination.

On August 30th, at the request of New Hope church, Rev. J. O. Chancey was ordained to the full work of the ministry. The presbytery was composed of ministers and deacons as follows: Ministers—J. Johnson, W. P. Lovell. Deacons—N. A. Butterworth, H. B. Guy, J. W. Lewis.

W. P. LOVELL, Mod.
H. B. GUY, Sec'y.
Eden, St. Clair county.

There can be no more solemn and heart-searching inquiry than upon this subject of influences. Will you face this great fact, that your life is making or marring others, and you are responsible?—Rev G. Campbell Morgan.

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Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy I had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

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Yellow Fever, 1878.

J. O. Burge, a prominent druggist of Bowling, Ky., writes: "During our Yellow Fever epidemic no one who kept their liver and bowels regulated with Dr. Mozley's Lemon Elixir was attacked with the fever."

Mortgage Sale.

Under and by virtue of a certain mortgage with power of sale and under the powers therein contained, executed by Abner Lett and Almida Lett, his wife, to the National Building & Loan Association, of Montgomery, Alabama, on the 3d day of September, 1896, which mortgage is recorded in Book 35 of Mortgages, page 386 of the records of the probate office of Conecuh county, state of Alabama, the said National Building & Loan Association will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property situated in the town of Evergreen, county of Conecuh, and state of Alabama, and described as follows, to-wit:

One house and lot on the east side of Main street in the town of Evergreen, Alabama, described as follows: Beginning at a point ninety-five (95) feet east from the east margin of the L. & N. right of way, thence running south down east margin of Main street one hundred and sixty (160) feet for a front, thence at or near right angles east two hundred and ninety-one (291) feet, thence north one hundred and sixty (160) feet, thence west two hundred and ninety-one (291) feet to the point of beginning; being in the northeast quarter of the southwest quarter of section 34, township 6, range 11, Conecuh county, Alabama. Said lot is bounded on the north, east and south by Peter Hoove's land, and on the west by Main street, and is the same conveyed to Abner Lett by Charles B. Savage and wife on the 6th day of June, 1895, by deed of record in the probate office of Conecuh county, State of Alabama, in Book P, page 444; and is occupied Sept. 3, 1896, by said Abner Lett as a residence.

This 12th day of September, 1899.

NATIONAL BUILDING AND

LOAN ASSOCIATION, Mortgagees.

Holloway & Holloway, Attorneys.

Sunday School Board

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Send for Catalogue or other information to

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NEXT SESSION BEGINS SEPT. 26, 1899.

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MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Sarah Lillian Davidson and Neil McLean Davidson, her husband, to the National Building & Loan Association, of Montgomery, Ala., on the 28th day of June, 1896, which mortgage is recorded in Book "U" of Mortgages, page 268 et seq. of the records of the Probate Office of Walker county, State of Alabama, the said National Building & Loan Association will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property situated in the city of Jasper, county of Walker, and State of Alabama, described as follows, to-wit:

Lot number one (1) in block two hundred and forty-one (241) as shown by the

map of the city of Jasper prepared by the Kansas City, Memphis & Birmingham railroad. Said lot is further described as follows: Commencing at the southwest intersection of East 21st street and 12th (or Corona ave.) avenue and running south along the west margin of said 12th avenue (or Corona ave.) one hundred (100) feet, thence west one hundred and forty (140) feet, thence north one hundred (100) feet to East 21st street, thence east along the south margin of said East 21st St. one hundred and forty (140) feet to the point of beginning; being the same conveyed to Sarah Lillian Davidson by W. G. Gravelle and wife on the 7th day of September, 1895, by deed of record in the probate office of Walker county, state of Alabama, in Book 23, page 57.

This 12th day of September, 1899.

NATIONAL BUILDING AND

LOAN ASSOCIATION, Mortgagees.

Wm. E. Holloway, Attorney.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. T. A. Hamilton, Leader of Young Peoples Sunbeam Work, Mrs. G. M. Morrow, Treas., 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston.

Sunday School Board.—"Line upon line, precept upon precept; here a little and there a little." Gross income, \$67,173.30. Assets, after all bills and appropriations paid, \$39,818.93. Cash appropriations to denominational work, \$4,503.29. Boxes to Sunday school missionaries, \$2,982.98. Bibles and Testaments distributed, 17,448. Pages of tracts, 564,404. Books, 15,877.

Study Topics.—Improvement in our Sunday school condition. Home department the re-enthronement of the Bible in the home. Bible Fund. Power of the printed page.

A Word to the Workers of the Woman's Missionary Union.

In the beginning of our labors after the close of the summer months, my thoughts and feelings naturally turn toward the patient and consecrated workers of our Woman's Missionary Union. And as I look out into the religious activities of the fall and winter, hope takes possession of my soul. It would seem that we are on the threshold of a special revival of missionary interest and zeal in the constituency of our beloved Union. This is sufficiently indicated by the fact, as gathered from the many letters which have come to us from the field, that our women are determined to devote time, talent and means, as never before, to the greatest of all causes. Many are realizing more deeply and broadly than ever the heavenly meaning of the words, "Go ye into all the world and preach the Gospel to every creature." Is it any wonder that this is so? When we take into consideration the years of preparation of the soil and of seed-sowing that have been going on under the leadership of the devoted women who have had our work in hand, we should wonder if the time were not near by for a deepening interest among the Baptist women in our missionary concerns.

Our retiring President, Miss Fannie E. S. Heck, wrought abundantly and well during her extended term of office, making upon us all an impression for good that can never be effaced, and she will still bless us with her wise counsel and her consecrated pen. I feel that I voice the sentiment of all our workers when I thus publicly acknowledge our debt of gratitude to her and to our honored and beloved Corresponding Secretary, Miss Annie W. Armstrong, whose efficiency in office and whose fidelity to our special work are the common pride of us all. From the day of the organization of our Union, in which hers was a controlling hand, until now, Miss Armstrong has been closely and unselfishly identified with it; day after day, through summer's heat and winter's cold, she has devoted her care, her talents and her means to its development, and this without remuneration, except that which comes from a consciousness of serving her Master and of having a hand in the extension of His kingdom. Coming generations in our Baptist Zion will rise up and call her blessed, "For work for God it dieth not, it dieth not."

