

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

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## ALABAMA BAPTIST.

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### FRIENDSHIP TRIED.

Friends in time of trouble are oftentimes the source of great consolation. When in need, either of temporal support or human sympathy, the human heart goes out after the generous, Christ-like soul. "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." When Paul went to Rome as a prisoner, it cost something to be his friend. He was in the clutches of Nero's guards. The timid had turned their backs on him. He is a captive of a cruel tyrant, a hater of the Christian religion. On his right arm is the chain of tyranny. That arm had stretched out over the listening multitude on Mars Hill; the same arm had cast a viper into the fire at Melita, and written many epistles inspired of heaven. His friend Onesiphorus is "not ashamed" of that chain; it is rather a precious ornament in his sight. It illustrated constancy to Christ; it clanked out an eloquent eulogy as Paul drew it over the prison floor. That chain was a crown.

The friendship and devotion which Onesiphorus displayed while the great apostle was confined in chains and kept bound as a prisoner, not knowing what would be his fate, is worthy of imitation.

Our churches; men full of brotherly sympathy, who turn not away from the ambassador of Christ because his social position may be restricted and his literary attainments not the best in the world. Paul was a prisoner bound in chains; he was poor in this world's goods; was hated and despised for his religion, but this made him all the dearer to his friend.

Poverty in this, our time, should be a letter of recommendation when it is the result of devoted service in the cause of the Master, or is chosen rather than knavery or unjust gains. We know of certain sterling Christians, men of true "grit," whose honest poverty is more honorable to them than the wealth of the Goulds or the Astors. To "snub" such faithful disciples of Jesus in their reverses, their poverty, is a disgrace as abominable as if Onesiphorus had "cut" his old spiritual father Paul when he heard he was in prison.

Unpopularity is often the bitter price of loyalty to right, but it is a crown of glory. "Blessed are ye when men shall speak all manner of evil against you falsely for my sake." If there is any class of persons in our churches who are worthy of double honor, it is those who prefer honest poverty to successful rascality, and who care more to be right than to be popular.

The preacher who "hews to the line, let the chips fall where they may," will not be the popular preacher, but he will be God's preacher, and will win in the final account. Our Lord and Master was not popular, but he was triumphant. He overcame death, hell and the grave, and left a kingdom rooted and grounded in the faith, which shall come out victor when the Great Day shall come.

Now while we are talking about paying the debt of Howard College and also endowing that institution, the following from the Central Baptist, of St. Louis, is appropriate and suggestive:

Dr. D. M. Harris, editor of the Observer, and himself experienced in educational work, says: "The Cumberland Presbyterian church has withheld its gifts from the cause of education. The result is spiritual poverty." With some modification, this same language may be used with reference to the Baptists. Our people have put a good deal of money into schools, and have found it as good money as they have expended in any part of the Lord's work. If here and there one of their institutions has gone out of existence, it vindicated its founding by doing good work, and passed away only when it was superseded or the necessity for its existence was at an end. A dollar put into college endowment remains doing good forever. With remarkable care our college investments have been rendered secure and at the same time productive. But as population increases and the scope of education enlarges, the only way to save the money already given is to lay larger sums beside it.

Dr. Geo. B. Taylor, of Virginia, who has been for many years our missionary in Italy, writes a long letter to the Index about the work in that country. We print the following extract from the letter:

Our work from the beginning has made progress, slow but real, not so much in numbers as in the education and training of the churches. We have now a band of tried workers, most of them in the

prime of life, and three young men preparing for future need. While I have never wished to put this work in competition with that of other fields, preferring indeed to put it modestly; yet with all my heart I believe in the Italian mission and am sure it has a bright future. This is a fine people, with great capacities, and this new nation, despite obstacles and foes, the worst of all being the Vatican, is making great progress, and its greatest need is the gospel. \* \* \* A member of the Italian Parliament took occasion to say on its floor that the Vatican was the eternal enemy of liberty and of the country's weal. You have no doubt heard that in Austria-Hungary, and also in Southern Germany, there is a popular movement partly on religious, chiefly on patriotic grounds, away from Popery to Protestantism. I hope that some day we may see something like this in Italy.

For the Alabama Baptist.

### At the Orphanage.

Contributions for May are less than half as much as they were in April, and since there came in just about as much in April as was needed to support the family, it turns out that this large helpless family has less than half a support this month. I'm sure the brethren will not allow this to remain so. Make your large gifts toward helping to pay off the big debt that we are about to remove, but remember these children have no bread except as loving friends provide it.

JNO. W. STEWART.

At the recent meeting of the Episcopal Council of Virginia in Richmond city, Bishop Whittle bemoaned the fact that so few were entering the ministry of his denomination. "Never within my knowledge," said he, in his report, "have we had so few a candidates for holy orders or so few young men preparing for the ministry of our church. This is a significant and alarming fact. It certainly seems to indicate a decline of spirituality and an increase of worldliness among our church people."

For the Alabama Baptist.

### From Bro. McCord.

A heavy wind struck our church building at this place last Sunday afternoon, and came near moving it from the pillars. Several pillars were crushed, and the front of the building was moved a few inches. The B. Y. P. U. was holding a meeting in the church at that time. Some excitement, but no one hurt. We have been busy this week getting it back on a solid foundation.

It was my intention to spend this week and next trying to raise money to meet the debt of the denomination, but had to cancel all engagements for this week. I shall start out next Monday.

Bro. Sandlin is at work in this part of the state, and is losing no time.

I had the pleasure of attending the convention at Louisville. It was a great convention. No doubt many had been praying for a manifestation of the presence of the Holy Spirit, and they were not disappointed. There is no danger of division among the Lord's people when everything is committed to him.

It was through the kindness of our Sunday school at Albertville and our church at Gurley that I attended the convention.

J. M. McCORD.

Gurley, May 27.

For the Alabama Baptist.

### In Jefferson.

Dear Ala. Baptist: We have a Sunday school at Union Baptist church and one at Cold Spring school house, with a regular attendance at each. Missionary Baptists are growing along the educational line. We are arranging for a minister's institute to be held at Union in the near future.

When the present attending the minister's institute held at New Bethel last January, and derived much good from it. Bro. Anderson and the institute are gaining a place in the hearts and affections of the Baptists in this section.

Bro. J. G. Lowery, pastor at New Bethel, a man who is devoted to the Master's cause, has been of great service in moving the minds of many in the educational line. Let every Baptist do his whole duty in every respect, for there has never been a time when united effort, prayer and devoted action have been in greater demand. The Lord is not slack concerning his promises. If we will only use energy, the land is ours.

Partridge. JAS. A. OWENS.

[Write us, brother, when there is news to tell, whether once or twice per month.]

For the Alabama Baptist.

### From North Alabama.

Dear Baptist: I feel proud of the paper in its new dress. I think that every Baptist ought to take our state organ, and I might add, pay for it. I have greatly enjoyed reading some of the articles.

We shall expect W. B. Crumpton to visit North Alabama some time this year, as he is very popular among the Baptists up here.

Some of the brethren have struck the key-note in regard to the missionary and colportage work. That is the kind of work that is needed to counteract the influence of the Mormon elders who are going up and down in this country by two's distributing their poisonous literature. I believe that the right kind of men can do more in this way than any other. I speak from experience, having had several years experience in this kind of work. There are but few who know about the actual destitution that prevails in some localities. It is in these destitute regions that the Mormons are gaining ground. I know whereof I speak. Very recently I was in the company of a nice young man, and to my utter astonishment I found him tainted with Mor-

monism. His father had entertained these elders and he had heard them preach, and had read their literature. While our preachers are engaged in secular pursuits to obtain a living for their families, this work is going on. Some say there is no cause for alarm. What mean those seventeen hundred Mormon elders? And sixty-three thousand converts last year to Mormonism? I am not alone in my belief that this is the greatest foe to the Baptist cause in our country. Some of our ablest men are awaking to this fact. I thank God that we have many noble people even in the rural districts; they are diamonds in the rough. While I don't know much about Higher Criticism, I believe I know about the things that are enacted daily in our own country.

I will be free to assist pastors in revival meetings this summer. Any church needing my help will please write me.

O. A. PACE.

Russellville.

For the Alabama Baptist.

### At Phenix.

Dear Baptist: I have not written you since coming to my new field of labor, but have often thought I would do so. I am glad as well as thankful to be able to write you good news. We have had a gracious revival at the First church. Our meeting began on the second Sabbath in April and continued for eighteen days with unabated interest. Conversions almost every night. I was assisted by Bro. E. S. Moncrief, pastor of Westside Baptist church, he and I alternating in the preaching. Bro. Moncrief did fine work; his sermons were full of earnestness and power. I have never labored with a more congenial co-laborer.

ing was one of those deep spiritual meetings in which the power of the Spirit took hold of the people in a way that would impress any one attending that the power was divine. Many gave their hand for prayer at every service, and there was not a service that was not full of interest. We had 43 additions.

Since the meeting closed, at our regular services we have had eight others to join, making 51 additions in all, about 30 of them by baptism. Our church has been greatly revived. Some who were baptized soon began talking in our prayer meetings.

The revival influence is still penetrating the hearts of the people. I feel like we are in a new atmosphere religiously.

Our Sunday school has more than doubled in attendance in the last three months. I shall next begin to organize our mission work and hope soon to make a good report on this line.

R. A. J. CUMBLE.

For the Alabama Baptist.

### Appointments

Of Elder Joseph Shackelford, Missionary and Evangelist of the Muscle Shoals Association.

FOR JUNE—MORGAN COUNTY.

Robinson's School House, Thursday night, 15th.

Wolf Town, Friday night, 16.

Macedonia, Saturday night, and Sunday at 11 a. m., 17th and 18th.

Austinville, Sunday night and Monday night, 18th and 19th.

Moulton Heights, Tuesday night, 20th.

New Decatur, Wednesday night, 21st.

Decatur, First church, Thursday 22d.

Central, New Decatur, Friday 23d.

Cave Spring church, Sunday 25.

11 a. m.

Shoal Creek, Monday 26, 11 a. m.

New Centre, Tuesday 27, 11 a. m.

Bethel, Wednesday 28, 11 a. m.

Hartselle, Thursday night, 29.

Shady Grove, Friday 30, 11 a. m.

I will have books for sale and tracts for distribution.

JOS. SHACKELFORD.

For the Alabama Baptist.

### At Gainesville, Ga.

The twentieth and most successful year in the history of the Georgia Female Seminary and Conservatory of Music is just drawing to a close. More than one hundred and fifty boarders have been in attendance, representing eleven states. Thirty-three diplomas will be delivered.

