

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## \*ALABAMA BAPTIST.\*

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### FORCEFUL PREACHING.

The day for tame or indifferent preaching has passed. People are no longer content with humdrum wordiness in the pulpit. The time was when preachers could preach in an indifferent manner, without proper study and due deliberation, but that time in our history is gone. In an early stage of society men had to labor in the field or in the shop during the week, and ride to their appointments on Sunday and preach an undigested sermon, but people are no longer content with this. For years the demand for better preaching has been growing with increased ratio as the years have sped.

Several causes may be named for this silent change which has taken place. One of these is due to the increasing intelligence of the masses. More young people attend upon school than formerly, better schools prevail, and, as a consequence, young people think more than in years gone by. Then people read more.

Literature has been cheapened, newspapers abound as never before, not a few of which publish leading sermons, which are read and thought over and talked about. Then again, more college graduates are found than in former years. Young men and young women return from college and are no longer content with incoherent preaching. But the chief means by which this change has been brought about is, the Sunday school. This has led to extensive Bible study and not a little discussion of its doctrines.

It will be easily seen that a combination of such forces would produce a change that would render a very perceptible transformation within a few years. Congregations listen more attentively than in former years, and more critically. This necessitates more care and study on the part of the occupant of the pulpit. If one is tedious, or monotonous, or given to repetition, or is incoherent in his utterances, a quiet opposition comes to prevail, and the preacher has either to improve or abandon his field.

This imposes upon the ministry an obligation to study as never before. He can not now afford to appear before even an ordinary congregation with scraps of sermonic material, but he must present it in clear-cut analytic shape. Nor can he be indifferent about the presentation of his matter. He must be prepared to make it pointed and forceful. The spirit of the times demands this, and he cannot disregard it even if he would.

We do not regret the wholesome change thus wrought. It has many benefits, among which may be named, from the preacher's side, less secularization of the ministry and the correspondent element of better pastoral support. This inures to the advantage of both people and preacher. Another advantage is that of the increased usefulness of the ministry. Time to study and to reflect makes him a broader man, and, in time, assists in broadening and in elevating the people whom he serves. The whole realm

of literature is before him. There is nothing that may not be used to advantage for instruction, as is indicated by Dr. John A. Broadus in his immortal work, "Preparation and Delivery of Sermons." The whole field of literature abounds in striking illustrations, whether that literature relate to poetry, philosophy, criticism, or any other subject.

By the use of these means as subordinate to the high and holy doctrines of the Scriptures, a man of even ordinary intelligence as a preacher may become forceful in the pulpit, provided always of course, he comes from his knees and his closet to the sacred work. The age is one that demands in no uncertain tones forceful preaching.

BISHOP GALLOWAY, of the Methodist church, in announcing a conference of presiding elders and pastors to be held at Birmingham, says, "The first day will be devoted to the spiritual life of the ministry, the need of the times." The sentence is not quite full, but we think it easy to see that the Bishop had in mind the *improvement* of the spiritual life of the ministry, and he thinks that is the need of the times—the one above all others.

If such high authority makes that statement as to the Methodist ministry, does it not suggest with some force an inquiry as to the spiritual life of the Baptist ministry? We have no presiding bishops or presiding elders to make official announcement of the condition, and so each preacher must examine himself. How is it, brethren?

### Southern B. Y. P. U. at Louisville.

LOUISVILLE, May 11.—The meetings of the Baptist Young People's Union, held morning and afternoon at the Broadway Baptist church were well attended, the edifice having been crowded at both sessions. The rostrum of the church was beautifully decorated for the occasion with palms, geraniums and pink carnations.

The exercises opened at 10 o'clock with President L. O. Dawson, of Tuscaloosa, Ala., in the chair. Mr. G. L. Morrill, of Owensboro, welcomed the delegation to the convention. The address was eloquent, and contained this passage:

"Welcome by the B. Y. P. U. of Kentucky, which greets you as members of a church whose mission is divine, in that it seeks to save the lost—definite in that it stands for the Bible only in matters of faith and practice—distinguishing in that it believes the greatest of faith, hope and love is love, and without love faith is faithless, and hope is hopeless."

Mr. E. E. Folk, of Nashville, responded to this welcome in behalf of strangers present, in a graceful address.

The next talk made was that of Mr. E. E. Chivers, General Secretary of the Union, who gave an interesting sketch of the work of the Baptist Young People's Union. He said its object was to promote individual interest in church work among the young people of the churches; and he outlined the plan adopted for the accomplishment of this purpose.

Mr. Z. T. Cody made an interesting address, his subject being "In the School of Christ." He began by saying that through all the vicissitudes of his life, Christ never changed. He taught eternal truths and he taught the whole truth.

Upon the conclusion of his talk, the Rev. Mr. Hunt, of Toledo, O., extended the greetings of the National Baptist Young People's Union to the meeting.

Dr. Dawson called the afternoon session to order at 3:30 o'clock, and the meeting was opened with a hymn. Mr. Poe followed with a prayer, asking divine blessings on the meeting, and on all the sessions of the Southern Baptist Convention.

On the conclusion of these devotional exercises Dr. Dawson announced the election of officers as the first order of business.

On a motion from the floor, Dr. Dawson was nominated for the presidency, and he was unanimously re-elected to the office.

In a few well chosen words Dr. Dawson thanked the Union for the compliment they paid him in again conferring the presidency upon him. He added that he would protest against their kindness and beg to be relieved from the work, were he not afraid of being charged with insincerity. He said he was interested in the work for two reasons: Because it possessed great possibilities for good, and he believed it was full of possibilities for evil, and he wished to help the one and hinder the other. "The Union stands for this," he concluded: "It is helpful to the pastor in his field, and it calls out the best in our young people."

Mr. W. W. Gaines, of Atlanta, Ga., was re-elected Recording Secretary, and the Rev. Robert Coleman, of Texas, and Mr. M. B. Adams, of Kentucky, were elected First and Second Vice-Presidents, respectively.

Dr. J. K. Pace, of Hazelhurst, Miss., was also named for one of the offices.

A Nominating Committee was announced from the chair to fill the vacancies on the Board of Managers and to name the Treasurer of the Union. Mr. C. S. Blackwell, of North Carolina, was selected chairman of this committee. At this point the Enrollment Committee announced 165 delegates present at the meeting.

After the singing of a hymn Mr. A. J. Harris, of Texas, gave a stirring talk on "Denominational Weakness and Denominational Strength." He prefaced his remarks by saying that everything human has its weaknesses; that Christ, on account of his humanity, was touched with infirmities, and his humanity died. He then launched into a vigorous protest against the ignorance manifested by the people everywhere in the Word of God. None of us, he said, knows the Bible, and as long as we are ignorant of the divine book, so long will we be weak. He said the strength of the Baptists lay in their healthy denominationalism, as contrary to sectarianism, adding that there was a wide difference between the two. In conclusion he said: "O Jesus, I'm glad I'm a Baptist."

### SOME SHORT TALKS.

Dr. Geo. B. Eager, of Montgomery, was on the program for an address, but he was unavoidably detained from the meeting, and in his place short talks were made by Dr. Robert J. Willingham, of Richmond, Va., Secretary of the Foreign Missionary Board, and Mr. E. E. Chivers, of Chicago.

Dr. Willingham spoke of the mistake young people made in putting off until they were older the opportunity to do good in the church. "Bear the yoke in your youth," he added. "Washington was a great commander at the age of twenty-three; Napoleon was a great leader at twenty-four; Gladstone was in the House of Parliament at twenty-two, and Henry Clay was in Congress at twenty-nine."

Mr. Chivers spoke briefly of the work done by the Baptist Young People's Union to promote the study of the Bible and to increase knowledge in church history among the members of the organization. He said the plan of missionary study would be broadened in the next four years until the Baptist Young People would be familiar

with the missionary work done by the Baptists the world over, and they would kindle the fire of missionary enthusiasm.

### THE EVENING SERVICE.

An immense crowd thronged the auditorium of Broadway Baptist church for the closing exercises of the Young People's convention, and the services lasted until a late hour. The chief speaker of the evening was the Rev. D. M. Ramsay, pastor of the Citadel Square Baptist church of Charleston, S. C., whose theme was "After twenty Years of Christian Culture Service." Dr. Ramsay is one of the most gifted and graceful preachers of the South, and his address was heard with much pleasure.

He first took up the thought of culture: "It is connected with the idea of farming; we sprang from mother earth, and must eventually come back to it; the soul is the soil and character is the fruit. Men who cultivate their hands become the world's benefactors in commercial sense; men who cultivate their minds become magnificent in their achievements; when men cultivate their wills, then mother's 'better not' becomes 'I will not,' and when a man lays his hand on his heart it takes on culture, and whatever is unworthy and base flees away like birds that love darkness rather than light."

"I lay emphasis upon the word 'Christian; a man may be a cultured devil as well as a cultured benefactor. For men to boast that they are doing great benefactions art from Christianity is a delusion; it is as if the moon should boast itself above the sun because it shines at night, when everyone knows it shines only with reflected light. Culture is not power in itself, but it is an aid to effectiveness. Denunciation is not so severe as clear enunciation; there may be some advantages in pyrotechnics, but to amount much they must be used on a dark night, and even then they are chiefly enjoyed by children."

It has been difficult for our denomination to hold culture and wealth for more than two or three generations. There are two names in the city that are greatly honored among Baptist people all over the earth, and yet there is not a single Boyce or Tupper on the roll of a Baptist church in Charleston. And I believe the truth as we hold it is good enough for anybody in this world.

"The remedy lies in early teaching; the younger generation would be proud of our doctrine if they knew how to state it properly. We have more to fear in ignorance than in persecution or anything else."

"There is also a time element in culture. The unapproachable Broadus used to beseech young men to cut out their lives on a large pattern. We must learn that the most effective service is not in dealing with large multitudes but with individuals."

"What are we going to do with Christian culture after we get it? Look at the effect of the Bible upon Scottish nation and character. Why is it that the Queen has chosen her bodyguard from the Highlands? Why is it, as Mabie says, that the world has never gotten out of the sound of a great Scottish voice? It is because of the great Presbyterian characteristic of early training."

"I believe that a better day is coming in this Twentieth century, that the morning of 1920 shall see the sun rise on a generation of Baptist polished after the similitude of a temple shining in the sunlight. The night is passing, the lark is on the wing, the morning is at hand."

At the conclusion of Dr. Ramsay's address a few remarks were made by the Rev. George B. Eager, of Montgomery, and the program was concluded with the address of the Rev. C. S. Blackwell, of Wilmington, N. C., who spoke of "The Baptist Young People of the South and Their Opportunity."

### Women in Session.

Louisville, May 12.—The first meeting of the Women's Missionary Union was called to order this morning at 9:30 at the Broadway Baptist church. Mrs. J. H. Eager conducted the opening exercises, which consisted of the singing of the hymn, "Come, Ye That Love the Lord," and a prayer by Mrs. Eakin, of Tennessee.

Miss F. E. S. Heck, of North Carolina, the President of the Union, was unable to come on account of the illness of her mother. Mrs. Stakely, of Washington, was appointed President pro tem. The address of the President will not be read until tomorrow, as Miss Heck still hopes to attend the convention.

Mrs. Carter Helm Jones made the address of welcome. In a very charming little speech Mrs. Jones told the story of a gentleman who went to make a call without his cravat, and later sent the cravat to his hostess. Mrs. Jones declared that she was in the position of the man without the cravat, but that the cravat would be given the ladies in the entertainment and welcome which would be accorded them by the women of Louisville.

Mrs. W. C. Golden, of Nashville, made a gracious and earnest response, in which she spoke of the great work which was to be done in the missionary field. "While we have overcome much, we have not yet conquered the world for Christ," she said. In closing, Mrs. Golden tendered a hearty acceptance of the hearty greeting of welcome.

The appointment of a number of committees was made later. Mrs. Robins sang a very attractive solo, which was followed by a prayer Mrs. Harvey Hunter.

Mrs. Stakely then called on Mrs. Moseley for a few minutes' talk. Mrs. Moseley will go to Cuba in the fall with her husband to do missionary work, as he has recently returned from the island, and says the field is ready and waiting for the workers.

Miss McMinn, of China, gave a short and forcible talk. "The work in China was never so encouraging as it is today. Three hundred Chinese were baptized last year in Southern China, and there are 2,000 church members in the Canton province," she said.

Miss A. W. Armstrong, the Corresponding Secretary, read her official report. Thirty thousand dollars was asked of the Women's Missionary Union, and \$24,152.92 had been given. The steady growth of the Sunday School Board was noted with pleasure, and the pressing necessity for supplying the Home Board with the means to continue its work was noted.

The Treasurer pro tem., Miss M. E. Wright, made a lengthy report. The expenditures for the past year amount to \$2,071.33, and the total receipts \$2,111.98, leaving a balance of \$80.56.

Ten minutes were devoted to social talk, and Dr. R. J. Willingham made an address of a few minutes' length and answering questions relating to the Foreign Board. Mrs. M. J. Breaker gave a talk on the object of the collection, and after some discussion and reports of miscellaneous and new business, the meeting adjourned with devotional exercises.