Each year as it has passed has recorded some special feature in the growth of our work. Last year, it was the inauguration of the system of Annuities. Miss Armstrong announced to us in Louisville that nine thousand dollars had been given in this way, four thousand to the Home Board, four thousand to the Foreign Board and one thousand to the Sunday school Board. Let us labor earnestly for a large advancement in this special department.

I want to urge that during these closing months of the closing century we give ourselves unreservedly to the work of our Union. Let us begin by trying anew to enlist the sympathy, prayers and contributions of every woman in every church within our borders. Could this enlistment be accomplished, there would be no lack of funds or of laborers for the vast fields upon which, if we now look, we cannot but say, "The harvest truly is plenteous, but the laborers are few."

No church is alive unto God that fails to recognize its duty to those who are destitute of the blessed privileges of the gospel of Christ.

In the language of another, "It is a recognized law of spiritual life that to be consciously saved means to seek to save others. The power to do this is like the widow's cruse of oil, unfailing if used. As the withered hand was healed when stretched out, so many a church member, many a church may be paralyzed for want of obedience to the Divine command, "Stretch forth thine hand." A church that is not evangelistic ought scarcely to be regarded as evangelical. Orthodoxy should extend beyond doctrine into practice. Doing for Christ ought to be regarded as a part of believing in Christ.

Let us believe! Let us hope! Let us do!

"The restless millions wait
That light whose dawning maketh all things new;
Christ also waits, but men are slow and late;
Have we done all we could? Have I?
Have you?"

Yours in Christian service,
Mrs. CHAS. A. STAKELY,
Pres. W. M. U.
Washington, D. C.

A New Feature of Woman's Missionary Union.

At the annual meeting of Woman's Missionary Union held in Louisville, Ky., May, 1899, it was decided to introduce a new feature in the missionary work, by forming memberships composed of babies or little ones not exceeding the age of five years.

The following plan will explain itself:

1. The name to be "Babies' Branch" of Woman's Missionary Union.
2. The membership to include all children under five years of age, whose parents are willing to have them enrolled.
3. Contributions to be 2 cents per month from each member, to be divided between Home and Foreign missions.
4. A certificate of membership, which will have on it a picture of a very attractive little one. These certificates to be in the hands of state central committees and furnished by them to the workers of the different states that will undertake to enroll the babies.
5. A dainty little blank book for

enrollment will be furnished to central committees to distribute to those who will, in the various churches, interest the mothers in the Babies' Branch of the Woman's Missionary Union.

Other denominations have for some time past had "Cradle Rolls," "Baby Bands," etc., and their reports show what an amount of help the babies' mites may be,—but that is not the sole object of these branches, as the thing most to be desired is the maternal interest of those who are kept at home by the care of the little ones, and to have their co-operation in the culture of the missionary spirit.

Let us take hold of this work and do with our might what our hands find to do.

FLORENCE I. HARRIS,
Montgomery, Ala.

Consider the Main Question.

BY R. J. W.

When we attend our association this fall, let each delegate ask what is the main question to be considered. While the fellowship of the brethren is sweet, and should be enjoyed, we come together for work, and should see to it that our meeting is not held in vain, but redounds to the glory of God. The great work of the churches individually or collectively is the advancement of the Master's kingdom. Associations were organized to promote this. Other objects may be introduced, but the great work of all is giving the gospel to a lost world. This being true, how strange in reading the report of an association to find a sentence like the following—"The report on Home and Foreign Missions was received the last evening, but as the brethren were tired, and wanted to go home, there was no discussion." Three days given to other interests, and the great theme of giving the gospel to the lost world not considered at all, except to have a dead report read, and then buried in the minutes. What would Paul think if he could attend such an association? What does Christ think?

Now, let us consider how you can

correct this evil, if it has been going on in your association.

1. Make up your mind before going that this great work shall have careful consideration at your meeting.

2. Make arrangements before hand. Write to one or more earnest brethren in or out of the association, and ask them to come prepared to speak.

3. Get tracts and sample Journals and distribute them freely. Take subscription for the Journal. Talk missions at the home and around the dinner table in the grove. Tell the (missionary) Lewis. People will enjoy it and become interested.

4. See that a committee on arrangements is appointed early in the meeting of the body, so that all interests may be duly considered. Then see this committee and arrange for missions to have a good time for its consideration. It is wrong to put this great interest off to some inconvenient time, and allow only a half hour, when two hours would scarcely be enough.

5. Call on several brethren to be prepared to make short talks or ask questions when the subject comes up for discussion. Any live pastor or layman can speak on this subject if he can speak at all.

6. Have several good missionary songs, and get all to sing them as if they believe that all the world is to be won to Christ.

7. Do not forget to pray for God's blessings on the workers and the work. The spirit of prayer is the only right spirit for a missionary meeting. Have several earnest brethren to lead in prayer.

If properly conducted, the great meeting of your association will be when with heart of love you reach out in Christ's name for the salvation of a lost world. If this spirit takes possession of your association, then you need not fear for other interests. Let the main interest be kept prominently to the front.

The more faults a man has the louder he demands perfection in others.—Atchison Globe.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

So long as we are conscious of God's presence we have no fear. It is when whose sight of him that we lose courage. That is why a discouraged man is so discouraging—he is away from God.

A Georgia mother who had reared seven noble sons—not one black sheep among them—was asked how she had managed to do it. She replied, "I did it by prayer and hickory." How different is this from the "new woman." No "new woman" will ever accomplish a work like this.



**Dr. Pierce's
FAVORITE
Prescription**

IT MAKES HEALTHY MOTHERS
AND HAPPY CHILDREN

"I have taken two bottles of Dr. Pierce's Favorite Prescription and am well and strong. I have been the mother of four children, but I am getting along better this time than I ever did before."
—Mrs. Alfred Clark, Hite-man, Monroe Co., La.

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New York.
ULSTER
New York.
UNION
Chicago.
SOUTHERN
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Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

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Greenville Female College.

GREENVILLE, S. C.