The Baccalaureate sermon will be delivered by Dr. C. E. Dowman, of Emory College, and the Annual Address by Mr. Lucien L. Knight, of Atlanta. One of the most interesting features of the Commencement will be a contest for a magnificent Everett piano by seven young ladies, as follows: Miss Janie Williams, Furman, Ala.; Miss Annie Lou Booker, Milledgeville, Ga.; Miss Eva Ware, Albany, Ga.; Miss Ray Sponcler, Newnan, Ga.; Miss Maude Yarbrough, Hendersonville, N. C.; Miss Ethel Skinner, Furman, Ala.; Miss Nofee Dozier, Gainesville, Ga.

A summer session of the Conservatory and Departments of Languages and Literature will be held, beginning June 14. All railroads give reduced rates to Gainesville during Commencement and the summer session.

May 24.

For the Alabama Baptist.

### From East Alabama.

A few notes from this section may be of interest to some of your readers.

The church at LaFayette has been looking with interest to the coming of Bro. Thompson. I believe his work here will be successful.

Dadeville is still without a pastor.

Bro. Sheffer, at Phenix.

Bro. Hunter, Gregory, Bell, Brannon, Bledsoe (J. O.), and Coffield all speak hopefully of their work, and are expecting great revivals. Bro. Lloyd, the Cusseta pastor, has one of our best organized churches, and his work is of high grade. This covers the East Liberty Association, and taking all in all, the conditions are hopeful.

I have two churches, Rock Spring and Antioch, to which I preach once a month. I hope to accomplish some good to the glory of the Master. I have two unoccupied Sundays that I will give to mission work in this part of the State and to helping in revival meetings. I would be glad, however, to have regular work for those two Sundays.

The fifth Sunday meeting last month at Rock Spring was a pleasant and profitable meeting. I extend to Bro. Crumpton a sincere welcome back to Alabama. He will have my hearty co-operation.

The laymen's movement for the liquidation of all our debts is the most hopeful thing that has happened in Alabama in a long time.

We are glad that the Boards of the Southern Baptist Convention went up to Louisville out of debt. I hear no adverse criticism as to the Seminary Board of Trustees. There is a disposition to rally to the support of the school.

I hope Dr. Eager will not accept the call to the Presidency of the Montevalo school. He cannot be spared from the pastorate.

Mrs. Denson, the aged mother of Ex-Congressman W. H. and Judge N. D. Denson, was buried here recently. She was a woman of the highest Christian character.

LaFayette. W. C. BLEDSOE.

Few women keep house so badly or with such wastefulness as chancellors of the exchequer keep the state, and womanly genius for organization applied to the affairs of the nation would be extremely economical and beneficial.—Theodore Parker.



## Department of STATE BOARD MISSIONS.

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

STATE BOARD OF MISSIONS.  
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North Perry Street.  
W. B. CRUMPTON, Secretary and Treas-  
urer; P. O. Box 768, Montgomery.

The editor of this department is  
too busy with the debt-paying busi-  
ness to give attention to his col-  
umns this week.—ALA. BAP.

For the Alabama Baptist.

### Evangelist's Report.

*Ed. Ala. Baptist:* I enclose re-  
port of my work as evangelist of  
Concuh association for the months  
of February, March and April. I  
lost about four days during the ex-  
treme cold weather in February  
when the ground was frozen and it  
was dangerous to travel.

My field embraces most of the  
counties of Butler, Concuh and  
Escambia—75 miles long, and 35 to  
40 wide, along the L. and N. rail-  
road from Greenville to Flomaton.  
I find much destitution—seven or  
eight churches pastorless, and sev-  
eral preachers without churches.  
In every church and community  
where I have visited and preached  
earnest requests were made for me  
to come again. Nearly all are an-  
xious for service. The children and  
young people are hungry for Sun-  
day school and preaching. "The  
field is white unto the harvest."  
More study of God's word is  
needed. A pastor cannot do the  
work needed by going to the church  
once a month, preach and return  
home. He should, so far as he can,  
work up his field, visiting from  
house to house, reading, praying  
and talking for the Master. Prayer  
and work, and keeping continually  
at it, is a good motto for the preach-  
ers as well as the laymen.

My field is twice as large as that  
of last year. I have not done Bi-  
ble work here but it is needed.

No. days worked, about....	86
" visits.....	350
" sermons preached.....	45
" visits to churches.....	34
" miles traveled.....	508
" pages of tracts and pa- pers distributed.....	2,000

Churches contrib-  
uting..... 10  
Amt. of collections about...\$15 00  
One church gave in addi-  
tion to the above...\$100 00  
J. K. JENKINS.  
Evergreen, May 18.

### Observing the Year 1900.

We omitted from the Convention  
proceedings last week the report  
of the committee appointed to make  
recommendations as to the observ-  
ance by Southern Baptists, in some  
special manner, of the year 1900.  
We desired to give that report a  
separate place in our columns. It  
was in substance as follows:

In compliance with the sugges-  
tion of the Georgia Baptist conven-  
tion, we recommend:

First—That the year 1900 be ob-  
served as a memorial year by Bap-  
tist churches, with special effort to  
inform them of the gracious fullness  
of the divine blessing during the  
past century, and to better organize  
and equip them for the century to  
come.

Second—That every state and  
district association be requested to  
hold at least one session, and that  
every church hold one meeting each  
quarter, the object of which shall  
be as follows:

1. Thanksgiving to God for his  
blessings as shown by a faithful  
ministry, large increase in mem-  
bers, wealth and intelligence, in  
liberality, position in the world,  
influence upon the evils of the na-  
tion and world, increased educa-  
tional advantages, spread of doc-  
trine and missionary development  
and increase.

2. Make special efforts to inform  
our people in the denominational  
life of the century now closing.
3. Better organization and equip-  
ment for future work.

Third—That the Southern Bap-  
tist Convention arrange for an extra  
session during its meeting of 1900 and  
a special committee arrange for the  
same.

Fourth—Special arrangements  
during the year for gathering de-  
nominational statistics.

Fifth—Provisions for the circu-

lation of printed matter concerning  
these objects.

Sixth—That a committee of one  
from each state be appointed to co-  
operate with the corresponding sec-  
retaries of the three boards, and the  
statistical secretary of the conven-  
tion, to take charge of this work.

Seventh—That each state con-  
vention be requested to appoint a  
committee of five to co-operate with  
the above committee, and that such  
state conventions appoint a com-  
mittee of five in each association,  
who shall arrange for a committee  
of three in each church for such co-  
operation.

This report bears the following  
distinguished names: F. H. Ker-  
foot, J. M. Frost, R. J. Willing-  
ham, L. O. Dawson, E. E. Folk,  
O. F. Gregory, I. T. Tiche-  
nor, C. H. Winston, H. F. Sproles,  
and R. M. Boone.

The report was first slightly  
amended, and, before taking the  
vote, the president asked Dr. Land-  
rum, of Georgia, in view of the ex-  
treme importance of the matter, to  
ask for the divine blessing. Dr.  
Landrum gave thanks for the growth  
of the Baptists during the century,  
for the heroism of the fathers while  
securing civil and religious liberty,  
and for the faith which they had  
maintained, "with no additions to  
it, no abstractions from it, and no  
alterations of it." The resolutions  
received a unanimous vote.

The committee in charge of the  
arrangements for this work was an-  
nounced as follows: W. W. Land-  
rum, Georgia; C. S. Gardner,  
South Carolina; T. T. Eaton, Ken-  
tucky; F. C. McConnell, Virginia;  
G. B. Eager, Alabama.

For the Alabama Baptist.

### Ordination.

A presbytery met at Pleasant  
Grove church May 14 to ordain  
Bro. P. G. Maness to the full  
work of the ministry, and Breth-  
ren J. P. Merchant and C. Walker  
to the office of Deacon.

The presbytery organized by ap-  
pointing Bro. W. J. Ruddick mod-  
erator and W. H. Connell recorder.  
The brethren were examined by  
W. H. Connell; ordination ser-  
mon by W. J. Ruddick, from 2  
Tim. 2:15; ordination prayer by  
Bro. T. N. Lawrence; charge to  
the candidates given by W. J.  
Ruddick; charge to the church by

W. H. Connell.

The answer to the questions gave  
general satisfaction. Bro. Maness  
took a complete course at the Sem-  
inary. His knowledge of Scrip-  
ture and his ability to teach them  
is a living evidence that a great  
work for the Lord is being done at  
the Seminary. Whether our lips  
speak or not, our hearts do say,  
God be praised for Bible schools.

Bro. Ruddick gave us one of his  
good old time Irish sermons which  
showed much study and sober  
thought concerning Bible study and  
pastoral work.

The singing, which was led by  
some young men, Langford and  
Lolley, was participated in by a  
great number of the crowded house,  
and was good and added much to  
the service.

Bro. Maness is pastor of the  
church where he was ordained. He  
bids fair to eminence in the minis-  
try. He is quite young. He would  
be a welcome and useful pastor to  
many of our churches if they had  
him. His manner recalls to my  
mind that beloved text, "Thy gen-  
tleness hath made me great."

Dixie. W. H. CONNELL.

Rev. James A. O'Connor, pas-  
tor of Christ's Mission Building,  
New York City, has since he  
was converted welcomed sixty  
priests out of the Romish Church  
and helped them, as he puts it, to  
a better life. In this country as in  
France there are thought to be many  
more priests who would withdraw  
from Catholicism if there was any  
place to which they could feel free  
to go for encouragement and help.  
But they have been educated away  
from the world and from other  
forms of faith. They are in a  
condition almost as helpless as  
that of a foreigner who comes  
among us with his strange speech,  
his peculiar modes of thought, and  
his foreign habits.—Central Bap-  
tist.

Mr. John D. Rockefeller has of-  
fered to add \$100,000 to \$150,000  
to be raised by the Baptists of Ohio  
for the increased endowment and  
added facilities of Denison Univer-

For the Alabama Baptist.

### From the Matron of the Or- phanage.

*Dear Alabama Baptist:* I have  
been Matron of the Baptist Orphan-  
age for nearly five months, and  
want to tell its friends something  
about our children, our needs, etc.

On the afternoon of January 6th  
I entered its walls for the first time,  
and language cannot express my  
feelings when I was met by seventy  
bright faces all eager to catch a  
glimpse of the "new woman," as  
they called me. All then was joy  
and gladness, but in only a few  
hours it was a house of mourning,  
for "Aunt Clara" was bidding  
them adieu. "Oh, these parting  
scenes will never end," and it is  
hard to see the young thus grieve,  
yet I was glad to know that they  
had such tender, loving hearts,  
knowing it is out of such hearts  
that we find our Christian men and  
women.

