

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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How One Rich Man Uses His Money.

It is well known by newspaper readers that Hon. William C. Whitney, who was Secretary of the Navy during Cleveland's last term as president, is one of the millionaires of New York. It is not so generally known that Mr. Whitney spends his winters at Aiken, South Carolina, where he has a very large house and many facilities, both indoors and out, for enjoyment of himself and friends. Mr. J. U. Rives, who was born and reared in Lowndes county, this State, has been for some years a prominent merchant at Aiken. On a recent visit to Alabama he gave us some interesting facts as to how Mr. Whitney disposes of some of his money while at his winter home in the South Carolina town.

As already stated, Mr. Whitney has a house at Aiken, and it consists of thirty-two rooms. He desired to add eight more rooms, but he did not adopt the usual plan of letting the work by contract; he engaged one or more competent men to direct the workers, and himself or his agent employed the mechanics and others at a liberal price per day. He did this so that he might help the carpenters, bricklayers, etc., by giving them

better wages than a contractor would have given. Thus a mechanic who could have been hired for two dollars per day was given two dollars and fifty cents.

A great deal of unnecessary work is done on the plainest as well as the finest structures erected, apparently with no other object than to give employment to the workers at good wages.

When a street or road about Mr. Whitney's place is not in such condition as he desires, he obtains permission from the proper authorities and has the highway put in order according to his own notions and at his own expense. He has a "boss," or superintendent who engages the labor and directs the work. Seeing the laborers (negroes) at work one day, Mr. Whitney asked the "boss" what wages they agreed to work for. "Fifty cents a day," was the answer. "No," said Mr. W., "the work is too hard for that; give them seventy-five cents."

Mr. Whitney does not throw his money around among beggars, but his idea appears to be to find work for poor people who are willing to do it, and pay them more than the usual price for it. He regards that as kindness, and he is not far wrong. He specially dislikes for his money to fall into the hands of the rich, as they do not need it. But he can't keep all of it out of their hands, as he sometimes engages two or three sleeping cars from rich companies at twenty-five dollars per day each, and has them side-tracked to await his own pleasure or that of his guests.

It is remembered that Mrs. Whitney was fatally injured while riding in a fox chase near Aiken last winter. As she was leaving for her New York home, where she died, she sent a check for five hundred dollars to the treasurer of the

little Episcopal church there at which she was a devout worshiper. Mr. Whitney usually puts fifty dollars into the collection basket at that church when he attends service. And when at the end of the winter he is preparing to leave for New York, he usually sends checks for twenty-five or fifty dollars to the poor churches of different denominations in the vicinity of Aiken.

We have repeated only a part of what was told us, but it indicates how at least one rich man disposes of a part of his money, and we suppose our readers will be interested in learning, as we were.

Notes on the Wing.

EUFULA ASSOCIATION

Met this year with the Clayton church, and had one of the best sessions in its history. There was a fine spiritual atmosphere that gave unusual interest to the proceedings. Bro. G. L. Comer makes a good moderator and a fine speech. His pastor is saying great things about him. Bro. Geo. Davis, of course, makes a fine clerk. He is a Davis, it is in the blood. Bro. Hagood and his members did the entertaining just right. It fell to my lot to be the guest of the bachelor pastor. He is a fine host for a bachelor, but he has an excellent place to get his meals, in the home of Mrs. Alto Lee. His den is an ideal one, rapidly filling with the best of books. Keep an eye on Hagood. He is working hard in his study and out, and is a coming man.

Bro. W. D. Hubbard's missionary sermon was one of the best I have heard this season, and greatly moved the crowd. As a result,

Bro. Comer followed with a collection for missions amounting to about \$100. Bro. B. Davie charmed the people with an excellent talk on Sunday school work. Bro. N. C. Underwood engineered a fine collection for the Orphanage. The other interests were not forgotten. The ladies held a meeting and should report, as they ruled the men out. I made a stop at

EUFULA.

The church was passing through a gracious season of refreshing. It was not intended as a harvest, but a seed sowing and deeper cultivation. Signs of a decided advance in spiritual life were to be seen, and the pastor was full of hope. He seems to be getting a strong hold on them that will enable him to lead them to greater things. I also made a stop at

MIDWAY.

I enjoyed a season of rest in the home of Bro. S. O. Y. Ray. He has been recalled to the care of this church and will accept. He has some fine collaborators there who are earnestly holding up his hands. He is also pastor at Ramah and Seale. My next point was

UNION SPRINGS.

Here I found Bro. Pugh holding his ground well and firmly entrenched in the hearts of his people. Bro. Geo. Williams, as he always does, gave me his whole time and proved a great help. It is so easy to work Union Springs with Bro. Williams. The town was full of cotton and people, and I left with a pocket full of money for the BAPTIST. My next association was the

ETOWAH.

This met at Hokes Bluff, about nine miles from Gadsden. I found a seat in a wagon with Bro. G. E. Jones and his Alabama City delegation on my way out, and an excellent home with Dr. Landers. This, too, was a good meeting. Bro. Culberson presides well and wastes no time. The brethren have to talk or vote at once. This body did its best work in the line of Ministerial Education, providing help for two young brethren called of God to preach. I succeeded in placing the paper in many new homes. The Gadsden brethren were busy pre-

paring for the gathering of the Baptist hosts in their beautiful new church. Bro. J. W. Willis has worked hard and now rejoices, and we will all congratulate him and rejoice with him at the Convention. And now comes the last of the fifteen associations that I have attended,

THE COLUMBIA.

This was away down in the wire grass country of Southeast Alabama, one of the most promising sections of this promising state. The crops are very fine this season and the people are happy. I made my first visit to the city of Columbia in about ten years and met with a warm reception, and enjoyed preaching once more to the people who listened to me so kindly as they used to do when I was their pastor. Bro. Arnold Smith had just left them and they are now without a pastor. I had as a traveling companion Bro. I. A. White, Bishop of Dothan, and we were well cared for by brethren Geo. Campbell and Jno. T. Davis and their excellent wives. Sisters Cody and Stapleton of Dothan bravely endured a buggy ride of about 29 miles to attend the ladies' meeting in connection with the association. Columbia and other churches, too, had ladies there. I hope for a report of their meeting. The attendance on the association meetings was good, and so also was the interest.

Bro. I. A. White was re-elected moderator, Bro. R. M. Jackson clerk, and Bro. B. A. Forrester treasurer. Bro. Forrester is a warm friend of the Orphanage, and sees to it that a collection of not less than \$20 each year gladdens Bro. Stewart's heart. I had to leave before the close of the meetings, but not before the subject of missions

had been discussed, and a collection taken. We hope our cause in this section will prosper, as the people are so greatly prospering. My return was by way of

ABBEVILLE.

Bro. Wm. Martin took me to his home, where I spent a night. He has a real preacher's wife who knows how to make him happy when he stays long enough, but, alas! the poor ramps like us can't stay at home. Here, too, I enjoyed a season with Dr. A. L. Martin, one of the pioneers of that part of the state. He has done a great work, a work that will tell in the years to come. He is now too feeble to serve churches as pastor, but goes here and there, as his strength permits, and scatters sunshine about him. He is waiting for the summons "come home." Bro. Geo. Parker, the pastor, was getting ready for a trip to Texas, and he goes to stay. We lose one of our best preachers, and a man esteemed among his brethren. The Texans already know him, but unless they take care of him Alabama will call him back.

And now the associations are over and I will rest. J. A. HOWARD.

We so often hear of the superior attainments of other sections that it is a pleasure now and then to find out the superior advantages in the South. In our recent journey, which covered near 3,000 miles, we had the pleasure of traveling over a number of famous railroads. Of course a Pullman is a Pullman wherever it is found, but in the matter of equipment for ordinary passenger travel we found the superior roads to be our Southern ones. Nowhere did we find equipment to compare with that which is found every day from Atlanta over the Southern, the Western & Atlantic, the Georgia, and the Atlanta & West Point roads, and to this list we would add the Louisville and Nashville, which runs a superb equipment out of Louisville not one whit behind the best in the West. It is a good thing to go abroad once in a while so as to learn how to appreciate the blessings we have at home.—Christian Index.

For the Alabama Baptist.

Our Institute, Etc.

Our Ministers' Institute held with Harmony church in Central Association was a perfect success. Only about ten preachers in attendance, but the interest and spirit were good from beginning to end. The good people of the community entertained the meeting royally. This church is a part of my work for next year. They assure me since the institute that they intend to give me more time to study and preach. The people who met Bro. Anderson at this meeting love him. My other churches are Eclectic, in the Central, and West End, in the Montgomery Association. I feel proud of the people the Lord has given me to preach to. They are an energetic, consecrated and appreciative people.

Would it not be wise, while the people are making their pastors Christmas presents, for both pastors and people to show their appreciation of the valuable services rendered the denomination by the ALABAMA BAPTIST and make those faithful, hard-worked servants also a gift of some kind? I think it right and wise.

A. C. SWINDALL.

From the Christian Index.

Do Baptists Make Too Much of the Lord's Supper?

There are some brethren of other denominations who evidently think we do, although in theory Baptists have a far less exaggerated view of the supper than almost anybody of Christian people. At the same time, because of our position as to immersion and the place of baptism, we have been compelled to

give the polemical aspects of the supper a place of more prominence than is usual between differing denominations. It must be said for us, however, that this prominence has been forced on us by the perversions of others. Baptists would be perfectly willing to speak of baptism only to those desiring baptism, and to let the ordinance of the Lord's Supper come quietly as a part of our devotional life. But when these are perverted, and in so doing, the truths with which they are connected are obscured, or changed, then, of necessity, Baptists must be insistent.

We have reference, however, to another aspect of the Lord's Supper, in which we fear that Baptists generally are not to be so much commended. We refer to the frequency with which the supper is celebrated. It is not unusual to find churches, not live and vigorous to be sure, where months and even years have intervened since the Supper was observed. There are many others where the observance is very infrequent, and few where it is observed oftener than once a quarter. Now, as Baptists, we have no idea of any sacramental grace inherent in the observance of the Supper, so that by frequent observance we get more frequent supplies of grace. But they do believe that the Supper is helpful as a reminder of the death and coming of the Lord, and that being commanded by Christ, it must have a place in the regular process of our church life. Indeed, they are not unmindful that the seasons spent at the Lord's table have been precious seasons to their souls. At any rate, until he comes again we are to do this in remembrance of him. From this standpoint duty must ever impel us to frequent observance of the Supper, even if we do not hunger to thus set forth the death and coming of the Lord.

It is possible that our Campbellite and Episcopalian friends may make too much of the ordinance through their frequent observances. By the Campbellites the Supper is observed every Sunday morning, while the Episcopalians not only observe it on the Sabbath, but during the week as well. In each of these cases special theories of the

Supper lead to this frequent observance. There is a place among Baptists to honor the Supper and honor their doctrines by such frequency in observance as shall keep its blessed truths before our minds in all the purity of the actual form originated by the Master. Certainly we ought not to neglect an ordinance preserved in such purity, and speaking with such force.

Central Committee.

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

SHANGHAI, AUG. 17, 1899.

To Mrs. D. M. Malone. My Dear Friend: You will probably see from my letter to the ALABAMA BAPTIST that I am not coming home this year; in fact, I can not now say when I can think of taking my furlough.

My co-worker, Miss Price, has been very ill all summer, and of course I could not leave the work for her to look after, as she is not very strong anyway, and there must be some one here. I was all ready to leave in September, thinking to get home in time for our State Convention, but "the best laid plans of mice and men gang aft a-glee."

I have received so many letters from home, saying they'd write more, as it was expected I'd be on the ocean next month.

We are having so much rain and such a number of typhoons this summer, so many lives lost at sea. You know we hear of these things here in this great port, and it has been very distressing indeed.

Cholera has not made its appearance here at all, as it has been too cool and damp for it; so we have been spared that this year. A good many deaths amongst missionaries, though, all from dysentery, which is more dreaded here than cholera.

You will soon be meeting in your association, will you not? Remember me to all the sisters.

I suppose the Crumptions are in East Lake ere this, as recent letters spoke of moving there soon. How nice that will be for your church!

With love, I am your friend and missionary, WILLIE KELLY.

I will gladly send the pretty Star cards of Miss Willie Kelly to any who want them. I have begun punching mine already, and have made one point of the Star bright. It doesn't take long to make these Stars shine! Try one, and see how easily it can be done!

During a recent visit to my brother in Dallas, Texas, I attended a meeting of the Industrial and Mission societies of the First Baptist church of the city. The State Convention will meet with the church on the 10th of this month, the Woman's Missionary Union on the 8th and 9th. The Industrial meeting was held first, and Dr. Truett gave them one of his earnest, inspiring talks. Then followed the most industrious business meeting you ever saw! Delegates appointed, dues collected, work of the year discussed, 30 cakes baked, ice cream frozen, reception arranged, reception committee appointed, and more talk and work than I can ever tell!

The next hour was devoted to the Mission Society. The leaflet, Frontier missions and missionaries, was read by several ladies and interspersed with short, earnest prayers. Mrs. Gambrell gave a most pathetic account of the missionaries of Texas. Some she knew personally, with some she had been corresponding for years, and oh, the pitiful stories she told!

Each of these societies had sent a box to a Frontier missionary.

