

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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For the Alabama Baptist.
Howard College.

Not for years has the outlook for a large attendance been so promising as at present. Names of prospective students, applications for catalogues, terms and the reservation of rooms are coming in daily. We have fixed our figures at not less than 200 students for the session of 1900-1901, and the faculty are working day and night to make this the banner session in the Howard's history.

Brethren, help us. It is your college and we are your servants, doing what we can to make your college in every way worthy of the great Baptist denomination in Alabama. Within the last three years one year's work has been added to each of the following subjects: Greek, Mathematics, French, German, General History, Natural Sciences and Mental and Moral Sciences. The courses of study in your own college now rank among the highest in the country. During the three years mentioned, your faculty here have spent over \$1,000 a year on repairs and improvements, and over \$1500 a year have been given in tuition to ministerial students and ministers' sons.

These things are not said in any spirit of boastfulness. On the contrary, we humbly thank our Heavenly Father for enabling us to do this much for the college and for the Christian religion which the college was organized to uphold. The statement of facts is made for the sole purpose of showing to the brethren the improved condition of this denominational institution, and

The Judson is to be congratulated upon the great good it may do if properly supported by Baptist influence and effort.

It is for this support that we appeal now; not for money, but for the influence, and a little of the time of every friend of Howard College to help us to fill it to overflowing with boys the coming session. We appeal to our ministers, our alumni, our ladies of the Woman's Missionary Unions and the presidents and members of our Baptist Young People's Unions, to take a little time to look about them in their respective towns and communities and see if there are not young men who can be induced to enter college next fall. Many who would never go to college if left to themselves could easily be induced to go by some one they know and in whom they have confidence.

Reader, if you are not a friend to your denominational college, or if you have no influence, we expect nothing of you, otherwise we need your assistance. Please help us. Do not think that there will be enough without you and you will not be missed. Each individual must serve his God and his church for himself. If you can only put one student in college, think what a part you will have in the up-building of the institution, and in the development of one human character, whose power for good and for usefulness none can compute.

The Howard's only endowment at present are the good will and helping hands of its friends. These are great powers when put to use, but they are too often withheld through thoughtlessness or absence of the feeling of any responsibility in the matter. Send us names, and we will send catalogues. The coming session connects the two centuries, marking the close of the present and the beginning of the next. Let every Baptist do his duty, and the rising sun of the 20th century will be greeted by the largest cadet corps ever assembled on Howard College campus. F. M. ROOF.

A crank is an expert on any subject in which we are not interested.

About New Century Meetings.

PROGRAM FOR NEW CENTURY MEETING:

- I. Our Denomination a Century Ago.
- II. Denominational Growth the last Century.
- III. Our Denominational Missions a Century Ago.
- IV. Progress of Our Denominational Missions During the last Century.
- V. Our Present improved Equipment for Missionary Work in the Century to Come.
- VI. What should be the Special Aims of The Denomination for the Century to Come.
- VII. The Denominational Organization Needed for the Accomplishment of these Aims.
- VIII. The Leadership and Responsibility of Pastors in this Work.

The things necessary for a committee to do in order to make such a meeting a success, so far as human agency can do this, are the following:

1. Make out a definite program.
2. Appoint for each part of the program a speaker who is able to do the subject and the audience reasonable justice.
3. Let the speakers appointed know just where to get the literature needed to help in preparing their speeches.
4. See to it all along, and up to the last minute, that every speaker is on hand and on time. If you do not watch, some of them will fail you at the very last, when it is too late to get others. "Eternal vigilance is the price of success."
5. See that the meeting is run as nearly on schedule time as possible.

The chairman of the committee on program should feel personally responsible for all of these things. He may, of course, use other members of the committee here.

of Music, and has had some of the best of his committee for what he can depend upon them to do.

III. HOW TO ARRANGE FOR A DISTRICT ASSOCIATION MEETING.

There is practically not very much difference between arranging for a New Century meeting in connection with a District Association, and arranging for such meeting in connection with a State Convention. If time can be secured at the District Association for the entire program, then the arrangements should be precisely the same as that for a State Convention. If, as is quite likely, the District Association cannot give time for the discussion of the whole program suggested, then the thing to do is to select such topics of the program as will seem most important, and have these discussed by the best men who can be secured. The duties of the District Association Committee, in looking after the speakers and the program to be carried out, will be practically the same as those mentioned above for a committee which arranges for a State Convention meeting.

One thing ought always to be borne in mind and attended to at these associational meetings, namely, arrangements should be made by the Associational Committee with the delegates or messengers from each church for seeing to it that special meetings shall be held in their several churches. If Church Committees have not been previously appointed, and if for any reasons, these delegates or messengers are not the best persons to appoint as committees for their respective churches, then the chairman of the District Association Committee ought to get them to name three of the very best persons in their respective churches for a committee; and ought to get them also to pledge themselves to ask their churches, as soon as they return home, to ratify the appointment of these persons as committees for their respective churches.

IV. HOW TO ARRANGE FOR A NEW CENTURY MEETING IN A LOCAL CHURCH.

It will be found more difficult to

have the topics of the suggestive program all properly discussed in a single church than to have this done in an associational meeting. The reason is plain. At an associational meeting there are usually as many persons who can be secured for making speeches as the occasion demands. In a local church this is not likely to be the case. Most of the churches will have to depend upon their pastors to speak upon these different topics, if any speaking is done. There are two ways, however, by which all our churches can hear each one of these topics discussed during the year.

1. The pastor may himself determine to cover in the course of the year the whole range of topics. He can provide himself with the literature which has been prepared, and from time to time, by the help of this literature, he can prepare an address or a sermon on one or another of the suggested topics. It would hardly be best for him to try to get through all of these topics on successive Sundays. He can, however, cover the whole range of them in the course of a year. And it is hardly likely that any year's preaching which any pastor will ever do can give a greater uplift to the church to which he preaches than a careful discussion of these topics presented for this New Century movement.

2. Another way in which these topics may all be discussed before each of the churches is this: The pastors of six or eight churches may form themselves into a kind of league or association, each pastor agreeing to prepare himself thoroughly on some one of the suggested topics. Then these pastors can exchange pulpits, in such a regular round as will enable each church to hear all of the topics discussed, and each one of them discussed by one who is specially prepared upon that particular topic.

News.

This latter plan will have the great advantage of variety, and it will be comparatively easy to carry out in cities which have several Baptist pastors. It is not impossible to carry out this plan also in a circle of country churches.

[It was at first thought better to omit a collection at these meetings; but on second thought it appeared better to allow the awakened enthusiasm to find expression in a contribution to the Lord's cause. So let a collection be taken. The Sunday School Board does not claim any of the money thus raised. It will be equally divided between the State, Home and Foreign Missions.—ED.]

VI. NEW CENTURY LITERATURE.

We append here a list of the tracts which have been specially prepared thus far in connection with this movement:

What the figures say of Baptist Growth.—Lansing Burrows, D. D. Fundamental Baptist Principles.—T. T. Eaton, D. D.

Spread of Baptist Principles during the Century.—S. H. Ford, D. D.

Apostolic Model in the Missionary Enterprise.—J. S. Dill, D. D. The Responsibility of the Pastor in Missions.—A. J. Holt, D. D.

Baptist Growth in Education and Intelligence, 1800-1900.—W. W. Landrum, D. D.

The Fidelity of Baptists to the Bible.—C. S. Gardner, D. D.

How to Arrange for New Century Meetings.—F. H. Kerfoot, D. D.

The tracts are handled by the Sunday School Board at Nashville so as to save the committee that expense. All orders should be sent to the BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn. Tracts sent post-paid at 20 cents per dozen. If you desire any of these tracts free, write to your State Secretary for them.

Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

For the Alabama Baptist. Some Meetings.

I have been engaged in revival work for four consecutive weeks. The first week at Smyrna church, four miles below Dothan. We had a glorious meeting. Bro. R. C. Deal is the pastor, and a most excellent one, too. The church was wonderfully revived; and 13 joined the church, three of them at the baptismal water. Smyrna was the second church that called me to its pastorate, and of course it was a treat for me to be with them again.

The second week was taken up with Bradleyton church, and as you have already published the results I will say nothing more than that Bradleyton church is one of the pleasantest pastorates I have. The brethren and sisters of this church are so kind to me, that when I get to writing about them I can hardly stop.

The third week was at Pleasant Home, below Andalusia. Here we had a feast indeed. Thirteen were added to the membership and the church graciously revived. Bro. J. M. Robinson is pastor. He is a good pastor, a first rate preacher and one of the strongest stand-bys that a younger preacher could have.

The fourth week was at Florala. Bro. Robinson and the Andalusia Baptist choir were with me. We had a good meeting, but the rains interfered so that we closed sooner than we expected. Florala church is a very important one, and bids fair to be one of the strongest churches in all that country.

I am now on my way to Steep Creek, Lowndes county, where I hope to have a good meeting. I have never failed in all my meetings to speak a good word for the ALABAMA BAPTIST, and have advised those who joined the church to subscribe for that once.

State the beauties that the clearer light reveals.

Andalusia.

For the Alabama Baptist.

The Minister's Burden.

The lot of many a minister, serving a wealthy and fashionable church, may be aptly called "a poor man's burden." Such ones are put under a strain which, to sensitive natures, is taxing them beyond endurance. The editor of the Living Church, taking his cue from the New York Saturday Evening Post, says: "The poor minister who, in accepting his position, was assured that he would be kept 'free from worldly cares,' has soon to face the truth that he is at the head of a great business enterprise, and that its success depends upon him alone. He must watch with feverish interest the fluctuations in the pew market and strain every nerve to meet the demand that he shall be acceptable to the wealthiest. His position is peculiar. Oppressed by the worldly interests with which he fondly hoped he might have nothing to do, it is yet absolutely necessary that he should live an intellectual life. To fail in any point as a preacher of more than average ability would be ruin. The temptation is great to leave out something of that gospel which, under such circumstances, becomes a mere impracticable ideal, or, in the end, to preach another gospel, the perversion and travesty of that of old. It is not strange, as the Post says, that while some men of exceptional powers succeed, notwithstanding this enormous stress and strain, many also fail. They go away broken in health and spirit and with ruined prospects, and are forgotten."

Such are some of the attendants of large city pastorates. The wealthy churches, in many instances, want a pastor who is the peer of the ablest preachers, and at the same time successfully manage the financial affairs equal to that of the best business men. I do not believe that God calls any man into the ministry to be thus burdened and thus imposed upon. After all, it is the country pastor, serving a

well-beloved and spiritual church, who has good reason to be happy and contented.

C. H. WETHERBE.

For the Alabama Baptist.

New Century Meeting.

To be held with Bethlehem church, Chambers county, August 24-26.

PROGRAM.

Friday, 11 a. m. Our denominational missions a century ago; Rev. C. S. Ellis.

2 p. m. Denominational growth the last century; Dr. J. L. Thompson.

3 p. m. Our denominational missions a century ago; Rev. J. P. Hunter.

Saturday, 9 a. m. Progress of our denominational missions during the past century; Dr. John F. Purser.

10:30. Our present improved equipment for missionary work in the century to come; Dr. W. C. Bledsoe.

2 p. m. What should be the special aims of the denomination for the century to come? Rev. Geo. L. Bell.