Room for seventy boarders. Enrollment 206. Graduates 431. Able Faculty—Seventeen teachers, Six Men. Fourteen Schools. Seven Languages, Literature, Science, History, Bible Study, Music, Art, Elocution, Stenography, Bookkeeping, Typewriting. Director of Music pupil of Liszt and Sgambati. Graduate of Royal Academy of Music, Rome, Italy. Suburb Teacher, Composer and Pianist. Health Unsurpassed. No death in school since it was founded. Elevation about 1,100 feet. Diligent Care of Boarders. College Physician. Fare Excellent. Rates low. Forty-sixth Session begins September 20th, 1899. Address

M. M. RILEY, A. M., D. D., President,
GREENVILLE, S. C.

MORTGAGE SALE.

Under and by virtue of a mortgage with power of sale, and under the powers therein contained, executed by Wiley S.

Texas! Texas! Texas!

The Cheapest Homes, The Lowest

Taxes, The Best Free Schools, The Finest Farming Land, The Best Cattle, Sheep, Hog, and Horse Country in the United States.

20,000,000 Acres of Public Free School Land in the Market.

NOW OR NEVER. NOW OR NEVER.

The Supreme Court of Texas recently decided that all the vacant land in the State belongs to the Public Free School Fund, and school lands under the law can be bought for \$1.00 to \$1.50 per acre, according to the character of the land.

These lands will produce corn, cotton, wheat, oats, rye and barley, and all the forage plants, as well as fruits and berries of every kind. The prairie lands are already covered with nutritious native grasses and forage plants, which support cattle and horses, sheep and hogs, both summer and winter, without other feed. You can raise the greatest diversity of agricultural products and can engage in stock-raising with the greatest profit, then send \$1.00 to the undersigned for a book giving the full text of the present State laws in regard to the purchase of these lands, rate of taxation, amount of Free School Fund and Public School facilities, with a list of all the counties in the State in which any of this land is located; also full instructions how to proceed to purchase such lands, and the legal formalities necessary to acquire absolutely perfect titles direct from the State.

Your \$1.00 will procure you information and give you instructions which will be worth \$1,000 to you, if you want a home. The undersigned will, for a fee of \$5.00 per section, advise you where the best lands can now be had, and will prepare all the necessary legal papers, and attend to the securing of title here through the proper department of the Government. Address CHAS. P. SCRIVENER, Late State Compiling Draughtsman, Texas.

References: Hon. Jos. D. Sayers, Governor; Hon. Jno. H. Reagan, Railroad Commissioner; Hon. A. S. Burleson, Congressman; Maj. Geo. W. Little, President American National Bank, Austin Tex.; Hon. R. H. Ward, Assistant Attorney General of Texas; Hon. Ashby S. James, Attorney-at-Law, Austin.

University of Alabama.

University P. O., Tuscaloosa Co., Alabama. Fine Equipment—Able Faculty—Flexible Courses—Healthful Locality—Beautiful Site. Expenses very low. Fall Term opens October 4, 1899. Send for catalogue. JAS. K. POWERS, President.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale and under the powers therein contained, executed by Ella C. Morris and J. W. Morris, her husband, to the National Building & Loan Association, of Montgomery, Alabama, on the 13th day of March, 1897, which mortgage is recorded in Book 137 of Mortgages, page 287 of the records of the probate office of Montgomery county, State of Alabama, the said National Building & Loan Association will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property situated in the city of Montgomery, county of Montgomery, and state of Alabama, described as follows, to-wit:

Lot number one (1) in Block number one (1) of the Kennedyville plat as made by J. M. Garrett, C. E., which said plat is recorded in the probate office of Montgomery county, state of Alabama, in Plat Book, page 54; being the same property conveyed to Ella C. Morris by N. F. Goodson and wife on the 28th day of February, 1896, by deed filed for record in the probate office of Montgomery county, state of Alabama.

This the 12th day of September, 1899. NATIONAL BUILDING AND LOAN ASSOCIATION, Mortgagee. Holloway & Holloway, Attorneys.

Reception of Admiral Dewey.

Excursion to New York October, 1899.

For this occasion the Plant System will send round trip tickets to New York at rate of one and one-third first-class fares on September 26th and 27th, with final limit October 5th. For quickest and best service, through Pullman Sleepers, take the Plant System via Savannah and Charleston. Address nearest ticket agent, or R. L. Todd, Division Passenger Agent, 16 Commerce St., Montgomery.

Mortgage Sale.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Ethel Sadler Smith and J. Virgil Smith, her husband, to the Banking, Building & Loan Company of Montgomery, Ala., on June 9, 1896, which mortgage is recorded in Book 45, page 389 et seq. of the records of the probate office of Autauga county, state of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property, situated in the town of Prattville, county of Autauga, and state of Alabama, to-wit:

One lot commencing at the northeast intersection of Sixth and Chestnut streets and running north along the west margin of Chestnut street one hundred and twenty [120] yards, thence east seventy [70] yards, thence south one hundred and twenty [120] yards to Sixth street, thence west along the north margin of Sixth street seventy [70] yards to the point of beginning, lying and situated in the east half of section 8, township 17, range 16, being the same conveyed to Ethel Sadler Smith by T. W. Sadler and wife on the 15th day of April, 1895, by deed of record in the probate office of Autauga county, state of Alabama, in Book No. 31, page 526.

This the 12th day of September, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee.
J. L. Holloway, Attorney.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by William J. Gresham and Carrie E. Gresham, his wife, to the Banking, Building & Loan Company of Montgomery, Ala., on June 15, 1894, which mortgage is recorded in Book 49, page 85, of the records of the probate office of Chambers county, state of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder

for cash, on the 12th day of October, 1899, the following described property, situated in the town of LaFayette, Chambers county, and state of Alabama, to-wit:

Beginning at the north side of Jefferson street, opposite the culvert that crosses said street, thence west to the street [unnamed] that runs from Jefferson to Warren street, thence running north along the east side of said unnamed street to a stake near the bridge two hundred and thirty [230] feet, thence east to a stake on the line of lots owned by F. P. Brock and Mose Huguely sixty [60] feet, thence south to the point of beginning at the culvert. Said lot being rectangular and fronting on Jefferson street sixty [60] feet, and being in the northeast quarter [N. E. 1/4] of section 14, township 22, range 26, and occupied at present as a residence by said William J. Gresham and wife.

