

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 26.

MONTGOMERY, ALA., NOVEMBER 23, 1899.

NUMBER 47

ALABAMA BAPTIST.

Published Every Thursday.

OFFICE.—204 Dexter Avenue, up-stairs.
TERMS.—\$1.50 per Annum, in advance.
\$1.00 to Ministers in regular work.

For the Alabama Baptist.

The Fight Against Pool-Selling Renewed.

The good people of Alabama who three years ago were so much interested in the battle royal which ended in the passage of the law against pool-selling on horse-races were startled lately by the news wired over the country that Judge Feagin of Birmingham had pronounced it unconstitutional, and that the evils of legalized gambling were coming in upon them again like a flood. The news was especially startling to those who were aware that the law passed by the Alabama legislature was a copy of the celebrated New Jersey law that broke up pool-selling in that State where the race-horse kings had reigned supreme for sixteen years, and which had furthermore stood the test of the Supreme Court of that State. Moreover, for three years it had been in force in this State, and was regarded by friend and foe alike as iron clad. Touching this phase of the subject I need not say more now than that the law is knocked out on a pure technicality, and that an appeal has been taken from this decision to the Supreme Court, with fair prospect of an early decision from there.

Should the present law be declared unconstitutional by the court of last appeal, it is the purpose of the friends of the law to set such influence in motion as will result in the perfecting and re-enacting of the law by the next legislature. In the meantime what shall be done? The racing will go on, of course, and pool-selling on the races even in this State. But let it be remembered that the law against pool-selling on races, prize-fights, base-ball games, etc., outside of this state remains intact and holds, as before, against all these forms of the evil. Then while the matter is pending the pulpit, the press and the platform may speak out in such a way as to arouse or create public sentiment on the subject and thus prepare the way for the legislative work when the time for it comes. On last Thursday night and on Sunday afternoon following the good people of Birmingham uttered themselves in mass meetings with no uncertain sound, and passed ringing resolutions in condemnation of the so-called "Alabama State Fair Association" and the part it played in opening the dikes and letting this evil in upon us afresh. In those resolutions they call upon the good people of the entire state to give them their sympathy and aid in this battle for the right, for God and home and native land.

Shall we not heed this call? Shall we not join them in the fight? Shall we not do our utmost in every lawful way to oppose and suppress this fascinating but ruinous evil?

On Monday the Ministers' Union of Montgomery uttered itself on the subject also. They adopted unanimously the following resolution:

Resolved, That we hereby express our hearty sympathy with the action lately taken in mass meeting

by the people of Birmingham in condemnation of the Alabama State Fair Association for their open violation of the law against pool-selling, and their open encouragement of pool-selling on horse-races and other forms of gambling, and do assure them of our readiness to aid them in every way possible in their warfare against this evil and in their determination to take steps, if necessary, to perfect and secure the re-enactment of the law against pool-selling, and thus place Alabama back among the more progressive states of the Union.

The Christian people of this great state have put their hands to the plow in this grave matter, and they cannot afford to turn loose, or to turn back. GEO. B. EAGER.

Montgomery, Nov. 20.

Marston Caught at Last.

We thank Bro. J. W. Langley, of Sylacauga, for sending us the following clipping from the telegrams in the Columbus-Enquirer Sun in regard to an old acquaintance of our readers. Marston deserves at least ten years in the penitentiary:

Springfield, Ill., Nov. 18.—Judge Allen, in the United States district court at Cairo, today sentenced Rev. J. F. Marston to a year and a half in the penitentiary, for using the mails for a scheme to defraud. Marston, who was a Baptist preacher at Mount Holly, South Carolina, in 1892, represented himself to be an agent for the Red Cross. He traveled over the coun-

try lecturing on Cuba and raising funds to provide a home for the poor children made orphans by Weyler's cruelty. He pretended to send the money he raised by registered mail to Miss Barton, and he exhibited receipts for these letters, but Miss Barton never received any of the money.

Some Notes of Texas Convention.

More than 2,000 delegates. The largest Baptist Convention ever held, and probably the largest religious body that ever met on the earth. The committee on credentials began work at 10 o'clock a. m., worked all day and night, and finished their report at 7 a. m.

The convention met on Friday morning, but didn't get organized until Saturday night.

More than \$30,000 was given for State Missions alone during the year.

Here is a sentence from Dr. Truett's welcome address:

"Any man that endeavors to put a wedge between the city church and country church is an unmitigated demagogue, whether in politics or religion."

"Who are we plain Baptist people? Almost every man of us was converted back yonder in a little country church by the convicting power of God, and then in his great, wondrous providence many of us were sent to the cities with their ten thousand perils to help work out the problems to bring them to Christ."

"He who tries to separate me from my little country church where God convicted me, is a demagogue seeking to work out selfish purposes; and this applies whether in religion, politics or what not."

The response was from our W. M. Harris, who used to serve the Adams Street church in Montgomery so ably. Next week I want to get out some of the sweet morsels from his very able address.

W. B. C.

The day of rest He blesses; and blessing with him is no mere word. We shall one day learn that neither earth nor man could have done without this day of blessing.—Horatius Bonar.

Baptist and Reflector, Nashville.
Mormonism.—No 9.

ITS HISTORY.—CONTINUED.

But even the Edmunds law, stringent as it was, did not seem to accomplish its purpose. There were loop holes in it through which the Mormons could escape. So on March 3, 1887 the Edmunds-Tucker Act was passed as an amendment to the Edmunds Act of 1882.

This is quite long embracing twenty-seven sections. We can give only the substance of some of them bearing especially on the subject of polygamy, etc.

Paragraph 1 provides that in prosecution for bigamy etc., the husband or wife may testify, but not to confidential communications between them.

Paragraph 2 provides for the issuance of an attachment when it is believed that a witness will fail to appear.

Paragraph 9 requires that certificates of marriage shall be filed by any one performing the marriage ceremony in the territories of the United States, such certificates to be prima facie evidence of marriage.

This section also provides that those who violate its provisions shall be "punished by a fine of not more than \$1,000, or by imprisonment not more than two years, or by both said punishments, in the discretion of the court."

Paragraph 10 provides that any legal evidence of marriage may be admissible.

Paragraph 11 provides that the laws of Utah allowing illegitimate children to inherit the property of their father shall be annulled, which provision, however, was not to be retroactive.

Then follow several sections

with reference to the property rights of persons in Utah.

Paragraph 17 provides for the abolition of the legislative assembly of the Territory of Utah, incorporating, continuing or providing for the corporation known as the Church of Jesus Christ of Latter Day Saints and the ordinance of 1850 so-called general assembly of the State of Deseret incorporating the Church of Jesus Christ of Latter Day Saints, and provides for winding up its affairs.

Paragraph 22 provides that the election districts shall be abolished, the Territory redistricted, and that only citizens of the United States shall be entitled to vote.

Paragraph 23 requires that an oath shall be taken before voting, in which every person shall swear to support the Constitution of the United States, and to faithfully obey the laws thereof, and especially the Edmunds Act of 1882, and provides that jurors shall be required to do the same. It goes on to say:

"No person shall be allowed to vote in any election in said Territory, or be capable of jury service, or hold any office of trust or emolument in said Territory, who shall not have taken the oath or affirmation aforesaid. No person who shall have been convicted of any crime under this act, or under the act of Congress aforesaid, approved March 22, 1882, or who shall be a polygamist, or who shall associate with or cohabit polygamously with persons of other sex, shall be entitled to vote in any election in said Territory, or be capable of jury service, or hold any office of trust or emolument in said Territory."

This law was so minute in its provisions as to cover every conceivable case of polygamy or unlawful cohabitation, and also so stringent that it could not be evaded. It produced the greatest consternation in the Mormon ranks. Many arrests were made for polygamy, unlawful cohabitation, etc. The courts and juries being taken out of Mormon hands, conviction followed arrest.

To Judge John W. Judd, now of Nashville, but who was at that time Associate Justice of the Supreme Court of Utah, is due espe-

cial credit for enforcing the law and thus shattering the almost impregnable organization of the Mormons.

John Taylor had succeeded Brigham Young in 1877 as head of the Church. After the passage of the Edmunds Act he fled to Mexico to escape its provisions and died there in 1886, a fugitive from justice. He was succeeded by Wilford Woodruff. He followed the example set by his predecessor, and after the passage of the Edmunds-Tucker Act he went in hiding to evade the punishment it provided for all who violated it, as he was constantly doing.

George Q. Cannon, who stood second to Wilford Woodruff in authority, and the delegate from the Territory of Utah, to Congress, fled from Utah, but he was arrested at Denver and sent back. On the way to Salt Lake City he complained of being sick, went to the rear platform of the train and fell (?) off. But the officer fell (?) too. He was brought back, put under a \$40,000 bond, which he jumped, but afterwards he returned, was sentenced and sent to the United States penitentiary.

Mr. Brigham H. Roberts, the polygamous Congressman-elect to the next Congress, took every one of his plural wives in violation of the Edmunds and Edmunds-Tucker laws. He served a term in the penitentiary for polygamy, and when he came out he showed his defiance of the law by taking another wife. This is the man who is asking a seat in Congress to make laws for the people of this country!

Dr. T. C. Iliff, Superintendent of Methodist Missions in Utah and Presiding Elder of the Salt Lake City district, and who has spent

recently delivered a very interesting lecture in the Tulip-street Methodist Church, Nashville, in the course of which he said that about this time he was chaplain of the United States penitentiary, and that he had a very distinguished audience, which included one apostle, about 40 or 50 bishops and innumerable elders—all in prison garb. These men, who were convicted of breaking the law, all had the opportunity to escape by promising to obey the law in the future, but they steadfastly refused to do so, preferring to go to the penitentiary rather than give up their habits of polygamy, so strongly did they hold to the doctrine.

Finding, however, that they could not evade the law, and that it did not pay to defy it, the Mormons decided to try another tack. So in 1890—President Wilford Woodruff issued a manifesto to his followers, in which he declared that he proposed to obey the laws and advised every one else to do so. He was asked on the witness stand if his proclamation was intended to cover future plural marriages. He said it did. Again, he was asked if it was intended to cover unlawful cohabitation as defined by the Edmunds-Tucker law. He said it did.

Lorenzo Snow, the present head of the church, who succeeded Wilford Woodruff in 1898, also testified to the same effect. But only recently he was indicted for unlawful cohabitation.

In 1891 an amnesty was granted by President Harrison to those Mormons who were in exile and in the penitentiary. This was done on the most solemn promise of the Mormon leaders pledging their "faith and honor" that old polygamous relations should cease and that no new polygamous marriages would be consummated—in other words, that they would obey the laws.

Two great conferences of the Mormon people held in the Tabernacle in October, 1890, and October, 1891, solemnly and unanimously ratified this action of their leaders. In order to get back the church property which had been escheated by the United States government in the Edmunds-Tucker

Act, the Mormon Church pledged itself that "the rightfulness of the doctrine of polygamy shall not be inculcated"—that is, that it should not even be taught.

For the Alabama Baptist.

Rev. Harry Martin.

I have recently attended two meetings held by this brother—one at Seale, where we had a very gracious meeting; the other at Clio, where he has just closed a great tent meeting. At this meeting fifteen or sixteen were received into the church, enough money was raised to build a Baptist church, and the Baptist cause fully established. I was present two days, and have never seen such immense crowds in a country village.

About the work of this brother I want to say a few things. He is a great gospel preacher; I do not know a man who stands more unwaveringly to the Word of God, or one who makes the plan of salvation plainer. He is a success as a soul-winner; thousands have been saved under his ministry. Wherever he preaches the people go to hear him, all classes are moved and blessed, and all these crowds are drawn without any clap-trap; he is not a sensationalist. He is a Baptist; there is no wavering along this line; he preaches the great foundation truths as we hold them, and does not fail to declare the whole counsel of God.

Taking him all round, he is one of the best evangelists in my knowledge, and has more elements of real success in his work than any evangelist I have seen. I believe Bro. Martin ought to hold tent meetings wherever opportunity offers. Others are doing this sort of

work, and are reaching immense crowds who are not touched by the regular ministry. These evangelists are none of them Baptists, so far as I know, therefore these crowds are not brought into our churches, and in many things are led astray. His work would go far toward saving these people from erroneous teaching and save them to our churches, where they rightfully belong. Why should not he do this work if God has called him for such work? For my part, I believe he ought to do it, and shall use my influence in that direction. S. O. Y. RAY.

For the Alabama Baptist.

At the Orphanage.

More than twenty children have been sick in the last two weeks. Several of them seriously, but more than half of them are up again, and all are thought to be better. We are deeply grateful for the great help given by friends who came in to nurse the sick, and to Dr. M. McCreary, our physician and his young wife, who spared not themselves, but went to the Home and worked night and day to relieve the distress. The other physicians in town also rendered valuable assistance.

This sickness has emphasized a need we have recognized a long time.

We must have a sick ward. The Sunday schools of the State can build it by spring. Will not some one in each Sunday school write me at once that he or she will help?

We should by all means have it by spring. JNO. W. STEWART. Evergreen.

For the Alabama Baptist.

The Orphan's Home.

A great many people have a mistaken idea of said Orphan's Home. They think its purpose is simply to feed and clothe the children. So far as that duty is concerned, we can hardly suppose our little fellows would go uncared for in some way. The true idea is to educate and train them for God. In helping the institution, therefore, let us understand properly what is involved. W. R. WHATLEY.

God loveth a cheerful giver.

For the Alabama Baptist.
Monthly Concert of Prayer.