My deepest and most lasting im-  
pression was of our leader, Mr.  
Stewart. His consecrated life is  
devoted almost entirely to the wel-  
fare of these poor, unfortunate chil-  
dren, ever striving to make an ideal  
Home in which to train up chil-  
dren in the way they should go. I  
have never seen such unflinching en-  
ergy in my life, and realize more  
and more our dependence on him.  
We could not get along without  
him at the helm. Praise God for  
such men.

My next impression was of the  
great needs of the Home, believing  
that if our people knew them as I  
did, they surely would come to Mr.  
Stewart's relief. The greatest need  
at the time of my arrival was chairs  
and lights. They have been sup-  
plied, and I am sure that the others  
will be as soon as we get it before  
the people. If you could have seen  
the little ones as I handed each a  
chair, telling them it was their very  
own, you too would want to scatter  
a few roses in their pathway. We  
greatly need table ware, table cloths  
and sheets. We had nearly forty  
cases of measles, and many times  
had from twelve to twenty in bed  
at once, and only a few sheets in  
the house. I know our sisters will  
help us out here—won't they?

We have devotional exercises  
daily and services on Sunday after-  
noon. Our children sing and recite  
Scripture all over "Stewart Lit-

rary Society" meets once a month,  
and I see a great improvement  
along that line. Any good litera-  
ture will be thankfully received.

Now, I want to thank the good  
ladies who have so liberally re-  
sponded by sending money for uni-  
forms, and their promptness in  
sending boxes. The uniforms are  
very pretty, and so cheap, averag-  
ing \$1.35 per suit, and I am sure no  
one could complain at that. It is  
more economical, I am sure, and  
also puts all the children on an  
equality. I want the ladies to help  
me make the Home comfortable, for  
it keeps Mr. Stewart busy getting  
us something to eat. Be sure to  
call to see the Home if ever pass-  
ing through.

JENNIE M. HARDY.

Evergreen.

### Reminiscent.

C. W. BUCK.

The sun drifted westward, and  
with seeming drowsiness dropped  
behind the curtained horizon as if  
to sleep. She shadows fled away,  
and gathered in dim and covered  
hiding places. Darkness crept over  
the face of the land and swallowed  
up the scenes of hill and vale into  
one vast mist of nothingness; while  
up above the stars had crept forth,  
one by one, first a peep, and then  
recognizing the departure of the  
day king, they came forth more  
boldly as though on revel bent,  
until the whole face of the heavens  
was covered with myriads of wink-  
ing, twinkling eyes of light that  
fairly seemed to laugh and sing in  
their joyous freedom. The birds  
had nestled in their leafy homes,  
the well-fed kine had wandered  
homeward to their usual sheltering  
places; all animated nature was at  
rest. It was the home-time.

In one of the homes a fire of  
wood glowed quietly and warmly  
upon the hearth-stone.

The hanging lamp shed a white  
and softened light throughout the  
room. The floor was covered with  
an old time carpet. The monotony  
of the walls was broken here and  
there with plain but well chosen  
pictures. The clock upon the man-

tle ticked away the flight of time  
with solemn tread.

On the hearth rug slept the cat,  
dreaming away the evening hour.  
In full front of the fire, and yet  
under the reflected rays of the lamp,  
sat the aged couple—husband and  
wife—who made this home. In  
looks they seemed to have boldly  
passed the threescore mark, and  
were hopefully reaching up to the  
promised "ten." He seemed the  
older by a few years,—the head  
was whiter, and the face more  
marred and roughened, and yet  
there was a strange resemblance in  
face and look, as is sometimes  
wrought by long association of  
thought and companionship.

It was an ideal home.  
He was looking at her—a very  
satisfied smile rested upon his face.  
The pipe he held in his hand was  
empty, save the few ashes.

In his thoughtful watching and  
study of the loved face before him  
he had forgotten his smoke, and  
the fuel had burned away unheeded.  
There rested upon his own face an  
expression of peace within that told  
of years of confidence and love in  
its up-growth; years of unflinching  
experience and tenderness.

The old wife sat with the family  
Bible upon her lap, her finger rest-  
ing on the page as if to mark so far  
as she had read. The leaves were  
dimmed with age and much turn-  
ing, as though it was the daily  
fountain from which had been  
drawn the strength and comfort of  
life. The gold-rimmed glasses had  
slipped away upon her nose, show-  
ing that the vision was not on the  
pages, but rather over and beyond;  
the far-away look in her eyes told  
that the mind had swept away into  
the future, or was reviewing the  
scenes of sixty-one years or more of  
checkered life that lay behind.  
There passed in rapid succession  
scene after scene, picturing a pan-  
orama that no eye had seen but  
hers.

Was it forty years ago? or was it  
yesterday, that she saw a fair young  
girl go out from her home to seek  
another, hand in hand with a youth,  
to her the embodiment of all that  
was noble and good in manhood?  
She had accepted him out of the  
many who had offered, and well  
had he fulfilled the promises he had  
made.

Then the picture changed. A

fairest form that had ever delighted  
a mother's eyes, and over it bent  
the same youth that had walked  
with her, and now he toyed with a  
little hand, while on his face was  
the smile of pride and love of a  
father.

Still the scenes came and went,  
and other flowers bloomed and  
made beautiful the roof tree. Then  
there were fair maidens and manly  
youths gathered around the family  
board, or knelt about the home  
altar. The scene moved on, and  
one by one they had drifted out and  
away to form other ties—to try to  
better and make happy other lives  
and homes.

Each picture seemed lined with  
golden halo which reflected upon  
the wrinkling face and covered it  
with the glory of joy and rest.

Not a word had been spoken;  
the moments seemed too sacred.  
The man watched the speaking face  
of the wife as though he was read-  
ing her heart and thought through  
the changing expression. Then, as  
if moved as the needle to the pole,  
he gently arose and drew near to  
her chair where he could see to  
what passage of Scripture or lesson  
of Holy Writ her thoughts were  
drawn. Looking down he saw that  
it was the family record page, and  
that her finger rested upon the lines  
that told when they had said, "We  
two are one," and intuitively he  
read the thoughts of her dream.

He saw that she had been walking  
afresh in the paths of flowery youth.  
Then stooping over her, he pressed  
his quivering lips upon her frosting  
head and waked her from her dream-  
walk, as he said in softened tones,  
"Yes, dear wife, times have changed  
since then, though I always see you  
as you were then. The little ones  
have come and gone, but they are  
our little ones still. You and I are  
left; you to me and I to you, just  
the same. The years come and go,  
our neighbors are growing old, but  
we remain ever the same. I never  
feel old while I have you with me.  
Our love has grown not old, but  
nearer. It was very sweet in the  
youth when I brought you here, but  
sweeter now. It has mellowed into  
the full ripe fruit. Whatever other  
ers may see, we shall ever be young

to each other—you to me and I to  
you."

It seemed the hour of "evening  
praise." Lifting up his eyes, some-  
what dimmed by the frost of age,  
but bright through the sheen of  
love, he said: "Lord, I thank thee  
for all thy gifts and blessings—the  
home and the children—the shelter  
and the plenty; but above all, for  
this crowning, earthly gift—this  
home-light—this wife and mother."  
Then gently her lifted arms crept  
up and around his neck, and she  
added to the prayer, "And for him,  
too, Lord. Amen."

Just as Dr. Judson had finished  
the translation of the New Testa-  
ment into Burmese he was cast in-  
to prison. His wife took the pre-  
cious manuscript and buried it in  
the ground. But if left there it  
would soon decay, while to reveal  
its existence to its foes would surely  
lead to its destruction. So it  
was arranged that she should put  
it within a roll of cotton and bring  
it to him in the form of a pillow,  
so hard and poor that even the  
keeper of the prison did not covet  
it. After seven months this pil-  
low—so uninviting externally, so  
precious to him—was taken away,  
and then his wife redeemed it by  
giving a better one in exchange.  
Sometime after he was hurried off  
to another prison, leaving every-  
thing behind him, and his old pil-  
low was thrown into the prison  
yard, to be trodden under foot as  
worthless cotton; but under foot as  
hours one of the natives discovered  
the roll and took it home as a relic  
of the prisoner, and there long after-  
wards the manuscript was found within the cotton,  
complete and uninjured.

Dr. George B. Eager, of Mont-  
gomery, preached the commence-  
ment sermon of the High School at  
the Methodist church last Sunday.  
The sermon was a beautiful one,  
delivered with exquisite accentua-  
tion and refinement of intonation.  
Dr. Eager's theme was a plea for  
the retention and cultivation of  
high ideas, not allowing the com-  
mon place duties of life to crush  
out elevating dreams which uplift  
the ordinary from the depths of  
nothingness, nor despise the day of  
small things, nor deem it mean or  
unworthy to perform the duties  
that arise in the pathway.

During the entire elo-  
quence the words of the poet  
sang in our ears that,

"Honor and fame from no condition rise,  
Act well your part, there all the honor  
lies."

Dr. Eager conducted services at  
Y. M. C. A. Sunday afternoon.  
He delivered an excellent lecture  
on the subject "In Him was Life,  
and the Life was the Light of  
Men." There is no more polished  
speaker in the state than the doctor,  
and the lecture was a gem in con-  
ception, style and delivery.—Un-  
iontown Herald.

Sometimes it takes history a  
long time to correct itself. A  
measure is now pending before the  
Legislature of Massachusetts re-  
voking a sentence of banishment  
which was passed against Roger  
Williams, October 3, 1635, by  
the general court of Massachusetts  
Bay. The political theories and  
some of the theological doctrines  
advocated by the hero of Provi-  
dence have been accepted after  
two and a half centuries, and we  
may hope that this tardy approval  
of his protest will be followed at  
length by a thorough acceptance  
not only of his views of state, but  
also of his views of Baptist church  
government and practice.—Central  
Baptist.

Yes, there is restlessness in the  
Baptist ministry at present, but it  
is not so much worse in the min-  
istry than in other occupations.  
Nor is it perhaps any worse in the  
Baptist ministry than among other  
denominations. Dr. McConnell,  
of Brooklyn, N. Y., wrote to sev-  
enty bishops asking for a place for  
a man who required \$1,000 a year  
and a house. He had replies from  
fifty-nine, all with two exceptions  
saying, "there is not now, nor  
likely to be in the near future,  
any opening for such a man." One  
of the exceptions was a place  
paying \$1,200, and it had thirty  
applicants under consideration.

When I read history and am im-  
pressed with any great deed I feel  
as if I should like to see the woman  
who is concealed behind it as the  
secret incentive.—Heine.



## INSTITUTE BOARD DEPARTMENT.

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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.  
Roapoke, 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.

Matter prepared by the editor of this department came a day too late for insertion.—ALA. BAP.

For the Alabama Baptist.  
"Feet Washing" and the Suppers.

Why Bible students should not understand the Scriptures on above subjects alike is strange to me.