3:00. The denominational organization needed for the accomplishment of these special aims; A. S. Brannon.

Sunday, 10 a. m. Leadership and responsibility of pastors in this work; W. B. Crumpton.

All brethren are invited to take part in discussions. Everybody invited to attend the meeting. Let us come together for the glory of God and not for our own glory. You can reach Bethlehem by rail.

J. L. GREGORY,
Dudleyville. Pastor.

For the Alabama Baptist.

Program

Of the Sunday School Convention

and worship. We take monthly collection efforts awaiting them. He is to meet with Mt. Zion church on the 4th Sunday in August, 1900.

8 a. m. Devotional exercises, led by Wm. Brunson.

8:15. Organization.

8:30. Song service, led by Mt. Zion and Goshen schools.

9:00. Duties of a superintendent; M. W. Rushton, Y. M. Capps.

9:30. Song service, led by Pleasant Home and Brantley schools.

10:00. The importance of the Sunday school; H. C. Loard, J. M. Whatley, and W. M. Green.

10:30. Song service, led by Spring Hill and New Harmony Schools.

10:45. The best mode of teaching the Sunday school lessons; Wiley Mathews, Walter Barington, J. M. Whatley, Jimmy Holland.

11:30. Song service, led by Bethel and Friendship schools.

12 m. Essay, by Miss Mary Jane Horne.

12:15 p. m. Song service, led by Laverne and Mt. Ida schools.

12:30. Dinner.

1:30. Relation of the Sunday school to the church; W. M. Green, S. B. Ray, J. L. Nichols, and R. H. Folmer.

2:30. Song service, led by Salem and Searight schools.

3:00. What are the qualifications of officers and teachers for a Baptist Sunday school? R. F. Hawkins, Chas. Eiland, Jim Warrick, Dock Eiland.

All schools of New Providence Association are expected to be present and take part in the program.

R. H. FOLMER, Com.

The Texas Sunday school and Colportage Convention voted to consolidate with the Baptist Convention of Texas.

The Woman's Societies in Louisiana reported \$3,760 for missions this year.

Out of 94,398 persons over 18 years of age in Toronto, 82,329 are church goers.

How the Bad Boy was Won.

BY LIDA B. ROBERTSON.

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A boy must believe that his Sunday school teacher is a loving helper—not a religious detective, nor Christian policeman delegated to deal with his misdoings—before he can be reached. Sympathetic consideration is the strategic board of campaign to manipulate his capture. It is his unfortified point, and whosoever uses it as a truce, be it teacher, preacher, parent, or forbidden companion, can enter unchallenged into his heart. His hobby is his unguarded citadel, and the teacher who can locate it can stealthily march through it and effect his surrender.

A successful teacher related to me her experience with the proverbial bad boy, which is reproduced as she stated it. She said it mattered not how prayerfully she prepared the lesson with the hope of impressing or reaching him, he not only thwarted her efforts to render the lesson profitable to himself, but disturbed the whole class, so that it became painful to her and distracting to them.

One morning he became more inattentive than usual, and talked in an audible undertone to the boy beside him. It was impossible to go on with the lesson, so she stopped, and called him by name. He flared up instantly in defiant insubordination. She saw it, and instead of a reproof, which he had armed himself against, she inquired with a smile, "What were you talking about so earnestly?" His expression changed to one of surprise, then softened into shyness, as he answered her, "I was just talking about my pigeons—that's all."

"Pigeons?" she said kindly, "they are such pretty pets for a boy."

His eyes brightened with earnest animation as he informed her, "I got two beautiful fantail ones. One laid an egg this morning!" His beaming expression as he spoke revealed to her how thoroughly his pigeons had possession of his thoughts, and how difficult it was for him to shift his mind from his engrossing pets back to Bible times and Bible themes, and become an ardent listener. It touched her,

out date, but it says that the for-
and his instruction appeared to her in a new light. Her mind flew backward over the bygone years, when, as a little maid, her own heart found such companionship in pets, and sympathetic leniency hovered over her pupil and his offense. Her eyes were opened to the realization that she had been trying to drag him forward to her plane of accumulated years of experience and knowledge, instead of stepping back beside him, and meeting him on his own vantage-ground. That moment she lit the candle of sympathy that was to light his pathway to scriptural truth.

The impulse came to her to digress from the lesson with the experimental longing to reach him. She quickly opened her Bible, and found "pigeon" in the concordance, then asked him, "Did you know that pigeons are written about in the Bible?" His undisguised astonishment was answer enough to her inquiry, so she held the Bible toward him, and he took it with curiosity, and eagerly followed her finger as she pointed out the reference where "pigeon" was mentioned, and then showed him where to find it in Leviticus 1:14-17. All the boys were now curious to hear what the Bible said about pigeons. She had each to read a verse, and then explained the full meaning of its being an offering unto God, and described the preparation of it by the priest. He was deeply attentive now that she had touched a chord that linked the Bible with something in his own life, and brought it into a new light in his eyes. He looked at her soberly, as though yielding up a set prejudice, and said, "Well, I never knew before that the Bible had about pigeons and things in it."

"Yes," she said, "the Bible is just full of what will interest boys and girls, if they would only believe it." Having captured his attention, she adroitly said, "If you will listen to the lesson, I will accompany you home to see your pretty pigeons." His face beamed with delight and anticipation, as he inquired eagerly, "Will you come with me after Sunday school if I

will keep quiet?" She felt it to be not just the thing to leave before the church services, especially with a pupil beside her, but to win him was uppermost in her heart now, and she could not chill him with a refusal to his request, so nodded her assent to him as she resumed the lesson.

Before the bell of dismissal ceased, he laid his hand on her arm, and asked, "Are you coming with me?" She walked out with him, and, as they traversed one block after another, she noted the long distance that he had to come in fair or inclement weather, and chatted with him about it and about the games that he liked to play, his playmates, school, and everything that she could think of that would interest and draw him out. Finally they reached the unpainted tenement house district, and he bolted ahead of her into a shop, and was hurrying straight through to the back premises when he was stopped by his mother, the keeper of the shop. His teacher had already halted to make herself acquainted with his mother, and to obtain permission to enter the back yard with the impulsive boy, who was so eager to show his pets to her. The mother invited her to the rear end of the store, and offered her a chair. As she did so she turned to the boy, and insisted, "Your teacher don't want to see them old pigeons."

He drew himself up in proud exultation, and exclaimed, "Yes, she does; that's what she came for."

The teacher verified his assertion with the request to accompany him into the yard to look at them. In heedless delight he skipped in front of her through the doorway, and the instant that he appeared the two white pigeons flew down and lit upon his shoulders. He carelessly pressed them against his shoulders and cheeks, and in the midst of their love-making to him he cited all their accomplishments, showed their roosting-nook, bathpan, and new laid egg, as they cooed and fluttered around him. His absorbing attachment to them and his watch-care impressed her deeply, and furnished her with the key to his heart, and the cue to reach him. As she watched his excitement and happiness, she realized that a boy is full of childish vagaries; that as the leaves of autumn shed themselves to make

ready for those of springtime, so he sheds them to make ready for his coming manhood, and to reach him one must descend to his plane of thought and action, and not try to prematurely force him into adult soberness and reason. From that moment of sympathetic consideration which interested her in the things of his young life he was captured and held, and she herself became a more effective teacher in the lesson learned about boys and their points of absorbing engrossment.

Mobile, Ala.

Miss Robertson's article won the first prize of twenty-five dollars in the competition on this subject.

Literary Note.

There is something about the reading of "Success" which stirs the ambition. It is akin to the hearing of martial strains in the way of kindling patriotism.

What a tonic the August issue is! Even in midsummer, in the vacation month which idleness claims for its own, one cannot read its pages without absorbing some of its ginger and effervescence. The cover design shows John Wamaker at the age of twenty-four years, delivering his first day's sales to his customers by means of a two-wheeled pushcart. Artists and writers have thrown a lot of inspiration into the story. Another artist, James E. Kelly, seized upon Elihu Root's decoration day speech at Antietam battlefield, and produced a superb sketch of Sergeant William McKinley as he drove his wagon loads of food through shot and shell. Former Minister Denby is the star writer on the Chinese outbreak, while three celebrated women, Elizabeth Cady Stanton, Jeanette L. Gilder, and Elizabeth B. Grannis, discuss the question: "Should the Country Girl go to the City?" The number is replete with many other excellent features. "Success" is one dollar per year, ten cents per copy. Address "Success," University Building, New York.

B. Y. P. U. COLUMN.

Communications for this column should be addressed to PAUL F. DIX, Box 502, Montgomery.



loosa, Ala.; Gwylyn Herbert, Secretary and Treasurer, Birmingham, Ala.

THE BAPTIST YOUNG PEOPLE'S UNION.

GWYLYN HERBERT.

IV. THE VICE PRESIDENT.

All the suggestions made in a previous article in regard to the president are also applicable to the vice-president.

He should be an assistant president and know the president's work as well as the president himself.

The ideal vice-president will execute many things the president plans. In fact, he should be considered as being in training for the higher office, and be thought of as the president's natural successor.

In many societies the office of "vice" is looked upon as of very little importance, and consequently anybody can fill the place. It is the training school for the higher place.

The words of Oliver Wendell Holmes too often describe the "vice":

"A vice is something with a screw
That's made to hold it's jaw
Till some old file has played away
Upon an ancient saw."

VI. THE RECORDING SECRETARY.

The ideal secretary is at every meeting and at his post on time.

Of course, the duty of the secretary is to record all the business transacted by the union. So that a connected history of the union may be had, all important matters pertaining to the society should be inserted.

Reports of the meetings should be bright and attractive; not too concise, not too full, but laying claim to literary qualities.

Reports and records should be cleanly and readable. A soiled record ought never to be seen. Write so that boys may be able to read the report.

Insist on having a proper book, and see to it that every meeting is promptly and accurately reported.

Keep a faithful account of the membership, noting attendance, participation in the service, etc.

Notify absent members that their absence has been noted, and urge them to be regular in their attendance.

Be an authority on Parliamentary Law, B. Y. P. U. constitution, etc.

Send to the pulpit on Sunday morning neatly-written notices of coming union meetings.

Keep the president advised as to the condition of things, and be always ready to do whatever work he requires.

Answer promptly the state secretary's letters asking for reports, information, etc.

(To be continued.)

B. Y. P. U. FIRST CHURCH, MONTGOMERY.

The farewell service to Dr. Geo. B. Eager, which was held under the auspices of this Union on Sunday night, July 29th, was an example of what Baptist young people can do when organized for training in service. A report of that service has been published in the ALABAMA BAPTIST, and we mention it again only to speak of it as an instance of enterprise on the part of young people who have been in the B. Y. P. U. work and have received some of its training. The great crowd that was present, keenly appreciative of the occasion, the addresses that were made, and the response on the part of the retiring pastor, in which he spoke so feelingly of the young people whom he loved, and who love him so sincerely, all go to show that the young people are being recognized more and more as a working force, and not mere children who are taken into the church and then neglected, all the wonderful power that is lying dormant in them as Christian workers being left to decay in idleness. The old First Church is fast waking up to the

fact that it's young people can accomplish something, and the older brethren are looking upon them and the movement with more and more of real appreciation and encouragement. When this can be said for every church in the state, there will also be easily seen a change for the better in all our Christian work.