The First Baptist church of Dallas is a great church, being led by a great man, and is doing a great work. Mrs. D. M. MALONE, Sec. Cen. Com.

The Folly of Anxious Forethought.

A Sermon by Rev. J. B. Hawthorne, D. D.,
Delivered at First Baptist Church,
Nashville, Tenn.

Text: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6:25.

No man can live successfully without forethought. To accomplish any important task he must look ahead and plan. This looking into the future distinguishes the civilized man from the savage. The thoughts and desires of the savage do not reach to-morrow, but center upon to-day. He goes into the woods in the morning, kills his supply of game, cooks and eats it, and then wraps himself in his blanket or buffalo skin and lies down to rest not at all concerned as to how he shall live to-morrow.

As the ignorant and degraded tribes of earth advance from a savage to a civilized state their desires enlarge and their wants increase. They covet a greater variety and a better quality of food, better clothes, better houses, and more pleasures. As man makes progress in civilization he looks more into the future; he gives more exercise to his mind in providing for his wants; he reasons from cause to effect; he interprets the future in the light of the past; he speculates and plans.

Knowing these facts, we cannot believe that Christ, whose doctrine, spirit and life have done so much to stimulate human progress, meant to forbid men to have any thought or concern about their future welfare.

It is perfectly obvious to the intelligent reader that when Christ said to his disciples, "Take no thought for to-morrow, what ye shall drink: nor yet for your body what ye shall put on," he meant to forbid only anxious forethought—a painful and harrowing solicitude about the future—that unnecessary and unwarranted concern about our temporal needs which frets, and tortures and disables the mind. To save us from such self-inflicted anguish, he presents three arguments to convince us of the folly of it.

1. The first is based upon the superiority of mind to matter. "Is not the life more than meat, and the body more than raiment?" Is

not the peace and happiness of mind of more importance than the gratification of our sensuous appetites? Do not put your higher faculties in bondage to your lower nature. Subordinate the lower to the higher elements of your being. What is your body? It is but dust and ashes. It is of the earth, and to earth it must soon return. Let it not distress you because it is not feeding upon dainties and wearing purple and fine linen every day. It is made of ignoble material. It serves only a temporary purpose. We shall soon be done with it, and then it will become the food of worms. The body is not the man. It is only his perishable covering. It is only a vehicle which he uses for a little while. The real life, the real man is within. It is that which thinks, loves, believes, hopes, and projects itself into a distant and glorious future. That which constitutes the real man is the breath of God. It is spiritual, divine, immortal. Christ is here emphasizing the unspeakable folly of making the divine and eternal elements of our being subservient to those which are earthy, base and ephemeral.

2. Our Lord's second argument against a harrowing anxiety about the future is based upon a comparison between man and other creatures. "Behold the fowls of the air! They sow not, neither do they reap, nor gather into barns. And yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, oh ye of little faith?"

It requires but a moderate exertion of our mental and physical faculties to supply our actual wants. The things that we really need for the sustenance and comfort of these material bodies can be secured without much mental strain and anxiety. Are we less competent than the birds to take care of ourselves? They find their supply of food with-

out much labor and worry. Are ye not better than they? Have you not more capacity and better facilities for appropriating the material blessings which God has provided for you? To say that you can't make a living without overtaxing mind and body, is to confess that you are weaker and more worthless than the meanest of the animal creation. When a healthy and able-bodied man despairs of making a support for himself by honest labor, and goes to begging or sponging upon his wife's relations, he ought to be made to feel that he is reproached by every bird that cleaves the air, and by every bee that gathers honey from the opening flower. Are ye not better than they? Surely, in the scale of being you stand immeasurably above them. They are not made in the image of God, but you are. They are not akin to God, but you are. The incomparable superiority of your nature to that of birds and beasts renders God's care of you more tender and profound.

3. Christ's last argument against this painful anxiety about the future, is, that it avails nothing. All your fretting and worry cannot change a solitary thing that belongs to the future. He says, "Which of you, by taking thought, can add one cubic to his stature?" Here we have a touch of that withering but godly satire which our Divine Master sometimes injected into his discourses. There is a place for satire even in the pulpit, and the preacher who will not use this weapon discredits the wisdom of the greatest preacher. Can you not see what Christ had before his mind's eye when he said, "Which of you by taking thought can add one cubit to his stature?" Some years ago I stood in the midst of a great multitude of people who had gathered to hear a political discussion. A man stood beside me who was only about five feet high. He seemed to be less concerned about the discussion that was going on, than about the very perceptible difference between his stature and my own. More than once he seemed to be making an effort to lengthen his abbreviated form. Evidently he was sorely perplexed over his diminutive physical proportions. Could anything be more absurd and unwarranted than such perplexity. Ten thou-

sand years of such worry would not make him an inch longer. But such fretting is not more unfruitful of good than the mental agony, which some men have, about the things which lie hidden in the womb of the future.

This painful anxiety not only avails nothing, but is seriously hurtful to the mind. It produces a mental condition that is abnormal and unwholesome. Under such a burden a man is at a great disadvantage in attempting to solve any difficult problem. The man who does not work cheerfully and hopefully cannot work successfully. His intellectual gifts may be rare and superbly disciplined, but, if his misgivings and anxieties keep him constantly in a nightmare state, all of his mental operations will be distorted and untrustworthy. He sees nothing as it is. He minimizes what is good and exaggerates what is evil.

A frightened or discouraged soldier is sure to discredit the advantages of his own position and magnify those of the enemy. The scared and disheartened Spaniards, at Santiago, believed Shafter's army to be five times stronger than it was.

Some years ago I met a business man who seemed to be almost ready for suicide. Staring at me like a madman, he said, "Oh, sir, there is coming a universal crash! The strong and the weak will go down together! The whole country is financially rotten! It is tumbling from New York to San Francisco!" In such a state of mind, how poorly that man was to read the "signs of the times." How unreliable his judgment of current events, and how incapable of a wise management of his own affairs.

The misanthropic man, apprehensive of the approach of some deadly contagion, has far less power to resist the invasion of disease than the man who is hopeful, cheerful, and who never crosses a bridge until he comes to it.

This distracting anxiety about the future, in almost every case, has its origin in some form of selfishness. Generous-hearted, philanthropic men are seldom afflicted with painful apprehensions. Doing

what they believe to be wisest and best, they leave results with God and sleep with a peaceful conscience. When there is a little scare on the money market, every old miser begins to bewail his hard lot. "Trouble! Trouble! Trouble! Nothing but trouble!" he exclaims. What is his trouble? Nothing more than the prospect of losing a little money. Neither pestilence, nor famine, nor war could afflict him so sorely as the loss of a few hundred dollars.

An old Georgia politician, standing on a goods box at a cross-roads country store, haranguing a crowd that was almost as ignorant and gullible as a herd of cattle, declared that the very foundations of our government had been undermined; that the whole superstructure would soon crumble into fragments, and that nothing would be left but the ghost of our departed glory. What was it that inspired that prophet of disaster and woe? Nothing but the fact that he had been beaten in his race for congress. If he had been the choice of the people in that contest, nothing but national prosperity and happiness would have appeared to his prophetic vision. Not a shadow would have been seen upon the political landscape. He would have pictured the old ship of state gliding smoothly over a summer sea, with his own steady and unerring hand at the helm.

When a man gets into a chronic state of anxiety about the future, there is no telling what evils his imagination will conjure up. You will hear him say, "I'm sure that something awful is going to happen. I don't know what it is, but I just feel it is coming. If I just knew what it was and when it would come, I wouldn't be so miserable."

In all the annals of our race it does not appear that any human being ever received any injury from a ghost, and yet there is nothing which some people, especially some women, dread so much as a ghost. There is scarcely a night that they do not have glimpses of these disembodied spirits, hear them climbing a stairway, or scratching at a door. They were never hurt by a ghost. They have never heard that any creature of God was ever harmed by one. And yet, they live in the terror of ghosts.

There are people who believe that if they begin a garment or make a journey on Friday some dreadful calamity will overtake them. If some occurrence makes it necessary for them to take an ocean steamer upon that day, at every stage of the journey they are tortured with fear.

It is astonishing how such persons can fill up the future with imaginary woes. These are the people who are able to interpret the Apocalypse. They can tell you what is meant by the "seven vials," the "seven thunders," the "seven seals" and the "seven trumpets." They can read "the signs of the times," and tell you, not only the year and the month and the week, but the day when the voice of doom will call down "fire and brimstone" on the earth.

Not long after I was married, an energetic and piously-inclined life insurance agent laid upon my conscience the obligation to insure my life for the benefit of my family. Yielding to his unselfish and pathetic solicitations, I went to a physician and submitted to a very protracted examination of my physical health. After the physician had completed his task, he cast a solemn look into my face and said, "My friend, it is very distressing to me to have to tell you about it, but the truth is your heart is not right. The valvular action is very irregular." I did not know before that anything was the matter with my heart, but for two months afterwards it seemed to me that everything was the matter with it. Night and day, I did but little more than feel my pulse and listen to the unnatural strokes of my heart. One day a distinguished physician met me and inquired about my health. I told him that I was in the last stages of heart disease. He said, "Your appearance doesn't indicate it. Come into my office and let me examine you." I did go to his office, very soon, and after a long and careful investigation, he said, "Sir, there's not a man in this city who has a sounder heart than yours." My heart has not troubled me from that day to this.

Men sometimes get into a state of mind in which they covet anxi-

ety and trouble. The more they suffer the more they want to suffer. I once had a friend who, in answer to any question about his health, would say, "I'm sick, and just as miserable as I can be." If at any time I said to him, "I'm glad to see you looking better today," he would be sure to say, "You are mistaken sir, I never felt worse in my life."

"All the world's a stage, and all the men and women players," but of all the players the misanthrope—the prophet of calamity—the man whose imagination feeds upon approaching horrors, and to whose ear no music is so grateful as the funeral dirge, has the least claim to the respect and sympathy of a witnessing world. Such a part no true Christian will ever consent to play.

To the eye of Christian faith, God is everywhere. The heavens and the earth are full of God. God is in all human events, all human experiences, and he so rules in the heavens above and the earth beneath, "that all things work together for good to them who love him." The Christian's face paints a rainbow on every cloud, dispels every illusion born of fear, and lets in the light of glory upon all the vista of the coming years.

How strong, how majestic, how divine is the life that is supported by such a faith! Every moment brings a new fatherly love and care. Temptation, sickness, poverty, persecution, bereavement, are recognized by the child of God as parts of an infinitely wise and gracious discipline, by which he is prepared for weightier responsibility and nobler service here, ineffable dignity and glory in the eternal habitation which God has prepared for his people. No man is weak and unhappy whose trust is in God. Hence, Bunyan calls his hero "Great Heart." It was this confidence that inspired Carson, the great Baptist apostle of Ireland, to say, when that country was smitten with famine, "The God who feeds the ravens will not forget to feed young Carsons."

If a man's possessions are all temporal; if he has nothing that he can take beyond the horizon of the present life, it is very easy for him to become poor and unhappy. But, if he believes in God and the world to come, and his spirit has conscious access to invisible sources of power and treasure, nothing can bankrupt him or make him miserable. You can never dishearten and dethrone that lordly man who has learned to look up into the face of the Universal King, and say, "My Father who art in heaven."

My friends, those of you who are tortured with fear; those of you who are so concerned about the supply of your material wants that you can't find time for the worship of God, or for any of the work committed to the hands of his people; those of you who have but one problem expressed in the question—"What shall I eat, and what shall I drink, and wherewithal shall I be clothed?"—what you need, more than all else, is God—Immanuel—God with you—God in your secret souls. That, and that alone, will give repose, stability, joy, dignity and majesty to your lives.

I cannot more appropriately close this discourse than by quoting the immortal words of Chrysostom, when he stood before the court surrounded by his distressed and weeping followers, waiting to hear his sentence about to be pronounced against him. "Brethren, weep not for me. I have nothing to fear. If the sentence should be death, you know that Christ is my life, and for me to die is gain. If it should be exile, remember that 'the earth is the Lord's and the fullness thereof.' Let my enemies do their worst. If they banish me I shall be like Elijah fed by the ravens. If they cast me into the sea, the God of Jonah will take care of me. If they throw me into the lion's den, the God of Daniel will protect me. If they scourge me with loaded thorns, the God of Paul will sustain me. If they stone me, the God of Stephen will open the gates of glory to my enraptured vision."

M. W. Egerton, Knoxville, Tenn., says: "We have many Baptists who will not join a church where they live, because they belong to some old graveyard far away." And that is the unfortunate fact in Alabama.

For the Alabama Baptist. Missionary Day in the Seminary

According to a long established custom of the Seminary, that the first day of each month should be set apart for assembly and worship by the Seminary Missionary Society, we today were made to rejoice through the power of the Spirit manifested. Dr. Mullins called the meeting to order at 10 o'clock, and, after song and prayer, reports were read from missions established in our city.

The summary of the reports shows 52 students engaged in that class of work. They have taught during that time 1118 persons who would scarcely hear the gospel unless these students carried it to them. They have held 63 sessions of Sunday School, 26 prayer meetings, and preached 28 sermons. They have also made 191 visits during the month. The schools in which they work have raised \$59.51 for current expenses and \$15.40 for missions. Thus, while our city Mission Board is willing to meet actual expenses, these boys and their missions are grappling with a much discussed topic among mission workers, viz: self support.

