

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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THE Religious Herald proposes that a pan-Baptist conference be held in 1900 or 1901, so that representatives of the Baptists in all parts of the world may meet in fraternal council. The Presbyterians have had such a meeting, and if the Methodists have not, they have had something akin to it. But whatever other denominations have or have not done, it appears to us that great good might result from a meeting of Baptists from all parts of the world. It is not now necessary to argue the matter. Some of our leading brethren have already endorsed the Herald's suggestion, and doubtless many others will do so. As to where the great council shall meet—whether in London, or in Philadelphia, each of which has already been suggested, or elsewhere—that can be decided when the main question, that of the meeting, has been settled. We vote aye.

We failed to catch this gratifying information in the Texas Baptist papers, but clip it from the Baptist and Reflector:

Under the inspiring labors of Dr. B. H. Carroll, the first \$100,000 is secured for the Educational Commission of Texas. The Missionary Worker says that it is the event of the year, and saves all the schools. Now all of the mission forces of Texas are asked to turn their energies to raising \$20,000 for State Missions by the first of November. Our Texas brethren always do things on a great scale. We wish

better wages than a contractor them the most abundant success.

DR. B. A. GREENE contributes to the Standard a good article on the Pastor and the Evangelist. Here is one paragraph:

The term pastor is used only once in the New Testament. The more frequent terms are bishop and elder, and all three refer to one and the same class, namely, those who are located in a particular field. The term evangelist is used three times; once as designating a class, once as characterizing Philip, and yet another time as marking out a kind of work to which Timothy should for the time give himself. In the apostolic age the evangelist was subordinate to apostles, and preached as a traveling missionary in regions where there were no established churches.

A FEW weeks since we mentioned the fact that Rev. W. L. Walker, a Presbyterian preacher in South Carolina, had withdrawn from that church with the intention of uniting with the Baptists. In the Religious Herald of last week Rev. A. C. Barron, who is the Baptist pastor at Charlotte, North Carolina, thus concludes an account of his visit to Philadelphia:

Upon my return home I found several candidates ready for baptism, and last Sunday I baptized them. Among the number was a young Presbyterian minister, Rev. William L. Walker, late pastor of the Presbyterian church of Piedmont, S. C. He was raised in this county by the staunchest of Presbyterian parents, but from earnest study of God's Word was led to take this step, which meant for him the sacrifice of bright prospects in the Presbyterian church. Before his baptism he made a brief statement, telling how, under the guidance of the Holy Spirit, and by light from the Bible, he had been led to see that the position of his beloved church on the subject of

church membership and baptism was wrong, and as an honest man he could do no otherwise than take this step. Bro. Walker is a bright young man, well educated, and has been a very useful pastor with the Presbyterians. There is reason to believe he will be equally useful with the Baptists. I commend him to the brotherhood.

As OUR Baptist State Convention is near at hand, we print, for the benefit of "whom it may concern," the following suggestive protest from the Standard, of Chicago:

There is a distressing absence of the concrete in convention addresses. We have hour after hour of abstract principles, and an oasis here or there of simple, practical presentation of actual facts. Why, oh, why do the brethren think it necessary to come together year after year and give the larger part of their time to discussing "ability," "opportunity," "beneficence," "faithfulness," all of which excellent themes need treatment in their place, but not in a meeting where actual needs and actual results ought to be considered? Personal experience, expedients that have been tested, and found successful, are what we should have in state conventions, of course not forgetting the all important spirit of devotion. It seems impossible to prevent many able men from soaring into the clouds when it is time for them to be on earth.

Rev. P. S. Whitman has an article in the Christian Index of Oct. 26 on the subject of preachers and preaching. We clip the following:

Our brethren, and sisters as well, should be aware that pulpit preaching of our day does not represent the preaching of the apostolic period. If one wishes to be a true evangelical preacher he needs no

Bro. Comer followed with a collection privilege. A church vote can make a man pastor and thereby give him control of the pulpit. But no church vote can make a preacher of the gospel. If a member of a church can preach, that church can endorse him as a preacher. This is all that was meant when the first churches chose elders. But this was never intended to keep others from improving their gifts. We do not find Barnabas or Paul waiting for any church vote to authorize him to do preaching service. They received a special direction, however, when they went forth to distant places where the gospel had not reached. But this was the first case of going abroad, and the direction was supernatural. I repeat, the preaching of the gospel was not limited by church vote, least of all to meeting-houses or pulpits. There were none.

Unfortunately, in the old version "ordained" is a word made very prominent. This comes by taking no less than a dozen Greek words and somewhere in the New Testament rendering each by our word ordain. There is nothing in the original to justify this prominence given to the word ordain in the English Testament.

Then he expresses the opinion that all the original seven deacons were preachers in the sense that they proclaimed the gospel publicly, and after giving his reasons, comes to this conclusion:

A gospel church should supply a preaching force for the neighborhoods not embraced in the field proper which it occupies.

Indeed, the original church had a plural ministry, not pastors and deacons, but pastor and preachers.

In these two invitations of divine love and directions of infinite wisdom, namely, "Come unto me," and "Abide in me," are hidden all the riches of our salvation. Happy are they who come; most happy are they who abide; the first a blessing in time; the latter in all eternity.

Baptist and Reflector, Nashville.
Mormonism.—No 7.

ITS HISTORY.—CONTINUED.

We closed our last article by saying that the name of the instigator of the Mountain Meadows massacre was Brigham Young. This, we know, is a very severe charge to bring against the former head of the Mormon church (?) and the one who, more than any one else—more even than Joseph Smith himself—gave shape to its policy and character. But the charge is, we think, fully sustained by the following facts, among many others:

1. Anyone who has studied Mormonism and who knows its complete organization, its absolute despotism, knows that it would have been impossible for such a massacre to take place in a Mormon territory and committed by Mormons, as proven beyond question, without the consent—nay, without the command, written or verbal—of Brigham Young. His word was law in church and State.

2. Had such a massacre been committed without his consent, presuming it to have been possible, he could and would easily have discovered the perpetrators of it. On the contrary, he made no effort to do so, but rather threw all obstacles in the way of those who were trying to discover them.

3. Two years after the massacre a United States officer passed through the Mountain Meadows, gathered the bones of the murdered emigrants together and erected over them a large pile of stones, upon one which he had engraved: "Here lie the bones of 120 men, women and children from Arkansas, murdered on the 10 of September 1857." Upon a cross tree he caused to be painted: "Vengeance is mine, saith the Lord, and I will repay it." This monument is said to have been destroyed the first time that Brigham Young visited the territory. It was rebuilt by one

who stood by him as he read the inscription that he remarked with a firm voice to those around him that the inscription should read: "Vengeance is mine, saith the Lord, and I have repaid."

4. As we stated, Major John D. Lee, the officer in charge of the Mormon forces at the time of the massacre, was executed in 1877, twenty years afterward. He was a son by adoption of Brigham Young. Lee pleaded innocence in court, but while in prison awaiting his execution made a full confession of the whole affair. He gave the names of forty odd Mormons who took part in the massacre, and said that Brigham Young was instigator of the whole proceeding. Lee was shot by five United States soldiers, and while seated on his coffin, just a moment before his execution, he still said that in killing the emigrants he was only acting under the orders of Brigham Young. Five true bills were secured against Young, but as his death occurred soon after, he was never brought to trial.

5. This massacre was thoroughly in accord with the whole course of Mormonism under Brigham Young. Crime was common. Murder after murder was committed, the perpetrators of which were never discovered, or at least never brought to justice. There were conflicts with the United States authorities. These conflicts finally, in the fall of 1857, broke out into open rebellion.

Gen. Albert Sidney Johnston, who afterwards won imperishable renown upon the battlefield of Shiloh in the war between the States, was sent at the head of a small army to suppress the rebellion. This he succeeded in doing without bloodshed, but only by the exercise of the greatest courage and determination and after much suffering on the part of his men. General Johnston's impressions of the Mormons, as recorded in his life by Colonel William Preston Johnston, were not very compli-

mentary. In a letter to the Adjutant General on Nov. 5th, he said of them:

"Their conduct, as I have before stated as my opinion, results from a settled determination on their part not to submit to the authority of the United States, or any other outside their church."

Again, in a letter dated Feb. 5th, 1857, he said:

"The Mormons have declared, as fully as words and actions can manifest intentions, that they will no longer submit to the government, or to any government but their own."

In another letter he speaks of "their disloyalty to the Union," and of "the treasonable temper and feeling now pervading the leaders and great portion of the Mormons." He insists that "they should be made to submit to the constitutional and local demands of the Government unconditionally. An adjustment of existing differences on any other basis would be nugatory."

Writing to General Winfield Scott, March 31, 1859, he remarked:

"I have refrained from speaking of the horrible crimes that have been perpetrated in this territory—crimes of a magnitude and of an apparently studied refinement in atrocity hardly to be conceived of, and which have gone unwhipped of justice. These, if the judges are sustained, they will endeavor to bring to light."

Finding that he could not control General Johnston either by force or by bribery, Brigham Young determined to abandon Utah entirely to the hated United States soldiers and to seek a more congenial government, but suddenly changed his mind after about 30,000 of the people had begun moving southward, and promised submission to the government. This promise was accepted in good faith and the army was for the most part withdrawn from the territory.

"Behold! I reveal unto you the polemical aspects of the

as the pressure of troops was removed, the voice of the Prophet resumed its earlier tone of truculent defiance, blackguardism and blasphemy."

The following from an officer at Camp Floyd, August 11, 1860, gives the changed aspect of affairs: "The same game has commenced on the part of the Mormons that was played before the army came here as regards the Gentiles. Brigham preached a very inflammatory sermon last Sunday. He cursed the Government, the President and the Gentiles. He said 'he would wipe them all—every one—out, d—n them! that he would let the Government know that he was still here; that he would send every Gentile to hell with wooden legs, and that they had better be supplying themselves now while lumber was cheap.'"

Finding it impossible to convict anyone for the frequent murders being committed about this time, Judge Cradlebaugh concluded an address from the bench as follows:

"Men are murdered here—coolly, deliberately, premeditatedly murdered. Their murder is deliberated and determined upon by church council meetings, and that, too, for other reasons than that they had apostatized from your church, and were striving to leave the territory. You are the tools, the dupes, the instruments of a tyrannical church despotism. The heads of your church order and direct you. You are taught to obey their orders and commit these murders. Deprived of your liberty, you have lost your manhood, and become the willing instrument of bad men. I say to you it will be my earnest effort, while with you, to knock off your ecclesiastical shackles and set you free."

It is greatly to be regretted that the earnest efforts of the Judge were unavailing. The ecclesiastical shackles were not knocked off. They are still there. At another time Judge Cradlebaugh, chagrined and annoyed at his inability to

reach the guilty, entered upon the docket of his court: "The whole community presents a united and organized opposition to the administration of justice."

During the war between the States the sympathies of the Mormons were strongly against the North and in favor of the South, as was shown by the preaching in the Tabernacle. It was not that the Mormons cared for the South any more than for the North. They were simply against the Government and welcomed anything which would tend to overthrow it. On the Sunday afternoon preceding the surrender of General Lee, Brigham Young predicted in the Tabernacle that there would be four more years of war.

For the Alabama Baptist.

A Man and a Method.

Since leaving Alabama, a year ago, I have been pastor at the old seaport city of Wilmington, N. C. We closed our first year with a gracious meeting. Outside evangelistic assistance was not desired by the church; it had been tried so often and failed, that they desired the pastor to do the preaching. I called as my "Song helper" our beloved brother, Henry A. Wolfsohn, of Atlanta. I had had him with me several times before. I knew him—his gentlemanly bearing among the people, his deep, vital consecration, his tact in dealing with local singers, his own superb and soul-winning voice. Our great building was practically filled for twenty blessed services. The Holy Spirit used preacher and singer, and forty-two were added to the church, and some joined other churches.

I write to commend this man to my brother pastors in Alabama. No reaction follows such a meeting. The pastor is made stronger among his people, with such a "song helper" the preaching day

Bro. Thompson, in charge of

of day is made easy and effective, the singing having made tender and opened the hearts of the people to receive the Word. Bro. Wolfsohn is now at Anniston, Ala., helping pastor Barnard of the old First Church.

CALVIN S. BLACKWELL.
Wilmington, N. C.

For the Alabama Baptist.

A Note from the Hills.

Dear Baptist: I am in love with the Baptists of Alabama and with the great work of our Master.

