

ALABAMA BAPTIST

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ITS HISTORY.—CONTINUED.

The doctrine of polygamy was invented by Jos. Smith in 1843. The "Book of Mormon," which as we have seen, was written by Solomon Spaulding and Sidney Rigdon, had expressly forbidden polygamy. But this stood in the way of Smith's lecherous designs and practices; so he had a "revelation" on the subject. It is contained in section 132 of the "Doctrine and Commandments," a book which is accepted by the Mormons as of equal authority with the "Book of Mormon," and which supersedes the "Book of Mormon" where the two come in conflict, as in the case of polygamy.

The heading of the section reads: *Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843.*

The section is quite long, embracing sixty-two paragraphs. We should be glad to give it entire if we had space. We can, however, quote only a few salient paragraphs from it:

1. Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and decree of their having many wives and concubines:

2. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter:

3. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed to them must obey the same:

4. For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then ye are damned; for no one can reject this covenant, and be permitted to enter into my glory:

5. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world:

6. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

19. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of the Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection, and if it be the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall

be a fullness and a continuation of the seeds forever and ever.

20. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject to them.

21. Verily, verily, I say unto you, that except ye abide my law, ye cannot attain to this glory.

31. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth himself.

32. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

33. But if ye enter not into my law, ye cannot receive the promise of my Father, which he made unto Abraham.

34. God commanded Abraham, and Sara gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

35. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay, for I, the Lord, commanded it.

36. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

37. Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were

my law, as Isaac, also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

38. David also received many wives and concubines, as also Solomon and Moses, my servants; as also many other servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

39. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

As Smith had begun to practice polygamy before he had this "revelation," and as his wife, Emma, threatened to make trouble in the family, "the Lord" gave Smith a special "revelation" for her benefit, to quiet her compunctions of conscience, in which he said:

54. And I command my handmaid, Emma Smith, to abide and cleave unto my servant, Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law;

55. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal life in the eternal worlds.

56. And again, verily I say, let mine handmaid forgive my servant, Joseph, his trespasses; and then

she shall be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her and multiply her, and make her heart to rejoice.

The "revelation" continues:

61. And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to no one else.

62. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified.

63. But if one or either of the ten virgins, after she is espoused, be with another man; she hath committed adultery, and she shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

The concluding paragraph of the section reads:

66. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

We cannot discuss the doctrine of polygamy at any length now. We only want to call attention to a few points in the "revelation."

1. According to it every Mormon is required to believe in polygamy under penalty of damnation if he does not.

2. Those who believe in and practice polygamy "shall be Gods." They shall "sit upon thrones, and are not angels, but are Gods."

3. It contains an appeal to Smith's wife, Emma, to forgive him his "trespasses," showing that he acknowledged his trespasses against her. And thus the shame of the founder of Mormonism is recorded in one of its sacred books to stand forever against him as a brand of infamy.

But as we have seen, the attempt of Smith to put his doctrine into practice led to his death at the hands of an infuriated mob. The doctrine itself was not published until nine years later. It was openly proclaimed in 1852 by Brigham Young, after he was securely settled in Utah, where he thought himself beyond the power of the United States laws. It was intended as a justification of his own course. In order to give effect to it, he commanded other Mormon leaders to take to themselves polygamous wives. This they did very reluctantly at first. But the practice grew both in extent and in boldness.

When the people of the United States realized that there was in their land a body of people guilty of the grossest immorality under the name of religion, they felt a thrill of horror and they determined to check it. The first anti-polygamy law was passed by Congress, July 1, 1862. It is known as the Cullom law. It reads as follows:

Every person having a husband or wife living who marries another, whether married or single, in a Territory, or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than five hundred dollars, and by imprisonment for a term not more than five years; but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage is absent for five successive years, and is not known to such person to be

living; nor to any person by reason of any former marriage which has been dissolved by decree of a competent court; nor to any person by reason of any former marriage which has been pronounced void by decree of a competent court on the ground of nullity of the marriage contract." (Revised Statutes of the U. S., Second Edition, 1878.)

In 1880 Gov. Eli H. Murray, of Kentucky, then governor of Utah, refused a certificate of election to congress to Geo. Q. Cannon, on the ground that he had violated this law. The women of the country interested themselves in the matter. Congress declined to seat Mr. Cannon and he was compelled to return home and look after his growing family. But as the Mormons used every artifice to evade this law, congress, on March 22, 1882, passed a much more stringent one, known as the Edmunds law, which reads as follows:

Be it enacted, etc., That section 5352 of the Revised Statutes of the United States be and the same is hereby amended as follows, namely:

Section 1. Every person who has a husband or wife living, who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter, simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than five hundred dollars, and by imprisonment for a term of not more than five years.

Sec. 2. That the foregoing provisions shall not affect the prosecution or punishment of any offense committed against the section

amended by the first section of this act.

Sec. 3. That if any male person, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than three hundred dollars, or by imprisonment of not more than six months, or by both said punishments in the discretion of the court.

Then follow a number of other sections, nine in all, which are too long and hardly of sufficient importance to quote in full. We give the substance of them:

Section 4 provides that the counts in sections 1 and 3 may be joined.

Section 5 provides that a person guilty of bigamy or unlawful cohabitation, as defined in sections 1 and 3, or who "believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman, may be challenged and questioned and disqualified for service on jury.

Section 6 provides that the President may grant amnesty to persons guilty of bigamy, etc., before the passage of this act.

Section 7 provides that the children of Mormon marriages before January, 1883, shall be made legitimate.

Section 8 provides that bigamists, etc., shall be disqualified as voters and ineligible to appointments.

Section 9 provides for a board to take the place of the registration and election officers who are declared out of office, and fixes the salary of the members of the board.

The essential difference between this law and the one passed in 1862 is the clause condemning unlawful cohabitation. (Supplement to Revised Statutes of U. S., Vol. I, Second Edition, 74-81).

A preacher should avoid careless, monotonous reading of the Scriptures. God's word merits the best efforts of the preacher in its presentation.

Be honest because it is right.

For the Alabama Baptist.

From Huntsville.

The First church here is now rejoicing at the result of a series of meetings held by Evangelists Sid. Williams and J. A. Brown, the former doing the preaching and the latter the singing. They make a fine combination. Bro. Williams is not what the world terms a theologian, but an earnest, practical, soul-stirring preacher. Bro. Brown, with his sweet-toned voice and harp, often sends conviction to the hearts of his hearers by the melody of his songs. There were added to church 21 by experience, baptism, and letter. At the baptizing by the pastor a scene was witnessed, the like of which may never have occurred in this state before. One great-grandmother, about eighty years old, and a little girl nine years old, became babes in Christ during the meeting and submitted to the ordinance of baptism. A number of strong members have been recently added to this church by letter. The bishop of this church is doing a faithful work, and is not only loved by his flock, but by the whole town.

The Third Baptist church at this place was organized two weeks ago in West Huntsville in a house built by the Dallas Avenue members. The presbytery was composed of Revs. A. J. Parker, J. A. Eaves and — Brown. Bro. Geo. Lehman, from the Dallas Avenue church, was elected clerk, and Rev. J. A. Eaves was called to the pastorate, which he accepted. The church starts out with a small membership, but we were anxious to be on the ground in due time, as the growth of the town at present is largely in that direction. Our object is, as soon as practical, to secure

two churches, one in the north end and build there, as we have done in East and West Huntsville. The growth of our town is phenomenal, and the State Board of Missions must help us occupy and hold the field, or our loss ere long will be irreparable.

There is now in course of erection, or under contract, at the Merimac Mills, the first of a series of mills, a bleachery, dye works; in other parts of the city a spoke and handle factory, fiber factory, No-Treadle Sewing Machine factory, another cotton seed oil mill, all three of the old cotton mills here enlarging, an electric car line almost completed, block after block of business houses and hundreds of residences, and a number of other enterprises projected.

The representatives from the First church and the Dallas Avenue each made reports of the work done at the State Convention to their congregations today, and we think next year at Tuscaloosa a larger delegation from Huntsville, both men and women, will be present to present reports of increased interest in our work.

One of the largest crowds ever present at the B. Y. P. U. was in attendance this afternoon at the Dallas Avenue church. The subject was "Obedience." An unusually large number participated in the exercises. They were very eager to hear from the work reported at the State Convention. By a unanimous vote they agreed to give the collection every first Sunday to the Orphan's Home, and the collection every third Sunday to Missions, and the standing subject for the third Sunday for discussion shall be Missions.

The Dallas Avenue church is still without a pastor, but have regular prayer meeting every Wednesday night, and it goes without saying that they have one of the best Sunday schools in the state, and have regular meetings of the Ladies' Aid Society every Monday afternoon.

Tonight Bro. Brett, at the First church, baptized a sweet young lady who had recently joined the Dallas Avenue church. He kindly offers to help us out until we secure a pastor.

R. E. PETTUS.

Baptist State Convention.

First, the Ministers' Conference.

GADSDEN, NOV. 7.

At 10 o'clock a number of delegates assembled in the beautiful new house of worship of the Gadsden Baptist saints, in the Ministers' Conference.

Pastor J. W. Willis led the devotional service. After prayer by Jno. F. Purser, the Conference was called to order. Bro. A. B. Campbell, of Troy, was elected President of the Conference, and Bro. T. M. Callaway Secretary.

The first question discussed was, "What is revealed in Scripture in regard to the interdependence of the New Testament churches?"

The discussion was opened by Bro. A. C. Davidson, of Birmingham. He declared—

1. That we have a common relationship to Jesus Christ as Lord and Master.

2. We have a common life.

3. We have a common origin.

4. We have a common responsibility.

5. We have a common mission. These things being true, it follows—

1. Each church should regard the well-being of every other.

2. Each should co-operate in the great mission of the churches, giving the gospel to the world.

3. Each should regard the mutual interdependence of all.

4. Each should regard the discipline and internal operation of all.

5. Each should seek common counsel.

Bro. J. M. Frost, of Nashville, who came in during the discussion, was asked to speak. He happily responded, emphasizing the thought that we may stress our independence too much. We are mutually dependent. He touchingly told of the death of Dr. Samuel Boykin, and of how he leaned on him in life, and found such great help from his consecrated life.

Prof. W. J. McGlothlin, of the Southern Baptist Theological Seminary, was also asked to speak.

He declared that it is specially important for our general interests and institutions to preserve comity and good fellowship among all our churches. He called attention to

signed, viz., What is the true Bible doctrine of "the baptism of the Holy Spirit?" He first mentioned the two different classes of people upon whom the Holy Spirit operates. First, upon the hearts of unbelievers, and second, upon the hearts of believers. A number of expressions are used to denote this operation or influence, as "sealed" by the Spirit, "filled" with the Spirit, "endued" with the Spirit, the Holy Spirit "fell upon" them. Then "baptized" with or in the Holy Spirit. In the gospels the expression "baptism of the Holy Ghost" means the renewed or regenerated life. But there is an enlarged meaning in the Acts and Epistles—the endowment of the Spirit, the being filled with the Holy Ghost, as on the day of Pentecost. He did not believe a man was or could always be filled with the Holy Ghost. Peter, with the others, was filled with the Holy Ghost on the day of Pentecost, but it is stated time and again that he was filled also afterward. But some men, he thought, had gone wild on the subject. It was a doctrine that must be lived rather than preached. God gives special gifts for special occasions. It becomes us to live the Holy Spirit and preach Christ.

Bro. Frost agreed with the speaker, and declared that there was danger of crowding Jesus out of our pulpits. The Holy Ghost testifies of Jesus. He thought the expressions "endowment," "filled" and "baptism" as applied to the Spirit were all figurative expressions representing the work of the Holy Spirit.

The regular appointees for the night service being absent, Bro. Paul V. Bomar was requested to preach. He selected as his subject "Our Golden Dreams," his text being a part of Gen. 37:20: "We shall see what will become of his dreams."

Inasmuch as there has been such a small attendance upon the ministers' meetings during the past three years, it was decided, on motion of Bro. A. C. Davidson, to discontinue such meetings.

The Ministers' Meeting then adjourned sine die.

The Convention.

GADSDEN, Wednesday, Nov. 8.

The eighth session of the Alabama Baptist Convention was called to order at 10 o'clock in the meeting house of the Methodist church by vice-president J. G. Harris.

The devotional services preparatory to the opening of the convention were conducted by Bro. J. G. Lowery. Prayers were offered by W. G. Curry, J. M. Frost and W. J. Ruddick.

