

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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We take the following from the Columbia (Missouri) Herald. It was written by Col. E. W. Stephens, the proprietor:

"With the exception of Washington, I know of no more beautiful city than Montgomery. It resembles Washington very much. Its Dexter avenue is quite similar to Pennsylvania avenue, and terminates at the old state capitol, which in situation and relation to the city reminds one strikingly of the national capitol. The streets are broad, lined with shade trees, and laid with vitrified brick. The whole city is clean, bright and beautiful. It needs a first-class hotel, but it has handsome and stately business houses, plenty of churches and schools, and is a splendid type of the fine old Southern city which is keeping pace with the times. It is the center of a considerable railroad system, and destined to still greater growth. It claims forty thousand inhabitants. Rock roads stretch in all directions from it, and it is the center of a fine farming region; but the traveler looks in vain for the splendid old Southern plantations which once made the South famous. They are said to be found in northern Alabama, but they are not here. The writer cannot leave Alabama without acknowledging his indebtedness to Major W. W. Screws, editor of the Montgomery Advertiser, the leading paper of Alabama, and his delightful family, and also to Dr. J. G. Harris, editor of the ALABAMA BAPTIST, for numerous courtesies.

Such encomiums passed upon our city are greatly appreciated, especially when from the pen of such a man as Bro. Stephens, who is a Baptist, and is President of the Missouri Baptist State Convention.

Rev. H. L. Quarles, writing in the Religious Herald about Dr. Henry G. Weston, president of Crozer Theological Seminary, relates this suggestive incident:

At the first meeting of the Homiletics class of '78, when sermon plans (on an assigned text) were exposed for criticism, a certain student, when instructed to put his plan on the board, asked to be excused, saying that he was unfitted for doing independent work on that text by reason of having recently heard a sermon on it. After other plans had been "dissected," the professor asked this brother to let the class criticize the plan of the sermon he had heard. Well, when we were done with that plan, we were all sorry for the poor ignoramus who had constructed it. We had shown (as we tyros felt sure) that it was an inexcusable botch, and that the man who made it was a hopeless simpleton. Then the professor, with that characteristic twinkle of his eye, said: "Mr. B., who in the world did preach that sermon?" Mr. B.'s answer was: "Dr. Henry G. Weston."

As Dr. Weston is one of the ablest preachers and best theologians among the Baptists, the young men doubtless wished they hadn't laughed so much. But all young men have much to learn, and many old men know much that is not true which they ought to unlearn. But how hard it is!

COME to the Street Fair. Be sure to come. Remember, it begins on next Monday and closes on Friday. We would not encourage children to come who cannot take care of themselves. Remember, the railroads charge only half-fare.

Baptist and Reflector, Nashville.

Mormonism.—No 5.

ITS HISTORY.—CONTINUED.

The new gathering place of the "Saints" was on the east bank of the Mississippi in Illinois, forty miles above Quincy and twenty miles below Burlington, Iowa. Here a town was located called Nauvoo, "the beautiful." By revelation the scattered Saints from Missouri and from all parts of the earth were commanded to gather to this new Zion.

Under the direction of Smith they now began to enter actively into politics. By concentrating their votes they wielded a potent influence upon elections. Both political parties, Whigs and Democrats, sought their influence. They contributed largely to the success of the Whig ticket in 1840.

The legislature of Illinois during its session of 1840-41, readily granted to the agents of Joseph Smith their request for a charter for the City of Nauvoo, and the incorporation of the militia into a body called the "Nauvoo Legion."

The following shows one section of the city charter:

"I must express my surprise at the extraordinary assumption of power by the board of aldermen, as contained in said ordinance; from my recollection of the charter, it authorizes the municipal court to issue writs of habeas corpus, in all cases of imprisonment or custody, arising from the authority of the ordinances of said city; but that power was granted or intended to be granted to release persons held in custody under the authority of writs issued by the courts or the executive of the State, is most absurd and ridiculous, and attempt to exercise it is a gross usurpation of power that cannot be tolerated."

This was all that Smith wanted. It was now for him to decide what was "necessary" for the peace and safety of the city. The City Council passed an ordinance that no citizen could be taken from Nauvoo by any process of law whatever without the endorsement of the mayor as to its legality.

Commenting on this law Gov. Ford, in his history of Illinois, said:

"Thus it was proposed to re-establish for the Mormons a government, a legislature with power to pass ordinances at war with the laws of the State; courts to execute them, with but little dependence upon the constitutional judiciary, and a military force at their own command, to be governed by its own laws and ordinances, and subject to no State authority but that of the Governor."

On April 6, 1841, the cornerstone of a new temple was laid in Nauvoo with elaborate ceremonies in which the military authorities blended with the ecclesiastical, "Lieutenant-General Smith" of the Nauvoo Legion taking precedence of Joseph Smith the Prophet.

Smith was now in the height of his glory. He thought himself secure from all outside interference. But there was trouble ahead. Governor Boggs of Missouri made a requisition upon Governor Carlin of Illinois to surrender Joseph Smith, Sidney Rigdon and other leading Mormons as "fugitives from justice." A writ issued for their arrest, but the Sheriff "could not find them." The matter was dropped for a time.

But the people of Illinois, becoming better acquainted with their new fellow-citizens, became as dissatisfied with their presence as the Missourians had been. Charges were preferred against Smith and other Mormon leaders. Other writs were issued against them. These were set aside by the courts.

Governor Ford says: "No further demand for the arrest of Joe Smith having been made by Missouri, he became emboldened by success. The Mormons became more arrogant and overbearing. In the winter of 1843-44

the common council passed some further ordinances to protect their leaders from arrest on demand from Missouri. They enacted that no writ issued from any other place than Nauvoo for the arrest of any person in it should be executed in the city without an approval endorsed thereon by the mayor; that if any public officer, by virtue of any foreign writ should attempt to make an arrest in the city without such approval of his process, he should be subject to imprisonment for life, and that the Governor of the State should not have the power of pardoning the offender without the consent of the mayor. When these ordinances were published they created general astonishment. Many people began to believe in earnest that the Mormons were about to set up a government for themselves in defiance of the laws of the State."

In 1844 the name of Joseph Smith was put forward as a candidate for the presidency of the United States, and hundreds of elders were sent over the States preaching Mormonism and electioneering for Smith.

About this time he promulgated his "spiritual wife" doctrine, by which a Mormon may be "sealed" spiritually to the wife of another man, which sealing gives him matrimonial privileges. The doctrine was evidently invented to cover up with some sort of excuse his adulterous intentions and practices.

A woman who, with two small children, made her escape from Nauvoo about this time, is quoted as saying:

"Nauvoo is nearer like hell than any other place on earth can be. None who have any regard for virtue would stay there a day if they could get away with their lives. Danites, members, are closely watched by a band of organized police, called 'Danites.' I have known many to start, but soon a party of Danites would start in pursuit. Generally the pursued were never again heard from. This fear of death keeps numbers of their followers from deserting."

She continued: "All the leaders are more or less guilty of the most gross violations of the laws of decency, but Joe Smith is the most perfect monster of licentiousness that ever an all wise God permitted to live. I have often wondered why he was permitted to live. Not content with the ordinary forms of indecency, he seems always inventing some new and more odious forms. I know he has ruined hundreds, yes, hundreds of young girls, besides debauching scores of other men's wives, and I doubt if five hundred would cover the number of his illegitimate children."

In enumerating Smith's achievements Mr. Stenhouse says:

"The poor farm labourer merges in the preacher, the preacher becomes a translator, a prophet, a seer, a revelator, a banker, an editor, a mayor, a lieutenant-general, a candidate for the presidency of the world's greatest Republic, and last of all, though not the least difficult of his achievements, he becomes the husband of many wives."

He also says:

"It is also known in Utah that two sisters, Mrs. B. and Mrs. J., were 'sealed' wives to Joseph while they were still the wives of Mr. B. and Mr. J. To the latter a son was born, long after Mrs. J. had been 'sealed' to Joseph."

He speaks of the "personal testimony" as being "so abundant that Joseph Smith both taught and practiced polygamy, or, as a Mormon lady who knew him well once said, practiced something else."

William Law, one of the most talented of Smith's disciples and his counsellor, admits that he "went astray in affairs of love," and says:

"I think Joseph's sons knew that their father taught and practiced the 'spiritual wife' doctrine.

Their mother knew all about it and, I believe, opposed it at first. But her antagonism, or the opposition of others availed nothing. I begged of Joseph and pled with him, as a man might plead for the life of his best friend, to stop all these evils, and save the Church from ruin; but he seemed determined to rush on to utter destruction, and carry all with him that he could; and thus he met his doom."

Carrying out his spiritual wife doctrine, he attempted to take the wife of William Law himself. He was also guilty of "other despotical practices:

"By means of his common council, without the authority of law, he established a recorder's office in Nauvoo, in which alone the titles of property could be recorded. In the same manner, and with the same want of legal authority, he established an office for issuing marriage licenses to the Mormons so as to give him absolute control of the marrying propensities of his people. He proclaimed that none in the city should purchase real estate to sell again, but himself. He also permitted no one but himself to have a license in the city for the sale of spirituous liquors; and in many other ways he undertook to regulate and control the business of the Mormons. This despotism, administered by a corrupt and unprincipled man, soon became intolerable."

William Law and several other Mormon leaders rebelled. They started a paper called the *Nauvoo Expositor* for the purpose of exposing Smith and his methods. But only one issue of the paper was published. Before another could appear the press was demolished by order of the Common Council and Mr. Law and his fellow-rebels were expelled from the Mormon church. They hastened to Carthage, near by, and had writs issued for the arrest of the Mayor of Nauvoo, Joseph Smith and others engaged in the destruction of the *Expositor*. The Municipal Court of Nauvoo set aside the writs and discharged the prisoners.

The Governor was appealed to. He responded in person, examined the situation, was convinced, he says, that the Mormon leaders had committed a crime in the destruction of the press and had resisted the execution of process. He "determined to exert the whole force of the State, if necessary, to bring them to justice."

Smith had declared martial law in Nauvoo, and had called on all Mormons for help. Governor Ford appealed to him to quietly surrender, promising protection. Instead, he resolved to flee, and crossed the river to Montrose. But in response to the protests of his wife against such a course, he, together with his brother Hyrum and all the members of the Council, went to Carthage and surrendered. All were released except Joseph and Hyrum Smith, who were charged with treason, and were put in jail. During the night an armed mob broke into the jail and fired a volley through the door which resulted in the death of Hyrum Smith. Joseph had a revolver and defended himself, but overpowered by numbers, attempted to escape through the window. The mob on the outside fired upon him and he fell to the ground. Another volley was fired at him and he was left in the jail-yard dead.

Thus ended the career of Joseph Smith, jr., the founder of Mormonism and its Chief Prophet. Review that career briefly. As a boy he was ignorant, superstitious, a dreamer of dreams. Pretending to have discovered a new Bible by direction of an angel—which Bible we now know was written as a romance by Solomon Spaulding—emended by Sidney Rigdon—he founded a new religion. He was compelled to flee from Kirtland, Ohio, "between two days" for his connection as cashier with a fraud-

ulent bank. He was driven from Missouri because of his arrogant and tyrannical ways. He was finally killed in Illinois for taking another man's wife and suppressing freedom of speech. He was simply an illiterate, pretensions, ambitious, licentious fellow, ruling his followers, most of them quite ignorant, through his pretended revelations from the Lord, overbearing, despotical in the extreme, with whom no one could get along except by absolute submission to him. He had trouble everywhere he went and with almost everyone with whom he came in contact. And this is the man the Mormons now worship as their prophet—putting him on an equality with Mohammed among the Mohammedans or Christ among Christians! God save the mark!

We may remark in passing that a singular fatality attended nearly all of the principal actors in the early scenes of the drama of Mormonism. The six who were in the organization of the church and who claimed to have been witnesses of the golden plates were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jr., and Samuel H. Smith and David Whitmer. Of these Oliver Cowdery, the scribe, who wrote most of the book of Mormon at the dictation of Smith, was charged with being "connected with a gang of counterfeiters, thieves, liars and blacklegs of the deepest dye," and with "cheating and defrauding the saints;" and he was excommunicated and "turned over to the buffetings of the devil." He afterwards died a miserable drunkard. David Whitmer was also excommunicated as a rebel. Joseph and Hyrum Smith were killed by a mob on account of their immorality, their despotism and their "treason" against the State. Martin Harris, the first scribe of the book of Mormon, and a witness to the plates, but not one of the constituent members of the church, was afterwards catalogued by the Mormons with "negroes who wear white skins, and he and his associates are so far beneath contempt that a notice of them would be far too great a sacrifice for a gentleman to make." He also was consigned to the infernal regions. A document draughted by Sidney Rigdon, and subscribed by eighty-four Mormons, addressed to Oliver Cowdery, David Whitmer, John Whitmer, W. W. Phelps and Lyman E. Johnson, exhibits these witnesses, and apostles, and their associates, to have been unmitigated scamps.

Mr. Stenhouse says: "The Lord could not well have chosen a more despicable set of thieves and liars than they were—taking the testimony of their brethren as evidence. Mormonism did little for them in the way of reformation and grace. They must have been 'a hard lot' before they accepted the new revelation."

Sidney Rigdon was, after the death of Joseph Smith, charged with the determination to "rule or ruin the church." And in the language of the reporter, "Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan in the name of the Lord; and all the people said, Amen." Parley P. Pratt, another very prominent Mormon and the author of some of their principal works, was killed by an enraged husband for running off with his wife.

And these are the men who were the founders of Mormonism!