The speeches of the day were entirely by students. Bro. F. F. Soren of Brazil, who recently left the Catholic church, and came to the Seminary to take the regular course, gave as a most intensely interesting and soul-stirring address on the spiritual needs of Brazil. Bro. A. Gerdh, of Sweden, then followed with a compact, concise history of Baptists in Sweden, and their needs. The addresses closed with Bro. Ryland Knight, of Kentucky, giving us a brief sketch of the life of the greatest African missionary since Livingstone, Mackay, of Uganda. He started us off with the great missionary's motto, "Jehovah-Jireh." The Lord will provide, and, when he had finished the details and incidents of his life, only meagerly stated, we felt like saying, "truly the Lord did and will provide."

I would like to say something about the work of the Gospel Wagon managed by the Seminary boys, but I do not want to take up too much space. Suffice it to say that it is doing one of the greatest works connected with our Seminary. Its work is principally in the slums, preaching the gospel on street corners and rescuing the fallen. Ten or fifteen have been converted during the past month, and the Lord only knows what other good has been done.

The Seminary holds tenaciously to the doctrine of world-wide evangelization as taught by the Bible, and when a young or old man comes here, he goes away with greater missionary zeal. How fitting it is for the head of our denomination to be so filled with the missionary spirit.

The Alabama men are all engaged every Sunday either in mission work or preaching to regular churches. The writer, Bro. Taliaferro and Bro. Ray have all their time taken up with churches. Pray for us, brethren, that we may fit ourselves for the great work before us, keeping always close to the Master. Fraternally,

J. W. O'HARA.

When a man who sets himself up as a judge of other men's orthodoxy and prides himself on stern, uncompromising condemnation of all doubtful doctrines allows himself to be abusive and sarcastic, he unconsciously displays the imperfections of his own creed. A devotion to the Bible which shows itself in attacks upon the motives and intellectual ability and moral character of those who hold different views is a hollow mockery. The Standard receives many criticisms upon the contents, editorial and contributed, of its pages; but of the very few which descend to the level of discourtesy, nearly all come from persons of intense adherence to doctrines concerning the Scriptures, the Holy Spirit, the "higher life," which ought to make them more or less tolerant than ordinary Christians who make no claim to special knowledge or attainments in such matters.—The Standard, Chicago.

The whole secret of the spread of Christianity over the world is in the figure of the leaven. It is fire that kindles fire, love that kindles love, Christianity manifested that spreads Christianity.

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All articles for these columns must be sent to Dr. A. J. DICKINSON, Selma.

Want an Institute.

Dear Bro. Anderson: Will you please state through the ALABAMA BAPTIST when you can meet us in an Institute at Corinth church, Chilton county? We are desirous of having an Institute, as we need it in the interest of our church and the Baptist cause generally. Please come, if possible. We also wish to correspond with the following brethren and see if they can attend should we succeed in having an Institute. In so doing we can be prepared, and it will save time and expense. Names: R. H. Long, E. L. Manning, E. D. Wambles, J. L. Long, W. A. Wood, W. S. Cox, W. J. Armstrong, M. J. Parrish, J. L. Hand, A. L. Foshee, J. M. Thomas, T. M. Nelson, J. H. Thomas, S. M. Adams, T. J. Deason, J. E. Moore, W. J. Ruddick, F. M. Woods, G. W. Cobern, A. C. Wells, J. G. Lowery, J. C. Culver, Charles Hill, A. L. Pattillo, T. Stanley, Sandy Moore, Darius Martin, J. M. Lewis, L. B. Pounds, J. H. Hughes, with all others who will come. We cordially invite everybody. Address J. E. Goss, Burwell, Chilton Co.

For the Alabama Baptist. Shall Baptists?

Much is being said about the Mormons, and threats of doing violence to them are being made. I see that Miss Helen Gould has appropriated \$10,000 toward the defeat of this sect. I judge from the article that I read that the funds will be placed in the hands of the Epworth League of the M.E. church for the execution of her wishes. I have read all of the series of articles in the ALABAMA BAPTIST. They are good, instructive and helpful. And I suggest that they be put in pamphlet form and offered to the public. I will take a number of them. But I must say, that

while I am against the Mormons, I will never lift my hand to persecute them, or any other sect. I am a Baptist all the way through—a Bible Baptist—one who believes not in coercion in religious affairs. Persecution never changed a man's mind nor a man's heart. It is not the religion of our Master. He taught the opposite. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in heaven." Brethren, whatever others may do, Baptists cannot afford to engage in the violation of Divine or human law.

We have a moral and a legal right to keep Mormons out of our dwellings, and out of our churches; but none whatever to drive them by violence out of our country, much less to tie them up and put the lash to their backs. This course is not even expedient, to say nothing of the illegality and lack of christianity in it.

As to their doctrines and practices, there is not a man more opposed to them than I. But they are opposed to us, too. So are the Roman Catholics against us, and have been ever since the first proclamation of their erroneous dogmas. What if Mormonism would crush us, Romanism would burn us! If the one is, corrupt the other is none the less so. If the one is false, so is the other. If the one worships Joe Smith and Brigham Young, the other worships Mary and the Pope and his cardinals. The path of Mormon history is bloodless compared to that of Rome. If we have a right to disfranchise and exile the one, we have a right to deal so with the other. I would die in prison before I would vote for a Roman Catholic, or for a Mormon; and yet I would vote every time to give them religious liberty, just as I would to give to the cohorts of Bob Ingersoll. With the Bible I would beat in the doors of

the darkened monasteries and convents; and with its glorious light drive the darkness from these mouldering cells of crime, gloom and despair. And with the Bible I would hammer at the gates of Salt Lake City till these "new gods" felt the earth quake and saw the stars fall, before I would put forth my hand to do violence to their persons. Baptists are not, and never were in a war of persecution. Tar and feathers do not bring men to Christ. Not only that, but bad treatment makes friends to those who suffer wrongfully. You have shut your church doors against the Catholics, but only because of their pernicious doctrine. Treat the Mormons the same way for the same reason. But hands off them brethren.

Avondale. R. M. HUNTER.

For the Alabama Baptist. Some Things About Ethics.

Ethical questions as such have not, I believe, been much discussed in the columns of our paper. The sending out therefore of a pamphlet circular by the American Humane Society, may not be an unsuitable occasion for remark on the subject. The pamphlet relates wholly indeed to the morals of vivisection, making known the startling fact of the prevalence of the practice by physicians not only upon irrational animals, but upon human beings, largely on the continent of Europe, and to some extent, in effect, even in England and America, almost without protest on the part of the medical journals! The subject were of moment outside the prevalence of this shocking practice; I say shocking, because not only poor animals are subjected to it, but fearful to relate, helplessly diseased inmates of hospitals, insane persons, and even babes born in hospitals, if not literally virtually, the effect of poisons hypodermically injected, introduced into the venous system, inoculation with the virus of loathsome and deadly diseases, being tested in this way. In excuse, a few persons have pleaded the promotion of science!

I take it the law of ethics is found in the will of the Creator, made known in Nature and Revelation, the two being entirely coincident, for what God has made known in nature is truly revealed as what he has made known by prophets and

apostles. At least we are referred to the teachings of nature in the 19th Psalm, in the opening chapters of the Epistle to the Romans, in Paul's address at Athens, and elsewhere. Indeed what we distinguish as revelation appears to be but a full and luminous exposition of the law of God indistinctly made known before.

The ethical part of this law was codified by Moses; elaborately expounded and illustrated by Christ and his apostles. No supposed good can be achieved by modifying or neglecting a strict construction of it; the end never sanctifies the means. And as relates to taking or imperiling the life of man or animal, we have no authority except for self-defense in legal ways in the latter case, for food and reasonable service in the former. Our authorized dominion over the beasts of the field, the fowls of the air, and every living creature, extends not to the slightest act of cruelty. We have no right to destroy men for gain or glory or other fancied good; to promote the supposed interest of any part of our fellow-beings at the expense of the discomfort, pain or death of another. The law requires me to be as careful of the rights of others as my own.

A physician has no right to precipitate the end of a moribund patient on the plea of relieving suffering; what use God may have for his last moments we know not; some have uttered sentiments that have left a hallowed impress upon all about them, with their dying breath.

Expediency, oh, expediency, what mischief it has done! Let us cling to law, "whose seat is the bosom of God, and her voice the harmony of the universe." E. B. T.

After spending a few weeks in Amsterdam, Dr. Whittitt and family left for London, where they will remain for some time. Letters addressed to London, care of the American Consul, will reach them. A recent letter from Mrs. Whittitt brings the pleasing intelligence that all are well and happy and enjoying the trip and new scenes.

For the Alabama Baptist. The Spiritual Side of One of Our Greatest and Oldest Universities.

Since I have been a member of Harvard University, I have noticed with a great deal of pleasure that the four thousand or more men in that great centre of learning do not seek only to develop their mental and physical beings, but that they also realize that the cultivation of the spiritual side of their nature is important. They do not believe in a one-sided education. Harvard is undenominational, and one would naturally expect to find the religious environment rather weak, and it is, I believe, usually represented as such; but that is thoroughly without foundation. Henry Drummond, after having visited all our American Colleges, said that he was impressed by the religious spirit displayed in each, but that Harvard had struck him as being the most religious of them all.

I do not intend especially to laud Harvard, but like to have the Christian people know how a great number of young men in this country stand. Our nation, to a great extent, is affected by the way in which its young men receive their education in its several colleges. Can you imagine a more deplorable sight than to see a young person who has given all his attention to the development of only one of the three all-important questions—that is the spiritual, the mental, and the physical—and has left the other two uncultivated? He is a total failure if he has a physique to equal that of Hercules or Atlas, and has allowed the other two to become morbid. He is likewise a complete failure if he has a mind to rival that of Shakespeare or Milton, and has no body to sustain it. But the saddest case of all is to see one who is perfectly sound physically and mentally, and has neglected the third, the most important of them all. "What doth it profit a man if he gain the whole world and lose his own soul," and that is exactly what so many of America's young men are beginning to realize, and how thankful we should be for it! What we want is young men who are not ashamed of the gospel of Christ, and if educated young men over this country would take that as their daily motto, others would tend to fall in line, and what a procession in Christ there would be.

I write to young men because I am a young man myself. If we who are professed Christians would only realize more and more that we each one have a personal responsibility, I believe that we would be more careful of our actions, especially of the smaller things of life. Luther tells us "that actions speak louder than words oftentimes," and we all appreciate a man who does not only talk but in his own quiet way, acts! Do we keep our lamp burning so that our companions can see in us Christ Jesus? An old man who had spent his life in tending a light house lay dying. He turned to his nurse and asked, "Is the lamp burning?" "Yes," answered his attendant. "Well, keep it burning brightly, for we can never tell who is watching it, and they may be depending on it to get them in harbor safely." Perhaps some one is watching our lamp. Will we get them into harbor safely? God grant that we may!

ROBERT COLLEY GRANBERRY.
Boston.

A Puzzled Dutchman Made Glad.

[A correspondent sends us the following story, which was popular some years ago:]

A Dutchman once heard a sermon by a preacher who did not believe in immersion for baptism. In his discourse he attempted to explain the preposition "into," asserting that it meant simply going down to, or near, the water and being sprinkled. At the close of this very labored discourse, the preacher gave an opportunity for any present to express their thoughts on the subject. The Dutchman accepted the invitation, and remarked as follows:

"Mr. Preacher, I ish so glad I vash here tonight, for I has had explained to my mint something dot I never could pelieve before. Oh, I ish so glad dot 'into' does not mean into at all, but shust clost py, or near to; for now I can pelieve many tings vot I could not understand before. We read, Mr.

Preacher, dot Taniel vash cast into de ten of lions, and came out alive! Now, I never could understand dot; for the wildt peasts would eat him him up right off! but now it ish very clear to my mint. He was shust clost py, or near to, and did not get 'into' de ten at all. Oh, I ish so glad I vash here tonight. Again, we read dot de Hebrew children vas cast into de fiery furnace, and dot always look like a pig story, too! for I dinks dey would have been purnt up; but it ish all blain to my mind now; for dey were shust cast clost py, or near to, de fiery furnace. Oh, I ish so glad I vas here tonight.

"And den, Mr. Preacher, it ish said dot Jonah vas cast into de whale's pelly. Now, I never could understand dot; put it ish all plain to my mind now; he vas not taken into de whale's pelly at all, but shust shump on his pack and rode ashore. Oh, I ish so glad I vas here tonight!

"And now, Mr. Preacher, if you will shust explain two more pashages of Scriptur I shall pe, oh, so happy I vosh here tonight! One of dem is vere it saish de vicked shall be cast into a lake dot purns mit fire and brimstone alwaysh. Oh, Mr. Preacher, shall I pe cast into dot lake, if I am vicked, or shust clost py, or near enough to be comfortable? I hopes you vill say I shall pe cast shust py, a good way off, and I vill pe so glat I vosh here tonight! De oder pashage is dot vich saish 'plessed are dey who obey dese commandments, dat dey may have a right to de tree of life and enter in through de gates into de city, and not clost py, or near to, shust near enough to see what I have lost, and I shall pe so glad I vash here tonight!"

For the Alabama Baptist.
Paul, Apollos and Cephas.