FEET WASHING.  
When and where the "feet washing?" If I understand Bro. Preston in the ALABAMA BAPTIST May 18, he means to teach that the Savior washed his disciples' feet immediately after instituting his supper.

We find in John 13:4, "He riseth from supper," etc., and verse 5, "he began to wash his disciples' feet." But in verse 1 John says this supper and feet washing were "before" the feast of the passover. In verse 17 John closes up the narrative which he says in verse 1 took place before the feast of the passover, and in verse 18 he begins a subject. In verses 26 to 30

we find another eating took place at which Judas was present, took the sop, and went immediately out, leaving the Savior and eleven others discoursing, until at verse 31, chapter 14, we find the Savior and other disciples adjourned. Thus we see John says, as plainly as words can speak, the foot washing was not at, nor after, but before the feast of the passover. Luke 22:7-23 we find the feast of the passover was eaten, and that the Lord at the close of the passover feast instituted his supper.

Now we have found three different feasts: The first before the feast of the passover, and the one after which the feet washing took place. The second feast was the feast of the passover, and the third was the Lord's supper. Thus we see the feast of the passover came between and separated the feet washing supper and the Lord's supper. We must remember that the writers are making fragmentary statements, so if we get fragments mixed we confound them, and this mixing of fragments is the cause of the conflicting views on these subjects.

W. J. HATCHER.  
Pinckard.  
For the Alabama Baptist.  
The Preacher's Greatest Need.

Dear Baptist: Much has been said of late through your columns of the preacher's needs, and I have been wanting to say one thing. I would like to say with emphasis that the preacher's supreme need is a knowledge of the Bible; a firm grasp of its divine structure and unity; a fast hold upon its theology viewed from the cross; a quickening sense of its living, practical doctrines. We are living in the midst of a crooked and perverse generation, and if we would stem the tide of unbelief and scoffing we must know the Bible. I would not disparage scholarship; for an acquaintance with general literature and science is most surely desirable. True, the preacher is not to preach science or philosophy, but he should have a firm grasp of their principles if he would deal successfully with the men whom he meets in every day life. He will have opinions of John Stuart Mill, of Herbert Spencer, of Mathew Arnold, of Professor Tyndall, thrust

at him every day. Let the man of God present these modern apostles and their new gospel in all their shallowness, and faith in them will die. Besides, a firm grasp of the main principles of exact science will aid the preacher greatly in his interpretation of the Scriptures, so far as their teachings are related to science. But, after all, the preacher's greatest need is a knowledge of the Bible. He must master the Bible as the Book of God, having essential unity of theme, of aim, of trend, and of plan. The preacher should be master of the books of the Bible as they appear in their completeness on the sacred pages. He should master its every book until each is understood in itself and in its relation to the whole Bible. He should study it throughout grammatically, logically, prayerfully by the help of the Holy Spirit, until it becomes a living book, quick and powerful in all its range of revealed truth and fact. Then our preachers should know more of God's Word as a theological system. The Bible teaching should be grasped by the preacher in a living system of theology which in its naturalness and completeness shall confound the skeptic and scoffer. We are frequently advised not to preach theology, and especially not to preach on the sovereignty of God. No man ever had a firmer grasp, or preached more frequently upon the great doctrine of God's sovereignty than Mr. Spurgeon, yet the Lord greatly honored him. One of the reasons for the cry of the age against theology is that the preachers and the people have had so little living theology from the Bible.

Then, again, we need to master the Word of God in its practical bearings. We need to master it as practical truth.

But I am making this article too long. Let me say in short: The Bible is the smooth stone in the hands of David by which the mighty giants of evil of the present day are to be slain. I have been asked more than once to deliver some lectures on how to use the Bible. Let me say here, that the best way that I have ever tried is to use it earnestly, faithfully, and prayerfully in my study.

Fraternaly,  
A. J. PRESTON.  
The Power of a Passing Thought.

BY PROF. EDWARD B. POLLARD.

The power of an idea has frequently been written upon. Ideas rule the world, in a sense very real and very sublime. Whether any one has written upon the power of a chance idea, I do not know. Of course, there is, strictly speaking, no such thing, either psychologically or theologically, as a chance idea. Thoughts do not just happen. The psychologists tell us that the laws of "the association of ideas" are ever active, and the theologian knows that God's Spirit is author and inspirer of all good and lofty thoughts. Nothing happens by chance.

And yet, there come to us all, at times, thoughts uninvited, casually, unaccountably. The old Greeks had a word (tunchano) which is generally rendered "happen," but which means to "hit the mark." So there are thoughts that come to us as if by chance, which are very timely and may accomplish great things for us, if followed up, and followed out. It is said, you remember, that Martin Luther was climbing upon his knees up the famous stairs of penance, when there flashed across his mind the words which Paul quotes from Habakkuk: "The just shall live by faith." This one thought, coming by a divine inspiration upon his darkened consciousness, not only wrought a revolution in Luther, but, through him, in the whole religious world.

Men have been known to solve, almost in a flash of an eye, difficult problems, over which they had labored for months, by following up an unaccountable suggestion of the moment. Wonderful inventions have been perfected which began with an idea that was not sought after, but which came unbidden to the mind. Even in dreams and day visions great thoughts have emerged, unsought above the threshold of consciousness. The brain cells are undergoing incessant and manifold changes, by disintegration and reintegration, producing ever varying combinations. Involuntarily these changes go on, and thoughts like

driftwood appear upon the surface, apparently without reason; and yet these may be thoughts that have arisen to bless both us and others. "What mind-smith can trace the hidden links  
That join a man's ideas, when he thinks," asks the farm-poet. Yet whether we can trace them or not, the untraceable, the casual thoughts are often of more value than we suppose.

These facts suggest the value of laying hold of the happy thoughts of the moment, and the suggestions that come unbidden; and which are soon gone unless held, and used. Who can say these are not the voice of God to us? Have you never had a new thought or a noble prompting come when you were not seeking it—as if it were indeed born from above? Do we not sometimes catch suddenly a reflection from heaven? One of the poets beautifully describes the image of the stars upon the ripples of the sea, as if each wave

"Had caught a star in its embrace  
And held it trembling there."

So the old prophets spake better than they knew, because they caught and held firmly scintillations from the heavenly mind, which now and again touched their souls.

Noble promptings, lofty ideas, generous impulses come to us either to fall unheeded, or to become powerful factors in our lives. The fleet ships that pass in the night sometimes pass no more. God speaks in the still small voice; only the sensitive ear hears the message. He leads gently; only the submissive ones feel his drawings. Our late professor of Homiletics, while cautioning us not to run to sermon, used to tell us to have always at hand a book in which our best thoughts might be noted, as they arise; that they may not be lost, but kept for the benefit of ourselves and others. We may thus always be gathering seed thoughts and making sermons.

Samuel Taylor Coleridge started out as a preacher, but subsequently turned his attention to literature. He once remarked to his friend, Charles Lamb, who was frequently at his house: "Lamb, you never heard me preach, did you?" Said Lamb (stammering), "I never

heard you do anything else." De Quincey remarks of this same Dr. Coleridge that it is a great pity the latter had so many great and brilliant thoughts, but never followed anything to its conclusions, nor left the world any systematic, consecutive thinking upon any subject. He has given us many seed thoughts; but has furnished a fine example of the possibility both of running to seed and running to sermon. We are to do neither. And yet how many passing thoughts may be of great value to ourselves and others, if we are wise in seizing them and making the most of them.

Frequently ideas coquette with the mind. When actively wooed, they hide slyly away, but when the mind turns to make another conquest the first, the uncaptured love, drops in and takes possession. Catch her while you can!

O, the fleeting thoughts that come, and go, and never come again! Who, by taking thought, can surely bring them back? Who can know that the subtle links can again be forged as they were? That the inscrutable combination of physical cell, of outward circumstance, of spiritual condition will ever again co-exist to reproduce them. Make them ours while we may. For it is only by making real our best thoughts, that we realize our best selves.—Seminary Magazine.

Columbian University, Washington, D. C.

### Nagging the Pastor.

The chief trials of the ministry are not preparing sermons, visiting the sick, and church government. These require hard work, but no good shepherd complains of the abundance of hard work. It is expected and is desired. But the greatest trial is the nagging to which the pastor in so many places is subjected. Instead of feeling that he has the prayers of his people always about him, instead of a consciousness of sympathy and appreciation, there is a consciousness of petty criticism of his work and acts. He is sometimes made the victim of little petty jealousies. If he smiles too broadly, he is not as sedate as he ought to be; if he likes anything good to eat, he is consid-

ered no better than "a wine-bibber and a publican." If he is self-denying he is called puritanical or ascetic; if he is a human, he is considered undignified; if he is prudent, he is entirely too stiff; if he wears good clothes he is proud and extravagant; if he wears poor clothes the people are ashamed of him; if he calls much, he neglects his pulpit work; if he preaches well he neglects his pastoral calling. Poor fellow! The pastor who could please some churches has never been born—and it is hoped he never will be. Then again there are churches where a stranger has good audiences while the pastor has small ones. The voice of a stranger will they heed, but the voice of the shepherd they will not hear. This is mortifying to the flesh, and pastors are just flesh, not immeasurably better than their flocks. Then there are members of the church who attend during revivals and fall away eleven months of the year. There are others who desert their own church services and run off to other churches with no sense of shame. There are some who delight apparently in saying mean things to the pastor to hurt him. Others socially slight him or his family. All these things hurt, and many a time the pastor goes home into his study and in bitterness asks the Lord to take him home or give him another field.

And why is it so? No one thinks of nagging his family physician if he cures his patients; lawyer, if he wins his cases, or grocer if he sells good goods, in any such way. The good shepherd is ready to lay down his life for the sheep, but he does not care to be butted by every old ram or walked over by any old sheep which is disgruntled at some other sheep in the flock. Sometimes pastors shatter their nervous systems by too constant work. But more often it happens that the cause of nervous collapse is the constant nagging to which they are subjected. The true gentleman or lady never nags anybody. It is an unforgivable social offense. Those who are of the lovable kind save a pastor his last bit of patience and help him to be able to endure unto the end. For after all the pastor's mission is to the lost, including the

We turn from this matter to which we have given much attention, to other themes.—Religious Herald, Richmond.

The results, taken as a whole, proved \* \* that God can bring order out of any chaos and peace out of any confusion that may arise among his people. \* \* \* Any Southern Baptist who hereafter stirs up this Whitsitt matter, ought to receive the condemnation of every man among us.—Baptist Standard, Chicago.

We are glad beyond expression that the long trouble is at an end.—Biblical Recorder, Raleigh.

Things looked dark. At that juncture the Lord's Spirit came in and guided the minds of the brethren to what was universally recognized as a happy solution of the difficulty. Every one seemed not only satisfied, but delighted.—Baptist and Reflector, Nashville.