The Mission World summarizes the progress of Christianity among the Jews by saying that there are in Christian churches today over 100,000 proselytes from Judaism, and the gospel is preached in more than 600 pulpits by Jewish lips. It seems to us that this is what ought to be expected. There could be more hoped for if there were more effort in giving the gospel to these people who are everywhere spoken against. Remember that the Lord himself was also a Jew.



## Notes on the Wing.

Rapidly flitting from one side of the state to the other, to attend associations, gives poor opportunity to write of the places and persons and performances upon which I have looked. It would be a tiresome task but for my pleasant fellow-travellers, Brethren W. B. Crumpton, Jno. W. Stewart and G. S. Anderson. You have already received and published accounts of some of these associations, and of the rest I write briefly while I make my way to others.

On the night of Sept. 19th I found a delightful resting place at the home of Bro. Sam. Lindsey, at Evergreen, and early next morning set out with him 20 miles across the country to the

### BETHLEHEM ASSOCIATION.

This body met that day with Philadelphia church, in Monroe county. Here I found a large gathering of very intelligent people, of whom the rest of the state will know more very soon, as a new railroad is nearly completed through their country.

Rev. B. J. Skinner presides over this body, and does it well. All the denominational interests were given a place on the program and have a hold on the hearts of the people. The ALABAMA BAPTIST was not forgotten, and your representative was encouraged to make a longer visit as soon as the new railroad is finished. The hospitality extended there makes me eager to go back. My next halt was at

### SOUTH BETHEL.

This was in Thomasville, the live town of Southwest Alabama. There I was again treated to beautiful hospitality, and likewise to many new subscribers and renewals for the paper. The meeting was a good one. At the helm were Brethren Cowan and Creighton as moderator and clerk. They have been long tried and not found wanting. A good delegation and many visitors gave life and interest to the sessions. One unusual feature was a resolution calling upon the churches to abandon the "annual call" of pastors. Bro. W. A. Parker was behind this, as he is other good movements in this quarter. Bro. Savell has accepted the care of the Thomasville church, and had just arrived to help entertain the association. I congratulate Savell and the church, too, a good pastor and a good church. May the Lord bless them. Here is located the

### SOUTHWEST ALABAMA INSTITUTE.

This is a Baptist High School under the care of Prof. E. S. Pugh and assistants. The attendance of pupils is large, and the Baptists of that section are proud of their school. We need many such as feeders for the Howard and Judson.

Before the association adjourned I had to hurry away with Brethren Crumpton, Parker and Stewart to reach the

### ANTIOCH ASSOCIATION.

Which met at Frankville, Washington county. The twenty miles ride across the county was broken at St. Stephens. Here we were gladly entertained, and Stewart paid the whole bill by giving them a sermon, and permitting the congregation to give him \$12.10 for the orphans. They enjoyed it, and so did we. Frankville is in a fine corner of the state, and is in the midst of a fine people. The churches of the Antioch are far apart, but I was glad to be there and know such people. To this quarter the denomination may look with confidence, and should extend a helping hand. The meetings were well attended and good was done. The Frankville saints know how to make you feel good. Look out for two of these Baptist tramps again in the near future. We are plotting to come back very soon loaded for squirrels, turkeys, deer, birds, bear and Baptists.

J. A. HOWARD.

For the Alabama Baptist.

### Standing in the Way.

It is remarkable as to the views which some Christians have concerning a Christian's standing in the way of the conversion of sinners. An illustration of this view is seen in the following occurrence. A short time ago a series of religious meetings were held in a certain place, where a retired pastor resided. The meetings were conducted by two evangelists, one of whom preached and the other sung. The preacher insisted at every meet-

ing on having all professed Christians who were present to arise and thus declare that they were Christians. The retired pastor did not regard it as being his duty to thus reaffirm that he was a Christian, believing that, as he had lived and labored in the place several years, it was known to everybody that he was a Christian and, as a matter of course, desired the spiritual welfare of all people. Besides, he objected to having his fidelity to God and duty repeatedly tested by such a formal and superficial sign. At the close of the meetings this minister was accused by the wife of a pastor in the place of standing in the way of the unconverted, simply because he refused to obey the mandate of that evangelist, or, in other words, because he did not frequently arise in the meetings. Now, I regard this as being an absurd charge. Every unconverted person present knew that that minister favored their conversion. They knew that he did not approve of their remaining ungodly. If one of them should die in his sins he could not go before the judgment seat of Christ and charge the loss of his soul to that minister, saying that if he had only arisen at every service during those meetings he, the sinner, would have been saved. If any such plea were to be made it would not be accepted at God's bar of judgment. Sinners cannot shirk their responsibility in that loose and easy way.

But observe the fact that that pastor's wife had, for about two years, kept away from the service of the church, with but a very few exceptions. Up to within a very short time of those meetings she had not, for years, attended the prayer meetings, although able to do so a great many times. Christians, as well as unconverted people, had wondered why she did not attend the regular services and thus sustain her husband. It was a subject of frequent and adverse comment. And yet she boldly charged that minister with standing in the way of sinners during those meetings! If there were any standing in the way of sinners she herself did so. That minister had, all the years that she had stayed away from church, regularly attended the services on Sunday and week-day. Let us be consistent. C. H. WETHERBE.

For the Alabama Baptist.

### Church Organized.

A new church was constituted at Corona, Walker county, October 8. Bro. J. H. Longcrier preached at 11 a. m. Then the presbytery was called together and J. H. Longcrier was elected moderator and the writer clerk. Then nine persons came forward with letters and vouchers, and they were received by the presbytery.

The Covenant and Articles of Faith (as given by Pendleton) were adopted. The moderator declared the church thus constituted a Missionary Baptist church. It was named the Corona Baptist Church. Others will join as soon as they can obtain letters. The little church has only nine members, but is composed of good material. Corona is a mining town with several hundred people, hence the necessity of a Baptist church.

J. S. WATTS,  
Clerk of Presbytery.

For the Alabama Baptist.

### Program

Of Woman's Meeting of Columbia association, to be held from 10 to 11 o'clock Thursday, November 2, in the M. E. church, Halesburg, Ala.:

1. Song. 2. Scripture reading; Mrs. W. P. Stewart.
3. Prayer; Mrs. Arnold Smith.
4. Song.
5. Object of Woman's Meeting; Mrs. R. B. Stapleton.
6. Song.
7. Paper on Home Missions; Mrs. M. Cody.
8. Paper on Foreign Missions; Jessie Brett.
9. Song.
10. Literature; Mrs. John A. Hayes.
11. Reports from Societies and Churches.
12. How to organize Societies in country churches. To be discussed by every lady present.
13. Song, followed by prayer.

We beg that each church in Columbia association will appoint one or more ladies to attend this meeting, whether it has a Society or not. Respectfully,  
MRS. R. B. STAPLETON,  
Vice-President Woman's Work Columbia Association.

## Four Needs to be a Great Missionary Pastor.

BY R. J. WILLINGHAM.

Can any pastor be a great missionary leader? We believe if he cannot, he ought to carefully reconsider his call to the ministry. What is the work of the churches if not missionary? What right has a man to take the position of teacher and leader of God's people, if he fails to teach and lead them in the very work God wants done? But to be a Great Missionary Pastor a man must have—

1. **Conviction.** He must believe deep down in his soul that "God so loved the world that he gave His only begotten Son," etc. That Christ said, "Go ye into all the world, and preach the gospel to every creature." He must feel that the churches will never be doing their duty nor obeying their Master while they neglect to take part in giving the gospel to a lost world. He must believe that he is God's servant to lead God's people to the conquest of the world for Christ. Oh, for holy conviction in the hearts of all God's ministers!

2. **Information.** The pastor must be informed. He cannot tell others what he does not know himself. Let him read the Book with special reference to this, and he will find Christ and his apostles were missionary. The pastor should be posted on what is being done by missionaries today. To remain ignorant when religious newspapers, books, tracts, and other information is constantly before him, marks him as blameworthy. How can any man awaken interest and enthusiasm in that of which he knows nothing, and for which he cares so little that he will not inform himself?

In this connection we are glad to say that the Sunday School Board at Nashville, Tenn., is preparing to keep on hand excellent sets of Missionary books for pastors and Sunday schools, which will be sold at special prices. The Secretary of the Foreign board in Richmond, Va., will gladly send tracts and other information as to our work, free to any who apply. If any pastor is in ignorance of missions, and remains so, then his work as a missionary pastor will be a failure.

3. **Determination.** It is well for a man to say "My heart is fixed, oh God, my heart is fixed." When God calls on us to be anything, or do anything, we are not to waver or remain undecided. Let the mind be fully convinced and then the heart fully determined.

It is true that there will be obstacles. Old "debts to be paid," "the poor to be helped," "needs at home," and many less worthy calls, but let none of these obscure the parting command of Christ. He wants the dying to have the gospel of salvation.

There will be objectors. Not simply out of the church, where people oppose all that is for God's glory, but verily in the church, there will stand and oppose you men and women of influence and means. You will have to withstand these, yea oppose them and, if necessary, go directly opposite to their wishes to honor Christ and lead His people to His work. But you will find there are generally some who will stand with you, and you will not only honor God when you have led His people to do their duty, but God will honor you. God loves and the world respects a brave preacher. Neither the church nor the world thinks much of a preacher who through cowardice or time serving, fails to lead the people to do their duty. Have plans, use your plans, and improve your plans, but always be certain to see that you get results. Decide on the amount which you wish to raise, and which you feel will honor God, and set your heart to raise that.

4. **Consecration.** After all we say about conviction and information and determination, a man must be deeply consecrated if he would have God use him for large results. Who like the pastor should earnestly talk to God about his work? The cause of the Lord should burn in his heart until he can say "the zeal of thine house hath eaten me up." In preaching let him feel "the love of Christ constraineth me." Though he be poor, let him be an "ensample" to the flock in giving for the extension of the Master's kingdom. The deeply devout, consecrated preacher wants Christ honored in all the world. He can sing,

"Praise Him, all creatures here below." He can pray, "Thy kingdom come. Thy will be done in earth as in heaven." He can preach, "Go ye into all the world and preach the gospel to every creature." And when the collection is taken, his deep poverty abounds unto the riches of his liberality.

Our convention has said our foreign mission work must be greatly enlarged this year. What say our pastors? Leaders of Christ's flock, what say you?

Foreign Mission Rooms, Richmond, Va.

For the Alabama Baptist.

### Receipts State Board Missions for July and August, 1899.

STATE MISSIONS—JULY.	
Concord church	5 00
Shady Grove	2 88
Union	4 63
Alberville	2 15
S. S., Alberville	86
Pleasant Grove	30
Weavers	4 12
Piedmont	4 10
Duke	4 35
Bethany	2 75
New Prospect	60
Elliott Sunbeams, Lowndesboro	1 79
Livingston	11 25
Pine Apple	6 00
L. A. So., Ackerville	1 70
Pleasant Hill	30 00
Fellowship	6 00
Providence	10 00
Summerhill	2 65
Sister Springs	73
Clayton Street	5 00
East Selma	1 50
Clarksville	1 60
Headland	1 05
Wilsonville	3 68
Barr's Mill	3 00
Rock West	1 00
Bell's Landing	50
L. A. So., Thomasville	5 00
Montevallo	2 85
Clear Creek	1 05
Brewton	31 75
Jacksonville	5 00
Midway	3 25
Sumterville	2 45
J. M. Mount	6 00
Liberty	10 10

STATE MISSIONS—AUGUST.	
Montevallo	2 36
Fifth Sunday meeting, Pike Co.	2 70
Western Dist., Unity Ass'n.	1 41
County Line	1 00
Bell's Landing	75
Nanafalia	5 90
Prattville	10 00
Springville	3 70
New Prospect	1 00
Forest Springs	5 00
Deep Creek	3 50
Beulah	3 00
Clayton Street	5 00
Waverly	4 00
Bethel	2 50
Macedonia	1 00
Oswichee	4 90
Florence	8 75
Fitzpatrick	9 75
"	1 00
Selma association	11 80
Montgomery association	25 00
Newbern	4 95
Union Springs	17 13
Greenville	1 80
River Hill	1 35
Mt. Pisgah	1 10
Spring Bank	1 30
Forest Springs ch.	5 00
Catherine	1 71
Total	\$ 335 00

ORPHANAGE.	
Lower Peach Tree	72
Evergreen	1 50
Catherine	5 00
Mt. Zion	6 50
Rev. G. E. Jones' field	1 65
County Line	75
Bell's Landing	75
Total	\$ 16 87

MINISTERIAL EDUCATION.	
Bethany	2 74
Verberna	3 55
County Line	1 00
Total	\$ 7 29

BAPTIST DEBT.	
Rev. W. A. Parker	10 00
Shiloh ch.	2 60
Ash Creek	2 00
Catherine	10 00
Col. by Rev. B. D. Gray, Chm'n	1597 71
"	186 19
"	44 10
A. G. Little	10 00
Col. Roquemore	50 00
Cedar Bluff	5 00
Total	\$1917 60

MAYNARD HOUSE.	
Sunbeams, Livingston	5 00
BIRMINGHAM MISSION.	
L. M. So., Trussville	5 00
L. A. So., Woodlawn	10 00
" Pratt City	6 25
Total	\$ 21 25

MISS WILLIE KELLY.	
W. M. So., Parker Mem. ch.	24 20
L. M. So., Montevallo	1 00
" Evergreen	2 50
S. S., Livingston	3 55
L. A. So., Demopolis	3 75
Sunbeams, Randolph	3 35
Total	\$ 38 35