It was a source of regret that Rev. J. F. Gable, the pastor of the South Montgomery church, and president of the B. Y. P. U. City Union, was out of the city and unable to be present to say a word for his congregation and the City Union.

THE HUNTSVILLE B. Y. P. U.

Since last report our B. Y. P. U. has been progressing very well. Several new committees have been appointed, which have been doing a very good work. A committee was appointed to get up a subscription for the purpose of buying a library for the Union. We think this a good move, as we believe it to be highly necessary that all Baptist Young People's Unions have a good, well selected library.

Our social of Thursday, July 19th, was a really pleasant one. Quite an interesting program was rendered to a large audience. The evening was very pleasantly spent by all so fortunate as to attend.

Our society was represented at the Cincinnati convention by Miss Daughdrill, who is spending the summer with her parents at Coal City. She reports having been greatly enthused and having a very pleasant time; says it was one of the most glorious meetings she ever attended.

Our society had the misfortune of losing two of its best members in the persons of Dr. and Mrs. Charming, who have gone to Arkansas. They will be greatly missed by us, as they were always ready to respond in any way for the good of the union.

Our meeting of last Sunday was conducted by Mr. Richard Taylor. Subject, "The needy at our door." He made quite an interesting and helpful talk, which was followed by several members of the Union.

W. T. MITCHELL,
Cor. Sec'y.

Huntsville, July 26.

Many a man who wouldn't assume the notes of a leader of fashion tries hard to assume the same.

When a man is going down hill he is doubtless surprised to meet so many fellows going up.



Hollins Institute

will open its 68th session on the 18th of September, with its accommodations increased from 175 to 225 boarders.

This is a school for girls and young ladies in which all the solicitude, watch-care, supervision and inspiration of a cultured Virginia family prevail. Literature, Languages, History, Science, Music, Art, Elocution, etc., are taught under high standards. The Faculty and management is composed of 10 gentlemen and 20 ladies. The is presided over by a University graduate. Graduates of this school are holding positions of influence and prominence in this and other countries. The school is located on the N. & W. Ry. (Shenandoah Division) 7 miles north of Harrisonburg, Virginia, abounding in scenic beauties, second-class description, and renowned for health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It owns 500 acres of land and valuable mineral springs—Sulphur and Chalkbent, which conduce largely to the health and vigor of growing girls. A delightful home for girls during the period of development, and girls from all sections delight to be here. Write for catalogue.

CHAS. L. COCKE, Supt., Hollins, Va.

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Next session begins September 19, 1900. Write for the Facts.

RUFUS W. SMITH, President.



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SCHOOL ADVERTISEMENTS.

RANDOLPH-MACON WOMAN'S COLLEGE



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LOUISVILLE, KY.
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MEDICAL STUDENTS.

The Medical Department of the University of Nashville opens its fiftieth session October 1, 1900. Instruction unsurpassed. Facilities ample. New building. Five laboratories. Abundance of clinical material. Four years graded course. Send for catalogue or other information to
DR. W. G. EWING, Dean,
P. O. Box 337, Nashville, Tenn.



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Paris and the Exposition.

NUMBER 8.

(Concluded from last week.)

PARIS, May, 1900.

The Sainte-Chapelle may be called the architectural gem of Paris. It is a tiny Gothic chapel, erected by "Saint Louis," and intended for the use of the court. In truth, it is still used by the court yet, not the royal, but the civil. Once a year service is performed here, that being the "Mass of the Holy Ghost," celebrated on the reopening of the courts after the autumn vacation. The rest of the year tourists stand and gaze where once kings and queens knelt and worshipped. The church furniture and sacred relics from Jerusalem have been removed to Notre Dame. All that remains are the slender clustered columns, the rich glass, the vaulted roof. But with the western sun streaming aslant through those windows, shedding a many-hued radiance through the dusk that hangs about those columns; with those arches meeting above-head against a background of blue; then Paris slips away, the Chapel of St. Louis fades from sight. One stands instead within the depths of an autumnal forest. The sunlight sifts in through leaves of many colors, the trunks of slender trees shoot towards heaven, their branches meeting in archways against the sky. It is not a chapel, but a temple, a temple formed before "man learned to hew the shaft and lay the architrave, and spread the roof above them." And there, one, be he king or civil judge, could well kneel down and offer to the Mightiest solemn thanks and supplication.

The Sainte-Chapelle puts one in a frame of mind suited to the scenes to follow. The Conciergerie calls for a spirit from which, for the moment, frivolity has been banished; for there is no sadder spot on earth than this old prison whose round towers overlook the Seine. This time it is no misfortune if you must wait a few minutes for the return of the guide. The time is passed in the large ground hall, the assemblyplace in the evenings of the unfortunates imprisoned here during the Reign of Terror. There through that door they entered. Through that little one came the queen. And we think of the grim smile of

smaller? Outside the door, leaning against the wall, were slabs bearing medallions of Louis XVI and Madame Elizabeth. They seemed to be there quite by accident, and no doubt belong to another part of the prison.

Next the cell of Marie Antoinette is that of Robespierre. Beyond, the prison of the Girondists is entered, and here we again have a "memorial chapel,"—this one still used by the prison inmates. "Through that door two thousand passed out to execution," were the last words of the guide. Then he slipped several franc pieces into his own hand and waited for us to pass out, leaving like souvenirs in his outstretched palm. But nobody seemed fooled into believing that the one before him had given silver as a tip. Copper coins he got and nothing more, for which he returned us sober looks in plenty. "Where did they keep the little Dauphin?" some one ventured to ask another guide; but a shrug of the shoulders and a gesture of unconcern was the only answer, which proves there are some things even in Paris not to be shown.

Following the fortunes of the unfortunate king and queen, a visit to the Chapel of Expiation seemed naturally to follow. A green square in the busy Boulevard Haussmann leads quite to the spot where first they were buried. Shoved without ceremony into the earth, they lay surrounded by the eight hundred of the Swiss Guard who died defending them. Now the very dust that covered them is kept within the chapel, the marble sarcophagus flanked by the tombs of the Swiss Guard. Monuments without stand raised to the latter, but their only fit tribute, it seems to me, is that wounded lion looking down from its granite cliff upon Lucerne and inscribed "To the Bravery and Fidelity of the Swiss." I remember the day I stood before it, contemplating its majesty. It was raining and the spot was well nigh deserted. Only a little fellow of perhaps fifteen stood near by, looking up intently. Suddenly, with a rare smile, he quoted, "The bravest of all these were the Helvetians," and even the remembrance of his "Cesar," the bane of Young America's existence, could not dampen the enthusiasm with which he viewed this, with a new to him, early date the beginning of the

the attempted toilettes, of the gaiety, even, that attended these meetings of friends in common misery. Through that grated outer door the poor doomed things passed to the death-charts. But before you are quite ready to wall over their fate the guide appears, and you are saved.

Not much of the prison is shown, let it be said to the praise of the French. At a small grated window a view is obtained of the apartments across the court where were imprisoned Mde. Roland, Mde. Recamier, Charlotte Corday, and Mde. Necker. No nearer inspection is at present granted owing to repairing going on in that part of the building. "There is the prison of Mareschal Ney," we were told, and looking up we saw a small flight of steps that led to a door up near the ceiling. Where could the room have been? But the guide volunteered no further information, and not for a pretty would we have risked ourselves on those steps.

With a key the size of the reputed key of the Bastille, the guide was now unlocking an iron door, so small that each in turn had to bend almost double in order to pass through. We were standing in the cell of Marie Antoinette, beautiful, thoughtless, unfortunate Marie Antoinette. This was the dungeon to which she came from Versailles the wonderful. The ceiling seemed to rest upon our heads. Ten persons in the room crowded it to discomfort. Long and very narrow, we wondered how she moved about in it, for even a cot and a chair would take up all the space. At the side, now walled up, was then the door, always open, beyond which sat her jailor, able at any minute to intrude upon her privacy. Poor, miserable queen! Little wonder that, after 76 days of such existence, she went white-haired to the scaffold.

This little cell, at the Restoration Louis XVIII converted into a so-called memorial chapel. It contains only an altar. We also heard with wonder that the tiny window was enlarged by order of the same king. How could it have been

roism.

This Chapel of Expiation holds two marbles. One shows Louis in prayer just before his execution, an angel bending over him, with the words "Son of St. Louis, ascend to Heaven." His will in letters of gold is traced upon the pedestal. Opposite, a second group shows Marie Antoinette, her crown tumbled from her royal head, kneeling in anguish before the cross. The angel who holds it wears the features of the king's sister, Madame Elizabeth. Below is inscribed the last letter of the queen, that pathetic farewell to this beloved sister.

One thing more catches the eye. It is a marble relief, showing the removal in 1815 of the bodies of the king and queen to the royal vaults of St. Denis. There now before the high altar they lie, oil lamps shedding a mellow light over the black-shrouded coffins. Visitors may peer up, and through iron gratings catch a glimpse of the dust-covered biers, but it is a sad homily on human greatness that comes to mind, and they do not tarry long. Outside is the warm sunshine and black-eyed French children to follow them, now shouting to each other that the ladies speak English, now running forward to beg for a sou. There lies the real interest of life, and thoughts of these many little street gamins are the ones that follow all back to Paris.

Very truly yours,

REBEKAH C. HAMILTON.

It is said that when the French senator, Renaud, first came as senator to Paris, he engaged a room at a hotel and paid a month's rent, one hundred and fifty francs, in advance. The proprietor asked, if he would have a receipt. "It is not necessary," replied Renaud, "God has witnessed the payment." "Do you believe in God?" sneered the host. "Most assuredly," replied Renaud, "don't you?" "Not I, monsieur." "Ah," said the senator, "I will take a receipt, if you please." And he was right.

The Christian lives through mercy.

First Quarterly Report of the Treasurer of the Central Committee.

BIRMINGHAM ASSOCIATION.

Birmingham, W. B. U.—

Miss Hartwell.....\$ 15 00
House boat.....10 00
State missions.....10 00
Cleveland M. window.....10 00
Orphanage.....6 00

Pastor's Aid—

House Boat.....20 50
Foreign missions.....8 50
State missions.....5 00
Orphanage box.....5 00
Charity.....5 32
Church aid.....44 59

Birmingham, 1st ch Sunbeams—

Church aid.....6 60
Foreign missions.....10 00
Birmingham, South Side L. C.—

Miss Hartwell.....15 00
State missions.....10 00
Miss Dix.....10 00
Church aid.....18 00

Pratt City L. A. S.—

Foreign missions.....14 51
Home missions.....2 60
Avondale Sunbeams—

Foreign missions.....2 80
Avondale, L. A. S.—

Church aid.....55 60
Salem, L. A. S.—

Church aid.....14 22
Trussville, L. A. S.—

Foreign missions.....12 25
Church aid.....12 40
Orphanage.....2 77

Mt. Pinson, L. A. S.—

Church aid.....10 00
East Lake, L. A. S.—

Church aid.....23 60
\$ 360 17

BESSEMER ASSOCIATION.

Bessemer, L. A. S.—

Foreign missions.....6 25
Home missions.....8 20
Orphanage.....5 00
Church aid.....3 00

\$ 22 45

BETHLEHEM ASSOCIATION.