Hon. H. S. D. Mallory was unanimously elected president of the Convention, having been nominated by Bro. A. C. Davidson. Bro. J. M. Frost asked the privilege of escorting him to the platform, as Bro. Mallory was his boy—he brought him up. The vice-president therefore appointed J. M. Frost, Jno. F. Purser and A. C. Davidson to escort the president-elect to the chair.

Vice-president Harris read over the names of his worthy predecessors, then presented Bro. Mallory to the convention.

In a few well chosen remarks the new president expressed his thanks, declaring that he had rather hold that position than any office in Alabama.

Bro. A. C. Davidson was elected First Vice-president, and Bro. R. E. Pettus Second Vice-president. Bro. W. A. Davis was unanimously re-elected Secretary.

The committee on Program reported the order of business as mapped out.

Hon. W. T. Murphree, who was chairman of the building committee of the beautiful house of worship of the Gadsden Baptists, delivered a most cordial address of welcome, so that every one was made to feel at home.

Bro. Paul Carson, of Selma, responded to the welcome extended, expressing the hearty thanks of the convention.

A number of prominent visitors were recognized by the convention. Among them were Dr. J. M. Frost, of Nashville; Dr. Harvey Hatcher, of Atlanta; Dr. W. J. McGlothlin, of the Seminary at Louisville; Dr. F. H. Kerfoot, of Atlanta. The local pastors were also recognized.

Bro. G. G. Miles, chairman of the State Board of Missions, made the report of the board.

The report was referred to a committee consisting of the Chairmen of Home, State and Foreign missions, except the part referring to the ALABAMA BAPTIST, which part was referred to a special committee.

The report was a very encouraging one indeed showing great things accomplished, and promise of great things for the future.

The part of the report submitted by the president of the board called attention to the resignation of Bro. W. C. Bledsoe in the beginning of the year, and the election of Bro. J. L. Thompson as office secretary, until the board secured the services of Bro. W. B. Crumpton as Corresponding Secretary.

This part of the report likewise called attention to the death of the beloved Dr. W. C. Cleveland. The places made vacant by the death of Dr. Cleveland and the resignations of M. F. Brooks and R. E. Pettus have been filled by the election of P. H. Mell, J. B. Graham and Geo. G. Miles.

The relations with the Home and Foreign Boards are most cordial. The grand total receipts for the year, including what went to Atlanta and Richmond direct, are \$22,884.79.

The report gave cordial words of praise for our retiring Evangelists, Brethren A. J. Preston and J. W. Sandlin, whose relations with the board terminate at this time.

The president furthermore declared that notwithstanding the heavy afflictions in the rulings of an All-wise and merciful Providence that have come upon our beloved Secretary, his work has been of the most telling effect, and he has merited our sincerest and most cordial sympathy and co-operation.

The secretary in his part of the report, declared that in his interviews with the brethren he had sought to inaugurate a campaign of hopefulness. Some of the associations are not co-operating with the board; others co-operate, making reports through the board, but expending all contributions in their own territory; others still are giving a good per cent of their contributions to the board. Some of the most destitute places in our state are to be found in our towns and cities. The report of the board, amounting to \$2700, was paid on July 14th.

The secretary also suggested that it might be wise to be free from any fixed policy publicly set forth, but we can strive to increase as far as possible the contributions from the churches, use them to the best possible advantage, and avoid in the future debts that will embarrass the denomination.

The secretary of the Institute board made an encouraging report of work accomplished. During the year three men have been in the employ of the board—Rev. G. S. Anderson as superintendent of institutes; Rev. F. C. David as lecturer in Scripture doctrine, and Rev. G. A. Hornady, as financial secretary. The latter resigned in July, thus leaving the entire field of the board upon the superintendent.

The method pursued in the work consists of holding institutes on the field. They are organized by the local brethren in the different sections of the state. Besides this, there is a Correspondence course. One discouraging feature of the work is, there is a debt of about \$1000 on the board. The generous hearted D. L. Lewis, of Sycamore, makes a direct proposition to this convention to endow this work with the gift of \$1,000 cash on Dec. 1st, on the condition that this convention place an equal amount in the treasury of the board by that date, or at the latest by Jan. 1st.

The report recommends—

1. That no less than twenty institutes, distributed in suitable locations, be held during the year.

2. That a book-purchasing department be provided, through which the ministry may be able to obtain at lowest cost the necessary helps for the study of the Scriptures.

3. The holding of a general institute, to continue from two to four weeks, for the benefit of the ministry of the whole state.

During the year 14 institutes have been held; 188 preachers in attendance; number of students in Correspondence course 45.

Bro. J. W. Stewart made the

report on the Orphanage. There are now 22 boys and 37 girls in the Home, making a total of 59. Since the Home started there have been received 53 boys and 69 girls, making a total of 122. During the dull season a large current debt was made, but the same has been paid up in full, and the Home is out of debt. The Home is in great need of additional improvements in the way of a sick ward, also a complete outfit for a dairy and bakery.

It was recommended that orphan boys of the criminal class be sent to the Reformatory soon to be established by the State.

Dr. F. H. Kerfoot was presented to the Convention and in his speech on the Home Mission work captured all hearts. He vividly set forth the different features of the Home work. Grand opportunities are presented to us, all around us, among the poor, the ignorant, the negroes, the Indians, the foreigners and the Cubans.

Dr. Kerfoot could remain only one day, as he had to hurry on to the great Texas Convention.

Dr. Kerfoot made a most favorable impression on the Convention, and showed by his enthusiastic speech that his whole heart is in his work.

May all the brotherhood rally to his support, and help him keep the Home Board up to a high standard of usefulness.

The morning session adjourned with prayer.

AFTERNOON SESSION—WEDNESDAY

The delegates assembled for the afternoon session in the new house of worship of the Baptist church of Gadsden.

This building stands as a monument to the young and enthusiastic bishop of the Gadsden Baptist saints.

Bro. N. S. Jones, of Montevallo, led the devotional service.

The name of Bro. J. H. Foster, jr., was suggested in the place of Bro. G. G. Miles on the committee on report of State board, as Bro. Miles is a member of that board.

The report on Sunday schools was read by Bro. W. M. Blackwelder, and an opportunity was given Bro. J. M. Frost to discuss his work.

The report set forth the following facts: In round numbers, we have 1700 churches in Alabama, 800

day schools 40,000; enrollement of church members, 125,000. It is apparent that there confronts us a problem demanding earnest and most careful consideration. Less than one half of our churches have Sunday schools; and the entire numbers in attendance in the Sunday schools is less than one third the membership of the churches.

The report recommended to all our churches the periodicals published by the Sunday School board at Nashville.

The Bible fund of the board should receive support from our churches.

Bro. Frost told, as he alone can tell, of the great work of the Sunday School board.

The board is growing, is enlarging its sphere, and is something of which every Baptist should be proud.

The report on Sunday schools was adopted.

A copy of Kerfoot's Parliamentary Law was presented to the convention by Bro. A. J. Dickinson in behalf of the Sunday School board, and was accepted on behalf of the convention by the president.

One of the most interesting features of the afternoon session was the memorial service held in honor of the late president, Dr. W. C. Cleveland.

The service was opened with a very touching male quartette by local singers. Rev. B. H. Crumpton spoke of Dr. Cleveland as a man. After another pathetic song by the quartette, Bro. J. G. Harris spoke of him as a pastor.

The congregation joined in singing "He leadeth me."

Bro. H. S. D. Mallory spoke of Dr. Cleveland as a presiding officer.

During these addresses a deep solemnity pervaded the entire audience. It was a most impressive service, and revealed the high esteem in which the beloved Cleveland was held by Alabama Baptists.

A motion was made that the Secretary set apart a page in the minutes as a memorial of him.

A magnificent window of stained

glass ornaments the front of the new house of worship, which is called the Cleveland Memorial Window. It bears the following: "Erected by the Baptists of Alabama in memory of Rev. W. C. Cleveland, D. D.,—1834—1899. President of Baptist State Convention, 1892 to 1899."

After prayer by Rev. H. M. Provence, the body adjourned.

NIGHT SESSION.

In the absence of Dr. B. D. Gray, who had been appointed to preach the Convention sermon, it was preached by Dr. W. J. McGlothlin, of the Seminary. Dr. McGlothlin selected Matt. 6:10 as a text: "Thy will be done." The sermon made a profound impression, and struck the key-note for the Convention. He declared that the text did not simply bear the meaning we usually give to it when we pray in the midst of our sorrow, "Thy will be done." We get nearer the meaning when we have the desire that God's will may be done in the lives of our neighbors, in the affairs of the government, in our community; but we do not get the full meaning until we can pray and labor for the accomplishment of God's will in the whole world as it is done in heaven. Then he impressively showed why and how we should pray for God's will to be done. A synopsis would not do the sermon justice. It was something that glowed with life.

The report of the B. Y. P. U. work was read by Bro. W. S. Brown, and was discussed by brethren W. M. Blackwelder and W. T. Ayers.

The report showed that as an organization the B. Y. P. U. had just passed its eighth anniversary, but young people organized for service in some form dates far back of this. This movement filled a long felt want. "Nothing in the history of modern Christianity," writes Prof. Vedder, "is more clearly providential in origin and in guidance than this movement." Its distinctive features are expressed in the stated object of the Union to be, "The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine; and their cultivation in missionary activity through existing denominational organizations."

The report declared that the educational feature, "Culture for Service," is that which differentiates our young people's societies from all others.

Bro. Blackwelder emphasized the "Culture for Service" motto, declaring that we as Baptists are the leaders among the young people in this respect, as we were the pioneers in modern missionary effort.

Bro. Ayers told of the workings of a local Union. He gave a very bright picture of the Union at Parker Memorial church, Anniston. It had developed to such an extent that they could ill afford to give it up. There is a body of young Christians who have surrendered their wills to God, and have offered themselves to do the work that might be assigned in the church.

The report was discussed by brethren L. O. Dawson and A. J. Dickinson.

The Convention then adjourned with prayer.

THURSDAY—MORNING SESSION.

Bro. Richard Hall, of Florence, led the devotional service, reading from the 57th Psalm.

Dr. Geo. B. Eager read the report of the Judson Institute.

There has been a gradual, steady growth during the past three years. The close of the last session marked one of the most prosperous years in the history of the institution. There were twenty-six officers and teachers employed in the work. There were 186 pupils, 135 of these being boarders. There were 31 graduates. The health of the institution was most excellent, and a deep religious feeling prevailed among the pupils. This year there are already 174 pupils, 137 of whom are boarders. The Institute needs other improvements than those already made, as well as endowment.

The report was referred to the committee on endowment.

Bro. F. M. Roof read the report

(Continued on Page 5)

INSTITUTE BOARD DEPARTMENT.

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

For the Alabama Baptist. Mobile Association.

Bro. Editor: The Mobile association, composed of sixteen churches, convened with Bay Minette Baptist church Thursday, Nov. 2, and adjourned Saturday. The meeting, though not very largely attended, was one of the best we ever held. The various standing committee reports, with few exceptions, were very fine. The report on Temperance, read by Rev. H. H. Shell, contained so many valuable facts upon the baneful effect of the sale and use of intoxicating liquors, that a resolution was passed that the report be read in all the churches of the association, and thus be given as wide publication as possible.

Rev. H. H. Shell was made moderator and E. R. Quattlebaum clerk. The *spirituelle* of the meeting was fine from first to last, and much good was no doubt done.

Rev. W. J. E. Cox, D. D., the new pastor of St. Francis Street church, Mobile, was appointed delegate to the Southern Baptist Convention, with Hon. D. P. Bestor as alternate; and Rev. D. W. Bosdell, Rev. H. H. Shell and E. R. Quattlebaum were selected to represent the association in the State Convention.

We had as visiting representatives Rev. J. W. Stewart, of the Orphanage; Rev. Milton Robertson, Gulf Coast association; Rev. J. K. Jenkins, Carey association; Rev. H. C. Mason, Chickasaw association; Rev. E. R. Vaughan, South Bethel association; Rev. A. J. Lambert, Bethlehem association; and Rev. W. M. Rabb, representative of the ALABAMA BAPTIST. Bro. Rabb spoke to the point on several subjects, and delivered a rousing sermon on Gideon's Band.

I also beg to inclose an account of the grand reception given by our St. Francis Street church and Sunday school to our new pastor, Rev. W. J. E. Cox, D. D., of Baltimore. This church, of which I am a member, has a glorious future before it, with such a grand and glorious preacher as Bro. Cox as leader. E. R. QUATTLEBAUM, Mobile, Nov. 6.