Members of the Gadsden Convention will remember that in the report on "Women's work" it was recommended, at the instance of the Women's Missionary Union of Alabama, that the midweek meeting of the last week in each month be devoted to the "Concert of prayer for missions." I call attention to the matter now only to remind pastors of the action of the Convention, that all of us who are willing to do so may at once begin to put the recommendation into effect. We may doubtless make this a highly attractive and profitable feature of our church work.

Troy. A. B. CAMPBELL.

For the Alabama Baptist.
At Anniston.

The revival which began in the First church last July with the protracted meeting conducted by our new pastor, Bro. John E. Barnard, continues with deep and wide spread interest. Last Sunday, 12th, was a good day. Two large congregations, especially at night, when many remained standing after the auditorium was filled to its utmost capacity. The people listened with marked interest while our pastor preached on "Satisfaction." After the sermon three young men and one lady were baptized, making 99 additions to the church during the past five months. The pedobaptist ministers of the city are spending much time preaching on infant baptism and sprinkling, while our pastor preaches the simple gospel of Christ and baptizes people from the pedobaptist churches. Since Bro. Barnard became our pastor he has baptized Catholics, Episcopalians, Presbyterians, Methodists and Campbellites, and won back many Baptists who had strayed off to other denominations.

Our church is not only growing in membership, but is also raising the standard of church life among its members, and increasing greatly in contributions. The treasurer's report for the month of October shows that \$200 were collected and paid out for all purposes. This was done by voluntary contributions in regular church services.

E. E. WEATHERS.

For the Alabama Baptist.
The Dispensary Question Again

The readers of the BAPTIST, and especially Bro. Crumpton, will excuse me for having my say on this matter. I know that Dr. Campbell of Troy, has ably answered the question in his letter to Bro. C. in the last issue of the BAPTIST, but I have some "decided views" that I desire to "air," especially on the objection to a Christian accepting the position of "dispenser." I will say to Bro. C. that it is my honest opinion that a Christian will not engage in the business at all, for when a man is regenerated by the "precious blood of Christ" he is a "new creature," governed and directed by the Holy Spirit, and he is not likely to be led wrong. To be a Christian is to be like Christ, or "Christ-like," therefore he would not do anything that Christ would not approve. A man that would engage in the liquor business might be a "professor" of religion, but not a "possessor." He would be somewhat like the little boy's father. When asked if his father was a Christian he replied, "Oh yes; he's a Christian, but he has not worked at it much lately." A man may be a good man so far as the world judges a good man, and not be a Christian; that is, he may be a sober, honest, upright man so far as morals are concerned; and I suppose these are the kind of men that the law intended to be dispensers. But oh! my brother, why the use of dispensaries, saloons, or any other way of selling the "accursed stuff." A dispensary may be the best way, but the devil is the devil, I care not how you whitewash him.

It is strange to me that good men, (like those mentioned above,) especially men who have boys to raise, or who think anything of their neighbors' boys, will engage in the whiskey traffic any way. The idea of an education being obtained through a dispensary! Talk about "blood money;" why, Judas was not any more guilty than those who advocate the dispensary as a means of raising money to educate their children, through the tears and groans of wives and children and

mothers, who are in rags and tatters on account of their husbands and fathers spending all their living in such places as these. Brethren, be what you profess to be. When you pray to be delivered from evil, vote for it. "Vote as you pray." Let party go to the dogs, but vote for and work for prohibition when you have the chance.

Daleville. S. C. D. BROWN.

For the Alabama Baptist.

Report of Missionary and Colporteur.

Editor Ala. Baptist: I hand you report of my work as evangelist and colporteur for Conecuh Association for nine months, from February 1st to October 31, '99.

No. of days worked..... 258
" " visits made..... 720
" " sermons preached..... 143
" " visits to churches..... 77
" " miles traveled..... 2134
" " pages of tracts given away..... 8200
" " Bibles and Testaments sold..... 75
" " baptisms..... 25
" " received by letter..... 4
" " restored..... 4

I assisted in many other meetings where quite a number were received into the churches by baptism and otherwise.

On Friday night before the 4th Saturday in October I began a meeting at a school house near Bethel church, and the Lord graciously blessed us. I had as assistant young Bro. Geo. Shear, a licentiate. As a result 19 were baptized and 2 others received for baptism; but the father of these last mentioned young people is a Mormon and would not let them be baptized. Four were received by letter. These all joined Bethel church. Brother Shear is a consecrated Christian worker, and is much loved by his many friends.

This closes my work for this association, and as I have not had a rest for two years I expect to make a visit of six weeks to loved ones and friends in Alabama and Georgia. My mail will be forwarded from Evergreen.

Praying God's blessings upon all earnest Christian workers, and with much love for the work, I am, Sir, very respectfully,
Evergreen. J. K. JENKINS.

The Executive Committee of Conecuh Association, Rev. S. P. Lindsey, chairman, says in its report that the gift of \$100 by Bro. W. T. Smith enabled the committee to employ Bro. Jenkins as missionary and colporteur. The report continues:

"Bro. Jenkins has been actively engaged in this association since February, and has gone from house to house, visiting and preaching in the houses of the people, and in our churches; at the same time distributing tracts, which were gratuitously furnished us by our Foreign, Home and Sunday School boards. Brother Jenkins has also scattered seventy-five Bibles and Testaments throughout this association, which he has done at his own charge. He has accomplished a work the results of which cannot be appreciated fully till the final day of accounts."

The Joy of Service.

A woman, writing recently of the course of idleness in fashionable circles, declares that idleness is apt to produce selfishness, and selfishness begets immorality. She quotes a wealthy society friend, who, on returning from abroad, said to her: "You are losing your good looks. Don't worry about other people's trouble; I never think about anything except what will make me happy." Another said to her: "Don't be sorry or worry about any one; I never allow myself to be troubled about strangers." After telling of the sins and sorrows that grew out of this idleness, she comes to the conclusion—and she has all the observation and wisdom of the ages to back her up in it—when she says: "Happiness is reflected. The purest joy in all the world is that of helping others." It is the most abiding joy, too; it never loses its refresh and can be renewed every day. Christ found it his meat and drink to go about doing good, and he declared that he would put his joy in us and no one would have the power to take it from us. If we cultivate the art of doing good, we will find it a perennial fountain of joy and peace.—Christian Work.

Receipts of State Board of Missions for October.

STATE MISSIONS.	
West End church.....	1 06
L. M. So., Clayton Street ch.....	2 90
Elliott Sunbeams, Lowndesboro.....	1 41
Montevallo ch.....	4 66
Coosa River association.....	37 24
Fellowship ch., Perry county.....	3 10
L. M. So., Clayton Street ch.....	1 25
S. S., Union Springs.....	5 00
Clayton ch.....	9 00
Notasulga.....	3 00
New Prospect.....	1 05
S. S., Montgomery 1st ch.....	4 01
Collected South Bethel assoc'n.....	13 58
South Bethel assoc'n.....	53 81
Antioch assoc'n.....	47 05
Salem.....	44 00
Dallas Avenue ch.....	1 65
Albertville.....	14 38
Locust Grove.....	15 00
Union Grove.....	9 00
St. Clair assoc'n.....	25 00
North Liberty assoc'n.....	77 40
Cedar Bluff.....	26 03
Muscle Shoals.....	54 32
Midland City ch.....	4 00
Abbeville.....	10 50
Rev. A. L. Martin.....	5 00
Pinckard ch.....	6 85
Hickory Flat.....	1 25
Paran.....	3 40
Fredonia.....	1 36
Ashville.....	3 07
South Montgomery.....	2 50
Ebenezer.....	3 91
Shelby assoc'n.....	10 22
Harris.....	30 50
Lebanon ch.....	2 55
Wetumpka.....	6 72
Antioch.....	4 75
D. J. Walker.....	50
Judson assoc'n.....	25 30
Center.....	1 90
Concord, Cahaba.....	2 00
North River assoc'n.....	27 35
Tennessee River assoc'n.....	1 25
Union ch.....	3 25
Beulah.....	3 50
Antioch.....	1 75
Pleasant Ridge.....	1 95
Bethlehem.....	1 51
Fitzpatrick.....	8 00
Letohatchie.....	1 42
Eufaula.....	7 00
Unity assoc'n.....	13 65
Centennial.....	6 85
East Liberty assoc'n.....	106 17
Dadeville ch.....	5 41
Siloam.....	24 00
Northport.....	3 70
Fitzpatrick.....	1 00
Notasulga.....	2 10
Girard.....	1 75
Friendship.....	1 10
Bethlehem.....	3 50
Salem assoc'n.....	12 67
Shiloh ch.....	9 10
Troy assoc'n.....	7 80
Mt. Pleasant ch.....	5 00
Good Hope.....	5 00
Columbiana.....	3 53
Clayton.....	9 84
Clayton Street, Montgomery.....	5 00
Mulberry assoc'n.....	6 75
Children's Day, Dallas Avenue.....	10 50
Calhoun County assoc'n.....	28 25
Sulphur Springs assoc'n.....	7 50
Harmony assoc'n.....	9 31
Cherokee County assoc'n.....	23 21
Collinsville ch.....	50
Walnut Grove.....	5 55
Livingston.....	5 40
Tuskegee assoc'n.....	20 74
Gadsden ch.....	2 75
Shelby assoc'n.....	5 00
Cahaba.....	44 64
Central Liberty assoc'n.....	5 83
Collected Cahaba assoc'n.....	8 41
Selma, 2d ch.....	4 00
Liberty ch., Coosa county.....	1 92
Bethany.....	1 00
New Prospect.....	1 05
Col. in South Bethel assoc'n.....	42
Enon ch.....	4 00
Dwight.....	3 00
LaFayette.....	3 78
Bigbee assoc'n.....	6 50
L. A. So., Furman ch.....	12 84
L. W. C., Montgomery 1st.....	10 00
Hurtsboro ch.....	2 56
Bethany.....	1 62
Loachapoka.....	2 40
Furman.....	7 00
S. S. class Sister L. Bishop, Bethel church.....	7 50
Anniston, 1st ch.....	75 00
Safford.....	25 00
Cherokee assoc'n.....	39 42
Cropwell ch.....	1 60
Etowah assoc'n.....	33 08
Beulah ch.....	5 05
Rev. J. F. Register.....	3 00
Newton assoc'n.....	28 94
Alabama assoc'n.....	6 39
Haw Ridge assoc'n.....	52 62
Enterprise ch.....	8 46
Line Creek.....	2 55
Geneva.....	20 65
Sardis assoc'n.....	5 35
Geneva.....	1 10
Collected at Geneva assoc'n.....	7 01
Goodwater ch.....	3 56
Childersburg.....	3 00
Florence.....	4 02
Marshall assoc'n.....	28 81
Cullman ch.....	15 54
Tuskegee assoc'n.....	16 58
Mobile.....	280 00
Selma, 1st ch.....	350 00
Tuskegee assoc'n.....	125 00
Arbacochee assoc'n.....	3 00
Birmingham.....	334 94
Center ch.....	3 35
Carey assoc'n.....	20 05
Oak Grove ch.....	3 00
Mud Creek assoc'n.....	14 25
Parker Memorial ch.....	5 60
Union assoc'n.....	90 00
Montevallo ch.....	3 60
Bozeman.....	5 02
Montgomery 1st.....	249 37
Parker Memorial.....	147 00
Total.....	\$3150 18
BIBLE AND COLPORTAGE.	
Dadeville ch.....	2 00
ORPHANAGE.	
Tennessee River assoc'n.....	1 00
J. G. Mills.....	5 00
Bethlehem assoc'n.....	20
L. M. So., Gadsden.....	5 00
Tuskegee assoc'n.....	31 10
Haw Ridge.....	13 60
Bigbee.....	1 05

Pastor's Aid, Birmingham 1st ch.....	5 00
Cherokee assoc'n.....	3 40
Woodstock ch.....	2 00
Union Springs.....	14 70
Tuskaloosa assoc'n.....	32 87
Arbacochee assoc'n.....	1 80
Total.....	\$116 72

MINISTERIAL EDUCATION.	
Antioch assoc'n.....	2 00
Dadeville ch.....	5 00
Grant's Creek.....	8 00
Demopolis.....	5 00
Tuskegee assoc'n.....	4 25
Bigbee.....	4 00
Cherokee.....	1 00
Tuskaloosa.....	4 42
Union.....	85
Total.....	\$34 52

GREENSBORO B. F.	
Collected at South Bethel assoc'n.....	13 58
Dadeville ch.....	42
Dr. C. L. Boyd.....	7 00
Total.....	\$26 00

BAPTIST DEBT.	
B. M. Allen.....	\$100 00
H. S. D. Mallory.....	50 00
J. C. Lovelace.....	10 00
J. A. Embry.....	5 00
Selma church collected.....	30 00
H. C. Gilbert.....	5 00
Total.....	\$200 00

INSTITUTE BOARD.	
Dadeville ch.....	\$10 00
Little Sandy.....	2 00
Bethany.....	1 00
Union Springs.....	1 00
Tuskaloosa assoc'n.....	2 00
Arbacochee.....	6 10
Total.....	\$22 10

