

For the Alabama Baptist.

For Pike County Baptists.

Lest some of the churches of the Salem and Troy association lose sight of an important matter, please publish the following extract from the proceedings of the Troy association, and oblige.

Yours fraternally, PIKE.

"The report of the committee of 10 from this Association, and 10 from the Salem Association looking to the consolidation of said Associations read and, on motion, recommendations in said report were unanimously adopted by the Association.

REPORT OF COMMITTEE ON CONSOLIDATION.

TROY, ALA., OCT. 11, '99.

The two committees, one from Salem and the other from Troy Association, met in joint conference, and on motion Bro. M. N. Carlisle was called to the chair, and Bro. W. B. Darby to act as Secretary. After a formal discussion, on motion of Bro. J. M. Loflin it was unanimously agreed that the churches of the two Associations unite into one to be called the Pike County Baptist Association.

It was further agreed that the churches composing the two Associations be earnestly recommended to ratify the joint action of the two committees, and those ratifying such action be requested to send delegates, corresponding in number to those they send to their respective associations, to a convention to be held with the Troy church on Saturday before the 5th Sunday in March, 1900, for the purpose of consolidating said Associations.

It was further agreed that the proceedings of the two committees be published in the Troy Messenger, and that the Secretary forward a copy of same to each of both Associations.

M. N. CARLISLE, Ch'n.
W. B. DARBY, Sec'y.

For the Alabama Baptist.

That Mormon Editorial.

Our editor says, "We do not believe we are called upon to give them food and shelter any more than we are called upon to give aid and comfort and shelter to an assassin who seeks our life."

To say that I do not endorse Mormonism, especially after the excellent information our paper has been giving us recently, will be superfluous. Also, with added knowledge gained by a personal visit to Salt Lake City, and the reading of what our national Congress is doing daily, would certainly keep me from ever saying anything that would seem to aid or assist them.

But, Bro. Editor, I do desire to say that we can go too far in our opposition, even to the devil, for he has the one excellent trait of attending to his business.

Now, the Apostle John divinely said, "If there come any among you and bring not this doctrine, receive him not into your house, neither bid him God-speed." 2 John 10.

This has been used with regard to every new sect that has arisen. The Romanists, the Protestants, the Anabaptists, the Baptists, all have this text as a shield from each other; and the Disciples and the Mormons have been turned away many a time because of its letter—not its spirit. The apostle was talking about people denying that Christ had come in the flesh, and as the best commentaries explain it—not that we have no Jew nor Mohammedan ever to enjoy our hospitality, for then there would be little chance for intercourse to convince him of his error; but the true meaning of the text is, "Let not your house be made a house of operations against Christ." Two Mormons stayed under the roof where I reside—the "Lord's house," as I call it—(they stay in the Lord's house either at his pleasure or displeasure,) and I do not consider that I was aiding them in the least to propagate error. I am certain I did most of the talking. I should like for all of them to abide every night and day with some good Baptist brother or sister who knows the truth.

Some one told Dr. Whitsitt in the class room that two car loads of ignorant people had professed the Mormon faith and gone to Utah, and asked what he thought of it. He replied in that quaint sensible way: "I am surprised there were not more." I always

quote as an excuse for turning no man from my door the story told of the Father of the Faithful. "When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, caused him to sit down; but observing that the old man ate, and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called him to ask him where the stranger was; he replied, I thrust him away because he did not worship thee! God answered, 'I have suffered him these hundred years, though he has dishonored me; and couldst thou not endure him for one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise; and thy charity will be rewarded by the God of Abraham."

Remember the cry of persecution always helps a poor cause better than anything else.

Montgomery. WM. D. GAY.

From the Religious Herald.

Remarkable Utterances.

We find in our valued contemporary, The Watchman, a remarkable editorial article on "The Responsibility of the White Races." The editorial points out that in Africa, even in that portion of it under British domination, the dark races are not trusted with ultimate political power. The Watchman also calls attention to the fact that the yellow and brown races of Asia are rapidly passing under control of European governments, and expresses the belief that the doom of Japan as an independent State is sealed. Passing to the situation in the United States, the editor prints

these remarkable paragraphs:

"Contemporaneously with the march of these events in Africa and Asia, the revolution which denies equal political rights to black men in the United States has been gradually accomplished. Black men are still permitted to vote in States or communities in which their numbers do not preponderate, and in those in which they do not hold the balance of power; but wherever these conditions are reversed, the franchises are taken away from them. The decision of the Supreme Court in the case of the Mississippi franchise law practically settles that question. Indeed, during the last ten years the pendulum of the political thought in the United States has swung away from the theories of the Declaration of Independence. It is exceedingly doubtful if today the fifteenth amendment to the constitution could be enacted.

"This statement of facts is not denied by well-informed men. They generally admit that surely and inevitably the political power of the dark races is passing into the hands of the white races. White men can give them a far better government, involving law, order, education and civilization, than by any possibility they can give themselves. The white races are indirectly to add enormously to their own commerce and wealth by their control of the dark races; but that, it is said, is only incidental—the dark men will be infinitely better off by it. Admitting, for the sake of the argument, that this is so, it remains true that the white races are assuming prodigious responsibilities, that they can only discharge effectively by the keenest realization of the moral obligations involved in this leadership of the world."

We print these utterances without comment of our own. The paper from which they are taken is the leading Baptist journal of New England, and is ably and conservatively edited. It is safe to assume that the editorial reflects the opinions of many thoughtful New Englanders.

Seeming calamities may be real blessings.

For the Alabama Baptist.

How I "Treat" the Mormons.

1. I keep their books, read, study and understand their doctrines.
2. I expose them in the homes around the firesides of the people.
3. I tell them publicly of the people, pulpits that they are guilty from my mitigated frauds, cheap gang of un-bugs on society.
4. That I will meet of the whole business the champion bate and prove from in open debate "standards" that whom their own ly aiding and abetting are ignorant-gating the most dam in promul-known to civilization heresy them entertainment in giving
5. That our people I say is true.
6. That their purpose is to strike the foundation stone of the Bap-Smith's metal plate things with Joe
7. That their plea abdications.
8. That our people, favorably of their lie who speak woeful discredit on mission reflect of their means of in the proper use
9. That violence information.
10. That their with the truth, ability to perform assumption of practiced by the ap the wonders rendered void by a feastles can be a little strychnine. W serpents and
11. That their p a footing in the Unurpose is to get will enable them to ted States that on the polygamy have a showing making. W. R question in law

For the Alabama Baptist.
From Howard College.

Bro. Editor: I take it for granted that a few notes re it for granted Howard College win reference to ted by your readers will be apprecia-are all interested i who, I assume, nominal collection their own de-I hastily jot down e. These notes gest themselves. as the facts sug-

In the fir nla we have reason number a Bapti ves that the greatly in Sunday enrolled is ing years that of preced in regard association especially true state y's Chapel onage from the in other states.

Consequently, our dormitory is well filled, and our dormitory buildings are overflowing, so that we are strained to make up the rooms in the which was first constructed by Prof. Brand have their homes.

This increase of numbers is made up of students of good quality in respect of natural ability and moral character. As a consequence, the work in the class rooms is progressing in a very satisfactory manner, despite lack of proper previous preparation in some cases. These deficient students are in general putting in cheerfully the work required to bring them up to the proper standard.

President Roof is maintaining the discipline of the college strictly, and yet with little friction, because of his kindly and parental manner towards each student.

The Friday afternoon lectures delivered by men of the learned professions have been worth much to the students, and have been particularly enjoyed by the professors and friends of the college. These lectures will be continued throughout the session, and will be given by distinguished men in various walks of life.

It was my pleasure to listen this afternoon to a lecture to the ministerial students by Dr. Davidson on the preparation of sermons. The doctor and his lecture confirm in my mind the truth of the proposition laid down by Quintilian, "One cannot be a great orator without first being a good man." While he was very modest in explaining his own plan for the preparation of sermons, it could not be evident to the hearer that his success as a sermonizer, which is everywhere acknowledged, is the natural result of the fact that his whole soul is in his life-work, and that everything else is in his mind secondary to that work. This lecture will be of incalculable advantage to the ministerial students, as they can put into immediate and continuous practice many of the suggestions made. And it is to be hoped that above all they will catch the spirit of the man, whose motto seems to be "work all the week in prepara-

tory work till Saturday night, then trust the Lord for the success of the Sabbath's work." His own motto as announced, however, was still better. "My purpose," said he, "is not so much to instruct as to influence men." At another point in his lecture he used the words, "If you would attain success in your work, make that work your pleasure."