The Corinthians, to whom Paul wrote, were strikingly characteristic of Baptists of today. There are some of the most foolish things imaginable indulged in by our people in their relation to the ministry. The more they know of a preacher, as a rule, the farther they get away from him, in their anxiety for something "new." In most cases of the kind they care nothing for the gospel. They are influenced by some social, personal, or other

characteristic, and the gospel is relegated to a secondary consideration quite all the way through. Paul condemned this very thing in the Corinthians. He said Paul, nor Apollos, nor Cephas was anything but a minister by whom they had believed—that they might plant, water, etc., but God gave the increase. Any of our Baptist ministry, creditable in their lives, can preach the gospel to anybody. The people forget that Jesus told them that they who heard them heard him; that those who despised them despised him, and that those who despised him despised him that sent him. How under the heavens it is that a true and tried minister of Christ can "lose his influence," I can't understand. My observation is that where such (?) is the case, Christ has lost his influence on such person. That very preacher, the same kind of a man he was in the incipency of his connection with a church, "no account" after a year or so preaching to a church. My honest opinion is that the devil is in all such people, and their responsibility to God for such will be terrible in the end.

W. R. WHATLEY.

In our religious gatherings we meet to "wait upon the Lord," to "strengthen the weak hands," as did the people of God in ancient times, who "helped every one his neighbor; and every one said to his brother, 'Be of good courage.' There is no business that can serve so good a purpose as re-consecration to the service of the Savior, learning how to seize its "opportunities" and to wield its "influence," so as to be successful in extending the kingdom of God among men.—Baptist Times and Freeman.

It is strange how out of common earth spring up flowers, fragile, delicately fragrant, and in form and tint beautiful indeed. So is it strange how out of a common family, surrounded by common families, there come at times natures as sensitive to delicate joys, as open to the souls of things, as if they were of heavenly birth.

Good Things for You.

If you want to live a long time, read Exo. 20:12.
To know if you are dead or alive, read 1 John 3:14.
If you are hungry, do not go behind the tree to eat the rat. Isa. 66:17 But read John 6:35.
If you cannot be a big preacher, read 1 Cor. 1:21.
How to treat the poor, glance at Dent. 15:10, and read Matt. 5:42.
Do you want to buy a fine house and lot? If so, see advertisement in John 14:2,3.
If you are thirsty and want a cool drink, go to the fount in Rev. 21:6.
If you are mad, read Eph. 4:26.
Do you want a finer sword than that of Admiral Dewey? You can get it in Eph. 6:17.
If you are too low and cannot see over the crowd, read Luke 19:4.
Do you want some one to lay his hands on your head and pet you? You will find him in Ps. 103:13.
Do you want a silk necktie? They are giving them away in Prov. 3:3.
See if you are not a thief. Mal. 3:8.
If you are red-headed, feel honored that you are kin to a king. 1 Sam. 16:12.
Do you want to hear dust and ashes talk? Listen in Gen. 18:27.
Do you want to be a Baptist? If so, pay \$1.50 to the ALABAMA BAPTIST for its 51 chapters and read them 12 months.
Mt. Andrew. L. O. BARR.

Our Pastors.

The more we study the Savior's plan of saving the world, the more exalted becomes the office of the ministry. And among the ministry no class is so important as the pastor. Other men with great gifts are exceedingly important. But after all is said, we must look to our pastors for the abiding forces that are to elevate and strengthen the people. And we feel specially called upon, as the editor of this paper, to exalt, strengthen and establish the pastors and arouse the churches to their adequate support. For the hope of our prosperity and power to bring the world to own our Lord lies along these lines fully as much, if not greatly more, than along other lines. Let us have strong, true men in our pulpits, men called of God and endowed with the Holy Spirit. God's men in our pulpits. Then let us have them in our homes, by the fire-side, in the sick-room and in the guest chamber, till they shall be our shepherd and the shepherd of our children.

We venture here and now two features that we feel to be highly important in the pastor. One is strength of intelligent conviction. The other is permanency: Baptists are right in their doctrines and in the theory of their practice. We have no occasion to apologize to any man for believing God's word. We need to beg no man's pardon for obeying its teachings. We, on the other hand, have no need to be arrogant nor offensive. In a sharp personal controversy, Jesus said to the woman, "Ye worship, ye know not what: we know what we worship: for salvation is of the Jews." That is a good model. Let us "know what we worship." And know it so well that we can teach those who wish to know it, or answer those who object. Get a grip of truth, and let the truth get such a grip on you that you shall always be "of the truth."

Then let our pastors be permanent. It becomes clearer and clearer to our mind, both from study of the questions involved and from observation, that if our pastors are to do their best work, they must be long in the same field. From this time forward let us foster that idea. We call on our truest and wisest laymen and the most consecrated of our sisters, and all the rest to join us in the purpose.—Arkansas Baptist.

This is God's way. In the darkest hours of the night his tread draws near across the billows. As the day of execution is breaking, the angel comes to Peter's cell. When the scaffold for Mordecai is complete, the royal sleeplessness leads to a reaction in favor of the threatened race. Ah, soul, it may have come to the worst with thee ere thou art delivered; but thou wilt be! God may keep thee waiting, but he will ever be mindful of his covenant, and will appear to fulfill his inviolable word.—Meyer.

Alabama Baptist

MONTGOMERY, NOV. 9, 1899.

EDITORIAL.

THANKSGIVING.

The President has issued a proclamation in which he recommends that Thursday, Nov. 30, be observed as a day of prayer and thanksgiving by the people of the United States, and also those of the islands which have recently come under our control by annexation or otherwise. It will be an interesting and important historical event if the people on the island of Guam, in the Ladrone group, of Hawaii, of the Philippines, of Porto Rico and of Cuba shall all join with us of this country in the observance of a day of thanksgiving in accordance with the recommendation of our President. Truly we are living in wondrous times. Let us observe the day, as we all have reason to be thankful and need to pray.

OUR GROWING CITIES.

One of the gravest problems of this country is that of the growth of our urban populations. There is a marked tendency on the part of the American people to drift toward the cities. This is due to a number of causes which seem plausible to those who seek these centers. Among these may be mentioned the transitions through which we have passed within the last few decades of our history. The civil war unsettled the old order of things, and started a new revolution which is changing us into a new people. Business has been changed in its methods and relations, new avenues have been opened up, and a new order has been reached. There are destined to be yet other and more radical changes in our life as a people. The cotton mills are being removed from distant New England to the

filled, entire settlements have been depopulated, country independence has ceased largely to exist, and decay and ruin prevail where once peace, plenty and happiness held sway. Will there be a reaction? Will a reflux tide bear a future generation back into the inviting country where the land owner is a lord and sovereign? This cannot be answered now. No one can predict what the future will prove to be. Meanwhile the thoughtful among us look upon this great and growing change with grave apprehension.

THE SPIRIT OF PREJUDICE.

Strictly speaking, prejudice means prejudgment. It has come to have a meaning different from that, however, in the paucity of language to meet the demands of ideas. It has, in its usual acceptation, the meaning of unkindness of sentiment toward another. To say that one is prejudiced against another, does not mean, in its general acceptance, a kind prejudice, but the contrary.

It is not so much our purpose to dig about the meaning of this term as it is to give it its practical setting among Christian men and women. If we will read with care the 13th chapter of 1 Corinthians we will find that in the catalogue of Christian sentiments this should not find place. One cannot entertain this feeling and have that love which is called charity in the chapter named. In short, it is wrong for a Christian to entertain such sentiment. Love thinks no evil, and prejudice does. And yet, what is more common than just this sentiment? Are all of us not to a greater or less degree under its dominion? Do we not cherish it because it is cherished by others toward us? It is easy to see that like all other forms of sin, this does not stand alone. Sin is gregarious. It has its kindred sins always associated with it. We know of nothing that deserves more attention than this sin. It sends its baneful influence

Rev. Geo. M. Parker has resigned at Abbeville and will go to Texas. This is not good news to us—it gives us no pleasure to print it. Bro. Parker is a strong preacher, and speaks openly and plainly for what he believes to be right. As our brother has decided to go, we earnestly commend him to the brethren in Texas, with the hope that they will treat him well as one in every way worthy.

J. N. Miner, Morris: The Liberty Sunday School Convention held its 9th session with Watts' Union Oct. 29. Rev. J. E. Creel was elected president, J. N. Miner secretary, and Miss Hattie Eubank organist. The subjects assigned were ably discussed, and great interest shown in the Sunday School work. Next session will be held with New Bethel church, five miles west of Warrior, on Friday night before the 5th Sunday in Dec. 1899. Introductory sermon by Rev. B. F. Hughes; alternate, Rev. J. E. Creel.

H. T. Stringfellow, Greensboro: The western district meeting of Cahaba association was well attended. The ministers present were Revs. J. W. Haggard, J. M. Tucker, J. H. Payne, J. B. Poole and W. E. Fendley. Breth. Haggard and H. T. Stringfellow were elected moderator and clerk respectively. Each subject was ably and earnestly discussed. Bro. Fendley preached on the subject of the Holy Spirit on Saturday, and Bro. Payne on sanctification on Sunday. A committee consisting of brethren J. M. Tucker, H. T. Stringfellow and J. S. Davis was appointed to arrange program and select place for next meeting. A collection of \$6.10 was taken for the Orphanage.

The old First church of Montgomery in its annual effort for State missions has set an inspiring example which it is to be hoped the other strong churches of the state will follow. Last fall the Ladies' Missionary Society of the church sent

For the Alabama Baptist.

That Dispensary Question.

Rev. W. B. Crumpton—My Dear Brother: In the ALABAMA BAPTIST Nov. 2 you object in strong terms to a Christian accepting the position of "dispenser" under the new dispensary law of Alabama. In other articles you have advised the adoption of the dispensary where prohibition cannot be established. You have also advocated that the dispenser shall be chosen from among the better class of citizens, especially those who do not favor the liquor traffic. You confess that your position involves an "apparent inconsistency." For the good of those who are likely to be influenced by your words, please tell us outright, do you not think it involves an immense deal more than an "apparent inconsistency?" Doesn't it involve a very gross and flagrant violation of your solemn obligations to your fellowmen? Can you, without great guilt, advise that another be asked to do a thing which, on moral grounds, you would refuse to do yourself? Can you, without great guilt, advise that a Christless sinner, whatever his character otherwise, be elected and paid to carry on a business which you denounce as "a dirty, devilish business," declaring that "the curse of God is as sure to follow it as night follows day?" In asking these questions, my brother, I do not impugn your motives. I have perfect confidence that your intention is right. But I believe your views on the dispensary question to be wrong, and that they have betrayed you into utterances that can not be defended before the tribunal of truth.

Pardon me for saying it seems to me you are in serious error on another point. Your position logically implies that no man ought to accept office under civil government unless in his views the laws he is to execute are so constructed that his official acts cannot be made an occasion of sinning by others. For the dispenser is not a private citizen engaged in the liquor traffic. He is an officer of the law, duly appointed, and performing the service for which the office was created. You may not approve the selling of liquor at public outcry by the United States in any case, yet you would scarcely blame a United States deputy marshal, in pursu-

cable measure, and the measure must be operated by its friends. In the dispensary managed by good men some of us believe we have the conditions of attainable victory. But there is danger of defeat by the "destructive criticism" of distrustful sympathizers. Fraternally, Troy. A. B. CAMPBELL.

For the Alabama Baptist.
At Anniston.

Last night we closed a 15 days meeting with the First church, which resulted in much good. We held this meeting not for the sole purpose of having a great ingathering, but with the purpose of developing our members on different lines and correcting some things that were about to become hurtful to our church. We accomplished every thing we intended when the meeting began.

As announced last week, we had with us Bro. H. A. Wolfsohn, of Atlanta, who acquitted himself well as a great leader of congregational music and a charming soloist. Bro. Wolfsohn is second to none as a pastor's assistant in a protracted meeting. He has been instrumental in drawing people from all parts of the city and from the surrounding towns. This has given our church a much better standing in the city with all other churches than it had before. Bro. Wolfsohn will attend our convention.

As a result of the meeting the church is greatly strengthened for work, about 15 conversions, 11 additions to the church, and four excluded, and we expect to open the back door and let some others out next Sunday.

Nov. 6. JOHN E. BARNARD.

Power of the Fifty-First Psalm.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. King's, scholars and cottagers have read it with the same spiritual profit. It was the death song of the French Protestants, in the times that for cruelty have had few equals. It was sung by George Wishart, when taken prisoner before his martyrdom at St. Andrews. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its

mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for James. He burst into tears.

His mother, seeing that he was subdued, called him to her side and gently pointed out the evil effects of his bad habit. James had never looked upon it in this light before, and he promised to try to do better. After receiving a sandwich, he went off to school a wiser, if not a better boy.—Sunday School Advocate.

Keep Your Mother Young.

Girls, do you realize that the happiness, both present and future, of your mothers is largely in your keeping? Of course you all acknowledge that no dearer relationship exists than that between mother and daughter; but do all you believe it?

A girl cannot afford to let this blessing slip out of her life. And yet many do, and by hasty word, neglect, and even by continuous rudeness to their mothers cast shadows where they could easily bring sunshine.

Some mothers, wise mothers, assert themselves; but too often the wrinkled brow, the weary step, and the permanent look of sadness so noticeable in many mothers come from want of appreciation in their sons and daughters. So much of her earthly happiness is banked upon her children, for whom she would yield her life, that when this prop is knocked from under her, all seems to go with it. And a home without a competent head and experienced hand to guide amidst the vicissitudes of joy and sorrow is not the happy home that it could and should be.