HOME MISSIONS.	
Coosa River assoc'n.....	\$56 67
Town Creek ch.....	6 85
Clayton.....	9 00
S. S., Montgomery 1st ch.....	4 01
South Bethel assoc'n.....	49 15
Antioch assoc'n.....	20 00
Carlowville ch.....	25
Salem assoc'n.....	17 00
Missionary Day, Albertville.....	5 00
St. Clair County assoc'n.....	12 85
North Liberty.....	6 00
Cedar Bluff.....	14 17
Muscle Shoals.....	18 78
Shelby.....	1 00
Antioch.....	25
Harris.....	26 84
Judson.....	22 63
Concord ch.....	2 00
Tennessee River assoc'n.....	4 25
Fitzpatrick ch.....	8 00
East Liberty assoc'n.....	17 00
Dadeville ch.....	5 00
Bethel assoc'n.....	18 33
Northport ch.....	2 00
Salem assoc'n.....	6 34
Shiloh ch.....	4 55
Troy assoc'n.....	3 90
Good Hope.....	2 50
Fellowship.....	2 75
Columbiana.....	2 05
Greenville.....	6 50
Clayton.....	5 00
Mulberry assoc'n.....	6 50
Children's Day, Dallas Avenue.....	5 00
Calhoun County assoc'n.....	46 12
Harmony Mission.....	2 23
Cherokee County.....	14 47
Warrior River.....	13 40
Tuskegee.....	49 57
Palmetto Street ch.....	10 00
Gadsden.....	2 00
Cahaba assoc'n.....	39 11
Collected in Cahaba assoc'n.....	4 00
A. M. Morton for Midway ch.....	5 00
Bethany.....	1 00
South Bethel assoc'n.....	25
New Providence assoc'n.....	15 95
Bigbee assoc'n.....	2 50
L. M. So., Columbiana.....	5 00
Sunbeams, Tuskegee.....	5 00
Randolph.....	2 18
Clayton Street ch.....	2 40
Safford.....	10 00
Cherokee assoc'n.....	28 73
Woodstock ch.....	1 00
Etowah assoc'n.....	16 54
Newton.....	19 61
Alabama.....	9 35
Haw Ridge.....	4 95
Geneva ch.....	15 00
" assoc'n.....	3 95
Union Springs ch.....	9 36
Marshall assoc'n.....	14 70
Tuskaloosa.....	31 99
Arbacochee.....	12 00
Cary.....	26 18
Oak Grove ch.....	5 10
Mud Creek assoc'n.....	7 00
Parker Memorial ch.....	7 10
Gulleys.....	3 50
Union assoc'n.....	14 63
Total.....	\$833 59

BIRMINGHAM MISSIONARY.	
W. B. U., Birmingham 1st ch.....	\$15 00
L. C., Southside.....	10 00
Sunbeams, Southside.....	5 00
L. A. So., Woodlawn.....	15 00
" East Lake.....	10 00
" Prattville.....	6 25
" Central ch.....	5 00
" Springfield.....	4 00
" Bessemer.....	6 25
Total.....	\$76 50

MISS WILLIE KELLY.	
L. A. So., Lowndesboro ch.....	\$5 00
W. M. So., Parker Memorial.....	23 55
L. M. So., Prattville.....	15 00
" Clayton.....	4 00
" Greenville.....	11 00
" Stewart's Station.....	1 00
Total.....	\$59 55

JUDSON INSTITUTE.	
East Liberty assoc'n.....	3 00
HOWARD COLLEGE.	
East Liberty assoc'n.....	1 00
Dadeville ch.....	10 00
Total.....	\$11 00

BIBLE FUND.	
Sunbeams, Etowah.....	7 00
L. M. So., Stewart's Station.....	1 00
Total.....	\$8 00

FOREIGN MISSIONS.	
S. S., Clayton Street ch.....	\$1 55
Coosa River assoc'n.....	60 52
Providence ch.....	7 50
Clayton.....	9 00
Montgomery First.....	4 01
South Bethel assoc'n.....	50 85
Antioch assoc'n.....	8 55
Salem assoc'n.....	12 25
Albertville ch.....	2 70
Missionary Day, Albertville.....	5 00
St. Clair assoc'n.....	22 30
North Liberty assoc'n.....	11 08
Cedar Bluff.....	29 61
Muscle Shoals.....	52 68
Shelby.....	1 00
Harris.....	26 77
Union ch.....	2 26
Judson assoc'n.....	22 68
Concord ch.....	2 00
Tennessee River assoc'n.....	13 50
Fitzpatrick.....	9 00
East Liberty assoc'n.....	50 08
Dadeville ch.....	5 00
Bethel assoc'n.....	23 77
Northport ch.....	7 10
Salem assoc'n.....	6 34
Shiloh ch.....	4 55
Troy assoc'n.....	3 90
Good Hope ch.....	2 50
Fellowship.....	6 23
Columbiana.....	2 65
Greenville.....	6 50
Clayton.....	5 00
Clayton Street.....	7 00
Adams Street.....	7 20
Mulberry assoc'n.....	18 25
Children's Day, Dallas Ave. ch.....	5 00
Calhoun County assoc'n.....	43 00
Harmony Mission.....	7 03
Cherokee County.....	39 57
Warrior River.....	35 49
Tuskegee.....	41 16
Hopewell ch.....	2 00
Gadsden.....	2 00
Central Liberty assoc'n.....	25
Cahaba assoc'n.....	48 96
Col. at Cahaba assoc'n.....	4 00
A. M. Morton for Midway ch.....	5 00
Bethany ch.....	1 00
South Bethel assoc'n.....	25
New Providence ch.....	17 70
Bigbee assoc'n.....	1 50
Safford.....	10 00
Cherokee assoc'n.....	71 69
Woodshett ch.....	1 00
E'owah assoc'n.....	16 54
Newton.....	28 10
Alabama.....	5 64
Haw Ridge.....	5 83
Geneva ch.....	5 00
" association.....	11 38
Marshall.....	57 33
Cullman.....	16 11
Tuskaloosa.....	27 58
Arbacochee.....	14 10
Carey.....	35 61
Oak Grove ch.....	2 10
Mud Creek assoc'n.....	7 00
Parker Memorial ch.....	27 62
Gullett's.....	3 50

Was It Justifiable?

Under this heading The Examiner, of New York, has the following editorial, which we print as a matter of interest from a distance:

In the report of the Colorado Baptist State Convention, printed in last week's issue, it was stated that the Rocky Mountain Association, which includes the churches of Denver, had withdrawn the hand of fellowship from the Bethany church of that city because it persisted in retaining Rev. H. W. Pinkham as its pastor, and that a little later the State Convention had refused to seat the delegates from the church for the same reason.

It is a serious matter to "disfellowship" a church. It should never be done except for the gravest reasons. In this case were the association and the convention right? Let us see.

The question at issue was first brought up a year ago in both of the bodies named, but was left unsettled. About six months ago, as our correspondent states, the Ministerial Association of Denver, by an almost unanimous vote, requested Mr. Pinkham to withdraw from its membership because of his preaching of Unitarian doctrines, but he refused to do so. Then, at the last meeting of the Rocky Mountain Association, held this fall, Mr. Pinkham was asked these three questions:

"Do you believe in a literal resurrection of Christ?"

"Do you believe in the supernatural birth of Christ?"

"Do you believe in the vicarious atonement of Christ?"

To the first two questions he replied, "I have no clear views on the points involved"; to the third his reply was: "Christ suffered for the world's sinfulness as you would were your brother to go astray. I do not believe in the doctrine of substitution."

It is evident, from these replies that Mr. Pinkham's views are not in accord with those held, with the grip of deep conviction, by the vast majority of Baptists to-day, as they have been by the fathers for generations. Such being the case, it is clear that the action taken was amply justified.

It would have been disloyalty to vital denominational principles not to have taken it. Practical Unitarianism should have no footing in Baptist churches or in Baptist pulpits.

Dr. Samuel Boykin.

Resolutions upon the death of Rev. Samuel Boykin, D. D., by the Sunday School Board of the Southern Baptist Convention, November 3, 1899:

Dr. S. Boykin, the editor of Kind Words and the editorial secretary of the Sunday School Board of the Southern Baptist Convention, died this morning in Nashville, Tenn., at the age of 70 years. After a long life of spotless Christian profession and usefulness, laden with the trophies and rewards of his work well done, he passed away into the presence and company of God with joy and with the constantly expressed wish to depart and be with Jesus. He ended his career as he had begun it and lived it—without a cloud upon his life and character from the dawn to the zenith and to the setting of the sun of his history; and he departs from among us as a father who bequeaths to us the beauty of his Christian life, the dignity of his influence and the invaluable treasure of his works. In the modesty of his bearing and in the retirement of his labors he never received the due heed of that praise or appreciation which his virtues and abilities, his usefulness and fruitfulness, have demanded; and it is not until our irreparable bereavement and loss that we begin to comprehend and put in words our estimate of the man. He was the genius who presided for thirty years over the magical sweetness, simplicity and power of Kind Words, and he has wrought himself as he wrought Christ into the hearts and minds of millions of children—yea, men and women—who have followed his pen and caught the inspiration of the gospel to the rising generations that have come and gone since he entered the field of his labors. Educated, cultured, refined, pure and spotless, able and peculiarly qualified for his high calling as a preacher and a

writer, faithful and long-suffering in his labor of love, we shall not soon see his like again. His monument is Kind Words, and though a marble shaft should be erected to the skies to keep his memory, Kind Words can never die, and will ever live in the lives and hearts of grateful generations touched by a pen that has written for all eternity. In view of these things, and of our great bereavement,

Resolved, That in the death of Dr. Samuel Boykin the Sunday School Board of the Southern Baptist Convention, and the Baptist denomination itself, has lost one of its greatest and best men, and one of the greatest factors in our denominational life, especially among the young and rising generations; that this day a prince, a great man in Israel, is fallen, and that the armies of God may well mourn his loss.

Resolved, That it is with unfeigned grief that this Board expresses its appreciation of the life and labors of Dr. Boykin, and of its bereavement of so great and good a contributor to its marvelous success.

Resolved, That this Board tender its most heartfelt sympathy and condolence to the bereaved wife and daughter of our distinguished brother and helper, and to all his kindred and acquaintance who share in our loss and sorrow.

Resolved, That this board contribute a suitable floral design for the casket in which our brother's remains are to be buried, and that it consist of a floral pall in which shall be traced in violets the design of "Kind Words" and the initials of the Board, as a testimonial of our love to the deceased.

Resolved, That the Baptist papers of the South be requested to print these resolutions as a general token of the esteem in which the denomination holds Dr. Boykin, its life-long servant.

Resolved, That a copy of these resolutions be engrossed and presented to the bereaved family as a token of our respect for and sympathy with them in our common bereavement.

In the Bible, universally acknowledged as the book of all books, we find that the third verse of the tenth chapter of Isaiah reads:

"Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah." To the average reader the true interpretation of this is like Greek; he cannot understand it. By referring to the appendix, found only in Werner's new edition of the Bible, we learn that this curse upon the covetous man was that ten acres of vines should produce only seven gallons of wine, i. e., one acre should yield less than three quarts; and that thirty-two pecks of seed should only bring a crop of three pecks, or, in other words, that the harvest should produce a quantity equal to one-tenth only of the seed sown.

The appendix of this new edition is invaluable to the teacher, student, or reader, as a guide of explanation. By referring to it a child can read and thoroughly understand every chapter of the Scriptures. The Werner Company, of Akron, Ohio, is offering this new edition at a special price. A full explanation of how it can be secured is to be found in another part of this issue.

During the past year our national government has made a donation of \$116,862 to the support of Roman Catholic schools among the Indians. There is comfort in observing that this sum is much below what it was a few years ago, and that other denominations have dropped out of the list of beneficiaries. Evidently we are making progress. But the spirit of American liberty will not rest in peace until that diminishing and dangerous column disappears entirely from the pages of our history. Freedom is in peril as long as a religious body has the key to the state treasury. It is not a question whether the money so obtained is used for good purposes or not. The best man in all the land may not take the money of his neighbor and justify his conduct on the ground that it is to be expended in benevolent purposes. Separation of church and state is fundamental to religious and civil freedom.—Central Baptist.

The population of Southern Baptist Convention territory increases at the rate of half a million a year.

The Wonderful Talmage Romance.

"The story I am about to tell you is the most remarkable instance of answered prayer I ever knew of," said Dr. T. DeWitt Talmage to me.

"I have never before narrated the tale in full for publication, but since you seem greatly interested and say it will do some good, I will relate the incident which changed the whole course of our family history; which made us a family of ministers; I being the fourth brother to enter the sacred calling and the seventh among near relatives—and which led the famous Rev. Dr. Chambers, of New York, to declare: 'I have known a great many Christian people, but the godliest woman I ever knew was T. DeWitt Talmage's mother.'"

"The event occurred in the first half of the century, in New Jersey. My grandparents were living on a farm near Somerville. A great revival meeting, conducted by Rev. Dr. Findley, was in progress at Basking Ridge, ten miles distant. My grandmother and grandfather decided to go over and attend this religious awakening. They went, remaining two days, and were so stirred with holy zeal that they returned home filled with anxiety for the conversion of their sons and daughters.

"That same evening there was a party—a levee—at a neighboring farm house. The three sons and daughter were invited. At the supper table the mother said to them:

"When you are ready to go, I wish you would come into my room a moment."

"Just before leaving, they went in wondering, and their mother said: 'Now, you are going to this party. I hope you will have a good time. But, remember that I am praying for your salvation. I expect to continue in prayer until I hear you come in at the front door.'"

"The children went to the party, but did not have one moment of enjoyment. They knew their mother was on her knees in her room, praying for their salvation. Next day, as the mother was passing through the hallway, she heard her daughter, Phoebe, in her room weeping. She found her with a great religious

anxiety concerning her soul's welfare. They prayed together. The light came like a flood. * * * Phoebe became a very consecrated woman, known far and wide for piety. She remained single that she might be a benediction to all. Going from house to house, she became an angel of mercy. She ascended to heaven at last in a chariot of the prayers of all who had known her.

"Meanwhile, on that memorable day, Phoebe said to her father: 'The boys are out by the barn in a dreadful state about their soul's salvation.'"