Bellville, L. A. S.—

Foreign missions.....3 00
State missions.....3 00
Orphanage.....3 00

\$ 9 00

BIGBEE ASSOCIATION.

Livingston, L. M. S.—

State missions.....5 00
Orphanage.....7 50
Demopolis, L. M. S.—

Miss Kelly.....3 75
Havana, L. M. S.—

Foreign missions.....2 00
Home missions.....3 00
Cuba, L. M. S.—

State missions.....2 50
Bible fund.....1 85
Church aid.....6 00

York, L. M. S.—

Church aid.....15 00
Foreign missions.....1 65
Dayton, L. M. S.—

Foreign missions.....2 00
Home missions.....1 00

\$ 51 25

CENTRAL ASSOCIATION.

Alexander City, L. A. S.—

Foreign missions.....8 15
Home missions.....12 50
Howard College.....2 50
Orphanage.....5 00
Church aid.....85

\$ 29 00

COOSA RIVER ASSOCIATION.

Talladega, Sunbeams:

Foreign missions.....6 00
Orphanage.....5 00
Kynulga, Sunbeams:

Foreign missions.....1 85
\$ 12 85

CALHOUN ASSOCIATION.

Anniston, 1st ch L. M. S.—

Foreign missions.....11 52
Church aid.....4 50
Home missions.....5 00

Anniston, 1st ch, Sunbeams:

Foreign missions.....1 00
Orphanage.....1 00
Anniston, Glen Addie L. M. S.—

Church aid.....44 75
Sunbeams Orphanage.....3 25
Anniston, Parker M., W. M. S.—

Miss Kelly.....44 44
Anniston, Parker M.—

L. M. S. Orphanage.....25 00
King's Sons, Orphanage.....5 00
Miss Jewels, Orphanage.....11 95
" " Miss Kelly.....8 52

Jacksonville, L. M. S.—

Foreign missions.....10 00
Home missions.....10 00
State missions.....2 50
Orphanage.....5 00
Jacksonville, Y. L. S. Orphanage.....5 00
Foreign missions.....10 00
Home missions.....2 50
State missions.....5 00
Choccolocco, L. M. S.—

Foreign missions.....4 30
\$ 230 20

CONECUH ASSOCIATION.

Evergreen, W. M. S.—

Eutaw church.....6 00
\$ 6 00

ELIM ASSOCIATION.

Wallace, Sunbeams:

State missions.....3 17
Church aid.....2 15
Orphanage.....2 00

\$ 7 32

ETOWAH ASSOCIATION.

Gadsden, L. M. S.—

Foreign missions.....10 00
Home missions.....10 00
Orphanage.....10 00

\$ 30 00

(Concluded next week.)

A boy is always a boy, but a man is not always a man.

Alabama Baptist

MONTGOMERY, AUG 9, 1900.

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, 1898.

EDITORIAL.

BARNACLES.

We are not ship-wise, and we feel it necessary in dealing with sea questions to keep near the shore. We do, however, know enough with reference to barnacles to have an opinion distinctly unfriendly to them. They are not to be commended. They are said to have two characteristics which are enough to condemn them forever.

They attach themselves to the bottom of ships and get free transportation. They link their fortunes with the ship with no desire to help the ship. They do not clean the vessel, nor add a tithe to its force or worth. Now there is something fundamentally wrong—ethically and eternally wrong—in our tying on to any concern with a purely selfish intention. A child who joins a Sunday school mainly with the view of going to the picnic is a fraud in nature and motive. The man who joins the church to get a position or to get a support, is training for the penitentiary. A boy or girl who hangs dependently upon an old father, absorbing his substance and exhausting his little resources, will never have the self-respect that is indispensable to good character. To make a trade of getting everything and giving nothing, is to become a neighbor to the thief and the burglar. Now all this is remarkably plain, and reasonable people will not hesitate to say it is exactly true.

But there are kindred evils not quite so gross, and yet which need fully as much to be condemned. For example, we were once in a great religious meeting. It was truly a high and inspiring occasion, and everything seemed to glow with a heavenly ardor—that is, almost everything. But there was an over-holy peripatetic who, while a member of the meeting, also had a book to sell—one of his own, and to be sold for the benefit of the author. He made fluent and thrilling talks, but the tail to his kite was his book. He smelt of the sea, and his name was barnacle. There was also a professional evangelist on hand. He was a captivating man—with stories most thrilling, and shrewd in putting things so as to catch the crowd. He was almost leading the day when he evolved a fearful desire to advertise a singing book of which he was the musical author. A few of the uninitiated bought his hallowed jigs, but the men with the gray locks frowned a deep dissatisfaction. They resented the attempt to use the occasion for lining the pocket of the diplomatic itinerant.

We do not denounce without qualification the custom of canvassing for patronage so common among our educators. We do not even object to their attending our district associations with a view of advertising their schools. Where the schools are under Baptist control and endorsed by the denomination, this will do very well. But private enterprises—schools organized by individuals, etc., which are private enterprises in every sense, ought to take the back seat. Their proprietors ought to feel that it is enough for them to be allowed to stroll the church yard and pick up scholars; but that some of them are not contented to do. They insist on recognition—they must be re-

ceived by the body as visiting brothers, and they expect the opportunity to make speeches, distribute catalogues, and in short work the association for all it will sell for in market in the interest of their own private business. Now we are convinced that Simon Magus is the head centre of that way of doing things, and we greatly desire that Simon and his impertinent posterity shall be ruled out. They are a reigning nuisance whose name is barnacle.

They say that barnacles are ship destroyers. They eat the keels and sink the ships sooner or later. They do it in a very silent and imperceptible manner, and possibly they would hoicly resent the charge that they are so really hurtful to the ship. But it is true nevertheless and beyond a doubt; but it is not more true in the case of the sea barnacle than it is in the case of the barnacles of which we have spoken. They do sadly spoil the meetings. The book agent has the world for his field, and may prosper go with him, but when he undertakes to invade a missionary meeting and use it to help his trade he not only becomes a nuisance of the first water, but a source of harm and injury. There is fierce uprising against the impudence of men who attempt to thrust themselves into our religious meetings with a view of advertising their crafts and chattles. It is time to draw the line. Rise, men of God, and exterminate this evil thing. Its influence is essentially disastrous. Quite often in country churches we hear of these strolling showmen, asking for the use of houses of worship for their cheap displays, or getting in their appeals and advertising their wares at Sunday schools or church meetings. Go slowly, brethren dear, with these self-asserting travellers. Do not let them run over you. See that the barnacles are not on the bottom of Zion's ship.

Keep the intruders and mercenary out.

STATE Secretary Crompton has received a letter from Dr. Henry C. Mabie, corresponding secretary of the American Baptist Missionary Union, acknowledging the receipt of money for India sufferers, in which he says: "We are happy to report that the funds that have come in appear to us to be quite ample for the needs up to date, and in case the reported recent rains shall make it possible to grow another crop by the early autumn especially so. . . . Please express to Alabama brethren, on our behalf, our appreciation of the confidence reposed in us, and of their sympathy with our India brethren at such a time."

This is indeed good news, and every one who has given for this object will always feel the better for it.

FIELD NOTES.

Association Minutes printed at this office correctly and promptly. Cost as low as could be desired for good work.

Bro. Crompton is away from the office now attending the Florence Association. He will not return before the 15th. He asks the brethren to be patient if they do not hear from him as promptly as usual.

H. R. Schramm, Stewart: Three joined by letter at Moundville at our last meeting. The lumber is on the ground for the new church. We received three members by letter at Big Sandy on the 4th Sunday.

S. O. Y. Ray: The meeting at Enterprise closed with 46 additions and the church greatly revived. Bro. Moseley is aiding me in a meeting at Damascus, commencing today; the 20th century meeting is a success.

It was stated in the papers some time since, and is now repeated, that Dr. B. F. Riley had been

called to the pastorate of the First Baptist church of Houston, Texas. We waited for the announcement of Dr. Riley's acceptance, but have not seen it, and so publish the fact of the call.

Clerks of Associations can have their Minutes printed at this office at a low price. The work will be promptly and correctly done.

Mr. H. A. Wolfsohn, the gospel singer, is now assisting in a meeting at the First Baptist church at Nacogdoches, Texas. He will go next to Rome, Ga., to assist in a meeting at the First Baptist church in that city.

Do not write to this office for church letters to the association; we do not now keep them. Send to Rev. W. B. Crompton, Secretary of the State Board, this city.

G. A. Chunn, Blountsville, August 4: We have in progress at Royal a glorious meeting. A number have been converted up to date, and several have joined the church. The church has been greatly revived and the name of the Lord glorified. Many are still coming forward asking the prayers of the Royal saints.

S. O. Y. Ray, Elba, Aug. 6: Our meeting at Enterprise closed with 46 additions; the meeting at Damascus with 8, and at Elba with 27, making a total in the three meetings of 81. Bro. P. L. Moseley assisted me at Damascus—I go to-day to assist him at Pinckard, where he has been preaching since Saturday. Pray for us.

A. J. Preston, Childersburg: I have just closed a delightful meeting at Rock Springs church. The church was greatly revived and many souls were converted. We had five accessions by experience and baptism and two by restoration. The meeting house has just been nicely painted. The brethren say that the church is in better condition than it has been for years.

This paragraph from the Baptist Courier, Greenville, S. C., August 2, will be read with interest by many of our readers: "Dr. T. M. Bailey was quite unwell several days last week, but he expects to attend some of the associations this week. He came back from his mountain trip greatly refreshed,

but had a hard fight for a day or two with chills and the attendant unpleasantness."

R. M. Anderson, church clerk, Prattville: We expect a large attendance at the Association, and are making preparations to entertain all who will come. We want it to be the largest and best session of the Association held. Our railroad facilities are good, and there is no reason why every church should not be represented. Those who expect to attend should send their names at once to Bro. E. E. Gresham, of this place.

W. L. White, Clerk, Pickensville: Please say that the 65th annual session of Union Association will meet with Millport church, on the Southern railroad, on Tuesday, August 28th. We shall expect Crompton, Stewart, and Anderson. Of course the ALABAMA BAPTIST man will be there, as well as representatives of all our denominational enterprises. We want to have a great association. "Come over and help us."

J. D. Harper, Saltpa: Protracted meeting at Ulconash church, Coffeyville, commenced on Saturday, July the 8th, and continued five days. We had a glorious meeting. There were 19 additions, all for baptism. We are thankful to God for such wonderful blessings. Bro. Tucker, of Nannafalia, and Bro. Tharp, of Thomsville, did the preaching. May the Lord bless these brethren, and bless and continue to add to the church such as he would have to be saved, is the prayer of their pastor.

We print this week Miss Lida B. Robertson's story which won the prize offered by John D. Wattle & Co., of Philadelphia, publishers of the Sunday school Times. When you read "How the Bad Boy was Won" there will be no surprise that it was awarded first honors. We print also a very excellent article from Miss Kirtley, of the Judson, who is spending her vacation in Kentucky. Parents who read "In the Morning" will be more than ever pleased to have their daughters enjoy the instruction and association of such a

teacher. Possibly the article was intended for the coming "Judson issue" of this paper; if so, no hint of it was discovered until too late to withhold it.