We had a gracious meeting of eight days at Zion Hill church in the summer, at which we received eight by baptism and one by letter. The church was revived as never before. I have been preaching there for three years. When I began with them there was no life there so far as appeared on the surface. It was hard to get a congregation on meeting days. But we now praise the Lord that it is no longer so. We now have good congregations, and the members appear to be glad when meeting days come. Not only so, but we have had a good Sunday school and prayer meeting most of the time. We would be pleased to have the members of some of our sister churches to visit us and hear the young brethren talk and pray in the meetings and see the young sisters in the Sunday school. I think they would go back to their home church and start a Sunday school and prayer meeting.

R. M. ALLEN.
Emuckfaw, Tallapoosa Co.

You and your people are doing a good work, brother, when you stimulate others. "Let us consider one another, to provoke unto love and to good works." Heb. 10:24.

—Ed.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan, but the words "God is love," ought to contain to every doubting soul the solution of all things.

The Dispensary Law

Goes into effect in January in a number of important towns in Alabama. Passing one of these places a few weeks back a brother said: "The dispensary opens here January 1st, and a saloon man is to be put in charge." Of course he will do all in his power to make the law a failure. If the law is to have a fair chance to show its advantages over the saloon, it must be administered by a law-abiding citizen. We are against the traffic in any shape, but if we are to choose between the saloon and the dispensary, we will vote for the latter every time, if it is properly administered. c.

That School Law.

It has been said at a number of associations that the last legislature passed a law exempting from examination all teachers who are graduates of Normal schools. This writer heard a member of the last legislature say publicly such was not the case. Will the ALABAMA BAPTIST please publish the law for the information of the public? c.

On pages 15 and 16 of "Rules and Instructions of State Board of Examiners," issued by John W. Abercrombie, State Superintendent of Education, the following instructions may be found: "The following Normal schools are authorized by their charters to issue life certificates, but all diplomas from them are not life certificates: Florence Normal, Troy Normal, Jacksonville Normal, Livingston Normal, and Montgomery Normal for colored students." It is generally understood that graduates from these schools are not required to be examined by the Examining Board. —Ed.

A Very Serious Question.

Speaking of the dispensary, we have been frequently asked if it would be right for a Christian to accept the position of dispenser? It is all important that a man of good moral character be made dispenser, if the law is to bring to the community all the benefits claimed for it. We see the force of the statement, but we must say we cannot see how a Christian can get his consent to handle the stuff at all. True, he does not have to solicit trade, but only to dispense the liquors as he is called upon. It matters not to him whether much or little is called for, he may even have an opportunity to often warn men against its purchase; but it is a dirty, devilish business, and the curse of God is as sure to follow it as night follows day. To say that it ought not to be turned over to bad men, that only good men ought to be put in charge; then to say that it would be wrong for a Christian to accept the place, may look inconsistent, but we can't help the apparent inconsistency. We repeat, we cannot see how a Christian can become a party to the business except in a drug store, where it is supposed liquors are kept only for medical use. c.

More Factories in the South Means More Mission Work to Be Done.

This extract from a Huntsville paper tells its own tale. It is said one factory established there will employ 6,000 hands.

Bro. Pettus, in sending a contribution of \$20.50 from the Sunday school of Dallas Avenue church, says: "Knowing the needs here as I do, I feel like the denomination ought to expend on mission work here \$2,000 instead of our sending anything away, since we are starving for the gospel." The Dallas Avenue has been without a pastor for a year, yet they hold together and keep up the work. This shows the good work already done and their brave spirit.

The thousands who are to run these factories are from the country around and are mostly Baptists. While in the country they were used to preaching once a month, supplied largely by their neighbors who were in better circumstances than they. These neighbors they left behind when they moved to town—somebody must help them now—they are not able to build church houses and maintain preaching every Sunday. It will be the sheerest folly to attempt anything less than every Sunday service by

pastors on the ground. With the right sort of men to lead them, they can build their own houses of worship and help support their pastors, but they must be put on their feet.

What say the Baptists of Alabama? Shall we neglect them and let them be absorbed by other denominations? or shall we attempt to help them and hold them to our faith? There ought to be but one response to this question. If we do all that is to be done, we must have larger giving for State missions. God help us to see and seize the opportunities before us! w. b. c.

GREETINGS EXTENDED.

Baltimore Manufacturers' Record great editor sends the convention the following strong endorsement and most hearty greetings:

BALTIMORE, MD., Oct. 9, 1899.

Chairman Industrial Convention, Huntsville, Ala.

The Manufacturers' Record extends its greetings. "The dawn of a brighter day greets the awakening South from Maryland to Texas, and from the gulf to the mountains the thrill of new life and energy pulsates."

May the Huntsville convention impress upon the world the truth of these facts, and may the world realize that this is indeed creation's garden spot. May the time soon come when the traveler through the South can truly say that he heard a continuous and unbroken strain of what has been aptly termed music of progress, the whirl of the spindle, the buzz of the saw, the roar of the furnace and the throb of the locomotive, and then we shall see education and art and sense flourish even beyond all that the old South of glorious memory ever knew.

RICH. H. EDMONDS, Editor.

The reading of this telegram aroused the convention to great enthusiasm, and on motion of Hon. R. E. Pettus, a committee was appointed to send a response to Mr. Edmonds, which was as follows:

HUNTSVILLE, ALA., Oct. 10, 1899.

Richard H. Edmonds, Baltimore, Md.

The Industrial Convention at Huntsville, Ala., receive with enthusiasm the glorious greeting you sent and thanks you. Will endeavor to promote the grand destiny set forth for the people of the South in your telegram.

R. E. PETTUS,

R. B. RHETT,

WM. RICHARDSON,

Committee.

The letter printed from Bro. Barnard was not intended for publication, but I am sure he will excuse me for its publication. How easy it was to do! and how enthusiastic his people! Think you that God will not remember such self-denial! Oh, that our people everywhere had a mind to work and deny themselves for the cause of the Master who gave himself for them. w. b. c.

For the Alabama Baptist.

Ordination.

A presbytery having previously been called, met Oct. 22 with New Bethel church, near Warrior, for the purpose of setting apart to the full work of the gospel ministry our beloved brethren Louis H. Shuttleworth and John W. Ragland. The sermon was preached by the writer from 1 Tim. 1:11, "The glorious gospel of the blessed God, which was committed to my trust." The examination was also conducted by the writer; prayer was offered by G. B. Powell; the charge to the brethren was given by G. S. Sloan, and the charge to the church by Jesse E. Creel. The services were very impressive. The house was filled to overflowing, and the presence of the Holy Spirit was manifest. At the close the membership of the church and many visiting friends came forward in tearful sympathy, giving their hand and pledging their earnest prayers and hearty co-operation.

Bro. Shuttleworth is a student in Howard College.

May the Lord richly bless and make these brethren wise in winning souls. J. G. LOWERY.

The establishment of Woman's Work in Indian Territory has been accomplished after years of laboring and waiting. Societies seem anxious to learn methods of work. Mrs. W. H. Kuykendall reports one meeting at which one hundred women were present, including several full-blooded Indians.—Baptist Argus.

For the Alabama Baptist. How It Was Done.

Dear Bro. Crumpton:

Yesterday was a red letter day with us. The plan of having each member to give one day's wages to State Missions worked like a charm. While all did not comply with the request, enough fell into line to make a good collection—the best in the history of the church. On the above stated plan the collection runs up to the nice little sum of seventy-five dollars. It was soul-inspiring to see the hard working boys and girls, also older people, give their day's wages to the cause of missions. Many of the hard-working young ladies who make less than one dollar per day went beyond one day's wages by each of them giving one dollar to this cause. When I announced last night the amount we had raised some of our members came very near shouting.

I am greatly encouraged with my work here. I was slow to accept the care of the church when they gave me a hearty and unanimous call; but they respond so readily and so nobly to every appeal I make to them that I am thankful to God that he led me this way. I have preached to them the tithing system of giving and asked them to adopt that plan; they did so in regular conference October 8th.

The collection yesterday was a freewill offering, in addition to the regular contribution of the tenth.

Pray for us. The Lord bless you in your work! I hope to see you at the convention.

Yours in Christ,

JOHN E. BARNARD.

P. S. I forgot to tell you about some of the children in connection with the collection. We have a few little boys and girls (members of the church) about from 9 to 11 years old. When I announced three weeks ago that on October 15 we would take a collection for State Missions, these little fellows went to work and made \$1.40, which they gave to missions yesterday. These little ones hold a weekly prayer meeting under the direction of Mrs. W. H. Reed.

Anniston, Oct. 16. J. E. B.

For the Alabama Baptist.

Cahaba Association.

The recent session was most enjoyable. It was held with the refined and most hospitable Gallion brethren and sisters. The writer was a guest in Israel.

Bro. J. C. Collins (the preacher's home.) The meeting appeared to be a success in several ways. There was collected during the year for various purposes \$500. There were present about fifteen ordained ministers—we might say the flower of the ministry. One D. S. informed the body that he represented his wife. Quite a number took no part in the discussions, but some impressed us forcefully that they were representative of Christ. A brother represented our paper in a good speech, as well as his wife. This picture would be incomplete, however, if the irrepressible candidate were left out. He, too, was there. The body of Christ truly has many members, and as truly they all have not the same office. But some are desperately in earnest to secure an office at the hands of their brethren.

J. M. McCULLOUGH.

Radfordville.

For the Alabama Baptist.

Woman's Missionary Union of Tuskegee Association

Was held in the Methodist church, which had been very courteously tendered them by the ladies of that church at Salem, Lee county, Oct. 11th, in connection with the meeting of the association.

Services were opened with devotional exercises by Mrs. A. E. Melton.

Mrs. W. E. Hudmon, associational vice-president, presided. Mrs. R. L. Summers acted as secretary. Reports from churches were heard, and the names of delegates enrolled.

The W. M. U. of Opelika reported \$916.50. Foreign Missions, \$17.15; Home Mission \$11.40; Ministerial Education \$10.00.

Sunbeam Band reported: For Foreign Missions, \$19.70; Home Missions, \$5.00; Orphanage at Evergreen, \$46.35.

A letter was received from the Ladies' Society of Tuskegee Baptist church. It was reported to be in a flourishing condition, having nineteen members, seven new members enrolled this year. They have

paid for repairs and insurance on the pastorium \$12.80. This society cares for one little girl at the Evergreen Orphanage, and for the former sexton of the church, who is an invalid, and is also engaged in other benevolent work in the town. A missionary society has recently been organized with a membership of twelve.

Other churches hope to organize societies at an early date.

Mrs. J. F. Purser gave a very interesting talk on how to organize societies, and how to raise money for the same.

Mrs. Watts read a paper on Frontier Missions, which was followed by short talks. The ladies were urged to send boxes to the frontier missionaries.

A paper was read by Mrs. R. L. Summers on "How women may help Christ's kingdom."

Mrs. G. W. Shealey read a very interesting and instructive paper on "How to increase spirituality in our churches," and also gave an excellent and enjoyable talk.

Mrs. Frazier, of Auburn, was on the program, but was unavoidably prevented from coming, which was very much regretted by all present. Mrs. Catts, of Tuskegee, was also expected, but could not attend.

Rev. W. B. Crumpton was to have addressed the Union, but was called home.

Appropriate songs were sung during the session. Mrs. Adams presided at the organ.

A resolution of thanks was tendered the ladies of Salem, after which the meeting was closed with prayer by Mrs. Shealey.

Mrs. W. E. HUDMON,
Asso. Vice-President.

Mrs. R. L. SUMMERS, Sec'y.

For the Alabama Baptist.

Conecuh Association

Has just closed its thirteenth session, which was held with Mount Olive church, six miles west of Garland. This little church was built five years ago by a few poor Baptists, about fifteen in number, and it was my privilege four years ago to begin to preach for them, my salary being supplemented by our associational board. They are alive to our denominational work, and pay their pastor, and now number sixty members. The association was never more royally entertained, and not one jar occurred to mar the work of the body. All the objects

of the association were accomplished. The most enthusiastic subjects of the meeting were Temperance, Missions, and the Orphanage. We certainly aroused heartfelt interest on these subjects which bore good fruit on the spot. Our beloved Bro. M. F. Brooks, of Brewton, was moderator—and he makes a model officer. Bro. J. D. Bryan, of Georgiana, was clerk and treasurer, and did his work well.

The next session meets with Georgiana church on Tuesday after the fourth Sunday in October.

W. M. RABB.

What is supposed by pedo-Baptists to be the effect of sprinkling infants?