The women will be entertained this afternoon from 4 to 5 o'clock, with a reception at the home of Mrs. Gheens.

The numerical growth of the American Protestant churches during the century has been encouraging, when compared statistics show that the membership of evangelical churches was in 1800 one in fifteen of the population; 1850 one in seven of the population; 1870 one in six of the population; 1880 one in five of the population; 1890 one in 4.5 of the population. But the story of Gideon's army should teach us not to boast or trust in numbers.—Exchange



## Department of STATE BOARD MISSIONS.

W. B. CRUMPTON, Editor, Montgomery, To whom all communications for this Department must be addressed.

STATE BOARD OF MISSIONS.  
G. G. MILES, President; Office No. 10 North Perry Street.  
W. B. Crumpton, Secretary and Treasurer; P. O. Box 768, Montgomery.

Bro. Crumpton has been so busy getting the harness on and in helping in the debt-paying work that he could not give attention to this department this week.

### Bro. Preston's Work.

Dear Bro. Editor: We beg space in the columns of your paper to say something of the work that Bro. A. J. Preston is accomplishing. I had the pleasure of attending several meetings conducted by him. On April 21st, at Evergreen church, there was a very good congregation, and we spent the day, and Bro. Preston made it very profitable to every one present. He gave us two sermons and several talks of explanation on different subjects.

The next day at Harmony church he met quite a good audience, and delivered several lectures during the day which were very profitable as well as interesting to all present. Sunday, April 23d, we had the pleasure of having him at Bethesda church, where there was quite a congregation, and he gave the people something which they were sorely in need of.

Bro. Preston is a good man, and is always ready to help some poor soul from the paths of sin. He exerts a good influence as he travels. I wish we had more like him, and that the people who come in contact with him could realize what an important work he has undertaken. He makes a great sacrifice for the advancement of the cause, and the people always give something for the different missions.

Yours in Christ,  
W. L. JONES.  
Independence, Autauga Co.

While on a recent visit to some of the stations under my charge I became acquainted with an old man who has been a book-seller for several years, and at my request he told me something of his Christian experience. When he first heard the gospel he despised it as "foreign devil doctrine." But he finally became interested, was converted and returned home and destroyed his idols. His wife was very angry with him. But she was surprised that he did not quarrel with her. Before he was converted he had a vile disposition and quarreled with her a great deal. For nearly five years he patiently taught her, and during the time bore a great deal of abuse. Finally his wife was converted, and their seven children are all Christians. The day I met the old man, his wife (she is now an old woman) had gotten up at daylight and walked twelve miles in order to attend the preaching services.—R. Chambers, Missionary, in Baptist Argus.

Some time ago, an attack made by Chinese in the city of Peking, on Bishop Cranston, of the M. E. Church, North, and his family, greatly stirred people on both sides of the world. It is thought that this led, in part at least, to a very strong edict, by the Empress Dowager, who is now the virtual ruler of China, with respect to the protection and kind treatment of missionaries. It is one of the strongest ever issued from the dragon throne. It is as follows: "Edict after edict has been issued instructing the local officials everywhere to protect missionaries in their work, and it should have been the duty of the gentry and literati of all provinces to aid the government in enforcing peace and harmony, and cordially treating all missionaries that come among them. We warned them not to be suspicious, but to maintain friendly relations always. I find, however, that of late the people of the various provinces have been troubling the Christians. It is, indeed, cause for indignation that ignorant people should start rumors and so cause riot and conflict to arise, and that the local authorities have been unable to prevent them by prior exhortations and teachings. They cannot, therefore, escape the charge of incapability and consequent punishment. I

hereby issue this special edict to the high provincial authorities of the empire to tremblingly obey my instructions and diligently protect all places wherever Christian chapels of any nationality may have been built. All missionaries that may be in the interior must be properly and politely treated, and if ever any disputes between foreigners and natives arise, justice must be done in every instance. The people also must be exhorted to live in harmony with the Christians in their midst. I would warn all officials now that, if after the promulgation of this my edict, it should appear that any further incapability be proved in dealing with future cases of this sort, so that riots and trouble follow, the local officials concerned will be immediately punished with the utmost severity, nor will the high provincial authorities be allowed to escape their responsibility in the matter."

### Lonely Without Idols.

Anchored near a village where there is one Christian man. His house is clean from idols, but his wife and mother grieve because it is so lonely with no idol picture on the shelf. I've promised them some bright pictures to paste on the walls. All the brightness and beauty of a Chinese house centers round the idol shelf, which is fastened against the wall opposite the front door and runs the whole width of the house. When there is a marriage red scrolls are hung on the walls, but the dampness soon ruins them and they fall down. The idol pictures and papers are renewed each New Year and huge bouquets of tinsel and paper flowers surround them, while all around the three walls are darkness, spiderwebs and dust, for a house is cleaned but once a year—at New Year time. O that the Light of the world may shine into these dark homes and hearts!—Claudia J. White, Missionary, Canton, China.

For the Alabama Baptist.

### The Supper—When Instituted?

Did our Savior wash his disciples' feet at the same time that he instituted the Lord's Supper?

The night on which our Savior washed his disciples' feet he made use of this language: "When Jesus had this said, he was troubled in the spirit and testified, and said Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him and said unto him, Tell us who it is of whom he speaketh. He leaning back as he was on Jesus' breast said unto him, Lord, who is it? Jesus therefore answered, He it is for whom I shall dip the sop and give it him. So when he had dipped the sop he giveth it to Judas, the son of Simon Iscariot. John 13:21ff. Jesus here clearly points out two facts. 1. That one of his disciples should betray him, and 2. That Judas Iscariot would be the one that should betray him.

Now if you will turn to Matt. 26:21ff Mark 14:18ff, and Luke 22:1ff, you will find that the same incident occurred the night on which Jesus instituted his supper. His disciples would not have forgotten so important a matter in such a short time.

A. J. PRESTON.

### Support a Missionary.

That was a cheering letter from Bro. Quisenberry about Selma. When the records are made out no church will stand higher on the roll than the Selma First. It has been one of the strong churches in support of every great enterprise of the denomination. I am not surprised at the results of the meeting. The best evidence that the revival was genuine is seen in the large contribution to Foreign missions. We have a dozen churches in the state which ought to join St. Francis Street, Sycamore and Selma First.

Four large mission fields in Burma are now being cared for by women because the Missionary Union has no funds to send men.

There were no conversions at Tahiti, South Sea Island, up to 1811. Now the Christians number over one million.

## Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. T. A. Hamilton, Leader of Young Peoples Sunbeam Work, Mrs. G. M. Morrow, Treas., 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston.

MAY.

Colored People.—"The harvest truly is plenteous, but the laborers are few." Co-operative work has been done in Alabama, South Carolina, North Carolina, Virginia, Missouri and Kentucky with most gratifying results. Co-operation is now regarded as a bond of fellowship between the white and colored Baptists. In addition, the Home Board has missionaries to the negroes in Maryland and Tennessee. Five Industrial Schools and Mothers' Meetings in Baltimore.

Study Topics.—Colored population in the South. Organized or co-operative efforts. Need of personal work. What we can and should do to help the colored people.

### THE BLACK MAN'S BURDEN.

The extreme poverty of the great mass of the colored people is a barrier to progress. It is no uncommon thing to see children, even in the coldest season of the year, without shoes and stockings, and with, oftentimes, but one garment—either a thin dress or a pair of old trousers; sometimes this dress is supplemented by a rag tied over the head, or by an old hat, these articles being the sum total of the wearer's wardrobe. The elders are not much better clad than the children, though their feet are generally incased in something that answers for shoes—sometimes one boot and one shoe, or a pair of old slippers or pieces of carpets tied on with sundry strings. The homes of many are absolutely without any comforts whatever; in them ignorance, vice, and superstition reign supreme.—Selected.

### THE OUTLOOK.

It has been with an abiding faith that the negro has an honorable future in this country, and that future depends almost entirely upon the church and the school, that I have sought to make the school and the church as strong in mental force as the conditions would permit, and to do what I could to make the race as strong as possible in other directions necessary to successful manhood and citizenship. I have been unable to reach the conclusion that the Afro-American has a future in this country in any way different from that of any other of the many race elements that go to make up our heterogeneous population; hence my thought and effort have been directed to the supreme business of preparing the race to meet the demands made upon them in the condition of freedom, demands essentially different from those made upon them in the condition of slavery; and it is gratifying and encouraging to all interested in the future of the negro people that the best sentiment of the Southern States has joined forces with the best sentiment of the Northern States to sustain those engaged in this necessary work of preparation.—Booker Washington.

### THE WHITE WOMAN'S BURDEN.

An ever present opportunity comes to the white woman through her servants. And though we deeply regret the passing of the "Auntie," and as deeply deplore the presence of her grand daughters in our homes, yet the new order of things may become an open door for missionary effort. And by being faithful in those little deeds that are done solely beneath the eye of God, we may help to lift the white woman's burden, the modern servant. When our indifferent Lilys and Aurelias become too great a burden let us remember the advice of the good Wesley:

"I expect to pass through this world but once. Any good thing, therefore, I can do, or any kindness that I can show to a human being, or a word that I can speak for Jesus, my Savior, let me do it now. Let me not neglect or defer it, for I shall not pass this way again."

But above all let us remember that "The cries of them that reaped have entered into the ears of the Lord of Sabaoth."

HAMPTON INSTITUTE.

"Hampton (Va.) Institute open-

ed its thirtieth year with an attendance of about 1,000. A new building for teaching agriculture and domestic science is in process of erection, to cost between \$50,000 and \$60,000, of which \$35,000 have already been subscribed. Hampton has done more for the negroes of the South than can be estimated."

A LOST OPPORTUNITY.—BY L. ADA NICHOLS.

It came and went so quickly, my sluggish soul saw not  
The Master stand and beckon toward one of humble lot.

And I rose not up to follow, so slow was I to see,  
Till the help I might have given forever fled from me.

And often I am grieving, and longing all in vain,  
For a blessed opportunity that will not come again.

Dear Lord, give Thine anointing, and make mine eyes to see;  
And make me swift in doing the work Thou gavest me.

—Sunday School Times.

For the Alabama Baptist.

### The Word of God.

There are a few things about the word of God that merit the thoughtful consideration of every one who credits it as having emanated from Him.

The first is, His words, like our words, so far as the fact of words is concerned, are for the purpose of conveying his ideas to us. Ideas can not be conveyed without language of some kind, and the language and the ideas to avail anything, must be capable of being understood by those to whom they are addressed.

It is sheerest folly to assume that God has addressed himself to his people in any part of his book in language bodying forth ideas that cannot be understood by some one. Such a revelation would not be in harmony with the character of an infinitely wise and good God. His wisdom and power enable him to adjust his infinite wisdom to the finite conception of his creatures.

The purpose of God's language, therefore, is to convey to us God's ideas. If we repudiate the ideas thus conveyed we have no idea from him. Too many people read the Bible in search of something other than that which is expressed in the language of the book, and hence never find anything.

The following is an example of the point in question. The Word of God says: "The wicked shall be cast into hell, with all the nations that forget God." This is his warning to people in the language of his book to induce them to turn away from sin. It is easy of understanding. Instead of accepting it as it is, they stop to enquire, "Where is hell?" "What sort of a place is it?" "Is it a burning hell?" This is what they call a "mystery," and are not satisfied with the plain and unequivocal statement of God's book. Because they cannot look into the place, and see all the damned, with the punishments they are suffering, the idea conveyed in the language of his book is repudiated, and hence the doctrine: "He that believeth not shall be damned."

The way to be benefited, and the only way, is for men to accept the ideas conveyed to them in the language of his book, and obey it. When he says the "covetous," the "malicious," the "haters," the "heretic," the "emulators," the "extortioners," the "drunkards," etc., shall not inherit the kingdom of God, he means just what he says, notwithstanding some people, and professors (?) of Christianity at that, say he does not. If he does not, and these ideas in the language used are repudiated, I would most earnestly inquire what he does mean, and how can it be ascertained?

To my mind, a repudiation of the ideas conveyed to me in the language of God's book is a repudiation of his book, and the same in effect as open, blatant infidelity.

He says, also, that the characters named shall be excluded from membership in his church. But some say that would ruin them. The mistake is, they are ruined with them in there, in the absence of the spiritual power and blessings promised by him. It is exceedingly strange that he will require that which will ruin his churches. What right has a man in one of his churches whom he says shall not inherit the kingdom of God?

W. R. WHATLEY.

For the Alabama Baptist.

### Report of Sunday School Work

MARION, ALA., May 6.

Dear Alabama Baptist: In the past month I have organized 18 Sunday schools, with 62 teachers and 456 scholars.

In the past seven years I have organized 237 Sunday schools, with 937 teachers and 6,389 scholars. Addressed and otherwise aided 150 Sunday schools with 842 teachers and 6,606 scholars. Donated literature, \$196.47; sold, \$553.49; Bibles distributed, 963; Testaments, 1,738; visited families, 4,438; traveled by private conveyance 16,438 miles; wrote 272 missionary letters; sermons and addresses 943. There are still about 200,000 children in the state not in any Sunday school.

