

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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The Greatest Government on Earth.

Sermon preached at First Baptist church, Montgomery, by Rev. W. J. ELLIOTT, and requested for publication.

"For I know him, that he will command his children and his household after him." Gen. 18:19.

God, in His wisdom, has placed the home behind happy domestic life, and has made it the foundation of good government and pure society.

Grand as the achievements in the scientific and commercial world have been, yet they sink into insignificance when compared to the power and influence in the homes of our people.

The most important government on earth is family government. A man does not live long enough to outgrow the impressions of his youth; although he may travel round the world, he can never pass out of the shadow of his childhood home. The words he there heard, the rules he learned, the habits formed, the principles imbibed, will walk by his side and nestle in his heart and appear in his actions under every sky and amid every scene.

Great men may write the history of the world, but it is the father and mother who make that history.

God has given to parents the first opportunity. It is a blank page that has been opened, and they hold the pen which first is to write upon the fair record; it is soft clay easily molded, but clay which will rapidly harden, and the finger prints left by careless handling will be found by the recording angel.

There are rocks so hard that a horse might tread upon them without making an impression, and yet upon those rocks are the footprints of birds and marks of raindrops, made ages ago, when the surface was soft and yielding.

The gentlest hand will do for wax what the chisel will barely do for marble; and the children are given to the parents when a judicious use of the hand may save the scars of the chisel.

1. We notice in the first place, that this work of training children cannot begin too soon.

Every life is lived in the shadow of the past, and every life is casting its own shadow upon the future.

There is not a foul and poisonous weed in our nature, bearing its harvest of sorrow and death, but some one before us planted the seed; and unless we tear it out by the roots, some one after us will come into a blighted heritage. Inspiration teaches us that the iniquity of the fathers is sometimes visited upon the children unto the third and fourth generation. This accounts for the fact that good parents sometimes have very wicked children. A man owes it to his great grandchildren to be a good man, a good husband and a good father. Only a few years of childhood, yet destiny depends upon those few years. No time in the life of a human being is of such importance as the first ten years. What your child is at ten years old, so far as bias of character is concerned, he will be, more or less, through life. Up to that period the child is peculiarly and especially under the influence of the mother. The father is out looking after his business; the little one is playing around its mother's knee. Unconsciously her example, whether it is good, bad, or indifferent, is repeated, until it is engraved into the very conscience and heart and soul of her child, the very ground work of its moral character.

Children watch their parents from the time they begin to observe at all, and the father's and the mother's example is the thing they are

going to follow. Careless and indifferent parents are to be greatly pitied, for there will come a time when they will have to render an account of their dealing with the treasures God has given them.

Some parents say, "My children are well clothed and fed. I see to it that they go to school, and I do all I possibly can to assure them a good position in society;" but Christ says, "Is not the life more than meat, and the body than raiment?" A higher duty lies before the parent than that of providing for the child's physical needs.

The failure of many young men and young women is due to false training in the home. Much of the good learned in life, in the school room and the church, is lost because it is not backed up by good instruction in the home. Carlyle says: "I need not be told the home life of a boy or a girl if I can but see their behavior." He means by that to say that the child is ordinarily the index of the home. One of America's humorists has said, "The way to get a child to do right is to skirmish along that line yourself." The wisest of all men has said: "My son, hear the instruction of thy father, and forsake not the law of thy mother."

Most children have in them the possibility of great happiness or sorrow, a career of usefulness or a career of disgrace. And it is the duty of the parent as well as the teacher to know their dispositions, their bent of mind, their tastes, their strong points and their weak points.

It is foolish to apply the same rules of government and instruction to children of such distinct type and nature, and yet this is just what many parents and teachers

are doing every day. Some children are naturally dull, and need to be encouraged, while others, more high spirited and energetic, need to be steadily curbed and restrained with a strong, but not cruel hand.

Every child is born with some trait or quality that may enrich humanity, and parents should try to find out in what particulars their children differ from each other, as well as in what they agree. No one can tell the difficulties that confront a parent or a teacher who sits down to the task of becoming acquainted with child nature. The tactics that will succeed with one may miserably fail with another. The warm sun will soften the wax, but will harden the clay. Deep soil will bear deep plowing, but your furrow will show gravel if you take the same plow into the adjoining field.

Moreover, it is necessary to give line upon line and precept upon precept. The flower-yard carefully weeded yesterday is full of ugly sproutlets again today; but what of that? It proves the richness of the soil. There are sometimes splendid possibilities wrapped up in untamable boyhood. There is quenchless fire, a little dispersed just now, but some day it will be fanned and will drive the ponderous wheels of trade, or flash the white light of eloquence before dazzled eyes, or lead the world toward the summits of vision.

The business of every mother is to reign as queen in the home, and to train her children in the nurture and admonition of the Lord; to send forth sons and daughters whom God would delight to honor. Bacon's mother could not be a great philosopher and statesman, but the attainments and glory of her son shed glory upon her. Paul's mother could not be a great apostle and missionary, but every soul won to Christ by her son belongs also to her. Thirty-five hundred years ago an Egyptian princess took a poor man's child and taught it. The result of that education is not exhausted yet.

Compare the influence of Pharaoh's daughter with that of Pharaoh himself. He ruled an empire. Pyramids could rise at his bidding.

But what of all that? His embalmed skeleton lies hidden away in some pyramid. That is all; nothing else remains of his vaunted greatness. But what of the child? The greatest lawgiver and ruler has ever produced. His laws, his wisdom and courage, his work and character will remain to bless and guide all generations until time shall cease to be, and the earth shall melt with fervent heat, and the heavens shall pass away. Washington Irving says: "God has endowed woman with an influence strong enough to stay the wayward wanderer in his downward course, and with a clinging clasp of affection she leads him onward and upward along the beautiful pathway that shineth brighter and brighter unto the perfect day." And in the troubled hour of death she kneels by the wanderer's side, and with her gentle hand points him to the beacon light shining from the portal of the home on the other shore."

To rule a single heart, to form and guide a child's mind, is greater than the greatest war. Some one has said: "The teacher is greater than the king." The king rules without, the teacher rules within.

2. Again, we notice that one of the first lessons to be taught children is obedience to authority.

Some American writer has said that we are living in an age of obedient parents and disobedient children. If that is true, there is not a darker cloud that hangs over our country. The indulgent spirit of many parents causes them to neglect parental duty. You remember Eli was a good man in many respects, but in one thing he was very deficient—neglected to

exercise his God-given authority over his children. Inspiration says: "His sons made themselves vile, and he restrained them not." Perhaps Eli was not a eye witness to all the immoralities of his two sons, but he was not altogether ignorant of them, for we are told that he heard all that his sons did unto Israel, but he restrained them not. It is true, he did not treat the matter with entire silence; he reasoned with them, and even reproved them, saying: "Nay, my sons, it is no god report that I hear of you. You make the Lord's people to transgress." Thus he reasoned and gently reproved, but he restrained them not. He did not go far enough. The sins of the young men called for stronger measures. He ought to have exerted his authority and put these sons out of the priesthood. But his indulgent spirit caused him to neglect parental duty. And terrible were the consequences. The two impious sons died on the battle field, and the old man's silvery locks are dishonored in the dust. And now, over this scene of disaster and war, the voice of an invisible one thrills through the air, "For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." There are parents living today who are in many respects good parents, but they are following the example of Eli.

It is a remarkable fact that children who are properly controlled in early life retain a respect and affection for their parents as long as they live; but those who have been indulged, and permitted in everything to have their own way; those, in other words, whose training has been neglected, are most deficient in respect and affection for their parents.

The child who has learned to obey has learned almost everything. But I do not want any of you to ask me how you can learn this lesson; it is one of the most delicate problems that ever challenged human skill.

3. Once more. Very closely allied to obedience is reverence for constituted authority; for irreverence

may well be called the national sin of America.

We are jealous of control. Our Declaration of Independence is stretched to cover every relation of our civil and social life. We delight to boast of our republican form of government, our free press and pulpit. But when I say that we are a free people, and that our institutions are free, I do not mean that we have the liberty of unjustly criticising these institutions.

Skeptics, infidels and religious cranks may criticise and ridicule some things we practice in our churches; they may try to hinder the progress of Zion; but the day is coming as fast as the wheels of time can bear it when the church of Christ will stand before the universe "prepared as a bride adorned for her husband." To her Lord she is the fairest among ten thousand, and the one altogether lovely.

What others look upon as signs of failure, we look upon as tokens of approaching success; and while they mourn in sorrow, we sing for joy.

Every child of God, whether in the pulpit or out of it, should be loyal and true to his denomination.

In our homes we find loyalty to father, mother, sisters, brothers, one for another. They are ours and we cherish them, we strive for their happiness and comfort in every way possible.

In the church every member should be able to say:

"I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved
With his own precious blood."

Like Israel of old, our churches may have defects, and God may find it necessary to use corrective discipline at times, but woe to the

Zion. Better for him that a mill-stone were hanged about his neck and he cast into the sea.

No parent should ever underestimate or speak lightly of religion or religious institutions before his children. If your children hear you disparage religion or religious persons, they will model after you and become equally impious and mean. If they hear you underestimating your schools and those who have charge of them, they will soon learn to set light value upon education.

If you are false to all the world, at least be true in your own home.

It is not only your duty to be careful about what you say in the presence of your children, but it is your business to know what they read. The world is full of books whose breath is poison and whose words are death. Books that give false ideas of life, that sneer at religion, that cheapen the marriage vow; that are more deadly than the pestilence, and yet they are within the reach of the boys and girls. It is your duty to know what your children read, and to guard their intellectual and moral diet more carefully than you do the food that nourishes their bodies.

In conclusion, I want to say that my hope for our country is not in the Democratic, nor the Republican, nor the Prohibition, nor the People's party. We must begin back at the family circle, with godly men and godly women, who will bring up their children in the nurture and admonition of the Lord.

I want to emphasize the fact that your children are living jewels! They bear the stamp of immortality. Their souls will outlive the splendors of the sun and all the stars that decorate the broad arch of heaven. They must live forever, and that either in happiness or in misery; and to you more than to any person in this world is committed the power and duty of forming their character.

If you will do as God has commanded, and bring up your children in the nurture and admonition of the Lord. He will give you a rich reward here and hereafter.

A camel can easily carry a load of 1500 pounds.

For the Alabama Baptist.

Letter from Eufaula.

Sunday was a bright and beautiful day and our congregations were very large. At the close of the night's sermon I made an appeal for Dr. Hawthorne's church in Richmond, recently destroyed by fire, and raised \$77.45. There could not be a worthier cause. The people there are comparatively poor, and at great sacrifice had erected their church, on which there was still a debt of \$11,000. The insurance of \$15,000 will but little more than cover that. The members met after the fire and contributed \$15,000, which was far beyond their means. They will need many thousands more. Dr. Hawthorne is a native Alabamian, and has always been ready to help every good cause, and this is the first time he has made an appeal for his own church. He has had four pastorates in Alabama—at Mobile, Greenville, Selma, and Montgomery, and all of these places should lovingly contribute to his rebuilding enterprise. The situation of the church within a stone's throw of Richmond College, is one of the most important in Richmond. Dr. Hawthorne will certainly appreciate what his friends do in this emergency.

An important question is, where will the Convention go next year? Eufaula would like to have it, because it is due in the Southern part of the state; has not been there for many years; and our little city is well adapted as a place of meeting. The two things wanted are, first, a spacious edifice with rooms that can be used by committees, and

homes to entertain the Convention well. All these we have, and the place is accessible by the Central railroad from the north, and the Eufaula and Ozark railroad from the South. But I am frank to say that Montgomery would be a better place if the people there would ask for it. Next year will be the first of the 20th century, and we should devise great things for the Lord to be done, after which there should be a mighty gathering of the Baptist clans at some central place. Birmingham or East Lake would be fine, but for the fact that for years the Convention has been held in that region. Let the brethren think on these things.

I am much encouraged in my work here. We have full congregations on Sunday, large prayer meetings, and an increased Sunday school. We have two ladies' societies—the Ladies' Aid and the Ladies' Missionary—that are among the very best I have ever seen, and I have seen some good ones.

The Southside church, under Rev. T. M. Thomas, is doing well, too. The pastor is a most lovable brother, and if he lives will make his mark in the ministry. I thought when I came here that I would have made a visit to my friends in Montgomery long before this, but I have been so busy I have really had no opportunity; but this great pleasure I expect soon to enjoy.