The desire to save souls is evidently the dominant purpose of the life of this godly man.

With best wishes to you and your readers for the enjoyment of the Christmas season, I remain,

Yours fraternally,
T. J. DILL.

East Lake, Dec. 7.

For the Alabama Baptist.

An Unfounded Claim.

It is claimed by those scholars who are termed the "higher critics" that one of the marked results of their work is the production of enlarged and deeper spirituality in those Christians who read the Bible in the light of such criticism. I regard this as being an unfounded claim. I do not believe that such ones give due proof of a greater growth in true spirituality than others have who are utterly opposed to such a kind of criticism. Indeed, there is much reason to believe that those who, by their discrediting the authority of certain portions of the Bible, make it less of a true Bible than it is, are less spiritual than are those who accept the whole book in the simplicity of their faith and obey all of its teachings. The editor of the Living Church says: "We have not been accustomed to look for any spiritual unveiling at the hands of the higher critics. In fact we have not been able to read the volume on which the present notoriety of Dr. Briggs chiefly rests, without many shocks to reverent feeling, and certainly we did not rise from its perusal with any consciousness of deeper spiritual insight. Higher criticism, at the best, is only concerned with the outer setting of the Word of God." The idea that a critical dissection of the Bible, by which radical discredit is cast on the authenticity of many portions of it, and by which also much of

the miraculous element is discarded, tends to produce greater spirituality in the hearts of those who accept such a thing, is one of the most absurd things that was ever conceived.

Of course it is natural that such critics should attempt to show that their work produces superior results in favor of men's souls. Quite possibly they honestly and thoroughly believe that they are rendering the highest service to Christ's cause by such criticism, but their good intentions do not make right a wrong course. There was a time when Paul verily believed that he was doing great service for God, but it was when, as a blinded sinner, he was persecuting the true followers of Christ.

C. H. WETTERBE.

From a Little Missionary.

Little John Paul, the son of Missionaries John W. and Mrs. Lowe, Pingtu, China, writes the following letter to a little friend in Louisville: "I take pleasure in telling you something about our Chinese girls. At a very early age they know their feet are to be bound, usually between the ages of three and six. Their parents do not make any provision for their education. Most of the girls learn house-work, which is nothing like house-work at home, for they have dirt floors, no windows of glass to wash, as their windows have paper panes.

"I am sure you could not sleep on a bed like the poor Chinese girls have. Are they hard? Yes, indeed. I speak the truth when I say their beds are as 'hard as a brick,' for they are made of brick, built in one side of the wall, having a covering of matting. At about fifteen years of age they must have a husband and be transferred to their mother-in-law's, whom they are to serve during her life.

"At the age of fourteen or fifteen if a girl is not married she is to seclude herself. Some of the poorer classes go out sometimes with the older women.

"The little Chinese boys do not wear any clothing except a red string in their hair."

Praise ye the Lord.

LITERARY NOTICES.

PRO CHRISTO. The Story of a Royal Huguenot. By Mrs. Hattie Arnold Clark. American Tract Society, New York. Price, \$1.25.

The historical novel has been quite popular for some time. Many people to whom the pages of the average history are dull find a keen delight in reading a good story, with its thread of romance running through the historical narrative, and its scene laid in some important period of a nation's career. Some of the most popular books of the day are of this character. In the volume before us Mrs. Clark gives a graphic and thrilling picture of the life and times of the Huguenots during the reign of Louis XIV. She has evidently made a careful study of the history of that period. Most of the characters in the story are historical, as well as the main body of the facts. Many of us are somewhat familiar with the story of the pitiless persecution of the Huguenots and the terrible sufferings they endured, yet it is hard for us to realize that princes and ecclesiastics could have been so cruel. In this day, when the Roman Catholic Church has been compelled to change its tactics, compelled by the progress of truth and liberty, it is well for us to remember always that the spirit of Rome is the same today that it was when she used gibbet and rack and stake and the dreadful galleys to force the Huguenots to abjure their faith in Christ. This book of Mrs. Clark is an excellent one for a Sunday School library. It gives a beautiful picture of heroic devotion to the truth amidst fearful persecutions and trials, and ought to be widely read.

H. W. P.

THE FOUR GOSPELS FROM A LAWYER'S STANDPOINT. By Edmund H. Bennett, LL. D. Houghton, Mifflin & Co., Boston. Price, \$1.00.

This is a charming book from the pen of a gifted lawyer, who was for many years Dean of the Boston University Law School. The author gives it as the result of an effort "to ascertain whether or not, independent of divine revelation, independent of the exercise of a Christian faith, independently of any appeal to our religious sentiments, the truth of the story told in the four gospels could be satisfactorily established by a mere reasoning process, and by applying the same principles and the same tests to the gospel narratives that we observe in determining the truth or falsity of any other documents." It is a brief and scholarly discussion of the peculiarities of the several gospels, the confirmations in the gospels themselves, as well as their variations and alleged inconsistencies. Judge Bennett's style is delightful and his reasoning sound and convincing. His conclusion is irresistible that from the evidence in the writings themselves "we may be abundantly convinced of the truth and harmony of the gospels."

H. W. P.

A Fortunate Pastor.

We celebrated Thanksgiving by holding a union service in the Methodist church. The places of business were closed at 11 o'clock, and a large congregation filled the house. The writer preached the sermon from 1 Thes. 5:18, "In everything give thanks."

The good ladies of all my churches have remembered me kindly for the last three weeks by sending good things to eat. One from Lehotatchee sent me a barrel of turnips; one from Sprague Junction a variety of things, and a large hearted sister in Luverne a turkey for Thanksgiving. Others too numerous to mention have been sending fresh meats, etc. We have many things to be thankful for.

Our church here made a contribution of \$26.70 last Sunday to Rev. R. H. Folmer, of the Seminary. We hope to do more in 1900 than ever before.

I. N. LANGSTON.

Luverne, Dec. 9.

Sorrows are often like clouds, which, though black when they are passing over us, when they are past become as if they were the garments of God thrown off in purple and gold along the sky.—Henry Ward Beecher.

A busy soul is a soul at rest.

Alabama Baptist

MONTGOMERY, DEC. 21, 1899.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

EDITORIAL.

ANNOUNCEMENT AND GREETING.

Ever since the organization of the ALABAMA BAPTIST, it has been the undeviating custom to allow its operatives Christmas week for rest and refreshment; hence this will be the last issue in 1899. The next paper will make its appearance on January 4th, 1900.

GREETING: A happy Christmas to all! May God bless every home, and may Santa Claus visit every child. We lovingly say to our brethren and friends, that we deeply appreciate your kind support during this year. A large number of our subscribers have been very thoughtful and kept their subscription paid up. Some, however, have failed to do this; but we trust that with the new year, these will pay up old scores and renew. Let us begin in 1900 with a clear balance sheet.

One word more. During the Christmas holidays let us spend the time as becometh Christians. Be joyful and happy? Yes, just as much as possible, but at the same time let there be that devotional spirit and decorum which characterizes the Christian. Let us do nothing that Jesus would not do. Let no pleasure of the week lead us into sin. Praise the Lord: Let all the people praise Him for his goodness and mercy unto us. We may have sad hearts over bereavements, yet we can praise the Lord. Again we say a happy Christmas to all. Fare you well, 1899.

Rev. W. D. GAY, pastor of Adams Street Baptist church, this city, takes issue with our editorial of December 7th inst. In order that our readers may examine both, and determine which is right, we reproduce "That Mormon Editorial" in this column. If he is right, then every Baptist home in all the land ought to be thrown open to these people who are preaching and teaching a heresy. If we are right, then every home ought to be closed against them. Which? As for our home, it is not built to give aid, comfort and encouragement to such people as we regard Mormon elders to be. Let them pass on. The following is the editorial of December 7th:

The Mormon question is no small matter in Alabama. In another column we give a report of their convention recently held in Tuscaloosa. They are becoming bold and somewhat defiant. They are leading captive silly women and men of low instincts. To say that these emissaries of an impure religion are not making converts in the Alabama is to reckon without our host. Never before have they been encouraged to meet in Alabama. Why is this? Something must have emboldened them. Is it success? They claim that they do not teach polygamy any more. If they had the power they would declare as strongly for that heresy as ever before. The fact is, they plant on polygamy, and are as strong believers in it today as when Brigham Young held high carnival in defiance of law and morality. Strike it from their creed, and you strike down the chief corner-stone. It was founded upon this very article in their doctrine.