This the 12th day of September, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee.
L. Holloway, Attorney.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Annie E. Murphy and Edward Murphy, her husband, to the Banking, Building & Loan Company of Montgomery, Alabama, on February 20, 1895, which mortgage is recorded in Book 160, page 200-205 of the records of the Probate Office of Dallas county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property, situated in the city of Selma, county of Dallas, and State of Alabama, to-wit:

That lot of land in Plattenburg addition to the city of Selma, known as lot number two (2), in block fifty-three (53) beginning at a point formed by the east margin of Franklin street with the south margin of Minter street, and from said point running in an easterly direction along south margin of Minter street eighty-six [86] feet and two [2] inches, thence at right angles and running in a southerly direction parallel to Franklin street forty-six [46] feet and six [6] inches, thence at right angles running in a westerly direction parallel to Minter street eighty-six [86] feet and two [2] inches to Franklin street, thence at right angles running in a southerly direction along east margin of Franklin street forty-six [46] feet and six [6] inches to the point of beginning, being the same conveyed to Annie E. Murphy by Pompey Stone on the 13th day of December, 1894, by deed of record in the Probate Office of Dallas county, state of Alabama, in Book 160, page 722.

This the 12th day of September, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee.
J. L. Holloway, Attorney.

Plant System.

Florida to Cuba.

Schedule in effect June 11, 1899									
No. 82.	No. 86.	No. 36.	No. 58.	STATIONS.		No. 57.	No. 33.	No. 85.	
8 10 am	11 25 am	7 45 pm	10 28	Lv. Montgomery.	ar. Troy.	8 10 am	9 30 pm	6 15 pm	
11 10	1 00 pm	9 28	10 40	ar. Troy.	ar. Ozark.	6 37	7 43	3 45	
1 20 pm	2 22	10 40	11 10	..... Ozark.	..... Pinckard.	5 27	6 24	1 50	
2 15	2 55	11 10	11 10	..... Pinckard.	..... Thomasville.	5 00	5 55	1 00	
7 40	6 25	2 40 am	11 10	..... Thomasville.	..... Valdosta.	1 45	2 30	17 00 am	
10 04	7 59	4 11	11 10	..... Valdosta.	..... Waycross.	12 18	1 00		
11 20	8 45	4 54	11 10	..... Waycross.	ar. Jacksonville.	11 30 pm	12 07 pm		
	10 00	6 00	11 10	ar. Jacksonville.	lv. Jacksonville.	10 30	11 05 am		
	12 30 am	9 00	11 10	lv. Jacksonville.	ar. Palatka.	7 00	6 40		
	9 20	1 10 pm	11 10	ar. Palatka.	ar. DeLand.	5 10	4 10		
	11 50	2 55	11 10	ar. DeLand.	ar. Sanford.	3 10	12 45		
	3 30	3 17	11 10	ar. Sanford.	ar. Winter Park.	1 15	11 34 pm		
		6 45	11 10	ar. Winter Park.	ar. Orlando.	1 05	11 20		
		6 57	11 10	ar. Orlando.	ar. Kissimmee.	12 33	10 40		
		7 26	11 10	ar. Kissimmee.	ar. Lakeland.	11 15 am	9 00		
		8 40	11 10	ar. Lakeland.	ar. Tampa.	9 55	7 35		
		10 00	11 10	ar. Tampa.	ar. Port Tampa.	9 30	7 00		
		10 30	11 10	ar. Port Tampa.	ar. Waycross.	10 10 pm	11 00 am		
	10 40 pm	6 20 am	11 10	ar. Waycross.	ar. Savannah.	6 05	8 40		
	1 20 am	10 15	11 10	ar. Savannah.	ar. Charleston.	2 00	6 28		
	6 13	4 24 pm	11 10	ar. Charleston.	ar. Waycross.	10 00 pm	9 30 am		
	9 00	6 30 am	11 10	ar. Waycross.	ar. Brunswick.	7 45	9 30		
	11 59 am	11 10	11 10	ar. Brunswick.	ar. Palatka.	5 10 pm			
	2 15 pm	11 10	11 10	ar. Palatka.	ar. Gainesville.	4 10			
	3 20	11 10	11 10	ar. Gainesville.	ar. Ocala.	2 00			
	7 00	11 10	11 10	ar. Ocala.	ar. Triby.	10 35 am			
	8 40	11 10	11 10	ar. Triby.	ar. Lakeland.	9 05			
	10 00	11 10	11 10	ar. Lakeland.	ar. Tampa.	7 30			
	10 30	11 10	11 10	ar. Tampa.	ar. Port Tampa.	7 00			
		7 30 pm	11 10	ar. Port Tampa.	ar. Triby.	10 30 am			
		10 24	11 10	ar. Triby.	ar. Tarpon Springs.	6 39			
		11 16	11 10	ar. Tarpon Springs.	ar. Clearwater.	5 45			
		11 20	11 10	ar. Clearwater.	ar. Belleair.	5 41			
		12 30 am	11 10	ar. Belleair.	ar. St. Petersburg.	5 00			
		11 51 am	11 10	ar. St. Petersburg.	ar. Dupont.	8 55 pm			
		1 27 pm	11 10	ar. Dupont.	ar. Live Oak.	7 00			
		4 00	11 10	ar. Live Oak.	ar. Lake City.	8 00			
		7 23	11 10	ar. Lake City.	ar. High Springs.	3 40			
		8 40	11 10	ar. High Springs.	ar. Triby.	10 35 am			
		10 00	11 10	ar. Triby.	ar. Lakeland.	8 50			
		10 30	11 10	ar. Lakeland.	ar. Tampa.	7 30			
			11 10	ar. Tampa.	ar. Port Tampa.	7 00			

Pinckard Accommodation, Except Sunday—Leave Montgomery 6:45 p. m., arrive at Troy 6:45 p. m., Ozark 9:10 p. m., Pinckard 10 p. m. Leave Pinckard 5:30 a. m., Ozark 6:07 a. m., Troy 8 a. m. Arrive at Montgomery 10:30 a. m.

Three Ships a Week to Cuba—Leave Port Tampa 11 p. m. Mondays, Thursdays and Saturdays. Arrive Key West 4:30 p. m. Tuesdays, Fridays and Sundays. Arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays.

Pullman Sleeper on trains 57 and 58 Montgomery to Jacksonville. Nos. 33 and 36 Montgomery and Tampa via Jacksonville and Sanford. All trains daily.