M. B. WHARTON.

Low Rates to Augusta—Confederate Veterans Reunion.

Central of Georgia Railway will sell excursion tickets to Augusta, Ga., and return, from all points in Georgia and Alabama on November 13, 14, 15, and for trains scheduled to arrive in Augusta prior to noon of November 16 at rate of One Cent per mile distance traveled; final return limit of tickets November 18, 1900.

For further particulars, rates, schedules, etc., apply to any Agent Central of Georgia Railway.

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—Thos. Arnold.

B. Y. P. U. COLUMN.

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



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

THE BAPTIST YOUNG PEOPLE'S UNION.

GWYLYM HERBERT.

XVII. THE TEMPERANCE COMMITTEE.

One of the greatest evils in our country today is the liquor traffic. Thousands upon thousands of young men lie down in a drunkard's grave each year.

The purpose of the temperance committee in our unions is to create a sentiment among our young people for the blotting out from our beloved land the awful and blighting curse of strong drink.

The union should hold occasionally a temperance meeting, and naturally the temperance committee is to be responsible for the service. The committee should endeavor to make the meeting interesting and profitable. It should keep itself informed concerning the great movement of the world over and be able to present to the young people news fresh from the field and furnish interesting and encouraging instruction.

Let the committee post itself on what the Bible has to say regarding strong drink, and have a meeting to instruct the society concerning these Bible truths.

It might be desirable to have a temperance pledge and induce as many as possible to affix their signatures.

For variety it would be a wise plan to get some physician to make an address on the effect of liquor when he was arrested on Monday in

on the human system, or a lawyer to tell about the relation of strong drink to crime.

The committee should supply itself with tracts on the temperance question—thousands of which are published—and use them in every way possible for spreading the temperance idea.

Whenever an opportunity is afforded speak to the tippler and the drunkard about the effects of the dreadful habit, and try to induce him to turn aside from the path of ruin and destruction.

Pray for the work.

CHRISTIAN YOUNG PEOPLE.

The time is fast approaching, in a measure here, when in the business world the Christian young man and the Christian young woman is to be in demand. As never before, business men and business interests demand that positions shall be filled by persons of moral character and temperate habits. Even the much abused corporations are recognizing more and more the dragging down effects of the drink, the cigarette, and the other vicious habits that are so generally indulged in, and are turning down applications for positions from such individuals. It may be said that selfish interest is at the bottom of it, but even then it could not be bad. It opens a better, a larger field to the Christian young man and woman. The question arises as to how they shall best develop the character that is necessary. The young person who begins life with the determination to uphold a high standard of moral character in himself, or herself, by his or her own power, may perhaps be worthy of some admiration, but they face almost inevitable failure; but the young person who has the same determination, but who looks to God for grace and strength to carry out the noble purpose, stands upon a sure foundation, and is sure of success. This determination and this trust will bear as fruit, Christian activities. They need to be placed where they will do the most good, where they will help others as well as develop and strengthen the worker. Where can be found a better field than the young peoples' work? The time is coming when the Christian business men, at least, of the community, will look to the organizations

of Christian young people for the vigor, the honesty, the general high character that they require. It is inevitable.

The issue of this week contains the concluding article of the series written by Mr. Gwylym Herbert, State Secretary, on the Baptist Young People's Union. In these articles the work of the organization has been dealt with in a very able and interesting manner, beginning at the plan of organizing a new Union, discussing at length the proper method of beginning the work, and then taking up the work of the different officers and committees, dealing with the whole line of work in a thoroughly practical way. These articles have no doubt been of great good to the new organizations in the State, and the State work, as well as the B. Y. P. U. department of the ALABAMA BAPTIST, feels greatly indebted to Bro. Herbert for such a contribution.

For the Alabama Baptist.

At Helena.

Dear Baptist: It has been some time since you heard from the Baptists at Helena. You said some time ago, when you learned that we had called Bro. Pool, that you expected to hear some good news from our church in the future.

We were without a pastor two years, and our church had gone down until it was considered that we had no church. The Methodists and Presbyterians have churches here, and kept pastors and Sunday schools, and we began to feel like we were nothing. But, thank God, in the last few months we have had a change. Bro. Pool draws the largest congregation of any preacher we have had. We have been receiving members at almost every meeting since he commenced preaching for us, and have received nearly twenty. When we had our protracted meeting Bro. Pool did the preaching, and the congregation increased until people could not get in the house, so that many went away for want of room.

In Bro. Pool's talk at the creek, on the subject of baptism, he said

"I will give a part of my sermon and harness if any one will show one word in the Bible that will authorize sprinkling or pouring as baptism, or as a church ordinance." There were several pious Baptists present. Some went from the creek in haste to find the Scripture, and some people have had a good deal to say about it, but no one has claimed the horses.

Bro. Pool preached on missions yesterday and took collection for that object, which was the third collection that day, and he got a good sum. At the close of the sermon a brother came to Bro. Pool and said, "If you will preach that sort of sermons all the time you will build up the church."

Our town is an old town, but it is now filling up with people and taking on new life. The coal mines are opening up all around, and our church work is becoming a matter of much importance. We will need continual effort on the part of a good pastor to keep our work up and abreast with the moving tide. We have a good high school, and many strangers are coming to our town. Pray with and for us, that we may be able to keep a good pastor.

FANNIE HUBBARD.

For the Alabama Baptist.

Things I Don't Like to Hear.

1. People talk about being "Enthusiased" as if the word could be used as a verb without violating good English.
2. "Posted" for informed.
3. "Two bits" for twenty-five cents, or worse still, "Fo' bits" when they mean fifty cents.
4. "Tote" for carry. You may find some of these in the dictionary, but you can not find them in good English.
5. "Missionary Baptist." When I heard a brother calling himself a "Missionary Baptist," or rather a "Missionary Baptis," as he is so apt to say if he make this claim, it always discounts his mission spirit with me.
6. People talking in a way to injure their pastor.—Brother, if you can't help him, have just as little as possible to say about him.

SOLOMON.

If you suspect a man, don't employ him; if you employ him, don't suspect him.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President, Ex. Com., Livingston; Mrs. T. A. Hamilton, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

Missions in the Southern States.—State Missions.—"Go, stand and speak to the people all the words of this life." Statistics of Southern States: Missionaries supported jointly by Home and State Boards, 532; churches and stations, 1,824; baptisms, 4,784; churches constituted, 149; Sunday schools, 459.

Study Topics.—Our home surroundings. Drift of population to cities. The heathen at our doors. Responsibility of the churches. Colporters.

A Patriotic Argument for State Missions.

(a) The very reasons that made our forefathers foremost actors in every bloody trial through which our country has passed, the very reasons which fired them to repel invasion from their own borders, must apply with greater force to the effort State Missions is making to drive out wickedness, vice and hurtful error. It is poor patriotism of which war is the only expression. It is poor patriotism which exerts itself only for political blessings. There are other enemies besides the armies of foreign countries. We have nothing to fear from the armed powers of Europe. Our real enemy is the armed powers of hell, which besiege the characters of our people, our public men and our youth, laying snares for our women and debauching our homes. Patriotism of the truest type is not mere love of "rocks and hills, her woods and temples hills," it is love of her people. "Not country, but countrymen," is the motto of the patriot. Any effort to make one's countrymen happier and better, that improves manhood and womanhood, that drives out vice and puts in virtue, is patriotic.

edge and character in darkened homes and hearts, is patriotic. And this is the work of State Missions. The meeting of any State Mission board is of more real benefit to the people of that state than the convening of a legislature.

(b) The work of State Missions is patriotic in preserving the peace and integrity of our people.

Your money goes in taxes to support courts, jails, militia and police. Your money in State Missions makes these unnecessary.

The gospel of Christ preached in every neighborhood in a state is worth more in the protection of life and property and the preservation of peace than a standing army in every county.

When you help to build a church in a destitute community you are building a fortress of truth and righteousness which, without crowding, drives off sin and selfishness and helps to build there a state. A church of Christ is a standing menace to the kingdom of Satan, a rebuke to lawlessness, a deterrent of crime and a most powerful and effective remonstrance against disorder and riot wherever it stands.

(c) No more patriotic work could be undertaken than that which we are doing in our factory towns and cities.

We used to boast that our population is homogeneous—native born. The day for such congratulation is passing rapidly. The tide of immigration has turned its flow from the West toward the South. These foreign people come with foreign customs and foreign ideas. They congregate in our towns and cities, and every day that leaves them without the gospel of Christ strengthens their power to sow evil seed and to influence, with their poisonous doctrines of irreverence, Sabbath desecration, socialism and anarchy, our native-born laboring people with whom they are thrown in factory communities. Our State Mission Boards (as the churches enable them) are doing more and more work in the evangelization of these people.

This is not the only phase of our factory work which is demanding of State Missions patriotic attention and prayerful study. There are hundreds of children to be rescued from ignorance and its atten-

dant vices. These children are to be citizens. There is the work of developing the spirit of Christ both in labor and capital. In averting conflict between labor and capital political economy has proven a failure. The principles of Christ alone are sufficient for these things. In maintaining missions around our factories we are taking counsel with wisdom, and by this means only can we prevent the lamentable conditions which have brought reproach and disgrace upon other states where the Gospel Economy does not prevail.

For the Alabama Baptist.

Ladies' Meeting, Eufaula Association.

The meeting was held at Louisville, Barbour county, Oct. 24, in connection with the meeting of the association. Devotional exercises were conducted by Mrs. Rhodes, of Eufaula.

Dr. M. B. Wharton, of Eufaula, gave us a review of the mission field, and impressed upon us the great need and importance of more prayerful and united effort in the mission work.

We had also a very helpful talk from Bro. H. W. Provence, of Montgomery.

Next was the reading of reports from the societies represented. The reports show some improvement over last year. There were seven out of ten societies represented, and the financial report was as follows:

Home missions.....	\$ 36 90
Foreign missions.....	38 10
Orphanage.....	28 55
Value of frontier mission boxes.....	114 50
Church aid.....	409 15
Total.....	\$ 627 20

With the distribution of tracts, Foreign Mission Journals, etc., the meeting adjourned.

Mrs. J. E. MEADOWS,
Associational Vice Pres.

For the Alabama Baptist.

Where are We?

Right back where we started in youth, in what now is the eastern extremity of Colbert association, at Town Creek, Lawrence county.

Ala. Most of the people we knew have gone away or died. Strangers are on every hand. Churches that were are gone. Baptists have not advanced with the country. In the Tennessee valley, from Decatur westward for fifty miles, there are very few self-sustaining Baptist churches. An active, earnest little church in Tusculumbia, of which Bro. Hendon is pastor, is the only one of which I have heard that maintains regular weekly preaching. From Decatur to Tusculumbia and Sheffield, between the railroad and river, a scope of country forty miles long with an average width of eight miles, there is not a single Baptist organization that has even monthly preaching, except a small church near Tusculumbia that is supplied on Sunday evening by Bro. Hendon. And other denominations are almost as scarce. What a field of mission work! In the midst of that territory my family is to live. Providence has so ordered. There I am to provide for my household. A doctor of economics is not required to tell how I shall have to make that provision in this age of rush and competition. The question I am pondering over day and night is, shall I be secularized while there is in fifteen miles of my door a serious necessity for the preaching and pastoral work of half a dozen men? Missionary Baptists must answer the question.

God bless the secularized, tent making preacher. All honor to the secularized ministry of fifty years ago. But a philosopher is not needed to see that the day of a successful secularized ministry has passed. Fifty years ago such a ministry was a grand success. But people do not think now as they felt then. Hence such a ministry is bound to be relatively a failure.

ENOCH WINDES.

For the Alabama Baptist.

Ministerial Education—Does it Pay?

An ignorant country boy was converted and joined a Baptist church. An old minister found out he had some impressions on preaching, which he would never have dared to express to anybody if he had not been interrogated directly. Good brethren began to confer about giving him an education. He was already of age, was very poor, was altogether unattractive in personal appearance, read the easiest chapters in the Bible but imperfectly and with difficulty, had never shown any aptness at learning, and had a wife and two children. All these circumstances

were very discouraging. Nevertheless, arrangements were made for the support of himself and his family while he studied in the neighboring country school. Without taking space to tell the whole story, suffice it to say that a few years later he graduated with credit at one of the leading colleges in the South, and today occupies a highly useful position in the Baptist ministry. Of course, he is exceedingly active in the cause of ministerial education. He has had as many as six young brethren in school and college at one time depending on him for means to meet their expenses. Was the money laid out on that man well invested? Yet there were plenty of Baptists in the churches of his association who could not be persuaded to contribute one copper towards equipping him for the splendid service he is now rendering the Lord's cause. Many of those men and women refuse to be reproved by the exposure of their folly in this case and induced to mend their ways. Yet probably not one of them is so stupid as not to see that the brother's capacity for usefulness is immeasurably enhanced by the education he received through the assistance of better people than themselves.