The question comes up, "What must be done?" The answer is clear. Meet them at every turn of the road, and teach the people the debauchery such a creed carries with it. We must teach the people that these "elders" who are passing through our state are the champions of a hurtful heresy in the sight of God and the laws of morality.

If all the denominations in this state—Protestant and Jew—sit still and permit these people to sow their doc-

trines broadcast over the land, and establish their unholy and impure religion without combatting it with all the moral and intellectual force available, who will be blameable? At whose door will the charge lie?

We are unalterably opposed to force or foul means as a defense on our part, or as an argument. We do not endorse unlawful methods, but we do not consider it incumbent upon the people to give aid and comfort to these men who call themselves "elders," and who are tramping through the country teaching an impure and immoral religion. We do not believe we are called upon to give them food and shelter any more than we are called upon to give aid and comfort and shelter to an assassin who seeks our life. One kills the body, the other the soul.

Why should we give food and shelter and aid and comfort to such as spread a blighting heresy that is in conflict with the teachings of the New Testament, any more than we should give aid and comfort to that man who would destroy our home, or take our life when least expecting it? Unlawful means? No. But use such means as will drive them from your home. You are the keeper of your own castle. You can withhold your aid and comfort, and you can strive to teach those who would follow these men the heinousness of their doctrine, and its tendency to subvert our social fabric.

NEXT YEAR'S WORK.

A great educational campaign is suggested and contemplated for next year. "Go forward" is the command to the great Baptist host. Go up and possess the land. Why halt on the border of the great undeveloped field that lies out before us?

In order to educate any people along any line, or in any doctrine or creed, you must come into touch with them, and you must have a message for them that has merit in it; that will attract and interest and educate, or it will be as sounding brass or tinkling cymbal. If a sermon is preached, an address made, a lecture delivered, to hold the audience there must be thought in it, and to get thought in it, there must be earnest, critical study given. Let us be not deceived; the unedu-

cated can discern studied thought and sound reasoning, and hence are entitled to our very best efforts.

Now, therefore, as 1900 is to be a time propitious for a great awakening, a marshaling of our forces, an inspiration, a forward movement in all our denominational work, we beg leave to offer a few practical thoughts. We may theorize until doomsday and nothing come of it. Let us begin now to lay plans and arrange programs for a wonderful campaign of education next year. Delay is dangerous and deceptive. Begin now should be our will. One great trouble in the way of success in many undertakings is a failure to begin in time. Let it not be so with our work the coming year.

April, July, September and December of 1900, each has a fifth Sunday. Why not each association in the state prepare and hold a three days' meeting within its bounds in each of these months, at which meetings speakers who can edify and educate can be secured, and all classes of questions of interest to Baptists can be discussed. There are seventy-five associations in Alabama. Four meetings or rallies held in each association during the year would aggregate 300 meetings, and three days to each meeting would sum up 900 days; and three sermons or speeches to each day would make a total of 2,700 sermons, or lectures or addresses. Why not?

In order to accomplish this great work, full of lasting results, let the executive committee of each association that has such, or in the event there is no executive committee, let the moderator call to his aid a few brethren, prepare a program and call a meeting at some place within the association where the greatest

need exists and the greatest good may be accomplished. To crown with success, you must make the matter now until the people are aroused. Get teachers enthuse their own lively interest, and the fire will spread until the whole state will be stirred from the mountains to the gulf.

Then, too, our State Secretary, three lieutenants and the encouragement of the Missions, can inaugurate a system of mass meetings or rallies in various sections of the state. He can enlist and draw out men as well as our strong preachers and set them to work all over the state. Why not?

While Superintendent of Education organized a campaign of organizing each of the 66 counties, under the leadership of county superintendents, and held five mass meetings in their respective counties. At each of these all-day meetings, a large number of people carried their lunch—an average of five set speeches was made on educational questions. We ascertained the number that attended each of the sixty-six counties, and when the reports came from the sixty-six counties it was ascertained that no less than one hundred thousand people had attended these in the aggregate. From this actual experiment it may be seen what a great work our laymen and our laywomen as supporters can accomplish for the Baptist cause next year.

BRETHREN, is this plan practical and feasible? What is needed is organization, and then men co-operating, and then men co-operating, and then men co-operating. There is some acquirement of the

The greatest good comes from the greatest number. We urge our people to wake up and shake off indifference, and take the whole armor of God and offer the work now, and we feel sure the hills and valleys, and mountains and plains, and cities and towns and villages and country, will rise up as one man and make the welkin ring with shouts of victory.

Let the Lord's people go forth conquering and to conquer.

FIELD NOTES.

Two notes from Roanoke, in which the new pastor, Bro. Risner, is spoken of very highly, must keep company with much other good matter till January.

Dr. M. B. Wharton has resigned the pastorate of Brantly Memorial church, Baltimore, and will reside in or near Atlanta. His only child, Mrs. John M. Moore, lives there.

Just as we go to press we receive an invitation to the marriage, at Trinity, Dec. 27, of Miss Susie, daughter of Dr. and Mrs. Josephus Shackelford, and Rev. Albert W. Briscoe. We extend warmest congratulations.

We return thanks to Rev. S. O. Y. Ray and wife for an invitation to the marriage of their daughter, Helen Hunt, and Mr. Jackson Gibbs Hitchcock, at Midway, Bullock county, on Tuesday evening Dec. 19, at the Baptist church. We invoke the blessings of heaven on the young folks, and wish for them all the happiness that the Lord may give to mortals here. It has not been very long since another daughter went out from Bro. Ray's home, and there is prospect that soon he and his wife will sit before the fire and meditate on the pleasures of solitude.

The Tuskegee News: The Baptist church has paid up all of its back debts and made up the pastor's salary for another year. Pastor Catts and his people are thoroughly united.

Rev. Geo. E. Brewer has accepted the call of the church at Columbia, Henry county, for the full time. He will of course make that his home. In this case there will be a strong preacher who will have strong hearers.

What shall we do with all these good articles that have come to us in the last day or two? Only one thing can be done, and that is to keep them till next issue, although some were intended to be read during Christmas.

Bro. Crumpton sent in his Trip Notes this week, but he recognized the fact that they were rather late for this issue, so he let us know that he wouldn't take offense if they should lie over till the first issue in January.

We extend warmest sympathy to Bro. Porter, pastor at Fort Deposit, and to his wife, on the death of their child. May the God of all comfort look in tender compassion upon them and give them grace to bear their sorrows.

We were gratified to learn from Bro. Brewer, last week, that his daughter, Mrs. Espey, is apparently in a fair way to recover at length from the injuries received by being thrown from the buggy by a runaway horse. This will be pleasant news to a large circle of friends.

The Opelika Industrial News very justly congratulates itself on winning the prize at the State Fair at Birmingham as the best weekly newspaper in Alabama. The board of judges was composed of practical newspaper men, of Birmingham, and the prize was given the News over more than twenty competitors, if we remember correctly. We congratulate our East Alabama

contemporary on his success.

S. O. Y. Ray, Midway: I closed my year's work at Seale last Sunday to give way to Bro. R. A. J. Cumbe, who has been called to a field composed of Seale, Hatchebush, Hartsboro and Pittsboro. This is a good field for Bro. Cumbe, and he is a good man for the field. Both are to be congratulated. Brethren Howard, Brewer, Moncrief and the writer supplied these churches the past year.

A Member, Downing: Rev. A. F. Dix, of Montgomery, received a severe eggging by a member of his Midway church, Montgomery county, a few days ago. It cost the inflicting party the sum of about two dollars.—[This is another instance of the inequalities of life. While Bro. Dix receives without the asking an abundance of the useful article, some others are glad to get even a few at a very high price. It is not eggactly equal.]

The Huntsville Post says that Rev. J. W. Hilliard, after consultation with Dr. W. B. Crumpton, of the State Board, has accepted the call extended him several weeks ago by the Dallas Avenue Baptist church of that city, and will assume his new duties at once. Mr. Hilliard has been pastor of Mount Zion Baptist church twenty-three years, and is very popular with his congregation. After a while we may expect Dallas Avenue church not only to stand on its own feet, but to become one of the best contributors to all our enterprises.