For any information address R. L. TODD, D. P. A., Montgomery, Ala., B. W. WRENN, P. T. M., Savannah, Ga.

Georgia & Alabama Railway.

Passenger Schedules. Effective February 5, 1899.									
No. 19*	No. 17*	MAIN LINE.		No. 18*	No. 20*				
7 30 pm	7 25 am	Leave	Savannah	Arrive	11 45 pm	8 40 am			
8 16	8 05	Arrive	Cuyler	Leave	1 00	7 57			
9 55	9 35	"	Collins	"	9 34	6 30			
11 55	11 35	"	Helena	"	7 34	4 30			
		12 26 pm	Arrive	Abbeville	Leave	11 54 pm			
		11 30	"	Cordele	Leave	6 24			
		11 50	Leave	Americus	Arrive	11 22			
		2 55	Arrive	Richland	Leave	11 17			
		3 55	"	Huntsboro	"	11 10			
		5 55	"	Montgomery	"	11 1			
		7 55	"	Montgomery	"	11 1			

No. 31 No. 1* COLUMBUS AND ALBANY DIVISION. No. 2* No. 4*

5 20 pm	10 00 am	Leave	Columbus	Arrive	5 30 pm	1 00 pm
8 25	11 35	Arrive	Richland	Leave	3 15	10 50 am
10 05	12 34 pm	"	Dawson	"	3 01	8 25
11 15	1 25	"	Albany	"	2 15	7 00

Trains Nos. 1 and 2 carry through coaches between Atlanta and Albany in connection with Southern Railway.

No. 11*	No. 9*	No. 7*	FITZGERALD BRANCH.		No. 8*	No. 10*	No. 12*
12 35 pm	6 55 pm	1 20 pm	Leave	Abbeville	Arrive	12 01 pm	6 10 pm
1 35	7 55	3 25	Arrive	Fitzgerald	Leave	10 15 am	5 10
2 05	8 25	4 20	"	Ocala	"	8 30	4 45

*Daily. †Daily, except Sunday. §Sunday only. ||Meal Station.

NOTE—Change of Schedules of Trains 19 and 20, which is arranged so as to make direct connection at Helena with the Southern Railway for all points in the North, Northwest, West and Southwest, carrying Through Pullman Palace Sleeping cars between Savannah and Atlanta.

Passengers for Atlanta can remain in sleeper until 7 a. m.—East-bound sleeper will be open for passengers in Atlanta depot at 9 p. m.

E. E. ANDERSON, Ass't Gen'l Pass. Agent. A. POPE, General Passenger Agent.

CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

Mobile & Birmingham Railroad Co.

Time Table in Effect January 22, 1899.

Going South.									
STATION.									
9 10 pm	lv.	.....	Kansas City	ar.	7 10 am				
5 00	ar.	.....	Memphis	lv.	11 20				
8 00	lv.	.....	Memphis	ar.	7 45				
10 40	lv.	.....	Holly Springs	ar.	6 10				
5 50 am	ar.	.....	Birmingham	lv.	10 20 pm				
6 00 am	lv.	.....	Birmingham	ar.	7 45 pm				
6 25	lv.	.....	Bessemer	ar.	7 24				
7 20	lv.	.....	Blotson	ar.	6 17				
8 32	lv.	.....	Montevallo	ar.	5 01				
10 25	ar.	.....	Selma	lv.	3 15				
8 30 am	lv.	.....	Cincinnati	ar.	7 30 pm				
7 40	lv.	.....	Louisville	ar.	7 55				
6 10 pm	lv.	.....	Chattanooga	ar.	9 45 am				
10 15	ar.	.....	Birmingham	lv.	5 55				
6 00 am	lv.	.....	Birmingham	ar.	7 45 pm				
10 25	ar.	.....	Selma	lv.	3 15				
4 20 pm	lv.	.....	Atlanta	ar.	11 30 pm				
6 55	lv.	.....	West Point	ar.	8 50				
7 40	lv.	.....	Opelika	ar.	8 10				
8 30 am	lv.	.....	Montgomery	ar.	5 35				
10 25	ar.	.....	Selma	lv.	3 30				

Going North.									
STATION.									
9 30 pm	10 30 am	lv.	.....	Selma	ar.	3 00 pm	5 00 am		
10 30	10 58	lv.	.....	Marion Junction	ar.	2 30	4 05		
11 55	11 38	lv.	.....	Alberta	ar.	1 48	2 46		
12 30 am	11 54	lv.	.....	Catherine	ar.	1 33	2 28 pm		
2 00	12 23 pm	lv.	.....	Pine Hill	ar.	12 52	1 02 am		
3 30	1 03	lv.	.....	Thomasville	ar.	12 25	12 15		
4 28	1 39	lv.	.....	Fulton	ar.	11 49 am	11 28 pm		
4 58	2 01	lv.	.....	Whately	ar.	11 29	10 52		
5 20	2 17	lv.	.....	Walker Springs	ar.	11 09	10 15		
6 42	3 16	lv.	.....	Jackson	ar.	10 52	9 53		
6 57	3 26	lv.	.....	Calvert	ar.	9 48	8 10		
8 50	4 25	ar.	.....	Mt. Vernon	lv.	9 38	7 55		
		Read down.					8 30		
2 15 pm	4 35 pm	lv.	.....	Mobile	ar.	12 05 am	3 15 pm		
7 15	8 30	ar.	.....	New Orleans	lv.	7 45 pm	11 15 am		

FRANK G. BROWDER, Jr., G. P. A., Selma, Alabama.

The Western Railway of Alabama.