"He went out and found David in great agony of mind. * * * David afterward became my father. After a season of prayer, David found the peace that only comes from above, and said:

"Father, you had better hunt up Samuel and Josiah."

"Samuel was discovered near by. He was also undergoing a powerful religious awakening. He, too, found Christ. . . . and afterward became the leading minister of the South, and the president of Oglethorpe University. His name stands as a synonym for pulpit eloquence, and for everything good and great. To this day you cannot mention his name in the South without people taking off their hats in reverence.

"But returning to that hour, Samuel said: 'Have you seen Josiah, father? He's somewhere around. You had better see him.'"

"After hunting around some time he was found in the same state of mind as his brothers. In a few moments Christ took possession of his soul. . . . he preached the gospel for forty years; as grand a soul as ever lived. As the hours of that wonderful day sped by like a dream, David's soul became so intensely wrought upon that he could not keep his glorious secret to himself. He ran down the lane to the farm of our neighbor, Mr. VanNest.

"Perhaps not by chance," said Dr. Talmage with a smile, "he met Miss Katherine VanNest on the road near her home. He poured into her sympathetic ears the entire story. She was of that high-strung emotional and noble nature that she

instantly and immediately entered the Christian life.

"The story of those conversions so roused the whole neighborhood that at the next communion service more than 200 persons joined the church—among them my future father and mother. David and Katherine married. Children gathered around their hearth-stone. My mother remembering the way the Lord had answered prayer in the previous generation, started to have the same blessing in her own household. Every Saturday afternoon for years she went over to the house of a neighbor. No one knew why she went. It was kept a secret till after her death. Then it was discovered that that meeting was a conspiracy of five mothers to pray for their children. All the children of all the households were converted, and of the eleven children of my household, I was the last."—Ram's Horn.

"Dancing Attendance on the Saints."

We remember one whose soul was aflame with passion for the unreached millions of our cities, rebuking his fellow-pastors for "dancing attendance on the saints" instead of going out after the sinners who remained outside the doors of the churches. Nine-tenths of the time and strength of ministers is given to the preparation of their sermons and waiting upon their own members. We know it is a perennial complaint that they do not visit their flock as much as desired; and we also know that regular attendance at services and general church prosperity depends largely upon their doing so, and prudent pastors, knowing this, are eager to do all they can of this work. Nevertheless it is a thousand pities that churches should exact so much from them of a social character. They claim for themselves what might be given to others in greater need of spiritual ministry. Church members feel as if the pastor belonged solely to them, and forget that he has a mission to those who are without. Not a few spend their nerve force in simply trying to keep church members united among themselves, loyal to the church, and in guarding against discontent and criticism.

The "saints" should be able to get along themselves and maintain their interest in spiritual things and in their churches without requiring so much pastoral attention. Then it would be possible for every pastor to become an evangelist to the community, as well as be the minister of a particular church.—Baptist Commonwealth.

We marvel that so many of our Baptist exchanges and some Baptist magazines, persist in spelling Ana-Baptist and Pedo-Baptist. It might be right to speak of one as a "strict Baptist," or a "careless Baptist," or a "weak-kneed Baptist"; but it is not proper to write of one as an "Ana-Baptist." The word "ana" is the Greek for "again," or for a repeated act. An anabaptist is one who rebaptizes, or has been twice baptized. He may not be a Baptist, may never have been a baptized person. We should not therefore use a capital in writing it, but write simply "anabaptist." There is no sect called "Ana-Baptist" today, and especially is there no Baptist who is rebaptizing. And as for "Pedobaptism," or "pedobaptism," it is not the name of any sect. All who "baptize" infants, or young children, without regard to the matter of faith in Christ, are pedobaptists. The word "pedo" (from "pais," Greek) means a child, or a descendant, and to baptize a child is to practice pedobaptism. The story is told of one who was greatly amused when asked by a Presbyterian, "What sort of Baptists are Pedo-Baptists?" As a matter of truth, there is no sect of that name. There are pedobaptists, many of them, but no "Pedobaptists." Why should we not stop abusing words, when we know what is right?—Journal and Messenger.

Some seeds are heavy and fall straight to earth, and lie there until they take root; but other seeds float like gossamer in the air, are blown hither and thither by the wind, and may be many days in finding a permanent lodgment. Good deeds are like heavy seeds, but good words usually bring a tardy and an uncertain harvest, widely scattered and hard to reap. Yet God uses both kinds of seeds.

Concerning Doctrine.

GEORGE C. NEEDHAM.

"I don't preach doctrine, I preach Christ," was the somewhat boastful remark of a youthful preacher, who further added, "A sinner doesn't need doctrine, he needs Jesus." And some would gleefully rub their hands over the pious sentiment. To this pretty remark we demur, first because there is no way to preach Christ but through doctrine; and secondly because the liberal school has assaulted doctrine, making it a target for their poisoned arrows of wit, of sophistry and of denunciation. We would fain hope that few evangelical preachers are led to join the hue and cry raised against this bugbear of modern wisacres. Doctrine is a statement of truth to be received. How are sinners to believe in Him of whom they heard not? Peter told Cornelius words whereby he might be saved. Faith comes by hearing, and hearing through the Word. Hence Paul's injunction to Timothy, "Preach the Word."

Our young preacher, no doubt plagiarizing from some pretentious savant, was ignorant concerning doctrine, else he would talk more wisely. Use a bullet without the gun, sew without a needle, make bread with flour, and soup without meat; build without bricks, bake without fire, then may you succeed in preaching Christ without doctrine. Preaching the gospel is teaching men about Jesus. If no instruction is given Christ is not preached. If no statement be made concerning his person and work how can men believe? Doctrine is the dish on which is placed the heavenly food; the channel through which flows the living water; words which reach the ear and convey information to the mind, and conviction to the heart. "To you is the word of this salvation sent." The gospel is a verbal intelligent message regarding Christ the savior of men. Preaching, therefore, should not be all mist and no sense, all fog and no shore, all shadow and no substance, all talk and no teaching. Make chairs without wood, or caps without clay, or butter without cream, but do not attempt the impossible of preaching Christ without preaching and teaching his Word. "Philip opened his mouth (the organ of speech) and beginning from this Scripture (Isaiah 53d chapter) announced to him the good news of Jesus."—Baptist Commonwealth.

Church Boarders.

A friend of mine told me once that when he went to a boarding house he could always tell who the boarders were, for they never alluded to family matters, but sat down at the table and talked of outside affairs; but when the son came in he would go into the sitting-room to see if there were any letters and inquire after the family and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are. And so it is with the church of God. You see these boarders in church every Sunday morning, but they don't take any interest; they come to criticise. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God; and we have got too many boarders.—D. L. Moody.

Many Christian people will sympathize with Dr. Campbell Morgan in his expression of weariness with some old theological terms, so many of them are misleading and others are so familiar as to have lost their meaning or their grip upon us; "There is that word consecration; we have used it and abused it until it has almost lost its significance. Young people should not consecrate themselves in monthly installments, or reconsecrate themselves. They should consecrate themselves and stay consecrated. Reconsecration means that the consecration has been withdrawn and is renewed. And thus we are deceived by old familiar terms." The pulpit of today would gain immensely in power and influence by dropping many of those old words and phrases and adopting fresher substitutes.

Let your light so shine. You have concerned yourself about your neighbor's lamp, when your own wick was clogged and your oil getting low. Take a day off and look after it.

Alabama Baptist

MONTGOMERY, Nov. 23, 1899.

EDITORIAL.

OUR dear Bro. J. J. Cloud, pastor at Auburn, was prevented attending the State Convention. We missed him, but when mentioning others of the "Old Guard" we unintentionally failed to mention him. He is one of our noble spirits whose heart is full of love for our cause and the brethren.

THANKSGIVING day is Thursday, Nov. 30. Be sure to remember your devoted pastor and his family. It is such a nice time to show your further appreciation of him by sending to his home such things as will be of use to him and the family. To be kindly remembered on Thanksgiving day and Christmas and New Year's is always appreciated, and cheers the heart of the hard-worked preacher. Don't forget him.

We are pained to learn of the death of Rev. T. H. Stout, which occurred at his home in Georgia some days ago. He was such a sweet-spirited, godly man that those who came in contact with him could not help loving and admiring him. For a number of years Bro. Stout was a pastor in Alabama, and was honored and revered by the brotherhood. He was faithful, earnest, zealous in the Master's cause. He has gone to receive his reward in the upper and better land.

REPORTS come over the wires that Dwight L. Moody, the great evangelist, is suffering from heart trouble, no doubt brought on by over work. Perhaps Mr. Moody has done more preaching and other work in his line during the past fifteen years than any man in the country, or perhaps in any other

country. He has passed sixty years of age. We regret to learn of his suffering, and pray that the Lord may spare him yet for many more years of useful labor.

OUR home during the convention at Gadsden was with Bro. and Sister Hasson. It was indeed a home—a good home. Every kindness and attention were shown us, and it was a pleasure to mingle with this family socially during our stay. Their four lovely daughters, educated, industrious, zealous in good works, by their consideration, added to our pleasure. We were loth to leave such pleasant surroundings. May the Lord bless and keep and care for this family.

THE Texas Baptist Convention has been held. It was largely attended. Over 250 preachers attended the preachers' conference that was held two days preceding the convention.

The number of messengers composing this convention, judging from the votes cast for president, reached 2,180. Two persons were voted for for president.—R. C. Buckner, the old president, and H. B. Pender. Buckner received 1,424 votes and Pender 760 votes.

Dr. Gambrell, corresponding secretary, made his report, which is an admirable document, full of cheering information. He makes some suggestions as to a forward movement which we may quote and comment on later.

Dr. S. A. Hayden's seat was challenged and the challenge was sustained. He was given thirty minutes to defend his own case.

It would appear that there was, at times, some heated confusion. Of course we expected such to be the case. The two leading papers in the state have been keeping up the fight and it culminated in a victory for the Carroll-Gambrell party.

STATE BOARD MEETING.

The State Board of Missions held its first meeting on Tuesday last, in this city. The following members of the board were present: H. S. D. Mallory, A. J. Dickinson, W. G. Curry, J. H. Creighton, A. E. Burns, John F. Purser, J. B. Graham, A. B. Campbell, W. T. Ayres, W. S. Brown, Geo. W. Ellis, W. B. Davidson, W. J. Elliott, J. L. Thompson, G. G. Miles, Geo. B. Eager, John G. Harris.

The meeting was profitable, pleasant and harmonious. The work for another year was outlined, and all appeared enthusiastic over the prospects for the current convention year. The Corresponding Secretary was instructed to look after certain localities, and to use every effort to develop them.

From the work outlined it would seem that the consensus of opinion is to do more Missionary work than heretofore. This will be done in part by strengthening weak points and enlarging operations.

The Board, in entering upon the new year, feels encouraged to believe that greater results will attend its operations than heretofore. At least it intends to work to that end.

Rev. W. B. Crumpton was re-elected Corresponding Secretary, George G. Miles President of the Board, and W. B. Davidson Recording Secretary.

A NUMBER of our young preachers, whose homes are distantly situated from Gadsden, were prevented, by one cause and another, from attending. We would mention their names, but might forget some, hence desist. We would urge them hereafter to make some sacrifice to attend our annual state gathering. It will do them great good, and cultivate a deeper love and fellowship for the brethren.

Let us learn more and more of each other, and catch the enthusiasm these meetings kindle in the hearts of those that attend. Hereafter, brethren, be sure and attend, if possible.

HON. H. S. D. MALLORY, of Selma, was elected president of our convention by acclamation. He is one of the foremost lawyers in the state; a thorough business man, possessing tact as well as talent; a consecrated Christian, an uncompromising Baptist, and fully alive to all our denominational work. The convention made no mistake in selecting him as its presiding officer. He wields the gavel with ease and gentleness, but with firmness. To know Bro. Mallory is to love, admire and honor him.

Dr. A. C. Davidson, the loved and lovable pastor of Southside church, Birmingham, was made first vice-president. All who know this brother are charmed with his affable manner, pious walk and conversation, and allegiance to Baptist principles. He is one of the leading pastors in the state.

HON. R. E. PETTUS, of Huntsville, was chosen second vice-president. Bro. Pettus is a business man, a merchant. He was educated at our State University, and is a thorough-going Baptist; in fact, he is a strong man and a leader in our work in North Alabama. He presided a part of the time during the convention, and gave universal satisfaction.

BRO. WM. A. DAVIS, of Anniston, was re-elected secretary, and a better one we do not believe ever made. We give him the blue ribbon. He is prompt, accurate, expeditious. While the convention might find another man who could fill the place, it will never make the experiment so long as Bro. Davis can serve.

All of our officers are first-class men in all things, and especially are they Baptist to the core. We honor them.

FIELD NOTES.

Rev. W. W. Falkner requests us to change the address of his paper from Charlton to Ozark. Correspondents will please take notice.

A letter from Miss Willie Kelly says: "Please say to my friends that I have moved from West Gate, and my address in future will be Shanghai, care Southern Baptist Mission."

Rutherford Brett, Pastor, Huntsville: We have just closed a fine meeting at the First church. There were about thirty conversions, and twenty-two additions to the church. Sid. Williams and Brown were with us and did excellent work. We have had about fifty additions to the First church since the present pastor took charge in March.

D. W. Bosdell, Whistler: I spent last Sunday with the Zion brethren. Zion is a country church five miles out of Mobile. Brother Stone, of Stone's College, which is located near Meridian, Miss., preached at the morning hour. I preached at night, and at the close of the services the church made a contribution to our Baptist Orphanage amounting to \$16.55. This church has in it some very fine working material, and if properly led will do good work in the future.