Much of the neglect of mothers by their daughters comes from want of thought; and many a girl would be appalled at her own portrait, could she see "herself as others see her," and would be the first to condemn such conduct in another girl. Yet day by day she goes on accepting and never returning, and ruthlessly tramping upon the heart of

Col. Lamont says that he first saw this Bible on the table in Cleveland's law office in Buffalo, and other friends remembered having seen it there. When Mayor Cleveland became governor the book was generally on the bureau of his bed room. When the governor was about to become president Col. Lamont found the Bible in the President's rooms at Arlington, and, handing it to Chief Justice Waite, asked him to use it when he swore the new chief magistrate into office. There were about forty thousand witnesses on the plaza in front of the Capitol when Stephen Grover Cleveland pressed his mother's gift to his lips, and before it was returned to him Mr. Middleton, the clerk of the Supreme Court, entered a formal record on the last flyleaf that it was used to administer the oath of office to Grover Cleveland, President of the United States, on March 4, 1895.

A Move in the Right Direction.

Kentucky club women have undertaken a crusade against slang. The federation of that state has prepared a petition that is to be sent to school principals and teachers, asking their co-operation with the counsel of club presidents to secure a more careful use of English. The petition further declares that the great amount of ungrammatical and poor English and slang so constantly heard in the home, the schoolroom and on the street is an offense to the ear that should not exist. The petition might have gone still further and spoken of the torture to sensitive ears of flat or shrill, unmodulated voices rolling out careless, slovenly speech, in which syllables are cut off or cut out, and the sound of honest, necessary letters willfully ignored. The possibilities of the speaking voice are yet only half understood. There is still hope, however, that parents will one day see the importance of spending much time on the cultivation of the conversational voices of their sons and daughters. —New York Evening Post.

boy. The boy was a distant relative of the man and had been brought up by careful parents in a far off city. Among other things he had been taught to be friendly, and to think of other persons before himself. Therefore, he soon acquired a cheery, helpful and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion.

The Battle Must Go On.

Hamilcar Barca, the Carthaginian, finding himself unable to overthrow Rome, made his son Hannibal swear eternal enmity to the Romans, and then devoted himself to training him for that end. It should be our task to commit the rising generation of Baptists to the overthrow of heathenism, and to plant the banner of Christ at the capital of every empire as well as upon every mountain and hill.

A new movement is on. Great armies of our young people are gathering and drilling. Commands which have hardly entered our ears, heavy from neglect, are catching their attention. Manuals of arms are being issued and battle cries are being adopted. Heralds are calling them together. But what of our easy-to-get-fixed brethren? They are in their same business at the old stand. "Why is this waste?" they say when the young armies get together for battalion drill. Remember it was a Spanish soldier who said: "It must cost a heap" when told how our navy practices with its great guns.

But thanks be to God there have been and there are men who hear God's call for the world's conquest, who fearlessly stand forth, counting no cost, ready to "go forward." The only question they will discuss is the best way to "go forward," and they are not willing

preachers rage against drink.

"I have said, 'there is no harm in it taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

"Dimness of sight, palpitation, shortness of breath, black spots or else shining lights

before my eyes, terrible headache, numbness in my arms and hands and tongue, also my jaws would get numb; constipation, prolapsus, debilitating drains, soreness through my bowels; in fact I was diseased from head to foot," writes Mrs. Mollie R. Linaria, Cum-Tenn. "When Dr. Pierce's health, I was so weak I could only write a few words when I would have to rest. I could hardly walk. Words cannot express my sufferings. Now I can do my own washing and cooking. I can take a ten quart pail in one hand and a six quart pail in the other (full of water) and carry both one fourth of a mile and never stop to rest. I am as heavy as I was at 10 years (125 lbs). I also had dimness of sight and impaired memory. I had spells that when I would try to speak I couldn't think of the words I wanted to say, but would say something else. I have improved, oh, so much, and Dr. Pierce's medicines have done the good work. It has been about a year since I commenced to use the medicines. My health has been improving slowly but surely. We cannot expect a disease that has been coming on for years to be cured in a few days. If any lady, suffering as I have, will write to Dr. R. V. Pierce, at Buffalo, N. Y., and get his advice and use his medicines according to directions, a cure will surely result."

Most dealers in medicine sell Dr. Pierce's Favorite Prescription. There is no other medicine that is "the same" or "just as good." Don't accept a substitute.



the plan of accomplishments. Anna Leach, in an article on "The Delightful Art of Cooking" in *The Cosmopolitan*, puts this branch upon a high plane, and declares it one which the competent house-mother should in no wise wish to relegate to too often inexperienced and unappreciative servant:

"It is not," she says, "half the drudgery to cook that it is to practice on a piano for hours, and it is an infinitely daintier pursuit than painting. It is also more important than literature, music and art, for upon it finally all arts must rest. But it is not altogether for this noble reason that cooking is recommended, but because it is an amusement that never palls. It is a fascinating study, creative, calling upon the invention, the imagination and the wit of the cook. Good taste is its great essential, making it the delight of the well-bred. . . . It is the simple, commonplace, usual things which can be made into the delights of life by your enthusiastic cook. And that small boy who interrupted a description of heaven to ask, 'Do they always have a good cook there?' had his finger on the foundation stone of human happiness."

My little nephew, aged three, was very fond of playing cars by running along, puffing and whistling, in imitation of a locomotive. Once I happened to step in his way as he was going at full speed. He stopped, and, instead of requesting me to give him the right of way, remarked solemnly: "The engine will wait till the cow gets off the track."

One day a visitor and Helen's mamma were talking about one of Helen's characteristics. The visitor remarked: "Yes, you can see it written on her face." Little Helen looked up from her play and said quickly: "Oh, no; those are cat scratches."

State schools educate to think, and Catholic schools to believe; but we educate both to believe and think. Ours is a great mission. —Dr. G. A. Lofton.

Alabama Baptist.

MONTGOMERY, Nov. 9, 1899.

The old terms used in describing the size of books, such as 12mo, 8vo, etc., have no longer a definite meaning, because of the great variety and size of paper as now manufactured. The American Library Association, with its fondness for things foreign rather than American, in 1878 attempted to substitute symbols based on the measurement of books by the French metric system, but the plan was repudiated by the book trade, and fortunately has not come into use. Many publishers now indicate the size of their books in inches. Unfortunately this often requires the use of fractions, and it is not always known whether the size of the cover or of the page is given. Probably the better plan would be an agreement among the principal publishers fixing certain standard sizes to be known by the old names. Books which do not conform to this standard could be described by giving the size in inches. The terms 16mo, 12mo and 8vo still have a meaning, although there is considerable variation in the size of book under each head, the 12mo of some publishers being as large as the 8vo of others.

D. S. McCurry, a Georgia pastor, aged 70 years, has baptized during his ministry 3,500 persons, thirty of whom became preachers.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reeseville, S. C. W. A. GRIFFITH.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHAS. GIBBARD.

No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN.

No. 95 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Many wives and concubines: healing medicine the Lord conferred upon them, and these men are called devils. God have mercy on the man who says so—God forgive the man who holds such belief! God heals, and heals through doctors and through medicine. Do not be carried away by the railings of fanaticism. We have a new ism in America about every year. Beware of the isms! What would I do if I felt sick? Get the best doctor in Chicago, trust to him and trust to the Lord to work through him. The doctors have done wonders as their knowledge has grown. They have reduced the dangers of death in diseases that once slew all they touched. And the doctors, if God helps them, will yet find a way to stop the ravages of other terrors.

Unveiling Winnie Davis Monument—Reduced Rates.

On account of the unveiling of the Winnie Davis Monument, and meeting of the United Daughters of the Confederacy, at Richmond, Va., November 7th to 13th, the Alabama Great Southern railroad will sell tickets from points on its line to Richmond and return at rate of one fare for the round trip. Tickets will be sold November 5th and 6th, limited to return until Nov. 14th. The Alabama Great Southern railroad offers excellent and convenient schedules to parties en route to Richmond for this occasion. For further information call on Alabama Great Southern Railroad Ticket Agent.

E. Z. Simmons, returned missionary, says: "We have opened a church in China which has been self-supporting from the start. There are over 100 schools in my immediate section, 20 of them self-supporting. Anti foot binding societies are coming up in several sections. About half of the women of China do not have their feet bound."

"Mamma," said Mary, "I want some raisins." "Well, my dear," said mamma, "you can have them; take a handful." "Won't you please give them to me, mamma; your hand is bigger than mine?"

YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

Second Quarterly Report of the Treasurer of Central Committee.

BIGBEE ASSOCIATION.

Livingston—	
W. M. So., S. S. B. box.....	\$ 26 00
Orphanage.....	4 50
Eutaw, Sunbeams.....	7 00
Bible fund.....	10 00
Mission Day.....	2 00
Stewart Station, L. M. So.—	
Bible fund.....	1 00
Foreign missions.....	1 00
Total.....	\$ 51 50

BIRMINGHAM.

Birmingham, First church—	
W. B. U., Miss Hartwell.....	\$ 15 00
Pastor's Aid, Orphanage.....	5 00
Southside, L. A. So.—	
Miss Hartwell.....	10 00
Howard College.....	10 00
Colored missions.....	1 50
Mercy Home.....	3 00
Sunbeams, Miss Hartwell.....	5 00
Third Church, L. M. So.—	
Miss Hartwell.....	2 00
Home mission box.....	26 96
Church aid.....	118 92
Pratt City, L. A. So., Miss Hartwell.....	6 25
Bessemer, L. A. So.—	
Miss Hartwell.....	12 50
Howard College.....	3 00
Woodlawn, L. A. So., Miss Hartwell.....	15 00
East Lake—	
L. A. So., Miss Hartwell.....	10 00
Sunbeams, Howard debt.....	8 00
Orphanage.....	15 00
Salem, L. A. So., church aid.....	17 86
Trussville, L. A. So., church aid.....	22 50
Central church, L. M. So., Miss Hartwell.....	5 00
Springville, L. M. So., Miss Hartwell.....	4 00
Total.....	\$ 316 49

COLUMBIA.

Dothan, L. M. So.—	
Foreign missions.....	1 00
Total.....	\$ 1 00

my law, as Isaac, also, and Jacob

tion. can be gotten by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days. E. D. GRIMES, M. D.

Have You Tried the SPENCERIAN STEEL PENS?

IF NOT A Sample Card of the leading numbers will be sent FREE on receipt of return postage, 2 cents. THE SPENCERIAN PEN CO., New York.

HUGHES' TONIC.

Improved—Palatable. SPLENDID GENERAL TONIC

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

Better than Quinine—because it Regulates Liver and Bowels Invigorates the Whole System

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

Certain cure for Chills and Malarial Fevers—guaranteed.

At Druggists'. Don't accept any substitutes. 50c and \$1.00 Bottles.

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

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.

Furman, L. M. So., late missions.....	\$ 12 85
Pine Apple, L. A. So.—	
Charity.....	11 50
Orphanage.....	19 00
Total.....	\$ 43 35

SELMA.	
First mission church, W. M. So.—	
Home mission box.....	\$ 75 00
Sunbeams, Foreign missions.....	20 00
Second church, W. M. So.—	
Home mission box.....	46 56
Church aid.....	71 40
Total.....	\$ 212 96

SOUTH BETHEL.	
Thomasville, L. M. So.—	
Foreign missions.....	\$ 5 00
State missions.....	7 00
Church aid.....	21 00
Orphanage.....	65 00
Total.....	\$ 98 00

SHELBY.	
Columbiana, L. M. So., Home missions.....	\$ 5 00
Montevallo, L. M. So., Church aid.....	4 00
Randolph, Sunbeams, Home missions.....	2 18
Total.....	\$ 11 18

TENNESSEE RIVER.	
Scottsboro, L. A. So., Howard College.....	\$ 16 25

TUSKEGEE.	
Tuskegee Sunbeams, Home missions.....	\$ 5 00
Union Springs, L. M. So.—	
Foreign missions.....	3 00
Home mission box.....	36 85
Total.....	\$ 46 85

UNITY.	
Verbena, Judson Sunbeams—	
Foreign missions.....	\$ 2 05
Home missions.....	85
State missions.....	1 15
Church aid.....	2 00
Orphanage.....	1 20
Grand total.....	\$1803 95

AMOUNT CONTRIBUTED BY LADIES' SOCIETIES.

Foreign missions.....	\$ 207 54
Home missions.....	579 52
State missions.....	238 43
Sunday School Board.....	29 00
Church aid.....	616 08
Mercy Home.....	3 00
Charity.....	34 00
Colored missions.....	1 50
Total by ladies.....	\$1709 07

AMOUNT CONTRIBUTED BY SUNBEAMS.

Foreign missions.....	\$ 34 55
Home missions.....	9 03
State missions.....	42 10
Sunday School Board.....	7 00
Church aid.....	2 00
Total by Sunbeams.....	\$ 94 68

Grand total.....\$1803 75

Respectfully submitted, MRS. GEO. M. MORROW, Treasurer Cen. Com.

JOHN A. BROADUS IN CAMP. A Great Sermon.