UNSPECIFIED FUND.	
Mt. Pleasant church	15 00

INSTITUTE BOARD.	
C. L. Gay	1 00

CUBA.	
Rock Springs	1 80

HOME MISSIONS.	
Pleasant Grove ch.	66
Adams Street	4 80
Bethany	2 74

Carlsville	34
South Montgomery	7 65
Headland	1 00
Bell's Landing	45
Evergreen	1 50
Dwight	1 00
Salem	1 90
Fulton	2 50
L. M. So., Alexander City	5 00
" Jacksonville	5 00
" Midway	5 80
Bethel	5 00
Western Dist. Unity Assoc'n.	1 40
Nanafalia	1 40
Prattville	7 00
Grant's Creek	5 00
Macedonia	74
Woodlawn	4 00
Selma association	9 61
Montgomery association	8 00
Linden ch.	6 25
West Bend	3 55
Myrtlewood	2 00

Total \$ 94 29

FOREIGN MISSIONS.	
Bethany ch.	2 74
Verberna	3 60
Judson Sunbeams, Verberna	85
S. S., Clayton Street	4 98
Clayton Street	5 00
Headland	10 85
L. M. So., Clayton Street	10 85
Rock West	60
Bell's Landing	50
Lower Peach Tree	75
Evergreen	1 50
Dwight	50
Pleasant Hill	4 50
Fulton	2 50
L. M. So., Alexander City	7 50
" Jacksonville	5 00
L. C., Southside, Birmingham	10 00
Sunbeams, Southside	5 00
" First ch., B'ham	15 00
L. M. So., " "	10 00
West Dist., Unity Ass'n	1 40
Bell's Landing	1 00
P. O. Box 302, Anniston	1 00
Nanafalia	1 00
Prattville	7 00
Adams Street	11 80
Bethel	2 00
Grant's Creek	1 45
S. S., Clayton Street	2 17
Clayton Street	10 00
Macedonia ch.	2 00
Woodlawn	4 00
Florence	4 50
Selma association	13 74
Montgomery association	8 11
Linden ch.	6 30
Jackson	4 74
Myrtlewood	2 00
Total	\$ 176 58

CHILDREN'S DAY.	
S. S., Refuge ch.	6 25
" Goodwater	2 95
Total	\$ 9 20

WEAK CHURCHES.	
Bozeman ch.	25 00

AGED AND INFIRM MINISTERS.	
Evergreen ch.	1 00

RECAPITULATION.	
State Missions	\$ 335 00
Orphanage	16 87
Ministerial Education	7 29
Baptist debt	1917 60
Unspecified	15 00
Institute Board	1 00
Cuba	1 80
Home Missions	94 29
Maynard's House	5 00
Birmingham mission	21 25
Miss Kelly	38 35
Foreign Missions	176 58
Children's Day	9 20
Weak churches	25 00
Aged and infirm ministers	1 00
Grand total	\$2665 23

Question.	
Ques.—For the benefit of some of your readers will you tell us all about this Gospel Mission plan of sending money to our missionaries? Please make it as plain as possible. We understand about the Boards, Foreign, Home, etc.	
Ans.—As we understand it, the Gospel Mission plan is about as follows: Some one goes as missionary. One church, or several churches, or an association, perhaps, will agree to support him. Or it may be that he goes without any definite understanding as to support, trusting that he may receive sufficient funds for the purpose. These churches then are expected to send their money directly to the missionary without sending it through any central agency, though frequently some one will volunteer to act as agent for the transmission of these funds, in which case he performs the office of Secretary of a Board, except that he doesn't give all of his time to the work, he doesn't go around preaching missions and trying to arouse the churches to their duty, and consequently receives no salary for it. As a result, however, of having no system, no organization, no one to talk and preach and work for missions among the people, there is comparatively little contributed to the cause by this plan, and even that is liable to be irregular and spasmodic.—Baptist and Reflector.	

Sooner or later pride is sure to step on a stick of dynamite.

The individual who undertakes to reform himself has about all the missionary work he is capable of attending to.



## 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.

For the Alabama Baptist.

#### Preachers' Institute.

The Preachers' Institute of Walnut Grove Baptist College met at the College Oct. 4, 7:30 p. m.

Devotional exercises by Rev. J. A. May.

Under the direction of President Adams the following program was used:

- I. Inspiration of the Bible.
- II. Theocracy.
  1. Form.
  2. Design.
  3. Commands.
  4. Prohibitions.
- III. Prophecy.
  1. Of earthly kings.
  2. Of the divine king, or Christ.

Conclusions.  
Queries or comments from any one on such subjects will be gladly considered. W. T. DYAR, Sec.

For the Alabama Baptist.

#### A Ministers' Institute

Was held at Luyerne in September. Rev. I. N. Langston was elected moderator and W. A. Parker, jr., clerk.

The following brethren were present: G. S. Anderson, W. A. Cumbee, J. M. Loflin, D. M. Eiland, J. F. Sims, I. N. Langston, W. A. Parker, jr., R. H. Folmar and T. T. Dobbs. The exercises were pleasant and profitable. Good

talks were made and sermons preached by the brethren, and Bro. Anderson gave us his series of lectures and sermon structures, which were very instructive. Bro. Langston and his good people took good care of us, and his church welcomed Bro. Anderson by a liberal contribution amounting to \$36 for Institute work.

W. A. PARKER, JR.

For the Alabama Baptist.

#### Muscle Shoals Association.

This body met with Okalona church, Lawrence county, on Thursday, Sept. 28, and adjourned on Saturday evening.

Elder W. T. Cobbs was re-elected moderator and Elder Jos. Shackelford clerk. We had with us Bro. J. W. Sandlin, who represented the State Board. Bro. J. S. Crossland, from Waco, Texas, was also with us. He formerly lived within the bounds of the association, though not a preacher then. Bro. John R. Nesmith was a visitor from Colbert association. We had a very pleasant and profitable meeting, and the delegates were most pleasantly and hospitably entertained by the brethren and sisters of Okalona and Mt. Zion churches and by friends in the neighborhood, regardless of denomination. The attendance was very good, but some churches were not represented.

On Sunday, after the close of the association, a very large crowd attended, perhaps one thousand people. Bro. F. C. David preached a most excellent sermon. A Sunday school mass meeting was held in the morning, led by Bro. Crossland.

For the first time our local board of ministerial education reported a considerable debt, about \$100. The association raised very nearly the amount (by the earnest effort of Bro. C. G. Lynch, of Russellville,) in cash and pledges to be paid in thirty days. The board was removed to Decatur. There are no applications for help up to this time. The pledges and cash for missions amounted to about \$400. Two of our churches were dismissed

to join Colbert association, viz., Russellville and Macedonia, in Franklin county. We regret to lose these churches, but we hope it is all for the best.

The subject of education in connection with our school at Mountain View was fully discussed, and there seemed to be great interest taken in the school. This is the only Baptist school in this portion of the state. We have a most beautiful site for it here. We have renovated the old school building and made it very comfortable and pleasant for our school. But we wish to build a larger and more commodious house. We think the Baptists of the state ought to help us. We are not asking for much, only \$5,000; with this we can put up such buildings as we need. We wish our school to be auxiliary to the Howard, and if our brethren will look at this matter properly, they will see that such a school as we propose to make this will be of great advantage to the Howard. We will send students to the Howard that it is not probable will go there without the influence of our school. The brethren will remember that we were burned out at Danville, and surely we ought to have the sympathy of our brethren all over the state manifested in some practical form. We have an agent in the field, Rev. J. I. Stockton. He will visit many places in North Alabama and ask for help to build this house. I trust our brethren will help. The association commended Bro. Stockton and his mission to the churches.

Our school opened with an enrollment of forty-five. We expect to run this number up to at least seventy-five this session.

The association will meet with Pisgah church next year. This church is located at Flint, on the L. & N. railroad, six miles south of Decatur. The association appointed a number of delegates to the State Convention. I was elected as a delegate to the Southern Baptist Convention, and A. W. Briscoe, alternate. The meeting was a very pleasant one throughout, and I do not think there was any falling off in our contributions for all purposes. Fifty dollars was given to the Ministers' Institute Board, and its work was highly commended. We think Bro. David is the man in the right place as a lecturer of this board, and we hope he will be retained in the future.

JOS. SHACKELFORD.  
Trinity, Ala.

For the Alabama Baptist.

#### Calhoun County Association.

This body convened with the Boiling Springs church Oct. 4. Introductory sermon by Rev. J. C. Wright D. D. In the absence of the moderator and clerk, Rev. P. M. Jones called the association to order, and brethren D. C. Cooper and John E. Barnard were immediately elected as temporary moderator and clerk respectively.

Dr. W. T. Ayers and Rev. P. M. Jones were appointed to read the letters. Only two churches out of 40 failed to be represented. One new church was received.

The association then effected permanent organization by electing brethren D. C. Cooper moderator, and John E. Barnard clerk.

The following brethren were with us as corresponding messengers: W. L. Culberson from the Etowah association; T. K. Trott and others from the Coosa River association; A. A. Hutto from the Birmingham association (also representative of Howard College) and Bro. J. W. Sandlin, representing the State Board of Missions. The ALABAMA BAPTIST had no regular representative yet the paper was enthusiastically spoken for by Bro. C. S. Johnson and others.

Most of the churches showed an increase, both in membership and contributions above any previous three or four years.

The Temperance and Mission questions received special attention. After attending to all of the regular business, the association adjourned by singing, "How firm a Foundation"; during which time we had a regular old fashion Baptist hand-shaking. Prayer Rev. J. E. Barnard. The next meeting will be with Oxford church, on Wednesday before the second Sunday in September.

REPORTER.

If some people would save all the time they lose they would have lots of leisure.

## For the Alabama Baptist. Quiet Hour Thoughts.

BY O. C. PRYTON.

Our Savior in his parable on the talents, clearly teaches us that talent hiding is a sin. Yet, how sadly common to see Christians burying out of sight the talent God has bestowed to be used in his service and for his glory! To every one of us God has given some talent. It is an inestimable blessing to live in this Bible land—this land of churches, Sunday schools, Christian association and other like blessings. God has denied these blessings to millions of his creatures. They are yours and mine. What a talent for service! Your education, be it much or little, is a talent. Your Christian experience is a talent. Your health, your strength, your privileges, your opportunities are all talents. In short, the capacity to know, love, trust and love God and to be enlightened and guided by his Spirit—this is a rich talent.

God has the right to require of us the use of our talents in his service. We belong to him. He made us. He endowed us with our faculties. He has guided us by his providence and, every hour, he has showered into our lives the richest of blessings. Yea, the very air we have breathed has been fragrant with God's loving kindness and tender mercy. More still, he has redeemed us with the precious blood of his Son. We belong to him. We are his property. By every principle of sanctified honesty, we ought to serve God with all the powers of our being. He has a perfect right to demand of us that we use our talents in his service. It is vain to dispute his right. As well argue that the sun does not shine in the noonday sky.

The capacity to love God is a talent often hidden away. He commands our love. Amid all his glory he bends down to say: "My son, give me thy heart." He knows that heart power is greater than mind power—that the heart's affection often overrules the errors of the calculating brain and carries the decisions of will.

"It is the heart and not the brain, That to the highest doth attain."

Our world's sorest need is warm hearts, rather than strong heads. God has given to you the capacity to love him. He wants the reverent devotion of your heart. Are you hiding this talent?

You have the talent of influence. You are using it for or against the right. You are either on Christ's side or Satan's side. You cannot be on both sides. "You cannot serve God and mammon." You cannot be on neither side. No neutral position is possible. How are you using the talent of influence?

Your worldly means is a talent for service. Be it little or much, it is from God. Your ability to earn is through the blessings he has bestowed. Many people have but one talent given them—the money-making talent—and, if they use not that talent for God's glory, they will never serve him at all. Giving is an essential part of acceptable worship. God requires of us that we honor him with our substance. We save only what we give away. "It is more blessed to give than to receive." How are you using the talent of your means? The principle is the same, be your income only one dollar per week instead of hundreds. God demands the use of the one talent as well as the ten.

All excuses for talent hiding are vain. They are not reasons. At the bottom of it all is spiritual sloth and that, of itself, is a dark and heinous sin in the sight of God. The servant in the parable was declared to be "wicked and slothful." What had he done? He had simply neglected to do what he could have done—a sin of omission. No excuse that you make for hiding your talent will be acceptable to God.

Talent-hiding is rebellion against God. It is treason against his purpose in your creation. You were made to glorify him. Talent-hiding makes life useless, worthless. There is nothing worth seeking or having save usefulness in the service of God.

Talent-using brings rich reward. Here and now, in the joy of service, in the sweet luxury of doing good. In the increased capacity

for service. The timid Christian boy, who ten years ago stood up to speak a tremulous word for Jesus, today boldly preaches the gospel to the electrified audience. God gives larger opportunities, fuller measures of the Spirit, more important work, new spheres of action to those who have increased their ability to use them. And, think of the glorious rewards *you* deserve! "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### "Unfit for the Ministry."