Read down.				IN EFFECT APRIL 1, 1899.				Read up.	
6	34	36	38	STATIONS.	37	35	39	5	
8 40am	3 30pm			Lv Selma Ar	11 30pm		10 30am		
9 18	4 14			.. Benton ..	10 50		9 47		
9 33	4 30			.. Whitehall ..	10 35		9 31		
9 46	4 35			Lowndesboro	10 21		9 18		
9 57	4 58			.. Burkeville ..	10 09		9 06		
10 35	5 35			Ar Mont'rylv	9 35		8 30		
[No. 33]									
		7 55 am	7 50 pm	Lv n or lea's Ar	7 40 am	8 10 pm			
		1 00 pm	12 20 a.m.	.. Mobile ...	3 15	4 01 pm			
		12 20	11 25 pm	.. Pensacola ..	5 30	6 10			
		6 00	6 10 am	Ar. Mon'y Lv	9 30 pm	10 50 am			
1 00 pm	12 01 pm	6 20 pm	6 20 am	Lv. Mont'ry Ar	9 20 pm	10 31 am	7 25 pm	1 00 pm	
1 50	12 30			... Mt Meigs.			6 45	10 04	
2 25	12 50			... Shorters ..			6 24	10 13	
2 49	12 55			.. Goodwyns ..			6 18	9 00	
2 58	1 00	7 10		.. Milstead ..			6 15	8 33	
4 05	1 25	7 31	7 35	.. Chehaw ..	8 11	9 25	5 52	7 20	
4 45	1 40			.. Notasulga ..			5 37	6 50	
5 55	2 13	8 05	8 14	... Auburn ..	7 40	8 53	5 10	6 03	
6 20	2 25	8 17	8 26	Ar Opelika Lv	7 28	8 43	4 56	5 40	
14		2 45 pm	8 50 am	Lv Opelika Ar	2 30			23	
		3 45	9 50	Ar Colum. Lv	1 30				
	2 35 pm	8 20 pm	8 29 am	Lv Opelika Ar	7 25 pm	8 40 am	4 53 pm		
	3 03			.. Cusseta ..			4 28		
	3 37	8 55	9 07	West Point	6 49	8 00	4 07		
	3 54	9 05		Gabbettville		7 52	3 54		
5 25	4 14	9 21	9 31	.. La Grange ..	6 22	7 35	3 33	8 35 pm	
5 52	4 43	9 42	9 52	Hogansville		7 12	3 07	8 08	
6 05	4 57	9 55	10 03	.. Grantville ..		7 00	2 53	7 54	
6 20	5 10	10 08	10 17	.. Moreland ..		6 49	2 42	7 42	
6 40	5 26	10 20	10 29	.. Newnan ..				7 28	
7 10	5 58			.. Palmetto ..		6 12	1 58	7 00	
7 25	6 13			.. Fairburn ..		6 03	1 45	6 46	
7 45	6 37	11 10		Col'ge Park.			1 25	6 15	
7 55	6 42	11 14	11 22	.. East Point.	4 35	5 40	1 20	6 00	
8 20 am	7 00	11 30	11 40	Ar Atlanta Lv	4 20 pm	5 25 am	1 00 pm	5 35 pm	
		11 50 pm	12 00 n	Lv Atlanta Ar	3 55 pm	5 10 am			
		5 45 am	5 30 pm	.. Greenville ..	12 28	1 20			
		9 30	8 30	.. Charlotte ..	9 35 am	10 15			
		12 10 pm	10 44	Greensboro	7 05	7 37			
		1 30	12 00 nt	Ar D'nville Lv	5 50	6 20 pm			
		6 40 pm	6 00 am	Ar Rich'nd	2 00 am	12 00 n			
		10 00 pm	7 00 am	Washing ton	10 43 pm	11 15 am			
		11 25	8 00	.. Baltimore ..	9 20	6 31			
		3 00 am	10 15	Phila delphia	6 55	3 50			
		6 20	12 43 pm	Ar New Y. Lv	4 30 pm	12 15			
		4 45 am	2 00 pm	Lv Atlanta ..	6 55 am		1 15 pm		
		9 25	7 30	Chattanooga	12 10 nt		8 05 am		
			7 15 am	Ar C'i'ci'a'tlv			8 00 pm		
	7 50 pm	7 30 am	4 10 pm	Lv Atlanta Ar	7 45 am	8 05 pm	10 45 am		
	11 38	11 15	7 25	... Macon ...	4 15	4 40	7 25		
	6 00 am	6 00 pm		Ar S'van ahlv	9 00 pm	9 00 am			
		11 10 pm	2 55 pm	.. Atlanta ..		5 00 am	12 15 n'n		
		5 10 am	8 10	.. Augusta ..		10 30 am	7 15 am		
		11 00		Ar Chas't'n Lv		5 30 pm			

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For the Alabama Baptist
Colbert Association.

The third annual session of our association was held at Siloam church, four miles north of Russellville, on the 14-16 inst. To say that it was a pleasant session but faintly expresses the character of the gathering. While some of our best churches were not represented, there was an enthusiasm from the beginning that characterized the session throughout as a business body. Two more churches were added to our number, making a total of sixteen. A deep interest in the work of the denomination was manifest, and when an opportunity was given for pledges—after impassioned and inspiring speeches from brethren Hall and Ashcraft of Florence association, and Andrews of Big Bear Creek association, followed by pastors and laymen of our own association, in stirring appeals to the churches—the fondest anticipations of the most sanguine were more than realized in the generous responses with which the appeal was met. The pledges of last year were more than doubled, and a general awakening of the churches to the possibilities that are now opening before them for the development of this section of the state as they have never seen it before; old men and young men shaking hands and with tears in their eyes would say, "God speed and bless this new association."

With a band of as consecrated ministers as any association can boast, with a host of devoted laymen to assist them and hold up their hands, the Colbert association bids fair to take front rank with any in the state. To God be all the praise and glory.

Sheffield. A. J. IVIE.

For the Alabama Baptist.

Here and There.

Since the college has been cleared of debt, your columns have been darkened with the smoke of our cannon as the guns boomed out our Baptist victory. Praise the Lord, that debt is paid. But the Baptists of Alabama owe the college much yet, and will continue to owe it as long as there are boys born into Baptist families; hence it is a debt that will never be settled.

Many will buy land and move to East Lake while property is cheap. Many will stay on their farms and board their sons. This is wise, for it made my heart sad to see so many magnificent farms in South Alabama going back to primeval forests. I am glad that we crowned Dr. Gray's noble head with the honors he well deserved. Now let the rich endow the college while they live, or else when they die leave wills to that effect. Why not? Other denominations do that way.