For the Alabama Baptist. Seminary Notes.

New men coming daily. Seminary growing steadily but surely, and it stands today as one of the best institutions of its kind in the world.

The new President, Dr. Edgar Young Mullins, is the right man in the right place. He has already completely captivated both faculty and students alike. Having the work of his office in hand as he has, and having, as we hope, the guidance of God's Spirit, there is nothing to hinder the Seminary in doing even a greater and nobler work than ever in its past history.

I don't think I ever saw a more determined body of men than those of the Seminary—the Faculty to teach God's Word, and the students to learn more about its precious truths and their relation to the human race. Especially would I mention Profs. Dargan, Sampey, Robertson and McGlothlin. Either of these brethren can tell a man "some two or three things" that would be worth his while to consider.

Dr. McGlothlin, in Biblical Introduction, asks some questions that are hard to answer, and then he turns you over to Prof. Sampey in Old Testament. Then your troubles begin sure enough. After a while he turns you loose, but great is the fall. "Out of the frying pan into the fire," and Dr. Robertson has got you in New Testament. Then it is that you wish you were back in old Alabama, and feel that you never knew anything and never will, and that he is trying to teach a new Bible, anyhow. But he isn't, for when his back was turned I looked at his Bible, and our Bibles are just alike. I suppose I had overlooked some of those hard questions, but they are in my Bible the same as in Bro. Robertson's. After

ter he keeps a fellow in suspense for about two hours at each recitation, a little 2x4 preacher like myself decides, "Well, our Bibles may be alike, but I don't think I will ever learn all those great fundamental questions in them."

Then it is that the only Dr. Dargan comes along, finds a fellow in this half dead condition, sets him upon his own beast and pours in the oil of consolation by saying, "My brother, you will make a preacher yet." Bye and bye Bro. McGlothlin's questions will become easy, and you will understand Sampey's and Robertson's Bibles a little better. Only study hard and prayerfully, and keep a good eye on Homiletics.

The health of the students is good, and the Alabama men are all in fine shape for a year of hard study. R. H. FOLMAR.

One Letter Which Inspired a Sermon.

Let me take you to the interior of a study where a minister is trailing with laboring oar and desponds of ever reaching land. The forenoon mail arrives, and four letters are laid upon his table; one is uninteresting, one is tiresome, one is vexations, and the disheartened man opens the fourth one with a sigh. Another complaint from some querulous person, another detail laid on a weary man! What is this?

"My dear Pastor,—For some time I have wished to write and tell you what a help you have been to those who are very dear to me. Again and again my husband has been cheered and encouraged in his fight to do what is right in business by your brave words. He told me one Sabbath night that nothing had done so much to keep him straight as your sermons. You know that Jack made us rather anxious for some time because he seemed careless and indifferent to home. Well, he has quite changed of late, and is so attentive to me and nice with his father. And on my birthday he brought me such a lovely present, for which he must have been saving during months. When I told him how grateful I was, he only said, 'It was that sermon on sons and daughters.'"

Sabbath your sermon on care seemed to be written for me, for I have so little faith and am so anxious. So I must tell you that you have inspired the life of one household, and that we bless God for you. Yours most gratefully, "MAY HARRISON."

It may not seem a long letter, nor one difficult to understand, but the minister was not satisfied till he had read it six times. And although it may not seem a learned letter, it shed such a flood of light on the text that the minister's pen flew. He locked that letter up in his desk, but found that he had forgotten a sentence, so it was more convenient to carry it in his pocket. On Sabbath he judged it necessary to read that letter before going to church, and he had a last peep at it in the vestry. And the minister preached that morning with such a power and hope that even the grumblers were satisfied, and the congregation went home on wings. IAN MACLAREN.

Facts About Frontier Missions.

The frontier mission field embraces Indian Territory, Western Arkansas, Oklahoma, and parts of Texas.

An area as large as France, Germany and Great Britain is included in it.

Several nationalities, with 65,000 Indians and a large percentage of whites, are found in this area.

The physical possibilities of the country are wonderful.

Rapidly increasing population and rapidly growing towns are characteristic.

The saloon flourishes, and Satan is among the first at every new settlement.

The Home Board, in its effort to counteract these influences and to Christianize the people, needs the support of all.

Two hundred and ninety-one frontier missionaries were employed last year.

These reported 1,986 baptisms and 217 Sunday schools organized.

The 455 boxes sent by woman's Missionary Societies are absolutely necessary to supplement the small salaries which the Board is compelled to pay.

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, Birmingham; Mrs. G. M. Morrow, Treasurer, 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston.

The Woman's Meeting

Of Cahaba association was called to order by Miss Pollard, vice-president, in the parlor of Mrs. Davies, of Gallion, Wednesday, October 11th.

Mrs. C. W. Collins led the devotional exercises. This was followed by the enrollment of delegates, as follows:

Miss Pollard and Miss Woods, Newberne; Mrs. Lovelace and Mrs. Lawrence, Marion; Mrs. C. W. Collins, Mrs. E. D. Davies, Mrs. Ashley Collins, Gallion; Mrs. Ward and Miss Ward, Greensboro.

The Ladies' Aid or Missionary Society work was first discussed.

Mrs. C. W. Collins stated that for some time they had had no organized society, but had contributed regularly through the church, but that they were willing to fall into the state plan of Woman's Work.

The Sunbeam work was next taken up, and Miss Lou McCall made helpful remarks along this line.

The reports from B. Y. P. U. societies were next read and discussed.

Miss Pollard read a paper stating the object of this meeting. This was followed by a paper on "Our Foreign Missionaries," by Mrs. J. B. Lovelace, of Marion.

Letters from Mrs. McCollum and Miss Kelly, two of our missionaries, were read by Mrs. Joe Collins.

Mrs. Mellen, of Livingston, who expected to be with us, was detained at home by sickness, much to our regret, so instead of the original report, Miss Woods read "Eleven Years of Gleaning," by Miss Annie W. Armstrong, which was a good substitute.

The report on "Our Duty to the Negro," was made by Mrs. C. W. Collins, of Gallion.

Miss McCall next gave an outline of the underground National Wo-

man's Work and Montague, and urged all societies to send reports to these meetings during the summer months.

A collection was taken for the Orphanage, and much that will make the children comfortable was given, as well as some money.

Miss Pollard, of Newberne, and Mrs. Ward, of Greensboro, were elected delegates to the Woman's Meeting of the State Convention which meets at Gadsden in November.

Only nine Woman's Aid Societies were reported in the association, but many pledged themselves upon returning home to try to organize.

Adjourned to meet next September at Centreville.

MISS HATTIE POLLARD, Associational Vice-President, Mrs. J. C. LAWRENCE, Sec'y.

The Regeneration of Puerto Rico.

Last Sunday the first services were held in the Baptist Mission in San Juan. They were conducted by the converted jailor from Rio Piedros, who made a very fair address. The Sunday before, I heard this same man conduct the Bible class in the meeting house of the Baptist church at Rio Piedros. He does his work very creditably for a man so recently out of darkness.

We now have five Protestant churches in Puerto Rico; two Episcopalians, two Baptists, and one Lutheran. These churches are all in San Juan and Ponce, except one Baptist church, which is at Rio Piedros.

The Baptists have been very fortunate in the men and women they have sent to this island. They all speak Spanish, even better than the natives. They all seem to be sensible, practical people, who are bent on not only preaching, but doing the greatest possible good in every way. For about six weeks Bros. McCormick and Rudd were employed by the Board of Charities to travel over the island, and to make special reports on the needs of the sufferers from the hurricane of August 8. Brother McCormick has also been offered the position of English Supervisor of Schools, but he has refused the offer. He, how-

ever, is much interested in public school work, and promises to do much to help extend the school system, of which work there is much need, as there is not a single school house on the island, and not more than one-seventh of the children have any school facilities.

The church at Rio Piedros has about 45 members, and that at Ponce about 35. At Rio Piedros the membership consists of intelligent men and women, the most of whom can, I think, read and write. They worship in a house belonging to the Home Mission Society. This church is, I think, destined to grow, and to become in a short time self-supporting.

There is a great opening here for the extension of Baptist principles. The people generally have lost confidence in the Church of Rome. They seek a purer light. Spiritualism has found its way here, and there are whole townships where that is the prevalent belief of the people.

Few Americans have as yet come in to settle permanently. It is believed that the future welfare of the island rests in a change from growing sugar and tobacco to oranges, lemons, pineapples, and winter vegetables. Now, all those fruits and some vegetables grow wild, and from the wild forms many people gather a poor livelihood.—Major Geo. G. Groff in Baptist Commonwealth.

The following paragraph is worth printing for the gentle spirit that pervades it as well as for the gratifying news it carries; it is from the Central Baptist:

"A few years ago there sprang up in one corner of the State a zeal for what is called 'Gospel Missions.' The sentiment spread in a very limited way to other parts of the State, and a few brethren who have been active in the Boards gave encouragement to the sentiment by declaring that our boards are unscriptural, and that they are located too far from the churches. This year has witnessed the most complete retirement of the Gospel mission movement from Missouri. No fight has been made by the boards upon the brethren who

thought they could do mission work at home and abroad without the assistance of Boards. Some of the churches have engaged in that sort of work and have had full opportunity to try that method. No one accused them of violating Scripture, but it was pointed out to them that the experience of a hundred years had shown the efficiency if not the necessity of permanent committees to conduct wisely missionary operations. In one or two district associations there still remain some brethren who are not fully satisfied with their experiment and are still pursuing it. If they succeed in doing the Master's will, we have no fault to find with them. If, however, they conclude that their plan is not the most judicious, and decide to join with those who co-operate with the boards, a hearty welcome will be given them into the general ranks."

The coquetting that has been in progress between the Unitarian and Universalist denominations in this country for the past twenty years has resulted at last in an understanding with which both sides are reported to be well pleased. They are not going to attempt an organic union, owing to various obstacles—not at all of a doctrinal nature—but have practically agreed to co-operate in fields of labor. That is, as Rev. Minot J. Savage explained it, in small towns where the members of each denomination are few in number "one church will be built for both sects, and it will be Unitarian or Universalist according as the majority of the families are Unitarian or Universalist." Inasmuch as "the two denominations are so much alike," as Mr. Savage further says, "that the members of one can just as well become members of the other without hurt to their beliefs," it is quite absurd, of course, for them to multiply expenses and work at cross-purposes. The case is somewhat different—at least we have been in the habit of thinking so—when vital principles are involved, such as the obedience to the commands of the great Head of the Church. But possibly, even in such a case, the saving of dollars is of more importance than the saving of doctrines.—The Examiner, N. Y.

Mission of the Baptists.

REV. EVERETTE GILL.

The Baptists have a place in history because they have a mission. Their mission is Christ-given. Their message multiplex. They stand for eternal principles. For those principles Baptists have suffered the lash, the dungeon, fines, banishment and death. We are the spiritual children of these Baptist fathers. Let us be true to our family tradition. When Baptists cease to stand for their distinctive tenets; when they fail to send forth their world-message, they die, and their death is natural and right. The world has no need of invertebrate organizations or individuals.

Faithfulness to one's mission is consistent with the best liberality of thought. Credal fidelity is no enemy to the largest fraternity. A good Baptist can and does love everybody, but a good Baptist loves Christ and his Word above all. A narrow Baptist is not a good Baptist. Pugilistic sectarianism is of the same spirit with Phariseism, which was our Lord's bitterest foe. It is the duty of every Baptist to steer between the Scylla and Charybdis of narrow sectarianism on one side and inflated liberalism or nothingism on the other. It is our highest duty and privilege to remember and perform our mission, which in part is:

(1) To proclaim unflinching fidelity to the Word of God as altogether sufficient for faith and practice, not appealing to creeds, councils or individuals for support of any doctrine.

(2) To proclaim salvation as a divine gift, separate and apart from good works or baptism as a procuring cause, not even considering baptism as a necessary antecedent or concomitant. Baptists are the only great evangelical denomination who do not connect salvation with baptism in some way. (Of the various published creeds.)

(3) To proclaim the independence of the individual church and member; that no one shall "lord it over God's heritage" but the Lord himself. Baptists recognize no archbishop, pope, prince or potentate. It was this Bible principle that gave to America through the Baptists

that precious boon of religious liberty.

(4) To proclaim and practice the ordinances without addition or emendation as Christ delivered them unto us.

(5) To proclaim the separateness of the Kingdom of God from the world, hence a regenerated church membership.