W. J. Elliott, Montgomery: We closed a very precious meeting of eight days at Lowndesboro Sunday night. Dr. Wm. H. Smith, of Columbus, Ga., was with us and did all the preaching until Saturday morning. His sermons were full of gospel truth and clothed with the power of the Holy Spirit. As a partial result of the meetings, the church and community were quickened and aroused to more active work, and four young men and boys were converted and joined by experience and baptism. Large and attentive congregations were present at most of the services.

We have a real complaint to make against some of the brethren. When they write for this paper they use a hard pencil, and it makes a small, dim mark on poor paper, so that it is difficult to read what is written. Brethren, please make plain marks and write carefully. And we make another complaint, namely, that some brethren pack on a postal card what should be written on a page of note paper. At best our eyes are constantly strained, and the faults mentioned only make it worse. And then the type-setters, brethren, think of them and be good.

Bro. Cody, Superintendent of the Sunday school of the First Baptist church, had a sad surprise on Sunday morning last. When he arrived at the church the doors were open, as usual, but in one of the small rooms on the side of the vestibule the colored sexton, Lit. Hill, was lying dead on the floor. As was his custom, the sexton went to the church on Saturday afternoon to clean up and put it in order for Sunday. He had also used the lawn mower on the grass in the yard. It is supposed that by this exercise he became over-heated and probably brought on heart failure, and going into the little room, fell dead. Hill had been sexton of the First church about seven years, and was always faithful, pleasant and obliging, so that both the church and Sabbath school were very much attached to him. He was about thirty years of age,

above the usual height, and was supposed to be sound in health. Resolutions of respect were adopted by the Sunday school. He was not married, but had a mother and sister in the city.

Greenville: We would not over-praise, for we are not given to "throwing bouquets," yet, if there be an indifferent church, or a dead church as for that matter, let them beseech Rev. Harry L. Martin to "come over and help us," for his coming will surely betoken an awakening. Gifted, patient, eloquent, with these indispensable requisites he is verily a spiritual athlete in search of big game. Like two of the old masters, he makes you feel, and grips right at you. His sermons are strikingly interesting, and are presented with a vigor, breadth and beauty all his own, and with a power and understanding in a rarely equaled degree. Some, especially, are "pictures in passing," and "like the colors of the field and sky, bring God's own grace to the soul."—Prof. Foster, of Howard College, was welcomed among the visitors Sunday, and in his most artistic and finished style delivered a short address to the Sunday school, which gained for him the admiration of all his hearers. As he spoke of his brother, Dr. J. H. Foster, well could he feel that he was indeed in the "house of his friends," for our beautiful church, the most glorified post which adorns our little city, stands as a monumental pillar to his work.

What of the Associations in 1900?

Let the delegates go determined to remain until all the business is attended to. The churches ought to express themselves on this important point.

I suppose every letter must be read. If it must be done, let the clerk do the reading, if he is a good reader. He is familiar with the forms and names, and knows just what needs to be read and what might be left out. Only the name of the church needs to be given, the delegates' names announced, statis-

tics read and requests made known. No need to read the preamble or to worry over names of postoffices, or when the letter was authorized. The sermon can be preached, the letters read, the organization perfected, and committees appointed before adjournment for dinner. If letters are not all in, let some brother move that delegates be enrolled as they come in, and the clerk will read the letters at some hour when miscellaneous business is reached. I have known moderators to stop all the proceedings of the association time and again, as often as a brother was discovered bearing a letter.

If the moderator will look carefully through the minutes and note who are chairmen of the several committees, and write them urging the preparation of their reports, it will greatly facilitate matters when the body convenes.

Many times the moderator in the beginning makes about this speech: "Well, you have put me here to dispatch business, and I want to do my duty. I know these Baptists, and one thing they will do about the second day: they will start home, whether the association adjourns or not. Now don't let us waste time in too much talk. Get down to business."

How much wiser is a speech like this: "Brethren, we have met to attend to the Lord's business. While we should not needlessly waste time, let us give every subject which comes before us the attention it deserves. Of course all the delegates are expected by their churches and this body to remain until the hour of final adjournment." Then if he will say: "While I am preparing these committees, I will ask brother— to conduct a song service; or I will ask brother— to occupy the chair and go on with the business while I retire for a little time to arrange the committees. The watchful moderator will not allow the audience to grow weary. Every now and then to have a song will be most restful. "Brethren, we must have better ventilation. I will be glad if the pastor and deacons of this church will see that the windows are raised as high as they will go. Then I notice the horses on that side of the house are disturbing us. I hope the brethren will see that they are not hitched so near the building to-

morrow." I have heard thoughtful speeches like that which added greatly to the comfort of the congregation. A wise, wide-awake moderator can do much to make an association a success. Some moderators are so very precise and careful lest somebody make a mistake that they will repeat the motions two or three times before putting them, thus wasting valuable time.

The pastor and deacons of the church where the meeting is held have much to do with the success of the meeting. Oh, that the Lord may make his power felt in these important meetings! We cannot do without Him. W. B. C.

For the Alabama Baptist Institute at Blooming Grove.

The institute was held as per program, commencing on the 3d Sabbath in July. Preaching by Rev. G. S. Anderson on Sunday morning.

Monday the institute work began. A number of ministers, deacons and prominent members from different churches were present. W. C. Woods, B. E. Cunningham, J. A. Trim, T. W. Shelton, O. L. Corbett, W. J. Godfrey, Kirk Pennington, T. M. Wood, W. H. Thomas, J. C. Maddox, L. A. Young, J. T. Hill, W. W. Waidrop, S. R. Smith are some of the names of the ministers and visiting brethren. The program was followed except that a part was omitted for lack of time.

The members seemed to be very much interested in the work, and spoke out promptly of the information and benefit which they derived from Bro. Anderson's teaching.

There were many fine lectures given, and interest deepened until the close of the meeting. The Blooming Grove members heartily solicit another institute conducted by Bro. Anderson.

Blowhorn. J. B. BLOCK.

A Wholesome Tonic. Horsford's Acid Phosphate.

Dr. S. L. Williams, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

For the Alabama Baptist.

THE WEDDING FEAST.

Matt. 22:1; Rev. 19:8-9.

REV. T. L. BAILEY.

"When the summons shall be sounded,
"Come to the feast today."
From the highways or the hedges,
Along life's busy way,
How will you stand before the king?
What garb will you wear?
With robe all stained and marred by sin,
Will you presume to enter in,
The marriage feast to share?

Can you expect to stand among
The throng array'd in white
And idly spurn the proffered robe,
So pure and clean and bright?
For you a robe has been prepared,
Washed in that living flood
That freely flowed from Jesus' side
When for a sin-cursed world he died,
And shed for you his blood.

Ah! what shall be the end of all
Who strive to enter where
The marriage supper of the King
Is spread with loving care
On whom no wedding robe is seen?
The only garb they claim
Is righteousness that's born of earth;
In sight of God that has no worth,
Is but an empty name.

"To be cast out"—There'll be no place
Amid the blood bought throng,
Who've cast aside their sin-cursed robes,
To whom white robes belong;
Yes, cast him out to darkness drear,
The loss is all his own;
For all who pass the gate of heaven
Must wear the robe that Christ has given,
His righteousness alone.

Then heed the call ere 'tis too late,
The proffered robe receive;
Rely no longer on yourself,
On Christ alone believe;
The feast is ready, all is there,
The garment still is free;
But if the pleading now must fail,
No plea of yours will then avail,
For you will speakless be.

Atlantic City, N. J.

For the Alabama Baptist.

In the Morning.

(For the Girls.)

It was just at night, a black cloud
Had settled over the eastern sky, and
Only a rim of light encircled the
earth between the cloud and the
horizon. It looked gloomy, weird,
and ominous, and made me feel as
if the ground on which I stood
might presently rock. I had just
thrown down the Saturday Post in
which I had read an account of the
fire at Hoboken and the massacres
in China, and now dark shadows
nearer home seemed entirely to shut
out the sun's light, for the news

ill.
The air was close under that
black-capped sky, and as I read the
letter a wind moaned around the
house, rising quickly to a shrill
pitch in the tree tops by my win-
dow. The cap was slowly closing
over the rim of light which en-
circled the earth. Then I went in
and, as I pulled down the window-
shades I heard a rush of wind
around the corner, and saw the tree-
tops lurch back and forth—the black
cap was down and a storm was set
free.

My mind wandered to the fire-
swept harbor at Hoboken, on to
frantic China and back home again.
What did it all mean? Was chaos
come again? I could feel the house
shake with the storm, and I trem-
bled in soul for ourselves, for the
sufferers at Hoboken, for the world.
Morning came. What a light
greeted me as I threw up the win-
dow and let in the purified air!
Such sparkles on leaf and grass,
such a sky of soft blue, with white
curtains drawn back and the great
voice of nature saying, "Behold,
what the night has done!" As I
drank in the scene I remembered,
"Weeping may endure for the
night, but joy cometh in the morn-
ing." The cloud on my soul lifted,
I looked up at the sky and thought
of Pippa's song.

"God's in his heaven,
All's right with the world."

And I wondered what had troubled
me in the night time. What a sud-
den expansion of the horizon!
What a glory on earth and sky!
When fires burn up great ships like
paper boats, and men forget to be
human; when storms rage and
oceans toss and the solid earth is
upheaved in masses by earthquakes
—even then all's right, for "God is
in his heavens."

"God is in his heavens"—how
many faces come crowding into
view at the repetition of Brown-
ing's words! Faces bright with the
light of morning in them! With
them comes a sense of duty, vague
at first, but plain and near at hand
as I recall a certain letter which
said "Judson issue of ALABAMA
BAPTIST—a short article."

In some way thoughts of duty

are always suggested by the beau-
tiful—for duty is beautiful and
beauty is only duty spread before
us in tangible form. "What shall
I say to the girls—so many—
those who have been, those who are
to be Judson girls? I should like
to send them a piece of this morn-
ing with all its freshness on it, and
a bit of the blue sky and green
grass to keep always. I'll remind
them of Pippa and her song:

"The year's at the spring,
The day's at the morn,
The hillside's dew-pearled,
The lark's on the wing,
The snail's on the thorn,
God's in his heaven,
All's right with the world."

They were good thoughts to be-
gin the morning with. They spread
themselves over the trees as I walk-
ed to the station, they reflected
themselves in the faces of the tired
old men and old ladies, in the won-
dering faces of the children wait-
ing for the cars. I was going on a
little journey that morning, and an
anxious one, but the words made
for themselves a home in my heart
and anxiety gave place to a feeling
of security.

Arriving in the city I walked
easily up from the Union depot to
Fifth street, enjoying the unusual
atmosphere of a Sunday morning
in this busy city. I was going out
that day on a new electric railroad,
and as I walked up Fifth street the
electric cars passed, with the names
of most of the streets and many of
the suburban towns written in
plain letters over their fronts, but
I did not see the name of my desti-
nation on any of them. How
many Sedamsville cars there were!
—but I could make no use of a Se-
damsville car. I was looking for
one labelled L. On up the Sunday
street with its Sunday-dressed peo-
ple I passed, weaving the objects
around me into my thoughts about
China, and Hoboken and Sunday
and Heaven and the cause of my
journey.