It is surprising that Christians will show so marked a preference for the preaching of men who are superior to their brethren only in the fact that they have had better

educational advantages, and yet refuse to assist in bestowing those same advantages on young brethren whom the Lord calls into the ministry. If Alabama Baptists would escape the guilt of impeding the progress of the gospel in the world, let us make sure that there shall be no scarcity of funds for this part of our denominational work.

CLINTON JONES.

These are warning words of a missionary in India: "We are more anxious, perhaps, to show that our theology is reasonable, i. e., consonant with the present modes of thought, than that it is divinely true. We are in danger of losing the authority of 'Thus saith the Lord.' We need to hear again the charge God gave Ezekiel: 'Go, get thee unto the children of thy people, and tell them, 'Thus saith the Lord, whether they will hear or whether they will forbear.'"

C. E. B., in the Herald and Presbyter, says: "I knew a young man who regarded himself as in the strictest sense 'an ambassador for Christ.' He would go into his study, open his Bible, fall on his knees before it and cry, 'Lord, give me my next message.' The Scripture that the Holy Spirit fixed his attention upon in answer to prayer he studied day after day, studied that he might understand it fully and present it forcibly. He went into the pulpit, not as a sermonizer, but as a herald."

Horace Mann beautifully said, in addressing an assemblage of school children, that "before us are clustered the children of today, the men of tomorrow, the immortals of eternity."

The greatest of faults, I should say, is to be conscious of none.

HAMNER HALL.

Session Begins September 17, 1900.

Preparatory School for Boys and Young Ladies

Desiring to Enter the Higher Institutions of Learning in Virginia and the East. Grammar School and Primary Grades.

JOHN SAVAGE, Principal.

For the Alabama Baptist. Summer Work Among the Mines.

I held my first meeting of days at Cardiff. I had with me Bro. Ross Arnold, who did some good preaching. The meeting continued five days and resulted in one conversion and the church revived. This is a small church, having only nine members, and eight of those are ladies.

Next I went to Blossburg. Bro. W. A. Windham did the preaching. The meeting continued two weeks, and the Lord was with us in great power. Bro. Windham is a strong man, and he preached the old time gospel. I baptized ten converts, and there was one left over—a young lady, the daughter of a saloon man. Her father refused to let her be baptized, but she is steadfast in her belief, and is praying and waiting till her father will consent for her to follow her Lord. Will not our brethren and sisters pray for this girl's father, that he may give his consent to her baptism; and pray for her that she may be faithful to her Lord. We have received altogether twenty-five members at this church since January. I went to this church last December and found the church almost dead, but succeeded in getting two of the members out to church, and we concluded to pray for the upbuilding of the church. I left an appointment for the next month, one brother paying my expenses. I spent about one week in the town in a house-to-house canvass of the place, and succeeded in getting a real good congregation in January. By March we had gotten ten members by letter, and some of the old members had developed new life, so they called me to be their pastor. Since then we have paid \$75 in repairing our church, \$5.12 for missions, and \$5.50 for hymn books, and we have bought a good Sunday School Library, and paid \$16.35 for help in our meeting. Our Sunday school numbers about 75 in attendance each Sabbath, and we have a weekly prayer meeting. The Lord has done great things for us there, and we are glad.

Next I went to Mt. Zion, in Tuscaloosa county, where I had been recently called as pastor. I had no ministerial help there, and preached twice a day for eleven days. The Lord greatly blessed my labors, and I baptized seven converts, six of whom joined in my meeting and one that was waiting over, but the best work here was among the membership. The Lord moved mightily on the waters, and many spiritually impotent folks were healed by stepping into the crimson flood.

Next I went to Brookside. Bro. Blackwelder did the preaching for me, and we had a feast of good things. The meeting continued one week, and we received six by letter and one by experience; but I have since then received seven by letter and eight who are to be baptized next Sunday, making in all 22 as a result of the meeting.

Again let me say, the Lord has done great things for us, whereof we are glad. C. A. Locke.
Warner Mines.

For the Alabama Baptist. A Kind Parting.

The time is at hand that we must bid adieu to our beloved pastor, W. J. Martin, who has served us faithfully as pastor for three years. He came to us an entire stranger, but by his Christian walk and zealous works in the Lord's vineyard has built up our church and advanced the Master's cause.

Resolved, 1. That with tearful eyes and prayerful hearts we give him up and bid him good-bye.

2. That we cheerfully recommend him to any churches that may be so fortunate as to get him. They will find him a high-toned Christian gentleman, one ever ready to speak a word for his Master.

3. That we present our beloved brother a copy of these resolutions, and that a copy be spread on our church minutes and a copy be sent to the ALABAMA BAPTIST for publication.

Adopted in conference by Louisville Baptist church, Barbour county, Oct. 21, 1900.
C. W. LITTLE, Deacon.

Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven.

For the Alabama Baptist. A Spiritual Feast.

The Cherokee Baptist association has just closed another very pleasant session with Providence church, beginning the 19th inst. and closing the 21st. The introductory sermon was preached by Elder Elijah Crawford, in the spirit of the Master to a large and appreciative audience. After intermission and refreshments the association was called to order by the former moderator, by reading the 10th Psalm, singing and prayer. Thirty-three of the thirty-four churches were represented by messengers and letters. The reading of the letters showed some progress along the line of benevolence, and some of them reported gracious revivals and additions to their membership.

The association was organized by re-electing the old officers by acclamation—a practice not fully endorsed by the writer. Bro. George, of Alabama City, was received as a representative of the State Mission Board, and Bro. Mize as representative of the American Tract Society. Both of these brethren remained two days and aided much by their counsel. Bro. George preached a very instructive sermon Friday night on the subject of prayer. Elder J. A. C. Sims and Bro. Leander Copeland were correspondents from Cedar Bluff association. Elder George, T. H. Stephens and several others represented the Etowah association as correspondents, and Bro. Mize the Cahaba. Bro. Stewart, of the Orphanage, came in Saturday, and as usual his presence was an inspiration. He was gratefully received, and allowed time to present the claims of the orphans to the association; after which a collection was taken. I leave Bro. S. to tell the amount received.

The greater part of the business was transacted Friday and Saturday. Bro. W. W. Harris preached the Missionary sermon Sunday to a large and attentive congregation. A collection was taken. At the conclusion of the business a hymn was sung, the parting hand given, and prayer offered by Elder J. L. Pace.

The next meeting will convene with Shiloh church on Tuesday after the second Sunday in Oct. 1901.

The church and community did the good thing in caring for the messengers and visitors, for which they were heartily thanked.

Sunday morning a little boy handed me fifteen cents with a request that it should be sent to the Orphanage. A few minutes later his brother gave a quarter with the same request. It sent a thrill of joy through my heart to know that these two little boys of Bro. J. P. Humley had been moved to make this donation, and after I announced it several others came up and raised it to \$1.30. God bless the boys.

I have been permitted to attend forty-two out of forty-three sessions of the old Cherokee, and the last was the best. To God be all the glory. J. B. A.
Collinsville.

For the Alabama Baptist. The Carey—The Central.

I have waited for a more efficient scribe to mention the meeting of Carey association Oct. 16th with Providence church.

Brethren W. T. Davis and J. A. Bell were re-elected moderator and clerk respectively.

There was a large attendance of messengers and visitors. Each part of our denominational work was represented in some good reports and enthusiastic and hopeful speeches and in some cash and vouchers.

Bro. Crumpton was present to represent ably his feature of the work, which, like the old darkey's speech on good eatin', "Kivered all the ground." Some of us were especially glad to have this representative of mission work to address our people, all kinds of whom were present, in this community, many of whose people have not known much of Baptist progress and work.

Bro. Anderson made a flying visit the first day, but he perched among us long enough to ably present the claims and successes of Institute work.

Bro. Stewart made a fine impression in the interest of the Or-

phanage, and secured a good cash collection.

Bro. Mosely was present from New Orleans to tell of Home Mission work in that great city, and our people gave him a subscription and some cash to aid in building his much needed house of worship.

Bro. Howard—most people have heard of him—was there too, to speak for the ALABAMA BAPTIST. I am mighty glad that Howard came, but wish he had come two or three years ago, and would keep coming to help some of us much-worked pastors talk for the paper.

Brethren Thompson, of LaFayette, and Smith, of Alexander City, were present and aided us much in every way.

Bro. Stodghill preached the introductory sermon from Rev. 5:10, and it struck a high key for the Lord's work.

Our association is becoming again somewhat interested in associational mission work, and we hope to put a good man into this work for a portion of the time next year. This, with our Sunday School Convention work, bids fair to develop much of our latent energy in this great Baptist territory.

The community of Providence church took delight in entertaining the association, and if the writer were not pastor of that church he would brag on those people a little.

I fail to see any mention as yet of the Central association, which met Wednesday before first Sunday in October. I visited those home people and enjoyed a good session of the association. The same officers—Brethren Hastie, Martin and Pennington—were re-elected moderator, clerk and treasurer. Each of these brethren has long served in his office with much credit to himself and the work. Bro. T. J. Pennington, the treasurer, is a growing and worthy candidate for warden of the State penitentiary at Wetumpka.

The association was a success in attendance, in reports and discussions, preaching, entertainment by the Bethesda people, and in future prospects for the Lord's work.

You see, I am disposed to remember the Central because of days "auld lang syne," and because now I am pastor of the best people in the association, and with very little exception Mt. Olive church holds its own as the best church in the Central.

I would write a little about my trip to the East Liberty association, but I am unable to do justice to the occasion.

C. J. BENTLEY.
Ashland.
For the Alabama Baptist.
Tribute to the Retiring Pastor.

Whereas, This church has been called upon to accept the resignation of our beloved pastor, Bro. J. J. Pipkin; therefore be it

Resolved, 1. That during the five years of Bro. Pipkin's labors as pastor of Myrtlewood church he has endeared himself to us by his upright and devoted walk as a man of God.

2. That with sad hearts we are forced to accept the resignation of Bro. Pipkin, he having decided to move to Jewett, Texas.

3. That we will ever cherish in our hearts and memories the kind, sympathetic and living words and works of our beloved pastor and his wife.

4. That in our prayers we will go with Brother and Sister Pipkin to their new field, praying that God's choicest blessings may attend them in their new home.

5. That we commend Bro. Pipkin to the Baptists of our sister state of Texas as a truly pious man of God, as a citizen esteemed and respected by all classes, as a man of affairs possessed of rare good judgment, still humble and meek withal. As a pastor he has few equals. He is energetic, but discreet. His devotion to those among whom he labors is equalled only by his love for the upbuilding of the Master's kingdom.

6. That these resolutions be inscribed in our minutes, a copy be given to Bro. Pipkin, and a copy be sent to the ALABAMA BAPTIST and to the Texas Baptist Standard for publication.

Unanimously adopted by Myrtlewood church, Marengo county, Oct. 7, 1900. W. B. Crosby, Church Clerk.

The praise of man, or the blame of man, are nothing to those whose honor comes from God.

Receipts of the State Board of Missions for August.