Now let peace reign in Warsaw.—The Baptist.

So the whole matter is effectually and forever settled.—Word and Way.

All sides are glad the contention is over, and everybody expects peace.—American Baptist Flag.

We trust that instead of sowing seeds of discord and strife they [i.e., the newspapers—Ed.] will turn their attention toward the things which make for peace, and that they will seek to work for the cause of Christ.—South Carolina Baptist.

Before the vote was taken [on electing Dr. Greene.—Ed.] a large number of the trustees expressed their opinions, and before the vote was taken the trustees were all as one, and the vote was hearty and unanimous, taken by every member standing on his feet. It was a moment of intense and deep feeling, and all felt greatly relieved.—Baptist Courier, South Carolina.

Such are the sentiments that prevail, and certainly it is a reason for profound gratitude to God, whose hand was clearly manifested in bringing this wonderful unity out of seemingly hopeless divisions. Let us all forget the things that are behind and press forward to the Master's work.—Bible Echo.

that we are all brethren, to whom is committed the great work of giving the pure gospel to all the world. Let no one be censured or punished for any part he may have taken in the unfortunate controversy. Let each for himself draw the lessons he needs to learn from his experience, and let us all go forward wiser and better because of the ordeal through which we have passed.—Western Recorder.

This note is from the Recorder also:

Dr. A. B. Miller, of Little Rock, Ark., writes his regrets at being unable to attend the convention. He expected to come, but the condition of his new and rapidly growing work demanded his presence at home. He is delighted at the selection of Dr. Greene as the president of the Seminary, and he believes the brethren generally in Arkansas are pleased. We have not so far heard a dissenting voice in regard to the election of Dr. Greene.

For my part, I here and now withdraw every unkind word I ever said in connection with this matter, and ask the forgiveness of the brethren for any wounds that may have been inflicted by the words that have been printed here. Not this only, but I just as cheerfully forgive all of them. I even forgive Pitt, of the Religious Herald, who I think, in some respects has said the unkindest things of all. Across the intervening distance that separated the Old Dominion from the State of the Lone Star, I send Pitt my love.—Texas Baptist Standard.

Both of the editors respond to their Texas friend in the spirit in which he tenders his pardon for real or imaginary wrongs. They think well of him and wish him the utmost happiness and success. If Bro. Cranfill has done them any injury, they are, fortunately, not aware of it, and so they have nothing to forgive. The man who has suffered most and who has most to forgive is William Heth Whitsitt. He is not the man to nurse his grievances, and will bear his burden serenely and graciously.—Religious Herald.

Fidelity in little things is one of the surest tests of character.

uncultured and the depraved. Then there are whole churches lovely to minister unto, who would no more thing of holding their pastor responsible for all spiritual ailments than any member of the church. They surround the pastor with affection, prayers and support. They are never afraid of "spoiling him by flattery." They do not flatter, they appreciate. They do not forget that kindly remembrances of all kinds are as much appreciated by the pastor and his family as other people. How a pastor can delight to serve such a people! The difference between some churches is the difference between January blizzards and June mornings.—Exchange.

### Like the Honey-Moon.

The Western Recorder collects the utterances of some of the Baptist papers in regard to the "late unpleasantness," which we print below:

We are out of the woods. Shame on the man who digs up a buried carcass. Let peace do her perfect work.—Central Baptist, St. Louis.

If, as had been predicted, this was a crisis, it was passed most triumphantly and successfully.—Christian Index, Atlanta.

A bright era is dawning for Southern Baptists. Brethren on both sides, particularly editors, have a fine opportunity to show their Christian forbearance by dropping out of sight the personal antagonisms that have arisen, and joining hands in the movement for enlargement in mission work.—The Standard, Chicago.

It should be said, here and now, that, notwithstanding the sharpness of the discussions of the questions at issue; the multitude of articles appearing in the denominational press; the sometimes severe criticism of men and opinions which have appeared during the years past, the conclusions reached were accepted by all parties with great satisfaction, and an hour after they had been reached it was not easy to find out on which side the voters had stood. There is no division among Southern Baptists, and is not likely to be.—Journal and Messenger, Cincinnati.



# Alabama Baptist

MONTGOMERY, JUNE 1, 1899.

## EDITORIAL.

THE following telegram from President Roof, dated May 30, explains itself:

"Commencement exercises of Howard College June 8 to 14. Program sent you to-day."

"F. M. ROOF."

But the program came too late for us to print it, except to say that the Commencement sermon will be preached in East Lake Baptist church Sunday morning June 11, (preacher's name not given), and the Baccalaureate address will be delivered on Wednesday, June 14, by Hon. J. W. Abercrombie, State Superintendent of Education.

BRETHREN: Please read closely what the earnest workers say in this issue about progress in lifting our entire indebtedness. We are encouraged. Now, then, we appeal to all those who have held back through fear of failure to now come to the front and help. Now is the time. Let everybody give something. Let every church in the state that has not taken a collection do so at its next meeting. We are nearly out. One long pull, and a strong pull and a pull *all together* will pay the debt in ten days. COME ONE, COME ALL, AND HELP.

ONE of the most gratifying facts about the action of the Trustees of the Seminary at its meeting during the Convention is the great unanimity with which the Baptist papers in the South endorse what was done. This augurs well for the future, and says to the world that this disturbing issue shall never again enter our ranks as a trouble-maker. Let every man and woman, every church and society, become a faction-maker or disturbing element among us. Let the past be forgotten, and let us press with vigor on in the accomplishment of the work assigned us by the Master.

DR. GEO. B. EAGER, of the First church Montgomery, who has been elected President of the Industrial School for Girls, at Montevallo, has not decided whether he will accept or not. He will make his decision known next Sunday. The entire membership of his church is deeply concerned about it. They are strongly opposed to his accepting. He is dearly loved by his flock, and they will not let him go if it be possible to retain him. He is honored, loved, respected and appreciated by all classes of people in this city, and his influence on the side of right has been a power for good. We speak for our individual self, when we say that no one can fill the place that he now occupies. And the loss of Mrs. Eager will be felt in her sphere equally as much as that of Dr. Eager in his.

Delegates and visitors to the next session of the Southern Baptist Convention will not have free entertainment as heretofore. On which the Baptist and Reflector remarks:

And so we had to come to the pay plan at last. We are sorry to see it come, but it seemed inevitable. And if we had to adopt it, Hot Springs was about as good a place as any at which to begin. The hotel accommodations there are abundant. The only trouble about it is the lack of sufficient railroad accommodations.

A case of yellow fever is officially reported at New Orleans. The authorities of Texas and Mississippi are taking prompt steps to prevent the disease entering their states.

## "MY SIN."

If we can rightly judge David from his writings we must conclude that he was a great sinner and a great repentant. The two went together, for without repentance no man can secure the favor of God. He was said to be a man after God's own heart. It would seem that David had one sin that gave him great trouble, and he was constantly alluding to it. He says, "My sin is ever before me;" "I acknowledged my sin . . . and thou forgavest the iniquity of my sin;" "Neither is there any rest in my bones because of my sin;" "Wash me thoroughly, cleanse me from my sin." He had broken two of the commandments by committing two atrocious crimes. The first was committed in order to accomplish the other, and hence it appears that he, grouping them, called them one sin—"my sin is ever before me." It constantly dogged his footsteps, it would not down at his bidding. Dark and distressing, it would rise up and confront him all the while. Fearful condition!

Paul admonishes us to lay aside "the sin that doth so easily beset us," clearly indicating the fact that all men have some weak side, some vulnerable point, some darling sin that gets the mastery. In his own case he had experienced this—the "thorn in the flesh,"—for he prayed earnestly three times that it might be removed, but the reply came from the Holy One, "My grace is sufficient;" and henceforth we never hear him allude to it. Besetting sin; who is free from it? It is the source of great trouble, it is the crucial test of true piety. But from the fact that the Lord assures us as he did Paul, "My grace is sufficient," would not the future for many of us be dark and gloomy?

We are impressed with this: Every human soul has some besetting sin, some sin that has the mastery, some sin that is constantly annoying, and against which the conflict is continuous. Different people have a different sin. Envy, jealousy, hatred, malice, ambition, drunkenness, sporting, and the like, lay hold and drag down. Courage, coupled with earnest prayer, is the safe remedy. Reliance on God for power over self obtains the victory.

We sometimes meet the opium-eater, the whiskey-drinker, who is fast in the clutches of his habit, and our deepest sympathy goes out to him in his fearful condition. He has lost will-power, courage is gone, self-assertion has become paralyzed, and the destroying habit has gotten entire control. "My sin is ever before me," he cries out like the Psalmist, and he goes down before the destroyer.

Where is the remedy? Where the refuge? "My grace is sufficient," saith the Lord God of hosts. Take it to the Lord in prayer, relying upon his grace, and the victory is sure; the end achieved. Whatsoever ye ask, believing, it shall be given you. Power over self may seemingly be forever gone, but this may not be true; take it to the great source, cast thy burden on the Lord, and he will give relief. Prayer, earnest prayer; sincere, trusting prayer, will be answered. This was David's constant and daily resort, and without it he could never have scaled the heights of the many difficulties with which he was beset. Take it to the Lord in prayer. David exhorts us to praise the Lord. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." And so he will do to us.

You must not feel hurt, brother, if your article does not appear this week. The debt-paying talk has precedence over everything else.

## NEWS NOTES AFTER THE WAR.

### CUBA.

At Havana, at last report, only a few more than one hundred Cuban soldiers had presented themselves to receive the \$75 offered by this government to those who give up their arms. We have seen no reports from other points. The men are under the influence of those officers who expect to gain something, in some way that is not explained, by holding out against the offer of the United States. It is supposed that the officers and the men who follow their advice hope either that this government will pay them a large sum to disband, or else that we will recognize a Cuban standing army and see that the soldiers are paid as our soldiers are, when they will have nothing to do. If these idle officers and soldiers do not go to work they will give trouble, and this government will be forced to take them in hand. Cuban affairs are not yet settled.

### THE PHILIPPINES.

The Filipino commissioners were not satisfied with the terms of unconditional surrender offered them, and they returned without promising that they would be accepted. It appears that the situation is becoming more serious, as the dispatches from Washington report the President as seriously considering a call for 35,000 volunteers to go to the Philippines. The rainy season is just at hand, during which it has been supposed our troops can do but little, while the natives can move about without much difficulty. But Gens. Otis and Lawton say that the campaign will be pushed with vigor even in the rainy season, but that men are needed to hold the territory after it is taken and protect peaceable people from the insurgents.

THE signal corps were fired upon as they were landing on the island of Negros. Those who escaped in the boat say they saw the natives beat those who were captured and then cut them in pieces. Others of our men have been mutilated after being killed either in battle or after capture. On side may retaliate.