This young man, stepping lightly
down the street, fresh as a pippin,
is a minister, I think, with his con-
gregation before him as he walks.
There is great objectivity as the
girls would say, in his eye and
chest, and his head is up—not a
bad poise for a speaker. He's in
earnest and will preach all the way
to church. I hope when he finds
himself before his congregation all

his fire will not be spent. There
is a typical old Irish woman, rest-
ing on a doorstep as she is on her
way to church. She looks tired,
but there is no occasion for me to
say "I am sorry for you; can I
help you?" so I pass on.

I did not mind the walk, for the
air was still fresh and I felt buoy-
ant and strong, but so many street
cars passing me made me restless—
I feared the city would be emptied
of them by the time I was ready to
ride. Still none bore the name L.
and—well, we can not ride on all
the roads at once, in this world.
At the corner of Fountain square I
asked a policeman if the electric
cars for L. started from that point.
"Yes, just take a Sedamsville car
and change at Anderson's ferry." I
knew then why those Sedams-
ville cars made me restless—they
were my opportunities disguised.
I had plenty of time to think of
"opportunity" as I waited in the
bet on for the return of a Sedams-
ville car.

We do not recognize opportunity
because of our ignorance. Oppor-
tunity is continually changing her
form and name and direction.
Knowledge enables us to recognize
her as she passes. We cry out for
a chance to do or be,—and even
then opportunities are passing by
us, bearing unexpected names.
Education trains the eye, the mind,
to know opportunity under all her
disguises, and that is all education
can do for us.

In the morning we pass along
making our silent note of people
and things, feeling occasionally a
stirring of sympathy or benevo-
lence which we leave unexpressed.
We do not object to the delay in
our accomplishments because of the
loss to ourselves, but because others
pass us by we grow restless.

We reach, at last, the center
from which we think all advance-
ment radiates—only to find they
have been passing us all the time
and we must now wait for their re-
turn. Ignorance blinds us. A
liberal education does not make us
great or noble, but it opens our eyes
to the good things we want in life.
I thought if young people only
knew that their ignorance will

compel them to walk while others
ride, to creep where they might
run, they would crowd to our
schools beseeching entrance and
we would have a greater revival of
learning than the dissemination of
the classics produced. If they re-
fuse the help of books and teachers
and schools, while they are young,
they must plod alone under weighty
burdens when, as men and women,
they want to keep up with the
progress of events in this moving
world.

You know Mr. John Burroughs
says if you have birds in your eyes
you will see them on every tree.
If we have it in our minds to find
opportunities we will find them
and know them under all disguises.

As my car carried me out of the
city and down the beautiful valley
of the Ohio, the question "What
shall I say to the girls?" was an-
swered; I would give them the
two best thoughts I had in the
morning—"God's in his heavens,
all's right with the world." By
education we recognize opportu-
nity.

ANNE KIRKLEY.

Erlanger, Ky., July 20.

In 1834 two missionaries went
from Boston to the interior of Su-
matra to preach the gospel among
the Batak tribe. But they were
killed and eaten by the Bataks, who
were cannibals. That was in 1834.
In the Missionary Herald Dr.
Schreiber, who was a missionary
among this people for seven years,
tells the results of the labors of the
brave men who were not deterred
by the martyrdom of Messrs. Mun-
son and Lyman, and persisted in
preaching the gospel to the canni-
bals.

There are now 5,000 Christian
Bataks in the churches, and there
are 200 native preachers. A large
number of the churches are self-
supporting, and have neat houses
of worship built by themselves.
A son of the murderer of the two
missionaries had not at that time
a preacher be sent to his village.
Thus again has the gospel demon-
strated that it is the power of God
unto salvation to the most degrad-
ed of the race. And the work
among the Bataks ranks among the
mighty victories of our faith.
—Western Recorder.

Old Sermons.

Should the preacher burn his old
sermons? The question is asked
us many times. The answer de-
pends on the sort of preacher. If
he is one that has grown, we should
say, no, decidedly. If he is the
other kind, let him burn them by
all means. Some sermons, no
doubt, are good enough to preach
again to a congregation, and such
as are not may be very profitable
to an audience of one—the preacher
himself. If they are very thin and
limp and tame, they are likely to
be all the more suggestive. In the
light of fuller knowledge and ex-
perience the things they tried to
say can be better said. Why not
say them better, and thus let the
stronger years of ministry atone
for the weaker? Many a sorry
skeleton can be nourished into ro-
bustness by the developed mind.—
The Examiner.

The Little Scratching Hen

Is said to add to the wealth of
America every year in eggs as
much as the entire output of both
iron and wool, \$135,000,000.

According to statistics it has
been shown that 40,000,000 eggs
are used by the calico print works
each year; photographic establish-
ments use millions of dozens, and
wine classifiers call for over 10,000,
000 dozens. The demand from
these sources increases faster than
the table demand. They are used
by bookbinders, kid glove manu-
facturers, and for finishing fine
leather. Dried eggs are being put
upon the market. Fresh eggs are
broken and churned by machinery,
and the mixture is then evaporated
to dryness—they are claimed to
keep indefinitely in this form.
When cooked with hot water in
various ways they are said to taste
precisely like fresh eggs. It, there-
fore, promises to become an impor-
tant industry and evidently will
not require an expensive plant.

The poultry and egg crop of the
United States is estimated to be
worth \$250,000,000 annually.
Startling as these figures may ap-
pear, it seems still more remarka-
ble that, besides the above, we im-
port between 60,000,000 and 100,
000,000 dozen eggs each year.

OWING TO AN INJUNCTION being
filed by my competitor to prevent the con-
struction of my new building as planned, I
will continue to sell

PIANOS,
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Religious and Moral influences good. No intoxicants can be sold within three
miles of the College.

NEXT SESSION BEGINS SEPT. 25, 1900.

For Catalogue and particulars write to

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

We clip the following interesting
item from a recent issue of the New
York Herald:

"While the Rev. Virgil W.
Blackman, pastor of the Congre-
gational church of Swansey, N. H.,
was in attendance upon the Ecu-
menical Conference in this city, he
heard the Rev. Dr. Madison C.

Peters preach in Calvary Baptist
church on 'Why I became a Bapt-
ist.' Among others who came
forward that night and told Dr.
Peters that they would become
Baptists was Mr. Blackman. After
some correspondence with Dr. Pe-
ters on the subject, Mr. Blackman
yesterday publicly announced his
determination to sever his denomi-
national connection. Mr. Black-
man will come to New York in
September to join the Sumner
Avenue Baptist church, in Brook-
lyn, which Dr. Peters is now sup-
plying. Mr. Blackman will preach
in Dr. Peters' pulpit on September
9th."

A later item states that Mr.
Blackman has been elected pastor
of the Sumner Avenue Baptist
church, in Brooklyn.—Religious
Herald.


Varnishing Butter to Preserve It.

Varnishing butter is a distinctly
fin de siecle idea, but they do it in
France to make the butter keep.
The varnish is a strong syrup,
which is applied warm. The heat
melts the surface of the butter,
which mingles with the syrup.
The latter sets very rapidly and
covers the butter with a crystalline
layer of sugar, which is impervious
to microbes, whether those who
make their living by the manufac-
ture of butyric acid or any others.
At the same time it goes without
saying that the varnish offers no
impediment to spreading the butter
on bread.—Grocery World.

When Wanamaker was Poor.

With Nathan Brown, his brother-
in-law, John Wanamaker, in
April, 1861, rented the store at the
southeast corner of Sixth and Mar-
ket streets, Philadelphia, and pur-
chased a small stock of clothing
and furnishing goods. The part-
ners had a capital of only three
thousand five hundred dollars.
They could not afford a horse and
wagon, so John purchased a two-
wheeled push cart and delivered
his first order himself. The prof-
its of that first day's business

In the Family



The value of Tarrant's Effervescent
Seltzer Aperi-ent is beyond estimate.
Pleasant to take and prompt to relieve
all troubles arising from disorders of
the stomach, liver and bowels, in both
children and adults. Its 56 years'
record proves it unequalled as a
family remedy. 50c. and \$1. Trial 25c.

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Several other physicians have used it and
endorse it. Those who need the medi-
cine can get it by addressing me at No. 10
South Court Street, Montgomery, Ala.
Frequently cures in six days.

E. D. GRIMES, M. D.

Sugar as a Medicine.

It is rather astonishing to find no mention of sugar as a medicine in recent literature. Its only use is in the form of "Sirupus simplex" as a sweetening agent. In the first half of the present century it was very different. Sugar was used largely for internal and external application, and also for preventing the decay of organic matters. It was largely used for dressing wounds. Even as late as 1885, Dr. Fischer sent a report to one of the leading German journals on this treatment. Many instances of its uses in medicine, especially relating to fever, are mentioned. The following is a typical one, being a communication from Count Bernstorff to the "Berlin Rundschau," relating his own experiences.

"I will relate a special action of sugar which I have experienced. During the year 1888-89 I was stationed at Cameroon as navigating officer of the cruiser "Habicht," and I contracted a bad fever during the many journeys in the marshy districts between Mimi and Old Calabar. Besides severe diarrhoea I had violent bilious fever, which, in spite of large doses of quinine, still increased. Then came a burning thirst, which nothing could quench, until I accidentally drank some sugar and water. The result was quite surprising; the tormenting feeling of thirst disappeared, or was at any rate very much mitigated, then the over-production of bile diminished, and I took no other food than sugar and water, about ten to twelve glasses a day, so that for five days I literally lived on sugar. Later on, when I have had recurrent attacks of fever, even after I had been some years at home, I have always had recourse to the same treatment, and always with the same result. My communication to a physician in Ploen caused him to recommend sugar and water to the inhabitants of a large village on the Plover lake, who were often attacked with fever. Good results always followed. The fever appeared there after the draining of the lake, a large part of the land thus becoming dry.

This caused a kind of malaria, like that described as having appeared during the construction of Wilhelmshafen."

The author concludes by mentioning the effect of sugar on the nerves, calming and thus producing sleep.

The life that is hid with Christ will be revealed in eternity.

Some people never worry about their debts until they suddenly find themselves in a position to pay them.

As a rule a woman's second husband always reminds her of her first—he is so different.

When the glory of God fills the heart the light of heaven will shine out in the face.

The Western Railway of Alabama.