Rev. W. H. Connell, at Stanton, received such a pounding recently that he could not contain himself. He overflowed two pages of legal cap paper in writing about it. We are sorry we can't let him tell it in full in his own way. But he and his family were taken by surprise and made very happy by the kind

feeling manifested by the coming of their friends with an abundance of all sorts of things needed by a family. A little amusement in the method of presenting some of the gifts added to the pleasantness of the occasion. We suggest to the friends that it would be well for them to keep an eye open for any rents that may appear in our brother's garments by reason of an increase of flesh. They may have to continue their kindness in an unexpected direction.

Geo. E. Brewer, Netasulga: I have sadly parted with all my churches, except Loachapoka, and will say good-bye there next Sunday, and then go to my new field at Columbia. I could not have asked for warmer manifestations of interest on the part of the people I am leaving, nor for deeper expressions of regret at leaving them. May God's blessings be on them all. I commence work at Columbia on the first of January. It is gratifying to be able to say that the last year's work in this field has been the best of all the past with them. Correspondents will please address me after this week at Columbia.

The Baptists of North Carolina have had their working clothes on all the year. Their State Convention has just been held at Asheville. We learn from the Religious Herald that they raised during the convention year over \$20,000 for their State Mission work, over \$9,000 for Foreign missions, over \$7,000 for Home missions, \$8,500 for their Female University at Raleigh, and report improvement in every department. Our convention statistics give the number of Baptists in North Carolina as 158,892, and Alabama as 124,751. Some of our brethren, however, claim for Alabama 130,000 white Baptists. Compare what has been done by the Baptists in the two states.

Church Organized.

The church at Sledge, Montgomery county, of which mention has heretofore been made, was formally organized on Sunday, Dec. 10. The presbytery consisted of Revs. Geo. E. Brewer and E. F. Baber. Bro. Brewer has taken an active part in the enterprise from the first. Bro. Baber preached the sermon for the occasion, and Bro. Brewer presided in organizing the church. A church covenant and articles of faith were adopted. There were only six members to begin with, some being kept away by the bad weather, and others had not received their letters. A number of others will join the new church, and there is fair prospect that it will soon be a body of good size for the prairies.

The people, even those who are not Baptists, are evidently pleased to have a church there, as they have shown by the money they have given and also by the interest manifested in Sunday's exercises. There are a number who are Baptist in sentiment, and they and others will be converted and added to the membership, besides those who will remove their membership there.

In the afternoon Bro. Brewer preached a short sermon, and Bro. Brooks, who had been the building committee of one, turned the meeting house over to the church free of debt, and with a small sum on hand for painting the house. Bro. Brewer was unanimously called to the pastorate of the church, but could not give a definite answer. Bro. Wm. Carter was elected clerk, but the selection of deacon was postponed.

The Sunday school has a good membership, and promises to be interesting and profitable.

The congregation was large considering the rain and the prairie mud, and gave receptive attention to what was said and done.

Bro. A. J. Brooks and his good wife, who inaugurated the movement for a church at Sledge, were happy at seeing their desire accomplished. They feel grateful to all the people for their sympathy and financial help, and to none more than Mr. J. W. Barganier, a rich merchant of the village.

Alabama Baptist.

MONTGOMERY, DEC. 21, 1899.



"COTTON Culture"

is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN-KALI-WORKS,
93 Nassau St., New York.

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.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption; long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

Montgomery Churches.

W. E. E. Sunday meetings Sunday and Sunday night. Congregations growing and interest increasing. Sunday school doing well. Collections good. One member received at night. Will hold a meeting of some days beginning on Thursday night before the third Sunday in January. Organized a Woman's Missionary Union, which promises much for us.

South Montgomery. — Attendance fair. The pastor seemed to be at his best, and the services were greatly enjoyed. At the evening services the Lord's Supper was administered. One received by letter and one by experience of grace.

For the Alabama Baptist.
Remember!

Remember the orphans, and that "God loveth a cheerful giver." While we are giving Christmas presents to our own children, other loved ones and friends, let us not forget the orphans at Evergreen. Let us give as we would have others give to our little ones if they were left destitute. Would to God the money that goes for strong drink at Christmas could be spent on these poor children. There are but few, if any of us, who cannot give something. A little from each family will amount to a great deal to them.

E. D. B.

The only house in all of the leading agents because there in the cheaper they sell at

STEINWAY
KNABE
PIANOS
GUSTAV
CHICKERING

Write us, a 2c stamp may save you money. In doing so mention this paper.

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.

The Sunday Schools and the Alabama City House.

Look at the list of Sunday schools and the amounts they have contributed. Is your school in the list? The children are going to build that house; you see if they don't. Did you notice the contribution in the paper last week from the Sunday school in Alabama City? They say it was a bad day, and they are going to try it again! W. B. C.

A Church Bullder Aroused.

Our brother Jud. Dunaway says that by the help of the Lord he is going to build a church every year. As soon as he saw the proposition to build the church at Alabama City he wrote, "Put down the Sunday schools in all my churches, and I will do more than that; I will go out and beg for it if you will let me." It won't be hard to get my permission, and now he is commissioned as voluntary agent wherever he may chance to be.

W. B. C.

State Convention Minutes

Can be had by writing for them. In the financial report of the board there is printed a "Trial balance." Of course it is no part of the report, and should not have been printed, but it slipped in with the other papers and was handed to the secretary.

W. B. C.

The Pledge Card.

I sent out this week samples of the pledge card. If you do not get one write for it.

The time has come for a thorough organization of the forces, and brethren who have tried it say this is the best way to do it. Try it, brethren. Almost every member, if properly approached, will promise something. Even one cent a week is a tremendous increase over nothing.

W. B. C.

For the Alabama Baptist.

The Building Fund for Alabama City.

For some years it has been the custom of our Sabbath school to take a collection for the Orphan's Home the latter part of December. That collection is pending now. On this account we cannot do anything at once for the church building at Alabama City. But you may expect a contribution from us for that cause at a later date. I was among the number who visited that field during the session of our convention at Gadsden, and was deeply impressed with the importance of establishing a mission there with the least possible delay. Our brother Crumpton is right in urging that we give special attention to the vast populations that will henceforth settle about the great factories of our state.

Fraternally,
Troy. A. B. CAMPBELL.

J. B. Collier

Is a name which has become familiar to the Baptists of this state as the efficient assistant in the office of the board. It became necessary for the Secretary to have an experienced stenographer and typewriter to relieve him of the burdens of his correspondence. This necessitated a change in the office. It will be a long while before I shall have one so prompt and skillful and thoroughly conversant with the work as Bro. Collier. His industry and painstaking care, and interest in mission and religious work generally, peculiarly fitted him for the position which he so long held. May the Lord bless him wherever he goes.

W. B. C.

Bro. Collier will still receive orders for books, periodicals, etc. He has a desk at the office of the ALABAMA BAPTIST.—ED.

Off for Christmas.

I have promised the children a visit during the holidays to our old home in Dallas county. They won't go without "Papa." I will rest a few days at Orrville, where the brethren may address me about business of importance. Letters for the office may be addressed to Montgomery as usual; but I will ask brethren to be patient if they are not promptly attended to.

W. B. C.

Best of all is to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving and for every breath a song.

For the Alabama Baptist. Why Is It?

I would like to inquire of many thousands of Baptists in Alabama why they do not read the ALABAMA BAPTIST. Our paper, they say, they do not read it. I have not time to visit all of them and ask, and I am troubled about will know that I am much benefited by them, now how can I receive from them? Well, that reading the paper, and this scribe leaves things in a fix in "a state of mind." This is the situation, not only as unsatisfactory as it is, but as it refers to the paper. You cannot refer to anything else with our Alabama Baptist family few of them. thing; that is, only a chief reason. May not that be the co-operation? why we have so little cooperation with We cannot have co-operation without communication. It seems impossible, therefore, that we shall cation that we medium of communion.

An army scattered, and consisting of seventy regiments, and no separated from each other, would medium of communion it would be very ineffective in military circles. How much better, am I talking condition? But why do we do not to? To the regular army. Here is the trouble whom you wish to reach those who need to wish to speak, and to say. Our hear what you have each them is cheapest way to Let us try to through our paper. That is our broaden its circulation. best hope.

Until our means need not extension is improved co-operation. pect much better of P. SHAFER.

Dadeville. JNO.

For the Alabama Baptist Meeting

The Fifth Sunday will be held Of Elim association, McDavid, with Ray's Chapel

at, beginning on Saturday, 30th, 1899.

PROGRAM
Saturday, 10 a. m. exercises, by Reuben
10:10. Take up regular business.

1:30 p. m.: What is true mission spirit? and what effect does it produce upon those who possess it? Opened by A. M. Lowery.