By the time the reader sees this it is expected that our pastorium will be completed. Oh, how I have needed it! Why does not every pastorate have a pastorium? Our denomination is at fault in this matter. All over our country the Baptists have helped to build preachers' homes for others—thus giving the preacher of the other denomination the advantage over their own. Twelve years ago one



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CUTICURA RESOLVENT is so pure, sweet, and wholesome that all ages may take it with pleasure and benefit. Its mission is to cool and cleanse the blood in eczema and other torturing, disgusting humors, rashes, and irritations, while warm baths with CUTICURA SOAP cleanse the surface of crusts and scales, and gentle anointings with CUTICURA Ointment soothe and heal itching, burning skin.

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Baptist in this town gave \$100 to build a Methodist parsonage. Recently he gave \$10 towards building ours. Five dollars was the largest amount I received from any one not a Baptist. But should I rejoice over the home? It is said that when a preacher builds he has to leave. If that be true, then I must soon go—may be where I shall have to build again.

The churches of the Birmingham district are in better condition than they have ever been. The Lord is with us. R. M. HUNTER.

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MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Emma B. Dunn and Mark W. Dunn, her husband, to the Banking, Building & Loan Company of Montgomery, Alabama, on December 10, 1895, which mortgage is recorded in Book 31, page 508 to 14 of the records of the Probate Office of Mobile county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property, situated in the city of Mobile, county of Mobile and state of Alabama, to-wit:

Lots three, four, five, six, seven, eight,

nine, ten, eleven and twelve in square sixteen (16) in the west half of the southeast quarter of section 28, township 4, south range 1 west of St. Stephens Meridian, as the same will fully appear by a map of said property executed by D. M. N. Ross, surveyor, in City Atlas, page 91. Said lots number 3, 4 and 5, front north on the south side of Limerick street fifty-six (56) feet and extend back south one hundred and thirty-six (136) feet. Said lots number 6 and 7 front east on the west side of Rotterdam street sixty (60) feet and extend back west one hundred and forty (140) feet. Said lots 8, 9, 10, 11 and 12 front south on the north side of Sligo street fifty-six (56) feet and extend back north one hundred and thirty-six feet, being the same conveyed to Emma B. Dunn by Louis Stein and wife on the 5th day of June, 1895, by deed of record in the Probate Office of Mobile county, State of Alabama, in Book 76, pages 303 and 304.

This the 12th day of September 1899.
BANKING, BUILDING & LOAN CO.,
J. L. Holloway, Attorney. Mortgagee.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by A. D. Bruner and Jesse E. Bruner, her husband, to the Banking, Building & Loan Company of Montgomery, Alabama, on March 30, 1895, which mortgage is recorded in Book 30, page 279-284 of the records of the Probate Office of Conecuh county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property, situated in the town of Evergreen, county of Conecuh and State of Alabama, to-wit:

One lot of one-half (1/2) acre on the west side of Bruner avenue and described as follows: Commencing six hundred and twenty-five (625) yards on the west side of Bruner avenue, south from an iron stob on the south side of Bellville street, thence south along Bruner avenue one hundred and thirteen (113) feet, thence in a westerly direction, at right angles to said Bruner avenue two hundred and sixty-five (265) feet, thence north fifty six (56) feet to the southwest corner of R. H. Ellis' lot, thence two hundred and sixty-five (265) feet to the point of beginning; being in the northwest 1/4 of southwest 1/4 of section 3, township 5, range 11, and bounded on the north by R. H. Ellis' lot, on the east by Bruner avenue, on the south by P. M. Bruner's lot, and on the west by I. D. Moore's lot. Being the same conveyed to A. D. Bruner by P. M. Bruner, on the 23rd day of February, 1895, by deed of record in the Probate Office of Conecuh county, State of Alabama, in book "P" page 380.

This the 12th day of September, 1899.
BANKING, BUILDING & LOAN CO.
J. L. Holloway, Attorney. Mortgagee.

Resolutions of Sardis Church.

D. P. Jernigan was born in Montgomery county, Ala., in 1839; removed to Butler county in 1856; married Mrs. Virginia Huguley in 1864; joined Sardis Baptist church Feb. 11, 1865; died July 30, 1899, in the full triumph of faith. He was an affectionate husband, a kind and indulgent father, a good citizen and neighbor, and a faithful worker in the church, ever ready to respond to any and all of its needs and calls. The cause of Christ, Sardis church and the community have sustained a great loss; yet we bow in humble submission.

Resolved, 1. That we tender our heartfelt sympathy to the bereaved family and relatives.

2. That a copy of this be spread on our church book in memory of him, and a copy be given to the family; also a copy be sent to the ALABAMA BAPTIST for publication.

Y. S. COOK,
R. D. SHEL,
Mrs. M. M. Cook,
Committee.

Whereas, It pleased our Heavenly Father, on June 28th last, to remove from our midst Sister J. O. Hixon; therefore—

Resolved, That we, the members of the Ladies' Aid Society of Union Springs Baptist church, deeply deplore the loss of Sister Hixon. She was an exemplary Christian, a devoted wife and mother.

Resolved, That we extend our sympathy to the bereaved family.

Resolved, That a copy of these resolutions be furnished the family, and also a copy be sent to the ALABAMA BAPTIST for publication.

Mrs. B. T. ELEY,
W. A. REYNOLDS,
G. E. PIERCE,
W. M. THORNTON,
Committee.

Whereas, God in his infinite wisdom, has seen fit to remove from our midst one of our most faithful and highly esteemed scholars, Miss Jennie Griffith; therefore, be it—

Resolved, 1. That in her death our school and church have lost a devoted member and our town a faithful and upright young lady.

2. That our heartfelt sympathies are extended the family and friends, and that we commend them to an allwise Father, who alone can give comfort in this sad hour.

3. That a page in our minutes be inscribed to her memory.

4. That a copy of these resolutions be furnished the family, and that the Southern Star, Free Press and ALABAMA BAPTIST be requested to publish same.

H. H. BLACKMAN,
DAISY CASEY,
ANNIE PIPPIN.

Ozark.

God in his infinite wisdom removed from us July 6th to the "Sweet Beulah Land" our beloved brother, Lawrence E. Godbold.

It was just a few days before that we expected to shine as a morning star. While it has pleased God to pluck this star from our midst, be it—

Resolved, 1. That while we mourn the loss of our deceased brother, yet we bow in humble submission to Him that doeth all things well.

2. That we as a church know our loss to be his gain.

3. That we tender our condolence to the bereaved family, and admonish all to live as this young brother did, that they may die as he did, in the arms of Jesus.