The other day a decision was rendered by certain authorities in the Methodist church concerning one of its ministers against whom certain grave charges were made. The verdict was "Not guilty, but unfit for the ministry." Of the accusation we know nothing, nor of the reasons for the decision. It suggests that grave moral defect is not the only reason for refusing a place in the ministry to those who desire it. The charges affecting the moral conduct of ministers are very small considering their number and the peculiar temptations they are exposed to, and the number of ministers who fail in their ministry on account of moral defect is almost infinitesimally small. Many of those who do not succeed in their pastorships are men of unblemished character, deep sincerity, and considerable mental ability. There are certain qualities essential to fitness which lie outside all these things. The faculty of "getting on with people" is sometimes hard to define, but it is one of the prerequisites to success. Common sense is not distributed to the many, but to the few. Tones are not as vital a thing as orthodoxy, but in so far as they pertain to success they are often more important. We do not know why it should be, but somehow well-regulated beliefs are too frequently found in company with insufferable dullness. There are qualities of character which awaken confidence everywhere—openness, sincerity, spontaneity, unselfishness and earnestness. The absence of these and kindred qualities determines one's unfitness for the ministry. An ugly man with a fair soul inside will win his way, but a man of good appearance who has an ugly soul inside will, by and by, be without friends or church. There are many who have supernatural faculty in doing and saying the wrong thing. There is not a corn within twenty feet of them which they do not tread upon. If a little fire smoulders among their people, instead of letting it alone, or trying to prevent its spreading, they dilate their abdomen and blow upon it with all their might. It strikes us that our Educational Boards and ordination councils limit the scope of their inquiries concerning the candidate's fitness to a few theological matters. A man's belief should never be taken apart from what he is. There are certain idiosyncracies that are incompatible with pastoral fitness.—The Commonwealth.

For the Alabama Baptist.

#### Program

Of ministers' and laymen's meeting of Pine Barren association, to be held with Gullett's Bluff church Oct. 27-29.

Friday, 7:30 p. m.: Sermon by A. P. Majors.

Saturday, 9 a. m.: Devotional exercises, conducted by S. C. Cook.

9:30: Church letters; what are they for? and how may churches and members abuse the granting and receiving of them? C. H. Morgan and J. P. Fairley.

10 a. m.: Brotherly discipline. J. I. Kendrick and J. F. Fore.

11 a. m.: Sermon, by W. N. Huckabee.

2 p. m.: Attitude of Christians toward Mormons. D. W. Ramsey and J. L. Skinner.

2:30 p. m.: Work of the Holy Spirit. A. P. Majors and F. M. Fletcher.

3 p. m.: What is fellowship between churches; and how may it be promoted? H. T. Crumpton and I. S. Ridgeway.

Sunday, 9:30: Sunday school mass meeting, conducted by S. C. Cook or superintendent of Sunday school. Exercises to consist of a short talk from each of several brethren.

11 a. m.: Missionary sermon, by D. W. Ramsey.

For the Alabama Baptist.

## A Fraud.

WARRIOR, ALA., Oct. 9, '99.

**Alabama Baptist:** On September 23d, while the Sabbath schools at the M. E. Church and the Baptist church were in session, a man named Allen and his wife drove up to the door of each church and said they were journeying to Florida for Mrs. Allen's health, as she had been blind fifteen years. She did the talking, and asked for a contribution, saying they were in destitute circumstances. Protracted meeting was in progress at the Baptist church, and a contribution of six dollars and fifty cents was taken up by the two memberships combined. They claimed here to be Campbellites. Our good pastor, Bro. Lowery, took them to dinner with him. They left, and called on the pastor of the M. E. church at Morris that afternoon, and I clip the following from the M. E. Advocate of Oct. 5th:

"MORRIS, ALA., Sept. 25.

**Dear Dr. Urquhart:** Six years ago, when pastor at Dade City, Fla., a man and woman calling themselves Allen introduced themselves as Methodists, and asked for a collection for them, stating that Mrs. Allen had been blind for fifteen years, and had spent their means in Kentucky treating her. Four years later, they called at my parsonage at Manatee, Fla., with the same story told me at Dade City. She stated there, as now, that she had been blind fifteen years. Yesterday they said they were going to Florida, and had spent their means having her treated in Kentucky, and asked me to take a collection for them. I have just learned that they staid with the Campbellite preacher here, and told him they were Campbellites. They had just told me they were Methodists. You may say to the public, I know them to be frauds.

G. W. SELLERS."

I feel, Bro. Editor, that we as Baptists cannot allow this fraud to go unexposed, as it is defrauding our mission and church interests and robbing God for an unworthy purpose. Let the churches beware of them. C. G. ANDERSON, (Deacon.)

For the Alabama Baptist.

## Ordination.

A council composed of the following brethren: W. B. Crumpton, A. F. Dix, A. P. Pugh and W. J. Elliott, met at Fitzpatrick on Friday morning, Oct. 6, to examine Bro. Gholston L. Yates, and to consider the propriety of ordaining him to the full work of the ministry. Rev. A. F. Dix was made moderator and the writer clerk.

After a full, fair and deliberate examination, being satisfied on all points, the council unanimously recommended his ordination.

The services were held in Fitzpatrick Baptist church at 11 o'clock. The sermon was preached by Rev. W. B. Crumpton; Rev. A. F. Dix offered the ordination prayer; Rev. A. P. Pugh delivered the charge, and the hand of fellowship was extended by the council. May the blessing of the great Head of the church attend the young brother, and make him an honored instrument for good to Zion, and the world. W. J. ELLIOTT, Clerk, Montgomery.

For the Alabama Baptist.

## In Alabama Association.

Program of the fifth Sunday meeting, to be held with Bradleyton church, beginning Oct. 27.

1. The three servants with talents; and who does the servant with one talent represent? W. H. Mullin, George Vickery, T. L. S. Grace.

2. What is sanctification from a Scriptural standpoint? C. H. Morgan, W. C. Avant, J. C. Rounton.

3. What is regeneration? and what are its fruits? T. T. Dobbs, Mat Gamble, J. C. Fonville.

4. Why do not Baptists commune with other denominations? J. H. Stagers, J. F. Sims, W. P. McQueen.

5. How can we maintain a revival spirit in our churches? T. S. Sanford, Joe Kerse, John Wilson.

6. What is "spiritual wickedness in high places." T. E. Morgan, S. J. Thrower, J. M. Carter.

7. Is election conditional, or not? S. T. Kelly, E. Kolb, C. C. Lloyd. W. H. LEE, Sec'y.



# Alabama Baptist

MONTGOMERY, OCT. 19, 1899.

## EDITORIAL.

### TUSKEGEE ASSOCIATION.

This association convened last week with the church at Salem, in Lee county. Rev. Geo. E. Brewer was elected moderator—he makes a fine presiding officer—Rev. J. H. Wallace clerk, and A. M. Cameron treasurer. The letters from the churches were encouraging. The number of baptisms over last year showed a marked increase. So of the contributions. Two-thirds of the churches have Sunday schools, which is also an increase over the past.

Every enterprise of the denomination received proper consideration. Discussions edifying and educative were had, and much interest and enthusiasm manifested. Our State Secretary, W. B. Crumpton, was present and made one of his characteristic and effective speeches. The brethren were glad to renew old relationships and gave him a most cordial grasp of the hand.

The Salem church is pastored by our dearly beloved brother Dr. Roby, of Opelika. He is in improved health and fine spirits, and it occurred to us that he is now in condition to take charge of another church. We are not sure of this, but if any church along the railroad, and not too far away from Opelika, is in need of a fine preacher, it might write Dr. Roby and see if he could be secured. He is one of our strong and effective preachers.

The following preachers were present: J. J. Cloud, Geo. E. Brewer, Z. D. Roby, W. E. Lloyd, Jno. F. Purser, F. T. Hudson, W. G. Gregory, W. R. Adams, J. H. Wallace, M. W. Whitman, J. B. Clements, D. A. Baker, J. W. Howard, J. P. Hunter and J. L. Thompson.

Four churches from the Tallapoosa River association, which is defunct, united with the Tuskegee at this session.

It was an excellent meeting. Rev. J. P. Hunter preached the introductory sermon in the absence of Bro. S. J. Catts; Dr. Lloyd preached the missionary sermon, Dr. John F. Purser, the appointee, being too unwell. Both sermons were well received and appreciated.

The good people of Salem opened their homes, and their hospitality was unstinted and unbounded. Our home was with Bro. Henry Adams, a young, active, progressive man and Christian. His lovely wife and most excellent mother-in-law showed us marked courtesy.

We congratulate the members of Tuskegee association on the fine session and progressive movement. We also extend our cordial thanks to the brethren who so liberally responded to the support of the ALABAMA BAPTIST. Many encouraging words were said to us about the paper. Let us all take courage and go forward to greater success.

WEDNESDAY, OCT., 25th, will be ALABAMA BAPTIST day. On that day our printing press and paper folder will be running. Don't fail to come and see them. Our office is just above the postoffice, on Dexter avenue. You will receive a cordial greeting.

### October 31st

Is the day when the books of the State Board of Missions will have to close. We beg all the church and association treasurers to hurry forward funds so that they may get into the year's report. We want to make the best showing possible at the Convention. Let everybody help now. Only two weeks remain.

W. B. CRUMPTON.

## FIELD NOTES.

Any one wishing a first class teacher would do well to correspond with this office.

Rev. J. R. Wells requests that his paper be sent to Alpine instead of Randolph.

The postoffice address of Rev. H. C. Sanders is changed from McKinley to Marion.

Rev. J. F. Gable's address is now 61 Jeff. Davis ave., Montgomery, instead of Chattanooga, Tenn.

We thank the brethren who sent us reports of their associations, and also those who have sent other articles. All will be printed as soon as we can do so.

If the figures of some of those who have recently renewed have not yet been changed, we ask them to be patient; the change will be made.

We deeply regret to learn that Bro. W. B. Crumpton's son Robert has typhoid fever at the home at East Lake. Of course the father is with his child.

If you do come to the Street Fair—and you must come, if possible—it will be a good time to subscribe for the ALABAMA BAPTIST, or pay your renewal. So be sure and bring with you \$1.50 for that purpose.

Our subscribers are requested to pay no money to newspaper agencies located in or out of the state. Send the money direct to the office, or pay it to our traveling agent, or some one who does not represent a Newspaper Agency.

Rev. W. Y. Quisenberry has accepted pastoral care of the Central Baptist church at New Decatur, and requests his paper changed accordingly. Great success to you, brother, in your new field; and may you and your good wife have uninterrupted good health.

J. E. Herring, Henrietta, N. C.: I have resigned my work here. During my three years stay we have been greatly blessed in many ways. We now have four young people awaiting baptism. Our church wears the distinction of being among the foremost of the state in liberality.

Rev. W. J. E. Cox has accepted the pastorate of St. Francis Street church, Mobile, and the welcome service is expected to occur on Sunday, Nov. 5. Dr. John H. Eager, of Louisville, (brother of Dr. Geo. B. Eager), will supply for a time the Seventh Baptist church, Baltimore, of which Bro. Cox has been pastor for some years.

Baptist, Eufaula: Sunday morning at First church, Pastor Hubbard preached on "Go forward." His sermon was a stirring appeal sufficient to rouse any Christian. One received by letter. Pastor Moore, of the Methodist church, filled the pulpit at night. A series of meetings has been held during the week, the pastor doing all the preaching. Good has been accomplished.

Rev. Hardy Jones, of Verbena, subscribed for the old Southwestern Baptist, published at Tuskegee, during the time of the Henderson and Hamill discussion in 1854, and since that paper ceased to exist he has been loyal to successors. He gives us a scolding every now and then because we do not print some things which he thinks ought to be printed, but he always pays up promptly, and if we were to visit him at his home he would turn the house, the pantry and the dining room all over to us during our stay.

In another column appears the advertisement of the usual railroad rates of one and one-third fare for delegates and visitors to the approaching Convention, which meets November 8th, only three weeks hence, at Gadsden. In view of the

fact that our various boards and educational institutions are out of debt, we ought to have a grand rally at Gadsden, and the laying out of broad plans for the future. The attendance ought to be much larger than it has been for the last several years. Gadsden is easily accessible.

"I enjoy reading the paper very much, and think it improves all the time." So writes our faithful subscriber and friend, Mrs. E. Ashe, of Richmond, Dallas county. We admit that we are trying all the time to make the paper better, but it is perhaps also true that a part of the apparent improvement comes from the fact that our sister is all the time growing more in sympathy with us, and therefore more appreciative. But be that as it may, we are grateful for the many kind words that are written and spoken to us by our subscribers.

Bro. Lindsey, the retiring pastor of our church at Evergreen, announced in these columns last week that Dr. B. H. Crumpton had been called as his successor. After that announcement was in type we received a note from Hon. G. R. Farnham containing the same information; but perhaps we ought to print what Bro. Farnham said in addition, viz: "The names suggested to our committee on correspondence by brethren in different sections of the state were all presented as requested, and we extend thanks to them for their interest in and kind assistance to us. I would like to write to each one personally, but am engaged in court and pressed for time, which I trust will be accepted by them as a satisfactory excuse."

Of course it was a slip of the pencil! We prefer to believe it that way. Here is a letter from one of our good and useful country preachers in which this request occurs: "Will you and the readers of the dear old ALABAMA BAPTIST pray for us," etc. We know just how that big B got in the wrong place: the brother had just made the same letter for "Baptist," and the motion was continued to the next word; but still we are inclined to protest that we have no connection with the braying family. And even if we had, we do not see what benefit our brother would receive from the performance requested. Yes, it was only a slip of the pencil; but, brother, won't you please be a little more careful next time? We will try to observe the request that was in your mind, and pray for you.

### W. E. HUDMON.

At its meeting last Friday the board of directors of the University of Alabama authorized the president to appoint an assistant in chemistry. President Powers appointed Mr. W. E. Hudmon, of Opelika, and notified him by telegraph. Since coming to Florence he has received the acceptance of Mr. Hudmon.

Mr. Hudmon last year held the chemistry fellowship at the university, taking at commencement the degree of master of arts. He had previously graduated at the Alabama Polytechnic at Auburn, and is a fine chemist.—Florence Herald.

We congratulate Prof. Hudmon on his promotion to a place in our State University. All we have ever heard concerning his culture, refinement, and religious life is highly commendable. We expect to see him some day at the head of his profession. He has energy and capacity, which will win.