7 p. m.: Preaching, by Rev. J. E. Holly.

Sunday, 9 a. m.: Sunday School mass meeting; subject, How can we improve our plan of Sunday school work? Opened by T. W. Ficklin.

11 a. m.: Mission sermon, by Rev. J. T. Fillingim.
2 p. m.: What steps should a church take with members who seldom attend. Opened by Rily Brewton.

P. M. PRITCHETT,
J. S. BRYARS,
Committee.

A Call on the Young Men.

Dr. Willingham's appeal, to which Bro. Bledsoe called attention, asking the young men to give ten dollars each to help defray the expenses of equipping and forwarding to their new fields the lately appointed missionaries, should be heeded. Some are responding, and others should.

W. B. C.

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "Pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Our "Index" describes all lamp 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.

For the Alabama Baptist. At the Orphanage.

Our children are motherless again, Mrs. Hardy having left us last week. If some one will send us the names of a good man and his wife who have no children, and who would be suitable persons to take charge of the Home, it will be a good service. Our children are well again. Evergreen. J. W. STEWART.

A grateful thought toward heaven is of itself a prayer.

For the Alabama Baptist. A Card of Thanks.

I take this method of returning thanks to the Judson association for \$54.26; to Kinsey church for \$3.25, and to old Zion church for \$4.00.

Brethren, I feel that you were the good Samaritan that picked the man up and put him on his beast and paid his bill, and I feel like I am the poor fellow that was picked up.

May the good Lord bless you all. Eufaula. R. B. Lee.

BAPTIST PERIODICALS

Are Always in the Lead

Two new quarterlies have been added to the list.

Quarterlies	Price	Monthlies	Price
Senior	4 cents	Baptist Superintendent	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "		per copy! per quarter!
Primary	2 "		

per copy! per quarter!

Home Dep't Supplies

OF ALL KINDS.

Quarterlies	Price
Senior	5 cents
Advanced	3 "

per copy! per quarter!

Leaflets

Advanced Intermediate Primary

1 cent each per copy! per quarter!

Picture Lessons . 2 1/2 cents per set! per quarter!
Bible Lesson Pictures . . 75 cents per quarter!

Illustrated Papers

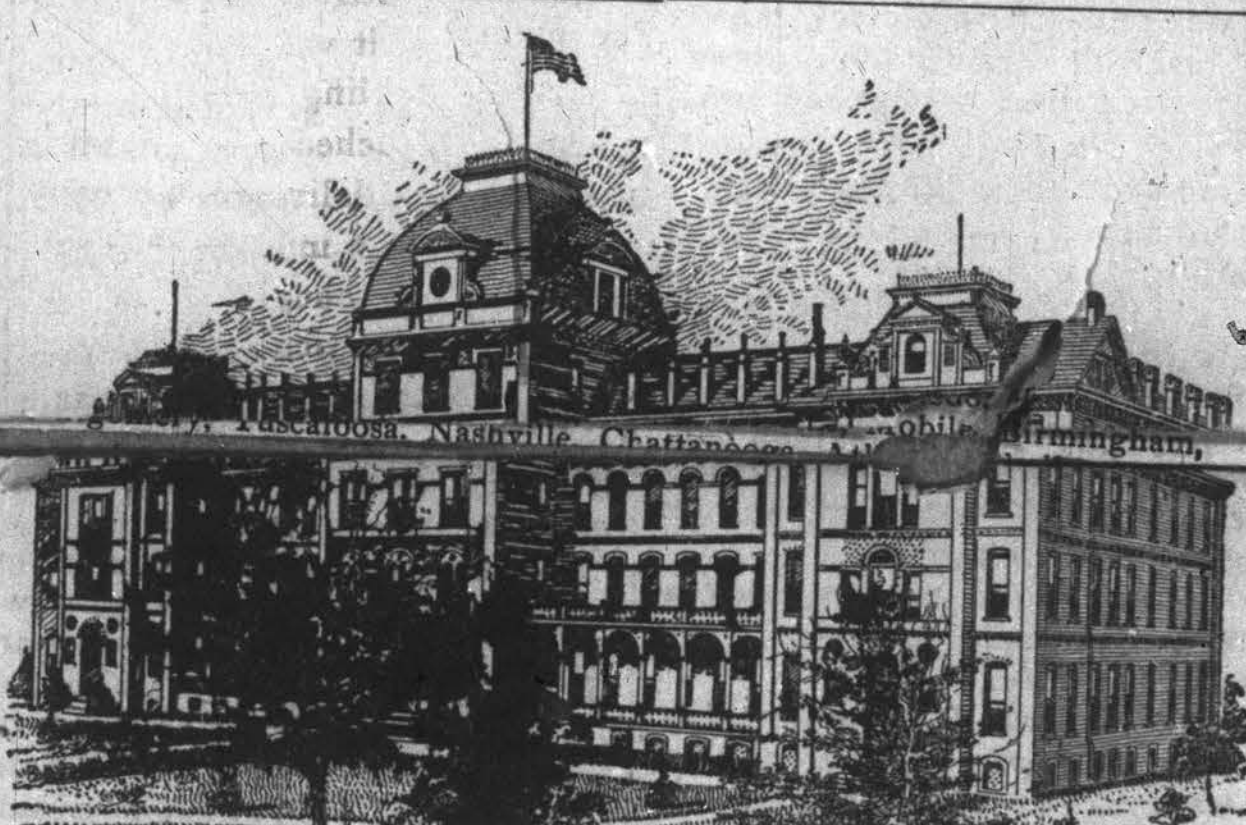
	per quarter	per year
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	8 "	30 "
Our Little Ones (weekly)	6 1/2 "	25 "
Young Reader (semi-monthly)	4 "	16 "
" (monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)

The Colporteur (monthly), single copies, 10 cts. per year; twenty or more copies, 5 cts. each a year.

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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 obtainable cost. The Sixty-Second Annual Session Begins September 27th. Send for Catalogue or other information to ROBERT G. PATRICK, D. D., President, Marion, Alabama.

Howard College FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention. *ESTABLISHED IN 1841.* Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars. Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses. Free Tuition to Baptist Ministers. Half Tuition to Ministers' Sons. Terms Reasonable. The policy of the Howard is not to furnish the "Cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done. Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College. NEXT SESSION BEGINS SEPT. 26, 1899. For Catalogue and particulars write to F. M. ROOF, President, EAST LAKE, ALA.

DR. MOFFETT'S TEETHINA

TEETHING POWDERS

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

DREAMING OF HOME.

It comes to me often in silence,
When the firelight sputters low—
When the black, uncertain shadows
Seem wraiths of the long ago;
Always with the throb of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know where there's warmth of wel-
come,
And my yearning fancies range
Back to the dear old homestead
With an aching sense of pain.
But there'll be joy in the coming
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels
On a mystic heart at play.
Have touched with a yearning sadness
On a beautiful, broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

A Visit.

Dorothy and May were going to make their first visit.

"Can't we stay a whole month?" pleaded Dorothy, as she kissed mamma good-by at the station. "I should so like to stay a whole big month," she urged eagerly.

Mamma smiled. "We'll see if you want to," was all she said, as she gave them each a kiss.

Papa carried the big black bag, with the clothes packed snugly inside; and the two little girls had their very best dolls in their arms.

Dorothy did so wish they could have had a trunk; but then, the people could't have seen it, because trunks are always put in a baggage car.

It was nearly two o'clock when they reached auntie's house, and Dorothy felt tired and hot and hungry.

"I don't think I like traveling," she said slowly, as she sat down in the big rocker.

"An' I don't, either," said May, "less mamma comes with me!"

But after dinner they forget all about being tired. They hunted for eggs in the old barn, and fed the pigeons and rabbits.

"I think we'll stay a whole year 'stead of a month, don't you?" suggested Dorothy.

"Yes, we will," murmured May, giving a downy yellow chicken some dough from her plump little hand.

When six o'clock came, Dorothy and May sat quietly out on the red settee, holding a meeting.

"I'm going home with papa," said May over and over again.

"An' you promised to stay a whole year!" exclaimed Dorothy, reproachfully.

"I'm going home with papa," repeated May; "an' he's going right now," she declared, as papa came out on the front steps.

She rushed across the lawn as fast as she could go, and Dorothy followed behind.

"We've decided to go home with you," both children said breathlessly, as they took hold of papa's hands.

"Well, well!" exclaimed papa, laughing, "This isn't a whole month, Dorothy!"

"It seems more a year," answered Dorothy, solemnly. "An' we're tired visitin' an want to see mamma."