LATER.—Gen. Otis reports to the War department that he needs only sufficient reinforcements to keep his army up to 30,000 men. Press reporters at Manila, it appears, got up the alarm about the great increase required.

### Only \$7,000 Needed.

Now let everybody help. We are on the home stretch—Only \$7,500 needed to complete the grand work. Shall not every one have a part in the grand accomplishment?

### Only \$7,000.

After opening my mail I have heard of collections sufficient to bring the debt down to \$7,000. This is the critical period, brethren. The last few thousands will be hardest to raise. Now, if everybody says, "It will be done without my aid," you see where it may land us. There is danger in that. It is said: Once upon a time a Presbyterian preacher who lived in a wine-growing region kept his barrel of wine. The wine gave out, and the members made it up among themselves that they would replenish it by each one bringing a jug and emptying it into the preacher's barrel. One fellow concluded he would take a jug of water and no one would discover it. When the preacher, snacking his lips in prospect of what awaited them, approached the barrel and began to draw, what was his amazement to find *only water*. All had taken the same notion and had saved their wine.

Brother, we want wine in this case, not water. Good intentions and sympathy won't help. With one honest pull all along the line, we can make it in one more week. Let it be a pull all together.

## Time Extended Eight Days.

We fondly hoped the first of June would see the grand work completed and the debt wiped out. We have done well, we are now within \$7,500 of the end. Before the first we will hear from other amounts contributed which will further reduce the debt. So many of our prominent pastors and active laymen were away at the S. B. Convention at the most critical time of the campaign that they have not had the time to canvass their communities. After consultation of the committee we have concluded to postpone the final day to June 8th. This gives eight days more time, and we beg the brethren to employ it diligently. After getting together the larger amounts from individuals, let the public collections be taken. We ought to hear from more than five hundred churches in the next week.

Let the good news fly over the wires and through the mails. We are confident of success if the workers do not cease their efforts.

The returns should be all in by the 10th at the latest. On Wednesday, the 14th, Commencement day, we hope to make the glad announcement that Howard College is safe.

What a day that will be! Now for heroic work. Let every one lend a helping hand.

B. D. GRAY, Ch'mn Ex. Com.

## The Way to Proceed.

Let a diligent canvass be made for individual subscriptions among those best able to give. On Sunday let these be read out and an appeal made. If the pastor thoroughly understands the proposition and will state it in an enthusiastic way, the results will not be disappointing.

## Hopeful Words.

They are doing the work. We have met with very few discouraging words. The ice-water man has been in demand, but he has had the good sense not to empty his pitcher on the enterprise. Most people are cheerful and have a God-speed for us even when they feel they cannot assist us.

## The College Self-Sustaining.

I was asked if the College is self-sustaining. Yes; it not only pays the salaries of the professors, but has been paying \$1000 interest on the bonded debt.

With the debt removed there will be a large increase in patronage, and the College will be more than self-sustaining.

## Pastor Foster Better.

It will be good news to his many friends to know that the popular pastor of Parker Memorial church at Anniston is improving, and hopes to be back to his work in a few weeks. The has a noble people who are much devoted to him.

## Some of the Contributions.

Mobile heads the list with \$3,085.86; Montgomery, we hope, will reach \$2,000; Anniston has given nearly \$1,500, with some members yet to see. These are some of the large contributions; there will be heroic work done by many small churches.

Shelby City, only a little while ago a mission station, gave \$82, with prospect of making it a hundred.

Oxanna, another church which was organized and sustained for several years as a mission church, gave \$26. In the next week five hundred churches ought to be heard from.

## Regular Collections.

It is very important that regular collections for missions shall be kept up. The present movement on the denomination's debts was not designed to interfere with systematic efforts.

All the collections for the debts should be that much extra, otherwise the movement would be a calamity to the mission cause.

## Patience, Brethren.

I have arranged for the office work to go on. The receipt of money will be promptly acknowledged, but I will not be much in the office before June 15th. Let all remember this, and not grow impatient at any seeming neglect.

## Monthly Offerings.

A brother said to me: "You never inaugurated anything so helpful to the churches and the cause as the monthly mission collections."

I have been delighted as I have met with the pastors in the last month to find that the old practice survives with so many of them. That is approaching somewhat the weekly plan, which is the Scriptural plan. Perhaps the monthly plan is as good as we can expect in the present state of our churches. Most of them meet only once a month. A strange thing to this scribe is, that the country and village churches will adopt the monthly plan more readily than the city churches when they meet every Sunday. But so it is.

## \$6,000 in One Week.

We started out last week for \$1,000 a day. We did not quite make it, but we got \$6,000 in one week. We want now \$7,000 in eight days. Let us have it, brethren.

## Crowns.

Who will wear them? All over Alabama there are those worthy of them.

One of the brightest and best must press the brow of B. D. Gray, and the First church at Birmingham. The church has given its money liberally, and its pastor, without hope of reward, has thrown himself in the front of this movement. Close by his side has stood the saintly A. C. Davidson and his Southside church. As fellow helpers all the pastors about Birmingham can be named, along with a host of others all over the state. God give his benediction! May be this banding together of the leaders is an omen of the future. What happy results would follow if in every enterprise of the denomination there could be this standing together! Brethren, let's do it. Crowns await us and our people if we do it.

## Rolling Logs.

I have seen men fail to raise some soggy old cut at the first effort, but some one proposed a second trial.

When all would bow themselves with desperate determination, and the word, "All together!" would be given, and up would come the tremendous weight. What was the matter? Some one at the first had not done his best. It seems to me this old debt we're trying to lift is that old soggy log. It looks like it is nearly ready to move, but here we are lifting till we are strained to the utmost tension. What's the matter? I can't certainly tell, but I believe some one has not done his best. Brother, you are not going to stand by and see your neighbors lift in vain, when your help would remove the burden, are you? Let everybody lay hold now and give the word through the ALABAMA BAPTIST, "All together!" and it is done.

J. W. STEWART.

## Correction.

In a number of state papers the financial report of Woman's Missionary Union for the past year has been misstated. The figures given as total receipts have been \$24,000, when the actual results were \$64,112.73, divided as follows: \$36,696.73 for Home missions, of which \$14,129.67 was in cash, \$22,567.06 in boxes; \$24,152.92 for Foreign missions, \$3,263.08 for Sunday School board, of which \$280.10 was in money, \$2,982.98 in boxes. This is a net gain over contributions of previous year of \$5,819.22, and is the largest total contribution ever made by W. M. U., exceeding the Centennial gifts by \$1,775.98. Grand total for eleven years, \$532,971.96. The year previous to organization \$17,000 was the reported receipts from Woman's Societies. The eleventh year of organization shows nearly quadrupled receipts over non-organization. Total expenses for printing, postage, type-writing, clerks, stationery, mite barrels, etc., \$2,071.33, or less than 3 1/2 per cent. Increase in expenses over last year, \$55.90; increase in contributions nearly \$6,000.

The above mistake arose originally in a report made by a local paper in Louisville, and has been copied throughout the states. The reporter did not appreciate the three-fold work of W. M. U., accepting as total the work for the Foreign board alone.

ANNIE W. ARMSTRONG,  
Baltimore. Cor. Sec'y.



## Alabama Baptist.

MONTGOMERY, JUNE 1, 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

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Some dealers push the sale of cheap buggies because the profits are large. Don't allow yourself to be misled into buying a shoddy job 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 franchise dealers only. If none in your town, write direct.

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

### Birmingham Conference.

Avondale—Fine Sunday school, and all the services well attended. At night the house was packed. Pastor preached on "A slanderous tongue."

Church raised pastor's salary \$10 per month.

One of the recorded petitions of Robert Murray McChesney is this: "O God, make me as holy as a pardoned sinner can be made."

### 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.

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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.

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Wanted in every section of the United States. Reference required and given. Address, J. N. ROSSER & CO., (Tobacconists) Thaxton, Va.

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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.

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

**POSITIONS SECURED.** May deposit money for tuition in bank till position is secured, or will accept notes. Cheap board. Car fare paid. No vacation. Enter any time. Open for both sexes.

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### 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.

### FIELD NOTES.

Rev. John H. Pool has changed his postoffice address from Birmingham to Brookside.

Dr. Hawthorne requests us to send his paper to Afton, Virginia, until further notice.

Rev. I. Windsor requests the ALABAMA BAPTIST and his friends generally to address him at Brierfield instead of Hanceville, as heretofore.

J. J. Taylor, Mobile: St. Francis Street church subscribes three thousand and eighty-five dollars and eighty-six cents to the Howard debt; will be increased some. Let the whole be paid off.

Stanton: Good congregations at Ebenezer church last Sunday. Pastor Ruddick preached at the morning service from Lam. 3:27. In the afternoon two were baptized. At the evening service pastor preached from Acts 8:36.

We regret to learn that Rev. E. T. Smyth finds it necessary to change location for the present in the hope of benefiting his health. He will go from Anniston to Choccolocco for the summer. Correspondents will take notice.

A. B. Campbell, Troy, May 29: Brother Dawson is preaching fine sermons to fine congregations. Seventeen have applied for baptism, two have been received by letter. Others are interested. Christians are being greatly blessed.

A young man with experience as Teacher, and who has made special preparation at one of our leading institutions, wishes to make arrangement for next scholastic year. Has been offered again the school he now has, but prefers to change. Write to the ALABAMA BAPTIST.

We sincerely hope to have before long a better report than this from Bro. W. W. Lee, who is un-

der appointment as missionary to Brazil. May 27 he wrote from his home at Lyerly, Ga.: "My health is still poor—condition largely unchanged. I may go West soon in the hope of finding better climatic influences."

Greenville: Usual interesting services were enjoyed Sunday. Morning subject, "Mary at Bethany," evening, "What shall I render," etc., Psalm 116:12. Pastor Bradley seems continually at work. A sign of his thorough business for the Lord was displayed in the evening as four persons presented themselves for membership, three of the number being strong, energetic young men.

W. H. Connell, Dixie: Hephzibah church is moving along nicely. We paid all dues at last meeting and sent \$10 for ministerial education. We are expecting Bro. Preston the 22d. We will have an old time rally and spend the day. We take monthly collections for missions, with an extra thrown in when the evangelist comes. Bellview church is not free from debt yet. It built a house at a cost of \$1,100, it is not quite paid, but we are still trying. We advise our brethren "to owe no man anything." It hurts churches to be in debt. Partial paralysis is almost inevitable if the debt is large.