J. A. Howard: I have been engaged in a meeting at Centreville for a week. Have had the assistance of Bro. H. A. Wolfsohn, of Atlanta, Ga. He has a rich, sweet voice, and is an earnest gospel singer. He devotes his life to assisting pastors. He attracts large congregations, and is a valuable helper. I commend him to our pastors.

Pastor Bradley, at Greenville, promptly wrote for extra copies of last week's issue of this paper. He thought he saw where he could

do some good with the paper. Bro. Bradley is one of our successful pastors. This fact and his use of the ALABAMA BAPTIST may be closely connected. This is not the first time he has shown that he regards it as a valuable assistant.

E. B. Teague, Red Lawn: Bro. Bentley, of Fayetteville, late of Goodwater, accepts the care of Harpersville church. Preached to the church Saturday and Sunday, 11th and 12th inst, coming apparently in the fulness of the blessing of the gospel of peace. He is a contribution of the bar to the pulpit, whence many of our best men. The writer and those with whom he conversed were much edified in seeing and hearing the dear brother.

A. P. Pugh, Union Springs: Rev. M. N. Eley died at his home near Union Springs on the 15th. He was in his 87th year. He had been a member of the Baptist church 55 years, and an ordained minister for 47 years. One of the largest concourses of people ever seen in our town gathered in the Baptist church to do honor to his memory. We will give a more extended notice of his life and labors very soon.

Arnold S. Smith, Alexander City: We are now at home to our friends. The good people here gave us a warm, generous reception. They have overwhelmed us with kindness of a most substantial character, and have forced us to believe that they are truly glad that we came to them. The welcome at Dadeville was all that could be desired. The outlook for the Lord's cause in both these towns is encouraging. May the Lord of hosts lead us to victory.

The church at Prattville sympathizes with Pastor A. T. Sims in his illness, and regrets it the more because it has kept him away from them on two successive days of

meeting. Bro. Sims made a requisition on the ALABAMA BAPTIST office for a preacher on Sunday last, who went over and did the best he could. He enjoyed the visit, as he always does, because the people are kind and appreciative, and make a visitor feel quite welcome. We hope their pastor will soon be with them again.

J. B. Powell, Soapstone, Nov. 18th: Our home is lonely today. We are sad. The Aunt (Miss L. A. Bryant) to whose care my mother committed me when an infant, has gone from us to heaven. She died Sunday morning last, aged 70 years and 3 months. She had been a Baptist fifteen years. She has many friends throughout the State who read our paper, so please mention her death in your notes. I feel that in my loneliness to know that I am remembered by my brethren would be comforting.

During the past few months our subscribers have been unusually kind in expressing their appreciation of the ALABAMA BAPTIST. We give two recent samples as they came to hand. From Mrs. G. W. Smith, Brundidge, Pike county: "Many good wishes to you and our dear paper." From John W. Flucker, Coffeeville, Clarke county: "If I do not pay up when you want the money, just write to me. Don't stop the paper, as I would not know how to get along without it." From Mrs. Jas. O. Lipscomb, Scottsboro, Jackson county: "My paper is next to my church." Many such as these, and they do us good.

For the Alabama Baptist. After the Convention.

The Solution of a Knotty Problem in a Nunshell.

To make the ALABAMA BAPTIST a success, a paper that every Baptist in Alabama will be pleased with: First, let our dapper little brother who wants

one editorial get eleven or twelve and write at least one editorial a week and send to the paper. That will give a whole page of good reading. Of course they will all be pleased with the paper then.

Second. Let our independent brother prevail on half a hundred preachers who, like himself, do not consider themselves objects of charity, to send in the fifty cents each to Maj. Harris and request him to send the paper to twenty-five country preachers who would be glad to get it, with the request that they show it to their members and ask them to subscribe for it. The subscription list might grow large enough to do away with the printing of notices of land sales entirely.

Third. Let us all read the paper (It never has been so poor, but that we could get some good out of it.) After we have read it hand it to our neighbors who do not take it. (I never did like to destroy a religious paper.)

Let us discuss the dispensary law,—even one step in the right direction is something. It is "your sons and mine" we are fighting for.

Let us see what the Institute board is doing. Let us keep in touch with the Orphanage. Let us see what our women are doing. Let us help in packing boxes for our Frontier missionaries. Let us read what our churches all over the state are doing. Let us renew our subscription promptly, and tell our sweet-spirited editor that we appreciate his efforts to give us a paper that we can all be proud of. Then we will all be pleased. Any way, we are sure to get as much out of it as we put into it. P. A. F.

Nov. 15, 1899.

Alabama City

Needs a church building. There are 2500 people now, and no house of worship of any denomination. We want \$1,000 from the Sunday schools to put up the building. Will your Sunday school help on the 4th Sunday in November or 1st Sunday in December? W. B. C.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

THE DEDICATION

Of the New Baptist Church at Gadsden, Sunday, November 5th.

From the People's Voice.

Yesterday dawned an ideal day. There was a heavy frost and a little ice. The sky was clear and the atmosphere calm. All nature seemed in harmony as the sunlight danced with joy, and every human face beamed with gladness.

A large congregation had gathered before Sunday school closed its session. By eleven o'clock every available space seemed to have been taken, but the people kept coming until every inch of even standing room was occupied. Mrs. W. G. Brockway presided at the grand pipe organ, and, supported by the principal choristers of the various churches, furnished inspiring music.

Rev. Williams, a former pastor of the congregation read the introductory scriptures.

Rev. J. S. Robinson, pastor of the First Methodist church, led the opening prayer.

Pastor Willis announced that owing to delays in transit of a part of the glass in the west window, said window was incomplete. Hence they could not make a settlement with the contractor and receive a finished house. For this reason, the formal dedication would be omitted, but the house would be virtually dedicated to the service of God, and the money was ready for payment as soon as the house was completed.

Dr. Geo. B. Eager, of Montgomery, was introduced, and preached from the text, "In him was life, and the life was the light of men," John 1:4.

Dr. Eager is tall, slender and handsome, possessing a rare degree of ease and gracefulness, and is intellectual and cultured to a high degree. His voice is soft and distinct, his eyes and face peculiarly expressive. His style is simple, concise, cheerful, earnest and natural; his language chaste.

The sermon was a feast of soul to all earnest persons, being full of genuine gospel power. There were no sky-scraping or sophomoric flights, but one continuous flow of ennobling eloquence, leaving one in delightful recognition of his Lord and Master.

The central thought of the sermon was the interior life of Christ. That personal force that induced even his enemies to say "Never did man speak as this man spake, for he taught them as one having authority, and not as the scribes." The leading practical application was that this interior life which was the chief characteristic of Christ, dwells in each Christian heart and is the potent force in furthering the interests of the church.

NOTES.

Nearly every face beamed with the joy of the occasion.

The attention was fine throughout, every one looking eager for the preacher to continue.

It has been a long time since a minister faced a prettier, handsomer, happier, or more intelligent audience in Gadsden.

The sermon occupied fifty-four minutes.

A pleasant smile went around when an usher placed Congressman Burnett among a row of kids along the edge of the rostrum.

None enjoyed the day more than Pastor Willis, and none deserve more the credit of the happy consummation of the arduous efforts.

The success of the undertaking shows what consecrated pluck and judicious generalship can accomplish when there are a few hearty backers.

The Baptists are receiving the congratulations of their friends and deserve it. The magnificent house is a credit to all of Gadsden and Etowah county.

Some of the coadjutors of Pastor Willis in this enterprise are heroes and heroines whose names deserve to be written high on the scroll, or rather deep in the hearts of the people.

The Baptists will have to make a long stride now in spiritual development to keep pace with their material progress, and to show their gratitude to God for the success he has given them in this undertaking.

It was a delightful sight to see the ministers and members of the five churches mingling in the service. Methodist, Presbyterian, Episcopalian and Cumberland Presbyterian vied with the Baptists in rejoicing in the consummation of this grand work.

Alabama Baptist.

MONTGOMERY, Nov. 23, 1899.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade-mark. Cylinder tops are etched in the glass—"MACBETH PEARL GLASS"—another trade-mark.

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

Address: MACBETH, Pittsburgh, Pa.

Montgomery Churches.

West End—Interesting services morning and night. Collection \$2.05 for ministerial education. Congregations growing steadily. Sunday school in good condition. Our superintendent, Bro. H. C. Smith, asked to be released, as the health of his family is of such a character as to keep him from regular work. He makes a good superintendent. We chose as his successor Bro. S. B. Culpeper.

Adams Street—Our church expects to begin its regular fall meetings next Sunday. We hope others will join us in earnest prayer for a great revival. There are many new comers who are unconvinced in our congregation. The different organizations of the church are in good condition, and we hope for a better spiritual state. Pray for us.

Honor Roll of Howard College.

November 4, 1899.

Abercrombie, W. A. Lockwood, H. W. Avery, Frank Lucius, R. S. Barcliff, P. W. Levi, E. P. Barkley, P. C. McLaughlin, J. M. B. B. C. M. L. T.

Barnwell, E. C. Miller, J. T. Beech, G. W. Morrow, W. Blair, J. H. Mullin, A. H. Burwell, H. Mullins, J. R. Cabanis, R. W. Neal, T. V. Crawford, W. L. Norman, E. R. Cullom, N. W. Norris, J. A. Crumpton, W. B. Parker, J. E. Crumpton, H. D. Pendrey, J. W. Davis, M. C. Ray, J. D. Davis, W. T. Reeves, L. T. Dozier, N. F. Reynolds, C. E. Dobbins, J. G. Richmond, S. W. Epps, T. K. Rhodes, Jas. Erwin, J. J. Shugerman, H. P. Farrington, F. H. Shuttlesworth, L. H. Fowkes, Sam Smith, J. A. Garrett, M. B. Smith, R. E. Graham, N. A. Smith, M. D. Gwin, P. E. Smith, A. L. Hall, J. S. Smith, J. C. Hood, W. R. Smith, H. H. Harris, E. C. Smith, J. K. Hash, A. G. Spruell, L. M. Hawkins, Guy Tate, B. W. Hayes, D. B. Thomas, T. M. Jackson, J. L. Thompson, H. W. Johnson, Joe Watkins, F. H. Knight, W. L. Webb, R. M. Windham, W. A.

*1st highest average, 98.2. †2d highest average, 98.

F. M. ROOF, President.

L. M. SPRUELL, Post Adj.

A good conscience is to the soul what health is to the body—Joseph Addison.

Some men marry to get rid of themselves, and find that the game is one that two can play at, and neither win.

HOW TO GET TEACHERS.

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

FOR OVER FIFTY YEARS

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

For the Alabama Baptist. Judson Notes.

Roll of distinguished pupils in the literary department for the first period, session of 1899-1900.

Requirement: Perfect deportment and a general average of 95 or more.

Misses	Misses
Branch, L.	Reynolds, M.
Brown, M.	Thomison, V.
Clay, Hartman,	Ward, E.
Hattermer,	Moore, B.
Lockhart,	Neece,
Lovejoy,	Tomkies,
Lee, N.	Curb, S.
Meadows, A.	Couch, L.
McBryde,	Evins, E.
Porterfield,	Meadows, A.
Pope,	McKenzie, D.
	Reynolds, H.

THE CONVERSATIONAL CLUB.

All former pupils will be interested in the following outline of the work of the Conversational Club, which is kindly furnished by Miss Kirtley:

This, the seventh year of the Club's existence, promises to be one of the most profitable. The course of study is awakening a good deal of interest among the members and others who know of the work. To put ourselves in touch with the times we began with the study of Kipling; and although we have been reading him for five weeks, we find our view of the man and the author expanding to such an extent that two more programs from this many-sided writer will not bring us to the limit of school-girls' capacity to interpret.

The following was our program for the last meeting, Nov. 17:

1. General discussion of "The Finest Story in the world," and "The Brushwood Boy." Each member read the stories beforehand and was prepared to say what she found them to mean.

Leaders of conversation—Misses Lyon and Clay.

2. The Character of "Mulvaney" as gathered from "The Courting of Dina Shadd" and "The Incarnation of Krishni Mulvaney."—Miss Carrie Robson.

3. The character of "Otheris."—Miss E. Granberry.

4. The character of "Laroyd."

Miss L. Couch.

5. What is "Incarnation?"—Miss Porterfield.

6. The doctrine of "Transmigration."—Miss Tillis.

7. Reading—A Chapter from the Jungle Book—Miss Crenshaw.

8. Song—"Soldier, Soldier."

9. The Recessional; an interpretation and a reading—Miss Kirtley.

The subject for discussion at the next meeting is "The Jungle Book" and "The Gadsbys."

Leaders—Misses Tomkies and Bracy.

The study of Rudyard Kipling will close with an "open session," to which a few guests will be invited. Then we will study, for the remainder of the year, the two Brownings, Mrs. Browning coming first as a preparation for the oft-called "obscure" Robert Browning.

The Club elected the Brownings for our inspiration this year. When school girls deliberately choose literature of such a high order for their reading and discussion out of school, it means that they have begun to think and to find pleasure therein.

JUDSON.

How It Takes With the Sunday Schools.

The South Montgomery School Was the First to Contribute.

Bro. William Lyman was asked to take a collection in the Montevallo Sunday school for the Alabama City church building on the fourth or first Sunday. He replied: "We will give the collection today, next Sunday and the Sunday following." Three Sundays instead of one. The Wilsonville superintendent said: "The officers of the school will give 50 cents apiece, the Bible class 25 cents each, and the scholars will all do their best. So, Bro. Pastor, you may tell Brother Crumpton to look for a handsome collection from Wilsonville for the Alabama City building." Hurrah for these three! Who next?