And that night mamma tucked her two little girls up in their cribs just of if they had never been visiting at all.—Margaret Dane, in Youth's Companion.

At a recent wedding all went merrily until the bridegroom was called upon to produce the wedding-ring. In vain he felt in his trousers pockets for the indispensable trifle. Nothing could be found except a hole through which the ring had evidently fallen. What was he to do? Suddenly a happy thought struck the parson.

"Take your shoe off," he said.

The suspense and silence were painful. The organist, at the clergyman's bidding, struck up a voluntary.

The young man removed his shoe, the ring was found, also a hole in his stocking, and the worthy minister remarked, evidently with more than the delay of the ceremony on his mind:

"Young man, it's high time you were married."

A Stringent Food Law.

Prohibits the Use of Arsenic or Alum in All Articles of Diet.

The law enacted by the Missouri legislature, a copy of which was recently published in our columns, and which prohibits the manufacture or sale of any article intended for food or to be used in the preparation of food, which contains alum, arsenic, ammonia, etc., places that state in the lead in the matter of sanitary legislation.

Laws restricting the use of alum in bread have been in force in England, Germany and France for many years. In this country, in Minnesota, Wisconsin, Michigan, Ohio, Kentucky and several other states, direct legislation in reference to the sale of alum baking powders has also been effected. In several of these states their sale is prohibited unless they are branded to show that they contain alum, and in the District of Columbia, under the laws of Congress, the sale of bread containing alum has been made illegal.

Following are the names of some of the brands of baking powder sold in this vicinity which are shown by recent analysis to contain alum. Housekeepers and grocers should cut the list out and keep it for reference:

GOOD LUCK.... Contains Alum.
Manf. by Southern Mfg. Co., Richmond.
SUCCESS..... Contains Alum.
Manf. by Morehouse Mfg. Co., Savannah.
RAILROAD.... Contains Alum.
Manf. by Morehouse Mfg. Co., Savannah.
BON BON..... Contains Alum.
Manf. by Grant Chem. Co., Chicago.
OLD DOMINION Contains Alum.
Manf. by Old Dominion Mfg. Co., Richmond.

In addition to these, many grocers sell what they call their own private or special brands. These powders are put up for the grocer, and his name put upon the labels by manufacturers of alum powders. The manufacturers, it is said, find their efforts to market their goods in this way greatly aided by the ambition of the grocer to sell a powder with his own name upon the label, especially as he can make an abnormal profit upon it. Many grocers, doubtless, do not know that the powders they are thus pushing are alum powders, the sale

of which would be a misdemeanor under the law referred to.

It is quite impossible to give the names of all the alum baking powders. They are constantly appearing in all sorts of disguises, under different names and at all kinds of prices, even as low as five and ten cents a pound. They can be avoided, however, by the housekeeper who will bear in mind that all baking powders sold at twenty-five cents or less per pound are liable to contain alum, as pure cream of tartar powders cannot be produced at anything like this price.

A Bright Bird.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"
"I'm Joe."
"Where are you from?"
"From Pinalico."
"Who is your master?"
"The barber."
"What brought you here?"
"Bad company."

Now, it came to pass one day that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil. But all efforts to find the stray bird were in vain.

Meantime, Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler literally.

A man lived a few miles from the barber's home who made the snaring of birds his business. Some of the birds he stuffed and sold; others, again, were sold to hotels near by, to be served up in delicate tid-bits to fastidious guests. Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn

was coming, and he knew something must be done. It was clear that the fowler would not ask questions, so Joe piped out: "I'm Joe!" "Hey? Who's that?" cried the fowler. "I'm Joe," replied the bird. "You are?" asked the astonished fowler. "What brings you here?" "Bad company," said Joe promptly. "It is needless to say that Joe's neck was not wrung, and that he master, the barber, to his rejoicing Advocate.

Start at the Bottom.

Two boys left home with money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate proposition, received diplomas from the faculty, also their diplomas from the ship-building firm. Ushered into the waiting-room of the hotel, the first was given an audience. He "What can you do?" said the man of millions.

"I would like to be a clerk."

"Well, sir, I will take your name and address, and should we have correspond with you, will As he passed you."

his waiting count he remarked to go in and leave a companion: "You can The other pay your address."

papers, presented himself and

"What can you do?" was asked. "I can do anything," said a green hand. "The magna" was the reply.

"Have you superintended, man at work anything to put a

"We want an iron," replied the man to sort scrap. And the College superintendent, sorting scrap, graduate went to

One week past, meeting, and the president, meeting, and the president, meeting, and the president,

"How is the man getting on?"

"Oh, the boss," he said, "he's doing his work, and never watched the clock."

In the department and an advisory position with the management, at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.

"Please give me some ice-cream, mamma," said a little girl, not three years old. "Why do you want ice-cream, dear?" "Oh, because it makes my tongue feel happy, mamma."

Not so very long ago pirates attacked a vessel in the Chinese sea. The crew fled in terror to the rigging, but the captain's wife seized a cutlass, and as the pirates' heads appeared over the vessel's side, she cut them down like weeds, until those remaining re-entered their boats and rowed away.

Diseases that attack women are worse than pirates. They torture long before they kill. But women can beat them off and cut them down with Dr. Pierce's Favorite Prescription. This is a woman's remedy that has no alcohol, opium or other narcotic in it. It is the prescription of Dr. R. V. Pierce, of Buffalo, N. Y., who has devoted a long and successful life to the study and treatment of diseases peculiar to women. It overcomes irregularities, stops disagreeable drains, bearing-down pains and backache; cures female weakness and headache. It helps the girl over the difficulties encountered when she enters womanhood; makes the period preceding maternity a time of comfort; and the newborn pain to the mother. At the "turn of life" it is priceless to womanhood. Medicine dealers sell it, and you should never permit them to substitute other medicine which they may urge upon you as "just as good."

"I had been a great sufferer from female weakness," writes Mrs. M. B. Wallace, of Muscatine, Cooke Co., Texas. "I tried four doctors and none did me any good. I suffered six years, but at last I found relief. I followed your advice, and took four bottles of 'Golden Medical Discovery,' and right of the 'Favorite Prescription.' I now feel like a new woman. I have gained eighteen pounds."

In paper covers, 21 one-cent stamps; cloth binding, 70 cents extra.—Dr. Pierce's Common Sense Medical Adviser. Address Dr. R. V. Pierce, Buffalo, N. Y.



Under and by virtue of a certain mortgage with power of sale and under the powers therein contained, executed by Elsie Howard and Peter Howard, her husband, to the Banking, Building & Loan Company, of Montgomery, Alabama, on May 9th, 1896, which mortgage is recorded in Book 139, page 448, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in city and county of Montgomery, and State of Alabama, to-wit:

North half (1/2) of lot nine (9), measuring fifty (50) feet on the east side of Watts street and running back with that equal width one hundred and forty-five (145) feet. Said lot is according to a plat of land drawn by John W. Watts, of the north half (1/2) of east half (1/2) of north-east quarter (1/4) of north-east quarter (1/4), section 18, township 16, range 18, and known as Wattsville; being the same conveyed to Elsie Howard by Caroline Long and Green Long on the 17th day of December, 1875, by deed of record in the Probate Office of Montgomery county, State of Alabama, in Book 25, page 635.

This the 28th day of November, 1899.

BANKING, BUILDING & LOAN COMPANY, Mortgagee.

J. L. HOLLOWAY, Attorney.

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EYMER-BAYMAN
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JEWETT
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CLSTER
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UNION
Chicago.
SOUTHERN
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SHIPMAN
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Never; and these conditions were never known until the introduction of zinc white, "combination lead," and ready-mixed paints, the two last composed largely of zinc, barytes, whiting, etc., very little lead, if any.

—Mr. E. P. Edwards, in "Painters' Magazine."
Mr. Edwards is the senior member of the firm of Messrs. Edwards & King, Painters and Decorators, Elizabeth, N. J.

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 colors forwarded upon application to those intending to paint.

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

GOLD DUST.