Rev. J. L. Thompson closed his pastorate at Clayton Street church on Sunday last. Mere mention was made at the morning service of the separation that was about to take place, but at night there was the final farewell. The service was rather informal, but was tender and touching, and it was evident that Bro. Thompson and the church parted with Christian love and kindest personal regard each for the other. Bro. Thompson expected to go to his new home at LaFayette today. His leaving is sincerely regretted by the Baptists

of the city, and others also. We feel sure that he will soon gain the love and confidence of the church and people of LaFayette. We learn that Clayton Street will not make haste to call a pastor.

W. J. D. Upshaw, Roanoke: In my article from Louisville you made me say that there are thirty graves in Cave Hill cemetery, whereas I meant to say thirty thousand graves were already in that most beautiful cemetery. Please state this.—[No, brother, we didn't make you say there are thirty graves there—you said it yourself, as shown by your manuscript now before us. For all we knew, you were writing of a new graveyard. But we can excuse the slips of a hard-working pastor whose mind becomes a little "flurried" by the sights and sounds of a trip to the Convention.—Ed.]

W. B. Carter: Our last regular meeting at Cottondale was protracted. We received 22 by baptism and 13 by letter; the church was much revived and confidence restored in large measure. The meeting was suspended until Tuesday night after the second Sunday in June. The third Sunday being our regular meeting, has been appointed for the baptism of all who may be ready for the ordinance.—Our meeting yesterday here at Longview, where I write, was a success. We raised \$32 in cash for the Howard debt. All my churches are coming to the front in this our hour of opportunity.

C. H. Morgan, Lower Peach Tree, May 23: May 7th was a pleasant and profitable day at Rock West. Bro. Daniel Cook was ordained deacon. Bro. J. T. Caine preached a strong gospel sermon; Bro. F. M. Fletcher led the prayer. Bro. Cook is eminently qualified for this important

office. Bro. Caine preached again at 8 p. m. Thus closed a day which we hope will be the beginning of better days at Rock West. Another interesting feature of the day was the meeting of brethren Caine and S. C. Cook after a separation of thirty-nine years. It was touchingly beautiful to see these two noble spirits embrace each other and rejoice at meeting once more on this side of the river.

For the Alabama Baptist, Advance in Foreign Missions.

At the recent session of the Southern Baptist Convention it was ordered that the Foreign Mission Board lay out its work on a basis of 25 per cent. advance. This requires an increase in contributions all along the line. The board expects at least \$8,000 from Alabama. We can easily raise this amount. Bro. Willingham says: "I sincerely hope that the state will come up nobly and help to carry out the resolution of the convention." He informs me that already the board has appointed two new missionaries, and that money is needed at once to send them to their fields. Besides this, funds will be required to support those already sent out.

Let us not put off collections. May the Master give great grace and wisdom to carry forward his work. W. C. BLEDSOE, Vice-Pres. F. M. Board for Ala.

Humility—the fairest and loveliest flower that grew in paradise, and the first that died—has rarely flourished since on mortal soil. It is so frail and delicate a thing that it is gone if it but looks upon itself, and they who venture to believe it theirs prove by that single thought they have it not.

At a certain church a minister from a neighboring town was invited to preach the sermon. He proved to be a cold, nervous speaker, and his discourses fell terribly flat. "What do you think of the preacher?" asked one of the congregation, after the service was over. "Not much," candidly replied his friend, who was an engineer on the local railway. "He is trying to run his engine with cold water."

At a devotional meeting in York-shire a good man had been drawing out long, complaining strains about his trials and difficulties in the way to heaven. A man of different spirit followed, who said: "I see that our brother who has just sat down lives in Grumbling Street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came to sing in the street. I 'flitted.' I got into Thanksgiving Street, and ever since then I have had good health, and so has my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing, and I am as happy as can be. Now, I recommend our brother to 'flit.' There are plenty of houses to let on Thanksgiving Street, and I am sure that he will find himself a new man if he will only come, and I will be right glad to have him as a neighbor." There are many of us who would be the better for such a change of residence.

## LOOK AT THESE PRICES! FOR Job Printing!

Letter Heads, 1,000.....	2.25
Note Heads, 1,000.....	1.75
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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.

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# 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.

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THE CULTIVATOR PUBLISHING CO., Atlanta, Ga. LARGE CASH COMMISSIONS WILL BE PAID LIVE HUSTLING AGENTS.



### THREE P'S.

Ho, boys! I'd like to say to you,  
As if I were your father,  
With earnest mind and good intent,  
A word—or three words, rather.

Pluck, Purpose, Perseverance they;  
I call them simply glorious,  
For they who have and use them well  
Shall surely be victorious.

Purpose sees something to be done  
For our own good or neighbor's;  
Pluck dares to do it, and in faith  
For the great object labors.

But Pluck and Purpose both are vain,  
As teaches many a story;  
'Tis Perseverance wins the day,  
And leads the boys to glory.

—B. W. Cowan, in *Golden Rule*.

### Fooling With the Conscience.

BY ALEXANDER M'CLAREN.

Sin does not usually march up to the fortress that it would capture with flags flying and drums beating, but it burrows underground and comes up in the citadel before the garrison knows that it is near. Most of us, when we do go wrong, do it ignoring altogether the right or wrong of the thing we are going to do, and sometimes we go so far that we persuade ourselves that there is no reason why we should not do this. Ah, yes! "the arrow that flieth in darkness" is the arrow to be afraid of. "The pestilence that walketh in darkness" is the pestilence that slays its tens of thousands. The first lie that sin tells me is, "Come along, there is not a bit of harm in it. You may do it quite safely. I will not say it is right, but certainly it is not wrong. Come!"

You can do almost anything you like with your consciences in the way of getting them to condone or to sanction evil except this one thing which nobody can do—you can never get conscience to say, "It is right to do wrong." But you can get it to say that almost anything in the whole possible circle of vices and sins is right if you go the right way to work about it. Conscience can be seared, as a man's skin will be no longer sensitive after once a hot iron has been pressed against it. You can silence it, and bring it down to the level of your ordinary life by habitual indulgence in certain forms of evil, as the "dyer's hand" is subdued to what it

some of their strange cuneiform tablets, that if a demon once saw his face in a mirror, he fled contently from the spot. If we could see ourselves—I was going to quote the hackneyed old words—"as others see us," if we could see ourselves in God's mirror, then we should be delivered from the lies of sin, as to its guilt or criminality. Strange that it should be true about all what one of the old prophets says about idolaters: "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

### Beware of Food Samples.

Quite recently in New York two deaths occurred from poisoning by the use of powders sent to the victims by mail. In Leavenworth, Kan., the other day nearly every doctor in town was called to attend the children who had gathered up, eaten, and been made ill by samples of an article left at houses by canvassers for advertising purposes. Alum baking powders have always been favorite articles for this sampling business. Yet there is nothing more liable to lead to danger than the practice of using the various samples of baking powder left at the door. They are presented by irresponsible parties, in appearance are not distinguishable from arsenic, and indeed, in Indiana some time since one package was found, after it had caused the death of the housewife, to have been mixed with that poison.

It is safer to refuse all samples of food or medicine offered at the door. Pure cream of tartar baking powders sell upon their merits, and are never peddled or sampled.

A correspondent asks the views of *The Journal and Messenger* on "Interdenominational Work." Just what he means by the phrase we do not clearly understand, but presume that he has some reference to what are called "union meetings," or "union revival meetings," where churches of several different denominations in a city or village unite, with or without an evangelist, in special labor for the salvation of souls. Such meetings seem to be somewhat

cient to attract our people. Every preacher, especially in our state, ought to have it. Some of the subjects treated are, namely, An Unshaken Trust, Final Reward, What is Sin? The Star of Bethlehem, Judas the Traitor, Spiritual Freedom, etc.

Funk & Wagnalls Company, New York, has just issued a deeply interesting little book of 148 pages, "WHY MEN DO NOT GO TO CHURCH." This book contains many very important suggestions. It would be helpful to every pastor in solving the problem. Price, 60c.

THE IMPERIAL REPUBLIC, by James C. Fernald. Price, 75c. 192 pages. It treats of Expansion and Imperialism, and the policy of the government toward Hawaii, the West Indies and the Philippines. It is a meritorious work, written in pleasing style, and full of logical reasoning and historic research. We commend it to our readers. Funk & Wagnalls Company, Publishers, New York.

BAPTIST HISTORY VINDICATED. By John T. Christian, D. D., LL. D., has just been published by the Baptist Book Concern, Louisville, Ky. Dr. T. T. Eaton wrote the "Introduction." The book contains 220 pages; price, \$1. The main purpose of the author is to give to the denomination the result of his investigations of the old records in which he claims to find data that fully deny the position assumed by Dr. Whittitt. Every reader must be his own judge in this matter. Send for the book, read all sides, and judge for yourself.

MY YOUNG MAN. By Rev. Louis Albert Banks, D. D. Perhaps no author has done more good in recent years than Dr. Banks in giving to the public so many excellent religious works. This one just published is among his best. We urge every young man to send for it. It will do you great good in life's journey. It is published by Funk & Wagnalls Company, 30 Lafayette Place, New York.

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gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience—the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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## WINE OF CARDUI

### How a Woman Suffers.

HOWELL, IND., Nov. 28.  
I will always praise Wine of Cardui. It has done me more good than all the medicines I have ever taken in my life. Please send a book about female diseases to the ladies whose names I enclose.



### Wine of Cardui

It isn't necessary for a woman to give particulars. When she says she has "female troubles", other women know what that means. It means days and nights of endless suffering. It means headaches which no tongue can describe. It means terrible bearing and dragging down in the lower abdomen. It means agonizing backache, and shoulder ache, and arm ache, and aches in the lower limbs. It means nerves on edge—the blues—despondency and loss of hope. It means debilitating drains that the doctors call leucorrhoea. It means martyrdom—sometimes even death seems preferable. And still Wine of Cardui will utterly put those diseases and pains to rout. It has cured thousands of cases when nothing else on earth would. To the budding woman, to the bride, to the wife, to the expectant mother, to those going through the Change of Life, this Vegetable Wine is a blessing.

Druggists Sell Large Bottles for \$1.00.

## WINE OF CARDUI

stuffs that it is daily handling. So conscience is not to be absolutely trusted, but may think many things to be right which are wrong, and so we have to take it to God, and get him to educate it. Do not rely absolutely on conscience unless it has been taught by the example of Jesus Christ. And do not rely on your inclinations to decide what is right, because they are, in nine cases out of ten, bribed beforehand by the enemy.

It is all but impossible for a man so to get away from himself as to look at himself, and see himself as he is, and so you know we have got two words for almost every kind of moral action, and we use one of them for other people when they do it, and one of them for ourselves when we do it. "That man is a miser," "I am prudently careful." That one is "mean and shifty and cunning." "I am sagacious, and adapt means to ends, and do not wear my heart on my sleeve." This man is "passionate," I am "righteously indignant." That other man "indulges in the appetites of the flesh," I simply "do not go over to the extreme of asceticism."