There is not a greater agency through which to meet the destitution of our country than the American Sunday School Union.

G. E. MIZE.

Missionary A. S. S. U.

### Children's Attendance at Sanctuary Services.

Ought children to attend the preaching services of the sanctuary? Many think that they should, and possibly this is so. If, indeed, it is the duty of children to attend these services, the preacher who conducts them has a corresponding duty to adapt the services to the children's comprehension. If, however, the preacher conscientiously refrains from providing for the children in services of the sanctuary which he conducts, the children can conscientiously refrain from attending on services where they are deliberately ignored. This principle is not always recognized, even by pastors who claim that children should be in attendance on services which they conduct. One Sunday, a pastor, on his way to a church where he was to preach that morning, met a large number of children coming away from the sanctuary, where the Sunday-school session had already been held. He spoke of this as a lamentable sight. Yet the few children who did stop to the second service, as well as the older persons, found that the minister's entire sermon, that forenoon, was above the comprehension of children. That minister thought that the children had a duty to be present at the service which he conducted, but that he had no duty toward those children who did attend. It would indeed be a grievous wrong to children to insist on their attendance at services where they had no part or recognition, and where they were thereby trained to listlessness or inattention. Whenever there is a sanctuary service which children ought to attend, there is a sanctuary service in which children ought to be recognized and provided for. Duty on the one side makes a corresponding duty on the other side.—Sunday School Times.

Our missionaries, Peyton Stephens and C. W. Pruitt, are trying to get American corn introduced into the Yellow River Valley in China. They calculate that corn can be shipped by merchants from San Francisco at a large profit. They are encouraged to believe that they may secure a ship-load free. The corn will be given by dealers to relieve suffering and to open a market. Another evidence of how God uses the things of this world to hasten on his kingdom.—Baptist Argus.

Rev. Richard Hall, of the Seminary at Louisville, Ky., has been called to the care of the church at Florence, Ala. It is quite probable that he will accept.

A. J. Preston's First List of Appointments for May.

Plantersville, Friday 19th, 7:45 p. m.

Fellowship, Saturday and Sunday, 20th and 21st.

Hephziba, Monday 22d.

Mt. Olive, Tuesday 23d.

Bethel, Wednesday 24th.

Mt. Gilead, Thursday 25th.

Ephesus, Friday 26th.

Pisgah, Saturday and Sunday, 27th and 28th.

Pine Flat, Wednesday 31st.

Ocmulgee, Thursday, June 1.

It is hoped that these appointments will be duly published, and that each of these churches will arrange for a rally. Let all the preachers, singers and everybody else attend, and let us have a good time.

A. J. P.



## INSTITUTE BOARD DEPARTMENT.

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

### Standing Announcements for Institutes to be Held During 1899.

The following Institutes will be held at the following times and places:

- Flomaton, June 18-23.
- Roanoke, July 2-7.
- Fackler, July 9-14.
- Albertville, July 16-21.
- Stanton, July 23-28.
- Delta, Clay county, Aug. 20-25.

Each Institute will begin at 11 a. m. Sunday with a sermon by the Superintendent or some other appointee, and conclude on the following Friday.

### Wanted--Helpers.

Our friend and brother, Dr. Shaffer, does not like our article on Higher Criticism in the Pulpit. That article was not written to be liked. We did not like it either. It was written to set some folks to thinking. Manifestly it has had the desired effect upon our beloved brother. Now will he not favor us with the results of his thinking along these lines? We are sure Bro. Shaffer can write what he likes, what we like, what all the brethren like, and what, above all, our blessed Lord likes. We want helpers in getting up these columns and fulfilling our contract with the ALABAMA BAPTIST COMPANY in good faith. We have an abundant supply of critics. We need helpers. Will not our beloved brother, who more than any one else is responsible for this contract, enlist as a helper to meet it in good faith?

### The Making of a Religious Journal.

People have very crude ideas as to what it requires to make a well rounded religious paper which will meet the needs of a wide field of circulation. They have a notion that all that is required is a set of type, presses and other mechanical appliances for the running of a free denominational printing establishment, and the brethren will feed it with abundant matter. The brethren will shed forth MSS. like the trees their leaves, and this raw material can be turned out into an up-to-date paper by being set up and run off to the public. Doubtless some papers are made in just this way, and sometimes serve a good purpose through the generosity of the brethren. But such a policy is the creature of whatever comes and goes, and only drifts with the times. The world would be just the same without it. Such a paper is without character, purpose or office in society. It is not the quantity of type set up, nor the pages of paper filled, but the character of matter and editorial purpose that makes a great paper. The New York papers can spread an ounce of news or thought over great blank sheets which one may enjoy when he desires to do nothing under the semblance of trying to read.

But how can our state papers be made to fully meet the demand and perform their proper function, is a question both practical and pertinent. We desire to submit a few ideas on this question, which is first one of securing matter, and secondly one of turning this matter into the finished product in the hands of the reader. The question belongs to that class of facts termed by sociologists as the social nervous system, or to narrow the term to our present horizon, we may call it the Denominational Nervous System. It is quite fully discussed in all the up-to-date books on Sociology. It is from this point of view that we desire to study the question.

Our Denominational Nervous System may not be very mature as yet, and doubtless will be greatly improved as we grow; but it is sufficiently developed to be exercised with great profit. We have (1) our churches for personal converse through oral speech, where converse is somewhat limited in extent, but is all the more intensive because of it. (2) We have our as-

sociations, where converse is had through letters, messengers, etc.

(3) Our State Convention and its officers and machinery is always operative. (4) We have our so-called state paper, which is at the same time both the most extensive and intensive of all other lines of converse, because it puts writer and reader into direct communication. Of all the agencies calculated to build up a people into solidity of fellowship, homogeneity of faith and feeling, and co-operative in the common ends of life, this line of denominational nerves is most extensive and powerful. Baptists must make much of denominational literature if they ever expect to attain unto the great and useful people they aspire to be. We would like to write of other lines of literature, especially our Sunday School Series, but we must confine our study at this time to that set of nerves running through the body of Christ commonly known as the State paper.

All social communication save that with the Person of the Deity is carried on over a psycho-physical apparatus. There must be a soul communicating and a soul receiving the communication. And these two in their respective capacities are brought together by a physical medium like a telephone, or letter, or oral speech, or paper, book, &c., &c. A brother writes a MS., sends it to the paper, asks them to publish it to their subscribers. It is printed, distributed through the mails, and read. Thus soul of writer is communicated to the souls of readers, through a physical medium. Such in brief, is the case before us. It will be seen from this elementary sketch that the value of a paper is in its power to get matter to print and a constituency to read it. As a piece of property this is its "good will and subscription list." Its power to procure readable matter will largely determine its reading constituency, and the number of its reading constituency will affect its power to secure readable matter. The best writers write for the papers most widely read, and the people read the papers for which the best writers write. If one desires to establish a paper he must secure readable matter and build up a constituency of readers. A paper that runs on its merits cannot afford to publish matter which people will not read. The paper sells to its subscribers readable matter, and produces or procures it from its contributors. This is one of the reasons we have persistently ruled out of these columns as far as practicable all "standing matter" and "stereotyped programs." There are also other reasons, but this is prominent. The proprietor of this paper has contracted for a consideration with his subscribers to furnish readable matter, just as you contracted with your church for fresh sermons each Sunday, and he is obligated to meet that contract in good faith. It becomes us, therefore, as editor of this department, to respect these contracts, to which by the very nature of the case our own is subsidiary. So we need readable matter for these columns. We therefore appeal again to our brethren for readable articles, profitable to our pastors, for publication in these columns. It does not matter whether your article is agreeable to the editor, or not. It is the constituency of readers for whom you write. If therein you presume to break a lance with the editor he must take care of himself like any other contributor. Possibly he will be able to do so.

So much for the making of a state paper as a private property of "good will and subscription list." When we come to "the organs" of our enterprises, advocates of special lines of work, probably other principles would have to apply. But we have no such enterprise in Alabama, and can postpone that topic to some future date.

### Higher Criticism--What is it?

The Higher Criticism is a term of very variable meaning. To one, it means any assault on accepted or prevalent opinion, and as such is an iconoclasm of traditional tenets. Among the vulgar this meaning is quite widely given. As such it is viewed as an enemy to the present order of things, and the public is not a little prejudiced against it. This view has probably grown out of the fact that researches in this line of investigation have sometimes resulted in taking issue with

long accepted and cherished beliefs. The public has only heard through the popular press of these cases, and does not know that it confirms cherished beliefs in nine cases out of ten. Hence it is natural that the public should consider it altogether injurious and dangerous. So it has come to have a very erroneous notion of what the so-called science really is, and what are its results. But any one at all acquainted with the literature of the subject will set aside this vulgar notion as being out of harmony with the facts. To another, it means practically the same as Literary Criticism, and is nothing more than the application of the currently accepted canons of that criticism to the books of the Bible. There is much of the literature of the subject which tends to bear out this meaning. Quite a number of the Higher Critics are little more than literary critics. Hence it is objected that the Bible is peculiar in the world of literature, being the inspired word of God, and the canons of purely human production cannot apply. This objection seems to us to be largely well founded, and vitiate so much of the work of the critic as it touches. Yet the Bible is a human as well as divine literature, and the canons of literary criticism are not to be altogether excluded, but modified as the divine element requires. The Higher Criticism, therefore, should have regard for the canons of literary criticism. There can be no doubt that each inspired writer has his peculiar style, vocabulary and method. John and Paul, Luke and Peter, James and Jude, Isaiah and Jeremiah—all differ in literary characteristics. Of these facts the Higher Criticism should take notice, and use in such way and to such an extent as literary canons would warrant. But, as above pointed out, allowance must be made for the fact that each and all of these are moved by the one common Spirit of God. Hence Higher Criticism does cover Literary Criticism so far as its canons are applicable to the inspired writings. Many have always considered the literary criticism of Hebrews to be conclusive against its Pauline authorship, yet a joint authorship between Paul and Luke seems to come very near to settling the facts. But the Higher Criticism deals with something more than the literary criticism of the Bible. It includes Historical criticism also, and its best results and most conclusive verdicts come from this line of investigation. The application of the canons of historical criticism will often put the writing into its proper historical background, and throw a flood of light on its contents. Since excavations in the East have brought out even to comparative detail the society and events among whom the sacred writings originated, it is possible to stand almost where prophet stood and hear him speak the oracles of Jehovah. This has furnished abundant facts for a historical criticism and basis of inductive conclusions. Of these the Higher critic must take notice and bring out its bearing on sacred writings. He must not only consider the isolated facts that refer directly to the Scriptures, but the whole progress of Eastern life as it indirectly affected the people of God and their prophetic literature. This is a stupendous undertaking, and that he should make many mistakes where his material is meagre is to be expected. But the honest critic ought to have our prayers and sympathies. How many times, reader, did you ever pray for the Higher Critics who are spending their lives to give us a fuller knowledge of God's word? But he not only must be diligent in historical criticism, but he must heed the History of Doctrine as it grew up in Jewish history until the fullness of time. The Old Testament is fragmentary and manifold, yet a progressive revelation. The first Higher Critic to see this, so far as I know, was the author of the Epistle to the Hebrews, who said, "God of old time spake unto the fathers in divers portions (Greek, fragmentarily) and in divers manners." Heb. 1:1.

The progress of doctrine is an important sphere of Higher Criticism. Also, since the Jews' religion grew up in the Semitic world and was affected by other cults, the subject of comparative religion among the Semites and other peoples must be considered. Now, I

submit that men who go out into this sphere of comparatively unexplored phenomena in search of the truth deserve our prayers and sympathy. Hence I never could see the religious merit in "cussing the critics." Some of them are not as modest as we would like, and are prone to be sensational like some preachers. Some of them are not very good or reliable reasoners or close observers and weighers of their facts; but so are some preachers. Some of them make mistakes and do not get things right, but even preachers sometimes do this. My reading after them convinces me that, as a class, they are as faithful, well-meaning, true, loyal and trustworthy as any other class of truth-seekers—no better and no worse. Let me say for the sake of some who do not seem to know it, that Tom Paine, Voltaire, Rousseau, are not Higher Critics. Nor is Renan one because he denied the resurrection. Ninety-nine out of a hundred Higher Critics are in all essential points true followers of Jesus, trusting and serving him, and trying to live to his glory as much as you are. The Higher Critics of today are Driver, Cheyne, Sanday, Dr. Green, Dr. Stevens—indeed, nearly everybody who studies at all is studying it. Of the literature on the subject, the best treatises I have been able to get are: (1) For literary criticism, Driver's Introduction to Old Testament Literature; (2), for historical criticism, McCurdy's "History, Prophecy and the Monuments," 3 volumes; (3) There is no good book on the Biblical Theology of the Old Testament,—Schultz and Oehler are both out of date, but probably the best to be had. A good treatise is promised in the International Theological series from the pen of Dr. A. B. Davidson. In the meantime one would do well to study the books of Geo. Adam Smith in the Expositor's Bible series and see how Higher Criticism of the right kind can enrich one's preaching. He is rather advanced, but still quite reliable. He seems to know some things you will hardly consider warranted by the facts; but he will give you the facts, and you can weigh them for yourself. I believe the Higher Criticism as represented in these its latest productions has a world of help for you as a preacher; and you will be doing a wrong to your people, yourself and your God if you do not use it. If you will study it with the prudence a minister ought to have to fit him for ordination, you will get much good from it. If you do not study it at least to know what it is, it is time to stop talking what you don't know.