Dr. Cuyler says the king of hymns is "Rock of Ages," and like unto it is "Jesus, lover of my soul." We would reverse the order of these two, confessedly the greatest of hymns. Next to these Dr. Cuyler places, "My faith looks up to thee," and "Just as I am."—Western Recorder.

Sometimes a man has to pay dearly for success after fairly earning it.

## Basis of Representation in the State Convention.—Railroad Rates.

This body shall be known as "The Alabama Baptist State Convention," and shall consist: (1) of three delegates from each Baptist District Association in Alabama, co-operating with this convention, if said association shall have five hundred members, or under, and one additional delegate for every five hundred members, or fraction thereof above that number, whose annual election or appointment shall be duly certified by the printed minutes, or certificate of an officer of the association represented by them; (2) of one delegate from each church co-operating with this Convention, if said church shall have fifty members, or under, and one additional delegate for every fifty members, or fraction thereof, above that number; (3) of persons who contribute funds, or are representatives of churches contributing funds for the regular work of this Convention, on the basis of one representative for each one hundred dollars actually paid into the treasury of the boards of this Convention during the fiscal year preceding its assembling. But in all cases must delegates to this body be brethren of Baptist churches in good standing.

### Railroad Rates for Convention.

1. Each person must purchase a first-class ticket (either limited or unlimited) to Gadsden at the regular tariff rate, and at the same time procure from the ticket agent a certificate of the standard form. If through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase through to Gadsden, procuring a standard certificate from each agent from whom a ticket is purchased.

2. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which ticket or tickets for the return journey should be sold. No refund of fare can be expected because of failure to secure such certificates.

3. Tickets for the return journey will be sold at one-third the first-class tariff fare only to persons holding certificates of the standard form duly signed by the Secretary of the Convention and vided by the special agent appointed for that purpose.

4. No certificate will be honored that was procured more than three days (Sunday not included) before the meeting assembles nor more than two days (Sunday not included) after the first day of the meeting. No certificate will be honored for return ticket unless presented during the time that the meeting is in session, or within three days (Sunday not included) after adjournment.

5. Tickets for return journey will be limited to continuous passage on first train after purchase.

6. Certificates will not be honored by conductors, they must be presented to ticket agents.

7. Neither the certificates nor tickets furnished for this occasion are transferable, and if presented by any other person than the original purchaser, they will not be honored, but will be forfeited.

The reduced rates apply in case fifty or more persons holding proper certificates are in attendance, but we have always had more than that number for many years.

WM. A. DAVIS.

Secretary Alabama Baptist State Convention.  
Anniston, Ala.

### For the Alabama Baptist Program

Of fifth Sunday meeting of Tuskegee Association.

This meeting will be held with the church at Loachapoka, Oct. 27-29. Let there be a full attendance, for it is a leisure time, and will probably be delightful weather. The program is one of great interest. Let each one come prayerfully, and prepared to contribute to the interest of the meeting. You will be met with a hearty welcome.

Friday, 10 a. m. Devotional meeting, led by F. T. Hudson.

11 a. m. Sermon, by S. J. Catts; alternate, W. G. Gregory.

1:30 p. m. Importance of mission work, and our duty toward it. J. F. Purser and J. J. Cloud.

7 p. m. Preaching, by W. T. Foster.

Saturday, 9 a. m. Devotional exercises, by J. W. Partridge.

9:30. The great names given to the world by the Baptists, and what made them great? Z. D. Roby and P. H. Mell.

11. Preaching, by J. F. Purser. 1:30 p. m. What great blessings have the Baptists conferred on the world? W. E. Lloyd and J. F. Duggar.

7 p. m. Preaching, by J. J. Cloud.

Sunday, 9:30 a. m. Importance of Sunday schools, and who should attend? W. D. Fonville and Ben. McLaren.

11 a. m. Preaching, by W. E. Lloyd.

2:30 p. m. Preaching, by G. S. Anderson. GEO. E. BREWER.

For the Alabama Baptist.

Alabama at the Seminary.

Dear Baptist: I feel just like writing a little to my Alabama brethren tonight. I am sure there are many of my brethren in the dear old state who will be delighted to know that there are more preachers from Alabama in attendance this session of the Seminary than at any one time in its previous history. We number 16, as follows:

J. W. O'Hara, W. A. Taliaferro, S. H. Bennett, J. R. Curry, A. J. Ray, S. A. Cowan, E. E. Braddock, W. W. Howard, G. W. McRae, R. H. Folmar, D. D. Head, J. A. Jenkins, E. M. Stewart, H. W. Falkner, W. J. D. Upshaw.

There are two hundred or more students to date, and they are coming in almost daily from every point. To say that I am delighted with the Seminary and its working does not express my feelings. We have such a splendid faculty, so noble and true. How our hearts burn within us as they talk to us of Jesus and his great work.

In some respects I feel rather lonely in my room tonight. I was compelled to leave my family at home while I spend a few months here with the Lord's prophets. My heart goes back to my sweet home, loved ones and friends in old Alabama. Then I miss so much the life-long friend the ALABAMA BAPTIST. How can I do without it? Send it to me whether I ever pay for it or not. Please say to my correspondents to address me at N. Y. Hall, Louisville.

Everybody is hard at work, including myself.

W. J. D. UPSEAW.

Louisville, Oct. 11.

P. S. I wish to say that I am proud of the Alabama students who are attending the Seminary this year. They are working nobly. God bless them.

For the Alabama Baptist.

In Cahaba Association.

The Eastern District will hold its regular meeting with Friendship church, in Perry county, October 28-29.

9 a. m.: Devotional exercises, by the moderator.

10 a. m.: Organization.

10:20 a. m.: Who is responsible for the inactivity of our churches? J. W. Dunaway.

11:10 a. m.: Sermon by J. A. McCrary.

1 p. m.: Who is responsible for the ministry, the church or the presbytery? E. George.

2:10 p. m.: How may I know that I am called to preach the gospel? A. M. Perry.

3 p. m.: How can a pastor best spiritualize the church? J. H. Connell.

3:30 p. m.: Why should a pastor devote his whole time to the work? J. A. McCrary.

Sunday, 9 a. m.: Devotional exercises, by C. S. Heard.

10 a. m. Why should the church give liberally to its pastor? William Fountain.

10:30 a. m.: Should we retain regular dram drinkers in the church? A. C. Haggard, E. George.

11 a. m. Sermon on the Holy Spirit, by J. W. Dunaway; alternate, J. H. Connell.

Collection.

1:30 p. m.: Talks on Mormonism, by moderator and J. A. McCrary.

2:20 a. m. "Ye are the light of the world." A. M. Perry, J. H. Connell, and Howard, of Centerville.

We desire a good attendance, and hope the brethren will all turn out.

A. M. PERRY,  
J. A. FOUNTAIN,  
Committee.



# Alabama Baptist.

MONTGOMERY, Oct. 19, 1899.

CAPACITY, 10,000 JOBS PER ANNUM.



ROCK HILL BUGGY CO., Rock Hill, S.C.

## HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

## FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for 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, Mgrs. K. B. Washington,

## Montgomery Churches.

Adams Street—Sunday was a good day with us. About \$300 was taken in cash and subscriptions for floating debts, and there was general rejoicing. The harmony and earnestness existing make a very delightful atmosphere. At night one received under watch-care.

For the Alabama Baptist.

## Divine Penology.

The volume with the above title which has recently appeared from the pen of Rev. L. B. Hartman, D. D., is a timely contribution to the theological literature of the day. One of the most alarming features of our modern popular thought is the prevalence of unbelief in the doctrine of eternal punishment. Along with the growth of the humanitarian spirit there has come a false sentimentalism which is inclined to exalt mercy at the expense of justice. It is the theological fashion to preach mainly the love of God, while we ignore or fail to press the claims of his infinite and eternal justice. The watchword of the hour is, "The Fatherhood of God and the Brotherhood of man." Dr. Hartman is an "old fogey" in his theology. He believes that when Jesus said that the wicked should "go away into eternal punishment," he meant it. His book is an extensive study of the nature of God and the nature of man and the demands and penalties of the moral law, and the author quotes freely from leading thinkers in support of the positions he takes. He shows that the old doctrine that sin constitutes an infinite trespass and is therefore deserving of infinite punishment, infinite in degree or in duration, is supported by reason as well as Scripture. He has no sympathy with the attempt to philosophize hell out of the Bible. In the closing chapter he gives the answers of a number of well known theologians to the question, "What will be the ultimate destiny of the finally impenitent and incorrigible sinner?" The book contains much valuable matter and is well worth reading. It is published by Fleming H. Revell Company, Chicago, and may be obtained from them for \$1.25 postpaid.

H. W. PROVENCE, Montgomery, Ala.

For the Alabama Baptist.

## Face Turned This Way Again.

Editor Ala. Baptist: Rev. J. O. Hixon, of Union Springs, laid his hands lovingly on my shoulders, in the First Baptist Church, Augusta, Ga., during the Southern Baptist Convention, May, 1885, and said: "Oliver, I have a message from God for you. Our Alabama Convention meets in July with your dear old church in Tuskegee. Do you meet with us, and at the first opportunity afforded you to speak, get up and say, 'Baptists of Alabama, I sinned against you in going back to South Carolina, and if you will receive me again, I will never leave you again until I go to heaven!'" These words and this entire scene came vividly to mind at daybreak this morning, and I have felt constrained to write as above to you. I am willing to stay where I am, but the two years spent with the Baptists of Alabama were full of happiness—the happiest of my life, and I should find a return to you only delightful. And I can refer to Jonathan Haralson, Z. D. Roby and J. J. Cloud.

Faithfully yours, HUGH F. OLIVER.

Florence, S. C.

For the Alabama Baptist.

## Program

Of fifth Sunday meeting to be held with the church at Seale, October 27-29:

Friday, 9 a. m. Devotional exercises, by J. W. Hamner.

9:30. The best way to promote godly living. J. Henry Bush.

11. Sermon, by E. S. Moncrief.

2 p. m. How can we make our ministry more effective? J. W. Knowles.

7:30. Sermon, by R. A. J. Cumbe.

Saturday, 9 a. m. Devotional exercises, by R. E. Lindsey.

9:30. The best way to increase interest in our denominational work. S. O. Y. Ray.

11. Sermon.

2 p. m. The growth of Baptists.

1. Numerically. 2. Their principles. J. W. Hamner.

7:30. Sermon, by Rev. Harry L. Martin, of Ozark.

Sunday, 9 a. m. Sunday school mass meeting, conducted by Hon. W. A. Bellamy. Address, by Maj. John G. Harris.

11. Sermon, by Rev. Harry L. Martin.

2:30. p. m. Young peoples' meeting. T. S. Roberts and Frank Williams.

7:30. Sermon, by H. L. Martin.

An earnest invitation is extended to Bro. W. B. Crumpton and others representing our denominational work. S. O. Y. RAY, Pastor.

For the Alabama Baptist.

## "Happy on the Way."

Yesterday (Thursday) closed the most successful year in the history of the Tuskegee Association. How our hearts did praise God, from whom all blessings flow. We will never forget the tender, soul-lifting sermon by Bro. Thompson, of Lafayette, and the touching scene that followed while taking the "parting hand." It seemed that heaven was brought down there and we said, "Bless the Lord, O my soul; and all that is within me, bless his holy name."

We parted more determined to honor the Lord the ensuing year with our substance than ever before.

The statistics of this Association will show an increase in the number baptized over that of several years preceding, and, perhaps, the largest amount contributed for missions since its organization. I sincerely hope that the good showing last associational year will inspire us to undertake greater things for God this year. W. R. ADAMS.

Hattie, Lee Co.

For the Alabama Baptist.

## Good Advice—Very Good.

I write to beg the brethren to read the articles being published in the ALABAMA BAPTIST on Mormonism, from the pen of Dr. E. E. Folk. Bro. Crumpton may not be able to see the point in Dr. Folk's "side-splitting joke," and he may not have to furnish the chromo to any one for pointing it out to him, but no man can fail to see the corruption of the Mormon system if he will read their history as published in these editorials from the pen of Dr. Folk, the able and princely editor of the Baptist and

Reflector. Read them, brethren, for the sake of chastity, and of your wives and children. You don't know anything about the subject, and this is a golden opportunity to learn in brief space all about the history of these "Elders" who are coming by the hundreds to your doors. Neither triflingness nor indifference should prevent you from reading this series of articles.

RUTHERFORD BRETT.

Huntsville.

For the Alabama Baptist.

## Starting the Ball to Rolling.

Dear Baptist: As an item of news of interest to the denomination, I send the following:

On October 6th, instant, on motion of the writer, the Tuscaloosa Baptist Association adopted the following resolution:

"Resolved, That this Association, in order to co-operate with the State Convention and our sister associations in this State during the year 1900 in conducting a 'Baptist campaign of education,' do request the Executive Committee to arrange such program as in their wisdom may be best in the prosecution of the same."

Our Executive Committee is composed of the following brethren: C. E. Rice, Northport; H. F. Hill, Tuscaloosa; J. Hardin, Northport; F. S. Moody, Tuscaloosa; S. M. Black, Coaling; B. M. Phifer, Phifer; D. A. Brown, Cottondale.

I give the foregoing information for publication, so that those interested may direct their efforts and correspondence correctly.

Yours fraternally,

FRANCIS M. PURIFOY.

Tuskaloosa.

For the Alabama Baptist.

## The Orphanage

Will be out of debt at the convention if the brethren will be prompt to send in what they have agreed to give before the last of October. Don't fail us, brethren.

A few days ago, when the Secretary went to a merchant in Evergreen to pay him a balance the Orphanage had been owing sometime, he accepted a check for full amount of balance and then turned to his safe and handed out twenty dollars, and made a gift of that to the orphans.