State Missions.	
Oakman S. S. Convention	3 15
Uniontown	14 75
Stone Creek	2 50
Salem	1 35
Sandy Ridge	3 97
Immanuel	50
Grant's Creek	2 50
Livingston	4 50
Huntsville	5 00
Selma and Sunbeams	10 00
Union Springs S. S.	9 21
Dayton ch.	5 00
Ashford	2 33
Fellowship	1 50
Mt. Gilead, J. M. Mitchell	3 00
Mt. Gilead, A. B. Hudson	1 00
Pinckard	1 53
Montevallo	2 05
Good Hope	2 25
Bethel	2 00
Bassett's Creek	8 00
Birmingham 1st	1 28
Ardale	42 15
Center	12 00
Cedar Bluff	2 88
Coal City	12 40
Union	16 25
Wilsonville	9 70
Mobile Ass'n	2 25
Sumterville	10 25
Paran	3 80
Eutaw	3 10
Clayton Street, Montgomery	2 50
Woodlawn	10 35
Greenville L. M. S.	10 00
Castleberry	6 75
Oswichee	1 82
Childersburg	1 33
Ashville	10 50
Elba	3 50
Stewarts	2 05
Macedonia	2 14
Mt. Hebron	1 63
Newberne	2 63
Troy 1st	1 63
Warrior	25 25
Pleasant Hill	3 15
Leesburg	2 10
Montevallo	3 61
Lower Peach Tree	3 50
Suggsville	2 46
County Line	1 00
Parker M., Anniston	1 01
McElwain	15 00
Concord	3 50
Rock Springs	1 65
Adams St., Montgomery	2 75
Total	336 96

Home Missions.	
Oakman S. S. Convention	3 00
Union Springs S. S.	2 34
Fellowship	2 00
Mt. Gilead, J. M. Mitchell	1 00
Mt. Gilead, A. B. Hudson	1 54
Bethel	8 00
Bassett's Creek	1 28
Sumterville	3 10
Woodlawn	4 50
Oswichee	1 33
Gadsden L. M. S.	5 00
Newberne	1 63
Troy 1st ch.	25 25
Pleasant Hill	2 10
Providence	2 10
Parker M., Anniston	10 00
Concord	35 00
Total	108 22

Foreign Missions.	
Oakman S. S. Convention	3 00
Concord	1 70
Clayton St. S. S., Montgomery	3 50
Salem S. S.	3 54
Livingston	5 65
Selma and S. S.	10 98
Union Springs	1 48
Fellowship	2 33
Mt. Gilead, J. W. Mitchell	3 05
Mt. Gilead, A. B. Hudson	1 00
Bassett's Creek	1 29
Clayton St., Montgomery	10 55
Clayton St. S. S., Montgomery	2 10
Woodlawn ch.	4 50
Mt. Lebanon	1 50
Oswichee	1 34
Harmony	2 00
Mt. Hebron	1 37
Newberne	1 64
Troy 1st	25 25
Pleasant Hill	2 10
Parker M., Anniston	50 00
Total	142 09

Alabama City Church.	
Southside S. S.	15 00
Miss. Kelly.	
Mt. Pisgah	1 65
Bible Fund.	
Southside S. S.	12 39
Recapitulation.	
State Missions	336 96
Home Missions	108 22
Foreign Missions	142 09
Alabama City church	15 00
Miss Kelly	1 65
Bible Fund	12 39
India	35 03
Total	651 84

For the Alabama Baptist. From the Seminary.

Dear Brother: We had a fine opening at the Seminary. The first day showed an increase over the opening of last year. We have now over 200 students. Alabama stands second in the boarding hall and third in the total enrollment. We have O'Hara, Stewart, Fancher, W. J. Ray, J. D. Ray, Dunlap, Windham, Cowan, Bennett, Shoemaker, Head, White, Caldwell, McCain, Jenkins, Curry and Cahall. Send us as many more as you can. W. L. CAHALL.
Louisville, Oct. 27.

For the Alabama Baptist. Mission Meeting—Touching Incident.

On the morning of the fifth Sunday in September Rev. C. J. Bentley preached for us; in the evening of the same day Rev. C. T. Culpepper preached. Each of these brethren gave us an excellent sermon, and our people enjoyed them.

This was the beginning of our week's missionary meeting. On Sunday evening Bro. W. S. Smith presented an excellent paper on Foreign Missions; on Monday evening Bro. J. R. Prickett made the report on Home Missions; on Tuesday evening Bro. Oscar Smith represented the State; on Wednesday evening Rev. W. T. Davis presented the claims of the Association; Thursday evening rained; Friday evening Bro. W. B. Smith reported the Institute work.

The meeting closed on the first Sunday, our regular meeting day, and at this time the people brought their free-will offerings and cast them into the treasury of the Lord. This was one of the happiest days our church has experienced. The pastor claims to have received a double portion.

Some of the results:
1st. The offerings amounted to \$143.00. Total to benevolence for the year \$304.00.

2d. The church is awakened to the fact that we have some fine talent in our membership. The papers presented and the speeches made were splendid.

3d. It was discovered that many of our brethren and sisters are ready for the Master's use, and have need only to be led into the fields that are white unto the harvest.

A TOUCHING INCIDENT.

Sister Dula A. Pittard, who had been sick for some months, entered into the spirit of the meetings, and, while she could not attend, she was ready to do what she could, and used the opportunities given her. On Thursday morning, October 4th, I was called to see her. She was lying at death's very door; could not speak above a whisper, but was in no pain. As I sat by her bedside she told me of her prospects for eternity. She said: "I have prayed to live for the sake of my husband and children; but it is the Lord's will that I die, and I am resigned to his will. The future to me is bright; I am going home; I do not want them to grieve for me." Then she said, "You have

not asked about my Mission fund; you thought I could not do anything." After Scripture reading and prayer with her, she said: "I feel better."

On Friday, October 5th, after bidding the family and friends good-bye, and blessing all with her prayers, she became unable to speak even in a whisper, but she gave a look of recognition to those by her bedside, and closed her eyes in the sleep of death as peacefully as a babe in its mother's arms. And thus closed the life of this precious child of God.

On Sunday morning an envelope enclosing ten dollars and the name of

DULA ALICE PITTARD
was handed in with the offerings; but her soul had gone before to tell of the love of God's people for his Son, our Savior.

DULA A. BARFIELD PITTARD:
Born June 20, 1873; baptized August 10, 1889; died Oct. 5, 1900, triumphant in the victory of a living faith. "Peace to her ashes."

Lovingly,
J. R. STODGHILL.
Lineville, Oct. 26.

For the Alabama Baptist. Wanted a Raise.

When the report on apportionment in the Calhoun County association was read, the pastor of the First church at Anniston rose and said: "Brethren, you have asked us to pay \$150 for missions. That is just twice as much as you asked us to pay last year. I ask the committee to make it \$300 instead of \$150."

A little later the pastor of Parker Memorial stood up and said, at the suggestion of some of the members of that church, that he would ask the committee to apportion them \$1,500 instead of \$1,200 as the report read. Keep your eye on the Calhoun.

A VISITOR.
Christ is the circumference of the Christian's liberties.

Alabama Baptist

MONTGOMERY, Nov. 8, 1900.

EDITORIAL.

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

Meeting of the State Board of Missions

At Baptist church in Tuscaloosa on Monday night, 12th, at 8:30 o'clock.

Geo. G. Miles, President.

TUESDAY NEXT the Baptist State Convention will convene in annual session in the beautiful and historic city of Tuscaloosa. A cultured, refined and noble people will greet the coming of the Lord's workers. Every facility will be given to aid in the work that will come before the body. It has been sixteen years since the Convention was held there—1884—if our memory serves us correctly. Dr. J. S. Dill was pastor.

Many changes have occurred since then. The ranks of the old guard, the fathers, have been thinned by the death-messenger, and seats once filled by strong men, great men, will now be vacant, except as they are filled by our young men. We shall not meet Henderson and Renfro and Cleveland and Waldrop and D. I. Purser, Falkner, Jas. L. Sampey, Hixon, Plaster, Scarborough, Barbour, Yerby. Among our strong and faithful laymen we shall miss such men as Porter King, Dr. W. W. Wilkerson, Ben B. Davis (the old and faithful clerk), Abner Williams, Bullock, Bishop, Lawler, Edens, Orr, Brown, Hand, Fowlkes, and others whose names

do not occur to us just now. From this roll of sainted worthies it will be seen that death has taken many of our wisest and best from us. We thank God, however, that so many wise, prudent, scholarly and pious young men are taking their places and building on the sure foundation laid by the fathers. Let us hope these younger men will improve on the history of the old, if possible, and do more for the cause of Christ than hitherto. We should build larger and higher, for the elders laid foundations wide and sure and deep.

Let us come up to the Convention with our hearts and spirits all aglow with warm, fraternal love, with deep and strong devotion to the Baptist cause, seeking no discord, courting harmony and fraternity, praying for such a spiritual blessing as will fill all hearts with "More love for Thee, O God, more love for Thee." This do, relying on the promises that are sure and certain, and the Convention will be a glorious success.

A FEW WORDS MORE TO PASTORS.

If you are dissatisfied in your present field, don't tell any one about it. Telling it will surely do no good, and has many possibilities of harm. We recently heard a remark concerning a preacher like this, namely: "He has been wanting to leave there for years." How did that become known? What was its influence upon himself, and upon this people if they came to know of it? And then, too, how did it comport with the great idea that he was in the place where God put him? So long as a man consents to act as pastor of a church, that church should be in his estimation the best of all churches; just as a church should consider her

pastor the best of pastors as long as he is there. And surely you may count on it that to talk your dissatisfactions around will do harm, both to you and your people, to whom you have pledged the best powers and service you can give. We have watched this thing no little, and it always works the same way, and its influence is for harm and harm continually. On this point, at least, let a pastor keep his counsel to himself; on this subject have no confidential friend to whom you unbosom yourself. Work on in the faith that God will take care of it all.

There may be better things in your field than you expect. It is natural for one in any sphere of life to think that change of place takes him away from all things dissatisfying and discouraging, but this is not true by any means. Any other field to which you may go will develop its own discouragements, and will be abundant in things to dissatisfy. And besides that, God may have great undeveloped treasures in the field where you are, such as can only be brought about by patient, faithful toil and labor. We remember to have read a story once as follows: A preacher had become greatly discouraged in his field of labor. He dreamed one night that he was trying to crush a great rock with a sledge-hammer. Stroke after stroke had been given, to no effect. He threw the hammer aside and turned to leave his appointed task, convinced that it was beyond his power to accomplish. But an angel appeared and bade him strike one more blow, and, under the inspiration of the angel's words, he seized the hammer and struck, and the great rock fell to pieces. Ah, brother, how near you may be to some great end on which your heart has been set! Be not restless, be not discouraged, be not impatient, be not dissatisfied, and yet if in spite of all these things discouragements still come on you, we beg you keep it to yourself and tell no living man. Work on, being sure your work will not fail. He that soweth shall surely reap. It is ours to be faithful. And the reward is sure to come to faithfulness. Faithfulness in the place where you are is the highest and noblest achievement.

FIELD NOTES.

C. C. Winters, pastor: Everything seems to be moving along nicely at East Florence. Two good services Sunday; full house at both hours; 165 in Sunday school.

Vice-Presidents, attention! Bring or send your year's report to the W. M. U. of the Convention. Or if more convenient, send to the secretary of the Central Committee.

The busiest people in this city, perhaps, are Brother Grumpton and his assistant. Brethren should not be impatient if their letters are not answered until after the Convention.

The Baptist church at Abbeville, the county seat of Henry county, is without a pastor. Bro. J. B. Mills will attend to correspondents who feel that they would fill the pastorate of the church.

John H. Watson, father of Rev. J. F. Watson of Orrville, a substantial citizen of Dale county, a Christian gentleman of the true Southern type, died at his home near Pinckard Oct. 26. A wife and seven children survive him.

Rev. W. S. Rogers has returned to his home at Phenix so much improved in health that he has hope of being restored before long so that he can again enter the pastorate. His letter came too late for this issue.

Mrs. Berry, mother of W. W. Berry, one of the oldest members of Providence church, Dallas county, and a most estimable Christian woman, died recently. Rapidly are those good people passing away from this community, leaving no one to fill the vacancies.

Mrs. L. F. Stratton, Birmingham: The treasurer's report this quarter has been delayed by the tardiness of societies in sending in reports. We would emphasize the fact that all reports should be in by the 15th. Those coming in later will be left over until next quarter.

Mrs. D. M. Malone, East Lake: Those attending the coming Convention will enjoy rare privileges. Miss Willie Kelly, who has just returned from China, will be present, and also the president of the Woman's Missionary Union, Mrs. Chas. A. Stakely. Could we ask for more? Our missionary and our president.

J. E. Barnard, Anniston: We had two good services Sunday at First church. Four additions to the church—three for baptism and one by letter; baptized six. As a result of the recent meeting we have now received 57—28 males and 29 females—five by letter, seven by restoration and 45 by baptism.

Baptist, Eufaula: Preaching at the First church Sunday morning and night. Text at morning service, John 12:32. Subject: "Christ as a drawing power." Dr. Wharton preaches with power and with deep fervor. His expositions are remarkably clear and comprehensive, while his logic is forceful and irresistible. Many visitors from other churches are attracted regularly to our church to enjoy with us his splendid sermons. We are rejoicing over our good fortune in securing Dr. Wharton as our pastor. He and his charming wife have captured many hearts. Ten have recently been received into the church by certificate.