4. That this preamble and resolutions be spread on our church record, and a copy sent to the ALABAMA BAPTIST for publication.

By order of Pine Hill Baptist church, Aug. 27, 1898.
D. W. HENLEY,
C. L. MASON,
Committee.

To Knoxville, Tenn.

For the occasion of the Merchants' and Manufacturers' Free Street Fair and Trade Carnival, at Knoxville, Tenn., October 11-13th, 1899, the Alabama Great Southern Railroad will sell tickets to Knoxville and return at rate of one fare for the round trip. Tickets will be sold October 10th, 11th and 12th, limited to return until October 20th. From points within a radius of 200 miles of Knoxville, tickets will be sold at rate something less than one fare for the round trip on October 11th and 12th, and for morning trains of October 13th, limited to return until October 15th.

During the progress of the Carnival interesting programs will be carried out each day, and very attractive and beautiful exhibits have been arranged, so that those taking advantage of these very low rates will witness one of the most beautiful carnivals yet seen in the "Queen City of the Mountains."

For further information call on Alabama Great Southern Railroad Ticket Agent.

Associational Meetings, 1899. Place and Time.

OCTOBER.
East Liberty; Beulah, Tuesday 3.
Carey; Spring Hill, near Idaho, Tuesday 3.
Unity; Mulberry, seven miles from Maplesville, Wednesday 4.
Calhoun County; Boiling Springs, Wednesday 4.
Tuscaloosa; Hopewell, 5 miles from city, Wednesday 4.
Troy; Troy, Tuesday 10.
Mulberry; Ebon, 5 miles east of Centerville, Wednesday 11.

(TALK NO. 13.)

"Dear Aunt's" Glasses.

Now and then an honest looking fellow comes along with a handsome pair of "gold" glasses in his pocket. He tells you that his dear Aunt bought them just before she died. That she paid \$16.50 for them. He is very hard up and must have money. If you can use them at \$6.00 take them. He cannot starve. If you won't pay six dollars give him five, four, three,—anything, to keep soul and body together. Sometimes it is his Mother or Grandmother that is dead. Sometimes he found them on the train. It is always the same. He must have ready money and it's a big chance for you. If you could see how many purchasers bring these glasses to me to find out whether they are worth "eighteen dollars or only twelve," you would be surprised that so many people could be humbugged. I have known these fellows to sell forty to fifty pairs a day. Twenty-nine cents each is what they cost him.

H. RUTH,
Manager Optical Department
C. L. RUTH,
Jeweler,

15 Dexter Avenue,
MONTGOMERY, ALA.

Conecuh; Mt. Olive church, Butler county, Tuesday 17.
Geneva; Shiloh church, Geneva county, Wednesday 18.
Cullman; New Hope church, Cullman county, Thursday 19.
Eufaula; Clayton, Tuesday 17.
Marshall; Beulah church, Friday 20.
Boiling Spring; Good Hope, Clay Co., Tuesday 24.
Haw Ridge; Pleasant Grove church, Dale county, Thursday 12.
Centennial; Fitzpatrick, M. & E. railroad, Thursday 12.
Cherokee County; Liberty church, Cherokee county, Tuesday 10.
Cherokee; Collinsville, A. G. S. railroad, Friday 13.
Warrior River; Macedonia church, Blount county, Friday 13.
Sardis; Fairview, 14 miles from Elba, Friday 13.
Mud Creek; Oak Grove church, Jefferson county, Friday 13.
Harmony Grove; Eldridge, Walker county, Saturday 14.
New Providence; Mt. Gilead, Friday 20.
Clebune county (will meet to organize) Edwardsville, Ala., Friday 27.
Etowah; Hoke's Bluff, Friday 27.
Arbacoochee; Pinetucky church, Cleburne county, Saturday 14.
Mt. Carmel; Union church, Jackson county, Friday 6.
Alabama; Spring Creek, Butler county, Friday 6.
Big Bear Creek; Crooked Oak church, Franklin, Friday 6.
Sulphur Springs; Mt. Olive, 3 miles from Blount Springs, Friday 6.
Missionary Harmony; Pleasant Valley, Saturday 7.
New River; Mt. Pleasant church, Fayette county, Saturday 7.
Tuskegee; Salem church, Lee county, Tuesday 10.
Cahaba; Macon, Selma & Demopolis railroad, Wednesday 11.

NOVEMBER.

Columbia; Haleburg, Henry county, Wednesday 1.
Mobile; Bay Minette, Thursday 2.
Pea River; Woodland Grove church, 8 miles northeast Elba, Friday 3.
I have so far failed to get the minutes of the following associations for 1898, and hence they are not included in the above, viz: Gilliam Springs, Judson, Macedonia, Mt. Moriah, New Providence, Newton, Rock Mills, Southeastern and Weogufka. Will some brother send me a copy?
M. M. Wood,
Statistical Sec'y.
Huffman, Ala.

Cures Dropsy!

I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.
E. D. GRIMES, M. D.

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LOOK HERE, FRIEND!

Which School! Will give me just what I want at the least expense of time and money? Young men and women who are asking this question should write W. M. Riddle for an Illustrated Catalogue giving full particulars regarding the superior advantages and low expenses at the West Alabama Male and Female College, Eldridge, Ala., 66 miles west of Birmingham, on the K. C. M. & B. Railroad.

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W. M. RIDDLE, President.

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Attachment Notice.

W. J. Cameron (The State of Alabama, vs. T. R. Jones. Montgomery Co. Whereas, on the 10th day of May, 1899, a writ of attachment was issued out of the City Court of Montgomery at the suit of W. J. Cameron against T. R. Jones; and whereas, said attachment has been returned & executed by serving sheriff's garnishments on W. C. McGuire and Sam B. Johnson; and whereas, it appears that said defendant is a non-resident of the State of Alabama and resides in the town of Cartersville, State of Georgia: Now this is to notify said defendant, T. R. Jones, of the issuance of said attachment and its execution as aforesaid, and to require said defendant to appear at the next term of this court, then and there to make such defense in the premises as he may see proper.

Witness my hand this 25th day of September, A. D. 1899.
H. H. MATTHEWS,
Clerk of the City Court of Montgomery.
sep 28-3w