For the Alabama Baptist.

From Vicksburg.

Dear Bro. Editor: Last Sunday closed my first three months labor with Calvary Baptist church of this city. The church was organized one year ago—next Sunday, May 7th, being our first anniversary. Since the organization the membership has increased two-fold. We have a flourishing B. Y. P. U., and the weekly prayer meetings are well attended and full of life. The Sunday school is on a steady increase.

We closed last Sunday a two weeks meeting which resulted in four accessions by letter and four by baptism.

Our present house of worship is a rented building, which the church has fitted up at considerable expense, but one of our generous lady members recently purchased and presented to the congregation a very desirable lot upon which to build. This magnanimous act has enabled us to begin at once the collection of funds for a building, and with the blessing of God and the help of our friends we hope to be able soon to begin the erection of a house of worship that will be a credit to this city and to the denomination in Mississippi.

I was very glad to find Dr. H. F. Sproule here. He took charge of the First church at the beginning of this year, and is doing a good work. The outlook for our cause in Vicksburg seems to be brightening, but there are many serious hindrances to gospel progress. This is a "wide open" city.

I rejoice in the bright forecast for the work in Alabama, my native State.

Your paper is much improved and I am always glad to get it.  
May 3. C. C. PUGH.

### Dr. Crumpton's Resignation.

Rev. W. B. Crumpton, who for the past three and a half years has been General Agent of the College and Field Editor of The Georgetownian, was recently elected Secretary of the Mission Board of the Alabama Baptist Convention. Dr. Crumpton, much to the regret of the friends of Georgetown College, has offered his resignation as General Agent of the College and will enter upon his work in Alabama May 1. This is the field of labor in which Dr. Crumpton was engaged before coming to Georgetown, a work which lies very near his heart.

During the past three and a half years he has labored earnestly and unremittently for the promotion of the interests of Georgetown College among the Baptists of the state. Never before has the institution been so widely advertised; never before were her claims urged with more loving and earnest diligence.

The labors of Dr. Crumpton, we feel sure, will continue to bear fruit in the years to come. Every alumnus and alumna, indeed every friend of Georgetown College, owes him a debt of gratitude for his faithful work.

The readers of The Georgetownian are well acquainted with the Field Editor through his newsy personal notes which have appeared from month to month. From the date of its inception to its evolution into the present magazine form, Dr. Crumpton has been a warm friend and a substantial supporter of The Georgetownian. The editors and friends of this periodical will always have a warm place in their hearts for Dr. Crumpton, whose cheery, helpful words have been such an important feature of these columns.

For him and his noble family the Georgetownian wishes the highest happiness. Many happy memories of their stay in Georgetown will remain with us through the years.—College Paper of Georgetown College.

### Pastoral Authority.

Pastors are bishops; they are not bosses. Pastors have authority given them of God as a part of their divine responsibilities. The idea that pastors have "no more authority in the church than any other member" is utterly fallacious, anti-scriptural and rank heresy. One of the things needed today is a fuller recognition of pastoral authority among our churches. There is not a successful church in the country which does not recognize wise pastoral authority. There is not a church which opposes pastoral authority but has some layman in it who is its boss. Pastoral authority means order; boss means spiritual anarchy or worse.—The Baptist Outlook.

### Sentence Sermon.

The direst poverty is poverty of soul.

The only way to have a friend is to be one.

The Sabbath is the savings bank of life.

He that would have the fruit must climb the tree.

It is better to be remembered in a good man's prayers than in a rich man's will.

That is not the best sermon that makes the hearers go away talking to one another and praising the preacher, but that which makes them go away thoughtful and serious, and hastening to be alone.—The Watchman.

### Children's Day.

Children's Day is growing in popularity. It is right to recognize childhood in church service, but it is wise to turn the minds of the children away from themselves to others whom they can help, making it a day for missionary endeavor, the young helping the young to a knowledge of the Bible and the Savior. What a splendid service! What a power Children's Day may be in the work of the Sabbath school extension! The Publication Society has kept this day for sixteen years. Let the schools help the Society as never before to plan new schools. The Society has issued a fine program entitled "Scattering Precious Seeds." It will be furnished free of cost to every school which will take a collection for the Society. Send it to R. G. Seymour, D. D., 1420 Chestnut Street, Philadelphia.



# Alabama Baptist

MONTGOMERY, MAY 18, 1899.

## EDITORIAL.

### SOUTHERN BAPTIST CONVENTION.

Home again and at our post. We went, we heard, we are pleased. It was a marvelous convention. It was great in goodness and good in greatness. It was not a speech-making convention, but a peace-making convention. Differences of opinion existed as to certain matters, and grave apprehension was felt as to results; but God moves in a mysterious way his wonders to perform. When individuals and assemblies carry their troubles to Him who can relieve, there is no doubting the result.

This convention was a praying body. From the presiding officer to the humblest member, the spirit of earnest prayer was manifest. We say it was a great convention. Yes—and while, nothing startling was done, nothing extraordinary, yet there was work planned that will be far-reaching in its scope, and uplifting and upbuilding in its results.

The three Baptist bodies, B. Y. P. U., Woman's Missionary Union and the Convention, gave earnest attention to the business for which they met. Our old men and young men; our leading men and following men; our wise men and otherwise men, and our godly women gave themselves wholly to the work before them. There was no sight-seeing planned and none engaged in; work, work, work was the motto. And we here say that in all our recollection we have never known a more united, harmonious, co-operative assemblage of Baptists. Not a word from the lips of any to wound or disturb or distract. Brethren thought and spoke and prayed and acted. The Holy Spirit guided, and we followed. There is joy in our Baptist Zion today. If Dr. Greene will accept the presidency of the Seminary, it will place upon the work of this convention the capstone, and the structure will be complete.

We will say no more now, but next week we will give our readers a full report—we will have something to say of Bro. Haralson, the retiring president of the Convention, and Bro. Northen, the present President. The fact is, there will be echoes from the Convention through our columns for sometime to come.

THE religious journal that thinks its life and success depend upon its captiousness and spitefulness, and promiscuous assaults upon the honest convictions of brethren who may differ with it, will sooner or later find that it has reckoned without its host. We have noted with deep interest the career of the fighting paper, the paper that is always hunting trouble, and in every instance it has come to grief. And what is true of the newspaper is true of men. He who seeks by inuendo, or schemes and tricks, and even falsehood and misrepresentation, to carry his point will in the end come to naught. His fellows will find him out, his stealth and underhand methods will come to the light, and his name will become a by-word and a scorn among those who know him.

Be sure your sin will find you out; it will become unmasked, and the perfidy and meanness that lurk in hiding will be laid bare. No man with a bad purpose at heart can long conceal it. In some way it will out, and even the artless will discover it.

Deal honestly and frankly with all, render each his just dues, and with a benevolent spirit throw a mantle over the faults of the impulsive.

### DR. WHITSITT'S RESIGNATION ACCEPTED—HIS SUCCESSOR ELECTED.

The Trustees of the Seminary accepted Dr. Whitsitt's resignation as President of that institution and Professor of Church History. At this writing we have none of the inside facts, that is, nothing of what was said in the meetings of the board. But the resignation was accepted. It is understood that most of Dr. Whitsitt's friends among the Trustees thought that as the resignation was offered in good faith, it should be accepted, because failure to do so would place both Dr. Whitsitt and his friends on the board in an unfavorable attitude.

Dr. J. P. Greene, President of William Jewell College, Missouri, was elected as successor to Dr. Whitsitt. Strong pressure was brought to bear upon him, but he said he must have time to think the matter over. The selection of Dr. Greene appears to be satisfactory to both parties to the Whitsitt controversy, some of the leaders on each side expressing the belief that it would put an end to the Whitsitt trouble so far as it involved the Seminary at least.

WE print in this issue the proceedings of the B. Y. P. U. Convention at Louisville, and also the first day's proceedings of the Women's Missionary Union. More of the latter would have been given but for the importance of printing at once what is said by the brethren in charge of the debt-paying movement. That is a matter that cannot wait. Next week will be Convention issue of this paper. The Convention was large and the spirit was most excellent. It was decided to hold the next session at Hot Springs, Ark. Full report next week.

THERE is a legend told of John the apostle that when a feeble old man, too weak to walk to meetings, he was carried by his disciples. He always had something to say, and he would spread abroad his hands and repeat again and again, "Love one another." When asked why he said the same thing every time, he replied, "Because there is nothing else; attain that, and you have enough." Whether this legend be true or not, it is just like this lovable apostle to say just this thing. True it is, if we have love for God we will have love for God's children. There is no higher plane upon which to stand than that of love. It comprehends every virtue and lifts the soul God-ward all the while. Give us more love for the Master and more love for one another, and the world will grow continually better.

THERE is a tendency in the fashionable churches of the cities, and it has gone out into the country in some places, to what may be termed an "aristocratic" religion—a religion in form only, with no spirituality; a strait-laced sort that is formal, without that humility of spirit that characterizes the true followers of the Lord. It may be called a sort of Sunday religion, that goes on "dress parade" once a week. A cold formality is observed in the singing, and perhaps in many other parts of the service,—no spirituality, no warm-hearted religious fervor seems to lay hold on the worshippers—every pew seems to be an ice-house, and almost every person the representative of a show-window of some dry goods house. Show and flutter and rustle rule the hour, and peeping and gazing and criticising are part of the service, and much the greater part. "Worship the Lord in the beauty of holiness," is left off the program, and in lieu thereof the flash and glitter and fashion of the times overshadow the old time worship. Songs are not the same, prayers are formal, sermons shorn of heav-

only unction,—in fact, a cold formalism rules the hour. No wonder our churches have no pentecostal showers. No wonder we feel that we are spiritually starving to death. O for more consecration, more of the old time religious fervor that once held a glorious place among our fathers. If we could only come to the point of making a trustful self-surrender to God's will, and do it with a whole-heartedness, then the Lord's power would be felt, and we would become willing agencies in his hands for the work of soul-saving. Let us first commit our way unto the Lord, get right with him, and then we will have joy unspeakable in his service.

### Men of Israel, Help!

Only fifteen days remain of the time proposed in which to pay off our debts. Birmingham, with great effort, has provided for the floating debt. Now, what of the remainder? Already nearly twelve thousand dollars have been subscribed. Some of this has been paid in; all can be at any day. We must get about fifteen thousand more. Where shall it come from? Our people have it, and can give it if they will. Men of Israel, come to our help! A great opportunity is before us as a people. By a strong, united pull all can be gotten in the next two weeks. Let everybody take heart and hope. Not to say, "Well, it is going to be done, and I am not needed." No, not that, but rather to say, "Well, it is going to be done, and therefore I'll do my very best." If all will say that, then we accomplish the work. Please don't let any one wait for a personal solicitation. If you can help, help through your church, of course; but if you can't do that, then send the contribution on to Dr. Gray. The great matter is the help now, rather than the manner of it. Let everybody take hold now—pastors, laymen, women and children—all. If any information is wanted, write to Dr. B. D. Gray at Birmingham. Now, all together! and in two weeks the work will be done. The Lord give us help and blessing.

A. C. D.

### Read It.

Brethren Gray, Davidson and Crumpton say something about the debt-paying movement in this issue. Let every line be read by every reader. These men are going day and night, giving themselves entirely to this work. Let every body respond liberally. Let not the pastors fail to give the helping hand. They are the leaders upon whom all depend.

### Suggestions.

Read carefully the suggestions to the leaders. They are wise, and worthy of thoughtful study.

### The Laymen's Meeting at Montgomery Again.

#### To the Baptists of Alabama:

In the BAPTIST of last week an account was given of the great meeting of representative laymen in Montgomery April 25th. I wish to add the following very interesting extract from the minutes of that meeting as recorded by the Secretary, Pres. F. M. Roof:

"After many stirring speeches the following committee was appointed to have direct charge of the work: D. L. Lewis, B. D. Gray, A. C. Davidson and F. M. Roof. It was decided to push the work with all vigor, and all present promised hearty co-operation. The following resolutions were offered by Capt. John T. Davis and were unanimously adopted: Whereas, a respectable number of prominent and representative Baptists from different parts of the State, including both ministers and laymen, by a common understanding and consent with each other are now assembled in a meeting for the purpose of procuring subscriptions and formulating a plan looking to a complete discharge of the entire indebtedness of the Baptist denomination in the State, including that of Howard College, State Missions and Ministerial Boards; and Whereas, about

ten thousand dollars has been subscribed in cash by those present in the meeting, conditioned upon the agreement that the money so subscribed is not to be used only in case the entire amount necessary to discharge the said liabilities shall be raised; Therefore, Resolved, That all money subscribed or in any way contributed for the purpose herein named and paid over to D. L. Lewis, B. D. Gray, A. C. Davidson and F. M. Roof—a committee appointed and authorized to receive subscriptions—shall be held in custody by the said committee as the property of each subscriber or contributor until a sufficient amount has been received by them to pay off said entire indebtedness, and the said subscribers and contributors notified to that effect, upon which announcement the said subscribers and contributors shall and do hereby surrender and relinquish all claim, right and title in and to their subscriptions, and empower the said committee to use the same for the purpose already set forth."