A Mr. Will T. Hale, writing in a Methodist paper, "The Children's Visitor," says: "I especially recall a sermon I heard him preach at General Gordon's headquarters about sunset on the evening of the Confederate Fast Day. He preached four times that day, he continued. General Gordon had sent around by special couriers notice that Dr. Broadus would preach, and there was an immense crowd, probably 5,000 in attendance. Generals Lee, A. P. Hill (an old schoolmate and special friend of Dr. Broadus), Ewell, Early, and a number of other generals were there, while all through the crowd the wreaths and stars and bars of rank mingled with the rude garb of the private soldier, and the vast sea of upturned, eager faces, as the men sat on the bare ground, made a scene not easily forgotten.

"The songs—simple old hymns containing the very marrow of the Gospel—were sung 'with the spirit and the understanding,' and stirred every heart. The reading of the Scriptures, and the appropriate, fervent, melting prayer, such as only John A. Broadus could make, were all fit preparations for the sermon. The text was Proverbs 11:17: 'Her ways are ways of pleasantness, and all her paths are peace.' 'I have heard him preach from that text several times, but never with the pathos and power that he had that day. He caught the vast crowd with his first sentence, and held and thrilled and moved them to the close of the sermon. There were times when there was scarcely a dry eye among those gathered thousands, and all through the sermon 'something on the soldier's cheek washed off the stain of powder.' It was touching to see the commander-in-chief and his great lieutenants and other officers, the very flower of our Confederate chivalry, mingling their tears with those of the unknown heroes of the rank and file—men who never quailed in battle, trembling, and not ashamed to weep, under the power of the simple preaching of the glorious Gospel of our Lord Jesus. At the close of the service they came by the hundreds to ask an interest in the prayers of God's people, or profess a new-found faith in the Lord Jesus Christ."

The Religious Journal.

Baptist Commonwealth. A good deal of anxiety is displayed by some of our so-called leading daily metropolitan papers over what they regard as the decadence of religious journalism. They cite several symptoms of this alleged loss of power and influence in the religious journals, chief among which appears to be their resort to secular matters, and the discussion of current affairs of all sorts—educational, commercial, industrial, social, etc. The argument is, as we understand it, that the religious journal would confine itself to theological topics, religion in the narrowest technical sense, were it not driven to hunt around among outside subject for something to attract and hold its readers. It might be a sufficient answer to ask the secular journals why they themselves now devote so much attention to religious matters, compared with the scant notice, or no notice at all, which they gave them a few years ago. It is because the secular journals find that they must report and discuss the doings of the churches in order to

throughout the hall. Although it rained in torrents that night, the members turned out very well and the wedding proved a success from every possible point of view. The many strangers present were favorably impressed, and I believe it will be conducive to the upbuilding of our cause. Last night (Friday) we had, as is our custom, our monthly communion service. Seventy-four of the members were present, despite the unusual heat of the night. The ladies were nearly all of them dressed in white, some few wearing hats, but most of them wearing white mantillas, excepting the older ones, who wore black ones. In the congregation were some few Jamaicans and an American lady, therefore we had prayers in English and Spanish and the formula, as established by Jesus, was repeated in both English and Spanish. To my left sat Rev. J. L. Rodger, and to my right, Rev. Wm. Spangler. The communion service we used was new, having been bought by the church at a cost of \$45. I should say that this communion service after being bought was presented to me. At the close of the meeting we took up a collection for a sister who is in very bad health and sent it to her house immediately after by Brethren Rodger and Spangler.

We are now preparing for a Christmas celebration for the Sunday school which we hope to make a great success. We have aroused the interest of both old and young, and we desire to make it not only pleasant for our young people, but also hope it will prove a means of drawing the attention of the public to our school and to our mission.

We desire you to inform us for what foreign mission the collection will be this year, and to send us the envelopes. Would you also be kind enough to let us have the names and addresses of our foreign missionaries, particularly some one of those in Japan, so that our church might send them officially a letter of greeting, and thus enlarge our own Christian life and give larger conceptions of the work of our dear Lord.

Cienfuegos, Cuba.

The Question of Life and Death to Nations.

Must every nation, must our own, grow old and die? Nay, for in the very nature of the case, a nation may be immortal like a river, its drops ever passing on to the sea, but ever renewed from its mountain springs. If we maintain the Christian morality and popular education, and keep unbroken on either hand the banks of liberty and law, our nation's life may go on ceaselessly.

But eternal life to a nation can come only through "eternal vigilance." Many who firmly believe nature goes by law act as if history went by luck. As surely as effect follows cause, Babylonian vices will produce a Babylonian fall. Babylonia, Greece, Rome, the Renaissance kingdoms of Italy and France, form a national series, all showing that the highest art, if it be mental culture without moral, if it be the art whose motto is "all for art's sake," the godless estheticism of nude art, that puts beauty in the supreme place instead of duty, not only can not take the place of religion in checking immorality, but ever increases it, dragging the nation down the three steps to national ruin: first, moral; second, physical; third, political decay.

is as soon as practical to se

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

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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.

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Fine Equipment—Able Faculty—Flexible Courses—Healthful Locality—Beautiful Site.

Expenses very low. Fall Term opens October 4, 1899. Send for catalogue.

JAS. K. POWERS, President.

MORTGAGE SALE.

Under and by virtue of 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 18th day of October, 1899. GEO. D. NOBLE, Mortgagee.

GORDON MACDONALD, Attorney.

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 mortgages resided at the time of the execution of said mortgage.

This 18th day of October, 1899.

GEORGE D. NOBLE, Mortgagee.

GORDON MACDONALD, Attorney.

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know.
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.
We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone.
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

The Boy Who Didn't Care.

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark if you don't study," said Mrs. Mason to her son.

"I don't care," replied the boy, as he continued to amuse himself with the gambols of Sport, his pretty little kitten.

"But you ought to care, my son," replied his mother with a sigh. "You will grow up an ignorant, good-for-nothing man, if you don't make use of your opportunities."

"I don't care," said James, as he raced into the yard after his amusing playmate.

"Don't care will be the ruin of that child," said Mrs. Mason to herself. "I must teach him a lesson."

"Mother, I want my dinner."

"I don't care," replied Mrs. Mason very calmly, working on with her needle without looking up.

"I'm very hungry, mother," James insisted.

"I don't care," his mother repeated.

James was puzzled. His mother had never so treated him before. Her words were strange words for her to use, and her manner was so cold that he could not understand what it all meant. He was silent awhile, then he spoke again.

"Mother, I want something to eat."

"I don't care," was again the cool reply.

"But recess will soon be over."

mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for James. He burst into tears.

His mother, seeing that he was subdued, called him to her side and gently pointed out the evil effects of his bad habit. James had never looked upon it in this light before, and he promised to try to do better. After receiving a sandwich, he went off to school a wiser, if not a better boy.—Sunday School Advocate.

Keep Your Mother Young.

Girls, do you realize that the happiness, both present and future, of your mothers is largely in your keeping? Of course you all acknowledge that no dearer relationship exists than that between mother and daughter; but do all you believe it?

A girl cannot afford to let this blessing slip out of her life. And yet many do, and by hasty word, neglect, and even by continuous rudeness to their mothers cast shadows where they could easily bring sunshine.

Some mothers, wise mothers, assert themselves; but too often the wrinkled brow, the weary step, and the permanent look of sadness so noticeable in many mothers come from want of appreciation in their sons and daughters. So much of her earthly happiness is banked upon her children, for whom she would yield her life, that when this prop is knocked from under her, all seems to go with it. And a home without a competent head and experienced hand to guide amidst the vicissitudes of joy and sorrow is not the happy home that it could and should be.

Much of the neglect of mothers by their daughters comes from want of thought, and many a girl would be appalled at her own portrait, could she see "herself as others see her," and would be the first to condemn such conduct in another girl. Yet day by day she goes on accepting and never returning, and ruthlessly tramping upon the heart of

one whose every thought is centered upon her happiness and advancement, and that one her mother! Surely, this is not the girl who deems herself noble-hearted, who weeps over the woes of mankind in general and is attentive to outside friends, even to other girls' mothers.

How gladly we turn to the contrasting picture, where the daughter is a daughter, indeed. Dear girl, as you prize your own happiness and beauty of character, love, cheerful, pet your mother, show deference to her opinion, consult with her, take her into your girl life; and she will grow strong and beautiful for you. Make it your business to open the windows and let the sunshine into her soul. Let her see that her daughter is thoughtful for her, and enjoys her companionship. Urge her to go out with you; and if she is too preoccupied with household duties to pay much attention to the prettiness of dress, you look out for her; see that her veil is gracefully arranged, her gloves in order, her dress neat and attractive, not letting her give up everything "for the children." Make much of her at home and abroad, and you will have double reason to be proud of the mother whom you have helped to keep young.—Epworth Herald.

Grover Cleveland's Bible.

There is a great deal of sentiment about Grover Cleveland, which he inherited from his mother, and a religious vein, which comes from his father. Upon his writing table in the library lies the old fashioned Bible, with covers of black enamel, which was given him by his mother when he first went away from home. While he was President the little volume was always kept in the upper left hand drawer of the desk that was presented to the President of the United States by the Queen of England as a memento of the Sir John Franklin expedition to the arctic regions. At the top of the cover, in a little space surrounded by an ornamental border, is inscribed in gilt letters the name, "S. G. Cleveland," and upon the flyleaf there is a line or two of writing in a neat, precise feminine hand, from which we learn that the book was a gift to "My son, Steven Grover Cleveland, from his loving mother."

Col. Lamont says that he first saw this Bible on the table in Cleveland's law office in Buffalo, and other friends remembered having seen it there. When Mayor Cleveland became governor the book was generally on the bureau of his bed room. When the governor was about to become president Col. Lamont found the Bible in the President's rooms at Arlington, and, handing it to Chief Justice Waite, asked him to use it when he swore the new chief magistrate into office. There were about forty thousand witnesses on the plaza in front of the Capitol when Stephen Grover Cleveland pressed his mother's gift to his lips, and before it was returned to him Mr. Middleton, the clerk of the Supreme Court, entered a formal record on the last flyleaf that it was used to administer the oath of office to Grover Cleveland, President of the United States, on March 4, 1895.

A Move in the Right Direction.

Kentucky club women have undertaken a crusade against slang. The federation of that state has prepared a petition that is to be sent to school principals and teachers, asking their co-operation with the counsel of club presidents to secure a more careful use of English. The petition further declares that the great amount of ungrammatical and poor English and slang so constantly heard in the home, the schoolroom and on the street is an offense to the ear that should not exist. The petition might have gone still further and spoken of the torture to sensitive ears of flat or shrill, unmodulated voices rolling out careless, slovenly speech, in which syllables are cut off or cut out, and the sound of honest, necessary letters willfully ignored. The possibilities of the speaking voice are yet only half understood. There is still hope, however, that parents will one day see the importance of spending much time on the cultivation of the conversational voices of their sons and daughters.—New York Evening Post.

An Admiral at Sunday School.

Rear Admiral "Jack" Philip, the commander of the battleship "Texas," in the naval victory of Santiago, is beloved both in the navy and in the "civil life." Recently he addressed 1,200 boys and girls in the Sunday school of the Nostrand Avenue Methodist Episcopal church in Brooklyn. Among other things he said:

"I am no speaker, and I did not come here to even attempt to make a speech. You know we old sea dogs are not educated to talk. But now I am here and I going to give a bit of advice to you boys. You all know the ten commandments. Now, these commandments are what we navy men call orders, and I would like to call your particular attention to three of them. The first is, 'Take not the name of the Lord thy God in vain.' The second, 'Remember the Sabbath day to keep it holy.' The third, 'Honor thy father and thy mother.' When you go to your homes get down your Testaments and read carefully the first, second and third verses of the sixth chapter of Ephesians. Let me read these to you—First, 'Children, obey your parents in the Lord, for this is right.' Second, 'Honor thy father and thy mother, which is the first commandment with promise.' Third, 'That it may be well with thee and thou mayest live long on the earth.'"

"After you have read those three verses, I want you to ask your fathers to read the fourth verse and to remember it, too. Here it is:—'And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.'"

That address was all characteristic of the brave and tender "Jack" Philip, who, when the Spanish fleet was destroyed, humanely looked aside from the burning ships and glorious victory to the scores of Spanish sailors in the shark-infested waters. "Do not cheer, boys," he called to his crew, "the poor fellows are drowning;" and the men of the Texas were the first in their efforts to rescue their erstwhile enemies from ocean graves.

A Fortune in a Manners.

"His manners is worth a hundred thousand dollars to him?" That is what one of the chief men

of the nation lately said about a boy. The boy was a distant relative of the man and had been brought up by careful parents in a far off city. Among other things he had been taught to be friendly, and to think of other persons before himself. Therefore, he soon acquired a cheery, helpful and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion.

The Battle Must Go On.

Hamilcar Barca, the Carthaginian, finding himself unable to overthrow Rome, made his son Hannibal swear eternal enmity to the Romans, and then devoted himself to training him for that end. It should be our task to commit the rising generation of Baptists to the overthrow of heathenism, and to plant the banner of Christ at the capital of every empire as well as upon every mountain and hill.