Ours is the unique, Bible position between the extremes of Catholicism with its ornate ceremonialism and Quakerism with its bare spiritualism. As long as we firmly and fraternally proclaim our message, we live; when we cease, then let us die.—Joplin (Mo.) Globe.

Led of the Spirit.

William Carey, stirred by the reports which Capt. Cook had brought back from the Pacific islands, purposed in heart to go to Tahiti if ever he should be permitted to become a missionary of the Cross. He was prevented by the Spirit, and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, have selected a point more truly strategic, considering the extraordinary genius which he developed as a linguist and the work which he was to do as the pioneer in Bible translation?

David Livingston, while a student in the University, shaped all his studies and plans to the accomplishment of his cherished purpose of going to China as a medical missionary; but the Spirit caught him away, and he was found, not in China, but in South Africa. But even there he was not permitted to follow any human guidance; for in spite of the judgment and against the counsel of the society which sent him out he left his appointed station and penetrated into the interior, constrained by the resistless impulse of the Holy Ghost. With what result all the world knows.—The Holy Spirit in Missions.

Twilight is like death; the dark portal of night comes upon us, to open again in the glorious morning of immortality.—James Ellis.

Good order is the foundation of all good things.

Alabama Baptist

MONTGOMERY, NOV. 16, 1899.

EDITORIAL.

The Annual Board Meeting

Will take place in Montgomery on Tuesday, Nov. 21, at 11:30 a. m. It is important that every member be present, as the business of the new Missionary year is to be shaped.

In our next issue we will say something about the new church at Gadsden, in which the Convention was held. By that time we hope to have a cut of the church to print, and then the dedication services will be written up in full.

We are unable to say all in this issue that we propose to say about the State Convention. Among other things we must say something concerning the officers. It will take us many days before we shall get through thinking over the good work the Baptist host did at Gadsden. Ever and anon some wise saying of some good brother comes to us, and we feel like writing a paragraph on it. Let us keep the good work in our hearts and push it forward.

MEMORIAL SERVICES.

On Wednesday afternoon, at Gadsden, the Convention held a memorial session in memory of Rev. W. C. Cleveland, D. D., whose death was noted in this paper at the time it occurred.

The music selected by Bro. Willis was appropriate, and was rendered in a touching and beautiful manner by the choir. Dr. B. H. Crumpton spoke of Dr. Cleveland as a man and citizen; John G. Harris spoke of him as a pastor and preacher, and H. S. D. Mallory as presiding officer. The addresses were listened to with marked attention, and it was evident that the whole audience was in full sympathy with the subject and occasion.

We did not make an address, but read an extract taken from Cartwright's Baptist Encyclopedia, written by Dr. Renfroe in 1881; an extract from a tribute by Dr. Riley in the ALABAMA BAPTIST, written soon after the death of Dr. Cleveland, and a letter from Bro. Dabney Palmer, one from H. S. D. Mallory, and one from W. C. Ward of Birmingham. These extracts and letters spoke more eloquently and intelligently than we could have done.

During the entire service the most profound silence and deepest and tenderest sympathy prevailed, evidencing the love and admiration in which our departed brother was held in the hearts of the hearers.

The memorial window which so beautifully graces the front end of this new church, and upon which is inscribed—

ERECTED
BY
THE BAPTISTS OF ALABAMA
IN MEMORY
OF REV. W. C. CLEVELAND, D. D.
1834-1899,
PRESIDENT
BAPTIST STATE CONVENTION
1892 to 1899,

silently but eloquently told the affections of men and women who made the contributions for the window for this good man. God gave us a great and good man in the person of our beloved brother, and when his work was finished He took him up higher and made him an heir in the kingdom. Let us cherish his virtues and emulate his example, and at last join him in that glory-land beyond the stars.

\$1,000 in thirty days from the Sunday schools for a house of worship at Alabama City. What school will be the first to respond? Send to Bro. Crumpton.

ABOUT THE CONVENTION.

We give our readers in this issue a very full and correct report of the Convention. We are indebted to Bro. T. M. Callaway, pastor at Talladega, for the admirable account of the proceedings.

Well, it was a great meeting. The very best of feeling and spirit prevailed during the entire session. In some respects it was a remarkable meeting. Comparatively few lengthy speeches were made. Secretary Willingham, of the Foreign Mission Board; Secretary Kerfoot, of the Home Board; Secretary Crumpton, of the State Board; Secretary Frost, of the Sunday School Board, and Prof. McGlothlin, representing the Seminary at Louisville, all made fine speeches. We have rarely heard such addresses. We were proud of these representative men—leaders in our great work. No denomination anywhere can boast of superior men. Yes, we were proud of them, and could say Amen! to every utterance. We saw in these men the pride of the brotherhood.

While the attendance was not as large as we have seen, yet the quality of the representation was the very cream of the denomination. We were made to rejoice when we looked over the house and saw so many splendid young preachers and laymen representing their churches and taking so much interest in the proceedings. We have in this state as promising, intelligent and fine-looking set of young preachers as can be found in any state. It would be a marvellous thing if they could be surpassed.

One of the sad things about the convention was the absence of so many of the "old guard." The beloved and venerable Dr. Teague was not there. Glorious old father in Israel! All of us love him. Then there were vacant chairs so often filled by such noble, godly, wise men as Shaffer and Shackelford, and Gunn, and Brewer, and Roby, and Lloyd, and J. H. Curry and David, and perhaps others whose names now escape us. Brethren, we missed you sadly, for we always feel safe when the entire "Old Guard" is on hand.

Our young men behaved beautifully. They were watchful, attentive, modest. None seemed desirous of making an exhibition of his wisdom, learning, brilliancy. They were very quiet—spoke at the right time and briefly. Our young preachers in Alabama have sense, common sense as well as book sense. They have been wisely taught and properly trained. You need not tell them to tarry at Jericho until their beard grows,—not a bit of it; they know what to do and how to do it.

Yes, it was a great, a good and a beneficial meeting, far-reaching in its results. Everybody enjoyed it—but one man. You who were present know who that man was. He did not, he could not; enter into the enjoyment altogether. Could you blame him? Four hours, however, before the Convention adjourned, by a unanimous vote—*save one*—it said, Hands off; let him alone; he hath done what he could; we will stand by him so long as he is true and loyal to us and our cause. From this good hour, this cheering hour, this glorious hour, that brother's cup of joy was filled to overflowing. Let the past be forgotten and cast into the sea, and let us all strive to improve the future and make all our agencies the very best possible for the furtherance of the Master's kingdom.

We regret having to print the Convention proceedings on so many different pages, but it could not be avoided under the circumstances. The reader can find it all without much trouble.

FIELD NOTES.

Read what is said about Alabama City as a mission field, and send a contribution at once to brother Crumpton for the house of worship.

Several churches have been reaching out after Rev. A. J. Preston. We notice that he has been called by the church at Ashville, but have not heard as to his acceptance.

Rev. B. H. Crumpton, D. D., has accepted the call of Evergreen church, and will take charge about the first of December. Dr. Crumpton was pastor there years ago, and the church knew what it was doing when it called him back. It has not been unusual for our brother to have the same pastorate the second time.

"It is simply impossible for a man to love his neighbor as himself if he has a garden and his neighbor has chickens." So says the Greensboro Beacon, speaking doubtless from immediate experience. We fear that our brother is becoming a little shaky on his religious foundations. We sympathize with him in his temptation, and suggest that he buy those chickens, or sell his garden, or move it.

Bro. Geo. Williams, of Union Springs, sending money for a new subscription, adds: "May your zeal never diminish nor your pen fail to continue to advocate forward movement of the great Baptist cause in the grand old State of Alabama." Bro. Williams is one of the veterans, and has so often been honored by the brethren as moderator of the association and otherwise, that we highly appreciate his good wishes and kindly feeling.

O. P. Bentley, Fayetteville: Am here in our new parsonage. We came in before the arrangements were all completed for our housewarming. But the saints here gave us quite a reception, and

Mrs. Bentley and I fed very much at home in our new quarters among these good people.—Paid Harpersville a short visit Saturday and Sunday last and found quite a number of earnest and enthusiastic brethren there ready to work. I anticipate a good year for the Lord's cause. The venerable Dr. Teague was in the congregation at Harpersville Saturday and Sunday. His presence was a great help to the writer.—Please send my paper to Fayetteville.

GENERAL NEWS NOTES.

THE PHILIPPINES.

The arrival of our new troops has enabled Gen. Otis to extend operations so that Aguinaldo himself has found some difficulty in keeping out of the way. His private secretary and personal effects were captured on Monday, which shows that the leader himself made a narrow escape. It has appeared for some days that he was making preparations to get to a secluded spot on the coast and take a small vessel that was thought to be in waiting. Our troops have recently made some large captures of provisions and ammunition, and some prisoners also. Our forces have captured towns which they had not heretofore reached. The roads are still very bad from the rains, and progress is slow, but it appears that there has been some success in the movement to surround Aguinaldo's main army.

The U. S. cruiser Charleston, doing patrol duty, struck a reef and sunk. No lives were lost, and it may be that the ship can be raised.

The war between the British and the Boers in South Africa is quite warm, and many men have been killed. At present the British appear to have the advantage, but the Boers are good fighters and not easily disposed of.

Brother Crumpton Replies to Dr. Campbell.

Dear Brother Campbell: I have read with much interest your letter in the ALABAMA BAPTIST. You and I agree perfectly that the Dispensary is better than the saloon. I do not wish to injure it in the minds of the people by "destructive criticism." I was asked time and again, as a Christian minister, if it was wrong for a Christian to take the place of Dispenser if offered to him. My friendship for the new law inclined me to answer in the negative; but when I reflected over it I could not in good conscience rest there. These Scriptures came to my mind; "Touch not, taste not, handle not, which all are to perish with the using." "Abstain from all appearance of evil." And numbers of others which I might quote. Then these thoughts: Every Christian's body is a temple of the Holy Spirit; Christians should not engage in any business upon which they cannot ask God's blessing. Every Christian is a member of Christ's body. Would it not be defiling this temple; would it not be dishonoring to Christ's body to be engaged in the sale of liquors? Would it not be akin to sacrilege for one thus engaged to ask God's blessing upon his business? These Scriptures and these thoughts I have often used in my preaching for the last thirty years. It seems to me they are unanswerable, and I think they are applicable in the case before us.

At the same time I will say that I am the keeper of no man's conscience. There may be found Christian men who do not see it from my point of view—that is a matter for them to decide, but they ought to be very careful that the salary or some other consideration does not cut a figure in shaping conscience. You will remember that in the editorial which called forth your letter I said "we must say, we cannot see how a Christian can get his consent to handle the stuff at all." That is my opinion, and I think I speak the divine mind on the subject. Possibly I am wrong, but I do not see how I can be.

I trust the law in every place may be properly administered, and that it may prove as so many believe it will, the solution of the great liquor problem now before our country, and many lead to prohibition.

Fraternally yours,
W. B. CRUMPTON.

Convention Talk.

Many of the pastors who were at Gadsden last week, we doubt not, talked to their congregations last Sunday about the convention. May be some forgot it, and others thought it not worth while. I am writing this to beg every pastor to give a Sunday morning to the convention. Even those who were not there may utilize the report which appears in this issue of the ALABAMA BAPTIST to great advantage in addressing their congregations. The pastor who cannot profitably entertain his congregation in a Sunday morning talk on the work of the convention cannot have much interest in the denominational work. If we have failed to get our people to the convention, let us carry the convention to them.

THE HOPEFUL AIR.

The tenor of all the reports and speeches was of a hopeful character. Not a gloomy or fault finding speech was made during the whole of the session. If the pastors will catch up the strain and let this spirit pervade their preaching for the next year we will have a regular jubilee convention next year at Tuscaloosa.

Alabama City.

Several members of the State Board of Missions while at Gadsden took a look at this prosperous little city. The Dwight Cotton mills, the largest in the State, are there. In a little while there will be three hundred and fifty houses up and filled with operatives. More than two thousand people there now. There is not a house of worship of any kind in the place. In a hall the Baptists have preaching once a month. The people are largely Baptists. I have never seen a more inviting field.

The Company furnish the operatives comfortable three and five room cottages at reasonable rent, on lots with sixty feet front. They require them to educate their children in a school supported largely by the Company. No drunkenness

is allowed. The superintendent said to us, "When a man gets drunk that is the end of it with us. We do not give him a second trial. He has only three persons to see: the paymaster, the man to whom he delivers the key to his cottage, and the ticket agent."