It is somewhat difficult to answer this. As we understand it, the old idea was that the children were under the Covenant of Grace, and were to be educated as renewed and regenerated souls. Unless they voluntarily put themselves out they were considered as in the church and in Christ. The Episcopalians, who believe in no special act of regeneration, really accept the baptism and a purpose of reform as all that is essential. Mr. Morgan, who preached recently in Atlanta, stated that babies were sprinkled as a sign that, until they reached an age of accountability, they were saved and in the church. He did not explain many of the perplexities arising from this position, nor did he give any Scripture for his view. We confess that we do not have a clear idea of what pedo-Baptists do believe to be the effect of the sprinkling. Of late years it seems that every pedo-Baptist is his own expounder of the doctrines of baptism, and to know the arguments or conclusions of one is by no means to be sure of any other. This confusion is interesting as a comment on the basis of these doctrines. It is plainly an effort to defend what exists rather than to build up the truth. We suggest that the question here asked be as frankly asked of leading pedo-Baptists in our various communities.—Christian Index.

Receipts for Home Missions.

Dear Brethren and Sisters:

Although I have been on the go nearly the whole time since I took charge of the Home Mission work, I have taken time, nevertheless, to take a peep into our financial condition. I find that, since the convention to October 15th, only \$10,993.65 has been received from all sources. And yet our expenditures amount to very nearly \$6000 per month. The amount that we ought to receive from Alabama for this year, if our work is to go on as heretofore, is \$3,300.

To October 15th we have received from Alabama only \$761, and yet nearly half of the conventional year has passed. I beg the brethren and sisters to think on these things. We are already in bank for a considerable amount, and paying interest upon it, while the churches are waiting to take up their collections, and the Lord's people failing to send forward what they mean to give. We would gladly avoid this payment of interest if we could. But those to whom we pay salaries must have what we promised them, hence we are compelled to borrow. Will not the Lord's people hurry along their contributions for Home Missions. I write this appeal late at night, just before leaving for one of the State Associations. For the next five or six weeks I can be in the office very little. During these weeks my home is chiefly on the cars. Brethren, sisters, while I am hurrying hither and thither, talking to the State Convention and Associations, will you not be sending your money up for Home Missions so that we may be able to meet our obligations to the Lord's workers. Will you? I greatly desire also that our work may be enlarged this year. It is of the utmost importance that it should be. The fields are ripe for the harvest. Can you not send about fifty per cent. more for Home Missions this year than you did last year? Please pray over this matter, and do your duty. May the Lord bless you in so doing.

Affectionately your brother and servant,
F. H. KERFOOT,
Sec'y Home Mis. Board.
Atlanta, Ga.

For the Alabama Baptist.

From Tusculum.

Dear Baptist: We do not want to be selfish with the many blessings we are spiritually enjoying.

Our church seems to be in a new era. We have recently had a glorious revival—not a mere protracted meeting—but genuine revival. Bro. Hendon secured Bro. W. A. Hobson, who preached for us five days. His preaching was deep and searching, and beautifully pointed us to the glorified land. He is such a godly man, and made us feel himself to be what he teaches others to be, and has left us an example to imitate, not to avoid. Bro. Hendon continued the meeting after Bro. Hobson was compelled to leave. His preaching was fervent and effective. We never knew our town to be more ready to enjoy the moving of the Holy Spirit. We had about eighteen additions to our faith, others united with other churches, and the good work still goes on.

Bro. Hendon and his pious wife are doing a work our church has long needed; the membership is united—we are happy—there seems to be a new beam radiating the faces of our members, realizing "Tis religion that can give sweetest pleasures while we live." We hope to continue to live forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus.

Our church feels so thankful that Bro. Crumpton is again in his old position. He is a great power to our denomination. Our struggling churches know how to appreciate him fully.

The Baptists in North Alabama are not strong in numbers, but very strong in the desire and determination for the upbuilding and uplifting of the Baptist faith. Help us to ask our Father's blessings upon our efforts. KATE MCCLAIN.

October 21.

So many people seem to take life as a doom, and allow its inevitable conditions to depress them, instead of taking its conditions and weaving the most glorious issues.

INSTITUTE BOARD DEPARTMENT.

MINISTERIAL INSTITUTE BOARD

W. E. HUDSON, President, Opelika.
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.

For the Alabama Baptist.

For the Baptist State Convention.

That which we need above all things else is a pious, devout, consecrated and efficient ministry. We have many who are pious, devout and consecrated who are not efficient. This the Baptists of the State can and ought to remedy. Every young man who is called of God to preach ought to be put in Howard College. Every pastor who has not had early advantages ought to be provided for in our preachers' Institutes. Much good can be accomplished by our six days Institutes. But much more could be accomplished by holding an Institute for a month each year at Howard College, the denomination furnishing the means to make it absolutely free, except traveling expenses.

The lamented D. I. Purser did more for the Baptists of Alabama by the three annual Institutes he held than has been done by any one man in twenty years. Many noble men of God were brought to the front and are now doing a grand work. It was by an Institute man that the plan was devised by which the Baptist state indebtedness was paid.

Brethren, in order to success we must reach the masses, and we can reach the masses only through the God-appointed leaders, the pastors.

Suppose we had to raise \$2000 to provide for an Institute—it would be economy in the end. For in all probability there would be 300 or 400 who would attend, and they would return to their fields of labor alive to every interest fostered by the denomination.

Now, brethren, I am deprived of preaching the glorious gospel by physical disability, but I look with

interest and anxiety on the field. I certainly hope that some plan may be devised by the convention to help these noble men of God.

Howard College was rightfully given the right of way at the last convention. Suppose we give ministerial education and Institute work (for they are one) the right of way this year.

May the God of wisdom direct the Convention at Gadsden to do the right thing. C. W. O'HARA, Columbianna.

For the Alabama Baptist.

Eufaula Association

Has just closed at this place its forty-sixth annual session. It convened on Tuesday, 17th inst., with a fine representation of delegates and the following visiting ministers: G. S. Anderson, G. A. Howard, N. C. Underwood, A. L. Blizard, W. H. Simmons, W. L. Martin. Local ministers: H. R. Schramm, S. O. Y. Ray, W. D. Hubbard, I. E. Meyers, W. N. Reeves and J. J. Hagood.

The churches were nearly all represented and, as a rule, brought up their full quota of money. A beautiful fraternal spirit prevailed throughout—no one seeming to think more highly of himself than he ought. The oft-deplored feature of restraint more or less prevalent between entertainers and entertained in towns of this size was for once conspicuous by its absence. Some of our country brethren attempted to go home nights, to return next morning, but on this the moderator kindly but firmly put his prohibition, remanding them to the homes of their entertainers—an arrangement which yielded a double blessing.

Moderator G. L. Comer, and the faithful, efficient clerk, Geo. B. Davis, were both re-elected. Col. Comer's consecrated head and heart, aided by long experience in the practice of law, combines to make him just what he is—the best moderator in Alabama.

Bro. J. A. Howard was pressed into service to preach the introductory sermon, which he did most effectively. Bro. Howard seldom publicly mentioned the ALABAMA BAPTIST while the association was in session, but kept "sawing wood

between meals" and went away with a fine lot of subscribers.

Rev. G. S. Anderson did for us just what ought to be done at every association—preached a great big Baptist sermon. The discourse was characterized by love to his own people and charity to all others, but above all by faithfulness to him who called him.

Bro. W. D. Hubbard, in the missionary sermon, made a faithful presentation of the precious issues involved. It was not a money talk—it was a thrilling Spirit-filled message that came from and went to the heart, and at its close a free-will offering of something over a hundred dollars was laid on the clerk's table.

Bro. W. L. Martin, of Abbeville, preached one of those sweet gospel sermons which characterize him as a minister, and which have given him such a warm place in the love and affections of those who know him.

A fine spirit of Christian liberality was at all times noticeable; especially was this prominently displayed when Bro. Underwood, in his own inimitable style, presented the claim of the Orphan's Home, when a hat collection of \$32 was quickly turned in.

The papers and reports read before the body were remarked upon as being of a very high standard; while the personnel of the officers and delegates is probably unsurpassed in the denomination throughout the state.

The association has left its impress for good on the citizens of Clayton. Our people were loth to let their guests depart, and many a "God-speed" and "God bless you" was exchanged as the parting hand was given at the church and in the homes; and many a heart was touched and tendered as we spoke to each other our purpose to meet again next year with the association in Louisville.

Clayton. B. DAVIS.
For the Alabama Baptist.
New Providence Association.

This body held its recent session with Mt. Gilead church, in Covington county. It was my first visit to this association, and I found

Bro. Comer followed with a collection.

Mt. Gilead church is located in the wire-grass region, and there is a beauty and charm in this country to one born and reared in northern counties. This section is good territory for much earnest work. Local conditions somewhat impede the progress of religious work. One thing badly needed is good country schools. Men are selling their property at a sacrifice to enable them to move to educational centers.

Rev. W. A. Cumbe was re-elected moderator; Hon. M. W. Rushton, deacon of Luverne church, was elected clerk, and Bro. H. C. Load treasurer.

The introductory sermon was preached by Rev. J. P. Graham, of Pea River Association.

All the ministers of this association are in full accord with all our denominational work, and we hope to make a better showing along all lines in the near future. I would add further that a majority of the brethren and sisters composing the churches of the association are willing to be led into paths of greater usefulness, and if the pastors will give them their confidence and say "come on," they will come into active touch with missions and all our Christian activities, and great things will be done for the Lord. They are good people, and when assured of the right way they will walk therein.

The writer preached on Saturday morning and Bro. W. A. Cumbe and Cohran on Sunday morning. In the absence of Bro. Stewart, of the Orphanage, and the ALABAMA BAPTIST man, I represented these two interests. Good collections were taken for missions, Orphan's Home and Institute work, and I received a good list of new subscribers for the ALABAMA BAPTIST. We were disappointed because of the absence of the editor and Bro. W. B. Crumpton.

The association meets next with Mt. Ida church, about six miles from Luverne, on Friday before the fourth Sunday in October.

I. N. LANGSTON.

A young lady, who supports herself by teaching, sent her month's salary to the Foreign Mission Board.

Persistence is better than enthusiasm.

For the Alabama Baptist. Some Facts and Figures.

It may be of interest to many of the readers of our paper, especially those in Union Association, to see what has and what has not been done in the way of benevolence.

According to the report of the finance committee the thirty-seven churches of Union Association gave to missions, education and the Orphan's Home \$420.80. Of this sum only \$310.30 was raised by the churches, the balance coming by the sale of the meeting house of a disbanded church.

Thirteen churches, with an aggregate membership of 500, actually gave nothing.

Ten churches, with an aggregate membership of 540, gave less than an average of \$2.30 per church, or four and a half cents per member. One church of this group of over 100 members gave less than one cent per member.

Four churches, with an aggregate membership of 322, gave less than \$8 per church, or about 8 cents per member; the largest church numerically giving the least.

Eleven churches, with an aggregate membership of 936, gave a little over \$25 per church, or about 29 cents per member. The two weakest churches numerically being the most liberal givers, giving an average of about \$1.10 per member.

I hope the brethren of the Union association will look this over, and see what their church has done, and determine at the beginning of this associational year that their church shall be placed in the column of the most liberal givers.

W. L. WHITE, Clerk.
Pickensville.

How Christ Makes Something of Us.

An English preacher has recently used the following illustration: "Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug around it and lifted it out the brier said to itself, 'What is he doing that for? Does not he know that I am only an old worthless brier?' Then the gardener took it into the garden and planted it amid his flowers." While the brier said,

"What a mistake he has made, planting an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier and, as we say in England, "budded" it with a rose, and by-and-by when summer came lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'

This is just what God is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by-and-by they begin to be like him, little branches of his own beautiful life.

Why He Resigned.

It was in this way. There were in the church certain people more or less influential whose reputation was detrimental to the good name of the church and rendered progress impossible. The community depreciated the church, and would not connect themselves with it because of prominent members who were suspected of living inconsistent, and even immoral lives. So, at least, it was said. After a short stay in the church he gave up his pastorate. Now, admitting the facts as to the unworthiness of certain influential members, and also that this was the only reason for resigning, the question arises—did he do right? Did he do the courageous thing? Did he fulfill his duty as a minister of Christ? Was it not his imperative duty to investigate the prevalent rumors as to the character of those members involved, and, if found true, meet them face to face in the name of God and endeavor to bring them back to a godly and consistent life, and, failing to do this in a private way, seek the help of other brethren, and, if necessary, the whole church in delivering the wrong-doers from their ensnarements and guarding the church from reproach? But this would have divided the church, and the members would not sustain the pastor if he had attempted it. So he resigned, leaving the church to its unhappy

fate, and the problem as a legacy to his successor. There may be two sides to a matter of this sort. Some will say, "Have a blind eye and a deaf ear, and do not attempt to set everything right. More trouble will come than good." We are not sure of this. Pastors who calmly and tactfully stand for righteousness will generally be able to overawe wrong-doers and save a church from the ill-repute of unworthy members. Men of God cannot afford to be cowards in the face of a great evil. The cleansing of a church is not pleasant work, but if in the providence of God a pastor is brought face to face with that duty, let him go about it with all the wisdom, gentleness, and purpose with which nature and grace have endowed him.—Baptist Commonwealth.