It is to be seen from the above decision of that meeting that the whole debt is to be paid, or the money refunded to each and every subscriber or contributor. This promise will be solemnly kept. Of course the subscriptions are not made on condition that the debt is to be paid by June 1st, though we are hoping to close it all up by that time.

By decision of the Managing Committee named above, all money is to be sent to B. D. Gray, Birmingham. A receipt will be promptly sent for all money received, and the money kept inviolate in the bank safe.

And now let the money come, and do not delay.

Yours fraternally,

B. D. GRAY.

### One Thousand a Day Till June the First.

That is what we shall need from the Baptists of Alabama to remove their denominational indebtedness. It is a large sum, but we can do it. We must do it, brethren. Our case demands it.

Birmingham will provide for the Floating Debt on Howard College; indeed, before these lines are read in the BAPTIST, we expect to have every dollar of it in gilt edge subscriptions. We see the end already. Now, then, we have over \$10,000 in splendid subscriptions from other parts of the state. We need \$15,000 more. Shall it be forthcoming by June 1st? What say the brethren in Montgomery, Selma, Marion, Eufaula, Opelika, Union Springs, Midway, Tuskegee, Troy, Talladega, Alexander City, Dothan, Lafayette, Anniston, Gadsden, Huntsville, Florence, Jasper, Tuscaloosa, Livingston, Greenville, Evergreen, Mobile and scores of towns and country churches? Why, brethren, if the leaders in the places named above will just go at it, it will be done. Are there not men in some of these places who will give \$1,000? Then some who will give \$500, \$100, \$50, \$10, \$5? Then, with these to lead, can you not enlist every member to give his part, however small? That would make it more than enough. But we must do it immediately and with all possible vigor. There must be real giving—no child's play now.

In the hope that others may profit by our experience, I venture to tell how we have done it in and around Birmingham. 1. Our largest givers were seen first and their subscriptions secured. 2. Then they with others, who we thought would give freely, were called into counsel. Representatives from all the churches were present. The matter was fully explained and further subscriptions were taken. Then these all went out to canvass. We had another meeting and reported results. They are now out again to close up the matter in the next two days! We made it, as much as possible, a layman's affair—the pastors doing their very best, of course.

A similar plan as well worked by all the places named above would give us enough and to spare. But, brother, the town and church next to you and yours is not going to do its duty, possibly, so you must see that yours does its part. And the best way to bring that about is to take hold and do your part personally. Will not our pastors and their laymen get together at once and do this thing? We can do it. Men of Israel, help! Let the whole state be given to this matter for

two weeks, and the Baptists of Alabama will roll off their crushing debt, and our halleluiahs will ring from the Tennessee to the Gulf! Let the noble and godly brethren in all our country churches, whence come the choicest of our boys to the old Howard, do their level best for this once. Shall we not make this the time and the occasion when every Baptist in the state shall do his duty and have a part in this great work? May God help us. Birmingham. B. D. GRAY.

### "Will We Never Hear the Last of Howard College?"

That is what some one said to Bro. Gray. His reply was: "No, I suppose not. About 250 years ago Harvard University was struggling just as Howard is now. People were awfully disgusted with the appeals constantly made in its behalf. What a time they did have! 'Save Harvard!' was the cry. Pastors quit their pulpits and went out to save the struggling institution. They haven't quit talking about Harvard yet, nor ever will! but they don't talk like they used to. They are not complaining now. All is lovely. With a ten million dollar endowment, why shouldn't things be lovely?"

That is an optimistic view of it! But it is just right.

In the richest state in the South, near what is to be the chief city of the South, what glorious things are in store for the Howard if we do our duty by it now. c.

### Hopeful!

That is the word now. There is no place for doubt or discouragement.

We have undertaken a great work, and we need everybody's cheerful co-operation. Don't say it is going to be done, and do nothing yourself. The time is short. Send in your cheerful, hopeful words, but don't forget to accompany them with a check. c.

### The Alabama Baptist and Our Great Movement.

We had as well say some things as we go along. We want especially to commend the editor of the ALABAMA BAPTIST for his timely aid last week. Brethren Gray and Davidson found it impossible to get their matter in shape for the paper until Tuesday night. The paper always goes to press early Wednesday morning. When their great pile was sent in at the very last hour they were in great doubt about its getting in; but every line appeared.

The good news that issue carried into the homes all over the state will be far-reaching in its influence. No man appreciates the situation more or is in greater sympathy with the movement than our Harris. The paper is a mighty factor in the enterprise.

### Suggestions to the Leaders.

The present movement depends for success so much upon the leaders, we venture a few suggestions to them. We would urge:

That you inform yourself, without delay, about the situation and the work we have in hand; talk hopefully of it—discourage all complaining and doubtful talking; talk only of success—do not entertain the thought of failure.

Make heroic speeches to your people; enlarge upon the great possibilities opening before the Baptists if this is accomplished.

This is largely a laymen's movement. Bring your best business men to the front. Get good subscriptions from those most able to give—don't be put off with five dollars if the party is able to give a hundred.

After several good contributions have been secured, arrange a meeting for all those who are most able to give; make a great effort to get them all there. At this meeting have several brief, business-like talks, and then call for subscriptions.

Later on the matter may be brought before the whole congregation, but just now do not ask for a general contribution. Let the "still hunt" go on until contributions are secured from all who are able to give good sums.

Don't cease your labors until the whole thing is rounded up, the money collected and forwarded to Rev. B. D. Gray, Birmingham. We want to complete this by June 1st.



## Alabama Baptist.

MONTGOMERY, MAY 18, 1899.

**COTTON** is and will continue to be the money crop of the South. The planter who gets the most cotton from a given area at the least cost, is the one who makes the most money. Good cultivation, suitable rotation, and liberal use of fertilizers containing at least 3% actual

## Potash

will insure the largest yield.

We will send Free, upon application, pamphlets that will interest every cotton planter in the South.

GERMAN KALI WORKS,  
92 Nassau St., New York.

CAPACITY, 10,000 JOBS PER ANNUM.



**ROCK HILL BUGGY**

Some dealers push the sale of cheap buggies because the profit is large. Don't allow yourself to be taken into buying a buggy in order to save a dollar or so. "ROCK HILL" buggies are "A Little Higher in Price," but they stand up, look well, and above all, KEEP AWAY FROM THE SHOP—making them cheaper in the end. Sold by first-class dealers only. If none on sale in your town, write direct.

ROCK HILL BUGGY CO., Rock Hill, S.C.

### 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!**—Good Salesmen, (who can furnish private conveyance), to sell our large line of Tobaccos in one or more counties in every section of the United States. Good pay to right man.

R. H. Patterson, Tobacconist,  
Thaxton, Va.

### German Baptist Brethren.

On account of the meeting of the German Baptist Brethren at Roanoke, Va., May 18th to 24th, the Alabama Great Southern Railroad will sell tickets from points on its line to Roanoke, Va., and return at rate of one fare for the round trip. Tickets will be sold May 17 to 22 inclusive, with final limit to return May 26, 1899. For further information, call on Alabama Great Southern Railroad Ticket Agent.

### Teachers Wanted!

#### Registration Free!

The Shenandoah Teachers' Agency, Charles Town, West Virginia, supplies Colleges, Schools and Families with teachers free of charge. Secures positions for teachers at moderate cost. Send stamp for information.

Misses J. F. Washington, Mgrs.  
K. B. Washington,

### Cooldest Place in Alabama.

#### CHANDLER SPRINGS for Summer Resort.

Water cannot be excelled in the State. Located 12 miles southeast of Talladega, with excellent roads. For particulars write to

J. L. Ingram.

### POSITIONS

SECURED. Max deposit money for tuition in bank till position is secured, or will accept notes.

Cheap board. Car fare paid. No vacation. Enter any time. Oper. for both sexes.

#### DRAUGHON'S

#### PRACTICAL BUSINESS

*Colleges,*

Nashville, Tenn. Savannah, Ga.  
Galveston, Tex. Texarkana, Tex.

Indorsed by merchants and bankers. Three months' bookkeeping with us equals six, elsewhere. All commercial branches taught. For circulars explaining "Home Study Course," address "Department A," For college catalogue, address "Department B."

### HOW TO GET GOOD TEACHERS

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

### The lamp-chimney Index

is worth some dollars a year

to you — free.

Write Macbeth Pittsburgh Pa

### NEWS NOTES AFTER THE WAR.

#### CUBA.

The United States will not give the Cuban soldiers any of that \$3,000,000 until they disband as soldiers and place their arms in the keeping of our officers. The turbulent, visionary Cuban officers object to this, and it is thought that this government will have to take forcible possession of the arms. This would be unpleasant, but in dealing with men who have little common sense and less principle, unpleasant measures are sometimes necessary. Men of judgment see no necessity for a Cuban army, except to give employment to officers and men who do not wish to work. There was such a pressure against Gen. Gomez by the dissatisfied "generals" for fraternizing with the American authorities that he now declines to take part in the distribution of the money among the soldiers; but he preserves an attitude of friendship. It is feared that the malcontents may have to be suppressed by force.

#### THE PHILIPPINES.

Aguinaldo still proposes to talk of terms of peace; but Gen. Otis and the American commissioners repeat that there is nothing to say. Let the Filipino soldiers lay down their arms and go home, and there is peace. Then the form of government and other particulars will be discussed. Our government is disposed to be quite liberal toward the Filipinos, but does not recognize that they have a government with which a treaty or terms of peace can be made. No election or other method of choosing leaders and representatives has occurred among them. The present leaders appointed themselves, Aguinaldo being chief among them. There is very little sign of discontent except on the island of Luzon, and many of the people on that island prefer that the war should cease. While Aguinaldo is proposing to talk our troops are active, and fights occur almost daily between small bodies of men on each side.

### FIELD NOTES.

All moneys on the Howard debt must be sent to Dr. B. D. Gray, Birmingham, Ala.

Pastor Porter, of Fort Deposit, baptized nine persons on a recent Sunday, but kept it to himself until we drew the information from him.

A. J. Preston, Montgomery, May 12: I regret that owing to my physical condition I have been unable to do much work this month. I have been confined to my bed all this week. I hope, however, to be able to meet my appointments in Perry and Bibb counties. I succeeded very well in my work during the month of April, although my congregations were not so large as they were during the same month of last year. Owing to severe winter and late spring, farmers were badly behind with their work. Besides this, measles, mumps and smallpox interfered with my work to some extent. I spent the month in Unity Association. Held quite a number of rallies, and collected \$100 for State Missions.

All moneys on the Howard debt must be sent to Dr. B. D. Gray, Birmingham, Ala.

W. T. Davis, Lineville: If I can obtain the floor at this late hour, and before adjournment, I want to say I like the new form and dress of the paper since you put hooks

and eyes to it, so it will not fall to pieces; it is so nice and handy. Now, as we have said so many good things about our paper, let's all go to work for it, and never stop till we put it in every home in the land, especially every Baptist home; then the subscriptions will run the paper without advertisements, and the pretext for grumbling will be removed. I don't like grumbling, and it takes a good Christian to love a grumbler. I like the proposition for a religious literature day. Success to our priceless paper, also to Bro. W. B. Crumpton, and the Baptists of Alabama in paying all our debts at once.

All moneys on the Howard debt must be sent to Dr. B. D. Gray, Birmingham, Ala.

Rev. W. D. Gay called to see us while stopping over on his way to the convention. In response to a question about his work in New Orleans he wrote this answer: "Last Sunday was a busy day as usual. I superintended the Sunday school and taught the Bible class; preached at 11 a. m. and received one new member. At 3 p. m. went to the city prison and had five professions of conversion; thence on the streets to a large gathering which had collected to hear our singing and drum,—over twenty professions; thence to B. Y. P. U., talked to them, and preached at 8 p. m. on "The Devil." A young Presbyterian worker at the Y. M. C. A. came up and told me he wanted to be baptized after the services. So we are busy in the Lord's work. I have two other regular preaching stations; on Tuesday night at the Helping Hand Mission, and Saturday night at the Whosoever Will Rescue Mission. Had seven conversions last Saturday night there. Praise the Lord! —We like the change in the ALABAMA BAPTIST very much, and enjoy Dr. Dickinson's department and the discussions religiously evokes."

J. D. Cook, Clinton: Had large congregation at Beulah church on first Sunday in May; also had good collection for ministerial education. All my churches make offerings regularly every month.