Read down.			IN EFFECT MAY 6, 1900.		Read up.	
38	36	34	STATIONS.		32	30
3 30pm	6 20am	9 10am	LV. Selma	AR. Montgomery	11 00am	12 30pm
4 14	7 03	10 00	LV. Benton	AR. Montgomery	10 17	11 50
5 35	8 20	11 00	LV. Montgomery	AR. New Orleans	9 35	11 00
7 45pm	10 25	12 30	LV. New Orleans	AR. Mobile	7 40am	9 30pm
12 20am	1 10	3 00	LV. Mobile	AR. Montgomery	3 15	4 31
6 10am	6 00pm	6 00pm	AR. Montgomery	LV. Selma	9 35pm	11 22am
6 20am	6 20pm	11 20am	LV. Montgomery	AR. Opelika	7 15pm	9 20pm
8 07	8 07	1 45pm	AR. Opelika	LV. Columbus	7 40	9 03
8 55	1 50	2 50	LV. Columbus	AR. Opelika	8 45pm	10 05am
9 55	2 50	3 50	AR. Opelika	LV. West Point	1 45	2 50
10 10am	10 10pm	2 50pm	LV. West Point	AR. LaGrange	4 33pm	7 37pm
8 50	8 50	3 37	LV. LaGrange	AR. Newnan	4 07	6 55
9 18	9 18	4 14	LV. Newnan	AR. Atlanta	3 53	6 26
10 25	10 18	5 26	AR. Atlanta	LV. Charlotte	2 27	5 26
11 42	11 30	7 00	LV. Charlotte	AR. Danville	1 00	4 20
12 00m	11 50pm	7 00	AR. Danville	LV. Richmond	11 00pm	12 01pm
12 20pm	9 25am	7 00	LV. Richmond	AR. Washington	10 45pm	11 15am
11 51	1 30pm	7 00	AR. Washington	LV. New York	4 30	12 15pm
6 00am	6 25pm	7 00	LV. New York	AR. Atlanta	11 50am	5 00am
7 00am	10 00pm	7 00	AR. Atlanta	LV. Cincinnati	8 00pm	5 00am
12 43pm	6 23am	7 00	LV. Cincinnati	AR. Atlanta	7 45am	7 35pm
4 00pm	5 15am	7 00	AR. Atlanta	LV. Macon	4 35	4 20
7 45am	7 00	7 00	LV. Macon	AR. Savannah	9 00pm	8 45am
12 05pm	7 50am	8 30pm	AR. Savannah	LV. Charleston	12 35pm	5 00am
2 25	11 25	11 59	LV. Charleston	AR. Charleston	5 30pm	5 30pm
3 10pm	11 35pm	11 00am	AR. Charleston	LV. Charleston		

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9 35pm	11 25am	LV. Montgomery	AR. Montgomery
5 00am	4 15pm	AR. Pensacola	LV. Montgomery
3 05	4 12	AR. Mobile	LV. Montgomery
7 40	8 30	AR. New Orleans	LV. Montgomery
At Montgomery, Mobile & Ohio Railroad.			
No. 4*	No. 2*	No. 1*	No. 3*
9 45pm	8 30am	LV. Montgomery	AR. Montgomery
12 25am	11 59am	AR. Birmingham	LV. Montgomery
At Montgomery, Mobile & Ohio Railroad.			
No. 4*	No. 2*	No. 1*	No. 3*
8 30am	LV. Montgomery	AR. Montgomery	LV. Montgomery
1 45	AR. Cairo	LV. Montgomery	AR. Montgomery
7 32	AR. St. Louis	LV. Montgomery	AR. Montgomery

Plant System.

Florida to Cuba.

Schedule in effect August 1, 1900.			
No. 86	No. 78	No. 58	No. 35
STATIONS.			
8 00am	11 25am	7 45pm	LV. Montgomery
11 00	12 50pm	9 23	AR. Troy
1 05pm	2 00	10 55	AR. Ozark
2 00	2 30	11 35	AR. Pinckard
	3 01	12 00	AR. Dothan
	4 50	12 07am	AR. Bainbridge
	6 00	3 15	AR. Thomasville
	5 45am	6 10	AR. Quitman
	6 37	7 00	AR. Valdosta
	7 12	7 34	AR. Dupont
	8 04	8 25	AR. Waycross
	9 15	9 30	AR. Jacksonville
		8 00	AR. Palatka
		10 30	AR. Sanford
		2 10am	AR. Lakeland
		5 40	AR. Tampa
		7 30	AR. Port Tampa
		8 30	AR. St. Petersburg
		10 30	AR. Port Tampa
		9 55pm	AR. Waycross
		12 10am	AR. Savannah
		6 28	AR. Charleston
		9 50pm	AR. Waycross
		11 30	AR. Brunswick
		9 45am	AR. Jacksonville
		12 02pm	AR. Palatka
		2 15	AR. Gainesville
		3 16	AR. Ocala
		10 00	AR. Tampa
		10 30	AR. Port Tampa
		10 50	AR. St. Petersburg
		10 57am	AR. Dupont
		12 45pm	AR. Live Oak
		3 41pm	AR. Archer
		10 00pm	AR. Tampa

Train 62 leaves Montgomery 3 p. m., arrives Luyven 6:45 p. m.

Train 61 leaves Luyven 6:00 a. m., arrives Montgomery 9:30 a. m.

THREE SHIPS A WEEK TO CUBA.

Leaves Port Tampa Monday, Thursday and Saturday, 11 p. m.

Arrives Key West Tuesday, Friday and Sunday, 3:00 p. m.

Arrives Havana Wednesday, Saturday and Monday, 5 a. m.

Pullman cars on all through trains to Savannah, Jacksonville and Port Tampa.

B. W. WRENN, Pass. Traf. Mgr., Savannah, Ga.

R. L. TODD, Dir. Pass. Agt., Montgomery, Ala.

Judson Institute

FOR YOUNG LADIES.

Commodious buildings abundantly supplied with excellent artesian water on every floor, and lighted with gas of best quality throughout.

ALL MODERN EQUIPMENTS.

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

OLDEST BAPTIST COLLEGE FOR WOMEN IN THE UNITED STATES.

Sixty-Second Annual Session, just closed, was the most prosperous in the history of the Institution. 147 boarders in addition to a large day patronage. Eleven States represented.

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

The Sixty-Third Annual Session begins September 26th.

Send for Catalogue or other information to

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

Are You a Farmer? ..

Do You Want to Keep in Direct Touch with the Latest and Best Methods of SUCCESSFUL FARMING? ..

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR.

Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

The Southern Cultivator is mailed its subscribers on the 1st and 15th of each month. Send 25 cents in stamps, and the paper will be sent you three months on trial. Address

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.

LARGE CASH COMMISSIONS WILL BE PAID LIVE HUSTLING AGENTS.



DR. MOFFETT'S
TEETHINA
TEETHING POWDERS

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

Solid Wide Vestibuled Trains.

Lighted
Throughout
with the
Celebrated



Ross' Barber Shop.

(EXCHANGE HOTEL.)

Clubs.

The Finest Equipment Operated in the South.

Note this Schedule In Effect Nov. 26, 1899.

No. 4.	
LV. Montgomery	8:35 am
AR. Tuscaloosa	12:23 pm
AR. Artesia	3:30 pm
AR. Tupelo	6:00 pm
AR. Memphis	7:45 am
AR. Hot Springs	5:30 pm
AR. Jackson Tenn	9:26 pm
AR. Humboldt	10:40 pm
AR. Cairo	1:45 am
AR. St. Louis	7:34 am
AR. Chicago	4:30 pm
AR. Waukesha	8:55 pm
AR. Kansas City	6:15 pm
AR. Omaha	6:30 am
AR. St. Paul	7:45 am
AR. Denver	6:20 pm

Through train No. 3 arrives at Montgomery at 6:15 p. m.
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

PATENTS.

CAVEATS, TRADE MARKS, COPYRIGHTS AND DESIGNS.

Send your business direct to Washington. My office close to U. S. Patent Office. FREE preliminary examination made. Attorney's fee not over \$100.00. ACTUAL EXPERIENCE. Book "How to obtain Patents," sent free. Patents procured through E. G. Siggers receive special notice, without charge, in the

INVENTIVE AGE

Illustrated monthly—devoted to the inventor. 12 a year. Late of C. A. Snow & Co. 918 F ST. N. W. WASHINGTON, D. C.

E. G. SIGGERS

BUCKEYE BELL FOUNDRY
THE B. W. VANDERKAM CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS
Makers of the Largest Bell in America



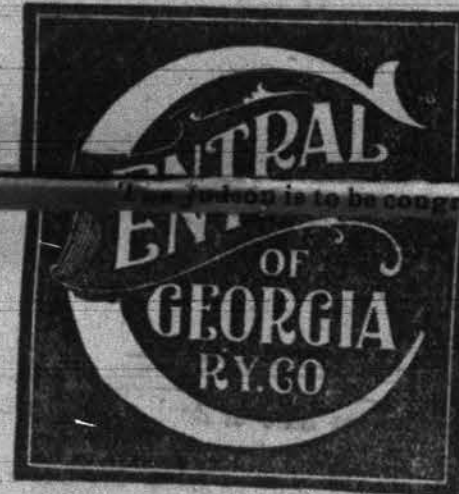
Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. BEASLEY, Passenger Agent, Montgomery, Ala.

BLMYER B. CHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Humberston, Pa.



1554 MILES

MODERN RAILWAY

TRAVERSING THE

Finest Fruit,
Agricultural,
Timber, and
Mineral Lands.

IN THE SOUTH.

THROUGH RATES AND TICKETS
FURNISHED UPON APPLI-
CATION TO ALL POINTS

North, South,
East, West.

Savannah Line

Central of Georgia Railway,
Ocean Steamship Co.

FAST FREIGHT
AND LUXURIOUS
PASSENGER ROUTE

to New York,
Boston AND THE East,

Complete Information, Rates, Schedules of
Trains and Sailing Dates of Steamers Cheer-
fully Furnished by any Agent of the Company.

Vice-President, THEO. D. KLINE,
General Supt., J. C. HALE,
Traffic Manager, B. W. WRENN, Gen'l Pass. Agt.
SAVANNAH, GA.

ROYAL

Absolutely Pure BAKING-POWDER

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise a biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Time and Place of Meeting of Associations.

If anything is not correct, please write at once the correction. W. B. C.

AUGUST.

Florence; Friday before the second Sunday; Liberty church, Threet.
Coosa River; Wednesday before the fourth Sunday; Alpine.
Montgomery; Wednesday before the fourth Sunday; Prattville.
North Alabama; Friday before fourth Sunday; Union Grove church, Jackson county, 18 miles northwest Valley Head.

SEPTEMBER.

Shelby; Tuesday before the first Sunday; Bethel church, near Columbiana.
Union; Tuesday before first Sunday; Union church, near Union church, one mile southwest of Warrior.

Mineral Springs; Friday before third Sunday; Union church, one mile southwest of Warrior.

Selma; Tuesday before second Sunday; Oxford.

Calhoun; Wednesday before second Sunday; Oxford.

Bigbee; Wednesday before the second Sunday; Bethel church, Sumter county.

St. Clair; Saturday before the second Sunday; Cedar Grove, one mile of Leeds.

Concho; Monday night, before third Sunday; Georgia.

Pine Barren; Wednesday before third Sunday; Bethesda church, Furman.

Birmingham; Thursday before third Sunday; Shade's Valley church, near Oxmoor.

Liberty, N.; Thursday before the third Sunday; Rice church, Madison county.

Colbert; Thursday before third Sunday; Riverton church.

North River; Tuesday before fourth Sunday; Pleasant Grove church, Walker county.

Bethlehem; Wednesday before fourth Sunday; Monroeville church, Monroe Co.

Cahaba; Wednesday before the fourth Sunday; Centerville church.

Antioch; Friday before fourth Sunday; St. Stephens ch., Washington Co.

Bethel; Friday before fourth Sunday; Catharine ch., Wilcox county.

Cedar Bluff; Friday before the fourth Sunday; Mill Creek ch., Cherokee Co.

Cleburn; Friday before fourth Sunday; Hefflin.

Macedonia; Friday before the fourth Sunday; Johnson's Creek, Greene Co., Miss.

Tennessee River; Friday before fifth Sunday; Mt. Ararat.

OCTOBER.

South Bethel; Tuesday before the first Sunday; Amity church, near Whatley.

Troy; Tuesday before the first Sunday; Mt. Pleasant church, Linwood.