Having Done All, to Stand.

Napoleon used to say that the kind of valor he prized was "two o'clock in the morning courage." A modern writer has said that "five o'clock in the afternoon courage" is the rare and priceless thing. After the nerves have been worn and the patience exhausted by the labor and irritations of a long day, it needs a high type of energy and persistence for a man to maintain his purpose, to keep his spirit up to the mark, and not to relax his efforts in the very last hour of the day's work. The present writer has more than once seen a choice business opportunity slip from the grasp of a man who should have held it, simply because he lacked the five o'clock in the afternoon courage, and if the secrets of the committee rooms of congress should be published, it would be found that many a great measure has failed simply because the man who had charge of it weakened at the last moment. If he had hung on a little longer; he would have carried his point. The French say that it is the first step that costs, but it is the last step that counts. The Apostle Paul understood this when he told the Ephesian Christians "having done all, to stand."—Selected.

Please explain Matthew 8:22, last clause: "let the dead bury their dead."

"For behold! I reveal unto you

give the polemical aspects of the

The passage above quoted must be taken in its connection. Jesus had been preaching in Capernaum, and as a result, great crowds had gathered about him. He desired to avoid the multitude, and gave orders to go to the other side. This brings from a scribe the assertion that he will follow Jesus wherever he goes. This scribe receives a discouraging answer, in that he is asked to remember that Jesus is homeless. Possibly aroused by this, one of the disciples asks to be allowed to go home to bury his father. For some reason, perhaps because the return home meant a temptation to forsake Jesus and was against his own good, Jesus forbids him. In this connection he uses the words, "let the dead bury the dead," prefacing them with a command to "follow me," and in Luke adding, "but go thou and announce the kingdom of God." For some reason there were matters that took precedence of even so sacred a duty as burying one's father. The probable meaning is that there were enough spiritually dead to attend to the duties of the burial, and that to the one spiritually awake, more urgent duties just then presented themselves. We think the teaching is that there may come times when even the most sacred of earthly duties is secondary to the welfare of the kingdom.—Christian Index.

Bible Day.

The Publication Society has issued a neat pamphlet on "The Best Book in the World," and prepared a novel box—a fac-simile of miniature Bible, for collections on Bible day. The design of the box to secure one dollar or more from each Sunday school class on Bible day—second Sunday in November. As the Publication Society is working for the whole denomination, and every Society, whether State or National, shares in its benefits, every Baptist should help to make Bible day successful.

Strength alone knows conflict. Weakness is below even defeat, and is born vanquished.

It is more of a solemn thing to live than to die. For death but seals destiny, life makes 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 purchase 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

Bro. Thompson, in charge of

Cholera has not made its progress 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.

A Casket of Promises.

To the young, Ephesians vi. 2.
To the old, Isaiah, xli. 4.
To the poor, Psalms, ix. 18.
To the rich, Luke xvi. 9.
To the needy, Mathew vii. 7.
To the burdened, Mathew xi. 28.
To the tempted, 1 Cor. x. 13.
To the tried, James i. 12.
To the troubled, Psalm cxli. 15.
To the afflicted, 2 Cor. iv. 17.
To the sinner, Isaiah lv. 7.
To the penitent, Acts ii. 38.
To the believing, Mark xvi. 16.
To the loving, Romans viii. 28.
To the Christian, Matt. x. 22.
To the worker, Galatians vi. 9.
To the despairing, Psalm xliii. 5.
To the sick, Psalm xli. 3.
To the dying, Psalm xxiii. 4.
To the dead, Isaiah xlv. 19.
To the saved in heaven, Psalm xvi. 11.
—Era.

Alabama Baptist

MONTGOMERY, NOV. 2, 1899.

EDITORIAL.

We lose much by not thinking of the constant presence of Christ. He is God with us. There is not a shadow that gathers over life, not a sorrow that pierces our bosoms, not a care that burdens our hearts, not a temptation that assails our souls, but we have a sharer and sympathizer in Him who has said to all alike, "Lo, I am with you always, even to the end of life."

THE Bible has lofty ideals—ideals of character, of life, of destiny. It reaches out into the fathomless and boundless beyond. It looks to a revolution of life—a total, an absolute revolution. It contemplates such a transformation that the heart darkened with sin shall be made supremely radiant with holiness. Under the touch of the Divine hand the soul polluted by sin becomes one loftier than that possessed by angels. That life, that character, can be reached only by struggle and sacrifice. This is the price paid for the attainment to the elevated ideals of immortal existence.

We hear much of success and read of the lives of successful men. Men estimate success by a showy demonstration of what is accomplished. One is counted a success if he attains to high station in life, or if he accumulates great wealth. Another is called a success if he attains to scholastic culture in the face of bitter odds. At last this may mean the acme of failure. Genuine success may accomplish none of these. The poorly-clad girl in the factory may be a grander success than the most brilliant woman in the land. The poor widow in her humble cottage home may be a greater success than she who dwells in the royal mansion surrounded by a host of flatterers. No life is a success, but a failure, that does not take into account the friendship of God. Not to be a Christian resolves the most applauded life a blank failure.

GO! IT WILL DO YOU GOOD.

Before our next issue our Baptist State Convention will be in session in the new church in the city of Gadsden. On next Sunday the church will be dedicated; Rev. Geo. B. Eager, D. D., of Montgomery, will preach the dedication sermon.

We should all look forward to this convention with much interest, and unite our prayers to the Great Head of the church for a glorious, good meeting. Brethren, let us remember this convocation of the saints in every prayer we shall utter from now until it meets. Get ready for it. Get in a proper frame of mind and spirit to do the Lord's work in the Lord's way.

Churches should see to it that their pastors attend this convention. Raise enough money to pay their expenses there and back. Entertainment will be free. Gadsden brethren are making all needful preparations for your coming and your comfort. Don't disappoint them. Go by all means; it will do you good, and will aid you in your ministrations after you return.

May a gracious God bless and make this convention a great power for great good, so that the coming year may be the most successful in all our history.

The Gadsden Convention.

Are you going? Do you intend to send your pastor?

We want to have a great meeting. Let the laymen turn out in force.

Be sure to be there. It meets Wednesday, Nov. 8th.

DARE TO DO RIGHT.

God save the young from the wrong road, is our constant prayer. When we look into their faces and think of the possibilities that lie before them, we yearn for the Spirit's guidance in their behalf. An old poet once said that fortune befriends the bold. While this may not always be true, yet the brave are apt to strive for the right. The midnight assassin, the slanderer, the defrauder, cannot be heroic, for meanness does its work stealthily.

One of the greatest enemies that lies in wait for our boys—and we might add, in many instances our girls also,—is intoxicating liquors. Nothing has done so much to ruin homes and destroy character as intemperance. It is the arch enemy of souls; it is the wrecker of homes and the blaster of hopes, and the crusher of hearts.

What we want to impress upon the hearts and consciences of our young people is that sublime virtue which dares to do right, regardless of the cost. At a fashionable dinner party in Washington City, during the vice-presidency of Schuyler Colfax, at which were gathered many foreign and American statesmen, the wine flowed freely, but Mr. Colfax declined to drink. "Colfax dares not drink," sneered a senator, who had already taken too much. "You are right," said the vice-president, "I dare not." This example teaches the great lesson that neither ridicule nor environment should draw us into sinful indulgences. We give another instance worthy of mention and imitation. Some years before the death of Gen. Grant he was given a great reception by the citizens of Houston, Texas. Every delicacy and every beverage that could be procured was found on the banquet table. Glasses for wine sat at all the plates. So soon as

the large party were seated around the festive board and the time came to serve the wine, the head waiter went first to Gen. Grant, he being the honored guest of the evening. Without a word Grant turned down all the glasses at his plate. Every man around the table was greatly surprised at the action; but the Texans were equal to the occasion. Without a single word being spoken, every man along the line of the long tables turned his glass down, and there was not a drop of wine taken that night. We regard this the sublimest act of his life. Here was an example modestly, quietly, silently teaching a great lesson worthy the imitation of all men.

It is always right to do right. Whatever may be the surroundings or circumstances attending the occasion, "dare to do right."

It was our pleasure to run over to Seale on Saturday evening last and be with the brethren at the close of their district meeting on Sunday. According to program we delivered a Sunday School address at a mass-meeting Sunday morning, and at 3 p. m. a lecture on the Prodigal Son. Rev. Harry L. Martin, the Evangelist, preached at 11 a. m. to a fine congregation. His subject was Faith. His sermon was full of thought, logical, forceful, and was listened to with great interest by the people. It was an exceedingly fine and convincing discourse. He will hold a meeting with that church during this week, and perhaps longer.

The people of Seale are a good people, noble, generous, big-hearted. Our home was with Bro. Bellamy, but we took a meal with Bro. Jennings. At each place we fared sumptuously. We pray that they may have a glorious meeting.

God estimates us not by the position we are in, but by the way in which we fill it.—Edwards.

"PARLIAMENTARY LAW"

Is the title of a most excellent and attractive book by Rev. F. H. Kerfoot, D. D., LL. D., late Professor of Systematic Theology in the Southern Baptist Theological Seminary at Louisville, and now Secretary of the Home Mission Board of the Southern Baptist Convention. It contains 182 pages, price 75 cents, and is published by our Sunday School Board at Nashville. Every moderator of an association ought to have one. It will greatly aid him in presiding and dispatching business. It is easy to understand, and very practical. Moderators frequently are puzzled as to what disposition to make of motions and resolutions, and hence business is delayed. We suggest that every association purchase a copy and keep it in the hands of the moderator. It is not only a good guide for religious bodies, but for all deliberative assemblies, hence a very valuable book.

THE Montgomery Street Fair is a thing of the past. For six days there was one continuous stream of people coming to and going from the city. It has been estimated that sixty thousand people visited the Capital City during the week.

The deportment of the visitors was exceptionally good. It was expected that among so large a crowd some would imbibe too much. But there were very few cases of drunkenness, and hardly any rowdiness, except in a good-humored, pleasant way.

It was reported that there was a disreputable performance in one of the show-tents on a side street; but so soon as this was known the council met and revoked the license and ordered the whole concern out of the city.

The fair was an occasion for the meeting of friends from many parts of the state. It was also a great advertiser. People came to the city who had not been here in a quarter of a century, and thousands came who had never seen the capital. While the exhibits consisted in goods, wares and merchandise of our business men, yet it was creditable. Then the floral parade was one of the finest ever seen in this state. In fact, all the street parades were very good, but we do not believe the floral parade could be improved upon. If we can have another next year like this—save the disreputable side-show—we ought to have it. We write from our own observation. What we witnessed was all right, and very interesting and praiseworthy. Montgomery has never had such a week of orderly jollity. The weather was excellent during the entire week, and everything passed off without a single tragedy.

FIELD NOTES.

Rev. J. S. Lambert has removed to Healing Springs, Washington county, and requests us to send his paper there instead of Bay Minette.

J. F. Watson, Orrville: Dr. Purser has been with us in a good meeting here. A gracious revival; ten for baptism, one by letter, are some of the results.

Rev. E. S. Atkinson, formerly of Alabama, has accepted all his present churches over in Georgia for another year. His home will still be at Lumpkin.

After a successful pastorate of six years, Rev. E. E. Bomar has resigned the pastorate of the Baptist church at Aiken, S. C. We have heard something of Bro. Bomar as a preacher and as a man, and besides, he is a brother of our pastor at Marion, and the two combined make us wish that we had him in Alabama. But then it may be that he has no thought of leaving South Carolina.

Rev. A. S. Smith requests us to change the address of his paper from Columbia to Alexander City. The Baptists of East Alabama will be glad to have Bro. Smith once more among them.

We extend sympathy to Rev. L. M. Bradley and wife in the sorrow that has come to them by the death of Mrs. Aycock, mother of Mrs. Bradley. It occurred at Selma on Friday last, 27th ult. May they find the comfort which the great Comforter gives.