Some will not get the letters until this week, too late to give timely notice for the 4th Sunday. Well, let it come on anyway, only don't put it off many Sundays.

W. B. C.

For the Alabama Baptist. Baptists in State Schools.

Dear Baptist: Please allow me to correct a mistake in the otherwise excellent report made by Bro. Callaway of our Gadsden Convention.

I said that there were Baptist teachers in all the thirteen State schools of which I spoke save one, viz., Florence Normal.

We have only one full professorship in the University of Alabama, and, I believe, only two at Auburn. There are two or three assistants or tutors in each of the last named schools who are Baptists. I do not think that is true, however, of Florence.

L. O. DAWSON.

The Sunday Schools of Alabama

Are invited to put up the church building at Alabama City. It will cost \$1,000. That sum can be raised on the 4th Sunday in November and 1st Sunday in December. Send contributions to W. B. Crumpton at Montgomery.

For the Alabama Baptist.

The Dispensary Question.

It seems to me that Bro. A. B. Campbell is right in his claim that a Christian should take the office of the government as dispenser. A sheriff must hang people, a judge must condemn people, a policeman must arrest criminals by going into the lowest dives and dens; but I would rather have Christians in these offices.

If we were in a state of tumult where dynamite, powder, and firearms must be given out discreetly I would prefer one who would regard his oath. Whiskey is worse than either of these, and needs a more careful dispenser. If left to a man who would not regard his oath, soon the laws would be violated, and the people would cry out against the dispensary as a government position for politicians to put their low-down friends in a lucrative position. I believe in putting the best men in office. The prohibitionists of the state are to meet here in January to get out a state ticket. Can't we have a general meeting of the anti-saloon forces and discuss what the best plan

form to adopt under existing circumstances? W. M. D. GAY. Montgomery.

Montevallo.

It was a great pleasure to preach to the saints at Montevallo last Sunday. The State Board of Missions has been helping them to keep open their doors every Sunday. Every Baptist parents who has a girl in school there will approve of the appropriation. God gave us the right man—Bro. N. S. Jones—sent him to us from North Carolina. He is the best preacher in the place, his people love him, and he is leading them gloriously. Nobody believed they could build a parsonage, but under his lead they did it. They have one of the handsomest little cottages in the place.

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.

Mozley's Lemon Hot Drops.

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.

and not a dollar of debt on it. The brethren are planning for a baptistry and other improvements, and making wise plans for the increase of the missionary collections.

I went to the Girls' Industrial School, of course, and made a speech. How I did enjoy it! What a drove of girls! I never saw so many together before. Heaven bless the men in the legislature of Alabama who put on foot the scheme to provide this school. Three hundred and seventy-five, and everything full. No more can come until some go out and make room. The buildings are going up that will accommodate all who come. Now, if the politicians will keep their dirty hands off the school! The danger is they may tear it to pieces to forward selfish schemes. Let good men see to it that it shall not be done.

W. B. C.

Frequently the people who are most careful of the gilt on their Bibles care least about the gold within them.

Alabama City as a Mission Field.

The largest cotton mill in Alabama is there. In a little while there will be 3500 people on the ground. The Company require that the children shall go to school; they are erecting at a cost of \$7,000 a free library for the operatives which will contain 2,000 volumes; no drunkard is allowed to remain in this employ; the cottages have three and five rooms, painted and plastered, each occupying a lot of sixty feet front.

Baptists are largely in the ascendancy among the operatives. They will soon be self-sustaining if we will build them a house to worship in.

W. B. C.

A little, with God's blessing, is sufficient.

Let the "joy of the Lord" show forth in your face, not by length, but by breadth.

God will not make the crowns for His servants on the basis of church statistics.

CHAS. M. SHELDON'S BOOKS.

The most widely read books of this generation.

A NEW BOOK

John King's Question Class.

The new book is notable, first, because giving another of Mr. Sheldon's striking and purposeful stories; and, second, because woven into the story are the author's own answers to the multitude of questions which have arisen in the discussion over his former books, such as, "Are these plans feasible?" "Have they been tried?" "What ought to be done in my special case?" etc. Every Sheldon reader will therefore wish to read this story.

In His Steps, "What would Jesus Do?" The Crucifixion of Phillip Strong. Robert Hardy's Seven Days. The Twentieth Door. His Brother's Keeper. Richard Bruce. John King's Question Class. All bound in paper at 25 cents, and cloth at 75 cents each.

Uniform with the above and selling at the same prices—

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ANY FIVE of the 25c. Books to one address for \$1.

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Judson Institute FOR YOUNG LADIES.

Magnificent Buildings abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. All Modern Equipments. Thirty-four New Pianos, Handsomely Equipped Art Studios, New Gymnasium with Most Improved Furnishings, New Bowling Alley, Excellent Library and Reading Room. Superior instruction offered in Classic, Scientific, Literary, Elective and Graduate Courses. Music, including Pipe Organ and Violin, Art, Expression, Business Courses. Twenty-six Officers and Teachers from best Colleges and Conservatories in Europe and America. 135 Boarders in addition to large day patronage last session. The Judson is not a Cheap School, but offers the best advantages at the lowest attainable cost.

The Sixty-Second Annual Session Begins September 27th. Send for Catalogue or other information to

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

Howard College FOR YOUNG MEN.

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

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars. Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses. Free Tuition to Baptist Ministers.

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 GREAT HEREAFTER.

'Tis sweet to think while toiling,
The goal of life to win,
That just beyond the shores of time
The better years begin.

When through the nameless ages
I cast my longing eyes,
Before me, like a boundless sea,
The great hereafter lies.

Along its brimming bosom
Perpetual summer smiles,
And gathers like a golden robe
Around the emerald isles.

There in the blue long distance,
By lulling breezes fanned,
I seem to see the flowering groves
Of fair old Beulah's Land.

And far beyond the islands,
That gem the waves serene,
The image of the cloudless shore
Of holy heaven is seen.

Unto the great hereafter—
Aforetime dim and dark—
I freely now and gladly give
Of life the wandering bark.

And in the far-off haven,
When shadowy seas are passed,
By angel hands its quivering sails
Shall all be furled at last.

—Otway Curry.

Two Little Men.

Tom Clark and his brother, Jamie, were little men-of-all-work. They did errands for the neighbors, chopped wood for anybody who wanted it done, put in coal, carried milk to the customers for the milkman around the corner; in fact, did anything out of school hours by which they could earn a few cents to help pay their own expenses.

"We're getting big now, and ought to help all we can," Tom often remarked to his brother; and Jamie's reply always was, "Of course."

Tom was eleven, "nearly in his teens," he proudly declared, and Jamie was nine years of age.

One day Mr. and Mrs. Clark were looking very grave when the boys returned from school.

"Anything the matter, mamma?" Tom inquired anxiously.

"Well, I suppose we really ought not to call it anything the matter—it might be worse; but, dears, we have got to move."

"Got to move!" repeated Jamie, in a tone which implied that he didn't think it any great calamity to have to move.

"Yes, the people who own this house want to live in it themselves

"Where are we going to move to?" asked Tom.

"Ah, that's the question," said Mrs. Clark; "we don't know, and we dread the house-hunting."

"But it seems as if there ought to be plenty of houses empty," remarked Tom, encouragingly. "I've seen lots of 'To Let' signs up."

"Yes, but when you look into the houses they are not what you want," Mrs. Clark returned.

And that was just how it seemed to be. Some of the houses were too small, others too large. For those which might do, too large a rent had to be paid. But finally after a long house-hunting trip, Mrs. Clark went home looking very much pleased. She thought she had found just what she wanted. The house was the right size, the rent reasonable. She had heard all about it from a lady living near it. The owner was out at the time. She would go the next day to see him.

The following day at noon when the boys went home to lunch, they found their parents again looking very serious.

"Did you see the house, mamma?" Tom asked first thing.

"Yes."

"Not quite right, after all?" This from Jamie.

"Oh, yes, the house is just what we want, but they don't want to let it to any one with boys."

"Why, we wouldn't hurt it," declared Jamie.

"Of course we wouldn't," added Tom.

"I know that, my dears, but I can't make strangers believe it. I saw the man's wife, and she took me through the house, and seemed to be very much pleased at the idea of letting it to me. When I mentioned that I had two boys her face changed immediately, and she told me that she didn't believe her husband would consent to have any boys in the house. She suggested that I call this afternoon to see him, but gave me very little hope that it would do any good."

"What is the man's name, mamma, and where is the house?"

"The house is on Broad street, near Grand Avenue, and the owner is Mr. Ryder."

"Why, we know him!" cried Tom; "we've taken milk there lots of times."

"Yes, and put in coal for him," said Jamie.

That afternoon Mrs. Clark went to see the owner of the house she wanted.

"You see, ma'am," explained Mr. Ryder, "I have let the house several times to families with boys, and every time they have declared their boys were careful, and every time they have nearly destroyed it. We had to make the rule. I am sorry, but I don't feel like trying it again."

Mr. Ryder had gone to the door with Mrs. Clark, and just as she was going down the stoop Tom and Jamie happened to walk along. They said, "Good-afternoon," to Mr. Ryder, and then spoke to their mother.

"Hold on, ma'am, please," the man suddenly exclaimed. "Do you mean to tell me that these are your boys?"

"They are my boys," Mrs. Clark promptly answered.

"Well, well, well! Come in again, won't you? I know those boys, and I'll be bound they won't injure any man's place. Why, I've watched them at work many a time, and they're as careful as two little men—more careful than some men, I might say. They never would step into our house if they had the least bit of mud on their shoes, and they try to do everything just right. I believe we'll make a bargain, after all."

There was no trouble about renting the house after that. But how proud Mr. and Mrs. Clark were of their "little men," and how happy Tom and Jamie were at being so trusted!—Happy Home.

Home Life.

I doubt very much whether there are now greater numbers of young people than there once were voluntarily living beyond the circle and the influence of home. It is said that there are more young girls in this state, and there is the foolish phrase bachelor girl, which is supposed to describe their condition; but these girls are probably not averse to home life. They turn from the paternal roof before marriage more perhaps than formerly.

through the law of their being, which impels the young to leave the nest; but even as bachelor-girls they show that the home instinct is rife in them; they forsake the dismal boarding-house, and club together to make at least a temporary home under a roof of their own.

As for young men, I dare say that now, as always hitherto, they are homeless only so far as they must be. They forsake the boarding house too, as often as they can; and the modern city provides other ways and means of living for them. They often club together, like the bachelor-girls, and take a house or a flat and do their poor best to make a home of it. After all, the human heart is a very simple affair in its desires, and the chief of these, even with the most sophisticated people, is a primitive longing for some place where they shall be surrounded by the fact or appearance of disinterested affection; where their persons shall be known, their habits considered, their whims indulged. They get this measurably at a hotel or a club, and it is the dread of losing this in a house of their own that keeps them single and solitary. One may say that it is the love of home which makes them seem homeless.

I do not know, however, that I would have courses of home science introduced into the women's colleges. Home comes from the heart, not from the head of woman; it cannot be taught; it is of her nature, if it is at all; and it is not reasonable to expect the home of every woman. Some excellent women are unfit for the domesticities, but the theory of society condemns every woman to them. This is unjust, and it leads to misery in the marriage of such women, who might never have married if marriage had not always been held up before them as the ideal condition for their sex. It is the ideal condition for most women as it is for most men; but it is no more so in one case than in the other.—Howells.

Mother—"Johnny, stop using such dreadful language!" Johnny—"Well, mother, Shakespeare uses it." Mother—"Then don't play with him; he's no fit companion for you."—Tit-Bits.

Mrs. Gotrox—"Mabel, dear, are you sure Mr. Woodby loves you for yourself alone?"

Mabel—"Yes, I'm sure he does, mamma. He is always so restless when you are in the room."

Old Lady (to grocer's boy): "Don't you know that it is very rude to whistle when dealing with a lady?"

Boy: "That's what the gov'nor told me to do, mum."

"Told you to whistle?"

"Yes'm. He said if we ever sold you anything we'd have to whistle for the money."

Two little girls were late getting off to school. They had been taught to say their prayers. Seeing they were to be late, as they were going one said to the other, "Let us get down here and pray that we may get there in time." "No," said the other; "let us run, and pray while running." The religion of the last named was the best. Faith that sits down is not so good as faith that works.—runs.—Ex.

Lord Roseberry once had among his other guests a man who tasted ice cream for the first time. Thinking that something had gone wrong, the man whispered to his host that the pudding by some mistake had got frozen. Roseberry tasted the pudding, thanked the man, and then called a servant. After some little conversation he turned to the man with a relieved expression, and said: "It's all right, Mr. —. They tell me it's a new kind of pudding; and is frozen on purpose."

A clergyman who was a widower had three grown-up daughters. Having occasion to go away for a few weeks he wrote home from time to time. In one of his letters he informed them that he had "married a widow with six children."

This created a stir in the household. When the vicar returned home, one of his daughters, her eyes red with weeping, said:

"Where's the widow you married, father?"

"Oh, I married her to another man. I ought to have told you that."

A boy, on starting to church one Sunday, was given by his father a nickel and a twenty-five cent piece, and told that he could put either the one or the other into the contribution box. On the boy's return he was asked which coin he had contributed. He thereupon explained that the preacher had said that the Lord loveth a cheerful giver, and added, "I knew I could give the nickel a good deal more cheerfully than I could give the quarter, so I threw in the nickel and kept the quarter." Many men can give a nickel a good deal more cheerfully than they can give a dollar.—Ex.