Officer Central Committee: The Tuscaloosa ladies cordially invite the delegates of the Woman's Missionary Union to attend the State Convention. This is going to be the best W. M. U. that we have ever had. Every church or society can send two delegates. Don't fail to have your society represented. The Central Committee begs the associational vice-presidents to come, if possible. We want a great rally of vice-presidents. Each is expected to bring or send her year's report. It is much better to bring them. Be sure to write Prof. T. W. Palmer, Tuscaloosa, that you are coming on what train, and

write before Nov. 10th. Then if you are kept away at the last minute, write him again, so that he can give your good place to another. Above all, go, and go prepared to help and be helped, and make this the best meeting in the history of the Union.

Pastor, Florida, Covington county: Yesterday was our regular meeting. I had announced at prayer meeting that we would take up a public collection at the services on Sunday. This was done, and nearly every young man and all the older ones contributed something. As I carried the hat around one of our Sister Hughes' grand-children, about five years of age, was sitting by grand-ma's side and held out her little hand and placed in the hat a nickel for the orphans at Evergreen. This collection was exclusively for the Orphan's Home. The amount collected was \$4.80. This, together with the \$4.00 contributed to the same object by our Sunday school, will be forwarded today. We are determined to work up an interest among us in giving more for missions. An effort will also be made from time to time to place the ALABAMA BAPTIST in the homes of our people. The Lord bless the paper.

Notes.

From the calls I am getting for pledge cards and envelopes, I believe the pastors are going to make an honest effort for systematic methods.

The Trip Notes may be resumed after awhile. I have yet many associations to write up.

The press of work in the office in getting ready for the convention compels me to lay them aside for the present.

Churches which did not take collections for State missions might do so next Sunday and send the money to the convention. \$1,000 received at Tuscaloosa by the hands of the delegates would greatly relieve the situation.

Finish the Church.

What do the Sunday schools say? We need \$300 more from the Sunday schools to complete the Alabama City church building.

Let me hear from the children by December 1st. On Christmas day we want to go into the completed house. Will you do it? W. B. C.

For the Alabama Baptist.
Convention of Judson Institute Alumnae.

The Judson graduate is always loyal to her alma mater. She learns to love her in the years of study within her walls, and this is one lesson that she never forgets. Her interest in, her love for, and her loyalty to the Judson do not cease when she goes out from her, but the Judson girls are often found planning and working for her interests. In the trying days that so many will remember, when she lay in ruins, the alumnae were among the first to contribute to her rebuilding, and they are yet planning great things for her.

Much as the alumnae have done, there is no one thing to which they can point as distinctively their work, and so they propose to assume responsibility for a new and much needed building, to be called Alumnae Hall. For this building they wish to raise at least \$5,000, and that the alumnae of this and other states might be in closer touch with the proposed work, a convention was called to meet at the Judson October 31-November 1. Many responded to the invitation—some with their presence, some with contributions, and many with letters expressing their interest, and their willingness to assist in the proposed work.

The opening session of the convention was held in the Judson chapel on Wednesday evening at 8 o'clock. It was a most enthusiastic and profitable meeting, at which such subjects as "Modern requirements in educational methods," "The needs of the Judson," "What the Judson alumnae have done," "What the Judson alumnae may do," and "What the alumnae of other schools have done," were discussed. The closing talks were in the form of practical suggestions for the accomplishment of the work proposed.

After the meeting the faculty and guests were charmingly entertained by the Conversation Club in their parlors.

At a business meeting held on Thursday morning, in the Judson parlors, methods for work were freely proposed and freely discussed. The results of the convention were crystallized in the motion that the alumnae assume responsibility for \$5,000, to be used upon the proposed building, and that if \$2,500 are secured in cash and pledges by Thanksgiving day, work shall begin immediately thereafter. The president of the local alumnae appointed leaders in various localities, who will organize the alumnae in their vicinities into local associations. Leaders not provided for at the convention will be appointed, through a committee, by correspondence.

It was moved and carried, that the classes of the different years be organized, thus making sure that every Judson girl might have the opportunity to assist in this work.

The young ladies now resident in the Judson held a mass meeting on Thursday afternoon and suggested the organization of the undergraduate classes. These organizations were at once effected, and each class is planning to have some part in the building of Alumnae Hall.

A subscription was taken at the business meeting on Thursday morning, and a large sum was raised.

The proposed Alumnae Hall will be three stories high, the first floor to be used as a gymnasium, the second as a science hall, and the third for art rooms. On the second floor a spacious room will be set apart as the home of the alumnae.

It is hoped that the corner stone of Alumnae Hall may be laid on Founders' day, January 9. Does not this work appeal to every woman into whose life have come the influences of Judson Institute? Do you not wish to do something for the old school that has done and is doing so much of character building?

If this cause has touched your

heart, let it also touch your purse. Small contributions will be much appreciated, if small contributions are all you can make, but, as has been forcefully said, "Pennies from purses lined with dollars will not suffice for this great undertaking."

If you may not become a member of an organized alumnae center, you may send your contribution to Mrs. J. C. Reynolds, president of the local alumnae, Marion, Ala.

Any one knowing the address of a Judson girl who will probably not be reached through one of these centers, will confer a great favor if she will send such address to Mrs. Reynolds.

For the Alabama Baptist.

Retiring After Ten Years.

To-day marks the closing work of Rev. J. P. Hunter's pastorate of Farmville church, Lee county.

When Bro. Hunter came to us ten years ago we were worshipping in an old church house worth three or four hundred dollars, without a prayer meeting, and a small Sabbath school, hardly worthy the name. Our membership then was 103, and now it is 135. Contrary to the wishes of the church Bro. Hunter has decided to leave us, believing that his steps in another direction are ordered by the Lord; but the church, so far as it is able to look into its present condition and review the past is if the opinion that his limit of Christian influence has not been filled, his power for good is not exhausted, and our love and respect for him as pastor and preacher are not abated.

The parting with Bro. Hunter is an affliction to us. Therefore be it

Resolved, 1st. That Farmville church has been blessed many years in being ministered to by a pastor who has faithfully discharged his duties to his flock, and at the same time was ever ready in deeds of sympathy and loving kindness to others.

2d. That in going hence we commend him as a faithful, earnest and consecrated worker in the Lord's vineyard, looking not only to industrious labor as his duty, but always watchful and wishful to produce a fruitful harvest for his Lord and Master.

3d. That a copy of these resolutions be spread upon the church record, and a copy be sent to the ALABAMA BAPTIST for publication.

Done by order of the church in conference October 20, 1900.

J. C. TALBOT, Clerk.

For the Alabama Baptist.

Program.

The eastern district of Cahaba association will convene with Concord church, Friday, December 28. 2 p. m. Introductory sermon, W. H. Connell; alternate, J. A. McCrary.

2 p. m. What is the chief object of life? A. M. Perry, John Bolling, J. W. Mitchell.

Saturday, 10 a. m. How does the educated man compare with the rich man in resources? H. C. Sanders, John Bass Shelton, Hon. M. Langdon.

12 a. m. Dinner.

1:30 p. m. Effects of good literature; W. E. Caffee, J. C. Suttle.

2:30 p. m. Progress of missions in one hundred years; Rev. S. Smitherman.

Sunday, 9:30. Sunday School talks; E. F. George, C. S. Heard.

11 a. m. Missionary sermon, John Bass Shelton; Alternate, J. W. Mitchell.

For the Alabama Baptist.

A Card.

At a regular conference of Mt. Carmel church, October 7th, a resolution was passed asking that the action of the church on May 6th, in regard to W. M. Hicks, be published in the ALABAMA BAPTIST, which was as follows:

Resolved, That we protest against and prohibit Rev. W. M. Hicks from entering on the property of this church for the purpose of holding divine service.

J. W. ROGERS, Mod.
J. T. MORRIS, C. C.
Cordova, Oct. 30.

For Indigestion.

Use Horsford's Acid Phosphate.

Dr. Gregory Doyle, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Alabama Baptist.

MONTGOMERY, NOV. 8, 1900.

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LIFE & SPEECHES OF BRYAN
The "Life" is written by Mrs. Bryan. The speeches revised by Mr. Bryan, but he is not particularly interested in the publication. A golden opportunity for agents. Don't miss it. One agent sold 10 copies in one week; another 25 copies in 10 days; another 37 copies first day. Everybody will buy it: Democrats, Republicans, Socialists and Prohibitionists. The demand exists. It is only necessary for agents to supply it.
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For selling 500 books in 3 months. Other 1000 books in 6 months. Will guarantee good parties a salary. Discount is no hindrance as freight is paid. Cash given. Circulars, instructions, outfit etc., free, but 25 cents must be sent for mailing. Ask quick.
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AKRON, O.

For the Alabama Baptist.

Report of Good Meetings.

Dear Brother: It has been some time since I wrote anything for the ALABAMA BAPTIST, so will ask permission to make a short report of my work.

I have charge of four churches, and have just closed a meeting of days with Deatsville, which is the fourth and last of my meetings for this fall. Eighty-five members have been added to the four churches since the second Sunday in September, fifty of the number by experience and baptism. As Bro. Farrington has reported the meeting at New Salem, I will mention only Liberty, Collins Chapel and Deatsville.

Liberty is an old church which for many years has had no increase; but a few years ago the church was moved about four miles from the old site, and within four and a half miles of Clanton, and located in a growing and progressive community. Thirty-three members were added to this church.

Collins Chapel is located about three miles east of Thorsby, and in the midst of some of the best and most progressive people I ever knew. Last, but not least, I desire to say that the meeting just closed at Deatsville was one of the best I have ever attended. I had with me Bro. F. M. Woods, of Clanton, who did most of the preaching. We received nine by experience and baptism, and two by letter. I baptized a brother last month, which makes twelve additions to this church.

The Lord has blessed me this year in my work more than any year of my ministry. I would say also that these churches have been more liberal in contributing of their means than ever before in their history.
S. M. ADAMS.

For the Alabama Baptist.

Zion Association

Held its forty-fourth session with Friendship church, Crenshaw county, Oct. 19-21. Rev. S. J. Williamson preached the introductory sermon. Brethren John T. Watson, E. A. Brantley and J. W. Cross were re-elected moderator, clerk and treasurer. There were eighteen churches represented by letter, with a total membership of 1,500. Seventeen of these churches have had Sunday schools this year. The outgrowth of those churches is good. Rev. T. V. Neal, a Howard College boy, was present. He did mission work in the association during the summer vacation. He preached at 11 o'clock on Sunday to a large congregation. At the close of the sermon Bro. Allen Cumbe arose and said that Bro. Neal's sermon did not need any "scotching," for he had already "scotched" as he went.

Next year the association will meet with Bethany church, five miles north of Andalusia.

R. A. SHELL.

Pigeon Creek, Butler Co.

The grace of today is for today; tomorrow's portion will be given in its time.

For the Alabama Baptist.
Another Meeting at Anniston.

We have just closed another meeting of great results at the First Baptist church here. Like the other meetings held here for the past 16 months, this went beyond our expectations. It was our intention up to one month ago to hold no other protracted meeting until next spring. On October 1st I visited Rome, Ga., and met the "Blacksmith Evangelist" of Knoxville, Tenn., who was engaged in a meeting at the Second Baptist church there. I tried to engage the "Blacksmith" preacher for next spring, but could not, and after earnest prayer for the Lord to direct us as to time, etc., we decided on October 14th as the best time to hold the meeting. After holding five prayer meetings each night, in as many different communities for a week, we began the protracted meeting (not the revival, for the revival had been on for 16 months) the second Sunday in October. The pastor did the preaching from Sunday until Tuesday, except one sermon preached by Bro. A. J. Johnson, pastor of Jacksonville church.

Bro. Sexton came on Tuesday, October 16th, and preached day and night for two weeks to extra large congregations, many standing each night for want of seating room. On Sunday nights hundreds of women, to say nothing of the men and boys, were turned away at the door. Ours is the largest church auditorium in the city, yet it has been very common to turn away large numbers on Sunday nights. With his fine humor, splendid wit and rich anecdotes Bro. Sexton soon caught the ear of the people and held it until the close of the meeting.

Not only were all sections of Anniston reached and benefited by this meeting, but many sections of Calhoun county for 20 miles around were represented and benefited. During the meeting there were 65 sinners saved, 25 backsliders reclaimed and 53 additions to the First church. Most all the backsliders reclaimed were people who had moved to Anniston from a distance and left their membership at their old home church. This should be a warning to all who move to a new community and do not take their church letter with them.