A HOUSE OF WORSHIP

Is the greatest need. It must be had at once. It will cost \$1,000. Can't the Sunday schools of Alabama build the church at Alabama City? On the 4th Sunday in this month and the 1st Sunday in December let every school send me a collection. What do the children say? Let me hear from the superintendents at once.

W. B. CRUMPTON
Montgomery.

Baptist State Convention.

(Continued from Page Two.)

of the trustees of Howard College, as Bro. Gray was absent. The report was most gratifying. Howard is now free from debt, and has undisputed title to 100 acres of valuable land. There is a great improvement over the attendance of last year. The matriculation last year was 134. This year it already equals that of the entire session of last year. The boarding department has nearly twice as many as it had at this time last year, there being now 84 boarders. Graduates last year 13. Ministerial students enrolled last year 27; this year ministerial students number 25. The moral aspect of the student body is of the highest order. The faculty is composed of scholarly Christian men, who have their hearts in the work. All are familiar with the great work accomplished during the year of paying off the indebtedness of Howard as well as that of the State Board of Missions and Board of Ministerial Education. A committee consisting of B. D. Gray, D. L. Lewis, A. C. Davidson and F. M. Roof went forth in the state and raised the necessary amount, which was about \$38,000, so our institutions are now free from debt. The next thing in order is for Alabama Baptists to endow the Howard, and this is what the report recommended. The report was referred to the committee on endowment.

The report of the Board of Ministerial Education was read by Bro. W. A. Hobson. The number of ministerial students at Howard College last year was 27; number this year, 25; number in Seminary from Alabama, 16. The board recommends to the convention that after the present session of Howard College, assistance to ministerial students be in the nature of a loan, and in no case to exceed \$50 to the same student for one session; and further, that it shall be expected of the beneficiary to give his personal note, without interest, for the amount received, and the same to be refunded within three years from the time of leaving school.

The report on Home Missions was read by Bro. T. M. Callaway. The report called attention to the work of the board in our mountain regions, on our frontier and in Cuba. The board during the past conventional year employed 653 missionaries; there were 6,552 baptisms. The total additions to the churches during the past year were 12,983. Alabama in connection with the board had 22 missionaries, and 220 baptisms. The total amount raised on the field, including amount collected and expended in building houses of worship, is \$115,869.14. Of this amount Alabama contributed \$9,704.46.

The report called attention to the noble work of the women in their co-operation with the board. Since the resignation of our beloved secretary, Dr. I. T. Tichenor, who had held the responsible position for many years, Dr. F. H. Kerfoot, of the Seminary, one thoroughly equipped for the work, has been elected to fill his place.

The report was adopted. Bro. W. B. Crumpton discussed the work of State Missions. His earnest speech stirred all hearts. He emphasized the report of the board which had been read, and urged the brethren to go forth for greater things in our church life, relying upon the promises of God. Bro. Crumpton's speech electrified the convention. During the singing of a soul-stirring hymn the brethren pressed up around our sec-

(Continued on Fifth Page.)

Baptist State Convention.

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retary and grasped his hand pledging their prayers and sympathy and co-operation. It was one of the most thrilling and stirring scenes of the convention.

Bro. Pettus followed Bro. Crumpton, declaring that we should take the same interest in our religious development and progress as we do in material progress and development. Then he called attention to the marked advancement in our material industries in the South. Cotton factories and iron furnaces are springing up throughout the state. There is a great work for us as Baptists, and let each one do his part.

Bro. A. B. Campbell offered the following resolution:

"Resolved, That the State board of Missions be instructed to revive the plan which was abandoned a few years ago, apportioning among the associations the amount needed for missionary purposes, and urge them to apportion the amount among the churches."

Bro. L. O. Dawson spoke on "the Religious Life in our Colleges." No boy or girl goes through college and comes out the same. Some come out better, some worse. He submitted some statistics from twenty-one colleges in the State, 13 state institutions, and 8 denominational colleges, showing the relative position of the denominations, and also the religious condition of the students. Only four State institutions report Baptist teachers, and only two out of the State and denominational colleges reported baptisms. Some of the teachers who replied to the questions as to what kind of teachers are to be employed, said employ religious workers. Beware of the mere moralist and the inconsistent teacher. Put your child in a school where such teachers are employed, i. e., the moralist or the inconsistent Christian, and such teachers may ruin and wreck your child.

He made an earnest plea for our denominational as well as our State institutions, that we be lavish in giving our money and making them just as good as possible.

President Patrick spoke of the work that is being accomplished at

The report on Woman's Work was read by Bro. A. B. Campbell. "Woman's work, as the terms signify in the program of this Convention," the report declared, "presents two aspects. First, the opportunity it affords the Christian women for personal activity in the Lord's kingdom; second, the vast force it enlists in effective Christian service. We have hundreds of women in our churches who are ready to incur great hardships in Christ's service. The total amount raised by the women of the South for missions is \$61,129.75. Of this amount the Woman's Missionary Union of Alabama raised \$3,881.38. Besides the money-giving, our women send out thousands and thousands of pamphlets and letters in missionary work."

The report was ably discussed by Bro. J. W. Stewart. He told of how nobly the women had supported the Orphanage, and are ready for every good work.

The Nominating committee recommended that the next session of the Convention be held with the Eufaula church. The Convention voted for Tuscaloosa instead of Eufaula.

Convention adjourned; prayer by Dr. R. J. Willingham.

NIGHT SESSION—THURSDAY.

The report of the Committee on Time and Place was adopted, after some amendments, which was as follows:

Next session to be held with the church at Tuscaloosa on Tuesday before the second Sunday in November, 1900; that the introductory sermon be preached by A. S. Smith, with J. H. Foster, jr., as alternate; and that L. O. Dawson, T. W. Palmer, J. H. Curry and W. B. Crumpton be the committee to suggest program for the Convention.

This report was made by Bro. J. B. Merrill.

Bro. P. H. Mell made the report on Nominations, which was recommended for some amendments.

Bro. R. G. Patrick announced that the new house of worship at Greensboro was nearing completion, and would be free from debt if all the subscriptions which have been made are paid. It is called "The Hardy Memorial," as a monument to Bro. A. R. Hardy, who gave his life to the work there.

Bro. Dawson read a telegram

Baptist Convention last May in Louisville, and that as pastors and laymen of the churches, we pledge ourselves to try to raise our proportion of said increase of funds.

After Bro. Wolfson had sung the beautiful hymn, "I'll go where you want me to go, dear Lord," Bro. R. J. Willingham pressed the great subject of Foreign Missions home to the hearts of the audience. He earnestly declared that any man who opposed foreign missions was being used by the devil. God says that "he that is not for me is against me." The devil sometimes uses Christians to carry on his work. He used Simon Peter on one occasion when the Master said, "Get thee behind me, Satan." He said that while he was talking there were a number of missionaries out on the seas making their way to foreign fields, our representatives. He called attention to the marvelous changes which are taking place in heathen lands. The wonderful progress of commerce is but God working through men and preparing the way for his gospel. As we work for missions there is reflex influence that comes upon us.

The law of action and reaction applies in the kingdom of God.

The report was adopted.

After a solo by Miss Crook, of Jacksonville, the night session adjourned with prayer by Bro. P. V. Bomar.

FRIDAY—MORNING SESSION.

The devotional service was led by Bro. W. Y. Quisenberry.

He called on the brethren to give passages of Scripture from which they had derived comfort. Quite a number of the brethren responded very promptly.

The report on Denominational Literature was read by Bro. A. J. Preston.

The report called attention to the great work of the Sunday School Board, also to the Foreign Mission Journal and our Home Field.

Quite a lively discussion arose over the recommendation of the committee in regard to the ALABAMA BAPTIST. Two reports were presented, a majority and a minority report. The majority recommended that a committee be appointed with discretionary power to organize a stock company for the purpose of buying and conducting the paper. The minority report

Our only possibility of bearing any fruit worthy of our nature and of God's purpose concerning us is by vital union with Jesus Christ. If we have not that, there may be plenty of activity and mountains of work in our lives, but there will be no fruit.—McLaren.

Dry bread at home is better than roast meat abroad. That is to say, as a general rule. One does not turn up his nose at a roast or boiled when one is at a friend's house, or sojourning by the sea, or wandering among the Alps. Still there's no table, no bed, no fireside, no home, no wife like our own.—Spurgeon.

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. 98 Alexander St., Atlanta, Ga.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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

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Sunday School Board

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SECRETARY.

The Story of Yates the Missionary. Charles E. Taylor, D. D. Cloth, 12 mo., pp. 300. Price, \$1.00, postpaid.

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

A Great Trio: Jeter, Fuller, Yates. Three Lectures before the Southern Baptist Theological Seminary. By Rev. W. R. L. Smith, D. D. Paper, 12 mo., pp. 116. Price, 25 cts., postpaid.

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

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

Mormon Doctrine of God and Heaven. A. C. Osborn, D. D. Paper, 16 mo. Price, 10 cents, postpaid; 90 cents per dozen.

Home Department Supplies. ITS PLAN. J. M. Frost. Per 100, 25 cents.

AN EXPERIENCE. Junius W. Millard. Per dozen, 5 cents. BIBLES, 25 cts.; TESTAMENTS, 6 cts.; postage extra.

Convention Almanac, 1899. Single copy, 10 cts.; \$1 per dozen.

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

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

Baptist Sunday School Board, 167 N. Cherry St., Nashville, Tenn.

the Judson. He declared that the prices must remain as they are if the Judson is to keep its work up to its present and its past high standard.

President Simmons, of Shorter College, Rome, Ga., and Pres. A. J. Battle, of the Anniston College for Girls, were presented to the convention. Dr. Battle addressed the convention in words of deep feeling, as he expressed his gratification at being once more in the Alabama convention after so many years. He reported his school in a most flourishing condition.

The Convention adjourned with prayer by Bro. P. V. Bomar.

AFTERNOON SESSION—THURSDAY.

After a song service, the report of the special committee on the Institute work was read by Bro. Arnold S. Smith. The special committee recommended that this convention take care of the present indebtedness of this work, and meet the proposition of Bro. D. L. Lewis, so as to invest the board with \$2000. The committee further recommended that every salaried officer of the board be discontinued except that of the Superintendent of Institutes. The committee failed to see any need of establishing a book-selling department in connection with the board.

Bro. J. G. Lowrey spoke of the necessity and the advantage of fostering this work of instructing the preachers of our State. We should attempt to reach those who have not had the advantages of college and seminary training. All our pastors should give their co-operation in this work.

(We failed to state that Bro. M. M. Wood, Statistical Secretary, made his report at the morning session.)

Permission was given Bro. Lowrey by the president to take up collection to pay off the indebtedness of the Institute board. During the taking of the collection Bro. J. M. Solley told of the generous proposition of Bro. D. L. Lewis to pay as much as any other man in the State besides the \$1000 for an endowment for this work.

A little more than \$500 was raised in cash and subscriptions.

from Bro. B. D. Gray, asking the Convention to be sure to save Central College at Tuscaloosa. Bro. Dawson made an earnest plea for this college in a five minutes' speech.

Dr. W. J. McGlothlin presented the claims of our Seminary at Louisville. He referred to the great revival wave of education which is sweeping all over our country. There is Brown University, the oldest, and Chicago University, the youngest of the great institutions, making wonderful strides. Nearly all our colleges are seeking for endowment. Education, without the support of religion, will die. Unless our preachers keep pace with this educational advancement, education will become secularized. Our Seminary is well equipped—library, gymnasium, boarding department, etc.; so we have buildings enough. In order to have a successful Seminary we must have brains, books, bricks and boys. We have the bricks and the boys—we need more books and more brains. Two professors have been lost, and only one put in to fill their places. Alabama has sixteen fine, noble men in the Seminary, only two other states having more. (A number of these students were mentioned by name.) Subscriptions were taken to the amount of \$1,008 for the students' fund, more than Bro. McGlothlin had asked for.

The report on Foreign Missions was read by Bro. Jno. F. Purser. The report showed that the work of Foreign Missions has greatly prospered during the past year. The number of new missionaries appointed has equaled that of any previous year. We have in the foreign fields 100 churches and 140 stations; 35 male and 47 female missionaries; 5,347 Christians; of these 845 were baptized during the past year. Contributions to Foreign Missions were \$103,037.51. Alabama has three missionaries in the foreign field, and Alabama Baptists last year contributed about \$7,000.

The report recommended that we enter heartily into the advanced movement ordered by the Southern

recommended that a matter be left to the State and Institute boards. After discussion the convention adopted with only one dissenting vote this substitute offered by Bro. A. S. Smith:

"We heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people."