All moneys on the Howard debt must be sent to Dr. B. D. Gray, Birmingham, Ala.

### Commencement Program at the Judson.

Sunday Morning, May 28—Commencement sermon, by Rev. John F. Purser, D.D., of Opelika.

Sunday evening—Annual sermon before the Ann Hasselbine Missionary Society, by Rev. A. J. Dickinson, D. D., of Selma.

Monday morning—Art exhibit. Monday evening—Annual concert, on which occasion the beautiful cantata of "The Fisher Maidens," by Smart, will be given.

Tuesday morning—Annual meeting of the Society of Alumnae.

Tuesday evening—Class night.

Wednesday afternoon—Meeting of the Board of Trustees.

Wednesday evening—Commencement.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH, RICHMOND, VA., MAY 17-30, 1899.

Reduced Rates via Alabama Great Southern Railroad.

On account of the General Assembly Presbyterian church, to be held at Richmond, Va., May 17-30, 1899, the Alabama Great Southern Railroad will sell tickets from points on its line to Richmond, Va., and return at the rate of one fare for the round trip. Tickets will be sold May 16th and 17th with final limit to return June 3, 1899.

For further information, call on Alabama Great Southern Railroad Ticket Agent.

The 9,890 converts in Middle and South China missions of the Church Missionary Society gave last year \$10,171.

### For the Alabama Baptist. A Fable.

Once upon a time there arose a dispute between the moon and the stars as to which was the more excellent. Said the moon, "I am the more excellent because of the size and brightness of my face." "Oh no," said the stars, "that does not constitute excellence; beauty and numbers constitute true excellence." Thus they began to quarrel. At this moment the sun looked out upon them and smilingly said: "Ye do both err, for all you have comes from me."

Moral.—No one should glory in the things which he possesses, whether mental endowments, or earthly goods and influence, for God giveth them all.

W. N. HUCKABEE.

### Special Excursion

To Port Tampa Tuesday, May 23d. \$5 50 Round trip from Montgomery. Low rates in proportion from all other Plant System points. Leave Montgomery 11 a. m., arrive at Port Tampa 7 a. m. Tickets good until May 28th, returning on regular trains. Address R. L. Todd, Division Passenger Agent, Montgomery.

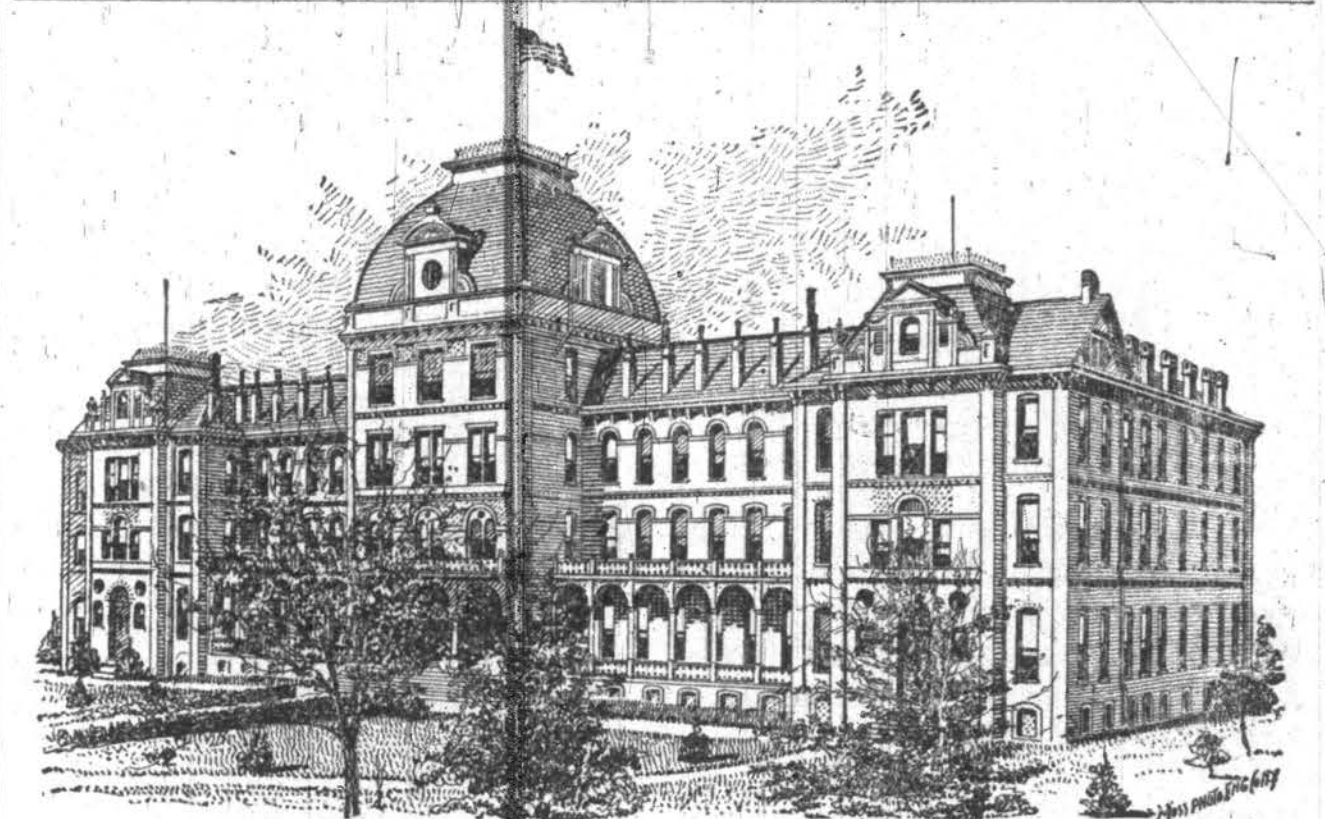
C. C. Shewmaker, recently deceased, left \$1,000 to Harrodsburg Ky., Baptist church to be loaned, the interest to go on the preacher's salary.

## LOOK AT THESE PRICES!

## FOR Job Printing!

Letter Heads, 1,000.....2.25  
Note Heads, 1,000.....1.75  
" 500.....1.00  
Bill Heads, 14 lines, 1,000...1.60  
" 500.....1.00  
" 6 lines, 1,000....1.35  
Statements, 1,000.....1.50  
Envelopes, 1,000.....2.00  
" 500 .....1.00  
Cards, 1,000.....1.50  
Printed on good paper and put up in pads. Cut this out for future reference. Address all orders to

ALABAMA BAPTIST,  
Montgomery, Ala.



## Judson Institute FOR YOUNG LADIES.

The Second Term of the Sixty-first Annual Session begins  
February 1, 1899.

The Judson offers the Best Advantages at the Lowest Attainable Cost. Every Department of the School has been thoroughly equipped.

#### New Gymnasium Apparatus.

#### Handsomely Equipped Art Rooms.

Reading Room supplied with all the Best Current Literature.

Twenty-three NEW STARR PIANOS and ONE FULL CONCERT CHICKERING GRAND have recently been added to the Music Department.

The large attendance of the present session has necessitated an increase in the Faculty.

#### Only a few Vacant Rooms.

Those wishing to enter the second term will please give timely notice to

ROBERT G. PATRICK, President,

Marion, Alabama.

The Monarch of Strength is



**LION COFFEE.**

(ABSOLUTELY PURE.)

Its strength comes from its purity. It is all pure coffee, freshly roasted, and is sold only in one-pound sealed packages. Each package will make 40 cups. The package is sealed at the Mills so that the aroma is never weakened. It has a delicious flavor. Incomparable strength. It is a luxury within the reach of all.

Insist on "Lion" Coffee  
Never ground nor sold in bulk.  
None Genuine without Lion's head.

If your Grocer does not have "Lion" Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitute.

WOOLSON SPICE CO., Toledo, Ohio.

## Are You a Farmer? ..

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

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

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

The Southern Cultivator is mailed its subscribers on the 1st and 15th of each month. Send 25 cents in stamps, and the paper will be sent you three months on trial; also a copy of David Dickson's system of Intensive Farming. Address

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.

LARGE CASH COMMISSIONS WILL BE PAID LIVE HUSTLING AGENTS.



# THE DYING WIFE.

BY DR. C. W. BUCK.

SCENE—A young wife lay dying a few weeks after the birth of her first-born.

Come, dear husband, kneel beside me,  
Wrap me in thy shielding arms,  
For I feel I'm slipping from thee,  
Though I dread not Death's alarms;  
Hold me once more on thy bosom,  
Let me kiss away thy tears,  
Though the chill of death is on me,  
In thy arms I feel no tears.

Oh! I know your heart is breaking,  
As would mine if I were left;  
All my grief is from this parting,  
Thus to leave you so bereft;  
I am passing through the river,  
But a light comes from above;  
Struggle with thy grief, dear husband,  
And trust me to a Savior's love.

Now bring our gem and lay her near me,  
O Let her nestle to my heart,  
Where I oft had hoped to wear her,  
Now so soon from me to part;  
Scarcely giv'n me ere I leave her—  
Father's wise, he knows what's best;  
In your trust I have to leave her,  
To his care I give the rest.

Place her here upon my bosom,  
'Tis not long she can be there;  
Let me kiss her rosy fingers,  
Feel her soft and silken hair;  
Sometimes bring her where you lay me,  
Tell her, then, of mother's love,  
How I gave my life up for her,  
And await her up above.

If in years when time has softly  
Brought some surcease to your heart,  
You may seek to place another  
Here to do a true wife's part;  
Should a nestling come to cheer you,  
Fairer, brighter far than this,  
If in them you find a solace,  
Don't forsake the motherless.

Forget me not, my husband, precious,  
Sometimes think of her you love;  
I shall be your guardian angel,  
Watching o'er you from above;  
I shall tell our loving Savior  
Of the patient trust you bear,  
And he'll let me come to cheer you,  
That we three may harbor there.

## What Immersion Means.

It is useless to argue that immersion, any more than sprinkling, symbolizes a birth; that "only a submergence of the entire person under the water and an emergence therefrom can meet the requirements" of a symbol of birth. Immersion does not symbolize a birth, and was not intended to symbolize a birth. If it is a birth which is to be symbolized, then sprinkling is just as good as immersion; for neither of them meets the demand. On the other hand, immersion symbolizes a death, a burial and a resurrection, three most important facts in the experience of a Christian. First of all, the believer dies, as Paul said he did. "For I was alive without the law once, but when the commandment came, sin revived and I died." "I am crucified with Christ." "As many of us as were baptized with respect to Jesus Christ were baptized with respect to his death." "Therefore we are buried with him by baptism with respect to death." "With him in the likeness of his death." First of all, death. Second, burial. The dead man is buried. Burial was the common method of disposing of the dead in Paul's time, whether in Rome or in Jerusalem. "Buried with him by baptism with respect to death;" because we were dead. "Buried with him in baptism, wherein also ye are raised with him, through the faith of the operation of God, who hath raised him from the dead." Buried, because dead, and buried with a view to a resurrection.

Third, then a resurrection. Not a birth, but a death; not a death merely, but a burial; not only a death and a burial, but a resurrection. All this symbolized in baptism. We do not bury new-born babes. No people ever did that. We bury dead sinners who profess faith in Christ and wish to symbolize the fact of their death by a burial, that they may rise as Christ rose, to "walk in newness of life." What! con-

## MINISTER TOLD HER TO USE CUTICURA FOR BABY'S HUMOR.

My little baby broke out with a skin disease. Our family doctor attended the baby continually, but did her no good. I also tried a specialist, but he only temporarily relieved her, and eczema covered the child's face and body completely. While the child's sufferings were most intense, the Rev. Mr. Stockbridge told me about CUTICURA. I commenced treating the child, with the result that our little daughter is now well of the disease. CUTICURA REMEDIES cured her. Sept. 12, '98. Mrs. K. R. BLYTHE, Dallas, Tex.

**MOTHERS!** To know that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, purest of emollient skin cures, will afford instant relief in the most distressing of itching, burning, and scaly infantile humors of the skin and scalp, with loss of hair, and not to use them is to fail in your duty. This treatment means comfort and rest for parent as well as grateful relief and refreshing sleep for child, and is pure, safe, speedy, and economical.

Sold throughout the world. FORTY & C. CO., Sole Props., Boston. "How to Cure Baby's Skin Humors," free.

**PIMPLES** blotches, blackheads, red, rough, oily skin, prevented by CUTICURA SOAP.

time in sin, that the grace of forgiveness may be the more abundant! God forbid. When you named the name of Christ, you professed to have died to sin, and that you were baptized to signify the burial of the old man and the resurrection of the new man, who is to walk in newness of life, as did the Lord Jesus after his resurrection. "If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Remember, your baptism, wherein also ye are "risen with him through the faith of the operation of him who raised him from the dead." Let our ranting friends talk about the washing. We do not deny that he who is baptized is washed, though we do deny that a sprinkling is a washing. If sprinkling were a symbol for washing, it would be a very poor one; but it would be a better symbol of washing than of a birth. "The washing of regeneration," if it is a baptism, is a baptism indeed, and no mere sprinkling of a few drops of water upon the face.—Journal and Messenger.