Among the contributions last week was another from "Three

Sisters. These in regular and liberal givers.

Evergreen. J. W. STEWART.

For the Alabama Baptist.

## District Meeting

Of Bethel association meets with McKinley church on Friday before the fifth Sunday in October, at 10 o'clock.

1. How can Baptists best inculcate their doctrines? W. H. DeWitt, — Sutton.

2. Who is most responsible for the low religious state of our churches, pastor or people? H. C. Sanders, D. S. Caine.

3. How are our country churches best to resist the evil influences of our city churches? J. J. Pipkin, D. J. Meador.

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

## A Prominent Lady,

Head nurse at one of Grenada, Miss., hospitals during the Yellow Fever epidemic of 1878, writes that Mozley's Lemon Elixir was the only remedy that, by regular use, prevented and protected the people against the Yellow Fever during that fearful scourge.

## A Prominent Memphian Writes.

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 he 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.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

## Yellow Fever, 1878.

J. O. Burge, a prominent druggist of Bowling Green, 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."

4. Are the dances taught at our large schools beneficial to Christian character? T. Craighead, W. K. Thomas, W. V. Vice.

5. Should members of our churches who refuse to support the gospel be retained in fellowship? E. H. Perry, Ed Buck, Billy Williams.

All subjects are open for all who desire to discuss them. All visitors will be met with conveyance at Uniontown or Gastonburg if they will notify either

J. B. PERKINS, or W. F. PERKINS.

McKinley.

## Baptist State Convention.

All delegates to the State Convention at Gadsden, Nov. 8-10, to Ministers' Meeting, Nov. 7, and to Ladies' Missionary meetings, will be entertained free by sending their names to J. H. Holcomb, Gadsden, Ala., before Nov. 4th. No notice as to place of abode will be mailed, but each delegate will be met at train and shown his home. The hotels will offer special rates to delegates and visitors to the Convention, but we trust that all delegates will accept our hospitality.

Hotel rates for delegates and visitors to the Convention: Leek House, \$1 per day; Johnson House, \$1 per day; Printup, \$1.25 and \$1.50 per day. Those who wish to stop at hotels can have rooms secured for them by committee if they will send their names, mentioning rates they wish to pay.

J. W. WILLIS, Pastor.

## Associational Meetings, 1899.

### Place and Time.

#### OCTOBER.

Boiling Spring; Good Hope, Clay Co., Tuesday 24.

Cleburne county (will meet to organize) Edwardsville, Ala., Friday 27.

Etowah; Hoke's Bluff, Friday 27.

#### NOVEMBER.

Columbia; Haleburg, Henry county, Wednesday 1.

Mobile; Bay Minette, Thursday 2.

Pea River; Woodland Grove church, 8 miles northeast Elba, Friday 3.

M. M. Wood, Statistical Sec'y.

Huffman, Ala.

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Man is known by the company he keeps out of.

Even when man makes his own opportunities they are not made to suit him.

We never hear the same story twice alike, even when we tell it ourselves.

Grand-parents back up a self-willed grand-child because they feel partly to blame.

## Sunday School Board

### SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SECRETARY.

The Story of Yates the Missionary

Charles E. Taylor, D. D. Cloth, 12 mo., pp. 300. Price, \$1.00, postpaid.

Parliamentary Law

F. H. Kerfoot, D. D. Cloth, 12 mo., pp. 196. Price, postpaid, 75c.

A Great Trio: Jeter, Fuller, Yates.

Three Lectures before the Southern Baptist Theological Seminary.

By Rev. W. R. L. Smith, D. D. Paper, 12 mo., pp. 116. Price, 25 cts., postpaid.

Consistency of Restricted Communion

J. M. Frost. Paper, 18mo. pp. 64. Price 10 cents, postpaid; 60 cents per dozen.

Catechism of Bible Teaching

John A. Broadus, D. D. Paper, 18 mo., pp. 44. Price, 10 cents, postpaid; 60 cents per dozen.

Mormon Doctrine of God and Heaven

A. C. Osborn, D. D. Paper, 16 mo. Price, 10 cents, postpaid; 90 cents per dozen.

Home Department Supplies

ITS PLAN. J. M. Frost. Per 100, 25 cents.

AN EXPERIENCE. Junius W. Millard. Per dozen, 5 cents.

BIBLES, 25 cts.; TESTAMENTS, 6 cts.; postage extra.

Convention Almanac, 1899

Single copy, 10 cts.; \$1 per dozen.

Mr. E. W. Stephens, Moderator of the General Association of Missouri, writes in a private letter:

"I am just now in the midst of 'Yates the Missionary,' and am charmed and thrilled as I proceed with the work. I do not remember to have ever read a book that I enjoyed more, or which interested me more." Address

Baptist Sunday School Board,

167 N. Cherry St., Nashville, Tenn.

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## THE STOPPING OF THE CLOCK

Surprising falls the instantaneous calm,  
The sudden silence in my chamber small;  
I, starting, lift my head in half alarm—  
The clock has stopped—that's all.

The clock has stopped! Yet why have I  
So found  
An instant feeling almost like dismay?  
Why note its silence sooner than its  
Sound?  
For it has ticked all day.

So many lives beside my own go on,  
And such companionship unheeded keep—  
Companionship scarce recognized till  
Gone,  
And lost in sudden sleep.

And so the blessings Heaven daily grants  
Are in their very commonness forgot;  
We little heed what answereth our  
Wants—  
Until it answers not.

A strangeness falleth on familiar ways,  
As if some pulse were gone beyond  
Recall—  
Something unthought of, linked with all  
Our days—  
Some clock has stopped—that's all.

G. H. Coomer, in *Youth's Companion*.

## The Georgia Baptist Orphan's Home.

We take it that our readers are all interested in our Baptist Orphan's Home at Evergreen, and also in orphans in general, and that therefore they will be interested in hearing from the Georgia Baptist Orphan's Home. We learn from the Atlanta Journal that the Home with its fifty-three orphans has recently been removed a little way from Atlanta, and that paper says:

The new home consists of a tract of fifty acres of land in Hapeville, about seven miles south of Atlanta, conveniently located near the depot of the Hapeville station, and has a frontage of 450 feet on the double tracks of the Central railroad, along which are run hourly suburban trains. The farm has some fine bottom lands on it, well adapted for truck farming. There are two desirable frame houses, one two-story eight-room house and one seven-room cottage, fronting the railroad, two tenant and other houses located on the grounds. The main buildings are surrounded by a magnificent growth of oak trees, and in all respects is a most ideal home for orphan children.

The history of the Home shows, as might have been expected, that a woman was really the originator of it. The Journal says that in the summer of 1888 Mr. Jonathan Norcross, of Atlanta, after an appeal from a good woman, whose heart was interested in the care of orphan children, proposed to donate nineteen acres of land three miles from the depot whenever the Baptist women of Atlanta effected a suitable organization. The organization was effected and the Home entered upon its mission, under the control of a board of women. After a while Mr. M. C. Kiser gave it \$10,000. The Georgia Baptist Convention recently took charge of the Home.

## Silver Salve.—A True Story.

A little girl tapped at our door one blustering February day and inquired for a missionary whom I shall call Mrs. Love. Of course, Mrs. Love was glad to see her little caller, and told her so.

As soon as little Mary was warm she told Mrs. Love that she had brought her mite-box, and wished it opened. And she wanted the money used to send the gospel to the Chinese children.

Taking a knife, Mrs. Love opened the box at one end and poured into her lap pennies, nickels, and one bright dime.

"I'll tell you how I got that dime," said Mary. "Quite a while ago Mr. L., a young preacher, was staying at our house. One day I was playing in the yard, and stubbed my toe. I went into the house crying, and Mr. L. asked what was the matter. After I told him, he gave me this dime, and said I should get some salve for my toe."

"I put the dime into my mite box, and my toe got well. 'It was the silver salve that cured it,' some one said."—Mabel W. Rhodenbaugh.

Let every Christian father and mother understand that when their child is three years old they have done more than half of all they will ever do for his character.

## How the Farm-Yard People Went to See the Queen.

It was old Mrs. Goose who began it. "I'm going to see the Queen," she said; "I hear she's very kind, and I'm sure she would like to see me!" So off she set, with her best bonnet on, although Mr. Gander did not want her to go at all, and kept on telling her so.

Of course, when the Ducks saw Mrs. Goose and Mr. Gander setting off like that, they thought they would go too. So off they started.

Then Mr. Cock wanted to know what was going on, and so did Mrs. Hen, and when they heard that all these people were off to see the Queen, they said they would go with them. So Mr. Cock took six of the chicks with him, and Mrs. Hen took the other five and came along too.

Then all the rest of the Hens must go, and the other Ducks who lived over the way, and all the Pigeons, and, last of all, a little Sparrow, who thought there was a procession and brought a flag with him.

"Gobble, gobble, gobble!" cried old Mr. Turkey. "What's all this fuss for?"

"Oh, please sir," quacked a little Duckling, who had been left behind, "it's Mrs. Goose who's gone to see the Queen!"

"Gone to see the Queen? Gone to see the Queen? And without me? This will never do! I must start at once! Gobble, gobble, gobble!" So he put on his hat, and put his stick under his arm, and off he went.

Now Mrs. Goose didn't really know the way to where the Queen lived, but she did not like to say so. So they went on, and on, and on, first Mrs. Goose and her husband Mr. Gander, and young Miss Goose, then six of the Duck family, then Mr. Cock and his six chicks, then Mrs. Hen and her five chicks, then the rest of the Hen family, then the Ducks from over the way, then the Pigeons and the little Sparrow, then three little Ducklings marching in front of Mr. Turkey, and two very shy Geese last of all.

It was very hot and it got worse and worse, and they all got very tired and cross; and there was no water to drink, and no one could see any sign of the Queen.

So at last Mr. Turkey said he was going home again, and then all the others said they would go too.

Even Mrs. Goose said she thought she would put off her visit to the Queen for a little while.

So they all went home very cross and very tired.

Next morning Mrs. Goose said she was going to start again, and asked Mrs. Hen to go with her. But Mrs. Hen was far too wise. "No, no," she said, "I won't go to see the Queen until I know the way to get there, and whether she will see me when I go. You had better stay at home, Mrs. Goose."

So Mrs. Goose took off her bonnet and stayed at home, and never went to see the Queen again.—Cassell's Little Folks.

## Eggs in Winter.

It is perfectly within bounds to say that summer eggs do not, on the average farm, cost more than two cents a dozen. This is true at least eight months in the year. During that time the average hen will produce eight-tenths of all the eggs she produces in a year.

A little figuring will show how the matter stands. A well kept hen of good blood will produce ten dozen eggs in a year. Of these eight dozen will be produced between March and October, inclusive, at a cost of 25 cents for feed, if she is at liberty. Two dozen will be produced during the remaining months of the year, at a cost of 25 cents. This calculation is based on liberal feeding all the year, and the estimate of two dozen eggs for the four coldest months is also so liberal that not more than one flock in five will come up to it.

The summer egg is the one from which the money is made by the farmer. It is the man who takes excellent care of his flock who makes money from winter eggs. This kind of care very few farm flocks ever get. Not because of lack of information, but because so few farmers do as well as they know when it comes to poultry.—Farmer's Review.

## Effective Service.

The value and effectiveness of Christian service are dependent upon two elements. One is the character of the service, and the other the extent of it. Services which are good in quality may be so wanting in quantity as to be entirely ineffective. On the other hand, services which are prodigally abundant may fail utterly because of the inferiority of the quality. Of the two elements quality is of primary importance. These principles have a wide bearing upon our church life and membership. More intelligent effort should be made to improve the quality as well as to increase the quantity. As to the pulpit, the cry should be for more minister, rather than for more ministers, for a finer quality of men, rather than for a greater number.

To meet the demands of the time for effective service, it is important that great emphasis should be placed upon the intellectual training of the ministry. We would be as insistent as any one upon this point. But in addition to this, and far outranking it, we would place the development of the spirituality of the ministry. In the co-operation between God and man in religious work, the divine member of the co-partnership is the member in whom power resides. Fellowship of spirit with God, careful adherence to the divine will, endowment with the Holy Spirit, are the prime prerequisites in the matter of quality. Success in the ministry is very largely marked by this characteristic. This has been true throughout the entire history of the church. To be a "man of God" is of the first importance. To be a trained and cultured man is secondary. But for both of these sources of power the minister ought to be a diligent seeker. A ministry of power and a ministry of culture are by no means antagonistic. They should be united in a delightful fellowship. The kingly crown, however, must always rest on spiritual mindedness, on fellowship of heart and life with God.—The Examiner.

In the general opinion, almost anything will do as a paint for tree wounds and bare places on trunk or limb. Common linseed oil paint is about as good as anything, and it will last longer. Grafting wax is sometimes used, but it is slow of application, particularly in cool weather. Gas tar is recommended by some, but it should be used with care. Many trees have been killed by it. It is too penetrating, and contains injurious ingredients. Whenever the application of tar reaches clear around the body of a thin-barked young tree, it is quite likely to kill the tree outright.

A man's love is apt to be regulated by his digestion.

## "DEATH IN THE POT."

"Death in the pot." That sentence condenses the story of a tragedy. A little family gathering. A fine dinner cooked in the large copper kettle long disused, and the entire family poisoned by the accumulated veridigris. The story was told by the newspapers from one end of the land to the other. But it was soon forgotten. The moral of it is, that the purest of food, put into a foul vessel, instead of ministering to life may become a minister of death.