N. C. Underwood, Brundidge: I am here again at my old home. The welcome given myself and family, not only in words but in deeds as well, was enough to make any pastor's heart rejoice. The pantry was filled to overflowing with good things. These people are noble and true. May God abundantly bless them.

L. M. Bradley, Greenville: I rise to second the layman's motion, in last week's BAPTIST, nominating Hon. H. S. D. Mallory for President of the Baptist State Convention. In electing him we will not only give "honor to whom honor is due," but we will most assuredly honor ourselves in placing one so worthy and so perfectly qualified in this important position.

A. A. Hutto, Springville: Please change the address of my paper from East Lake to this place. I am now located here and am serving this church two Sundays and Alpine and Cropwell churches. My work is all pleasant and prospects are encouraging. The Lord has abundantly blessed my labors this summer and fall. This is a good place to live, and we hope to have good news for you occasionally.

Bro. Crumpton sends us a letter from Rev. H. C. Risner, of Kentucky, in which the writer speaks

of his early coming to Alabama to work. We suppose our brother has been called to and accepted the charge of our church at Roanoke. He visited that church some weeks since, and each was pleased with the other. We extend the brother a cordial welcome. We may add that his name is pronounced as though spelled Ricener.

Rev. J. O. Hixon, of Union Springs, called to see us on Tuesday. The death of his wife has broken up his home, and now in his old age he feels like a homeless wanderer, even though he has loving children. Our brother was on his way to Waco, Texas, whither he goes to spend a while, or perhaps to remain with a member of his scattered household. May our sorrowing brother remember the Lord's promise to his aged servants.

J. E. Barnard, Anniston, Oct. 30: We are in the midst of a great meeting at the First church. On yesterday (Sunday) we had five services, including the Sunday school. The pastor conducted the sunrise prayer meeting, taught his Bible class in Sunday school, preached at 11 a. m., 3 p. m. and 7 p. m. Large congregation at each service. After seating about 700 people at the night service, many were left standing, and still others turned away for want of standing room. We have the valuable assistance of Bro. H. A. Wolfsohn, "the sweet singer of Israel," from Atlanta. Bro. Wolfsohn devotes all his time to singing for Baptist pastors in their protracted meetings. He has assisted many of our strongest pastors, and all are well pleased with his work. The pastors of our state who are contemplating holding meetings in their own churches would do well to secure Bro. Wolfsohn's services. He sings the gospel with great power.—One result of our full day's work yesterday was that four members were excluded.

Rev. E. S. Moncrief, who has been for several years pastor of Southside church, at Phenix, Ala., is dead. He submitted to a surgical operation in Columbus, but survived only a short time. Bro. Moncrief came from Georgia to Phenix, and his church had prospered under his ministry. Our readers had become familiar with his name through his notes to this paper. We extend sincere sympathy to all who mourn for our brother's departure.

Some years ago Rev. W. S. Rogers was well and favorably known in Alabama, especially in the counties along the Chattahoochee river. But he went to Georgia, and then, we believe, to Florida, and now he is in Texas. And in that distant State he now goes out to the front gate and, looking toward Alabama, sings "Home, Sweet Home." He desires to come back and drive the stakes of his tent so deep that they will not be pulled up again. Churches that are looking for a good preacher who is also a good pastor and a good man have here an opportunity to secure what they want. Write to Bro. Rogers at 1402 So. G. Street, Waco, Texas.

J. E. Barnes, Newberne: After November 1st please change the address of my paper from this office to Selma. I will take charge of the Second Baptist church there, devoting all my time to it. I regret to leave the good people of this field. They have co-operated with me nobly in the work, and the Lord has blessed us. Twenty-three have been received by letter and forty-five by experience and baptism since I took charge in August, 1896. In returning to Selma I take charge of my first regular pastorate, where I served from July '93 to October '95. Bro. Savell did a good work during his four years' pastorate there.

Geo. E. Brewer, Notasulga: The fifth Sunday meeting closed at Loachapoka yesterday. While the attendance was not as large as had been hoped for, those who did attend were amply repaid. We have not had better addresses or preaching at any of our meetings, nor a finer spirit. Without invidious distinction, the speech of Dr. Lloyd on "What the Baptists have done for the world" has rarely if ever been surpassed.—There was an addition to the church of one by baptism the week preceding the meeting.—I have added to the churches resigned Loachapoka and Bethany. It is sad to part with brethren and sisters who have shown such uniform kindness and love.

When this is read the books of the State Board of missions will be closed for the year. Is your name written there? Was it reported with a contribution last year? You cannot get on last year's books, but you may be among the first another year. Take collections and hand to me at Gadsden. Brother, won't you do that?

A Suggestion.

Baptists believe in entire separation of church and state, but the trouble with them is that they will not assert themselves. Do they know that right here in Alabama denominational schools are run by the public school board? and in one instance such school has absorbed the public school of the village, so that the State has gone into the denominational education business? This should not be. Look for more along this line.

J. W. STEWART,

Moral: To perfectly carry out the Baptist belief there should be no denominational schools. Hence Baptists should practice what they preach.

ROBISON BROWN.

Tuskaloosa.

Dr. J. M. Frost says that our Sunday School Board last year paid over four thousand dollars for postage on its periodicals.

Alabama Baptist.

MONTGOMERY, Nov. 2, 1899.

CAPACITY, 10,000-JOBS PER ANNUM.



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

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.

Birmingham Conference.

Avondale—Pastor preached at both services to good congregations. Morning theme—Benefits derived from attending prayer meeting. Evening subject—Church kickers. Eighty at B. Y. P. U. meeting. Baptized two at night.

For the Alabama Baptist.

Ordination—Other Notes.

By request of the church at Jericho, a presbytery consisting of Revs. J. W. Haggard, N. L. Altman and the writer ordained as deacons brethren J. M. Poole and M. C. Helton. The writer examined the candidates, Bro. Altman offered the prayer, and Bro. Haggard delivered the charge. We predict for these brethren a life of usefulness, as they are both very earnest, consecrated workers.

I will leave here about Nov. 10 for my old home at Alameda, in Clarke county. I am loth to part with the good people here and elsewhere with whom I have labored, and have learned to esteem so highly. I trust God may send the people at Scottsville and Spring Hill a man strong in the faith and the power of God. The church here has a good pastor. Please change the address of my paper from Jericho, Perry county, to Alameda, Clarke county.

I have just closed a meeting with my church at Spring Hill with 17 accessions. I also assisted Bro. G. W. Freeman in a meeting at Mt. Carmel, where there were about 30 additions. Bro. J. W. Haggard closed a good meeting here last night. We are expecting a good fifth Sunday meeting at New Hope, beginning to-morrow.

W. E. FENDLEY.

For the Alabama Baptist.

List of Appointments.

FOR NOVEMBER.

Cold Spring 5th, 7 p. m.
Good Hope 6th, 7 p. m.
Fairview 7th, 7 p. m.
Horse Creek 8th, 7 p. m.
Dod Springs 9th, 7 p. m.
Pisgah 10th, 7 p. m.
Mt. Hope 11th, 7 p. m.
Mt. Joy 12th, 11 a. m.
New Antioch 12th, 7 p. m.
Arkadelphia 13th, 7 p. m.
Pleasant Valley 14th, 7 p. m.
New Hope 15th, 7 p. m.
New Prospect 16th, 7 p. m.
New Union 17th, 7 p. m.
Union 18th, 7 p. m.
Sulphur Springs 20th, 7 p. m.
Mt. Olive 21st, 7 p. m.
Mt. High 22d, 7 p. m.
Harmony 23d, 7 p. m.
Cane Creek 26th, 7 p. m.

I hope to meet the pastors at each of these churches.

J. E. CREEL, Evangelist
Sulphur Springs Association.

GENERAL NEWS NOTES.

CUBA.

Gen. Fitzhugh Lee is on a visit home. He will not talk on the purely political phases of the situation, but says the Cubans are gradually rebuilding their wasted homes and farms, and the island generally is slowly but surely getting on its feet. He says the Cubans are tractable and easily led, and that this war has given them confidence and self-respect. The protectorate exercised by the United States makes life and property safe, and it must be continued for some time to come, as the Cubans have no knowledge or experience in government.

THE PHILIPPINES.

There is nothing definite to report. Telegrams repeat the same old story of a little fight here and there, a few Americans killed and wounded and a large number of natives. It appears that nothing practical is gained, as the natives always flee, only to return again when our troops leave. It is stated that some towns have been captured and re-captured as many as thirty times. It has been promised that the situation will take a different shape after the first of November, when the rainy season is over and Gen. Otis gets all the troops that have been sent him into active service. It is hoped that every advance will be permanent, and that the lines will reach across the island of Luzon and the country thus be cleared of the enemy as our forces advance.

PORTO RICO.

The people express much gratitude for the provisions, clothing and other necessary help furnished them from our government and people since the great storm a few months since. There appears to be general satisfaction at being a part of the United States.

OTHER NOTES.

As nothing has been heard from Gen. Wheeler in sometime, some of the papers are saying that Gen. Otis is taking pains to keep him down.

The fact that Gen. Otis is reporting more killed and wounded of our men than formerly gives rise to the suggestion that he is either becoming more correct in his statements, or that the Filipinos have become better marksmen.

The war between the English and the Boers in South Africa has begun in earnest, and there has been some hard fighting. The Boers are brave and obstinate fighters, but they have not as good arms as the British soldiers have, and are not as good marksmen.

The word Boer means farmer. These people are descendants of the Dutch who settled in that part of South Africa many years ago and devoted themselves to farming and stock-raising. So they came to be called Dutch Boers, or farmers (pronounced Boo-er). Valuable mines of diamonds and gold were discovered, which attracted a large number of foreigners, chiefly English. The Boers established a government republican in form, but have never allowed the foreigners to vote, although requiring them to pay taxes and perform other public service. The foreigners (Outlanders, or Outlanders they are called) resisted this treatment, and England took their part. It is thought that President Kruger acted unwisely in provoking the war with England.

One of George McDonald's characters says, quaintly: "It's queer 'at things winna gang up without hauden 'em down." Here is sound philosophy—the principle of the kite applied to human life. It is not until we find something to resist, and resist it strenuously, that our lives begin to climb heavenward.

For the Alabama Baptist.
Correction.

I see from your Evergreen correspondent that my acceptance of the Evergreen church is an assured fact, and that my pastoral connection will begin on the 3d Sabbath in November. It was written before I had received official notice of the call. I had not even resigned the pastoral care of one of four good and devoted churches, which was a duty I owed to them.

I write only to state that I have not yet decided, nor will I until I consider it beside the almost universally expressed opposition to my withdrawal from my present field, and desire of other churches awaiting information from me as to my ability and willingness to serve them. I hope to be able to settle it by the last of the month.

Bellville. B. H. CRUMPTON.

For the Alabama Baptist.

Cleburne Association.

I send you an account of the organization of this association.

The messengers from twenty churches, with an aggregate membership of 1356, met at the Baptist church in Edwardsville, Cleburne county, on Friday, 27th inst. After suitable devotional exercises, led by the prime mover in the enterprise, Bro. J. B. Merrill, the work began.

Judge T. J. Burton was made temporary moderator, and Hugh D. Merrill temporary clerk. Letters were read from the churches, messengers were enrolled, and by unanimous vote the temporary organization was made permanent. A strong constitution, well defined by-laws and a ringing declaration of faith were adopted, and the general work of a full-fledged association was entered into with zest. Reports were heard on all the subjects usually considered by such a body. These reports were strong and took high ground for the Master. A splendid executive board was appointed, with Col. Merrill as corresponding secretary and superintendent of missions.

Over a hundred dollars were raised for missions, and plans were laid to put a mission in our field at an early day.

The body senior work received large attention, and plans were put on foot for Sunday school rallies, institutes, and a normal for Sunday school teachers.

In twenty-five years' experience with associations in four states, I have never seen such unity of spirit or more uniformity of zeal among the messengers.

During the three days the body was in session seven sermons were preached, and in all except the last one, which was a strong presentation of the reconciliation through Christ, the great question of missions throbbed and glowed. For depth, breadth and power I think they would compare with any series of sermons it was ever my privilege to hear.

Bro. A. S. Brannon, of Roanoke; Bro. A. J. Preston, of Montgomery; Bro. T. A. Higdon, of Tallapoosa; Bro. A. E. Burns, of Wilcoxville, and Pastor G. D. Harris, of Piedmont, did the preaching except one effort from a brother late from Texas.

The enthusiasm grew with each session, and the final meeting was a sitting together in the 'heavenlies.' Under God great things are in store for this people.