A new movement is on. Great armies of our young people are gathering and drilling. Commands which have hardly entered our ears, heavy from neglect, are catching their attention. Manuals of arms are being issued and battle cries are being adopted. Heralds are calling them together. But what of our easy-to-get-fixed brethren? They are in their same business at the old stand. "Why is this waste?" they say when the young armies get together for battalion drill. Remember it was a Spanish soldier who said: "It must cost a heap" when told how our navy practices with its great guns.

But thanks be to God there have been and there are men who hear God's call for the world's conquest, who fearlessly stand forth, counting no cost, ready to "go forward." The only question they will discuss is the best way to "go forward," and they are not willing

to spend much time in discussing it. The Manila of the world lies before us. We have but to train our young people, sail into the bay, unlimber our guns, trust in God, and seize it all in his name. Let the timid, the fearful, the cost-counters stand aside. We have been deaf to God long enough.—Baptist August.

No Place in Africa for Our Negroes.

In a recent letter to the New York Age Booker T. Washington writes:

"I am free to say that I see no way out of our present condition in the South by returning to Africa. Aside from other insurmountable obstacles, there is no place in Africa for us to go where our condition would be improved. All Europe, especially England, France and Germany, have been running a mad race for the last twenty years to see which could gobble up the greater part of Africa, and there is practically nothing left. Old King Cetywayo put it pretty well when he said: 'First come missionary, then come rum, then come traders, then come army,' and Cecil Rhodes has expressed the prevailing sentiment more recently in these words: 'I would rather have land than niggers,' and Cecil Rhodes is directly responsible for the killing of thousands of black natives in South Africa that he might secure their land. In a talk recently with Henry M. Stanley, the explorer, he tells me that he knows no place in Africa where we of the United States might go to advantage."

Why Kipling Changed.

Mr. Rudyard Kipling tells us how, in a concert hall in America, he saw two young men get two girls drunk and then lead them reeling down a dark street. Mr. Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes:

"Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why

preachers rage against drink.

"I have said, 'there is no harm in it taken moderately,' and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

"Dimness of sight, palpitation, shortness of breath, black spots or else shining lights

before my eyes, terrible headache, numbness in my arms and hands and tongue, also my jaws would get numb; constipation, prolapsus, debilitating drains, soreness through my bowels; in fact I was diseased from head to foot," writes Mrs. Mollie E. Carpenter, of Linaria, Tenn. "When Dr. Pierce's health, I was so weak I could only write a few words when I would have to rest. I could hardly walk. Words cannot express my sufferings. Now I can do my own washing and cooking. I can take a ten quart pail in one hand and a six quart pail in the other (full of water) and carry both one fourth of a mile and never stop to rest. I am as heavy as I was at 19 years (125 lbs). I also had dimness of sight and impaired memory. I had spells that when I would try to speak I couldn't think of the words I wanted to say, but would say something else. I have improved, oh, so much, and Dr. Pierce's medicines have done the good work. It has been about a year since I commenced to use the medicines. My health has been improving slowly but surely. We cannot expect a disease that has been coming on for years to be cured in a few days. If any lady, suffering as I have, will write to Dr. R. V. Pierce, at Buffalo, N. Y., and get his advice and use his medicines, according to directions, a cure will surely result."

Most dealers in medicine sell Dr. Pierce's Favorite Prescription. There is no other medicine that is "the same" or "just as good." Don't accept a substitute.



One day a visitor and Helen's mamma were talking about one of Helen's characteristics. The visitor remarked: "Yes, you can see it written on her face." Little Helen looked up from her play and said quickly: "Oh, no; those are cat scratches."

RHEUMATISM. A Blood Disease.

Alabama Baptist Readers Will Find a Permanent Cure in B. B. B.

TRIAL BOTTLE FREE.

Rheumatism is as much a blood disease as cancer, ulcer, or scrofula, and to cure to stay cured it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes Rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 9, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. To further convince you that B. B. B. cures the most desperate rheumatism we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer? If already satisfied you will find B. B. B. for sale by druggists everywhere \$1 per large bottle, six large bottles (full treatment) \$5. For trial bottle address, Blood Balm Co., 18 Mitchell St., Atlanta, Ga., and medicine sent, all charges prepaid. Describe your trouble and we will give free medical advice.

Cooking as a Fine Art.

If it could only be impressed upon the average mind that the well-being of the human race—mental and moral, as well as physical—depends upon the proper or hygienic cooking of the food it consumes, it might become a question of more real, practical importance in the scheme of education for the young women of this country. Going still further, and exalting cooking as a fine art, honored, like that of music or painting,

in the plan of accomplishments, Anna Leach, in an article on "The Delightful Art of Cooking" in *The Cosmopolitan*, puts this branch upon a high plane, and declares it one which the competent house-mother should in no wise wish to relegate to too often inexperienced and unappreciative servant.

"It is not," she says, "half the drudgery to cook that it is to practice on a piano for hours, and it is an infinitely daintier pursuit than painting. It is also more important than literature, music and art, for upon it finally all arts must rest. But it is not altogether for this noble reason that cooking is recommended, but because it is an amusement that never palls. It is a fascinating study, creative, calling upon the invention, the imagination and the wit of the cook. Good taste is its great essential, making it the delight of the well-bred. . . . It is the simple, commonplace, usual things which can be made into the delights of life by your enthusiastic cook. And that small boy who interrupted a description of heaven to ask, 'Do they always have a good cook there?' had his finger on the foundation stone of human happiness."

My little nephew, aged three, was very fond of playing cars by running along, puffing and whistling, in imitation of a locomotive. Once I happened to step in his way as he was going at full speed. He stopped, and, instead of requesting me to give him the right of way, remarked solemnly: "The engine will wait till the cow gets off the track."

One day a visitor and Helen's mamma were talking about one of Helen's characteristics. The visitor remarked: "Yes, you can see it written on her face." Little Helen looked up from her play and said quickly: "Oh, no; those are cat scratches."

State schools educate to think, and Catholic schools to believe; but we educate both to believe and think. Ours is a great mission.—Dr. G. A. Lofton.

How do They Stand?

Pedo-Baptist denominations have never had the courage to ask themselves about the status of their baptized children. Sometimes they represent them as being in the church and sometimes as not being in it. Their ecclesiology seems to have a series of veils cutting off the approach to full church membership and concealing part of the passage way so that it is impossible to know just where the young people belong. All of them are agreed in withholding the Supper from them, and thus they seem to locate them outside the borders of church membership. A prominent New York pastor at the recent Congregational council protested against this anomalous indefiniteness and insisted that the children have as much right to one of the ordinances as the other. Among other things he said, "If baptism goes by household, so ought also the Eucharist. A new glory will come into our churches when parents and their children shall take the bread and wine together." It is difficult to see how they can resist his reasoning. It is folly to answer that children are not capable of understanding the significance of the Supper. Neither have they a single thought as to the meaning of sprinkling. If one ordinance can be thrust upon them by superior physical force with any benefit to them, so may the other.—Central Baptist.

Moody on the Doctors.

Mr. Moody in a Chicago address had this to say about doctors and healing:

There is a good deal laid up to the devil that belongs to us. When we talk of disease, for instance, being the devil's work—that is downright nonsense. If we are healed we should give thanks to God that he has provided good medicine and able physicians. The Lord gives good doctors and healing medicines. I do not believe that doctors are devils. Far from it. I think the noblest profession outside of the ministry is that of medicine. Some of the noblest men I have ever known have gone out as medical missionaries, devoting their lives to doing good with the skill and

Should the present law be repealed? Yes, and doctors of their having healing medicine the Lord conferred upon them, and these men are called devils. God have mercy on the man who says so—God forgive the man who holds such belief! God heals, and heals through doctors and through medicine. Do not be carried away by the railings of fanaticism. We have a new ism in America about every year. Beware of the isms! What would I do if I felt sick? Get the best doctor in Chicago, trust to him and trust to the Lord to work through him. The doctors have done wonders as their knowledge has grown. They have reduced the dangers of death in diseases that once slew all they touched. And the doctors, if God helps them, will yet find a way to stop the ravages of other terrors.

Unveiling Winnie Davis Monument—Reduced Rates.

On account of the unveiling of the Winnie Davis Monument, and meeting of the United Daughters of the Confederacy, at Richmond, Va., November 7th to 13th, the Alabama Great Southern railroad will sell tickets from points on its line to Richmond and return at rate of one fare for the round trip. Tickets will be sold November 5th and 6th, limited to return until Nov. 14th. The Alabama Great Southern railroad offers excellent and convenient schedules to parties en route to Richmond for this occasion. For further information call on Alabama Great Southern Railroad Ticket Agent.

E. Z. Simmons, returned missionary, says: "We have opened a church in China which has been self-supporting from the start. There are over 100 schools in my immediate section, 20 of them self-supporting. Anti foot binding societies are coming up in several sections. About half of the women of China do not have their feet bound."

"Mamma," said Mary, "I want some raisins." "Well, my dear," said mamma, "you can have them; take a handful." "Won't you please give them to me, mamma; your hand is bigger than mine?"

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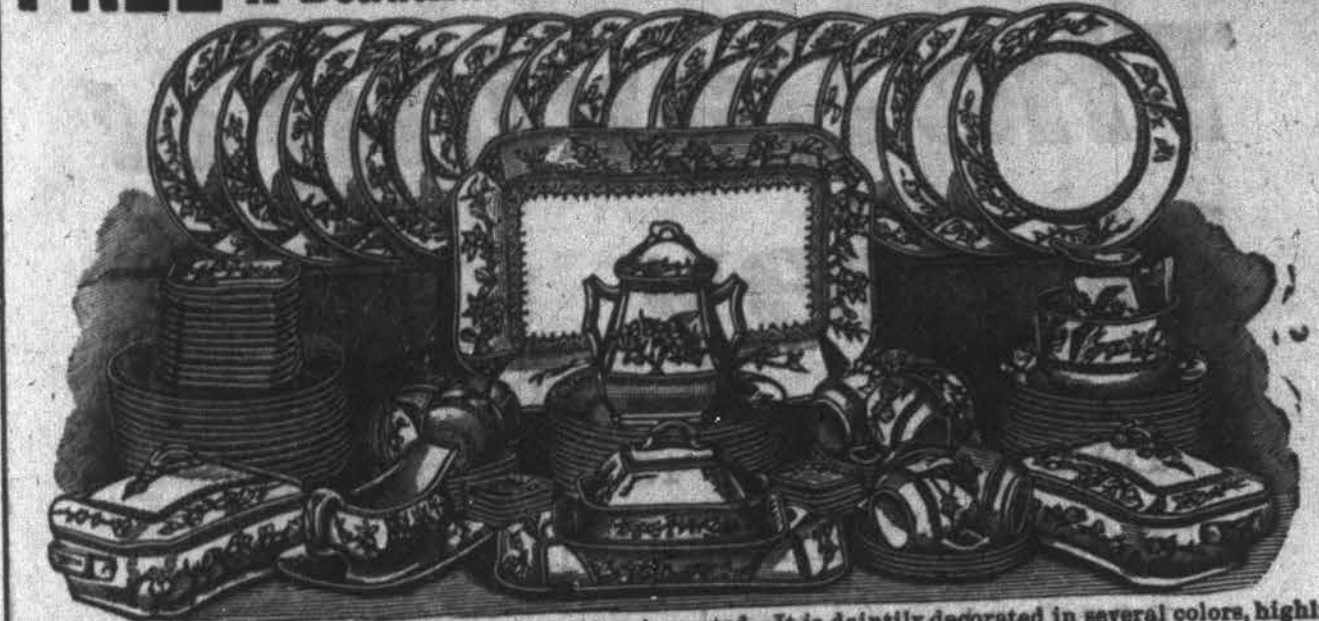
MORTGAGE SALE.

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 290-295 of the records of the Probate Office of Dallas county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 12th day of October, 1899, the following described property, situated in the city of Selma, county of Dallas, and State of Alabama, to-wit:

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

This the 12th day of September, 1899.
BANKING, BUILDING & LOAN COMPANY, Mortgagee
J. L. Holloway, Attorney.
The above sale has been continued until November 13, 1899.
J. L. HOLLOWAY, Attorney.

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This is the handsomest DINNER SET ever made or imported. It is daintily decorated in several colors, highly finished in gold, and is yours absolutely FREE. For the sale of only 30 one-pound packages of our Celebrated Imperial Baking Powder and to assist our Agents in making rapid sales, we allow them to give FREE with every pound, a beautiful hand painted and gold traced Cup, Saucer, seven-inch Plate, Fruit Saucer and Individual Butter. 18 lb. order..... 56-piece Tea or Dinner Set. 36 lb. order..... Single Sewing Machine. 24 lb. order..... Six Pieces Furniture. In fact we have and can provide you with any premium you most desire. Don't miss this golden opportunity. If you deal with us once, you will never look elsewhere or have cause for complaint. We pay freight and allow time to deliver goods before you pay us. We will pay you liberally for assisting us to secure agents. Don't delay, write at once for circulars, order blanks, etc.

P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Banks. CHARLTON A. MARSHALL, 144 West Front Street, CINCINNATI, OHIO.



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Expenses very low. Fall Term opens October 4, 1899. Send for catalogue. JAS. K. POWERS, President.

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.

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

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by the use of Royal Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

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The Relations of the Seminary to Our Southern Baptist Colleges.

Address delivered at inauguration of President E. Y. Mullins, by President Charles E. Taylor of Wake Forest College.