If the stomach is diseased it is like the poisonous kettle, which taints everything that goes into it. The symptoms are irregular appetite, undue fullness after eating, distressed feeling in the stomach, of fluttering and sinking sensations, palpitation, dizziness, ringing in ears, sour or bitter risings and constipation. Not all these symptoms may be present at the same time, but any of them shows disease in the digestive or alimentary tract.

The intimate relation of the stomach to the blood, heart, liver and lungs makes it a medical maxim in exploring the causes of obscure diseases to "start with the stomach." It is upon this principle that Dr. Pierce's Golden Medical Discovery effects so many and such remarkable cures. It cleanses the stomach and the system is cleansed. It increases the action of the blood making glands, and the body is enriched by the purified blood. It strengthens the digestive or nutritive organs and these strengthen the whole body by increasing the quantity and quality of its nourishment. It carries off the poisonous, effete matter. In this way it re-establishes health, banishing the bodily aches, which are but symptoms of the stomach's condition.

All medicine dealers sell "Golden Medical Discovery." If they try to substitute something else, it is because "something else" pays better. Insist on "Golden Medical Discovery" if you want to be cured.

Doctor—Well, my little fellow, you have got quite well again. I was sure that the pills I left you would cure you. How did you take them—in water or in cake?  
Little Willie—Oh, I used them in my popgun.

Iron rust, it is said, can be removed by tying up the stained parts with a little cream of tartar, and then boiling for a short time in clear water.

A decorated wooden box to accommodate shirt-waists is one of the novelties of the time.

ARMSTRONG & McKELVY  
BETHUNE-BATHMAN  
DAVIS-CHAMBERS  
FAHNESTOCK  
ANCHOR  
ATLANTIC  
BRADLEY  
BROOKLYN  
JEWETT  
ULSTER  
UNION  
SOUTHERN  
SHIPMAN  
COLLIER  
MISSOURI  
RED SEAL  
SOUTHERN  
JOHN T. LEWIS & BROS CO  
MORLEY  
SALEM  
CORNELL  
KENTUCKY



FRESH coat of paint and change of color will make your house look fresh and bright. If you want to sell it will enhance the value of your property, or enable you to rent it quicker, to better tenants and for more money; is therefore a good investment if properly painted. To paint it properly have Pure White Lead and Pure Linseed Oil applied by a competent, practical painter.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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

## WINE OF CARDUI

A LITTLE DOES MUCH.

BOONE, IOWA, Dec. 14.  
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.  
MRS. GRACE LAMPHERE.



Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little

assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

Druggists sell Large Bottles for \$1.00.

## WINE OF CARDUI



DR. MOFFETT'S  
TEETHINA  
TEETHING POWDERS

Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of Any Age. Costs Only 25 Cents. Ask Your Druggist for it.

## Mortgage Sale.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by George W. Faulk and Mary Faulk, his wife, to the Banking, Building & Loan Company of Montgomery, Alabama, on September 18, 1896, which mortgage is recorded in Book 4, page 476, of the records of the Probate Office of Dale 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 30th day of October, 1899, the following described property, situated near the town of Midland City, County of Dale, and State of Alabama, to-wit:

The northeast quarter (1/4) of section seventeen (17) in township four (4) north of range twenty-six (26) east of St. Stephens meridian, in Dale county, Alabama, containing one hundred and fifty-nine (159) acres and ninety-eight one hundredths (98-100) acres; being the same conveyed to Geo. W. Faulk by the United States on the 10th day of September, 1885, by deed of record in the United States Land Office in volume 2, page 294. This the 31 day of October, 1899.

BANKING, BUILDING & LOAN CO.,  
I. L. Holloway, Attorney. Mortgagee.

## 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.

## Southern Baptist Theological Seminary.

LOUISVILLE, KY.

E. Y. MULLINS, D.D., President

Next session of eight months opens October 1st. Excellent equipment, able and progressive faculty, wide range of theological study. If help needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to Prof. John R. Sampey, Secretary of Faculty.

## Attachment Notice.

W. J. Cameron vs. T. R. Jones. The State of Alabama, vs. 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 the 25th day of September, A. D. 1899.  
H. H. MATTHEWS,  
Clerk of the City Court of Montgomery.



## The State Fair.

The railroads belonging to the Southeastern Passenger Association have made up their schedule of rates for the Alabama State Fair to be held in Birmingham November 7th to 17th inclusive, and as good rates as ever were given to a Fair will be authorized. A rate of one fare round trip in the State has been named for the entire time of the Fair, with final limit to tickets to November 20th. On November 8th, 11th and 14th tickets will be sold to Birmingham for one cent each mile traveled, or two cents a mile for the trip both ways. Tickets will be sold in adjoining States on Nov. 7th, 10th, 13th and 16th at one fare round trip. Each ticket sold by the railroads will be sold at the rate of one fare for the round trip, or on schedule rate as above set out, plus fifty cents for one admission to the Fair. This means that large crowds will be brought to Birmingham from all parts of the State and adjoining States at a very low fare.

## Two Parliamentary Questions.

Editors Religious Herald.—Please answer the following questions:

1. The regular presiding officer of an organization being absent, has the president pro tem. the right to vote except in case of a tie, there being no law of that body prohibiting him from doing so?
2. A proposition requires a two-thirds vote to pass it. The vote stands, for example, 17 to 9, and the presiding officer is prohibited from voting except in case of a tie. Has he the right to claim that is a tie, and vote with the majority, and declare the motion adopted?

A READER.

1. The presiding officer pro tem. is in the same situation concerning his right to vote as the regular presiding officer. If the latter has no right to vote except in case of a tie, then the former has no right to vote except in case of a tie. The general parliamentary rule forbids a presiding officer to vote except in case of a tie, and this rule obtains where there is no special provision on the subject.
2. In the case mentioned, the presiding officer has no right to

vote. The measure, failing to receive a two-thirds vote, is lost.—Religious Herald.

## Alabama State Fair—Reduced Rates.

On account of the Alabama State Fair to be held at Birmingham, November 7th to 18th, 1899, the Southern Railway will sell tickets from points on its line to Birmingham and return at rate of one fare for the round trip, plus fifty cents admission to the Fair Grounds. From points in the state of Alabama tickets will be sold November 5th to 18th inclusive, with final limit to return November 20th 1899; from other points, so far east as Knoxville, Tenn., tickets will be sold November 7th, 10th, 13th and 16th, limited to return until November 20, 1899. From points in the state of Alabama, tickets will also be sold on Nov. 8th, 11th and 14th, with final limit to return five days from date of sale, but not to exceed Nov. 20th, at rate much less than one fare for the round trip, plus fifty cents admission to the Fair Grounds. For further information, call on Southern Railway Ticket Agent.

## THE EMPIRE OF THE SOUTH.

Second Edition.

A Beautifully Illustrated Book Full of Important Information.

The first edition of the "Empire of the South" having been exhausted, a second edition is now ready for distribution.

It is a handsome volume of about 200 pages descriptive of the South and its vast resources, beautifully illustrated, and regarded by critics as the most complete production of its kind that has ever been published.

Persons wishing to secure this work will please enclose to the undersigned 15 cents, in stamps or otherwise, for each copy.

Address all communications on this subject to W. A. TURK, Gen'l Passenger Agent Southern Railway, Washington, D. C.

Ages ago music was considered the food of love, but now the menu consists mostly of bonbons and ice cream.

## 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 10am	11 25am	7 45pm	LV. Montgomery	ar	8 10am	9 30pm	6 15pm		
11 10	1 00pm	9 28	ar Troy	ar	6 37	7 43	3 45		
1 20pm	2 22	10 40	ar Ozark	ar	5 27	6 24	1 50		
2 15	2 55	11 10	ar Pinckard	ar	5 00	5 55	1 00		
7 40	6 25	2 40am	ar Thomasville	ar	1 45	2 30	1 00		
10 04	7 59	4 11	ar Valdosta	ar	12 18	1 00	1 00am		
11 20	8 45	4 54	ar Dupont	ar	11 30pm	12 07pm			
	10 00	6 00	ar Waycross	ar	10 30	11 05am			
	12 30am	9 00	ar Jacksonville	ar	8 00	8 00			
	9 20	1 10pm	ar Jacksonville	ar	7 00	6 40			
	11 50	2 55	ar Palatka	ar	5 10	4 10			
	3 30	5 17	ar DeLand	ar	3 10				
		5 35	ar Sanford	ar	2 30	12 45			
		6 45	ar Winter Park	ar	1 15	11 32pm			
		7 57	ar Orlando	ar	1 05	10 40			
		7 26	ar Kissimmee	ar	12 33	10 40			
		8 40	ar Lakeland	ar	11 15am	9 00			
		10 00	ar Tampa	ar	9 55	7 35			
		10 30	ar Port Tampa	ar	9 30	7 00			
			ar Waycross	ar	10 10pm	10 00am			
			ar Savannah	ar	6 05	8 40			
			ar Charleston	ar	2 00	6 28			
			ar Brunswick	ar	7 45	9 30			
			ar Palatka	ar	5 10pm				
			ar Gainesville	ar	4 10				
			ar Ocala	ar	2 00				
			ar Trilby	ar	10 35am				
			ar Lakeland	ar	9 05				
			ar Tampa	ar	7 30				
			ar Port Tampa	ar	7 00				
			ar Trilby	ar	10 30am				
			ar Tarpon Springs	ar	6 39				
			ar Clearwater	ar	5 45				
			ar Belleair	ar	5 41				
			ar St. Petersburg	ar	5 00				
			ar Dupont	ar	8 55pm				
			ar Live Oak	ar	7 00				
			ar Lake City	ar	8 00				
			ar High Springs	ar	3 40				
			ar Trilby	ar	10 35am				
			ar Lakeland	ar	8 50				
			ar Tampa	ar	7 30				
			ar Port Tampa	ar	7 00				

Pinckard Accommodation, Except Sunday—Leave Montgomery 4 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 30pm	7 25am	Leave	Savannah	Arrive	11 45pm
8 16	8 05	Arrive	Cuyler	Leave	11 00
9 55	9 35	"	Collins	"	9 34
11 55	11 35	"	Helena	"	7 34
		Arrive	Abbeville	Leave	10 44pm
		"	Cordele	Arrive	10 24
		Leave	"	Leave	10 22
		Arrive	Americus	Leave	4 17
		"	Richland	"	3 20
		"	Hurtsboro	"	1 21
		"	Montgomery	"	11 30am

No. 3*	No. 1*	COLUMBUS AND ALBANY DIVISION.		No. 2*	No. 4*
5 20pm	10 00am	Leave	Columbus	Arrive	5 20pm
8 25	11 35	Arrive	Richland	Leave	3 55
10 05	12 34pm	"	Dawson	"	3 01
11 15	1 25	"	Albany	"	2 15

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 35pm	6 55pm	1 20pm	Leave	Abbeville	Arrive	12 01pm	12 10pm
1 35	7 55	3 25	Arrive	Fitzgerald	Leave	10 15am	11 10am
2 04	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.		Going North.	
9 10pm	lv.	Kansas City	ar	7 10am	lv.
5 00	ar.	Memphis	lv.	11 20	ar.
8 00	lv.	Memphis	ar	7 45	lv.
10 40	lv.	Holly Springs	ar	6 10	lv.
5 50am	ar.	Birmingham	lv.	10 20pm	ar.
6 00am	lv.	Birmingham	ar	7 45pm	lv.
6 25	lv.	Bessemer	ar	7 24	lv.
7 20	lv.	Blocton	ar	6 17	lv.
8 32	lv.	Montevallo	ar	5 01	lv.
10 25	ar.	Selma	lv.	3 15	ar.
8 30am	lv.	Cincinnati	ar	7 30pm	lv.
7 40	lv.	Louisville	ar	7 55	lv.
6 10pm	ar.	Chattanooga	lv.	9 45am	ar.
10 15	ar.	Birmingham	lv.	5 55	ar.
6 00am	lv.	Birmingham	ar	7 45pm	lv.
10 25	ar.	Selma	lv.	3 15	ar.
4 20pm	lv.	Atlanta	ar	11 30pm	lv.
6 55	lv.	West Point	ar	8 50	lv.
7 40	lv.	Opelika	ar	8 10	lv.
8 30am	lv.	Montgomery	ar	5 35	lv.
10 25	ar.	Selma	lv.	3 30	ar.