The report was then adopted as amended.

The report on Temperance, which was prepared by Bro. J. H. Curry, chairman, was read by Bro. T. M. Callaway. The report vividly set forth the evils and the horrors of intoxicating drinks.

The report was discussed by brethren W. R. Ivey, W. Y. Quisenberry, M. K. Vann and Geo. B. Eager. The dispensary was heartily advocated in these speeches. The report was adopted.

Dr. Geo. B. Eager read the report of the committee on the Endowment of Howard College and Judson Institute.

The report stated that there is no division among Alabama Baptists in regard to the desirability of the endowment of these institutions. The great question is as to the method to be employed, which deeply concerns us. The committee recommended—

1. That in view of the late effort in behalf of the Howard, the Judson should have the right of way at present so far as public collections for endowment are concerned.

2. That said effort should be primarily and principally a quiet effort to reach the friends of the institution whom God has blessed with wealth.

3. That a popular canvass be made chiefly for its educative influence to awaken our people to a keener sense of the value of higher education, and to secure such gifts as will give some practical expression to this awakened appreciation and interest.

4. That the year 1900 be set for the inauguration of such an effort, and that a committee be appointed by this body to co-operate with the presidents and trustees of these in-

(Concluded on Eighth Page.)



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

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

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

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The Sixty-Second Annual Session Begins September 27th.

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Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

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

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

NEXT SESSION BEGINS SEPT. 26, 1899.

For Catalogue and particulars write to

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

THE OLD HYMNS.

There's lots o' music in 'em—the hymns of long ago,
An' when some gray haired brother sings the ones I used to know
I sorter want to take a hand! I think of days gone by;
"On Jordan's stormy banks I stand and cast a wishful eye!"

There's lots o' music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light, and shining streets of gold;
And I hear 'em ringing, singing, where mem'ry dreaming, stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin' rise
Till "I can read my title clear to mansions in the skies."

We never needed singin' books in them old days—we knew
The words, the tunes, of every one: the dear old hymn book through;
We didn't have no trumpets then—no organs built for show;
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the old hymns, and when my time shall come,
Before the light has left me, and my singin' lips are dumb,
If I can only hear 'em then, I'll pass without a sigh
"To Canaan's fair and happy land, where my possessions lie!"

—Frank L. Stanton.

Overcoming the Fear of Death.

BY J. C. MCCLINTOCK, D. D.

Death is a universal experience. "It is appointed unto men once to die." The fear of death is almost as universal as the fact. No wonder. We are so made that we fear that which has power to injure us, to disappoint our hopes, to break our plans, to take away the treasures that we love. We fear things that lie veiled in mystery. We dread to take the step that can never be retraced. For all these reasons men fear death. We cannot lay a plan for future action, profit or pleasure, but death may break it.

What we are concerned to know now is, that this enemy may be destroyed—transmuted into a friend on whose face we may look with smiles, and whose coming we may hail with glad welcome. The oft-heard exclamation, "I am afraid to die!" may be exchanged for the triumphant shout, "O Death, where is thy sting!"

We have two examples of this victory over the fear of death in our Scripture lessons. First, that of David, who writes: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." The other example is that of Stephen, who faced the fury of the mob of his persecutors with fearless courage, though he knew death was before him; and who bowed his head under the murderous shower of stones with the spirit of a conqueror. We read these accounts, and others like them, in the Scriptures, and in the history of God's children in later times; and we say that we, too, desire to overcome the fear of death. We ask, is it possible for us, as for them, to overcome this fear? and, if so, how? Must we through fear of death be all our lives subject to bondage? Our lesson makes answer—

First: The consciousness of the divine presence enables the Christian to overcome the fear of death. "I will fear no evil," says David, even in the dreadful valley of the shadow of death, "for thou art with me." Note how this divine presence is made the cure of fear. When Joshua was commanded to lead the armies of Israel against the Canaanites, his encouragement was the assurance that "the Lord thy God is with thee whithersoever thou goest." (Josh. 1:9.) It was this divine presence that enabled the lad David to defy the champion of the Philistines. (1 Sam. 17:32-37.) It was by the promise of this divine presence, spoken by Isaiah, that God encouraged all tried and afflicted souls to meet life's sharp conflicts: "Fear thou not, for I am with thee." (Is. 41:10-14:2.) It was the promise that went with Jeremiah to his sad and hopeless mission to an unbelieving nation, whose faces were set against him in bitter anger: "Be not afraid of their faces, for I am with thee." (Jer. 1:8.) And this was the final promise of our Lord to his disciples when he sent them out to the conflict and conquest of the world:

"Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) Shall not this divine presence which supports the courage of God's children in all the other great emergencies of their lives, prove sufficient for them when they meet the "last enemy?" The sisters at Bethany half grasped the truth when they said to Jesus, "Lord, if thou hadst been here my brother had not died." Jesus gave them and us the whole truth when he answered: "I am the resurrection and the life; he that believeth in me, though he be dead, yet shall he live; and whosoever liveth and believeth in me shall never die." (John 11:21-25, 26.)

What is there in this presence of Jesus to banish fear? to give the tender maiden courage to look without the trembling of an eyelid on the hungry lions of Numidia, in the days of Nero? to make the Christian believer in our day to lie down on the dying pillow as quietly as a child falls to sleep in mother's arms, saying, "I am not afraid to die; Jesus is with me?"

Second: There is companionship, which helps to overcome fear. The Christian does not go alone into the unknown world.

Then, Jesus has experience of death and of what is beyond. He has been this way before. There are no mysteries behind the veil to him. As a pilot, he knows every turn of the helm to bring the believer's bark into port. And there is power. He whom we have with us is stronger than death, for he has met death and come back from his realm, the grave, as a conqueror.

Third: The vision of that beyond helps to overcome the fear of death. This is Stephen's experience. What cared he for the momentary pain, when he saw that the pains of martyrdom were but the wings on which he should fly to be with his Lord in glory! Faith is our victory here. It is not given to many to look into the open heavens, as Stephen did; but every believer may have the faith that reaches within the veil, and discerns the realities of the heavenly home.—Interior.

Helps in the Home.

The housewives who have used

this simple recipe say that it is a great saving, and is good for most everything in the line of housecleaning; and, as it costs so little and utilizes the scraps and broken pieces of soap, which are usually thrown aside, it may be of benefit to the readers of this paper, which goes into many homes. The first economical proceeding is to save all the scraps or broken pieces of soap. But, if you haven't the scraps, you can buy two cakes of white soap or any good soap.

Dissolve three ounces of borax in two quarts of warm water; add your scraps or two bars of soap, but shave it fine, and stir all together in a jar until it is melted. When cool, it will form a jelly. A tablespoonful of this will make a strong lather in a gallon of water, and will be good for cleaning any painted surface, marble, silver, matting, oil cloth, windows, and will not fade any delicate color. Housewives who have used it say it is superior to any other home-made soap they have ever used, and it is so easy on the hands—does not chap or roughen the skin at all. It will wash windows clear and nice, and also dishes, porcelain-ware, and all kinds of cooking vessels. The saying is in collecting all the broken scraps of soap, and it is well to keep a tin can on purpose to drop them in, for nearly every housekeeper has a number of broken scraps of soap.

S. J. H.

"Put on thy strength." The church does not know how strong it is. It may have wealth, social prestige, the culture of learning, and the glamour of great names and resplendent traditions, but these are not sources of real strength. If depended upon for support these will surely fail. The strength of Zion has no earthly source. Its strength is Christ, and in proportion as he is adored, exalted, followed, and incarnated in the hearts and lives of men will the church become strong, aggressive, and able to perform the great mission committed unto it. The strength of the church, therefore, lies in the fidelity of each individual member of it to the Head of the Church.—The Christian Advocate.

Wanted a Home Dinner.

The old soldiers among our readers will appreciate the following: A Nebraska soldier who served faithfully in the Philippine campaign, never missing a scrap his regiment was engaged in, writes home to his wife:

"I see they are preparing to give us a grand banquet when we return to Omaha. That's all right, but I want something to eat before the banquet comes off. And I want it at home. I want it on the table when I get home, too. What do I want? Well, here's the list:

"Sirloin steak, rare.
"Hot biscuit and plenty of them, made by you.
"Flour and milk gravy, about three quarts.
"Mashed potatoes.
"Apple sauce.
"Corn on the cob, eleven ears.
"String beans.
"Macaroni and cheese.
"Peaches and cream.
"Ice cream.

"I want you to get all these things ready. We have had plenty to eat since reaching San Francisco, but when things are camp cooked they all taste alike. Cook 'em yourself, and don't think because I've been away over a year you can ring in any hired girl cooking on me. When I get through with this bill of fare I'll be ready to tackle the banquet."

Will You Go?

Have you asked yourselves where all the missionaries come from? You know that missionaries grow old and die, like other folks; some of them get ill and have to come home. Not only that, God's work is growing all the time; there are more places where the gospel is preached, more boys and girls in the schools, more students in the colleges, more preachers to help and look after; so that more missionaries are needed every year.

Well, where do they all come from, then? I think I can hear you answer, "From the churches at home." But that is not the right answer. Just think a minute. I don't believe you ever heard any grown-up person in the church say, "I'm going to be a missionary."

You see, to be a missionary, you've got to begin young; if you are a boy, you've got to become a minister, or a doctor, or a teacher; and if you're a girl, even if you don't become a lady doctor, you have to learn many things before you can go out as a missionary. So the missionaries all come from the Sunday schools and the young people's Bible classes—scarcely one from the churches.

Now you see why I asked you where all the missionaries come from; we must have some of you to be missionaries when you grow up. Are you going to be one of those who will say, "Lord, here am I; send me?"—Kind Words.



When a locomotive goes off the track it looks at first as if nothing could ever put it on again. No ordinary tools will move it an inch, and yet there is apparatus powerful enough to lift up that enormous engine and set it smoothly running again.

When the human constitution is thrown off the track by some frightfully complicated disease, it looks as if only a miracle could restore it; and yet it can be done.

"It is my greatest desire," writes Mrs. Wm. S. Yolkner, of Concord, Cabarrus Co., South Carolina, in a grateful letter to Dr. R. V. Pierce, of Buffalo, N. Y., "to have you publish my daughter's cure; for it is the nearest to a miracle that I ever witnessed." She had St. Vitus's Dance so badly she could not hold her hands, feet or head still one moment, only when asleep. Mornings she could not dress herself; she would reel and often fall. Her shoulders and head were constantly jerking with great difficulty. Her tongue was often thrown out, and her face in different shapes. She could not take a dipper of water nor food, nor anything to her mouth. If she tried to put any food to her mouth she would smear it over her face and bosom. For several weeks she could not chew her food; all solid food I had to mash up fine. We could hardly understand anything she would try to say. "After taking one bottle of Dr. Pierce's Golden Medical Discovery, one bottle of his 'Pleasant Pellets,' and one of his 'Pleasant Pills,' I wrote to Dr. Pierce and he answered promptly, giving advice how to give his medicines, and also how to keep her hygienic surroundings as near perfect as I could. "After taking the medicines three weeks, I noticed the symptoms gradually leaving. I continued until the last dose of the two bottles (one of 'Golden Medical Discovery' and the other of 'Favorite Prescription') was given, then she needed no more. Those two bottles, with a vial of Dr. Pierce's Pleasant Pellets, made her perfectly well. I wish everybody knew the great virtue in Dr. Pierce's medicines. If perishing sickness, I will gladly answer." Do not hesitate to write to Dr. Pierce. He will advise you by mail, free of charge.

ARMSTRONG & McKEE
REYMER-BADIAN
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THE brands of White Lead named in the margin are old friends, tried by many generations of use and proven the best. They are made by the "old Dutch process" of slow corrosion, and, with pure Linseed Oil, there is no other paint as good.

There are other brands made by quick or patent process and numerous mixtures of Barytes, Zinc, Whiting, etc., which are branded and sold as Pure White Lead. Make sure that the brand is right.

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

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

WINE OF CARDUI

Woman Knows Woman.

ZURICH, KAN., Jan. 31.
I used Wine of Cardui for nervousness and weakness in the womb. After taking one bottle I was well again. I am a midwife and always recommend Wine of Cardui to my lady friends during pregnancy and after birth as a tonic. Every lady who takes it finds that it does even more than is claimed for it.
MRS. V. M. BOISVERT.