Housework is Hard Work

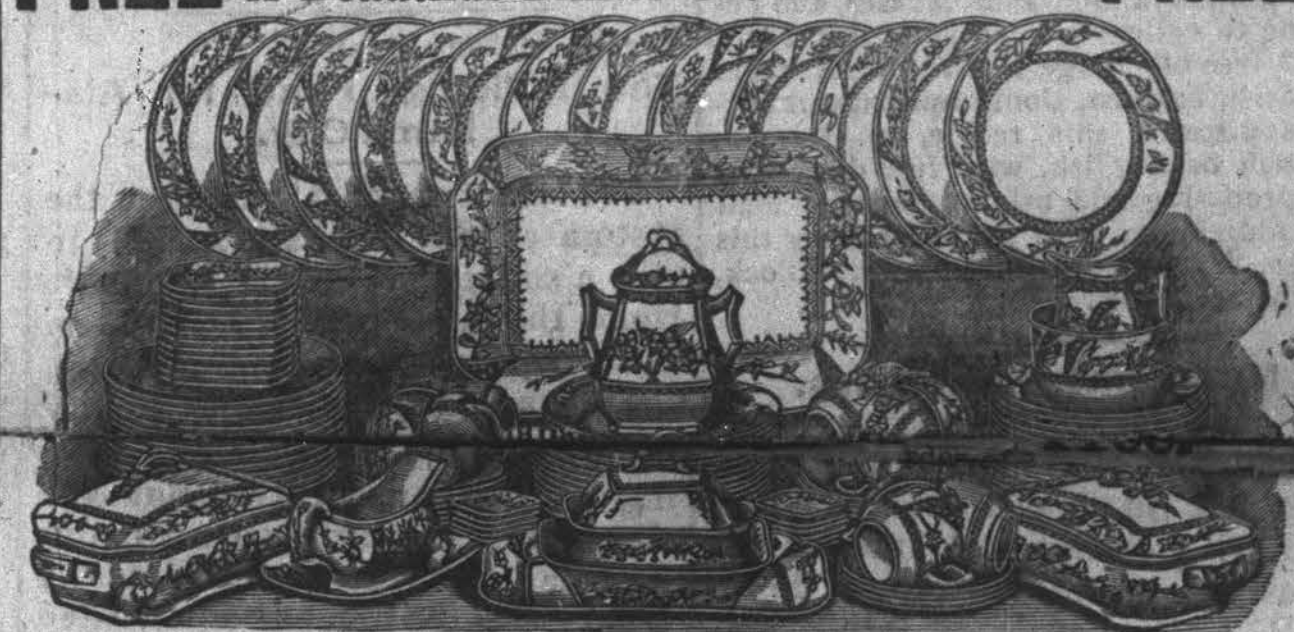
without Gold Dust.
It lightens the labor of cleaning more than half and saves both time and money. It is "Woman's Best Friend, Dirt's Worst Enemy."

Send for free booklet—"Golden Rules for Housework."

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Under and by virtue of a certain mortgage with power of sale and under the powers therein contained, executed by Elsie Howard and Peter Howard, her husband, to the Banking, Building & Loan Company, of Montgomery, Alabama, on May 9th, 1896, which mortgage is recorded in Book 139, page 448, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in city and county of Montgomery, and State of Alabama, to-wit:

North half (1/2) of lot nine (9), measuring fifty (50) feet on the east side of Watts street and running back with that equal width one hundred and forty-five (145) feet. Said lot is according to a plat of land drawn by John W. Watts, of the north half (1/2) of east half (1/2) of north-east quarter (1/4) of north-east quarter (1/4), section 18, township 16, range 18, and known as Wattsville; being the same conveyed to Elsie Howard by Caroline Long and Green Long on the 17th day of December, 1875, by deed of record in the Probate Office of Montgomery county, State of Alabama, in Book 25, page 635.

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Alabama Baptist.

The Christian Doctrine of the Resurrection.

(By J. A. Broadus, D.D.)

"Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58.

The Christian doctrine of the resurrection of all men from the dead is a remarkable one, awakening no little questioning and doubt. All the researches of biology fail to give to man the dignity that comes from this doctrine. It gives us the very highest conception of the life beyond the grave. If this be so interesting a question, it would seem to be worth the while to look over Paul's line of argument on this subject:

Here in Corinth there are some who denied the doctrine. There were some who probably held agnostic views on the subject. But Paul meets these objections to the doctrine of the resurrection, first, by reminding them that Christ rose from the dead. "For I delivered unto you first of all," he says, "how that Christ died for our sins according to the scriptures, and that he was buried, and that he arose again the third day, according to the Scriptures." He was seen of Peter, then the twelve, afterwards of about five hundred brethren at once, by James and all of the apostles, and last of all by the apostle Paul himself, "as one born out of due time."

This epistle was probably written in the year 57, only twenty-seven years after the event of Christ's resurrection occurred, and the occurrence was fresh in the minds of many. How vivid in the minds of many of you are the events of the late war, twenty-seven years ago. No skeptic denies that Paul wrote this letter. The resurrection of Christ is one of the world's historic facts. If I do not know, as a student of history, that Christ rose from the dead, what do I know? A noted German rationalist declares that it will not do to deny the unquestionable fact that Christ rose from the dead. The apostle says: "If Christ rose, how can it be that there is no resurrection?" Notice the language, "no resurrection." Many today require a great amount of evidence to prove the truth of miracles, but a denial of the miraculous power of Christ cannot hold for a moment. The denial of the resurrection is a denial of the very foundation of Christianity.

But there are two other results which must follow the denial of the resurrection of the dead. First, "they which are fallen asleep in Christ are perished." Five years before he had said that those who fell asleep in Christ should be raised again. But another result is summed up in his exclamation. "If in this life only we have hope in Christ, we are of all men most miserable," or as the new version has it, "most pitiable." All the sacrifices for this hope are for naught. Give me no delightful delusion. Christianity is a religion of truth. "I am the way, the truth and the life."

Christ is so connected with his people that his resurrection implies the resurrection of his followers. Paul believes in the resurrection of all men; but he is speaking in this connection of the resurrection of Christ's people. As in Adam all died, so in Christ should all be made alive. All authority is given unto Christ.

And again he asks them, "What shall they do which are baptized for the dead, if the dead rise not at all?" Paul does not in any way justify the practice, evidently in vogue among some in that day, of baptizing the living for the dead, but he uses this argument to show their inconsistency. Why should they baptize for the dead, if the dead are never to be raised? In what way would it be of possible benefit to them? He stops the mouths of these men by arguments from their own beliefs and practices. In like manner he adds, "Why stand we in jeopardy every hour?" What advantage was it to him that he should fight with wild beasts? Why should he sacrifice so much? Why not "eat, drink and be merry" if tomorrow we die? But, he adds, "Be not deceived. Evil communications corrupt good manners." If no one believed in a future life, what would be the state of morals in society today? There may be some who profess not to believe in a resurrection whose lives are not vicious, but there is all around them the influences of Christianity, just as in climbing the Alps tourists are tied together so that each may hold the other from falling, so these are held up by the power of the lives around them. What would become of morality without a belief in the resurrection?

But he is reminded of another objection. Some one asks what kind of a body it shall be that will be raised? And he answers merely because the objection is evidently not honest. He calls him a fool. Does he not know that there are different kinds of bodies? You don't sow a plant with all its leaves and stalk and roots, but God giveth it a body. And in a true sense it is the same body. The body that shall be raised in

the resurrection may be in many respects a different body, and yet be the same. What if our bodies are taken up by plants? What if it was discovered that an apple tree had taken up the remains of Roger Williams? Do I mean that it is only to be a spiritual life? No; in a just sense it will be our same body, only glorified and fitted for its new existence.

But last he is asked what are to become of the bodies of those who are still living when Christ comes again.

"Well," he says, "we shall not all die, but we shall all be changed." Our bodies shall put on immortality. Death shall be swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?" For "the sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

"Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain." Here are two exhortations. First, to be firm in religious conviction, and then to be active in religious duties and work. Are there any here who once were full of faith and into whose hearts doubts have come? Notice the connection here. It is only as you work, are busy in doing good, that you will be steadfast. Go to work. And then he adds this encouragement, "Ye know that your labor is not in vain." You serve a risen, living Redeemer. Your's is a cause sure to succeed, and in the end you shall have your eternal reward.

The Preaching for the Times.

The Baptist Commonwealth, Philadelphia, recently had a symposium containing the views of some distinguished Baptist ministers as to the kind of preaching that is needed in these times. We print below what two of them said.

Rev. J. O. Rust, of Nashville, wrote: "I do not know just how much the demand should dictate the supply. The world might demand a very bad sort of preaching, should we then take to poor preaching? Some consideration should be given the changing ages as they pass, but our supreme duty is to be true to God always."