Going South.		STATION.		Going North.	
No. 5.	No. 1.			No. 2.	No. 6.
(Mixed)	Passenger.			Passenger.	(Mixed)
9 30pm	10 30am	lv.	Selma	ar	3 00pm
10 30	10 58	lv.	Marion Junction	ar	2 30
11 55	11 38	lv.	Alberta	ar	4 05
12 30am	11 54	lv.	Catherine	ar	1 33
2 00	12 23pm	lv.	Pine Hill	ar	12 52
3 30	1 03	lv.	Thomasville	ar	12 15
4 57	1 20	lv.	Fulton	ar	11 28pm
4 28	1 39	lv.	Whately	ar	10 52
4 58	2 01	lv.	Walker Springs	ar	10 15
5 20	2 17	lv.	Jackson	ar	9 53
6 42	3 16	lv.	Calvert	ar	8 50
6 57	3 26	lv.	Mt. Vernon	ar	9 38
8 50	4 25	ar.	Mobile	lv.	6 00

Read down.		STATION.		Read up.	
2 15pm	4 35pm	lv.	Mobile	ar	12 05am
7 15	8 30	ar.	New Orleans	lv.	7 45pm

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 36	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	Montgomery	lv.	9 35		8 30

No. 33									
	7 55am	7 50pm	lv.	Montgomery	ar	7 40am	8 10pm		
	1 00pm	12 20am	..	Mobile	..	3 15	4 01pm		
	12 20	11 25pm	..	Pensacola	..	5 30	6 10		
	6 00	6 10am	ar	Montgomery	lv.	9 30pm	10 50am		

1 00pm	12 01pm	6 20pm	6 20am	lv.	Montgomery	ar	9 20pm	10 31am	7 25pm	11 00pm
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 55	1 00	7 10		..	Milstead	..	6 15	8 33		
4 05	1 25	7 31	7 35	..	Chehaw	..	5 52	7 20		
4 45	1 40			..	Notasulga	..	5 37	6 50		
5 55	2 13	8 05	8 14	..	Auburn	..	5 10	6 03		
6 20	2 25	8 17	8 26	ar	Opelika	lv.	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 35pm	8 20 pm	8 20 am	Lv Opelika Ar	7 25 pm	8 40 am	4 53pm	

	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
25	4 14	9 21	9 31		La Grange	6 22	7 35		3 33
52	4 43	9 42	9 52		Hogansville		7 12		3 07
05	4 57	9 55	10 03		Grantville		7 00		2 53
20	5 10	10 08	10 17		Moreland		6 49		2 42
40	5 26	10 20	10 29		Newnan				7 28
10	5 58				Palmetto		6 12	1 58	7 00
45	6 13				Fairburn		6 03	1 45	6 46
25	6 37	11 10			Colge Park			1 25	6 15
55	6 42	11 14	11 22		East Point	4 35	5 40	1 20	6 00



# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

## Troy Association.

This body met at Troy last week. The correspondent of the Advertiser thus reports:

The associational sermon was preached by Rev. I. A. White, of Dothan, Tuesday night. Dr. Eager, of Montgomery, delivered the missionary sermon Wednesday at 11 o'clock, and Wednesday night Rev. A. P. Pugh, of Union Springs, occupied the pulpit.

The reports of the various committees were fully discussed as they were presented, and some good speeches were made, especially on the subjects of education, temperance and missions. The reports show a decided increase in membership during the past associational year, and that each of the eleven churches composing the body is in a most prosperous condition along all lines of church work. This is evidenced by the fact that five of them asked to entertain the session of 1900.

Perhaps the most important work accomplished was that preparatory to reuniting the two associations covering the territory in Pike. Some fifteen years ago, differences among the churches of Salem association resulted in the organization of the Troy. Two years since Troy church proposed that all the churches in the county come together and reorganize under the name of Pike County Baptist Association. At its session of 1898, Salem appointed a committee of ten to confer with a like committee from the Troy, and formulate a plan.

These committees came together yesterday and agreed to call a convention of delegates from all the churches interested which will meet in Troy on the last Saturday in March, 1900. If this body agrees there will be no meeting of either the Salem or the Troy next fall, but instead the messengers from their respective churches will come together and organize the Pike County Association. There appears no doubt that the action of the March convention will be to confirm and emphasize that of the committees. It will, probably, fix the time and place of meeting. The denomination throughout the state will surely be gratified that the differences of the Pike Baptists, whatever the cause, are so nearly healed.

For the Alabama Baptist.  
Thomasville.

I preached my first sermon as pastor of Thomasville Baptist church Sunday, Oct. 8th. The morning theme was "The purpose of the Lord's Supper." At the close of the sermon the supper was observed by the church.

At 3 p. m. the B. Y. P. U. was reorganized, with bright prospects of good work being done. At night all denominations attended the services at the Baptist church to give the new pastor a cordial greeting.

All departments of the church give promise of faithful service. The Sunday school, which is already doing fine work, is expected to be increased to two hundred by Christmas.

The woman's society prepared a

delicious and substantial dinner at the present home of the pastor and family the day they arrived, and the next day some of the brethren supplied the pantry with good things.

The South Alabama Institute, with its six teachers, opened up with 78 pupils, and the number is now increased to considerably over one hundred. This school is doing much for Thomasville and surrounding country, as it evidenced by the high stand its graduates take in other schools and in business life. There is also a Methodist school with over twenty pupils doing good work. No one should remain in ignorance in this section while so great advantages exist.

J. F. SAVELL.

For the Alabama Baptist.  
Carey Association.

Dear Baptist: This body met at Spring Hill church on the 3d inst. and held a good session.

Brethren W. T. Davis and J. A. Bell were re-elected moderator and clerk by ballot.

With few exceptions in churches remotely situated, a good representation was present, not only in numbers but by brethren interested. One encouraging feature to me was the presence of several young brethren as messengers, thus indicating a fitness and willingness to bear with the old soldiers the burdens of God's service.

Some of the preachers seldom attend the association, yet this time quite a number were present and took good interest in the discussions.

Each department of our denominational work was well represented in good reports, which were freely and intelligently discussed by many interesting speakers.

One feature of this association was the absence of much formal preaching. With the exception of the introductory sermon from I Cor. 15:58, by this scribe, and one sermon by Bro J. R. Stodghill at night, no more preaching was had owing to press of the regular order of business, and the church house being the only place of service.

The letters revealed increased interest in Sunday school work and several good revivals; and although there has been made known an under current of inclination to form a new and small association, presumably because of increased pressure of missionary work, yet in the main the churches seem to be in a healthy upgrade state.

The truth is, that with a few exceptions among our preachers who appear to misunderstand the motives of real active missionary operations, the Carey association, I believe, is growing to be a real good hill country Missionary Baptist association. We have some of the best people, preachers and others—good, real consecrated brethren and sisters, old and young, whose hearts are in the Lord's work. Some of the pioneer preachers remain to tell us of their early toils and trials, a few old Aarons and Hurs yet remain, and now quite a number of middle aged and young preachers are in the work, their efforts seconded by many faithful deacons and other brethren and sisters.

If we do not all see the same way and do the same way about footwashing and missions, "we be brethren" and I trust are learning to love each other better and are helping to bear each other's burdens in the Lord.

A few brethren visited us from other associations. Bro. O. P. Bentley, from the Central association was, I believe, the only visiting preacher.

Last fall an increase of twenty-five per cent. was shown over previous year in our benevolent work; this time there is yet another increase in our gifts, showing a better development of the spirit of giving among our people.

The association took steps to organize an associational Sunday school convention.

A good cash collection was taken for the Orphan's Home, and also for Ministerial Education, which

was divided between Institute work and Howard College, and a good subscription was given to help one of our married preachers attend school here at home. We have Bro. C. T. Culpepper, a married preacher, here at Ashland in school. He bids fair by cultivating his gifts to become after awhile one of our best young preachers. The other preacher mentioned is Bro. F. L. Fuller, recently returned from the anti-missionary ranks. He very much desires preparation for the ministry, and will enter school here or at Lineville.

Spring Hill community had put on its best looks, and made ample preparation for the association by finishing their new house of worship and cooking everything needful to eat, and they did the part of host admirably. The visitors, you know, did the rest, and we enjoyed it with those good people.

"Then lastly but not leastly," the ALABAMA BAPTIST was there, and came off with a "jingling noise," as my recent heavy order shows to you.

Take it all in all, we had a good association, and hope to improve in service in future.

Ashland. C. J. BENTLEY.

For the Alabama Baptist.  
Driven from Home for Following Christ.

It is very frequently asked: "Are the days of persecution passed?" Many say "yes" to this question. I once thought so, but I was convinced by an incident that occurred in one of my meetings this summer that I was in error. At the beginning of that meeting, a young lady whose mother was a Roman Catholic and father an Episcopalian, became deeply interested in her soul's salvation. When her mother was present, the young lady would not manifest her interest. Her father forbade her going to the meeting, but she came on to church against his will, and was finally converted, and came out and confessed Christ as her Savior in the presence of her mother and the congregation. Her father became very much angered and threatened to whip her, and went so far as to say: "I will cut your head off if you join that old Baptist church." The daughter replied: "Pap, I love you, but I love Jesus more than all earthly ties; I must obey my Savior in religion, and you and mother in the family."

She was forced to borrow clothes in which to be baptized. When she came to the front seat as a candidate for baptism an Episcopal young lady tried to force her to go back and sit in the congregation. The candidate paid no attention to the other young lady's protest, only saying: "I am going to obey my Savior." She was baptized, and on reaching home that night she was driven from father and mother's house for obeying her Savior in baptism. A short time afterwards her mother brought her daughter home against the protest of her father. When the father came to dinner he refused to eat with his own daughter, serving her dinner in another room, saying: "I disown you as my child," and other like expressions, refusing to give her any support whatever.

JOHN E. BARNARD.

Anniston.

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage executed by Tempa Burch and Itlay Burch to the undersigned, Geo. D. Noble, on the 28th day of December, 1897, I, the said Geo. D. Noble, will, on the 16th day of November, 1899, within the legal hours of sale, and at the Artesian Basin, in the city of Montgomery, proceed to sell at public auction, for cash, the following described real estate situated in the town of Vesuvius of Montgomery county, State of Alabama, to-wit:

A certain lot or parcel of land commencing at the northeast corner of a lot sold by W. C. Bibb to one Camlet, thence running north along the extension of North Court street, on the west side of said street, fifty (50) feet more or less to the lot owned by Mike Farris; thence west along the south line of the Farris lot two hundred and eight feet and six inches (208 ft. 6 in.) to lots of W. C. Bibb; thence south fifty (50) feet, more or less, to Cowles lots; thence east two hundred and eight feet six inches (208 ft. 6 in.) to the point of beginning. Being the same property conveyed to Trisvan Burch by J. J. Morgan by deed recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Book of Deeds, old series 21, page 329, the same being set aside as a homestead to the said Tempa Burch, as widow of Trisvan Burch, by said Probate Court on the 24th day of December, 1897. The said property being the same on which said mortgagors resided at the time of the execution of said mortgage.

GEORGE D. NOBLE, Mortgagee.  
GORDON MACDONALD, Attorney.

(TALK NO. 15.)

## Come to Montgomery's Free Street Fair, Oct. 23-28.

Take advantage of the cheap railroad rates and do your Fall shopping now.

## Christmas Presents

Can be bought now when my stock of jewelry is complete. Then put your purchases away until Christmas. Rings, Hearts, Bracelets, inexpensive Watches and Chains are but a few suggestions from my fine line of Jewelry. I have an expert Optician in charge of my Optical Department who will accurately test your eyes for glasses.

C. L. RUTH,  
Jeweler,  
15 Dexter Avenue,  
MONTGOMERY, 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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IF NOT A Sample Card of the leading numbers will be sent FREE on receipt of return postage, 2 cents.

THE SPENCERIAN PEN CO.,  
New York.

## 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.

The best place to begin or complete an education. Affords the most thorough preparation for teaching, or for any other profession or business.

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W. M. RIDDLE, President.

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Improved--Palatable.

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If "run down"—"played out,"—just what you need. Promotes healthy appetite—strengthens. You will feel better after second dose. Try it.

Regulates Liver and Bowels

Better than Quinine—because it

Regulates Liver and Bowels

Invigorates the Whole System

It will do the work—no after depression; no ear buzzing or deafness.

Certain cure for Chills and Malarial Fevers—guaranteed.

At Druggists'. Don't accept any substitute.

50c and \$1.00 Bottles.

For sale by  
ROBINSON-PETTET CO.,  
(Incorporated.)  
Louisville, Ky.

## 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 290-295 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.  
The above sale has been continued until November 13, 1899.  
J. L. Holloway, Attorney.

## Catarrh Inhaler Free.

Dr. Worst will mail his new Scientific Catarrh Inhaler, with medicine for one year, on three days trial, free. Cures Catarrh, Colds in Head, Partial Deafness and all Diseases of the Air Passages. If satisfactory send \$1.00; if not, return it. AGENTS WANTED.  
DR. E. J. WORST,  
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GLUTEN FLOUR For DYSPEPSIA.  
SPECIAL DIABETIC FLOUR.  
K. C. WHOLE WHEAT FLOUR.  
Unlike all other goods. Ask Grocers. For book on sample write  
Farwell & Rhine, Watertown, N. Y., U.S.A.

Only inferior people make the mistake of assuming superior airs.

Man is a peculiar animal; when he gets what he wants he doesn't want it.

The only way you can beat another man's game is to keep your money in your pocket.

A truly good wife is one who loves her husband and her country, but doesn't want to run either.

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by J. H. Manley and his wife, Clara Manley, to the undersigned Geo. D. Noble, on the 15th day of February, 1899, to secure a debt therein mentioned due the said Noble, I, the said Geo. D. Noble, will, on the 16th day of November, 1899, and within the legal hours of sale, at the Court Square Fountain, in the city of Montgomery, Alabama, sell at public auction, for cash, the following described real estate in the county of Montgomery, State of Alabama, described as follows:

The northwest quarter of Lot No. one (1) in Block "C" of Goode Tract, containing ten (10) acres, more or less, bounded on the north by Norton street, on the east by lands belonging to the Farris estate, on the south by Bibb's land, and on the west by Goode street, the same being the land formerly conveyed to said Geo. D. Noble by J. N. Arrington on the 30th day of June, 1893, now known as the Stout place, and being the land conveyed by the said mortgage.

Geo. D. Noble, Mortgagee.  
GORDON MACDONALD, Attorney.

## WOMEN Especially Mothers

Are most competent to appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

Its remarkable emollient, cleansing, and purifying properties derived from CUTICURA, the great skin cure, warrant its use in preserving, purifying, and beautifying the complexion, hands, and hair, and in the form of washes and solutions for ulcerative weaknesses, annoying irritations and chafings, as well as for many sanative purposes which readily suggest themselves.

In many of the above conditions, gentle anointings with CUTICURA, the great skin cure and purest of emollients, in addition, will prove of astonishing benefit.

Sold throughout the world. FOTTER DRUG AND CHEM. CO., Sole Props., Boston. "Send for Skin Secrets," free.