Wine of Cardui

Nobody knows woman like woman. Men go to medical colleges, study books and listen to lectures. They learn indirectly of the diseases of women, but they are men and can never fully understand the ailments, the sufferings, the agonies of mothers, wives and sisters. A woman knows. Mrs. Boisvert knows. She has passed through the trials and tribulations of her sex. She has been near by when her sisters suffered. She has seen them relieved and cured with Wine of Cardui. Is it any wonder she recommends it? Is it any wonder that thousands of other women recommend it? They know. They have actual experience to prompt them. They spread the tidings from mouth to mouth, telling how Wine of Cardui helps young girls, helps

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dep't., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

the weak of all ages, helps and cures all womanly ills.

Druggists Sell Large Bottles for \$1.00.

WINE OF CARDUI

WILL MAKE BABY FAT AS A PIG.

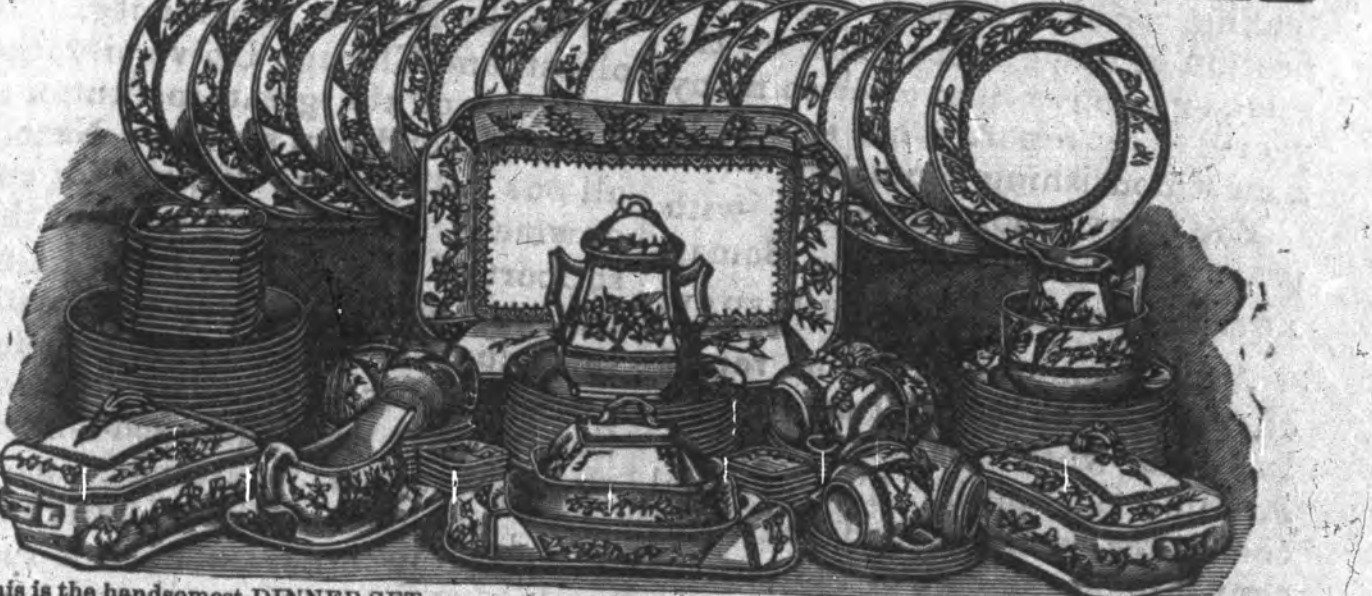
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TEETHINA

TEETHING POWDERS

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

FREE YOU CAN EARN IT IN THREE HOURS FREE



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 hand painted and gold traced Cup, Saucer, seven-inch Plate, Fruit Saucer and Individual Butter 18 lb. order.....56-piece Tea or Dinner Set. 40 lb. order.....84-piece Tea or Dinner Set. 80 lb. order.....140-piece Tea or Dinner Set. We have other goods and choice premiums, 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 circular, order blanks, etc. P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Banks. 144 West Front Street, CINCINNATI, OHIO.

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 substitute.

50c and \$1.00 Bottles.

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ROBINSON-PETTET CO.,
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Louisville, Ky.

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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.

Misplaced Sympathy.

Sympathy was recently expressed with a certain minister, although the party did not agree with him, because he had had a "long, hard fight." The minister did not hold the views of his denomination, and practically ruined a large church. He held his place against the wishes of the members who had done the most for it, until it was in debt to everybody, pastor, sexton, organist. And then the man who did not agree with him had sympathy because "it was a long hard fight." It is here we need to substitute some honest manliness for mockish sentimentality. A gang of robbers in the West may attack an isolated family, and after killing one or two members be beaten off with severe wounds. There are those who would have sympathy with them because they had had "a long, hard fight." More than anything else we need to wake up to the fact that there are enemies to righteousness and to every good cause. There are even members of women's clubs in Chicago who are supporting the polygamist Roberts. We should rejoice in the crushing of every wrong. While we should treat even wounded burglars with humanity, and care for their wounds, we should have no sympathy with them because of their "long hard fight." The only ground of sympathy is their suffering and their need. One man with dynamite may blow up a building which has cost the labor of a thousand men to erect. One man may destroy the results of the labor of hundreds of good men for generations. Society is in great danger from its enemies, and there are sentimentalists who make no distinction between "the long, hard fight" of a band of train robbers and of policemen in enforcement of law.—Journal and Messenger.

Encouraging Goodness.

There are two quite different ways of training the young. One is by criticism and censure of their faults; the other is by encouraging them to do that which is right. As a matter of habit, nearly all school teachers look only for faults and comment only upon errors. In this they can scarcely help themselves, and yet they should try to encourage good work by helpful comment, for, without doubt, more is to be gained in this way than by dispiriting censure. An emotion produces a recognized expression, but there is a reflex action whereby an expression produces its corresponding emotion. Moreover, men and women, and especially children, reflect to a great extent the expressions and emotions of those with whom they are associated. A cheerful teacher, ready to commend good work, will have cheerful pupils inspired to do their best. A crabbed teacher, always finding fault, will have unhappy or sullen pupils, hopeless of pleasing and temporarily incapacitated by their

mental condition from doing as good work as that of which they might be made capable. There is unquestionable advantage in encouraging people to be good rather than in condemning them for being bad. When their ambitions have been aroused, they try to excel, and they go on improving until they reach the limit of their capacity. Even then they strive to do better. But those who are continually subjected to fault-finding and censure gradually become impressed with the idea that it is useless to try; they are discouraged by repeated failures, and cannot even do themselves justice for want of light-hearted confidence in themselves, hope and ambition. The boy in school who gets a bad reputation (perhaps deserved) never improves while subjected to daily censure, but may very often be touched by kindly sympathy and led to an attempt to reform his bad ways. The dull student, constantly reminded of his dullness, begins to despair and makes no attempt to learn; the bright scholar at the head of his class takes such pride in his standing that he exerts himself to retain it. The influence of teacher, parent, or friend is so pronounced upon the individual, either in encouraging the latter to efforts for improvement or in discouraging him altogether, that it is our duty to consider very carefully what our attitude shall be toward those who are brought under our influence, and especially toward those who, by reason of mental incapacity, bad training, or natural faults of disposition, are the usual subjects of censure. Anything we may be able to do toward brightening their lives, inspiring them with hope, and encouraging them to efforts for improvement will be vastly more beneficial than mere fault-finding and criticism.—Baltimore Sun.

The First church, Atlanta, Ga., has a membership of 1,509. The Index is anxious to know if there is another white Baptist church in the South with as large a membership. Twenty-second and Walnut Street church, Louisville, has a membership of 1,260.

Pastor, Not Priest.

The two words pastor and priest represent two radically different conceptions of the Christian ministry. As is well known there is a large section of the church which holds and emphasizes the idea that its ministers are priests. It brings over into the Christian system the dominating characteristic of the Jewish and pagan priesthood. Its ministry officiates at an altar rather than in a pulpit. It offers a sacrifice rather than proclaims an evangel. It puts itself into a position of a mediator rather than points to the one Mediator through whom the whole world may have access to the Divine Father. This is the dominating thought of the Romish Church, and this with more or less of emphasis is promulgated by its Episcopal sister. Their ministry stands apart from the people to whom they are commissioned. They are constituted a distinct and privileged class. They dress in peculiar, and some of them, in gorgeous garments and assume functions in some cases little less than divine. In the place of serving they seek to rule; instead of ministry they reach out for mastery.

Now we need not say that this is directly opposed to the New Testament conception of the position and functions of the Christian ministry. That conception is, that the minister is a pastor. He is to lead his people and not lord it over them. He is to entreat, admonish, teach them in all simplicity and love rather than to seek to overawe them by his pomp and splendor. He is to be a proclaimer of an atonement made rather than attempt at the altar to make it. He is to declare the Mediator and not seek to usurp his place. In a word he is pastor, not priest. When Jesus Christ sent forth his disciples in the day of his earthly ministry, when upon the hillside he gave them their final and world-wide commission he sent them forth as pastors. "Go ye," he said, "and as ye go preach." Heal, help, save. That too is the burden of the Epistles of the New Testament. Paul, Barnabas, Timothy and the rest went forth as pastors to

lead and not as priests to atone. They were the servants of all and sought their mastery over none. That which they were they taught. The ministry they exercised themselves to others. What they were in their generation is what they would have their successors to be in ours.

The world does not need priests, but pastors. It wants not those who obscure, but those who reveal. Its needs cry out not for those who stand apart in a class by themselves, but for those in a class by common with common humanity in all the legitimate experiences of daily life. Where the priest dominates today there formalism and spiritual lifelessness prevail with all which the existence means. Where the pastor prevails—the pastor full of the Spirit of the Great Shepherd, the great Spirit—there spiritual life and beauty abound. God give us pastors, not priests. The one represents the world's bondage; in the other is the hope of its redemption. Before Christ came the priest had his office. Now that Christ has come, the sufficient sacrifice, the prevailing Mediator, the pastor must take the priest's place. The one is pre-Christian, the other is what Christ ordained.—Baptist Commonwealth.

When Bishop Hunt was in Poona some years ago, he went out to the great temple of Parvati and there watched the worshippers. He asked the aged Brahmin priest, who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply, "they are fewer every year." "How long will this worship last?" asked the bishop. "God knows," was the reply; "perhaps ten, perhaps fifty years." "What will bring it to an end?" asked the bishop. "Jesus Christ," was the answer.

Plant System.

Florida to Cuba.

Schedule in effect June 11, 1899.											
No. 82.	No. 86.	No. 36.	No. 58.	STATIONS.	No. 57.	No. 33.	No. 85.				
8 10am	11 25am	7 45pm	10 28	Lv. Montgomery.	8 10am	9 30pm	6 15pm				
11 10	1 00pm	9 28	10 40	ar. Troy.	6 37	7 43	3 45				
1 30pm	2 22	10 40	11 10	ar. Ozark.	5 27	6 24	1 50				
2 15	2 55	11 10	12 10	ar. Pinckard.	5 00	5 55	1 00				
7 40	6 25	2 40am	3 10	ar. Thomasville.	1 45	2 30	7 00am				
10 04	7 59	4 11	4 41	ar. Valdosta.	12 18	1 00					
11 20	8 45	4 54	5 24	ar. Dupont.	11 30pm	12 07pm					
	10 00	6 00	6 30	ar. Waycross.	10 30	11 05am					
	12 30am	9 00	9 30	ar. Jacksonville.	8 00	8 00					
	9 20	1 10pm	1 40	ar. Jacksonville.	7 00	6 40					
	11 50	2 55	3 25	ar. Palatka.	5 10	4 10					
	3 30	5 17	5 47	ar. DeLand.	3 10						
		5 35	6 05	ar. Sanford.	2 30	12 45					
		6 45	7 15	ar. Winter Park.	1 15	11 32pm					
		6 57	7 27	ar. Orlando.	1 05	11 20					
		7 26	7 56	ar. Kissimmee.	12 33	10 40					
		8 40	9 10	ar. Lakeland.	11 15am	9 00					
		10 00	10 30	ar. Tampa.	9 55	7 35					
		10 30	11 00	ar. Port Tampa.	9 30	7 00					
	10 40pm	6 20am	6 50	ar. Waycross.	10 10pm	10 00am					
	1 20am	10 15	10 45	ar. Savannah.	6 05	8 40					
	6 13	4 24pm	4 54	ar. Charleston.	2 00	6 28					
	6 15pm	6 30am	7 00	ar. Waycross.	10 00pm	9 30am					
	9 00	9 20	9 50	ar. Brunswick.	7 45	7 20					
	11 59am			ar. Palatka.	5 10pm						
	2 15pm			ar. Gainesville.	4 10						
	3 20			ar. Ocala.	2 00						
	7 00			ar. Trilby.	10 35am						
	8 40			ar. Lakeland.	9 05						
	10 00			ar. Tampa.	7 30						
	10 30			ar. Port Tampa.	7 00						
		7 30pm		ar. Trilby.	10 30am						
		10 24		ar. Tarpon Springs.	6 39						
		11 16		ar. Clearwater.	5 45						
		11 20		ar. Belleair.	5 41						
		12 30am		ar. St. Petersburg.	5 00						
		11 51am		ar. Dupont.	8 55pm						
		1 27pm		ar. Live Oak.	7 00						
		4 00		ar. Lake City.	8 00						
		3 00		ar. High Springs.	3 40						
		7 23		ar. Trilby.	10 35am						
		8 40		ar. Lakeland.	8 50						
		10 00		ar. Tampa.	7 30						
		10 30		ar. Port Tampa.	7 00						