It is made my pleasing privilege to stand here today as the representative of a score of Southern Baptist colleges, some venerable with years, others of recent birth, but vigorous in inherent vitality, abounding in usefulness, and facing the future with determination and hope.

On an occasion like this, when a change in the administration marks the transition into a new era in the life, though not in the purpose or spirit, it is not unfitting that emphasis should be laid upon the close relations between these colleges and this institution, that we should strive to have these relations more clearly understood and hope that they may become more intimate and mutually helpful than they have ever been.

Perhaps a glance at the beginnings of the colleges and of the Seminary will help us to get a clearer idea of the connection between them. Our older Baptist colleges, with the single exception of Brown University, are the indirect outcome of that wave of missionary enthusiasm which resulted from the conversion of Judson and Rice to Baptist views and from the work of the former in Burma. Luther Rice, perhaps the greatest man whom God has yet given to American Baptists, returned to the United States to arrange for the support of a new mission for which God had in strange and startling ways made our Baptist fathers responsible. He soon became convinced that, for permanent and far-reaching operations abroad, organization at home was essential. And it became no less evident that in order to organization there must be a better educated ministry. All the later years of the life of this gifted man were spent in a heroic struggle to build up Columbian College at Washington. This was to be, first of all in its purposes, a theological school for the Baptists of the whole country. That Rice fell far short of achieving his exalted aim was not due to lack of apostolic consecration and almost superhuman energy. But the hour for the fulfillment of just this purpose had not yet struck. His plan was premature, for the college must come before the Seminary. Rice knew before he died that he had failed in his immediate purpose. And yet, all through the years of arduous labor and abounding discouragement he had been building

better than he knew. God was getting ready to give us larger and better things than the earlier leaders had dreamed of. Largely, perhaps mainly, as a result of conditions created by the work of Rice, there sprung into life during the early thirties ten Baptist institutions of learning, six of them in the Southern States. These, without exception, were originally designed and adapted to give theological instruction. But the scope of their work soon widened. The Virginia Baptist Seminary became Richmond College in 1840. The Wake Forest Institute had received its charter as a college two years earlier. Furman and Mercer Universities and Mercer University.

For more than a decade these Baptist colleges, with more or less of equipment and with varied degrees of success, attempted to combine the classical and scientific training of the general student with the theological training of the ministry. Many of our ablest and most useful ministers, living and dead, came out from the colleges during this era. But the system was unsatisfactory. To men of clear vision it became evident that a better system was possible and necessary. On July 31, 1856, James P. Boyce, then in the prime of his manhood, delivered in Greenville, S. C., his epoch-making address on "Three Changes in Theological Education." In October, 1859, this institution for the first time opened its door to the Southern ministry. It undertook the full discharge of functions which the colleges had been able only partially and imperfectly to perform. It was in a true sense the offspring of the colleges. It absorbed into itself some of the life of its fore-runners and entered at once into a large and useful life of its own because of what they had been and had done. Its work has enlarged and improved only as our Baptist colleges have added to their equipment and expanded their curricula. And these conditions of growth in the past will be also the conditions of the future.

That this order of development has been normal and healthful is suggested by its harmony with the laws and processes of nature. The increase in the number of functions demands new organs. This Seminary was and is a response to a demand for an amount and quality of work which could no longer be done by the colleges. A new organ was developed because required for the discharge of more highly specialized function. This differentiation means growth and fullness of denominational life. For any of our colleges to undertake again to become theological institutes would indicate retrogression, a reversion to a lower and outworn stage of Baptist progress in America.

The statements which have just been made are in nowise contradicted by the fact that, so far as a certain percentage of its patronage is concerned, the Seminary is and is likely always to be independent of the colleges. For we must not forget that this institution is unique among its contemporaries, offering, as it does, instructions to ministers who have been denied opportunities for classical and scientific training. That its doors stand wide open to receive those who have never entered their halls, the colleges have no right to complain. And if the number of this class does not gradually decrease, it will be more the fault of the colleges than of the Seminary. At the same time the officers of the latter should urge all who can do so to remain in college until they graduate; and the officers of the former should urge young ministers to repair without fail to the Seminary when they shall have graduated. But may the day never come when a college diploma will be necessary for admission into this institution, or when a Seminary course shall be required for entrance in to our Baptist ministry.

tution, or when a Seminary course shall be required for entrance in to our Baptist ministry.

We may, however, naturally expect that, as the years pass by, this institution will receive a larger proportion of its patronage from college-bred men. The ground for this expectation is in the fact that throughout our Southland the general level of education is rapidly and steadily rising. In many sections the increase of interest in general education is like the rise and sweep of a tidal wave. The next generation of people in the South is going to be more cultured in many ways than any preceding generation has been. There must be, if possible, a corresponding improvement in the ministry of the Word. The future will need and can have no new evangel. But the new generation will need the old gospel proclaimed in its own dialect. That this may be done will demand all that both colleges and Seminary can bestow.

Perhaps an added emphasis will be given to this point if we remember that the Seminary offers no training in science and affords no instruction in laboratory methods. The minister, if any man, should be familiar with Biography and Psychology, with Economics and History. Even now a minister is handicapped if he has not the results of these studies as a part of his equipment. But still more imperative will be the demand in the coming years. And I say it again, many who knock at the doors of our Seminary should have pointed to them the paths that lead back to the colleges; while, with rare exceptions, our young minister, as they leave the colleges, should be encouraged to knock at the doors of our Seminary.

In proportion as larger numbers of their alumni repair hither, the college will find the Seminary a stimulus to the improvement of their own work. For this is the one common arena which representatives of all our Southern Baptist Colleges enter together. In this arena they are compared and tried. Here will the mother college be honored or discredited. And from this common centre, where the several colleges are on trial and are judged, will go forth estimates of their work which cannot pass unheeded by faculties and trustees.

It is no less true, on the other hand, that the Seminary is stimulated with the colleges. This has always been the case, but the stimulating influences will become stronger. Almost without exception, our Baptist colleges are doing better work with each successive year. Tidings come to us of endowments, steadily growing; of buildings, new and stately; of libraries and laboratories, well filled and equipped; and, what is most important of all, of courses of study extended and enriched. All this will surely react upon the institution which stands at the head of our educational system, so far as we have a system, in the Southern Baptist Convention. To remain at the head it must keep above the colleges in the quality of its work. As a leader of the colleges, it must keep well ahead of the best teaching that they can do. Every college graduate, when he enters the Seminary, must be made to feel that he is moving upward and onward and be able to make no invidious comparisons with the instruction previously received.

Turning the other point of view, can these closely related institutions, this was largely as a result of the plans, the labors, the sacrifices of college-trained men that the Seminary was founded originally and, after the war, re-organized. So it will be largely through the aid and influence of Seminary men in the States in which they labor, that the colleges will enlarge their endowments, their equipment and their patronage. The fruit of the training received here is knowledge and intellectual vigor. These acquisitions enlarge the influence of the possessor. If this influence is used to promote all higher education among Baptists our colleges will grow and flourish. It has been so used, for the most part in the past. It will be even more needed in the future. More needed, because, as never before, the prosperity, if not the vitality of the Baptist colleges in our Southern States is threatened by alluring offers of free tuition from State-aided institutions. We believe that our colleges will live and prosper; but the price of their life and growth will be the loyal and enthusiastic support of all their friends. And none of the friends will be in a position to exert a more potent influence in their behalf than the pastors who have been educated here. And from none have the colleges a better right to expect hearty co-operation.

Among the first and highest duties of a Baptist minister is the obligation to work for the Baptist college in the State in which he labors. It makes no difference; the ground of the obligation is deeper and broader than mere sentiment. He should never cease to love his own mother college, but his first duty is to build up the college in the State in which he is pastor. Not to do this is dishonorable. When a Wake Forest man accepts a pastorate in Virginia or South Carolina we expect him to work for Richmond College or Furman University, just as we expect the sons of Furman and Richmond to labor for Wake Forest while they live in North Carolina. We need at least one good college for men in each State, and all the Baptist patronage of that State. Among our colleges should be generous emulation, but no competitive interference. Patronage from other States should be accepted when it comes naturally, but comely forbids that it should be sought through aggressive canvassing by our ministers or by others.

Our Seminary and colleges are workers in spheres diverse, but they are alike in that they are the chief representatives of higher learning among Southern Baptists. It is the duty of both, therefore, so far as they can, not merely to teach familiar truth, but to search for unfamiliar truth and to make fresh contributions to the common stock of the world's knowledge. Some who are not Baptists and who do not know of the intellectual freedom which is essential to the spirit and position of Baptists have misinterpreted and misunderstood us. And therefore, on this high day and in this honored presence, I wish to say that I do not believe that there is a Baptist living who would deny us, whether teaching in Seminary or College, the

privilege, the right, of reverent and cautious, yet free, investigation. To deny this right would be to take from a teacher one of his greatest helps in his work. Arnold of Rugby well said, "No man can get a refreshing draft from a stagnant pool." By that he meant that no pupil could receive inspiration from a stagnant mind. And in no way is the mind of a teacher kept so fresh and active as by making incursions into the unknown and by breaking up new ground. And we Baptists—because we are Baptists—because we believe that we stand upon the solid and eternal foundations of Christ's teaching, should be the very foremost in encouraging all search for truth when it is impelled by the love of truth.

As our academies are to the district associations and as our colleges are to our State Conventions and general associations, so is our Seminary related to the Southern Baptist Convention. Occupying this relation to our largest general organization, it is in position to exert a unifying influence in all our educational work. That it shall do this is most earnestly to be wished. For, while it is not desirable and would not be possible to bring all our institutions together into a rigid system, and under one control, we shall be wise if we can recognize their essential kinship and bring them into correlation, not of law, but of love. For aid in accomplishing this it is natural that we should look to this great central institution. And not merely in our educational interests, but in all the far-spread work of Southern Baptists—our press, our missions, our charities—our Seminary, not by law, but by love, can promote harmony and prevent strife. In order that it may discharge this high function, it must itself be the abode of unity and peace. Then will flow from it naturally, as in the years by-gone, streams of peace-making, unifying power.

In closing, let me assure our honored President and his beloved colleagues of the loyal and cordial cooperation of the Baptist colleges of the South. The trustees, professors, and mature students of these colleges rejoice in the hopeful auspices under which the new administration assumes the burden of responsibility and labor. With the petitions which are even now ascending from thousands of hearts, they unite their prayer for the Seminary.

"Peace be within thy walls
And prosperity within thy palaces."

In report on "Religious Periodicals" found in the recent minutes of Franklin Association we find the following: "If Baptists are forced to read religious papers full of fuss, pessimistic criticism and loud-sounding controversy, brotherly love will not reign among us, and Baptist influence in the world will be greatly at a discount by reason of its unloveliness." We commend to the reading of the Baptists of Franklin Association those periodicals which are found to manifest the Spirit of the Lord Jesus Christ, which maintain the ancient principles of our denomination in so far as they are statements of New Testament truth, and which devote large efforts to our mission work in all its departments and to the cause of moral reform.

MARRIED.

Married, at the home of the bride, on Sunday, Oct. 29, Mr. P. M. Bradford and Miss Phoebe A. Mayfield. The writer officiated. About two hundred friends and relatives were present. A most bountiful supper was spread. This young couple are active members of Mt. Zion Baptist church. Their future home will be at Warrior, where Bro. Bradford is a merchant.

J. E. CREEL.

OBITUARY.

In the early afternoon of October 18 Bro. Charles Howard crossed over to the other shore. Death plucked the loving husband from the tender embrace of an affectionate wife. He was known only to be loved and admired. He was a type of truest manhood, and his life a declaration of purest Christianity. He was a teacher in the Sunday school, and an earnest and constant church worker. To us the weight is crushing; to him it is an elevation to eternal glory. He suffered here for eight weeks; but there, no pain or sickness was felt. May the bereaved wife be comforted with the comfort wherewith God comforts to his people.

Wylam. W. B. EARNST, Pastor.

Charles D. Scott

Began his earthly career July 17, 1857, and was reared by pious parents. When about twenty years old he united with Friendship Baptist church. Later he transferred his membership to Fellowship church, and was still a member there when he died, which event occurred Oct. 24th last. He was regular in attendance at his church, and gave it his financial support as well. He was kind and thoughtful as a husband and father. In all these relations, as well as in those of a citizen and neighbor, he will be greatly missed. He married Miss Lizzie E. Donald Nov. 16, 1880, and they lived happily together until his death. To them were born five children. These all remain to mourn with their mother and other relatives and many friends the loss of their loved one. He was very kind to his pastor, who counts his death a personal loss.

Furman. Editor J. L. KENDRICK.

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(TALK NO. 17.)

Carving Sets.

Thanksgiving, Christmas and New Year's Day are almost here. There'll be turkey and chicken and roasts to carve and serve. A handsome and durable carving set will add to your table furnishings. It will make carving a delight. I have them. The handles are made in solid Sterling silver and in silver plate, both plain and ornamented. But that isn't all. They are not only rich in appearance and design, but they have the metal in them. Some carving sets are beautiful to look at, but they won't cut and they won't hold an edge. The blades of every set in my store are of the finest tempered, polished steel and guaranteed. They are made for actual everyday use, made to cut and made to last. The prices are from \$4.00 to \$10.00 each. You'll miss it if you don't see them.

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For the Alabama Baptist List of Appointments.

FOR NOVEMBER.

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.



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