A BURDEN LIFTED.

When a woman who has long suffered from female troubles, is again restored to health she feels that a tremendous burden has been lifted from her shoulders. Her figure rounds out again. Color comes to her cheeks, and sparkle to her eyes. She feels much the same as when a girl, and if the neighbors wouldn't talk, the chances are she would go out and have a good romp, as in childhood's days. Doctor Pierce's Favorite Prescription lifts the burden of disease from women. It allays inflammation and stops drains in the feminine organs. It strengthens the fragile supports that hold the internal organs in place. It corrects irregularities. It drives away the "blues" and banishes nervousness. The ordeal of child-bearing is rendered an occasion of no danger and little pain. It is the best medicine that Dr. R. V. Pierce, the long experienced specialist in women's diseases, ever made. The Doctor will give free, fatherly advice to all women who write him at Buffalo, N. Y. No fee whatever is charged.

"I was a great sufferer for four years from displacement and ulceration," writes Mrs. Mary Pickering, of Ollie, Keokuk County, Iowa. "At the time I began using Dr. Pierce's Favorite Prescription I was not able to sit up in bed. I took eight bottles and became a stout woman. I also gave Dr. Pierce's Golden Medical Discovery to my little daughter for quinsy and enlarged tonsils and it completely cured her. Any doubting this can write to me, enclosing a stamp, and I will answer."

Honest dealers will not urge substitutes for Dr. Pierce's medicines. There are no other medicines in the world "just as good," although avaricious druggists will sometimes say so for the sake of the greater profit to be made upon the inferior articles.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR
Cincinnati.
BOKSTEIN
Pittsburgh.
ATLANTIC
New York.
BRADLEY
New York.
BROOKLYN
New York.
JEWETT
New York.
ULSTER
New York.
UNION
Chicago.
SHIPMAN
Chicago.
COLLIER
St. Louis.
MISSOURI
St. Louis.
RED SEAL
St. Louis.
SOUTHERN
St. Louis.
JOHN T. LEWIS & BROR CO.
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

HERE is a vast difference between an unsupported assertion and a demonstrated fact."

Our assertion that Pure White Lead made by the "old Dutch process" of slow corrosion is far superior to White Lead made by patent or quick processes, has been demonstrated by the experience of competent, practical painters everywhere. Comparative tests made by employees or parties interested do not prove anything.

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.

GOLD DUST.

GOLD DUST

The Best Washing Powder.

Ask Your Laundress to Try It.

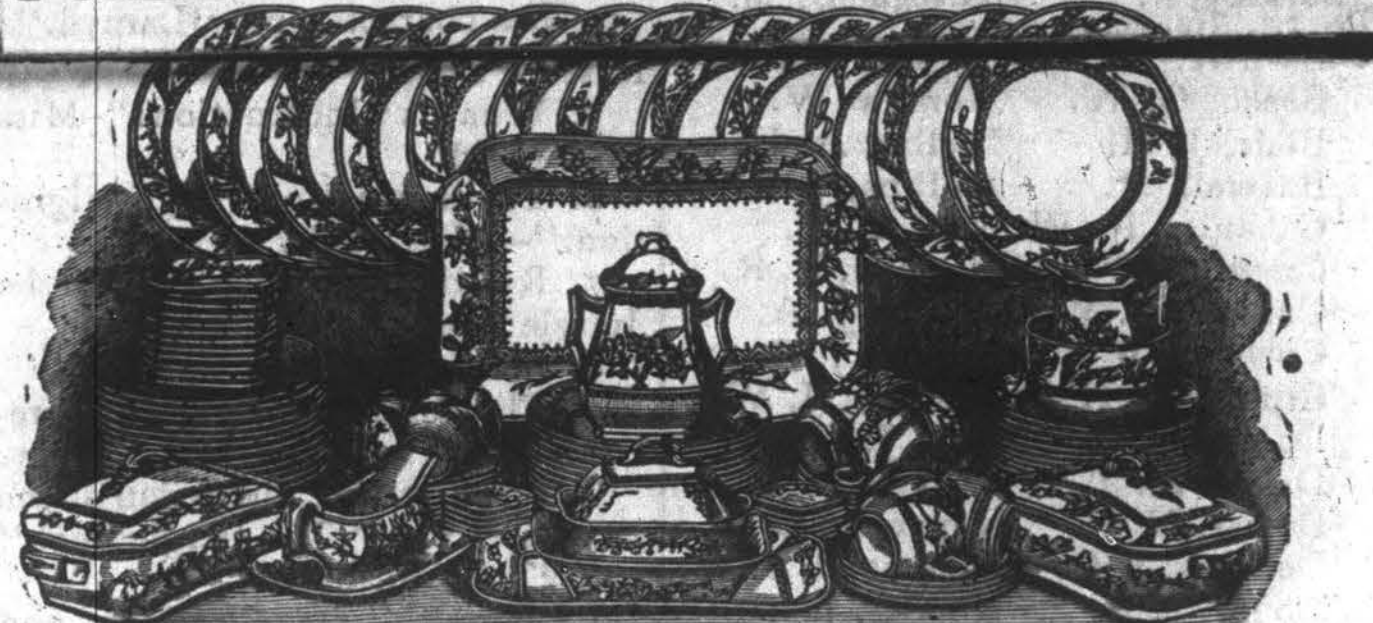


DR. MOFFETT'S TEETHINA

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.

TEETHING POWDERS

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 and to assist our Agents in making rapid sales, we allow them to give FREE with every pound, a beautiful hand painted and gold traced Cup, Saucer, seven-inch Plate, Fruit Saucer and Individual Butter. 18 lb. order..... 56-piece Tea or Dinner Set. 60 lb. order..... Singer Sewing Machine. 84 lb. order..... Six Pieces Furniture. 80 lb. order..... Lady's or Gent's High Grade Bicycle. 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 circulars, order blanks, etc. P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Banks. CHARLTON A. MARSHALL, 144 West Front Street, CINCINNATI, OHIO.

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.

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

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.

Overcoming Evil With Good.

A spiritual conquest is inevitable. Evil with its serried forces is in the field, aggressive, defiant, eager for conflict. Offenses will come; they cannot be prevented. There is but one alternative: We must either overcome or be overcome.

How shall we treat the foe? Vindictively? Requite evil with evil, breach for breach, wrong for wrong? Then shall we crown evil a certain victor. Revenge brings a man down to the level of his enemy. "He who will fight the devil with his own weapons must not wonder if he finds him an overmatch." You may fight fire with fire, but to oppose evil with evil is but to treble the mischief. He who offers the first injury makes the beginning of evil, but he who retaliates renders the evil almost uncontrollable.

Shall the evil be met simply with contempt or indifference? To merely refrain from requiting evil with evil is apparently neither to conquer nor to be conquered, but in reality to be thus passive is also to be conquered. A truce means nothing else than a victory for the evil.

Shall we meet the evil with good? Oppose error with truth, hatred with love, enmity with goodwill? This is the divine method. This is to overcome. Falsehood will flee the face of truth. The most obdurate foe will yield to kindness. Persistent friendliness subdues the most injurious. The heart of adamant is melted and the most malignant enemy transformed into an abiding friend by the "blessed sorcery of love."—W. H. Cline, in Our Young People.

A coffee-pot should be thoroughly washed, scalded, and dried every day.

To extract live insects from the ear, pour in sweet oil, glycerine, or salt and water. Sometimes the insect will crawl out, if the ear is turned to a bright light.

A simple treatment recommended for poisoning from ivy is to wet a slice of bread with water, dust it with common soda, and apply to the eruption, keeping the bread wet.

from the outside.

It is well to know that any strong, pungent smell will keep away moths. A mixture of cloves, cinnamon,orris root, and other fragrant things, may be substituted for camphor preparations, with less disagreeable after effects.

Never use the common yellow soap or ammonia in your dish-water. If the water is very hard, use some of the white soaps with a little borax in them, or keep a large bottle full of the saturate solution of borax near at hand and pour a tablespoonful into the water when needed.

For severe nose bleed, place the patient in a sitting posture, with the body bent forward and the neck straight. Have him close his mouth and breathe through the nose, at the same time raising the arms above the head. A solution of alum, or even salt and water, snuffed into the nostrils is often useful.

Ill health and climate have a great deal to do with the condition of one's hair, but the following recipe will make an excellent lotion to prevent hair from falling out: Aromatic vinegar, three drams; acetic acid, one ounce; tincture of cantharides, one ounce; lavender water, two ounces, and rosewater, six ounces.

Leavenworth, Kan., it is claimed, stands at the head of American cities in the shipment of apples. Indeed, more apples are shipped from Leavenworth than from any other point on either side of the Atlantic ocean. In addition to the large number of local packers engaged in the business at that place, hundreds of packers flock to Leavenworth annually from other parts of the country for the purpose of shipping away fruit. There are two immense cold storage plants in Leavenworth, one of which is built to accommodate 75,000 bushels of apples.—Baltimore Sun.

The Member—"We want a pastor who can see a joke."

The Preacher—"I can see a joke all right, but I don't want any humorous arrangement about my salary."

Opportunities are opportunities only to him who is ready.

Few persons not accustomed to the use of a globe have an accurate idea of distance on great circles, when these do not correspond with longitude or the equator. Sailing on a degree of latitude is in reality sailing on a curve. This is brought out in a discussion of a telegraph cable from California to Asia and the Philippines. Strange as it may seem, the shortest distance is up the coast of British America to Alaska, along the line of the Aleutian Islands, and thence to Japan. The distance to the Philippine Islands is actually less than by a southern route, and has also the advantage of taking in Japan and affording a shorter connection with China. Our national policy, however, will be a telegraph cable by the way of Hawaii and the island of Guam to the Philippines. This brings us in communication with Hawaii. From Manila a cable already exists, and others can be laid to Asia and the East Indies and to Australia. The surveys completed by Rear-Admiral Bradford show that there will be no practical difficulties in constructing this line. We took possession of Wake Island, which can be utilized as a station.—Journal and Messenger.

"Well, Bobby, what do you want to be when you grow up?"

Bobby (suffering from parental discipline)—"An orphan."

Luther's Idea of a Minister.

Ten qualifications were claimed by Luther for an efficient minister of the gospel:

1. He should be able to teach plainly and in order.
2. He should have a good head.
3. Good power of language.
4. A good voice.
5. A good memory.
6. He should know when to stop.
7. He should be sure of what he means to say.
8. Be ready to stake body and soul, goods and reputation, on its truth.
9. He should study diligently.
10. Should suffer himself to be vexed and criticised by every one.

A pure, sweet, delicious luxury enjoyed by all.

ATMORE'S MINCE MEAT

Try Atmore's Genuine English Plum Pudding. Ask for it.

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	7 45pm	Lv. Montgomery. ar.	8 10am	9 30pm	7 15pm		
11 10	1 00pm	9 25	9 25	ar. Troy. ar.	6 37	7 43	3 45		
1 20pm	2 22	10 40	10 40	..... Ozark. ar.	5 27	6 24	1 50		
2 15	2 55	11 10	11 10	..... Pinckard. ar.	5 00	5 55	1 00		
7 40	6 25	2 40am	2 40am	..... Thomasville. ar.	1 45	2 30	7 00am		
10 04	7 59	4 11	4 11	..... Valdosta. ar.	12 18	1 00			
11 20	8 45	4 54	4 54	..... Dupont. ar.	11 30pm	12 07pm			
	10 00	6 00	6 00	..... Waycross. ar.	10 30	11 05am			
	12 30am	9 00	9 00	ar. Jacksonville. lv.	8 00	8 00			
	9 20	1 10pm	1 10pm	lv. Jacksonville. ar.	7 00	6 40			
	11 50	2 55	2 55	..... Palatka. ar.	5 10	4 10			
	3 30	5 17	5 17	..... DeLand. ar.	3 10				
		5 35	5 35	..... Sanford. ar.	2 30	12 45			
		6 45	6 45	..... Winter Park. ar.	1 15	11 32pm			
		6 57	6 57	..... Orlando. ar.	1 05	11 20			
		7 26	7 26	..... Kissimmee. ar.	12 33	1 40			
		8 40	8 40	..... Lakeland. ar.	11 15am	9 00			
		10 00	10 00	..... Tampa. ar.	9 55	7 35			
		10 30	10 30	..... Port Tampa. ar.	9 30	00			

10 40pm	6 20am	lv. Waycross. ar.	10 10pm	6 00am	
11 20am	10 15	..... Savannah. ar.	6 05	8 40	
6 13	4 24pm	ar. Charleston. lv.	2 00	6 28	

6 15pm	6 30am	lv. Waycross. ar.	10 00pm	9 30am	
9 00	9 20	ar. Brunswick. lv.	7 45	9 30	

11 59am		lv. Palatka. ar.	5 10pm		
2 15pm		..... Gainesville. ar.	4 10		
3 20		..... Ocala. ar.	2 00		
7 00		..... Trilby. ar.	10 35am		
8 40		..... Lakeland. ar.	9 05		
10 00		..... Tampa. ar.	7 30		
10 30		..... Port Tampa. lv.	7 00		

7 30pm		..... Trilby. ar.	10 30am		
10 24		..... Tarpon Springs. ar.	6 39		
11 16		..... Clearwater. ar.	5 45		
11 20		..... Belleair. ar.	5 41		
12 30am		..... St. Petersburg. ar.	5 00		

11 51am		..... Dupont. ar.	8 55pm		
1 27pm		..... Live Oak. ar.	7 00		
4 00		..... Lake City. ar.	8 00		
3 00		..... High Springs. ar.	3 40		
7 23		..... Trilby. ar.	10 35am		
8 40		..... Lakeland. ar.	8 50		
10 00		..... Tampa. ar.	7 30		
10 30		ar. Port Tampa. lv.	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	
1 30	.....".....	.....Cordele.....	Leave.....	5 22	
1 50	.....Leave.....	.....Americus.....	Arrive.....	5 22	
2 55	.....Arrive.....	.....Richland.....	Leave.....	4 17	
3 55	.....".....	.....Huntsboro.....	".....	3 20	
5 56	.....".....	.....Montgomery.....	".....	1 21	
7 55	.....".....	.....Montgomery.....	".....	11 30am	

No. 31	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. 115	No. 9*	No. 7*	FITZGERALD BRANCH.		No. 8*	No. 10*	No. 125
12 35pm	6 55pm	1 20pm	.....Leave.....	Abbeville. Arrive.....	12 01pm	6 10pm	12 10pm
1 35	7 55	3 25	.....Arrive.....	Fitzgerald. Leave.....	10 15am	5 10	11 10am
2 05	8 25	4 20	.....".....	Ocala.....".....	8 30	4 45	10 45

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

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

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

E. E. ANDERSON, Ass't Gen'l Pass. Agent. A. POPE, General Passenger Agent. CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

The Western Railway of Alabama.