Other churches will reap some of the fruits of this meeting.

During my pastorate here we have received members from Catholics, Episcopalians, Old School and Cumberland Presbyterians, Protestant Methodists, Southern and Northern Methodists and Campbellites. During our recent meeting one night we were singing before the sermon, "Nothing but the Blood of Jesus," when a very bright young man who was a Campbellite came down the aisle and said to me: "I want to join this church right now; I can't stay away from you all any longer." The singing was stopped and the young man received as a candidate for baptism before the sermon.

We all rejoiced under Bro. Sexton's preaching, and we sent him away rejoicing, with the good wishes and prayers of the people and \$175 to aid him in carrying on the good work elsewhere.

The First church now has members in all sections of the city. Almost every week we lengthen our cords and strengthen our stakes. We have received 63 members since our association, a large majority of whom were by baptism. These make 328 members received since last June a year ago.

I crave an interest in the prayers of all Baptists for more grace and the Holy Spirit.

JOHN E. BARNARD.

P. S. Of the 53 that joined the church during our recent meeting there were males 25, females 28. Of the 10,000 people in Anniston, 900 are in Baptist Sunday schools; 818 are in the Sunday schools of the First and Parker Memorial churches.

I do not suppose there is another city the size of Anniston in the South with as many in two Baptist Sunday schools as we have here.

J. E. B.

FOR OVER FIFTY YEARS

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

Wanted.

Minutes of all Associations in Alabama, for the benefit of the Orphans' Home.

J. W. STEWART.
Manager.

Nothing has been heard from the Presidential election up to the time this paper goes to press.

For the Alabama Baptist.
Messengers to State Convention.

The Baptist State Convention meets at Tuscaloosa November 13-16. The church and community generally extend a cordial invitation and welcome to all the messengers. We hope that every part of the State will be well represented. We shall endeavor to make your stay pleasant while in our midst. Those of you who have been here before know that Tuscaloosa is a place of "magnificent distances." In order to avoid confusion and inconveniences as much as possible to visitors, housekeepers and the committee, we hope that every one who comes will heed the following suggestions:

First. If you wish free entertainment, send your name, post office address, and train on which you will arrive to the chairman of the Entertainment committee by or before Saturday, November 10.

Second. If, after sending your name, you find that you cannot come, or will be delayed, notify the chairman of the committee by letter or wire, and pay for the telegram in advance.

Third. If clerk or other party sends the list of entire delegation, be sure to give name, address and time of arrival of each individual. No attention will be paid to a statement that one or more will attend, unless names are given.

Fourth. Free entertainment is not offered to any who do not send names in advance, can get reasonable rates at the hotels.

Address all communications to T. W. PALMER,
Chm'n Entertainment Com.,
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Indian Club Swinging—One, Two and Three Club Juggling, by Frank E. Miller, physical director of Y. M. C. A., Dallas, Texas. A book which every athlete should possess. The only manual on Indian club swinging and juggling to be found on the market; practical in every way; cloth, 54 illustrations, \$1.00.

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BE SOMETHING.

Be something in this living age,
And prove your right to be;
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stand,
Beneath some burden low;
Take up the task with willing hand—
Be something, somewhere, now!

Be something in this throbbing day
Of busy hands and feet;
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go sow, go reap, or plow;
Bend to some task with heart and soul,
Be something, somewhere, now!

—S. S. Advocate.

Grandmother's Thimble.

"Oh, dear, how I do hate work!" said Lily.

"Have you got much to do, dearie?" asked her grandmother, gently.

"All that!" replied Lily, holding out a long seam, with a dismal sigh. "Oh, do, granny, tell me about yourself when you were little."

"Well, your dislike of needle-work reminds me very much of my own childhood. You know it was not the fashion then for girls to play games as you do now, and I often got into sad scrapes for running and climbing with my brothers instead of sitting quietly at my needle. One day my mother spoke seriously to me, and said I would never be a useful woman unless I tried to learn a little more, which made me cry and promise to do my best. Finally she kissed me and promised that, when I should have finished a set of shirts which I was then making, she would give me a gold thimble of her own. I really did try very hard, and at last the shirts were finished and I went very triumphantly to claim my prize.

"Yes, you deserve it," said mother, when I put it on. 'But be careful where you keep it.' I promised, and flew to the school-room to put away my work, when one of the boys called out that they were going for a walk. Down went my work and new thimble on the table and out I ran to join them. We had a delightful ramble; and on our return I went to the school-room to find my work there, but not the thimble. High and low I searched, but it was gone. In terrible trouble I went to the boys (not daring then to confess to mamma), and we

where together, but in vain. Suddenly Alfred looked out of the window. 'Look at old Jack,' he said. 'What has he got there?' We had a tame crow, who used to live in the garden, and was now hopping over the lawn with something glittering in his beak.

"My thimble!" I cried, springing through the window; and we both raced after the naughty bird, but too late. With a wicked croak of triumph, he flew toward the pond at the bottom of the garden and dropped the precious prize into the water.

"O you dreadful bird!" I cried and fairly burst into tears. "Never mind, old girl!" said Alfred. And, in a twinkling, he had tucked up his trousers and waded in. It was shallow just there; and to my relief, he spied the thimble where it had lodged against a stone, and restored it to me.

"Dear old boy! I love it for the memory of that bit of help!" And granny drew the thimble from a case, where it rested in company with an old faded photograph. "I couldn't part with it now; but some day you shall have it, Lily."

Rev. Cyrus Townsend Brady was once driving across the country with a bishop and discussing the nature of the soul. It was a very dark night. In the middle of the bishop's exposition the wagon took a wild plunge, and there was a crash. "I beg your pardon, gents," said the driver, "I was so interested in hearin' the little man discussin' my immortal soul, which I hardly ever knowed that I had one before, that I clean forgot where we was, and drove you plump into the ditch."

People do not need scolding, even when they do wrong, nearly as much as they need sympathy. Did you ever think just what it means to sympathize with sinners, and what a power there is in sympathy to lift men out of sin into righteousness?—Watchman.

A Spelling Lesson.

BY CHARLES H. DORRIS.

It was a private day-school for little girls, and mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after mother had gone the spelling-class was called out.

"Phoebe," said the teacher, "you may spell 'pig,' and then tell us what kind of a noise little pigs make."

"P-i-g, pig," spelled Phoebe, correctly, "and this is the noise they make, 'Que, que, que, que.'"

"That is excellent," said the teacher. "Now, Rosalin, you may spell 'dog,' and tell me what kind of a noise he makes."

"D-o-g," replied Rosalin; "and our doggie says 'Boo-woo-woo,' and sometimes he growls real ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell 'cat,' and tell what noise she makes."

"C-a-t, cat," responded Sallie. "Sometimes she says 'Mew,' sometimes she purrs, and when the dog bothers her, then she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell 'love.'"

"Oh!" laughed Grace, "I can spell 'love.'"

Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, resounding kiss on the nearer cheek.

"That is the way I spell 'love' at home," said Grace, demurely, while the teacher and all the little spelling-class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?" asked the teacher.

"Why—Yes, ma'am," answered Grace, looking around. "I spell 'love' this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in shape the topey-turvy books on the platform desk.

"I spell 'love' by working for mamma, papa, little brother, and everybody when they need me!" she said.

The teacher took the little girl on her lap, and said: "Grace, that is the very best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can!" exclaimed Grace,—"L-o-v-e, love!"

The teacher hugged her, called

her a dear little girl, and then dismissed the class.—Sunday School Times.

The rattle of the wheels of life is call for the oil of prayer.

Improved Service

To Texas and the Southwest via Meridian and Shreveport.

On October 28th the Alabama Great Southern Railroad inaugurated a fast schedule between the Southeast and Texas points via Meridian, Vicksburg and Shreveport, thereby reducing the running time between Alabama and the Southwest twelve (12) hours.

This service is complete in all respects, consisting of Pullman Drawing Room Sleeping cars, elegant day coaches, and dining car, on which meals are served A La Carte. This train will depart from Birmingham, Ala., at 10:10 p. m., arriving at Dallas, Ft. Worth and other North Texas points early the following evening, or twelve hours quicker than via any other line. A close connection will be afforded at Longview Junction, Texas, with the International & Great Northern Railroad for Austin, San Antonio, Palestine and intermediate stations, shortening the schedule several hours.

Parties contemplating a trip West should bear in mind that by availing themselves of this new service they can reach the end of their trip almost before they realize it has commenced; and what has heretofore been considered a tedious undertaking may now be looked upon as a pleasant journey. It is now possible to eat supper in Alabama one day and take the same meal the day following at your destination in the far limits of Texas.

Write to R. M. Ellis, Traveling Passenger Agent, Birmingham, Ala., for detailed information as to schedules, rates, etc.

Blessed is the bald-headed man. He never gets his hair cut when the barber shop is crowded.

The Balty Horse.

An old farmer tells of his experience with a balty horse as follows:

"One day I was driving him along the road, and just as we got to the railroad track he balked. 'Here's a go,' says I to myself; 'what if a train should come along?' At first I was afraid a train would come; then, after a while, I didn't care whether it came or not, and in about an hour I was afraid one wouldn't come. I just ached to have a train come along. I prayed for one. Sure enough, pretty soon I saw one coming. It made me smile. When the engineer whistled for me to get off the track I laughed. When she got a little closer I climbed out of the hind end of the buggy, leaned against the fence and prepared to enjoy the picnic. Oh, but it was sport. That balty horse had sworn that he wouldn't go, but he went that time. He was distributed along the track for twenty rods. And the old buggy and harness! It looked too comical! Never had such fun since I was a boy! Rather expensive fun it was, too—for the railroad company. I sued 'em for \$700, and the jury of farmers gave me \$672.50. It is too hard to drive a balty horse and be a Christian at the same time. I tried it years ago and gave it up as a bad job."

HORSE SENSE.—Don't try to make a racehorse out of every colt you raise. If you do you'll be disappointed about 999 times in every 1,000 efforts. And at the end of a few years you will have learned by expensive experience that it's an easy matter to raise trotters, but a mighty hard thing to raise them fast enough to be profitable. Don't try to whip a colt into submission. If you do you will find that you have contracted for a big job. And when you think the job is finished you will find that your horse is not half so valuable as your neighbor's, who used kindness to subdue and educate his colt.

Rub the frying from salt meat along the backbone and about the head of the animals troubled with lice. If this is repeated a few times they will be killed. There is no danger from using this, and as every farm has plenty of salt meat, the remedy is not expensive. I use this for horses and cattle. For hogs I make a strong soapuds and wash them with it. It keeps them very healthy.—H. Maney, in American Agriculturist.

Probably nothing ever makes a woman so angry as the discovery that she has been polite to a man who isn't worth it.

Many a poor botch has managed to shine in society.

Mixed ale causes many serious ailments.

Wearing a rough-riding hat does not give a man a war record.

Low Rates via Plant System

To Savannah, Ga., for the Elks Grand Carnival and Street Fair, November 5th to 17th.

One Fare for the Round Trip. Tickets to be sold November 5th, 7th, 9th, 12th, 14th and 16th, with final limit 18th. A splendid program of attractions has been arranged. Plant System Ticket Agents will give full particulars.

B. W. WHEAT,
Pass. Traffic Manager,
Savannah, Ga.

Special to Our Young People.

The ALABAMA BAPTIST and the BAPTIST UNION, the organ of the B. Y. P. U. in the United States, have made an arrangement by which the two papers will be sent to subscribers at the LOW PRICE of TWO DOLLARS A YEAR. This offer stands until January 1901. Send your name and money at once to the ALABAMA BAPTIST. This is a fine opportunity for our Baptist Young People.

A FINE OFFER.

"The Baptist Why and Why Not"

Can be had at the office of the State Board of Missions,
OR

We will send it post-paid and the ALABAMA BAPTIST for one year to any new subscriber

Who Will Send us \$2.10.

WHEN A

PIANO SALESMAN

Tries to improve his chance of selling some other piano by abuse of the Kingsbury, it's plain confession that his piano isn't as good as the Kingsbury. It is logical, and it is common sense to believe that no piano could gain the popularity and reach the immense sales of the Kingsbury unless it possesses highest merit. We freely invite the most careful comparison of the Kingsbury piano, under any conditions, with any other offered in competition with it. Write for catalogue and list of recommendations. TERMS EASY. I sell good sewing machines for \$18.75. Good organ for \$35.00.

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Montgomery, Ala.