Salem; Wednesday before first Sunday; White Rock church.

Sispey; Wednesday before first Sunday; Spring Hill church, Tuscaloosa Co.

Central; Wednesday before first Sunday; Bethesda church, near Equality Coosa county.

Liberty Central; Thursday before the first Sunday; Pleasant Hill church, eight miles east of Moundville.

Mt. Carmel; Friday before the second Sunday; Cave Spring church, Madison county.

Wetzel; Wednesday before second Sunday; Union church, Coosa county.

Southeastern; Saturday before second Sunday; Shady Grove church, Jackson county, Miss.

Mt. Moriah; Thursday before fourth Sunday; Prude's Creek church.

Mud Creek; Friday before third Sunday; Concord church.

Carey; Tuesday before third Sunday; Providence church, near Hackneyville.

Zion; Friday before the third Sunday; Friendship church.

Gilliam Springs; Friday before third Sunday; New Friendship church, Marshall county.

Elim; Friday before third Sunday; Atmore.

Muscle Shoals; Thursday before first Sunday; Mt. Pisgah ch., Morgan Co.

Judson; Thursday before the first Sunday; Hebron church, Henry county.

Clear Creek; Friday before first Sunday; Clear Creek church, Winston Co.

Etowah; Friday before first Sunday; Union church, No. 1, Duck Springs.

Yellow Creek; Saturday before the first Sunday; Pleasant Grove, Marion county.

East Liberty; Tuesday before second Sunday; County Line ch., Chambers Co.

Tuscaloosa; Wednesday before second Sunday; Siloam church, Scottsville.

Unity; Wednesday before the second Sunday; Bozeman.

Centennial; Thursday before second Sunday; Mt. Carmel church, Bullock county.

Alabama; Friday before the second Sunday; Union church, near Union church, one mile southwest of Warrior.

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The following rates will apply from points named:

In Georgia—Athens \$21.55, Atlanta \$19.35, Augusta \$23.70, Brunswick \$24.25, Columbus \$21.70, Elberton \$20.35, Fort Valley \$22.50, Gainesville \$20.95, Griffin \$20.65, Helena \$24.45, Jesup \$24.25, Macon \$21.00, Savannah \$24.75.

In South Carolina—Abbeville \$22.20, Anderson \$21.05, Blacksburg \$21.10, Camden \$25.75, Carlisle \$22.20, Charleston \$26.25, Chester \$22.95, Columbia \$24.75, Denmark \$24.75, Greenville \$20.20, Greenwood \$22.20, Newberry \$23.35, Orangeburg \$26.25, Prosperity \$23.55, Rock Hill, \$22.55, Spartanburg \$20.20, Sumter \$26.05.

Tickets will be sold from points in the state of Florida on August 24th and 25th, and from points in all other states on August 25th, 26th and 27th, with final limit September 3d, 1900. By deposit of tickets with Joint Agent of Central Passenger Association, at Chicago, prior to 12 noon September 2d, and on payment of fee of fifty cents in connection with each ticket at time of deposit, the return final limit may be extended until Sept. 20th.

Persons located at non-coupon stations should notify agent several days in advance of date they contemplate leaving, in order that he may supply himself with proper tickets.

For detailed information relative to rates, schedules, reservations, etc., call on or address any agent of the Southern Railway or its connection.

S. H. HARDWICK,
A. G. P. A., Atlanta, Ga.

Southern Railway Company.

Reduced Rates on Southern Railway to Annual Convention Colored Odd Fellows, Louisville, Ky., October 27, 1900.

On account of this occasion, Southern Railway will sell round trip tickets from all stations on its lines to Louisville, Ky., and return, at rate of one first class fare for the round trip. Tickets to be sold September 29th, 30th and October 1st, with final return limit October 9th. Persons located at non-coupon stations should notify ticket agent several days in advance of their contemplated departure so that he may supply himself with proper tickets.

Annual Meeting Mississippi Valley Medical Association, Asheville, N. C., October 9-11.

On account of this occasion Southern Railway will sell round trip tickets from all stations on its lines to Asheville, N. C., and return. Tickets will be sold October 6th to 9th inclusive, with final limit October 18th.

An excellent opportunity to visit the famous "Land of the Sky."

For further and detailed information call on or write any agent of the Southern Railway or its connections. S. H. HARDWICK, A. G. P. A., Atlanta, Ga.

Montreal Bible Conference; Black Mountain, N. C., August 12th-26th, 1900.

On account of this occasion, Southern Railway will sell round trip tickets from all stations on its lines to Black Mountain, N. C., and return at rate of One First Class Fare for the round trip. Tickets will be sold August 9th, 10th, 11th, 12th and 13th, with final return limit August 28th, inclusive.

Black Mountain, N. C., is located in the heart of the "Land of the Sky," and this will give all a fine opportunity to visit that beautiful summer resort region.

National Convention of the Christian Church, Kansas City, Mo., October 12th-19th.

On account of this occasion, Southern Railway will sell round trip tickets to Kansas City, Mo., and return, from all points on its lines at rate of One First Class Fare for the round trip, plus \$4.00. Tickets will be sold October 8th, 9th and 10th, with final return limit October 23d, inclusive.

Persons at non-coupon stations will kindly notify the Ticket Agent several days in advance of their contemplated departure, in order that he may supply himself with proper form of tickets.

Annual Convention National Baptist Association, Richmond, Va., September 12th-20th.

On account of this occasion,

Southern Railway will sell round trip tickets to Richmond, Va., and return, at rate of One First Class Fare for the round trip, from all points on its lines, except from Washington, D. C., and Alexandria, Va. Tickets will be sold September 10th, 11th and 12th, with final limit September 23d, inclusive.

For further and detailed information as to rates, reservations, schedules, etc., call on or write any Agent of the Southern Railway or its connections, or to

S. H. HARDWICK,
Asst. Gen. Pass. Agent,
Atlanta, Ga.

OBITUARY.

Mrs. Mary Thomas was born August 14, 1842, and died May 13, 1900, aged 57 years, 9 months and 29 days. Sister Thomas was a member of Antioch Baptist church, and had been a church member for a long time. She lived a consistent Christian. She had strong faith in God and lived close to her Savior. Sister Thomas was a truly pious woman, and had the highest regard for truthfulness of character. She was a devoted wife, a godly mother and true Christian. She leaves four daughters and one son. Her husband died some years ago. The children and loved ones sadly miss her. She was faithful in going to church, but her place is vacant and she is gone, we trust, to be with Jesus. May God's grace sustain and direct the children in such ways as to enable them to be prepared for the joys of eternal life. J. W. HAGGARD.

In Memoriam.

Once more the angel of death has visited our town and carried to the beyond one of our best Christian women.

Mattie, wife of J. W. Taggard, and daughter of Mr. and Mrs. B. Gray, breathed her last on Sunday night, May 27th, last. She died at her home in Avondale, where she had spent many happy years. There, surrounded by every comfort, and ministered to by many friends, she fell asleep in the arms of her Lord. Peritonitis was the direct cause of her death.

Sad! Yes; but to those who believe in Christ, it was joyous. For as she had lived, so did she die, a happy Christian. With an unflinching faith in her Redeemer she met the dread foe, "man's last enemy," with a resolution that inspired new hope in every fainting heart. Knowing the end was near, she calmly told her friends that her sufferings should soon cease, and her soul would be at rest with Him in whom she trusted.

But oh, for mother to die and leave the little ones calling, "Mamma! Mamma!" To see an old gray haired man and woman bowing over the prostrate form of their dying child! To hear the sobbing of a devoted husband for his "Mattie," and the tender expressions of brothers for "sister, sister," this, this is sad! So faithful, kind, loving, so thoughtful of others; hers was an unselfish life. Only thirty-two years she lived to bless the world 'til God called her home. Earth is darker, but heaven is brighter since she has gone there.

Farewell, dear friend! We shall see thee no more until in a brighter world we meet again. But by God's help, we will emulate thy virtues, and cherish thy memory, and with fondest hope look forward to the time of the great gathering of the saints in the kingdom of God. By faith we can see thee, even now; see thee in thy glory, awaiting our coming. Thou canst not come to us, but we are coming, dear Mattie, yes, coming to thee, and to thy Lord and our Lord.

R. M. HUNTER.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1 bottles.

Rev. John B. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.

J. C. STANLEY,
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir did me any good.

TULES DIEHL,
Cor. Habersham and St. Thomas, Sta., Savannah, Ga.

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO,
West End, Atlanta, Ga.

(TALK NO. 22.)

SHOPPING BY MAIL.

When entrusted with a mail order, I select the goods personally, as if I were buying for my own use.

The following letter in regard to a Communion Service for a church shows how carefully I fill my out of town orders:

"ENTERPRISE, ALA.,
May 14, 1900.

Mr. C. L. Ruth,
Montgomery, Ala.:

DEAR SIR—Enclosed you will find P. O. Order for \$13.00.

Box came all right, and I think Service just lovely; indeed, I think you gave me a bargain on same.

Best wishes for your success. Very truly,
Mrs. E. W. COPELAND,
(For Church Committee.)

C. L. RUTH,
Jeweler,
15 Dexter Avenue,
MONTGOMERY, ALA.

Mortgage Sale of Real and Personal Property.

Under and by virtue of the power of sale contained in a certain mortgage executed by Ida Graham to J. T. May on the 8th day of April, 1897, which said mortgage was, along with the debt thereby secured, duly transferred and assigned by Wm. Gamble, as trustee in bankruptcy of said J. T. May, and under an order of the District Court of the United States for the Middle District of Alabama, wherein the matter of the said bankruptcy was pending, to one F. M. Billing on the 25th day of June, 1900, and which said mortgage and the debt thereby secured was, on the 19th day of July, 1900, duly transferred by the said Billing to the undersigned Geo. D. Noble, I, the said Geo. D. Noble will on the 27th day of August, 1900, proceed to sell at the Artesian Basin in the City of Montgomery, Ala., at public auction, for cash, within the legal hours of sale, the following described real estate, lying in the County of Montgomery, State of Alabama, to-wit: A certain lot of land lying in Section sixteen (16), Township seventeen (17), Range eighteen (18), and bounded as follows: Beginning twenty-one and twenty-one hundredths chains west of the Wetumpka road on the line dividing Sections sixteen (16) and twenty-one (21), running thence north, ten (10) chains to Bennet & Co.'s line; thence west fifteen and ten one-hundredths chains to a point twenty-one chains east of the west line of said Section sixteen (16) where Bibb and others corner; thence south five and thirty-two one-hundredths chains to the Wetumpka road; thence following said road to the north line of said section twenty-one (21); thence west along said section line to the place of beginning, containing altogether one hundred and thirty-two acres, more or less, and the same being the land on which said Ida Graham now resides and which was formerly in the possession of the late William Metcalf. I will, at the same time and place, and for cash, also sell the following described personal property conveyed by said mortgage, under the power of sale therein contained, to-wit: One bay mare mule named Major, one gray horse mule named George, one bay mare mule named Dolly, fifteen head of cattle and their increase, one wagon and harness, one buggy and harness, and farming implements, being the property conveyed by the said mortgage.

This the 26th day of July, 1900.
Geo. D. Noble, Trustee.
GORDON MACDONALD, Attorney.
July 26-4w.