1. Preach the Word. It is a mistake to suppose that the world does not want to hear the Word. Biblical subjects were never more attractive than at the present time. Preachers who dispense with the Gospel have misjudged the demands of the age. The changes asked of the pulpit is not of the Word, but in the preaching. A man who can preach like he talks is a success. The minister who brings to the pulpit a metaphysical phraseology, or who discourses in the heavy sentences of the theologians, may win admiration but he will not win souls. The people are hungering for some one to tell them in a plain, straightforward way the messages of Jehovah.

2. There is also a demand for a larger teaching element in preaching. It has come to pass that men want to learn something when they go to church. The changed ratio between exhortation and exposition is evidence of this demand. No wonder the manner of preaching has changed, for when you come to teaching the method must be clear, simple, direct. The orator is still heard with pleasure, but there are many powerful preachers who have no oratorical gifts. The preacher who can tell the Word to the people so that they will know what they did not know before, is now in great demand.

3. There is also a demand for unction in preaching. The danger of the growing teaching element is that preaching will become tame, cold, lifeless. But this need not be so. There can be a holy unction in teaching as there is a saintly fervor in preaching. We must not only preach the gospel, but we must preach it so as to save men. Many sermons are convincing, but they are not converting. There must be heart power behind thought to make men move. How often do we see an audience in enthusiastic admiration that never once thinks of actual repentance and obedient faith in our Master. This holy power to convert men is the gift of God won in prayer; the power to merely convince men may be but the gift of nature worked up in the study.

So I say that the kind of preaching demanded by this age is (1) it shall be Biblical, (2) informing, (3) converting. This is a high standard, to be sure, but the pulpit should aim as high as the age. There is not much danger of preaching over men's heads. When the preacher really knows anything he can generally tell it so all can understand him; and if he believes it with all his heart, some of those who hear him will also come to believe it. This is effectiveness, that is what our age is calling for."

Rev. H. M. Wharton, D.D., of Baltimore, wrote: After our Savior had finished his work on earth he sent his disciples forth to preach the Gospel to every creature. In the economy of grace every soul becomes a soul-winner, and so the Gospel spreads to earth's remotest bounds. You have been asking in the Baptist Commonwealth for opinions

as to the kind of preaching demanded at the present day. It is all answered in the preaching which was done by himself. It was plain preaching, for the common people heard him gladly; it was pointed preaching, for often after his sermons his audience wanted to hear him copiously, as number of stories, as given in his public addresses. His sermons were not long, but carried an immense amount of truth to the hearts of his hearers. I say to the hearers because he preached to the heart and not to the head. If a man undertakes to go to God's head, he will get nothing but a big head; if he heart foremost, he will get a big heart, and that is what we all want. Let us aim low. The heart is the vital point. The head is too hard and for it is that part of the human anatomy which can most easily dodge missiles of truth.

There is another thing, it seems to me, that ought to go along with the kind of preaching demanded, and that is the kind of work demanded in these days. The churches, as a general rule, are not working at all, they are in holiday attire, and following a dull routine which leads to death. The plan of work is just as simple as the plan of preaching. It is simply a straightforward testimony for Christ given by one individual to another. If you will read the New Testament you will find that these good people just went about looking for souls in order to tell them that they had found Christ, and if today church members, under the guide and power of the Spirit, will tell to others what Jesus has done for them, we shall have a repetition of the blessings that came upon the early disciples. There never was a time in all the history of the world when people were more ripe and ready for the kind of work indicated here, and it may be found fully set forth in the Gospels. The fields are white unto the harvest, and the Lord is calling. Let us go.

For the Alabama Baptist Seminary Notes.

Only two States can boast of a larger representation in the student body this year than Alabama. Sixteen matriculates up to date.

Several of the brethren have regular charges and seem enthusiastic in their labors. The rest do mission work in the city.

Brother Bennett preached at Preston Street Mission on the night of Thanksgiving.

Brother W. J. D. U. spent from November 30th to December 3rd preaching in and near Nashville, Tennessee.

Brethren E. M. Stewart and Fancher, both new students, were on the night of November 1st, former at Preston Street and latter at Rev. Fair Park.

Brother O'Hara gives encouraging reports from his part of the vine. On December 10th he baptized a Presbyterian, and has two other converts awaiting the ordinance. The new church building at Clermont he reports progressing nicely.

There has been and is yet some sickness in the hall. But considering the extremely disagreeable weather we have been having, we think the list of sick ones unusually small.

We are indeed sorry to have to note the fact that Brother Howard has had to return home on account of sickness. He had not been with us a great while, but long enough to win a place in the heart of everyone who knew him. We trust he may be able to return after Christmas.

It gives us great pleasure to note the earnest missionary spirit now pervading the institution. A few weeks ago a movement was inaugurated by the students to support a missionary on the foreign field. Last Friday evening as we sat at supper the matter was again brought up, and amid much wholesome enthusiasm six hundred and fifty dollars were subscribed.

Brother Taliaferro is still pastor at Glenview. He is doing a good work there and his people all love him. For some reason best known to himself he has suddenly arranged his course so as to be able (if anything should happen to prevent his coming back next year) to take the degree of Th. B. From all indications Brother Taliaferro has no objection to being a Bachelor of Arts or of Theology, but does have a decided antipathy to being a bachelor of anything else.

Dr. Mullins returned Friday last from the North and South Carolina Conventions. He reports a delightful trip. We are all glad to have him back again after an absence of a little more than a week. To say we all like our President would be but a feeble expression of the facts in the case.

We admire him for his charming personality, we respect and honor him for his scholarly attainments, we love him for the purity of his soul and for his evident love for our common Father. Surely "he will wear worthily the honor that has been put upon him."

Dr. McGlothlin returned from the Alabama convention with his beaming with pleasure. And his hearts did beat with laudable

he told us about the great convention you had! Verily, God has blessed us beyond what we deserved. To us here at the Seminary the outlook for the Baptist cause and that of our Master in dear old Alabama never seemed brighter.

But glorious reports have been received from all the other States visited by the different members of the faculty. They all report in these States a feeling of loyalty, brotherly love and Christian unity such as the most sanguine among us could hardly have expected one year ago. Surely, as we reflect on these things, ought we to be able to exclaim with the Psalmist, "Bless the Lord O, my soul, and all that is within me, bless His holy name." J. Renfro Curry, Louisville, Ky.

P. S.—In obedience to the express command of my Alabama brethren, I shall try to see that the Baptist has a communication from the Seminary every week. J. R. C.

Important Announcement.

The Sunday School Board of Nashville have elected Rev. I. J. Van Ness, D. D., as Editorial Secretary, to succeed Dr. Samuel Boykin, deceased. The matter has been under consideration for some time, and Dr. Van Ness comes to us notwithstanding earnest efforts to hold him in Atlanta.

The Board, looking to the enlargement of its working force, have elected Rev. A. J. Barton, D. D., as Field Secretary to do distinctively Sunday School work throughout the States of the Southern Baptist Convention. Both of these brethren have been popular pastors in Nashville, were efficient members of the Board, and thoroughly devoted to its interests, and were much honored and beloved by all who knew them. Since leaving Nashville Dr. Van Ness has been joint editor with Dr. T. P. Bell of the Christian Index at Atlanta, Ga., where he has made a great name for himself as a wise and able workman that needeth not to be ashamed.

Dr. Barton left his pastorate here to become Assistant Secretary with Dr. Willingham of the Foreign Mission Board of Richmond, Va., where he has shown marked ability on the platform, and made himself a welcome visitor in the State Conventions.

I do not see how the choice of the Board could have fallen upon two men

better adapted and equipped each for the high and holy task to which he has been called, and I count ourselves and the denomination fortunate in securing their services for these two positions, which are of immense importance and far-reaching power for good. The Board has all confidence that God has led us in choosing the right men for the right places. J. M. Frost, Nashville, Tenn.

We have been struck with the statement going the rounds of our exchanges that the words of inscription on Mr. Spurgeon's tombstone are, "C. H. Spurgeon—waiting." Whether this was Mr. Spurgeon's request or whether it was the choice of loved ones living we cannot tell. It means that Spurgeon's dust is waiting that blessed hope of the resurrection, and though simple in statement it is wonderful in meaning. —Baptist and Reflector.

This paragraph from the Central Baptist might well be read in open church now and then:

A poorly paid pastor and a poorly pastored church make an inefficient combination. They may all be converted people and possessed of amiable intentions, but they are not in condition to do great service to God. The Scripture ideal is that of a man giving all his time and all his energy to the ministry, and of a church every one of whose members or limbs is full of vigorous activity.

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