## True as Far as It Went.

This story is told of a venerable gentleman who, while he had a high regard for the truth, was also given to exploiting an occasional jest:

"I spoke the truth, and the literal truth," said the old gentleman, impressively. "Believe me or not, as you may, I am not more than sixty years of age, and yet for more than fifty of those years I have eaten nothing." The elegant young man looked rather uneasy. "I don't want to be offensive," he observed, "but, really, are you sure that you're feeling well in your mind?" The hale and hearty old gentleman laughed outright. "No, I am not crazy, if that's what you mean," he returned; "but see here. I'll explain. Out of the twenty-four hours of the day I never spend more than three, all told, for my breakfast, lunch, and dinner, and often not as much as that. But let us say three. That leaves twenty-one during which I take no food; that is to say, seven-eighths of sixty years is fifty-two and one-half; so, you see, it is literally true that for more than fifty years I haven't eaten a thing, and—" But the elegant young man had gone off as fast as his legs could carry him.

## How to Clean a Piano.

I heard, not long ago, of a lady who had been trying to find some way to clean a piano. It had a dark case with high polish, and had grown dull and milky-looking, as well as finger-marked. She tried several preparations, until finally some one told her to wash it with soap and water. This she dared not to do without consulting some one with experience. A tuner was consulted, and he told her that it was the best way he knew of cleaning a piano-case, provided proper care was exercised in doing the work. He then told her to have a pan of tepid soft water, a cake of the best white soap, and several pieces of cotton flannel of the poorest grade—that is, sleazy and soft-twisted.

One piece was to be used to apply the soap to the piano, first wetting the cloth and then applying it to the piano, rubbing only over a small place at a time. Then wet another piece of the cloth and rub the same place, to remove all the soap; a third piece was to be used dry, to absorb the moisture left on the wood. The work must be done rapidly, as the soap ought not to be left on the polished surface for any length of time. When using the last piece of cloth, it is necessary to rub briskly to give polish.

The whole case must be gone over in the same way; and if directions are carefully followed, the piano will look like a new one; but if a stiff quality of cotton flannel is used, the surface will have a scratched appearance.—Prairie Farmer.

A colored woman went to the pastor of her church to complain of her husband, who, she said, was a low down, worthless trifling nigger. After listening to a long recital of the delinquencies of her neglectful spouse, and her efforts to correct him, the minister said, "Have you ever tried heaping coals of fire upon his head?" "No," was the reply, "but I tried hot water."—Exchange.

## Alabama Educational Association.

The next meeting will be held at Birmingham, June 27th, 28th and 29th.

The Executive Committee of the Alabama Educational Association, after carefully considering invitations from various cities in the State, has accepted the invitation of Birmingham, and will hold the next annual meeting in that city as above stated. A strong and attractive program is arranged. Reduced rates will be granted by the railroads and hotels, and everything possible will be done to make the meeting a success. The committee urges every teacher and school officer in the state to be present. We also extend a cordial invitation to all friends of education to meet with us. We expect a large attendance.

J. M. DEWBERRY, Ch'n  
E. M. SHACKELFORD,  
Mrs. S. F. H. TARRANT,  
Executive Committee.

Mr. William George Jordan has just retired from the editorship of the Philadelphia Saturday Evening Post, which he started so auspiciously on its new career. Mr. Jordan, it will be remembered, built up Current Literature, which he left a few years ago to become Managing Editor of the Ladies' Home Journal. When the Curtis Publishing Company purchased the moribund Saturday Evening Post, Mr. Jordan was induced to become its editor. In a short time his enthusiasm and genius quickened the Post into new life until it bristled with new ideas that rapidly made for it hosts of new friends and subscribers. Among the innovations introduced by Mr. Jordan was an editorial page in which leading writers and authorities discussed, over their names, timely questions and topics of general interest. Among these contributions those by the editor were by no means the least interesting and instructive—indeed, his personality was apparent in the whole editorial conduct of the Post, which at present is a unique weekly paper.—Publishers' Weekly.

The clergyman's little son was telling the small son of a parishioner of the dreadful fights which he and his sister indulged in.

"You don't mean to say that ministers' children fight?" replied the horrified little layman.

"Oh, yes."  
"Who whips?"  
"Mamma."

"Every fit of anger makes the complexion several shades darker," says an expert beautifier. This truth may account for the fact that there are so many pretty brunettes.



new self; literally another being.

"My wife is up and walks about a little every pleasant day; she feels like another person," writes H. Todd Hugley, Esq., of Mount Jackson, Mass., in a letter to Dr. R. V. Pierce of Buffalo, N. Y. "When I first saw your book referring to the cure of consumption I thought I would try Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription,' as the doctors had given her up, and so I thought it could do no harm if it did no good. The result was that she is now well and happy. I know if my wife had not taken Dr. Pierce's medicines she would now have been in her grave. You can ask any one who is afflicted thus to write me for more particulars."

This only serves to show that what ordinary physicians of merely local and limited practice will often fail to accomplish, may become entirely possible to a thoroughly scientific and radical treatment, based upon a life-long and world-wide experience with the severest and most obstinate forms of so-called incurable diseases. Do not despair, but write to Dr. Pierce. He will send you the most authoritative advice in a plain sealed envelope free of charge. His splendid thousand-page illustrated Common Sense Medical Adviser will be sent paper-bound for 21 one-cent stamps to pay the bare cost of mailing, or in heavy, handsome cloth binding, for 31 stamps. A whole medical library in one 1000-page volume.

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## WINE OF CARDUI



## THE LINK THAT BINDS.

JACKSON, TENN., Nov. 23.  
I was subject to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

Mrs. E. N. JOWERS.

## Wine of Cardui

There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles". Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

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

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The Supreme Court of Texas recently decided that all the vacant land in the State belongs to the Public Free School Fund, and school lands under the law can be bought for \$1.00 to \$1.50 per acre, according to the character of the land.

These lands will produce corn, cotton, wheat, oats, rye and barley, and all the forage plants, as well as fruits and berries of every kind. The prairie lands are already covered with nutritious native grasses and forage plants, which support cattle and horses, sheep and hogs, both summer and winter, without other feed, and stock of all kinds do well on the open range all the year round, and many of the coast lands will produce both rice and sugar.

One person under the present law can buy only four (4) sections of this land of 640 acres each, and most of it can be had at \$1.00 per acre, 1-40 cash and the balance on 40 years' time, at 3 per cent. per annum, and the balance at \$1.50 per acre on the same terms. Nowhere else in the entire world can land be had at such a figure, and on such terms. If you want a home in a delightful climate, where you can raise the greatest diversity of agricultural products and can engage in stock-raising with the greatest profit, then send \$1.00 to the undersigned for a book giving the full text of the present State laws in regard to the purchase of these lands, rate of taxation, amount of Free School Fund and Public School facilities, with a list of all the counties in the State in which any of this land is located; also full instructions how to proceed to purchase such lands, and the legal formalities necessary to acquire absolutely perfect titles direct from the State.

Your \$1.00 will procure you information and give you instructions which will be worth \$1.00 to you, if you want a home.

The undersigned will, for a fee of \$5.00 per section, advise you where the best lands can now be had, and will prepare all the necessary legal papers, and attend to the securing of title here through the proper department of the Government.

Address CHAS. P. SCRIVENER, Late State Compiling Draughtsman, Austin, Texas.  
References: Hon. Jos. D. Sayers, Governor; Hon. Jno. H. Reagan, Railroad Commissioner; Hon. A. S. Burleson, Congressman; Maj. Geo. W. Little, President American National Bank, Austin, Tex.; Hon. R. H. Ward, Assistant Attorney General of Texas; Hon. Ashby S. James, Attorney-at-Law, Austin.

## Notice.

Application will be made to the Governor for the pardon of H. L. Houser, convicted at the spring term, 1899, of the City Court of Montgomery for false pretense. May 6, 1899.

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# ROYAL BAKING POWDER

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## Interesting Information About Cuba and the Cubans.

We greatly enjoyed an interview with Lieut. W. B. Elliott, of St. Louis, whose regiment, the 6th Missouri, has recently returned from Cuba and been mustered out. Mr. Elliott is a native of Shelby county, Alabama, and is a brother of Rev. W. J. Elliott, of Montgomery, with whom he spent a few days. He has served a term in the regular army on the Mexican border, and having seen additional service as an officer of volunteers in Cuba, he has had extended opportunity for the exercise of the unusual faculties of intelligent observation and memory which we found him to possess. In reply to numerous questions asked him by the ALABAMA BAPTIST he gave the following answers, which are printed without the usual interview form of question and answer:

To a person who has traveled in Mexico or other Spanish speaking countries the Cuban cities would afford but few new attractions, as there is a similarity in the customs of the people, and also in the architecture of the buildings and the general plans and outlines of the cities. But to a person who has never traveled in those countries there is much of interest to be seen. Take Havana for example, which is the New York of the West Indies. You will find it a most charming city in many respects, especially in the winter months. Between the months of December and May we found the climate all that could be desired, the temperature ranging from fifty-five to ninety degrees. The health of the city will doubtless soon be brought up to an equality with large cities of the States with the improved sanitary measures which the American authorities have under way. In some respects the Havana people show some advancement in ideas. The styles of dress with the better class will compare favorably with the up-to-date dresses in the large cities in this country. Some of the rich families keep fine rigs with coachman and good horses.

The usual beasts of burden are the ox, the small mule, and the small "racking" pony. The latter is used chiefly under the saddle. They all have the same gait, viz., the rack or running walk. The country gentlemen or planters (cavalero) use them a great deal going to and from the cities. The saddles are large and awkward-looking affairs, but appear easy riding. The horseman is not regarded in good taste if his pony is not covered with fancy straps and rigging.

The architecture of most of the buildings throughout the cities is pretty much the same, the buildings are old and ancient looking, are low, with thick walls, high ceilings and cement or tiled floors; the doors and windows are very large, and the latter are covered with large iron bars on the outside, making the inside present the appearance of a prison cell. The draperies and furnishings in the Cuban homes are of the old ancient styles, and the arrangement of some of these homes is quite amusing to the average American citizen. Passing along the street you will see a sitting room or parlor with nice furnishing and a piano; in the next room you will see the family milch cows tied up; in the next will be the family carriage horses, and in the next will be the family carriages.

The streets and side walks in the cities are very narrow; the average street will hardly admit two carriages to pass one another, and the sidewalks are so narrow that two persons walking side by side one would have to take the street.

The cities have a great many beautiful parks, which are favorite resorts for men, women and children to gather for evening promenades. Havana can boast of many

beautiful ladies, they are very fond of dress, and paint and powder cut no small figure. The average young lady likes to be called beautiful, and is fond of flirting. No mother will allow her unmarried daughter to keep company with a young gentleman, not even at her home, without a chaperone. Much of the courting is done through the iron bars at the window, the young man of course standing outside.

It is a favorite pastime for the ladies to sit and drink refreshments at the tables in the bar-rooms. These institutions are run wide open, and be it said to the credit of these people, I failed to see a single case of drunkenness of either sex while in the city of Havana. Ladies order their wine and sit and drink in company with others; the men do the same, but all is orderly. They drink very little whiskey or brandy.

Much suffering from poverty is still to be seen among certain classes, and there is still a good field for the charity inclined. Some few cases which came under my observation were very sad indeed. The mulattoes, or middle class of Cubans, appear to have suffered most from the starvation measures adopted by Spain. Living is still very expensive in Cuba, and will doubtless continue so until the farming interests are fully restored. Tariff duties are very high, hence the dealers are forced to charge accordingly to the consumers. It is therefore advisable for persons with limited means to stay away from Cuba until some fixed and reasonable tariff policy is settled upon. It seems a very hard problem to solve at the present time.

The average Cuban's idea of "free Cuba" is for them to be put in control of the island, with liberty to take possession of everything in sight, and to place the Spaniard so far out of sight that he will never be heard of again.

The Spaniards are the moneyed men of Cuba, and represent the principal business interests, also most of the large plantations on the island. They are all in favor of annexation to the United States, because they realize that such a move is the best protection to their interests. The poor, uneducated class of Cubans are too ignorant to realize what they want, or what is best for them. The more intelligent Cubans, and those who have some education, are anxious to be put into control and become leaders, and run things in their own way. As matters now stand, there does not seem to be much sign of an early settlement of differences, and if something is not done at an early day to hold back this ambitious set, troubles will arise that will be hard to settle.

Cuba is one of the richest and most fertile spots on earth, and with proper energy and modern enterprise could be made very productive and more than self-supporting. But in the present condition of the Cuban farmers and their farms there is not much hope for them until they get some assistance, and some decisive step is taken for their relief by the United States government. As to the soil, so far as I saw, there is a little sandy land, but the land is mostly what is called in Alabama red prairie. There is, however, this difference, that the red lime land in Cuba produces sweet potatoes in great abundance, and a crop of them every ninety days. I was told that three crops a year of other produce are raised. There was plenty of roasting ears in the middle of February. The soil is very rich.