Branch Houses at Anniston, Birmingham and Rome, Ga.

WINE OF CARDUI

A LITTLE DOES MUCH.

Boone, Iowa, Dec. 14.
No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.
MRS. GRACE LAMPHIER.



Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTAHOOCHEE MEDICINE CO., Chattanooga, Tenn.

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

LaGrippe is at Home Anywhere!

No Locality Offers Safety—Most Vicious Where Malaria Thrives.

JOHNSON'S CHILL & FEVER TONIC

CURES IT IN ONE NIGHT.

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"I took LaGrippe; every bone in my body began to ache, and I was compelled to go to bed. I took Johnson's Chill and Fever Tonic through the night; no fever came, aching disappeared and next morning I went to business as well as ever. I have since tried it in other cases with like results."
W. W. CALDWELL, Chicago, Ill."



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Doing original work after the manner of the German gymnasia. Aims to Furnish Best of Everything.

Rooms, table fare, professors and companions.

Saves Much Time and Money.

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recommends efficient schools, colleges of charge, thorough and Southwest prompt and reliable. Efficient teaching should be

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Double Daily Line from Montgomery to Cincinnati, Mobile and New Orleans direct connection for West and South. For rates, etc., see agent or write to R. F. BR... Agent, Montgomery, A

Double Daily Line from Montgomery to Cincinnati, Mobile and New Orleans direct connection for West and South. For rates, etc., see agent or write to R. F. BR... Agent, Montgomery, A

Truth Plainly Stated.

A brother in Kansas asks us whether "dancing and card parties are helpful or detrimental to the prosperity of church work." The most that advocates of these amusements have ever been able to say for them is that they may be indulged in without injury. No one has ever been rash enough to urge them as helpful. On the other hand it is worthy of notice that very few who engage in them are up even to the low average of church work and spirituality. Whether these amusements have dragged their devotees down, or whether they have simply arrested spiritual growth, the plain fact remains that prayer-meeting Christians and soul-winning Christians are seldom dancers and card players. The two things do not go well together. Nearly always those who yield to these temptations of the irreligious society are the lukewarm, inactive, indifferent souls who easily conform themselves to this world. Dram drinking and stinging and gambling may be worse than dancing, but they are nowhere catalogued as graces. A tender conscience toward all appearance of evil and a passion for holiness never lead toward the ball room or the card table. It is an exceedingly low view of righteousness that sees no evil in them as they exist all about us. In medicine the administration of a poison may be a means to health, but worldliness does not lead to righteousness.—Central Baptist.

Be not weary in well-doing. Think of the time when your hands shall be folded, your lips shall be dumb, and there will be naught more in the Master's service that you can do.

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

HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He

The mind may find amusement, but only the heart can discover happiness.

Many a man has found the prayer meeting very poor because his supper was too rich.

Do not fool yourself. If the first man was made with eyes and ears, his Maker can both see and hear.

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

OPIMUM
Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. S. H. VIAL, Manager, Lithia Springs Sanatorium, Box 3, Austell, Ga.

Plant System.

Florida to Cuba.

Schedule in effect October 1, 1900.									
No. 86	No. 78	No. 58	STATIONS.		No. 57	No. 35	No. 85		
8 10am	11 25am	7 45pm	Lv. Montgomery	Ar. 8 10am	9 20pm				
11 00	12 45pm	9 25	Ar. Troy	Lv. 6 30	7 42				
1 05pm	1 55	10 50	Ar. Ozark	Lv. 5 10	6 17				
2 00	2 30	11 25	Ar. Pinckard	Lv. 4 40	5 45				
	3 01	11 55	Ar. Dothan	Lv. 4 08	5 10				
	4 50	1 45am	Ar. Bainbridge	Lv. 3 20	3 30				
-32-	6 00	3 05	Ar. Thomasville	Lv. 1 15	2 25				
6 15am	6 10	3 15	Lv. Thomasville	Lv. 1 05	2 15				
7 07	7 00	4 01	Ar. Quitman	Lv. 12 15	12 50				
7 42	7 34	4 30	Ar. Valdosta	Lv. 11 45pm	12 30				
8 35	8 25	5 15	Ar. Dupont	Lv. 11 05	11 50am				
9 45	9 30	6 15	Ar. Waycross	Lv. 10 15	11 00				
	8 00	1 10pm	Ar. Jacksonville	Lv. 7 45	8 30				
	10 30	3 00	Ar. Jacksonville	Lv. 4 55	5 40				
	2 10am	5 40	Ar. Palatka	Lv. 3 00	3 35				
	5 40	8 40	Ar. Sanford	Lv. 12 25	12 50am				
	7 30	10 00	Ar. Lakeland	Lv. 9 20am	9 55pm				
	8 30	10 30	Ar. Tampa	Lv. 8 00	8 00				
			Ar. Port Tampa	Lv. 7 30	7 25				
9 55am	9 45pm	7 05am	Lv. Waycross	Ar. 8 10pm	10 55am				
12 10	12 10am	10 15	Ar. Savannah	Lv. 5 00	8 10				
	6 28	4 19pm	Ar. Charleston	Lv. 5 50	5 50				
	4 15pm	7 30am	Lv. Waycross	Ar. 9 45am	8 00pm				
	6 00	10 15	Ar. Brunswick	Lv. 8 00am	5 45				
		9 45am	Lv. Jacksonville	Ar. 7 00pm					
		12 02pm	Ar. Palatka	Lv. 4 50pm					
		2 15	Ar. Gainesville	Lv. 2 35pm					
		3 16	Ar. Ocala	Lv. 1 45pm					
		10 00	Ar. Tampa	Lv. 8 00am					
		10 30	Ar. Port Tampa	Lv. 7 30am					
		10 50	Ar. St. Petersburg	Lv. 7 15am					
		10 02am	Lv. Dupont	Ar. 8 10pm					
		12 48pm	Ar. Live Oak	Lv. 6 27pm					
		3 40pm	Ar. Archer	Lv. 1 50pm					
		10 00pm	Ar. Tampa	Lv. 8 00am					

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

Train 61 leaves Lufkin 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., R. L. TODD, Div. Pass. Agt.

Savannah, Ga. Montgomery, Ala.

Georgia & Alabama R'wy.

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Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

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

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

NEXT SESSION BEGINS SEPT. 25, 1900.

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EAST LAKE, ALA.

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FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PLAINS.
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Efficient teachers desiring information should write for circulars.

Wonderful Grate. Heats two rooms. Saves 1/2 in cost of chimney, and 1/2 the fuel forever. Address BURNHAM GRATE CO., Huntsville, Ala.

Write Quick For FREE POSITIONS GUARANTEED. Under \$3,000 Cash Deposit. Railroad Fare Paid. Open all year to Both Sexes. Very Cheap Board. Georgia-Alabama Business College, Macon, Georgia.

11 & 12
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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.

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

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THE ONLY LINE

Between Savannah and Atlanta Carrying Pullman Sleeping Cars.
Between Savannah and Montgomery Carrying Pullman Parlor Cars.
Between Savannah and Montgomery without Change of Cars.

THE QUICKEST LINE.

At Montgomery, Louisville & Nashville Railroad.

No. 3*	No. 1*	STATIONS.		No. 2*	No. 6*
9 35pm	11 25am	Lv. Montgomery	Ar. 6 10am	6 00pm	
5 00am	4 15pm	Ar. Pensacola	Lv. 11 20pm	10 00am	
3 05	4 12	Ar. Mobile	Lv. 12 20am	12 58pm	
7 40	8 30	Ar. New Orleans	Lv. 7 45pm	7 55am	
No. 4*	No. 2*			No. 1*	No. 3*
9 45pm	8 30am	Lv. Montgomery	Ar. 11 12am	7 25pm	
12 25am	11 50am	Ar. Birmingham	Lv. 8 42am	4 05pm	

At Montgomery, Mobile & Ohio Railroad.

No. 4*	No. 3*	STATIONS.		No. 2*	No. 1*
8 30am	Lv. Montgomery	Ar. 6 15pm			
1 45	Ar. Cairo	Lv. 1 25am			
7 32	Ar. St. Louis	Lv. 8 00pm			

*Daily and Sunday.

The Western Railway of Alabama.

Read down. IN EFFECT MAY 6, 1900. Read up.

38	36	34	STATIONS.		32	30	28
3 30pm	6 20am	Lv. Selma	Ar. 11 0am	11 30pm			
4 14	7 03	Lv. Benton	Ar. 10 17	10 50			
5 35	8 20	Lv. Montgomery	Ar. 9 30	9 35			
7 45pm	7 55am	Lv. New Orleans	Ar. 7 40am	8 30pm			
12 20am	12 25	Lv. Mobile	Ar. 3 15	4 31			
6 10am	6 00pm	Lv. Montgomery	Ar. 9 35pm	11 22am			
6 50am	6 20pm	Lv. Montgomery	Ar. 7 15pm	9 20pm			
8 07	8 07	Lv. Opelika	Ar. 4 30	7 40			
8 55		Lv. Opelika	Ar. 2 45pm	8 05am			
9 55		Lv. Columbus	Ar. 1 45	7 05			
10 55	8 10pm	Lv. Opelika	Ar. 4 33pm	9 00am			
8 50	8 50	Lv. West Point	Ar. 4 07	6 55			
9 18	9 18	Lv. LaGrange	Ar. 3 33	6 26			
10 25	10 18	Lv. Newnan	Ar. 2 27	5 25			
11 40	11 30	Lv. Atlanta	Ar. 1 00	4 20			
12 00	11 50pm	Lv. Atlanta	Ar. 3 55pm	5 10am			
8 22pm	9 25am	Lv. Charlotte	Ar. 9 35am	10 15pm			
11 51	1 30pm	Lv. Danville	Ar. 5 50	6 02			
6 00am	6 25pm	Lv. Richmond	Ar. 11 00pm	12 01pm			
7 00am	10 00pm	Lv. Washington	Ar. 10 45pm	11 15am			
12 43pm	6 23am	Lv. New York	Ar. 4 30	12 15am			
4 00pm	5 15am	Lv. Atlanta	Ar. 11 50am	5 00am			
7 45am		Lv. Cincinnati	Ar. 8 00pm				
12 05pm	7 50am	Lv. Atlanta	Ar. 7 35pm	5 05am			
2 25	11 25	Lv. Macon	Ar. 4 25	4 20			
6 00	6 00	Lv. Savannah	Ar. 9 00pm	8 45am			
3 10pm	11 35pm	Lv. Atlanta	Ar. 12 35pm	5 00am			
11 00am		Lv. Charleston	Ar. 5 30pm				

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans, with Superb Dining Car Service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans.

W. J. TAYOR, General Agent, Montgomery, Ala.
D. P. O'ROURKE, C. A., Selma, Ala.
B. F. WYLY, Jr., Gen. Pass. and Ticket Agent, Atlanta.
R. E. LUTZ, Traffic Manager, Montgomery, Ala.
GEO. C. SMITH, President and General Manager, Atlanta.

Note this Schedule

In Effect July 15, 1900.

No. 4.		
Lv. Montgomery	Ar. 8 25am	
Ar. Tuscaloosa	Lv. 12 18pm	
Ar. Tupelo	Lv. 5 37pm	
Ar. Memphis	Lv. 7 40am	
Ar. Hot Springs	Lv. 5 30pm	
Ar. Jackson, Tenn.	Lv. 9 12pm	
Ar. Cairo	Lv. 1 36am	
Ar. St. Louis	Lv. 7 44am	
Ar. Chicago	Lv. 4 30pm	
Ar. Waukegan	Lv. 8 25pm	
Ar. Kansas City	Lv. 5 30pm	
Ar. Omaha	Lv. 6 15am	
Ar. St. Paul	Lv. 7 45am	
Ar. Denver	Lv. 6 30pm	
Ar. San Francisco	Lv. 11 45pm	

Through train No. 3 arrives at Montgomery at 7:35 p. m.

For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.

For further information, call upon R. W. Smith, Passenger Agent, or J. N. Cornatzer, Southeastern Passenger Agt., No. 2 Commerce Street, Montgomery, Ala.

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With Home and Farm, Louisville, \$1 75.
With The Fancier, Atlanta, (de voted to Fowls) \$1 85.

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ABSOLUTELY PURE
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK

For the Alabama Baptist
Letters from a Traveler—No. 13

BEYROUT, SYRIA.