Pinckard Accommodation, Except Sunday—Leave Montgomery 4 p. m., arrive at Troy 6:45 p. m., Ozark 9:10 p. m., Pinckard 10 p. m. Leave Pinckard 5:30 a. m., Ozark 6:07 a. m., Troy 8 a. m. Arrive at Montgomery 10:30 a. m.
Three Ships a Week to Cuba—Leave Port Tampa 11 p. m. Mondays, Thursdays and Saturdays. Arrive Key West 4:30 p. m. Tuesdays, Fridays and Sundays. Arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays.
Pullman Sleeper on trains 57 and 58 Montgomery to Jacksonville. Nos. 33 and 36 Montgomery and Tampa via Jacksonville and Sanford. All trains daily.
For any information address R. L. TODD, D. P. A., Montgomery, Ala., B. W. WRENN, P. T. M., Savannah, Ga.

Georgia & Alabama Railway.

Passenger Schedules. Effective February 5, 1899.											
No. 19*	No. 17*	MAIN LINE.				No. 18*	No. 20*				
7 30pm	7 25am	Leave	Savannah	Arrive	11 45pm	8 40am					
8 16	8 05	Arrive	Cuyler	Leave	11 00	7 57					
9 55	9 35	"	Collins	"	9 34	6 30					
11 55	11 35	"	Helena	"	7 34	4 30					
	12 26pm	Arrive	Abbeville	Leave	10 44pm						
	11 30	"	Cordele	Leave	5 22						
	11 50	Leave	Americus	Leave	4 17						
	2 55	Arrive	Richland	"	3 20						
	3 55	"	Huntsboro	"	1 21						
	5 50	"	Montgomery	"	11 30am						
No. 3†	No. 1†	COLUMBUS AND ALBANY DIVISION.				No. 2*	No. 4†				
5 20pm	10 00am	Leave	Columbus	Arrive	5 20pm	1 00pm					
8 25	11 35	Arrive	Richland	Leave	3 55	10 50am					
10 05	12 34pm	"	Dawson	"	3 01	8 25					
11 15	1 25	"	Albany	"	2 15	7 00					

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

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

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

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

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

E. E. ANDERSON, Asst. Gen'l. Pass. Agent. A. POPE, General Passenger Agent.

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

The Western Railway of Alabama.

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

ROYAL

BAKING POWDER

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

Made from pure, grape cream of tartar.

ROYAL BAKING POWDER CO., NEW YORK.

Baptist State Convention.

(Concluded from Page Five.)

stitutions in planning for and prosecuting the work.

5. Expressing appreciation of the great work that the Howard and the Judson are doing for the denomination and for the cause of Christian education, the committee declared that nothing in the report should be construed as intending to put either one of these institutions in the back ground, or to interfere in the least with any plans for their better equipment or endowment which the trustees may deem it wise to adopt.

The report was ably discussed by brethren Geo. B. Eager, J. G. Espey and F. M. Roof, and adopted. Bro. B. D. Gray read the report on the Observance of 1900. The committee recommended—

1. That we co-operate with the Southern Baptist Convention in the celebration of the closing year of the 19th century.

2. The Judson and the Howard be made the special objects of our benefactions during 1900.

3. That the appointment of a committee of five in accordance with request of the Southern Baptist Convention, that shall take charge

of this matter and press it in connection with the committee already appointed for the better equipment of the Judson and the Howard.

Bro. Gray discussed the report but before he entered upon the special subject, he presented the Convention with \$40,000 cancelled bonds on Howard College, together with a large bundle of receipts, and announced that Howard College did not owe a cent. The brethren rose and sang, "Praise God from whom all blessings flow."

Bro. Gray then went into the subject of observance of 1900, and made one of the happiest and most impressive speeches of the convention.

Bro. Dawson explained the situation of Central College at Tuscaloosa, and raised \$800 for this college.

Convention adjourned till the afternoon.

AFTERNOON SESSION.

After devotional services conducted by the president, Bro. J. F. Watson read the report of the special committee to whom was referred the matter of the different boards and institutions making reports to the board of directors.

The committee recommended that the different boards and institutions make quarterly reports to the board of directors. The recommendations were laid upon the table.

The new State Board of Missions held a meeting, and decided to hold their annual meeting on Nov. 21st.

Bro. P. H. Mell moved that the ladies of the Missionary Union be allowed in future to elect their own officers, and report to the convention for confirmation.

The committee on nominations recommended the following names to fill vacancies on the State Board of Missions:

T. W. Ayers, J. S. Carroll, H. S. D. Mallory, Geo. B. Eager, W. J. Elliott, W. G. Curry, G. G. Miles, P. H. Mell, J. B. Graham and A. E. Burns.

The Institute Board consists of the following:

A. S. Smith, D. L. Lewis, W. E. Hudmon, J. P. Shaffer, W. E. Lloyd, J. L. Gregory, J. R. Stodg-

hill, J. G. Lowrey, F. M. Woods, J. M. McCord, S. P. Lindsey, A. E. Burns, J. A. Glenn, A. J. Dickinson, J. F. Purser and C. J. Bentley.

The following were named to succeed those whose term expires in 1899 as trustees of Howard College:

S. P. Fowles, D. L. Lewis, Paul Carson, J. T. Davis, A. C. Davidson, C. C. Jones, J. B. Ellis and J. G. Lowrey.

Those of the Judson to succeed those whose term expires 1899: Ernest Lamar, B. F. Ellis and Jos. Norwood.

The following were recommended as delegates to the American Baptist Education Society:

T. W. Palmer, R. G. Patrick, Geo. B. Eager, A. J. Battle, L. O. Dawson, B. D. Gray, A. C. Davidson, A. J. Dickinson, J. G. Harris, H. S. D. Mallory, F. M. Roof, T. M. Callaway and J. F. Duggar.

It was decided to leave the appointment of delegates to the Southern Baptist Convention to the Board of Directors of the Convention.

The regular officials of the boards were re-elected on recommendation of the nominating committee.

The Statistical Secretary in his report said that three new associations had been organized during the year, viz, the Bessemer, with seven churches; the Cleburn County, with 20 churches, and the Clay County. There are now 79 in the State.

Number of churches 1,733; number contributing to objects fostered by convention 1,077; number of ordained ministers 1,117; number baptized during the convention year 6,571; number received by letter 5,081; number restored 537; number received on voucher 164. Total received 12,353. Present membership 127,190.

Bro. W. S. Brown made a report for special committee to which was referred the report of the board of Ministerial education, as follows: "We are grateful for the work that has been done during the past year, and approve of the recommendations made in their report."

The report was discussed by brethren W. A. Hobson, W. Y. Quisenberry, J. W. Willis, W. B. Crumpton and others. The report was unanimously adopted.

Bro. Longrier declared that his wife would lose confidence in him if he didn't say or do something for the Orphanage. He said, "I have one dollar left," and he threw it on the table. Others took the hint and came forward with contributions. A great many delegates had left, but the sum of \$26.36 was contributed.

Bro. Paul Carson made report of special committee to which was referred the recommendation that the Alumni association of Howard College be allowed to elect two additional trustees of Howard College. The report was adopted.

Bro. W. T. Smith, a trustee of Howard, asked that his resignation be accepted, which was done, and Bro. W. J. E. Cox was elected in his place.

Bro. B. M. Lide was elected member of Board of trustees of the Judson, to fill place of Bro. C. C. Huckabee, of Anniston.

The special committee on the Orphanage recommended that the suggestions made in the report of

the board of trustees be approved and carried out.

The report was discussed by Bro. J. W. Sandlin, Bro. Longrier and Bro. Stewart.

After resolutions of thanks, and a song by Bro. Wolfsohn, the Convention adjourned, to meet next year on Tuesday before the second Sunday in November with the church at Tuscaloosa.

T. M. CALLAWAY.

MARRIED.

On the evening of Nov. 8th, at the residence of the bride's father, Mr. J. G. Smith and Miss Beulah Burroughes were married, the writer officiating. They are nice young people, and church members, and a host of friends wish for them a prosperous and useful life.

J. P. SHAFFER.

OBITUARY.

Marcus Eugene Crew.

September 18th was a sad time in the history of our town. After a long battle with typhoid fever, Marcus Eugene Crew, a son of Mr. B. F. Crew, was claimed a victim of death. Anxiously friends and loved ones waited by his bedside, and all the skill and attention of physicians called into play, but to no avail. Death came and conquered a bright young boy of only seventeen summers. 'Twas sad, doubly sad, on account of its being the only death that had occurred in a large family. The writer conducted the funeral services in the presence of quite a large concourse of people. Mark was a boy of great promise, and had expressed his intention of uniting with the Baptist church. The place in the home is vacant, but God will fill it by His own glorious presence. The sympathy of the town and community is with the bereaved family. Another tie binds us to the glorious realms of eternal bliss.

O. P. BENTLEY.

BEAUTIFUL SKIN
Soft White Hands
Luxuriant Hair
Produced by
Cuticura
SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. The only preventive of pimples, blackheads, red, rough, and oily skin, red, rough hands with itching palms and shapeless nails, dry, thin, and falling hair, and all the baby blemishes, because the only soap that cures the cause, viz., inflammation and cures the pores.

Sold everywhere. Forth D. & C. Co., Proprietors, Boston. How to Have Beautiful Skin, Hands, and Hair, free.

FOR OVER FIFTY YEARS

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

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Edward Lambert to Mrs. Mary E. Jurey, on the 2d day of February, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 147, at page 478, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the city and county of Montgomery, and State of Alabama, to-wit:

That certain lot situated on the northwest corner of Amanda street and Jeff Davis avenue, fronting fifty (50) feet, more or less, on the west side of said Amanda street, and running back, west, of even width, one hundred and fifty (150) feet, more or less.

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in two certain mortgages executed by M. B. and J. O. Campbell to Mrs. Mary E. Jurey on the 7th day of January, 1896, and on the 9th day of October, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Books 140 at page 31, and 151, page 629, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery, and State of Alabama, to-wit:

Lots numbered two (2), three (3), four (4), five (5) and eight (8), and two-thirds of lots eleven (11), fourteen (14) and seventeen (17), being the whole of said last named lots except the one-third part thereof sold to Miss Elizabeth Taylor; all of said lots lying and being in Block B of section twenty-one (21) of the Plat of the Highland Park Improvement Company as the same appears of record in the office of the Judge of Probate of said county.

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

(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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Letter Heads,
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Cures Dropsy!

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

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Contains many helpful items from these business men's own experience. An invaluable aid to every boy whether in school or employed in an office. A dainty volume of about 50 pages, bound in cream pebble grain, stamped in green and silver and sent postpaid for only \$0.25. Every boy should read this book. Send for our special illustrated book catalogue of books for young and old, FREE. Address all orders to

THE WERNER COMPANY,
Publishers and Manufacturers. Akron, Ohio.
(The Werner Company is thoroughly reliable.)—Editor.

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 Plattsburg 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.

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.

Catarrh Inhaler Free.

Dr. Worst will mail his new scientific Catarrh Inhaler, with medicine for one year, on three days trial, free. Cure Catarrh, Colds in Head, Partial Deafness and all Diseases of the Air Passages. If satisfactory send \$1.00; if not, return it.

AGENTS WANTED
DR. E. J. WORST,
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SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample write
Farwell & Rhines, Watertown, N. Y., U.S.A.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage executed by Tempa Burch and Ilay 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.

GEORGE D. NOBLE, Mortgagee.

GORDON MACDONALD, Attorney.