The Spanish acre of land as recognized in Cuba is thirty-three and one-third of our acres. The island is in large measure divided into lots of one Spanish acre.

Before the war the Spaniards drew the color line, and Cubans with negro blood in their veins were not allowed as guests in hotels, saloons, etc. But since the United States have been in control the color line has been removed. The lowest class of Cubans are

black negroes of African descent, the same as in this country, but not so intelligent as the negroes in the United States. Just above them are the mulattoes. There have been no schools for the lower classes. The children of this class generally go without clothing of any kind until they are ten years of age, and then they wear a shirt only.

Since the Americans have had control bull-fighting is no longer allowed, and cock-fighting is now the chief sport. It is not at all uncommon on Sunday to see men go to church (Catholic) with a rooster under the arm, where the fowl is kept while the owner appears to be devoutly engaged in the service, and when it is over, the men go to the cock-pit and remain there betting on the chicken fights the remainder of the day.

## Receipts at the Orphanage for March and April.

MARCH.	
New River association	\$ 8 95
Concord (Buena Vista) church	7 50
Rev. A. J. Brooks	1 25
Bay Minette ch.	6 85
" Sunday school	7 00
S. S., Flomaton	2 40
Flomaton ch.	4 47
S. S., Girard	2 40
" Thomasville	10 00
" Oxnana	1 00
" Wilsonville	65
Lineville (J. K. Jenkins)	5 00
Miss Vernon Nix	2 00
Ramah church, Clay county	3 30
M. F. Brooks	5 00
Georgiana	7 10
S. S., Choccolocco	2 00
" Glen Addie	1 70
" Parker Memorial	15 92
B. Y. P. U., Newbern	3 85
Union Springs, Talladega	4 25
S. S., Vaughn	2 85
" Talladega	2 19
" Evergreen	3 71
" Sylacauga	3 00
Evergreen church	5 45
Peniel ch.	2 25
Montgomery Hill	6 20
Mars Hill	1 61
Mrs. Steadham	1 00
Tom Dinwiddie	1 00
Miss Claudia Moore	50
United Charities, Moulton	5 00
New Prospect, Sumter county	6 00
Hopewell	50
Antioch, Chambers county	1 72
Miss McMath's S. S. class, Birmingham	4 00
S. S., Oxnana	1 21
J. R. Vail	20 00

APRIL.	
Cash	1 00
Fairfield ch.	1 25
Dunham ch.	14 69
S. S., Providence, Dallas county	1 50
Center ch.	92
Hopewell, Sumter county	2 45
S. S., Glen Addie	1 75
" Oxford	22 26
" Wilsonville	65
L. A. So., 1st church, Huntsville	3 00
Girard ch.	2 15
S. S., Girard ch.	1 87
West Side, Phenix ch.	5 00
Judson ch.	1 36
S. S., 1st church, Montgomery	16 27
Miss Florence Foster	6 00
S. S., Glen Addie	1 57
Sunbeams, Glen Addie	1 25
L. A. So., McKinley	2 50
Lineville ch. (Haynes)	5 00
Hopewell ch.	5 70
Heflin ch.	8 00
Youthful Soldiers, Calera	2 50
L. A. So., Clayton Street ch.	2 00
S. S., Sycamore ch.	5 74
Woodlawn ch.	4 00
L. A. So., Woodlawn ch.	4 00
Siloam ch.	3 00
Dry Valley ch.	6 61
Christian Valley	2 25
Liberty church, Macon county	2 40
Joel D. Murphree, Jr.	5 00
Miss Vernon Nix	2 00
S. S., Demopolis	5 57
L. A. So., Demopolis	5 43
Y. L. W. Circle, 1st church, Montgomery	3 00
L. A. So., Tuskegee	2 50
Missionary Jewels, Anniston	1 75
Y. L. Circle, 1st church, Selma	2 00
L. A. So., Carrollton	2 25
" Gurley	1 45
" Clayton	1 50
" Albertville	7 00
S. S., Pine Apple	5 00
Ozella Sunbeams, Jasper	5 00
Opelika ch.	1 93
S. S., Goodwater	2 50
L. A. So., Adams Street ch.	3 00
" Greenville ch.	2 50
" Cuba ch.	1 50
" La Fayette ch.	4 00
" Geneva ch.	2 05
" Pine Level ch.	1 50
" Livingston ch.	2 00
" Fort Deposit	1 50
" Wetumpka	2 00
" Verbena	2 00
L. S. U., Talladega ch.	3 75
Sunbeams, Monte Vallo	7 10
Miss Emma Watson	2 25
Montgomery Hill ch.	8 20
Auburn ch.	1 00
Loachapoka ch.	7 33
Notasuga ch.	3 80
Huntsboro ch.	2 18
Bethel ch.	2 18
S. S., Talladega ch.	3 03
Salem, Macon county	1 00
S. Sunday (J. E. White)	1 30
Corinth ch.	1 86
Off. Brewer	6 50
L. A. So., Childersburg	5 00
Lowndesboro	6 00
" Clanton	5 00
" Warrior	2 00
" Jackson	1 50
" South Montgomery	1 50
" Ashland	2 50
" Ackerville	1 50
B. Y. P. U., Pleasant Hill	1 50

Shiloh church, Clay county	11 00
Damascus ch., Coffee county	1 81
Bethel ch., Butler county	2 70
Clanton ch.	2 80
Evergreen ch.	7 32
S. S., Castleberry	1 97
" Evergreen ch.	1 18
Evergreen ch.	7 32
L. M. So., Trussville	3 00
L. A. So., Roanoke	4 60
" Bethany ch.	3 00
Rocky Ridge ch.	1 25
Damascus ch., Coneuh county	2 00
Ellis ch.	6 00
Brooklyn ch.	1 60
Sepulga ch.	3 68
Lock Box 302, Anniston	2 00
Catherine ch.	3 00
Cherokee assoc'n	3 00
S. S., Oxnana	1 23
Pleasant Hill church, Florida	7 97

## OBITUARY.

Rev. M. M. Driver passed to his reward on the 25th of March last, at the age of 72 years and a few months, from lagrippe followed by pneumonia. He died at the home of his esteemed neighbor and brother, Charley Stone, surrounded by many relatives and friends. His devoted Christian wife had preceded him about two years to the home of the happy elect. His children all married, he was closing up his business to live with a son in Mississippi. Elder Driver had been in the ministry about thirty years, and was successful as pastor, evangelist and colporteur. The Lord used him in winning many souls to Christ. He was much loved by those who knew him well; sound in the faith, and had the courage of his convictions. He believed in the doctrines of election, and of salvation by grace, through faith, and that Christians are ordained to good works, and by works faith is made manifest. Almost the last words uttered just before he fell asleep in Jesus were, "All is well." The funeral service was conducted by the writer, at Millerville Baptist church on Sunday, March 26th. He and wife were members of Hatchet Creek Baptist church. Their remains were deposited in Millerville cemetery to await the resurrection morn. They are absent from the body but present with the Lord. It is ordered by the church of which they were honored members, that this tribute be sent to the ALABAMA BAPTIST for publication, and a copy entered upon the church book.

W. T. DAVIS.

On the evening of March 11 last Rev. M. B. Garrett suddenly fell asleep in Jesus. His death was a great surprise to his friends. He had gone a distance of 14 miles to fill his appointment as pastor of Mt. Moriah church. The time arriving for service he asked the church to sing a hymn, at the close of which he made an effort to go into the pulpit to preach. Failing to rise, he remarked, "There is something wrong with me," when the brethren found he was unable to stand on his feet. They carried him to the home of Bro. Lester near by, where he died in about three hours, uttering but few words. His age was 61 years, 2 months and 17 days. Bro. G. had been a member of the anti-missionary Baptist church from youth until two or three years ago, when he joined the Missionary Baptist church at Lineville. His wife also came with him, and remains with us. He was soon called to the care of churches, and served Pleasant Grove and New Home, and was pastor of Hatchet Creek and Mt. Moriah at the time of his death. From youth he had been an upright, pious Christian gentleman, well versed in the Scriptures, had the courage of his convictions, and was loved by all who knew him. He leaves a devoted Christian wife, four sons and two daughters, with many relatives and friends to mourn their loss.

Also, Maria Richards, nee Garrett, sister of our deceased brother, has (since his death) passed away to join her dear brother in the land of bliss. Sister Richards was left a widow by the Confederate war with a son and a daughter, whom she raised with credit to herself and kindred. She died at the home of her son, Joel Richards, near Millerville, March 8th. These children mourn the loss of their devoted Christian mother. Weep not as those who have no hope, for you will meet again by and by. "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

Written by the pastor of Hatchet Creek church at his request, one copy to be sent to the ALABAMA BAPTIST for publication, one to be spread upon the church book, and one to be given to Sister M. B. Garrett.

W. T. DAVIS.

Bro. W. C. Adair was born in Autauga county in 1825, and died on the 30th of March last. He joined Harmony Baptist church in 1840, and was ordained deacon in 1853. He was from youth to old age one of the county's most worthy citizens, and one of our church's most helpful members. As a Christian, beloved by all who knew him; as a Mason, he recognized God truly as his Supreme Grand Master. We chronicle his death with infinite regret, and hereby extend to his bereaved family our heartfelt sympathy in their sad bereavement, believing that he is sweetly resting in a blissful immortality.

W. J. ZIMMERMAN,  
W. T. TAYLOR,  
REV. J. M. SMOKE,  
W. M. PARKER,  
Committee.

## Tribute of Respect.

On the morning of the 18th of April last our dear brother, John C. Orr, answered the roll call in heaven. He was born in February, 1824, and united with Hopewell Baptist church in 1857. Since that time he has always been in the front rank, and usually in advance in battling for the Lord, especially in the cause of temperance and Sunday schools. He was one of the charter members of Hartselle Baptist church, and was always free with his influence and money in fostering every interest of the church. Therefore, be it

Resolved, 1. That our State, county

and town have lost one of their best citizens; our church a true Christian, who could ever be relied upon and whose position could always be defined.

2. That the wife, has lost a tender and loving husband, the children a wise and affectionate father, and the poor an abiding friend.

3. That we tender to the bereaved family our sincerest sympathy in this time of sad affliction, and say truly your loss is his gain.

4. That a copy of these resolutions be sent to the family, to the ALABAMA BAPTIST, and to the Alabama Inquirer, and also recorded in our church book. Done by order of the church and Sunday school. Hartselle, May 8. COMMITTEE.

## MOZLEY'S LEMON ELIXIR. Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

## Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES. Parkersburg, West Virginia.

## Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS.

No. 1734 First Avenue, Birmingham, Ala.

## Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE. Woodstock, Ala.

## MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

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

## VELVET BEANS.

The greatest Fertilizing and Stock Food Plant for the South yet known. Full description free. Package, 10c; quart, 30c postpaid; peck, 60c; bushel, \$2.00 f.o.b. Ocala. Address, J. B. SUTTON, Seedsman, Ocala, Fla. apr20-4t

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage deed executed on the 16th day of October, 1896, by James A. Campbell to A. Gerson & Sons, and recorded in Book 51 of Mortgages, at page 463, in the office of the Probate Judge of Bullock county, Ala., which said mortgage was for a valuable consideration transferred and assigned to the undersigned on the 17th day of February, 1897, I, W. C. Bostwick, as transferee of said mortgage, will, on Monday, the 19th day of June, 1899, proceed to sell at public auction, for cash, at the Artesian Basin, in the city of Montgomery, Ala., the following described real estate lying in Bullock county, Ala., to-wit: One house and lot situated in the town of Fitzpatrick, and described as follows: Situated on the public road from Fitzpatrick to Greenwood, commencing seventy yards south from the cross roads near the Huffman house, then south down said public road one hundred and forty yards, then east seventy yards, thence north one hundred and forty yards, thence west seventy yards to the point of beginning, and known as the house occupied by said J. A. Campbell at the time of the execution of said mortgage; said premises containing two acres, more or less. This sale is made for the purpose of paying the amount due on said mortgage and the expenses of this sale, and other lawful charges.

This May 15, 1899.

W. C. BOSTWICK, Transferee.  
W. M. BLAKEY, Attorney.

## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Cindrella McKenzie and Jesse McKenzie, her husband, to the Banking, Building & Loan Company of Montgomery, Alabama, on April 8th, 1897, which mortgage is recorded in Book 148, page 342 of the records of the Probate Office of Montgomery County, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 22d day of May, 1899, the following described property, situated in the city of Montgomery County and State of Alabama, to-wit:—

Lot number twenty-four (24) and the east half (1-2) of lot number twenty-three (23) as shown by James Chappell's plat of part of Peacock Tract, made by H. B. Barker, and recorded in the Probate Office of Montgomery County, Alabama, in Book of Deeds 8, page 295. Said lot twenty-four and the east half (1-2) of lot (23) twenty-three fronts north on the south side of Loudie street seventy-five feet, and extends back south with that equal width one hundred and twenty-five (125) feet.

This the 24th day of April, 1899.

BANKING, BUILDING & LOAN CO.,  
J. L. Holloway, Attorney. Mortgagees.