Read down. IN EFFECT APRIL 1, 1899. Read up.									
6	34	36	38	STATIONS.	37	35	39	5	
8 40am	3 30pm			Lv Selma ar	11 30pm		10 30am		
9 18	4 14			.. Benton..	10 50		9 47		
9 33	4 30			.. Whitehall..	10 35		9 31		
9 46	4 35			Lowndesb'ro	10 21		9 18		
9 57	4 58			.. Burkeville..	10 09		9 06		
10 35	5 35			Ar Mont'yLv	9 35		8 30		

No. 33									
	7 55 am	7 50 pm	Lv Orleans ar	7 40 am	8 10 pm				
	1 00 pm	12 20 am	.. 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 00pm	12 01pm	6 20pm	6 20 am	Lv Mont'y ar	9 20 pm	10 31 am	7 25 pm	11 00pm	
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	.. Chehaw..	8 11	9 25	5 52	7 20	
4 45	1 40			.. Natusula..			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				
		8 20 am	8 29 am	Lv Opelika ar	7 25 pm	8 40 am	4 53pm		
		3 03		.. Cusseta..			4 28		
		3 37	8 55	9 07	West Point	6 49	8 00	4 07	
		3 54	9 05		Gabbettville	7 52	7 52	3 54	
5 25	4 14	9 21	9 31	.. La Grange..	6 22	7 35	3 33	8 35pm	
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			Col'ge Park.			1 25	6 15	
7 55	6 42	11 14	11 22	.. East Point..	4 35	5 40	1 20	6 00	
8 20am	7 00	11 30	11 40	Ar AtlantaLv	4 20pm	5 25am	1 00pm	5 35pm	

		11 50pm	12 00 n	Lv Atlanta ar	3 55 pm	5 10 am			
		5 45 am	5 30pm	.. Greenville..	12 28	1 20			
		9 30	8 30	.. Charlotte..	9 35am	10 15			
		12 10 pm	10 44	.. Greensboro..	7 05	7 37			
		1 30	12 00 nt	Ar D'villeLv	5 50	6 20pm			

		6 40pm	6 00 am	Ar Rich'nd	2 00am	12 00 n			
		10 00 pm	7 00 am	Washington	10 43 pm	11 15 am			
		11 25	8 00	.. Baltimore..	9 20	6 31			
		3 00 am	10 15	.. Philadelphia..	6 55	3 50			
		6 20	12 43pm	Ar New Y. Lv	4 30pm	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		
				Ar C'et'at'lv			8 00 pm		

		7 5
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Quality

It is the high quality of Royal Baking Powder that has established its great and world-wide reputation.

Every housewife knows she can rely upon it; that it makes the bread and biscuit more delicious and wholesome—always the finest that can be baked.

It is economy and every way better to use the Royal, whose work is always certain, never experimental.

Never experiment with so important an article as the human food

There are many imitation baking powders, made from alum. They may cost less per pound, but their use is at the cost of health.

ROYAL BAKING POWDER CO., NEW YORK

Brother Harvey Hatcher at the Gadsden Convention—His Unmade Speech.

Dear Bro. Harris: I counted it a high prerogative to attend the Convention in Gadsden and mingle with the noble brethren who composed that body. The personnel of the convention impressed me. Most of them were young men, strong in body and equipped in mind and heart for their work. They seemed possessed of a strong faith and earnest zeal in the Savior's service. The fellowship of the brotherhood also impressed me. If an adverse criticism fell upon any member of the body I did not hear it. It was good to be there. Dr. W. B. Crumpton's speech on State Missions was the speech of his life, and the gathering of the brethren around him at its close and pledging themselves to stand by him in his work was a scene for angels to witness with delight. What a pity every Baptist pastor in Alabama did not hear it and catch the fiery enthusiasm that it kindled in the hearts of all present.

I was specially impressed with the kind words of many brethren who spoke to me so warmly commending my work as the representative of the American Baptist Publication Society. A host of them spoke in high appreciation of the wonderful work of the Society in spreading the gospel and the Baptist faith in the earth. It was my desire to have a short time to tell the brethren of this work, but the way did not open, and I now ask the editor of the BAPTIST to permit me to give an outline of the talk that was in my mind and on my heart while in Gadsden. I did wish to bring the greeting of the Society to my Alabama brethren, and assure them that the society was never more prosperous in its business nor more useful in its Bible, missionary and benevolent work. In the last annual report we find that it did a business of \$643,000. This shows a marvelous business when all things are considered. But the business is growing all along the line, and I never saw such activity in the Atlanta branch house, although I have been familiar with the house ever since it began its work in December, 1887. In a letter of recent date Dr. Rowland tells me that at the present rate of increase in business, the whole increase for the present fiscal year will be from \$75,000 to \$100,000.

The question may arise in the mind of some one, what goes with the profits of this vast business? They go to enlarge the business of

the society and into its Bible and missionary work, for it has been well said, more business, more mission work. The society has a Bible department and a missionary department.

In its missionary department the society reported 120 workers in its service during the past year. Some earnest Christian workers, and who of these do Sunday school work, as Dr. Stone of Illinois; Dr. Ward of California; Dr. Rhoads of Missouri and others in other states. These brethren give themselves to Sunday school work, and hold institutes and seek to arouse more interest in the cause, and to give instructions to teachers on the best methods in teaching. Their motto is a Sunday school not only in every Baptist church, but in every community where a school can be organized and sustained; or in brief, it is more and better Sunday schools. They are doing efficient work and the society foots the bills. Do we not need such work in the South? Have we not strong men in the South ready and anxious to do just such work?

The society already has five chapel cars that are well equipped for mission work and in the hands of strong men. One is in Louisiana and Arkansas, one in Texas, one in California, one in the Northwest and one in Kansas, and now our Missouri brethren have sent a request that one of these cars come into that great state. All railroad companies have hauled the cars free and given them side tracks and they have gone into destitute towns where no sermon had before been heard and remained till converts were baptized and churches organized. During the few years of these chapel cars' labors more than 8,000 have professed faith in Christ, from 1,200 to 1,500 have been baptized,

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75 churches organized and about 65 pastors have been settled where before the gospel was seldom heard. This is but a feeble representation of the society's great work. HARRY HATCHER. Atlanta, Ga.

Moses copied from the pattern seen in the mount. We have to build not a tabernacle, but a life and a character. For our convenience pattern has become person. Our model is the perfect man, Jesus. —C. H. Parkhurst.

There is nothing faith cannot make noble when it touches it. You need not say, "I want to get away from my daily business or from my domestic concerns in order to show my faith." No, no, stop where you are and show it. —D. L. Moody.

OBITUARY.

On November 4 Mary Della Morgan fell asleep in Jesus to awake at his bidding. She was a member of the Baptist church and a good Christian. She leaves a father, one sister and three brothers and other relatives to mourn their bereavement. We tender our sincere sympathy, and commend them to Him who doeth all things well.

HER AUNT, MRS. JOHN C. MORGAN.

John Bryant was born in Oglethorpe county, Ga., June 23, 1812, and fell asleep in Jesus at his home near Notasulga, Ala., Nov. 6, 1899. He united with the Baptist church in 1839, and lived and died strong in the faith, abounding in love and good works. We bow in humble submission to the will of our heavenly Father, who doeth all things well. As a husband and father Bro. Bryant was devoted, tender and true, and he was a valued citizen. He leaves a wife and four sons and many relatives and friends to mourn his departure. May the Lord help them to say, "Thy will be done." W. T. FOSTER.

On the night of Nov. 11, at Soapstone, Dallas county, Sister Ann Bryant, aged 70, departed this life. She was the aunt of Rev. J. B. Powell, and lived with him. In fact, she raised Bro. Powell from an infant, and was to him a mother indeed. She has been a member of the Baptist church since very young, and has exemplified in her life the highest type of Christian womanhood. The many friends of the family in Town Creek and Shiloh communities enter fully into sympathy with them in this sad hour of their bereavement. They will miss her, and all of us will miss "Aunt Ann." Bro. Powell asks the prayers of the brethren. Dr. A. J. Dickinson conducted the funeral service at Town Creek church on Sabbath morning, Nov. 13, at 10 o'clock.

On the evening of Nov. 8th Bro. E. W. Land departed this life. He had been a prominent merchant at Camp Hill for some years. It appears sad that one in middle life should die; we do not understand all the providences of our heavenly Father. His mortal remains were interred in the cemetery at Camp Hill, the writer conducting the funeral. He was a member of the Baptist church at Camp Hill. JNO. P. SHAFFER.

On the morning of the 2d of November young Herbert McIntosh, son of Joseph McIntosh, of Dadeville, passed up to his reward, and his mortal remains were interred in the Dadeville cemetery, the writer conducting the funeral. Herbert was a splendid youth in his 18th year, and universally admired by those who knew him. He belonged to one of the oldest and most respectable families in Tallapoosa county. JOHN P. SHAFFER.

Resolutions.

On October 17 last an Allwise God plucked from our midst one of our rarest flowers, one in whom there was so much promise; one who had recently given her heart to Him who doeth all things well; one who loved to work in the cause of her Master, and whom we all loved; therefore

Resolved, 1. That we as a Sunday school of which Bennie Jacobs was a faithful member, do extend our deepest sympathy to the bereaved father, mother, brothers and sisters, and pray that each may by such a life that he or she in the great hereafter may occupy a place around the great white throne where Bennie now awaits them.

Resolved, 2. That a copy of this be spread upon the Sunday school record and also sent to each of the Jackson county papers and to the ALABAMA BAPTIST.

MISS FANNIE BEARD, MISS MAGGIE SUBLETT, E. LIPSCOMB, Committee.

Adoted by Shiloh church, Dallas county, Nov. 5, 1899.

Whereas, The Master in His wisdom has seen fit to call from the membership of Shiloh church Bro. J. L. Grumbles; be it

Resolved, 1. That we bow in humble submission to his will, saying, "It is the Lord; let Him do as seemeth good."

2. That while we will miss Bro. Grumbles as a regular attendant at our services, we trust that death is gain to him, and that he is present with the Lord.

3. That we tender his family our sincere sympathy, and pray that grace be given them to say, "Thy will be done."

4. That a copy be sent to the family, one to the ALABAMA BAPTIST, and also spread on a page of our church book. G. W. STUART, E. H. LIDE, P. S. HAIN, Committee.

(TALK NO. 18.)

Christmas Brooches.



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Whereas, It pleased God to remove from the walks of men and from his labors here on earth, on Oct. 28th last, our beloved brother Joshua Ratliff, who has been one of the executive committee of this, the Warrior River association, for about twenty years; be it

Resolved, 1. That we, the remaining members of said committee, do greatly mourn our loss, for we believe that he was a great stay and help to us, and that he was a true Christian man, but we feel that our loss is his eternal gain.

2. That a copy of these resolutions be sent to the ALABAMA BAPTIST, the Democrat, and the News-Dispatch for publication, and a copy to the family of the deceased.

A. F. WHITLEY, Ch'mn., F. P. SMITH, A. R. HEAD, W. D. REDMAN, I. T. STEPHENS, Treas., Ex. Com. Warrior Association.

In Memory of Miss Mary Emma Taylor. Whereas, It has pleased our heavenly Father to remove from our midst our beloved sister and friend, Miss Mary Emma Taylor; therefore be it

Resolved by the Sunday school of Bethel Baptist church, That her loss to our church, society and homes is an irreparable one. As one of the charter members of our Sunday school, her influence and patient, cheerful readiness to assist in all good work, cannot be overestimated or forgotten. Her forgetfulness of self, steady and unflinching faith in God through the trials and vicissitudes of her life will be an inspiration to us now that she is in her heavenly home, even as it has ever been while she was in the body.

Through a long and painful illness she bore herself like the consecrated child of God that she was; uncomplainingly submissive to the will of her heavenly Father, and with perfect repose of spirit, which characterizes those who have their minds "stayed on God." She was always found at the post of duty, ever contending for the right. She pursued the even tenor of her way, and quietly threw her influence on the side of righteousness and truth. Her sun went down in the evening while all was fair and bright, but 'twas not an eclipse of darkness that hid her from our sight. It was the deep, calm peace of God. We extend our sincerest sympathy to her bereaved family and friends. We pray that they may ever feel that underneath are the everlasting arms ready and willing to uphold.

MISS FLORA BARTON, H. H. PARK, J. S. CROCKER, Committee.

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