The body meets next year with the church at Heflin on Friday before the fourth Sunday in September.

J. C. MIDYETT.

Edwardsville.

For the Alabama Baptist.

Judson Notes.

On Friday night, October 27th, occurred the first Teachers' Recital of the present session, and it was pronounced by the Musical critics one of the most artistic recitals ever given in Marion. The old teachers, Mrs. King, Mrs. Gurganus, and Miss Maxwell were most enthusiastically received as usual, and the new director of music, Prof. Glenn Dillard Gunn, who made his first appearance in Rubinstein's Concerto in D minor, profoundly impressed the large audience by the masterful manner in which he rendered this difficult selection. The following is the

PROGRAM.

Organ—(a) Handel; Largo. (b) Dudley Buck; The Holy Night. "There were shepherds abiding in

the field, keeping watch over their flocks by night."

Song.—Rossini; Bel raggio lunghier.

Violin.—Gounod—D'A la r d.

Faust.

Songs.—Chadwick, Sweet Wind that Blows; Bartlett, Come to me, Sweetheart; Nevin, Merry, Merry Lark.

Violin.—Wieniawski; Legende.

Piano.—Rubinstein. Concerto in D minor. Moderato assai. Andante. Allegro.

Organ and 2d piano accompaniment as substitute for orchestra.

Quite a number of visitors from different parts of the State were present, and expressed the opinion that the Judson was surpassing all former records. The attendance of pupils is so large that it has become necessary to employ more teachers. The pupils have been coming in every few days since the opening and our matrons announce that we have no vacant rooms and that only four or five more could be accommodated, and these are expected within the next week or two. The president says, however, that some arrangement will be made to take all who come.

The Rev. Paul V. Bomar, our pastor, is getting even a stronger hold than heretofore on the young people of the schools, and is preaching to very large congregations every Sunday. We count ourselves among the favored of the Lord that we are permitted to sit under his ministry.

JUDSON.

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 vis-

itors 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.

Notes bear interest only when so stated.

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.

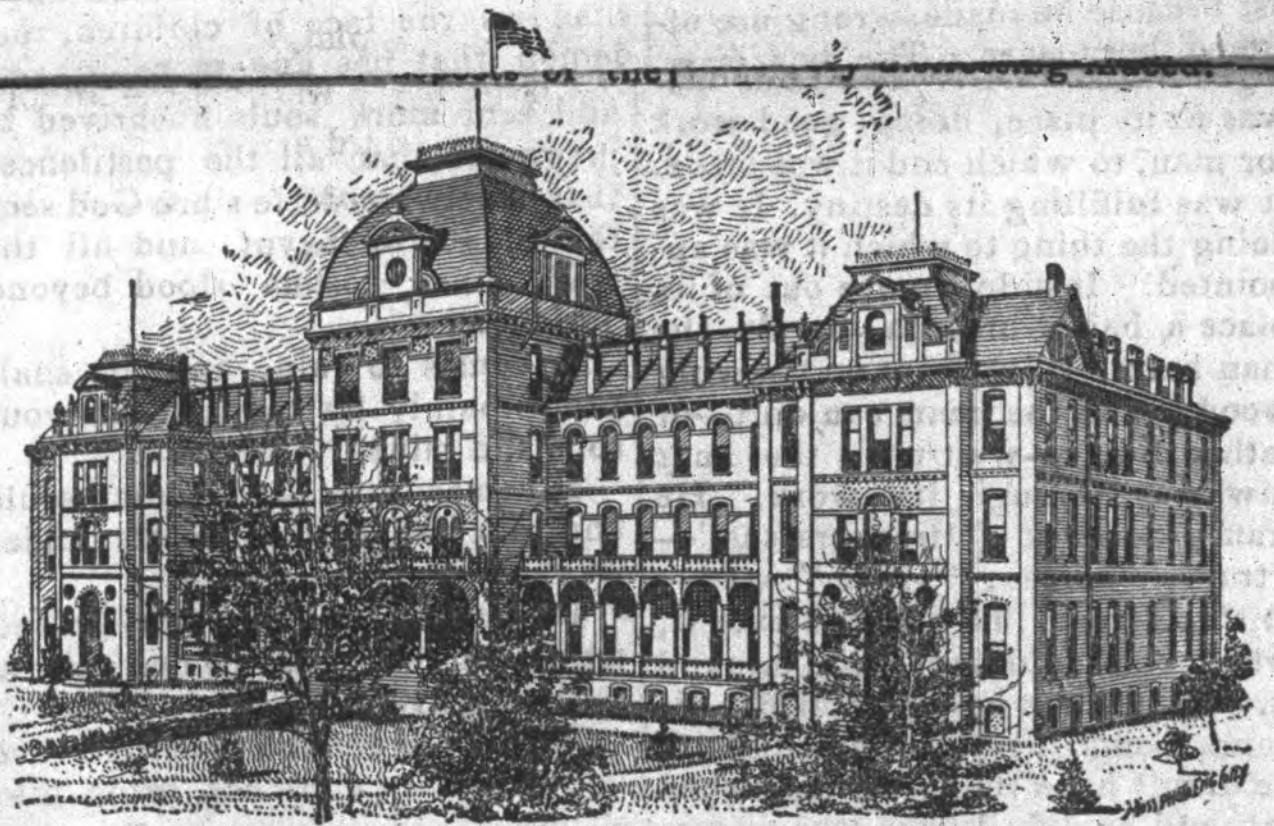
Convention Almanac, 1899

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.



Judson Institute

FOR YOUNG LADIES.

Magnificent Buildings abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. All Modern Equipments.

Thirty-four New Pianos, Handsomely Equipped Art Studios, New Gymnasium with Most Improved Furnishings, New Bowling Alley, Excellent Library and Reading Room.

Superior instruction offered in Classic, Scientific, Literary, Elective and Graduate Courses. Music, including Pipe Organ and Violin, Art, Expression, Business Courses.

Twenty-six Officers and Teachers from best Colleges and Conservatories in Europe and America. 135 Boarders in addition to large day patronage last session.

The Judson is not a Cheap School, but offers the best advantages at the lowest attainable cost.

The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to

ROBERT G. PATRICK, D. D., President,
Marion, Alabama.

Howard College

FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars.

Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

Terms Reasonable. The policy of the Howard is not to furnish the "Cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done.

Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

NEXT SESSION BEGINS SEPT. 26, 1899.

For Catalogue and particulars write to

F. M. ROOF, President,
EAST LAKE, ALA.

For the Alabama Baptist.
LEST I DRIFT AWAY.

[Written after hearing the sermon by Dr. A. C. Davidson, Sunday morning, Sept. 24, at Southside church.]

If ever, in the busy mart,
Pursuit of gain absorb my heart,
Or vain ambition move my soul
To strive for any earthly goal,
Lord, guide me, lest I go astray;
Help me, lest I drift away.

If fortune smiles and friends are kind,
And o'er life's sea fair blows the wind,
Let not my soul be touched with pride,
But draw me nearer to Thy side;
Be thou my anchor, Thou my stay;
Help me, lest I drift away.

If poverty my lot attend,
With grievous ills I cannot mend,
And friends, afloat on fortune's tide,
Pass by me on the other side,
Be Thou my comfort, and my stay;
Help me, lest I drift away.

Pour on my soul the oil of grace,
Lend fire from Thy holy place
To warm this faltering, fearful heart;
Let me not drift from Thee apart;
Lord, my Lord, be Thou my stay;
Help me, lest I drift away.

When stirs the heart with painful thrill,
Shrinking from some threatened ill,
While mercy, veiled, seems yet afar,
And human fears fond hope embarr,
Give grace, my fainting faith to stay;
Help me, lest I drift away.

Whate'er my lot, whate'er betide,
With Jesus let me still abide,
Safe in His love, however frail,
Whate'er temptation shall assail,
With trustful prayer, from day to day,
I know I cannot drift away.

Respectfully inscribed to Dr. A. C. Davidson.
JOHN B. BEALL.
Birmingham, Sept. 25, 1899.

That Sunday Spin.

BY ROBERT J. BURDETTE.

And so, my boy, you were too tired, after a hard week of hard work, to go to church Sunday morning, and mounted your wheel and went on a "century run" for a rest? And got home at 7 o'clock p. m. so dead tired that you couldn't go to church in the evening? And, defending your way of spending the day, you quote the words of the Saviour, "The Sabbath was made for man."

So it was, my son; so it was. So was the buzz saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand, just because he made wrong use of a good buzz saw. The buzz saw

was in its place, doing good work for man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on "sawing wood," and the man couldn't—or rather didn't—wait until the buzz saw was through its work. He transgressed it ("transgressus"—"trans," across; "gradi," step—to step across); he reached over it, when he should have gone around it. And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he had reached with. He had not only gained nothing, but he had lost something. And, more than that, he had lost something that he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding-house, a hot room, the dusty city, and the smelly, dirty streets all the time. But when you go out into God's country for God's fresh air, and rest of body and peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can give them to you. But you don't need to trample on some of his greater blessings to get the lighter ones. I have no more objection to your riding to church than you have to my walking on Sunday. If the Reverend Malachi Ezraman, A. M., D. D., L. L., D., drives to church in his carriage, or uses the street cars, there is no reason why you shouldn't spin decorously up to the church on your wheel. There is no reason why you shouldn't anyhow, no matter what the Doctor does. If he wants to walk to church, let him. If I could ride as well as you do, I shouldn't walk unless I preferred it, which I certainly do. But you didn't ride to church. You passed the doors of three or four nice country churches on your spin, and never so much as paused at one of them. You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church, or too selfish, or too mean, or just because you didn't want to. And the meanest thing in the whole business

is that, after running away from the church, after denying God the reverence and love and worship on his own day which is his due, after riding over the Bible, you try to sneak a passage out of it to justify your treachery. Oh, my boy, not half a dozen verses away from the one quoted you will find what use the Lord of the Sabbath made of it for man. Do you use the day for man as he did, and you may write that text across your heart, and have it graven on the handle bars of your wheel, and ride a thousand miles every Sunday if you can, and God and man will bless you for it. But don't go racing and chasing over the whole country-side all Sunday, having a jolly good time all by yourself, and all for yourself, and then come back quoting Scripture to prove that you were on a missionary tour all the time.

"The Sabbath was made for man," indeed it was; and so was Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. And it does seem to me that, as God made all of them, he ought to have a goodly portion of at least one of them. "The Sabbath was made for man." So was corn, but not to make into whiskey. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the devil. Remember that, my boy.—The Christian Union Church.

Henry W. Grady on the Whisky Traffic.

To-night it enters an humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of congress.

To-day it strikes a crust from the lips of a starving child, and to-morrow levies tribute from the government itself.

There is no cottage humble enough to escape it, no palace strong enough to shut it out.

It defies the law when it can not coerce suffrage.

It is flexible to cajole, but merciless in victory.

It is the moral enemy of peace and order, the despair of men and terror of women, the cloud that shadows the face of children, the demon that has dug more graves

and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plague to Egypt, and all the wars since Joshua stood beyond Jericho.

It comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

It comes to mislead human souls and to crush human hearts under its rumbling wheels.

It comes to bring gray-haired mothers down in shame and sorrow to their graves.

It comes to change the wife's love into despair and her pride into shame.

It comes to still the laughter on the lips of little children.

It comes to stifle all the music of the home and fill it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

Where Was She?

A correspondent writing from the South says that on his way to visit a certain Sunday school which he had been invited to address, seeing a little boy sitting on a doorstep near, he asked him if he was not going in to the school. To this the little fellow answered: "I ain't been there in three Sundays; it's all ruined."

Not understanding what the lad meant, the question was repeated, but the boy again said: "No, sir, it is ruined."

"Why, how is that? Have the children been behaving badly?"

"No, sir, I reckon not," was the answer; "but it's ruined."

"Now, my dear boy," said the gentleman, "what has ruined your nice Sunday school?"

The little fellow looking up into his face with a pitiful expression of grief, said:

"She don't come no more; my teacher don't come; it is ruined."

That boy's estimate of the absence of that teacher was a great compliment to her. One wonders if she knows how much her absence meant to him.—Exchange.

Thank God for work.

LITERARY NOTICES.

Cassell & Company, 7 and 9 West Eighteenth St., New York, are publishing Cassell's National Library. New Series. These books are intended to supply those who desire to read and are not able to buy expensive books. They contain 175 to 300 pages, and cost 10 cents apiece. They include such books as Voyages and Travels of Marco Polo, Selections from Table Talk of Martin Luther, An Essay on Man, and other poems, by Alexander Pope; Heroes and Hero Worship, by Carlyle; and Francis Bacon, by Lord Macaulay. If you want to read, write for these books; they are standard works.