I shall never forget the incomparable beauty of the city of Constantinople as it appeared from the steamer deck as we steamed down the Bosphorus. It is really composed of four towns—Stambul, (old part) Galata, Pera and Scutari, all having their names owing to the water divisions of the Bosphorus and the Golden Horn. It is distance, however, that "lends enchantment," as the dogs, beggars and filth would destroy the beauty of any city. Here again I think of my pastor, Bro. W. J. Rudick, whose father perished in the Crimean war which was fought by the French, English and Turks against Russia. His father lies buried here.

The quarantine against Syria cut us out of visiting Smyrna and Ephesus; it also cut off all direct travel, hence we now take a coast wise Russian steamer (The Knock-Him-Off, as best I can understand what they call it), which will take eight days to make the trip to Joppa, instead of three by direct boat. I give you fair notice, too, that if this letter about this trip prove as uninteresting as the trip was, you will quit reading it before you are through.

We struck what is called the cross currents of the Gulf of Saros Saturday evening, and Bro. Ellis, who hitherto held the champion's belt for splendid poise of stomach, failed to eat his supper, as did all the balance of the party, although they held up crossing the stormy Atlantic. Sunday morning we were out of it and all well again.

Mt. Athos soon came in sight, a bare, rugged rock peninsular extending out in the sea, with houses

stuck about in the cracks and on the ledges of the rocks. I had the fortune to meet a Greek physician who had lived there three years. He told me there were twenty thousand people on the rocky mountain, twenty monasteries, not a single female on it of human or beast. That meat was not eaten at all; a little fish sometimes. They grow some olives and grapes there. I asked him how it was possible for the men to live. He said that it was supported by Greek churches in Greece and Russia.

It is said that some famous old manuscripts are in the monastery here. Original copies of the Odyssey, Plato's Republic; also the sacred vessels of Saint Sofia, taken there at the downfall of Constantinople. The physician was removed from there, so he said, at the request of the people because he did not enter into their ceremonies. He was quite happy over it, as he was sent on ship with us to Tripoli, Syria—a happy change. I said to a gentleman on board our vessel, "What a pity that twenty thousand men who could do so much good in the world should shirk duty and bury themselves." He was a Roman Catholic, and you ought to have seen him bounce me and abuse me about imputing any evil thing to those holy (?) men. I am glad, since it must be, that they stop at Mt. Athos and do not come to America.

I figured a long time as to how the people got on Mt. Athos the first time. I came to the conclusion that they were let down by a rope from a balloon, or shot by an air gun from the steamer's deck.

We came at 7 a. m. to Salonica, Paul's Thessalonica. His reputed church to which he wrote two epistles is still here. The old walls, or rather some walls are around the city yet. My me! what a difference you can see in the lower and upper classes of the white race as soon as you pass England, France and Germany. There is some there, but not so marked. They seem two distinct races in the Orient. I saw in Salonica a ship's sail with an American brand on it, and it was from Dwight's Mill somewhere, I think, in Alabama. The beggars were so troublesome here I had to actually take out my pocket knife

and look dangerous to get them loose from me. I shall always feel more kindly towards a miserly man since "doing" the East, for beggars are a shame and a curse to any land.

What does "third class" at sea mean? While I am on a first class steamer and should enjoy the trip, (and the variety of wretchedness does entertain me in a manner), yet for me, to see day after day from the upper deck men, women, children, dogs, chickens, fruit, vegetables, wash-tubs, soiled clothing, down below me in hopeless confusion and entanglement, while they sleep in rows, a Russian pilgrim, perhaps from Finland with heavy boots and fur cap, next by to an Arab's veiled woman from the Syrian desert, in slippered feet; then next a bronzed Pedeuin from near Mt. Sinai, with naked arms, legs and feet, sitting perhaps with feet under him, smoking a cigarette. And oh! that genuine old smell that comes gently floating up! Then, also, an occasional "Sambo" is also well mixed into the crowds.

We got off at Chios and took a round of the town; saw nothing of interest except the curious streets and primitive ways that you see in any Oriental city.

At 9 o'clock, August 22d, we sight Rhodes, and see the bases of the old Colossus, the Turkish government having used its iron long since in making cannon. Cyprus, now in possession of England, is soon sighted, and early next day we arrive at Tripoli. We go ashore and see the usual town of the East. I notice that wherever this ashen soil of the East gets irrigation it is wonderfully fertile. At Tripoli I noticed this fact first. Some pomegranates were brought on board here, the first I had seen since a boy in my father's front yard.

There is one thing that I have enjoyed immensely all the time since I left America, and that is I am entirely free from all drummers, although we are offered all kinds of bargains, and at all ports we have delegations to meet us in boats. Only 38 came out to meet us here, and there were five in each boat.

All along we have unloaded lumber. It comes by Russian boat from Russia. That country seems to do a large business in the Orient in grain, petroleum, coal and lumber.

The captain and his son are very kind to us. They both speak French (as everybody does who has any education in the Orient), and our conductor, Capt. Byers, who can speak almost any language, dead or living, would translate it to us. We six were the only first-class passengers aboard, and our table was therefore small and consequently pleasant.

A traveler said today, in speaking of women, "If you want a wife, an Italian; if a helpmeet, a German; if a sweetheart, a French; if a mother for your children, an English; if all are needed, cross the sea and get an American girl." I agreed with him and there was no argument on the question.

We understand the plague is now at Constantinople. We never saw such a "plague taken" country before. It keeps us dodging all the time.

I will write you again from Jerusalem and Cairo, and then I shall have finished my journey.

Yours truly,

T. U. CRUMPTON.

MOZLEY'S LEMON ELIXIR.

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

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

Mozley's Lemon Elixir
Cured me of indigestion and heart dis-

ease, after years of suffering, when all other remedies and doctors had failed.
Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

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

CHARLES GIBBARD,
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

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

C. H. BALDWIN,
No. 98 Alexander St., Atlanta, Ga.

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25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

God is near—a besetting God on the right hand and on the left, ever educating, disciplining, helping his child and striving to save and bless him. The world is full of God, the soul is full of God; for he is the omnipresent and all-pervading spirit of the universe.—H. W. Bel-lows.

MARRIED.

At the home of the bride's mother, Mr. Wm. Davis and Miss Corrie Day, J. F. Watson officiating. Both these young people are members of Providence church, Dallas county.

OBITUARY.

Sammie Jernigan, beloved son of David P. and Mrs. Virginia Jernigan, died of congestion of the brain September 14th. He was about 20 years of age, and was a faithful Sunday school student, but not a member of the church. He had told me that he expected to be a Baptist preacher, and he was trying to educate himself for that work. He was sick only three days. He told his mother he was going home, and he wanted her to go with him. He said, "I have a home; it is so beautiful, it is sublime, it is Heaven."

ASSURY SELL,
Pigeon Creek, Butler County.

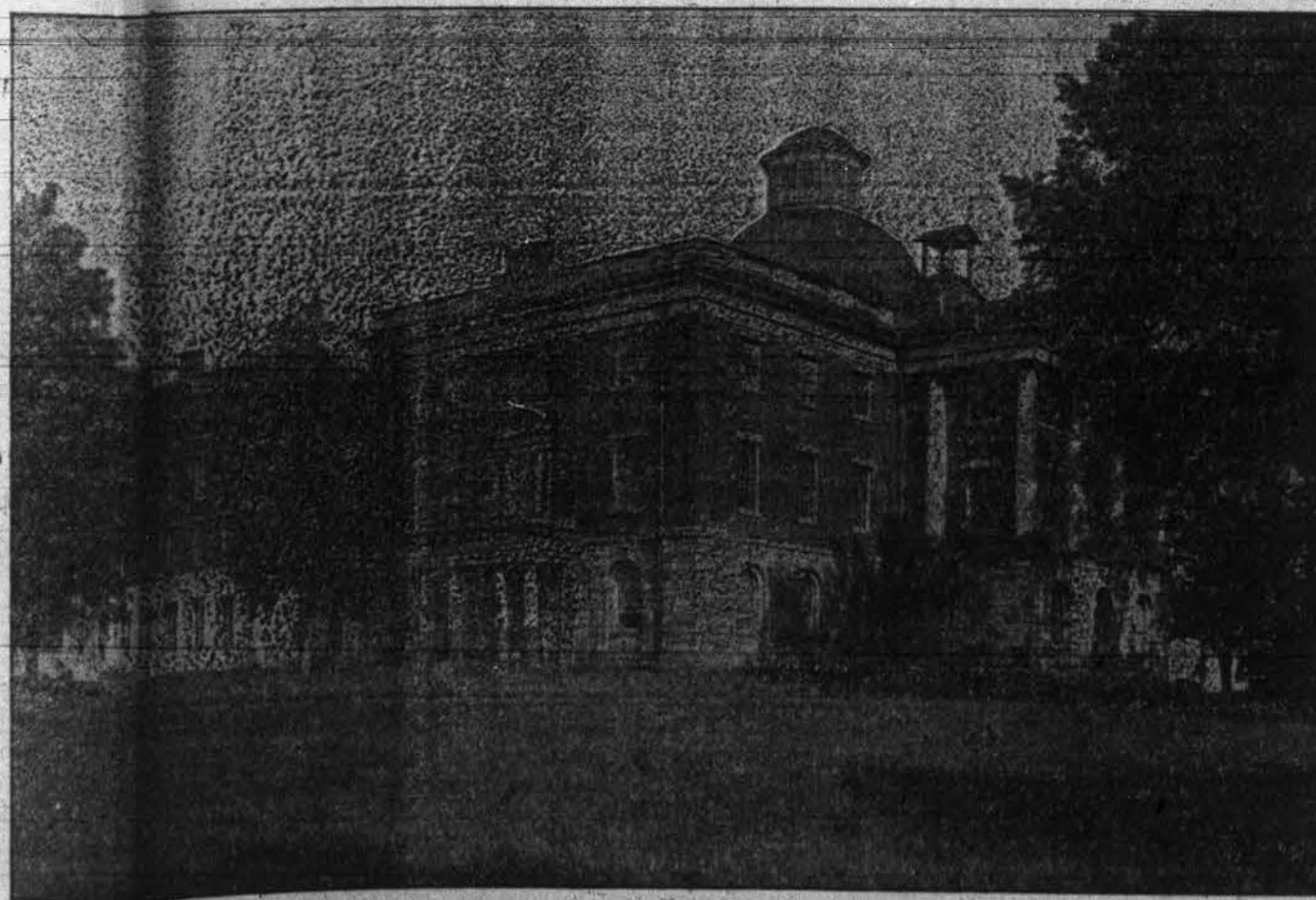
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B. F. GILES, President.

Resolutions of Respect

To the memory of little Eva Moony, adopted by the Baptist Sabbath school of Bethel church, Shelby county.

Whereas, God has seen fit, in his all wise providence and love, to call from our Sabbath school and home dear little Eva, whose life had consisted of only five summers. Be it

Resolved, 1st, That it is the sense of the Sabbath school at Bethel church that, inasmuch as it pleased God to take little Eva away from us, we bow in humble submission to his will, believing that he has a higher mission for her than that of performing earthly duties.

2d, That our Sabbath school has lost one of its brightest little shining stars, but we know that God does all things well.

3d, That we extend to all the bereaved, and especially the family, who so deeply mourn the loss of a sweet little girl, our tenderest sympathies, and in this, their sad hour, point them to God, who alone can fill the vacancy made by the loss of their dear little child and sister.

4th, That a copy of these resolutions be placed upon our Sunday school minutes, a copy sent to the family, and also a copy to the ALABAMA BAPTIST, for publication.

R. L. HILL,
M'ISS DAISY WEST,
MISS MARY HILL,
L. J. CARDEN,
Committee.

Resolutions of Respect.

Whereas, It has seemed good to our Heavenly Father to call to her reward our beloved sister and co-worker, Mrs. Elmira Feagin, who died September 23 last; Be it

Resolved, 1st, That trustfully we submit to the will of God, realizing that he doeth all things well.

2nd, That our Society has lost a worthy member, a faithful, earnest co-laborer; the home a devoted mother, the community a noble Christian woman.

3rd, That we tender the sorrowing family our heartfelt sympathy in this time of deep affliction and sorrow, and may they fully realize that "earth hath no sorrow that heaven cannot heal."

4th, That these resolutions be spread upon a page of our minutes dedicated to the memory of Mrs. Elmira Feagin, a copy be presented to the bereaved family, and a copy be furnished the ALABAMA BAPTIST for publication.

MRS. W. A. PARKER, JR.,
MRS. B. W. BURCH,
MRS. M. W. BRITT,
Committee.

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