PELOUBET'S NOTES. A commentary on the Sunday school lessons for 1900. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago.

Many men make many books, but once in a while a man makes a book which makes him.

Noah Webster's Dictionary made him known to every student, just as the "Select Notes" has made F. N. Peloubet known to nearly every Sunday school teacher and scholar. Each book has made the man, because the man was made to make the book.

No book can, however, retain its popularity unless it is constantly improved in every respect, and we have, therefore, inserted in the "Select Notes" for 1900 several new features.

A New Harmony forms the basis of this year's study on the life of Christ. A chronological chart in seven colors fixes the dates simply and effectively.

The volume is printed from new type made for it, and illustrated with beautiful pictures, maps, and drawings. All in all, it far excels its twenty-five predecessors, and makes a handbook to the gospels, not only for use in connection with the International Lessons, but for handy reference for years to come.

The Medical Record, published at 51 Fifth Avenue, New York, has for years been the leading organ of the medical profession in America, and has gained a world-wide reputation as the recognized medium of intercommunication between the profession throughout the world.

It is intended to be in every respect a medical newspaper, and contains among its Original Articles many of the most important contributions to medical literature. The busy practitioner will find among the Therapeutic Hints and in the Clinical department a large fund of practical matter, carefully condensed and exceedingly interesting. Medical News from all parts of the world is supplied through special correspondents, by mail and telegraph; New publications and inventions are reviewed and described; in the Editorial department

You need a doctor many times when you don't call one. You say to yourself, "Oh, I'm not sick. I'll feel all right after a while—and doctors' visits are expensive." And so you work along enduring your pain till the pain puts you in bed—and then the doctor comes. Maybe he helps you—maybe not. But his bill follows just the same.

Why not avoid both severe sickness and bills by writing to Dr. R. V. Pierce, Buffalo, N. Y.

Write fully stating all your symptoms and Dr. Pierce will prescribe for you free of charge. He is chief consulting physician to the great and world-famed Invalids' Hotel and Surgical Institute and when you write to him you are consulting one of the most experienced and successful specialists in the world.

In his thirty years' constant practice Dr. Pierce has tried and proven the marvelous efficacy of certain prescriptions of his and these are on sale by all dealers in medicines.

Dr. Pierce's Golden Medical Discovery is a cure for diseases of the throat, lungs, blood and nerves. It works on the stomach, liver, bowels and kidneys. It is a tonic, alterative and blood-maker.

Dr. Pierce's Favorite Prescription is a specific for all diseases of women.

Dr. Pierce's Pleasant Pellets cure biliousness and constipation and so help to cure nearly every disease of mankind.

Miss Emma Lee, of Wilford, Sharp Co., Ark., writes: "I was suffering severely and tried several doctors but received only very little relief. Your medicines have done wonders for me. I had bronchitis, catarrh, and also female complaint. As soon as I had taken the first bottle I could see the medicine was helping me. My sister had taken Favorite Prescription. She was down in bed and could not walk and now she goes where she pleases."

matters of current interest are discussed in a manner which has established the Medical Record in the estimation of the whole profession as a thoroughly independent journal and the most influential publication of its class.

"There goes a boy who blacks his shoes only in front," said a teacher, "and I can see the glimmer of red heels in everything he does." Thus does character write itself upon every detail of life, so that men can read it even in the heels of our shoes.

A little child becoming wearied with the quarreling of two other children over a glass of milk, exclaimed: "What's the use of quarreling over that milk? There is a whole cowful out in the barn."

Maud.—Dick proposed to me last night.

Ella.—What did you tell him? Maud.—I said he had better ask mamma, and what do you think the wretch said?

Ella.—Goodness knows!

Maud.—He said he had asked her already, and she wouldn't have him.—Tit-Bits.



YOU cannot afford to take chances in painting when, by exercising a little care and common sense, the use of mixtures of unknown composition and questionable value can be avoided and the best materials (and, as you will find, by far the cheapest) can be obtained.

The best materials are Pure White Lead and Pure Linseed Oil. The brands named in margin are genuine.

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 SURE MEDICINE.

HANDBOM, VA., Dec. 31.
I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.



McLEER'S
Wine of Cardui

It is a mistake to take any and every kind of medicine if you are

sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the female organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

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 3d day of October, 1899.
BANKING, BUILDING & LOAN CO.,
J. 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.

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.
This the 18th day of October, 1899.
Geo. D. NOBLE, Mortgagee.
GORDON MACDONALD, Attorney.

FREE BLOOD CURE.

An Offer Proving Faith to Sufferers from Blood and Skin Troubles.

Ulcers, Cancers, Eating Sores, Painful Swellings, Effects of Blood Poison, Persistent Eruptions, that refuse to heal under ordinary treatment are quickly cured by B. B. B. (Botanic Blood Balm), made especially to cure all terrible, obstinate, deep-seated Blood and Skin troubles.

Is your blood poor? Is it thin? Is your skin pale? Does your skin feel hot and swollen? All run down? Is your blood bad? Have you Pimples? Eruptions? Scrofula? Eating Sores? Itching, burning Eczema? Boils? Scaly Eruptions? Skin or Scalp Itch? Blood, Hair or Skin Humors? Aching bones? Have you hereditary or contracted Blood Taint? Ulcers in throat or mouth? Swollen glands? Rheumatism? Have they resisted medical treatment? If you have any of the above troubles, B. B. B. (Botanic Blood Balm) should be taken at once. It neutralizes and drains from the blood and entire system the Humors and Poisons which cause all the above named troubles. In this way B. B. B. (Botanic Blood Balm) makes a permanent cure, heals every sore, and in addition builds up the broken-down constitution, stimulates the appetite, and makes new, rich blood.

Everyone says that B. B. B. is the most wonderful Blood Purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases, (even the most deadly cancer) after doctors and patent medicines had failed. Thoroughly tested for thirty years and never known to fail. For this reason our faith is so great in B. B. B. that we will send to any sufferer a Trial Bottle Free, so they may test the medicine at our expense, as we know what B. B. B. can do, and all we ask is for you to try it. If you are satisfied that B. B. B. (Botanic Blood Balm) is what you need you can buy large bottles from the drug store for \$1, or six large bottles (full treatment) \$5. For free trial bottle address BLOOD BALM CO., 18 Mitchell Street, Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal advice. Write today.

The Woman of the War.

When the wild cheers which

heralded Admiral Dewey's approach burst forth, Miss Gould leaned forward for a good look at the nation's hero. As their carriage passed by, Mayor Van Wyck touched the Admiral on the arm, whispered in his ear, and indicated the Gould residence with a nod of his head. The Admiral hurriedly turned, saw Miss Gould, and, lifting his chapeau, bowed. Miss Gould smiled, bowed in return, and waved her handkerchief. The crowd cheered again and again, as long as the Admiral was in sight.

Along toward the tail-end of the procession, when the volunteers and the veterans of the war came by, Miss Gould was complimented in a very graceful manner. As the boys, in their old faded uniforms, came abreast of the house, they took off their hats and marched by bareheaded. The last company, composed of Brooklyn Volunteers, halted directly in front of Miss Gould, and gave three cheers. Miss Gould stood up and bowed. The crowd on the sidewalk broke forth into repeated cheers, which were continued until the last volunteers had disappeared. The people coming down the avenue in the wake of the procession took up the cheering, and others flocked in from the side streets to join in the demonstration.

"Who was the man of the war?" asked an enthusiastic young man with a loud voice.

"George Dewey," replied the crowd.

"Who was the woman of the war?"

"Helen Gould," came the answer from thousands of throats.

Miss Gould's face flushed with pleasure. She was perfectly composed, and bowed to all sides as the cheers rolled forth. She kept her place in the front of the stand until the sightseers had all gone.

"She deserves it," said a stalwart policeman on duty at the corner. "Look what she did for the soldiers during the war, and what she did for the policemen and firemen at the Windsor Hotel fire."

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			7 00am
10 04	7 59	4 11	ar. Valdosta	ar	12 18	1 00			
11 20	8 45	4 54	ar. Dupont	ar	10 30	12 07pm			
	10 00	6 00	ar. Waycross	ar	8 00	11 05am			
	12 30am	9 00	ar. Jacksonville	ar	7 00	6 40			
	9 20	1 10pm	ar. Jacksonville	ar	10 00	4 10			
	11 50	2 55	ar. Palatka	ar	5 10				
	3 30	5 17	ar. DeLand	ar	2 30	12 45			
		5 35	ar. Sanford	ar	1 15	11 30pm			
		6 45	ar. Winter Park	ar	1 05	10 40			
		7 26	ar. Kissimmee	ar	12 33	9 00			
		8 40	ar. Lakeland	ar	11 55am	7 35			
		10 00	ar. Tampa	ar	9 55	7 00			
		10 30	ar. Port Tampa	ar	9 30				
			ar. Waycross	ar	10 10pm	10 00am			
			ar. Savannah	ar	6 05	8 40			
			ar. Charleston	ar	2 00	6 28			
			ar. Brunswick	ar	10 00pm	9 30am			
			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	Leave	Collins	Arrive	9 34
11 55	11 35	Leave	Helena	Arrive	7 34
		Leave	Abbeville	Arrive	6 44pm
		Leave	Cordele	Arrive	5 22
		Leave	Americus	Arrive	4 17
		Leave	Richland	Arrive	3 20
		Leave	Huntsboro	Arrive	1 21
		Leave	Montgomery	Arrive	11 20am

No. 31 No. 1* COLUMBUS AND ALBANY DIVISION

No. 31	No. 1*	STATIONS.	No. 32	No. 2*
5 20pm	10 00am	Leave	Columbus	Arrive
8 25	11 35	Arrive	Richland	Leave
10 05	12 34pm	Leave	Dawson	Arrive
11 15	1 25	Leave	Albany	Arrive

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. 10*	No. 12*
12 35pm	6 55pm	1 20pm	Leave	Abbeville	Arrive
1 35	7 55	3 25	Arrive	Fitzgerald	Leave
2 05	8 25	4 20	Leave	Ocala	Arrive

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

Going South.	No. 5.	No. 1.	STATIONS.	Going North.	No. 2.	No. 6.
9 30pm	10 30am	lv.	Selma	3 00pm	5 00am	
10 30	10 58	lv.	Marion Junction	2 30	4 05	
11 55	11 38	lv.	Alberta	1 48	2 46	
12 30am	11 54	lv.	Catherine	1 33	2 28pm	
2 00	12 23pm	lv.	Pine Hill	12 52	1 02am	
3 30	1 03	lv.	Thomasville	12 25	12 15	
3 57	1 20	lv.	Fulton	11 49am	11 28pm	
4 28	1 39	lv.	Whitley	11 29	10 52	
4 58	2 01	lv.	Walker Springs	11 09	10 15	
5 20	2 17	lv.	Jackson	10 52	9 53	
5 42	3 16	lv.	Calvert	9 48	8 10	
6 17	3 26	lv.	Mt. Vernon	9 38	7 55	
8 50	4 25	lv.	Mobile	8 30	6 00	

Read down. 2 15pm 4 35pm ar. New Orleans 12 05am 3 15pm Read up. 7 15 8 30

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			ar. Benton	lv	10 50	9 47	
9 33	4 30			ar. Whitehall	lv	10 35	9 31	
9 46	4 35			ar. Lowndesboro	lv	10 21	9 18	
9 57	4 58			ar. Burkeville	lv	10 09	9 06	
10 35	5 35			ar. Mont'rylv	lv	9 35	8 30	

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

1	10	12	13	14	15	16	17	18	19
1 00pm	12 01pm	6 20pm	6 20am	Lv. Mont'rylv	ar	9 20 pm	10 31 am	7 25 pm	11 00pm
1 50	12 30			ar. Mt. Meigs	lv			6 45	10 04
2 25	12 50			ar. Shorters	lv			6 24	10 13
2 40	12 55			ar. Goodwyns	lv			6 18	9 00
2 55	1 00	7 10		ar. Milstead	lv			6 15	8 33
4 05	1 25	7 31	7 35	ar. Chehaw	lv	8 11	9 25	5 52	7 20
4 45	1 40			ar. Notasulga	lv			5 37	6 50
5 55	2 13	8 05	8 14	ar. Auburn	lv	7 40	8 53	5 10	6 03
6 20	2 25	8 17	8 26	ar. Opelika	lv	7 28	8 43	4 56	5 40

14	24	25	26	27	28	29	30	31	32
	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	Lv. Opelika	ar	7 25 pm	8 40 am	4 53pm		
	3 03	8 55	ar. Cusseta	12 28	8 00	4 07			
	3 37	9 05	ar. West Point	12 28	7 52	3 54			
	3 54	9 21	ar. Gabbettville	12 28	7 35	3 33	8 35pm		
5 25	4 14	9 21	ar. La Grange	12 28	7 12	3 07	8 08		
5 52	4 43	9 42	ar. Hogansville	12 28	7 00	2 53	7 54		
6 05	4 57	9 55	ar. Grantville	12 28	6 49	2 42	7 42		
6 20	5 10	10 08	ar. Moreland	12 28			7 28		
6 40	5 26	10 20	ar. Newnan	12 28			7 00		
7 10	5 58		ar. Palmetto	12 28	6 12	1 58	6 46		
7 25	6 13		ar. Fairburn	12 28	6 03	1 45	6 15		
7 45	6 37	11 10	ar. Col'ge Park	12 28	5 40	1 20	6 00		
7 55	6 42	11 14	ar. East Point	12 28	4 35	5 25am	1 00pm	5 35pm	

ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

MARRIED IN ALABAMA.

In Mobile, Roy E. Roe and Miss Julia R. Walsh; Louis Poniatowski and Miss Etta Wentworth; Thaddeus Partridge and Miss Sue M. Alexander; Etto E. Zundell and Miss Dora M. Schiemann; Robert B. DuMont and Miss Elizabeth A. Perryman; Charles Spartz and Miss Pauline Worthman; Edward Hanlin and Miss Mary Glockner; Wm. T. Roberts and Miss Mary L. McMahon.

Near Gurley, Lawrence Gormey and Miss Annie Keel.

At Mt. Penson, Jefferson County, Leo F. Eldridge of Mobile, and Miss Nellie Posey.

In Monroeville, William C. Neville and Miss Sallie Stallworth.

Near Akron, Hale County, Geo. J. Wilson and Miss Martha L. Gwin.

In Jefferson County, T. B. Redford, aged 93, and Mrs. N. E. Venable, aged 65.

In Gadsden, Herbert M. Davis and Miss Eula M. Duncan.

In Etowah County, Lee Galloway and Miss Laura Washburn.

In Tallapoosa County, G. G. Dean and Miss Elvira Guinn.

In Moulton, Ralph O. Benner and Miss Mary Daniel.

At Millport, Lamar County, A. B. Stovall and Miss Mary Lucile Probst.

In Anniston, Hood Hornbuckle and Miss Lovie Timbs.

At LaPlace, Macon County, Rev. C. O. N. Martindale and Miss Drue Boyd.

Near Rosa, Blount County, Amos Box and Miss Almetta Messer.

In Clanton, R. E. Jones and Mrs. Exa Childress.

At China Grove, Pike County, J. S. Branscombe and Miss Ida Dismukes.

In Hamilton, D. N. Arnold and Miss Bettie Cashion.

At Elmore, Lawrence McMeekin and Miss Helen A. Forries.

In Tallapoosa, D. E. Buhl and Miss Roberta Sistrunk.

In Gadsden, Sumter County, J. W. Clarke and Miss Annie Meek.

In Marion, W. A. Abundant and Miss Julia Barron.

In Gravelly, Conecuh County, J. L. Picken and Miss Mary Belle Martin.

In Opelika, Pleasant H. Hunt and Miss Juliet DeB. Hooper.

In Tupelo, Miss D. A. Clements of Tuscaloosa, and Miss Daisy Bell.

In Huntsville, John R. Fulgham and Mrs. Nettie Turner; Henry M. Fowler and Miss Annie Certain.

In Tennessee, Bruce Wallace of Huntsville, and Miss Lizzie Rawls.

In Florida, A. A. Powell and Miss Annie Belcher, both of Geneva County.

In Clayton, Albert Miller and Miss Ella Passmore.

In Leighton, Gardner B. Webb and Miss Mary B. Abernethy.

In Geneva, J. B. Crews and Miss R. B. Owens.

Near Summerfield, Dallas County, J. W. Pierson and Miss Florence Campbell.

In Stevenson, A. B. Jacoway and Miss Eva Cowan.

Near Danville, Morgan County, Rev. J. W. Johnson and Miss Eva Howell.

Near Gaylesville, Cherokee County, Z. T. Lawrence and Miss Laura McLaughlin.

Pernie Blanton.

At Eastlake, S. E. Jones and Miss Lula Melrose.

In Birmingham, Edward C. Crow and Miss Evie McKee.

In Guntersville, Carter Sampson and Miss Bessie Teal.

In Marshall County, Edward J. Yancey and Miss Minnie L. Watts.

In Dothan, J. E. Wise and Miss Ola B. Whidden; W. J. Jenkins and Miss Camilla Deal; William Reeves and Miss Cora V. Stephens.

At Chapel Hill, Chambers County, Joseph P. Jordan and Miss Norah Ivey.

In Lafayette, W. H. Frazier and Miss Sallie Jones.

In Greenville, John Hartley and Miss Sallie Bozeman.

In Ashville, Eugene Smith and Miss Bettie Dismukes.

DIED IN ALABAMA.

In Tusculumbia, Miss Beatrice Howland.

In Huntsville, David C. Keifer; J. C. Key; Mrs. John S. Nance; Joseph C. Steele, aged 89; Mrs. Carrie Hentz.

In Tuscaloosa, Reuben Palmer; Mrs. Martha J. Eddins.

In Butler, John Minor.

In Meridian, Thomas N. Couch of Choctaw County.

In Covington County, Mrs. James Cravey; Arthur Godwin.

In Troy, child of J. J. Ballard.

In Victoria, Coffee County, Zach Blackman.

Near Eufaula, O. Z. Hall of Girard.

In Brewton, child of R. E. Park.

In Birmingham, Mrs. Lillie Carter; S. W. Goode; Mrs. Thomas Worthington; Miss Lillie Carter of Athens.

In Hale County, Mrs. Marion C. Hall.

In Scottsboro, Mrs. Bennie C. Jacobs.

In Butler County, Jasper Rogers, aged 76.

In Montgomery, child of Brooks Flowers; child of L. G. Alexander; W. L. Brock; Miss Edith Carlson; Mrs. Minnie Ray; J. L. Trimble; Mrs. Snow.

In Autauga County, Miss Belle Post.

In Winfield, child of Harvey May.

In Gadsden, Mrs. M. Parrott.

In Henry County, Mrs. John T. Coaker; Mrs. Caroline Zorn.

In Dadeville, Miss Mattie Lou Berry; Mrs. Lem H. Greene.

In Choctaw County, Nathan S. Grace; N. B. Mills.

In Jasper, W. S. Bowdry.

In Mobile, Mrs. Jane Hurley; child of B. J. Chambers; William Rolley; Dr. W. J. Lea; John Reinhart; Miss Julia F. Harteau.

In Cullman, J. C. Cantrell; Mrs. Sarah E. Ware.

In Bessemer, Miss May Price.

At Gum Springs, Blount County, George McPherson.

At Balm, Blount County, Elias Byram.

At Dale, Blount County, Mrs. A. C. Passey.

In Danville, Morgan County, Mrs. Alexander Mesans.

In Cherokee County, Miss Lillie Hudgins; John Webb.

In Jackson County, Mrs. George Wilhelm, aged 75.

In St. Clair County, Mrs. Miriam McClendon, aged 81.

Near Geneva, John Ray.

In Edwardsville, John Baber.

In Centerville, Mrs. Alexander Clark.

COTTON CROP ESTIMATE.

Mr. Stevens Tells How Commissioners of Agriculture Reached Decision.

Atlanta, Ga., Oct. 30.—(Special.)—Commissioner O. B. Stevens, in speaking of the estimate made by the commissioners of agriculture at the recent convention held here, said that it had been arrived at after a careful consideration of the estimated crop of each State.

The estimate as given out by the commissioners was a crop between 9,000,000 and 9,500,000 bales. The majority of the commissioners held that the crop would not exceed 9,250,000, while some maintained that it would go higher, and some that it would fall short of that estimate. It was finally agreed, under these circumstances, to put the estimate at between 9,000,000 and 9,500,000 bales.

"I am satisfied," said Commissioner Stevens, "that the commissioners present at the convention gave an accurate and thoroughly disinterested report of the shortage in their States. On account of the familiarity of the commissioners with their crops, I consider, of course, that the estimate is the best and safest that has yet been made."

"From the States that were not represented we received statements from agricultural authorities that could not be doubted, and from them we made up the estimate. I know of no way to better estimate a crop than to get the opinion of each commissioner in the cotton growing section, and this is what was done at the convention."

Engagement of Admiral Geo. Dewey.

Washington, Oct. 30.—(Special.)—Admiral George Dewey announced his engagement tonight to Mrs. Hazen, a sister of John R. McLean, Democratic candidate for Governor of Ohio, to a delegation from Nashville, who had come to Washington to invite him to be present at the home-coming from Manila of the 1st Tennessee Regiment. The Admiral, in announcing his engagement, to these gentlemen said that the first and only person to whom he had confided his happiness was to his friend, ex-Secretary Hilary A. Herbert, of Alabama.

Mrs. Hazen is the widow of General Hazen, formerly chief signal officer of the army, who died about ten years ago. Mrs. Hazen has no children and since her husband's death has made her home with her mother. She is a woman of large means, about 40 years of age, and popular in the best social circles of Washington. The date for the wedding has not been announced.

Admiral Dewey today took possession of his new home. The last of the furniture was arranged in the new house today and the Admiral's trunk was brought up from the apartments he had been occupying at the Ebbitt.

The Admiral's first wife died in 1872. She was the daughter of a former Governor of Vermont. One child from that marriage, a son, is now living in New York. General Hazen, the former husband of Admiral Dewey, died on the 16th of January, 1899, and a son from their union died last year.

OBITUARY.

Bro. L. B. Burnett was a member of Zion Hill Baptist church. On Sept. 13th last he departed this life. Bro. B. was born July 17, 1868. He was a poor man in this world's goods, but we believe he was rich in the love of God. He leaves a wife and two little children to mourn his departure. We commend the weeping wife to Him who makes no mistake for help in her sad hours of bereavement. The sympathy and prayers of Zion Hill church are extended to the sorrowing wife and little children. May heaven's blessings be with them. R. M. ALLEN.

Mrs. Alice J. Luckie was born October 17, 1848, and was reared by a pious mother, who survives her. In her twentieth year she made a profession of religion, and in September, 1869, was baptized into the fellowship of Fellowship Baptist church. On the 21st of December of the same year she was married to Mr. J. W. Luckie, and they two lived happily together until her death, which occurred October 12th, after a brief illness. She was a dutiful wife, a fond mother, and faithful as a church member, and will be greatly missed in all these relations. She leaves a husband and eight children, besides a host of relatives and friends to mourn her loss.

Furman. JAS. I. KENDRICK.

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(TALK NO. 16.)

Styes.

In the majority of cases styes are caused by eye strain. People who are subject to them almost always have some defect of the eye. Not necessarily a great defect, but more often a very slight one. Just enough to produce an irritation and congestion. Correctly fitted lenses will prevent them. By removing the necessity for extra effort they remove the cause. I have had quite a number of cases here in the city who were troubled with styes almost constantly. In every case so far as I can learn I have been able to entirely cure them with glasses. While I cannot promise a cure in every instance, I know that I can cure them in ninety-five cases out of one hundred. If you are subject to styes I want to see you. I will make an examination of your eyes and tell you what ought to be done. I will tell you whether you ought to wear glasses or not. I will charge you nothing for the information.

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Associational Meetings, 1899.

Place and Time.

NOVEMBER.

Columbia; Haleburg, Henry county, Wednesday 1.
Mobile; Bay Minette, Thursday 2.
Pea River; Woodland Grove church, 8 miles northeast Elba, Friday 3.
Huftman, Ala. M. M. Wood, Statistical Sec'y.

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Dr. Worst will mail his new Scientific Catarrh Inhaler, with medicine for one year, on three days trial, free. Cure Catarrh, Colds in Head, Partial Deafness and all Diseases of the Air Passages. If satisfactory send \$1.00; if not, return. **AGENTS WANTED** I. R. E. J. WORT, Ashland, O. 353 Main St.

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.

This 18th day of October, 1899.
GEORGE D. NOBLE, Mortgagee.
GORDON MACDONALD, Attorney.

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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.
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MORTGAGE SALE.

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

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

This 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.

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