"What in the captain [that is, in me] is but a choleric word, in the soldier [that is, everybody else] is flat blasphemy." And so the hardest of all things is to get people to know themselves. The Assyrians had a notion which is embodied in

common, and the experiences of pastors are somewhat varied. Many have only good things to say of their experiences, while others have hardly any good thing to say. Circumstances and the characters of the men engaged have much to do with the success and the harmony of such meetings. The writer of this can say but little as the result of experience. He does not remember ever having been engaged with those of other denominations in such special work. Judging from what he has seen and heard, he would be very slow to enter into an engagement of that kind. He would fear that social relations of the people of the different denominations would be greatly disturbed by them. It is almost impossible for pastors to agree upon a course of procedure under such circumstances, and all stand to it firmly to the end. Human nature is very treacherous, and while divine grace may have done much to subdue it in some souls, there is still enough of it left in most of us to bring us into disgrace before men and into humiliation before God, when we are brought face to face with a great temptation. Besides, we are not altogether sure that a Baptist can be true to himself, to his convictions and to his Master, while he agrees, either formally or tacitly, to withhold certain truths of the Word of God for the sake of union with those who repudiate or travesty the truth. Our conviction is that it is better for Baptist pastors to earnestly and prayerfully engage their own people, and together with them carry on all meetings having for their object the winning of souls.—*Journal and Messenger*.

### LITERARY NOTICES.

AN UNSHAKEN TRUST, AND OTHER SERMONS. By J. B. Hawthorne, D. D., with Introduction by Edgar Estes Folk, D. D. 12mo, 316 pp. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

Dr. Hawthorne is so well known in Alabama that the simple announcement that the above named book contains 22 sermons from this gifted and eloquent divine is suffi-



"Our boy has taken three bottles of Dr. Pierce's Golden Medical Discovery for St. Vitus's Dance," says Mrs. E. A. Bender, of Keene, Coshocott Co., Ohio. "He was very nervous and constantly jerking and twitching, but now he is as steady as anyone; in fact, seems entirely cured. He thinks a great deal of Dr. Pierce. As a cough remedy and blood-purifier there is nothing better."

IT IS JUST THE RIGHT MEDICINE FOR A COMPLETE BRACING UP.

Send 21 one-cent stamps to pay the cost of mailing on a free copy of Dr. Pierce's 1000-page illustrated "Common Sense Medical Adviser," a complete family medical library in one volume, or for 31 stamps a heavier, cloth-bound copy will be sent. Address Dr. R. V. Pierce, Buffalo, N. Y.

### Reduced Rates to Asheville.

On account of the meeting of the Southern Students' Conference and Young Women's Christian Association Convention, at Asheville, N. C., June 16th-27th inclusive, the Alabama Great Southern R. R. will sell tickets from points on its line to Asheville and return at rate of one fare for the round trip. Tickets will be sold June 13th, 14th, 15th and 16th limited to return until June 30th, 1899. For further information call on Alabama Great Southern R. R. Ticket Agent.

### Texas! Texas! Texas!

The Cheapest Homes, The Lowest Taxes, The Best Free Schools, The Finest Farming Land, The Best Cattle, Sheep, Hog, and Horse Country in the United States.

20,000,000 Acres of Public Free School Land in the Market.

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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 fund, 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 over through the proper department of the Government.

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References: Hon. Jos. D. Sayers, Governor; Hon. Jno. H. Reagan, Railroad Commissioner; Hon. A. S. Richardson, 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.

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

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For further information apply to my agent of the M. & B. Railroad, or to

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## A SOLID SORE

Knee to Instep. Wild with Pain.

CURED BY CUTICURA.

I was afflicted with such a terrible sore leg, it was thought it would have to be amputated. I could hardly stand the pain, and had to get along with a crutch. I tried all kinds of medicines without success, getting worse until it became a solid sore from knee to instep. Almost wild with pain, I gave up in despair. I heard of CUTICURA remedies and tried them. The first application of CUTICURA (ointment), after washing with warm water and CUTICURA SOAP, gave me so much relief that I was able to sleep over half of the night, and in eight weeks I was cured. T. C. BRISQOE, 100 W. Hunter St., Atlanta, Ga.

CUTICURA RESOLVENT purifies the blood and circulating fluids of HUMAN ORGANS, and thus removes the cause, while warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), greatest of emollient skin cures, cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, and thus soothe and heal the most torturing, disfiguring humors of the skin, scalp, and blood, with loss of hair, when all else fails.

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# ROYAL BAKING POWDER

ABSOLUTELY PURE

ROYAL BAKING POWDER CO., NEW YORK.

For the Alabama Baptist.  
At Danville.

Permit me to give a brief account of the commencement exercises of the North Alabama Baptist College Institute and Normal School at Danville.

Owing to the destruction of our school building by fire last Christmas day, our exercises were necessarily brief, as our school was small and room accommodations scarce. The school had been taught in the Baptist church since the 1st of January last.

Bro. Mack Stamps, of Sheffield, preached the commencement sermon at 11 a. m. Sunday, the 21st. He also preached at night. Both sermons were good, and our people were pleased with them, and I hope benefited. On Monday night we had an educational meeting in the interest of the school, but I am sorry to say very little was accomplished in our efforts to prevail upon the citizens of Danville and vicinity to aid in rebuilding our school house. On Tuesday the annual meeting of the board of trustees came off. The board appointed a committee to receive bids for the location of the school, and to remove the school if thought best. This committee consists of the following persons: A. L. Moody, of Tusculum; A. W. Bailey, of Hillsboro; Perry Henderson, of Athens; Dr. J. M. Kitchens, of Hartselle; F. H. Orr, J. G. Orr and Jos. Shackelford, of Danville. This action was taken in order to give Danville or any other place that might want the school an opportunity to get up some interest among its people in the matter, and make an effort to get it. The trustees will locate the school where they think will be the best and most eligible place, and where the people will show the most interest in having it by liberal donations. Two places are making an effort to get it—Sheffield and Trinity. Either place will do. But we must have

per on giving. The people at Monterey entertained us royally.

Brethren Ridgeway and Majors are at their posts holding up the blood-stained banner to a sin cursed world. These brethren don't make much ado about their work, but they are doing grand work for the Master.

Of course we have good reports from Bro. B. H. Crumpton. He has a noble people. May he continue long with them.

I can't close this without saying something of one of the most cherished objects of my life, that of a Ministers' Benefit Association. When the news came of Bro. Benton's death I thought, how glad I would be if we were organized and ready to give his family \$1,000, or more. Bro. W. B. Crumpton has signified his hearty approval of the association, and I hope as soon as the debt is paid we will see that the matter is put on foot.

The Lord bless the ALABAMA BAPTIST and everybody else, for it seems that the people here are very much dispirited.

W. N. HUCKABEE.

## Faith and Poultices.

There is a great deal said and written now-a-days about the "faith cure." A great many people believe in it and there are more who do not. We do, with certain attachments. There are always two ways of looking at anything, and this question is no exception.

There was old Hezekiah, king of Israel, who was "sick unto death," the Bible tersely informs us. No doubt it was his own fault to a great extent. Being a king it is altogether likely that he went all the paces and laid up for himself the retribution which generally overtakes high livers. What was the exact nature of his ailment we are not informed, but he had a boil, at all events. That's what it was called then, but we've a notion that

confidence are altogether lacking; cure is doubtful and recovery slow; but when the doctor has faith in his treatment and the patient has faith in the doctor the rest is easy. Here is where the modern faith doctors miss the connection. They discard poultices and other human remedies, and their practice is unsuccessful. The Divine power of healing the sick without resort to human means and remedies has long since ceased to exist. Faith cures are all right—with poultices. —Montgomery Advertiser.

## The Southern Baptist Way.

There are those among us in "the North" who think that the composition of the Southern Baptist Convention is superior to that of "the Northern Anniversaries," because the former is a delegated body, and the delegates are all men, nearly all ministers. Then the matter of credentials is made important, and the first thing in order, after the assembling, is the enrollment of delegates, most of whom have sent their names to the secretaries in advance. (The writer of this has seen delegations sent out to perfect their list, and not getting along with it very well then.) If our societies were represented on the same basis, their delegates would number, this year, about three thousand five hundred (3,500). The absence of all women from the delegations, and the seating of all the delegates in a body on the floor of the house, give an impression of importance to the assembly which may not be realized when men and women sit in the same pews, as they do with us, the women having as good a right there, for the most part, as the men have.

Then there is the "State right" idea running all through the convention. The representation is by States, and sometimes delegates get together and caucus by States—a thing never dreamed of among those of the North. And this congress of "delegates" gives importance to the office of Secretary, who becomes the factotum of the whole establishment, preparing everything beforehand, running everything while the meetings go on, and publishing everything as soon as they are over. This last feature of the work we especially like, since the Minutes are frequently in our hands before the second week has passed. In striking contrast

them, are reduced in spiritual power because of these pet pigs. Tell me what spiritual power can that deacon or other church member possess who spends day after day in the "bucket shops" that infest nearly all our towns, or who allows card parties in his home, or himself engages in card playing? Tell me what spiritual power a young man or a young lady can possess who attends the ball room and dances from twelve until four o'clock? What influence for good has that man who visits the saloon to play billiards—and perhaps takes a drink just to keep on the good side of the boys?

We are commanded to grow in grace. No man is born into the kingdom of God as strong a Christian as it is possible for him to become—to every one is accorded the privilege of growth. The most important thing about the growth of any plant is to see that it is placed in the proper kind of soil and that the climate is what is required. Different plants require different soils and climates in order that they may attain the proper growth. Just so with the servant of Christ—he should look carefully to the soil and climate in order that he may attain to the greatest success in the services of the Master.

Oranges are not grown in the arctic regions—they require a tropical climate. A Christian does not grow in grace in a "bucket shop," in the ball room, around the card table, and in that climate every breath of whose atmosphere is saturated with intoxicating liquors—even though he be there just to play billiards. May not the fact that there are many among us who are weak and faint be attributed to worldly mindedness of such weak and faint ones?—Biblical Recorder.

Looking out of the window, as the train whirled along the banks of the Ohio, we noticed quite a large steamer, with this legend painted large on the side, "U. S. Snag Boat." That told the story. It was the business of that boat to find and remove the "snags" in the river, and thus keep a clear channel for the heavily laden freight and passenger craft which plied in those waters. It set us to thinking. This deep and swift Ohio recalled the figure, almost as old as the race.

"Oh, a wonderful stream is the river of

## 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.

## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Georgia Bradford and A. C. Bradford to W. C. & E. A. Holt, of Montgomery, Alabama, on the 28th day of December, 1898, which mortgage is recorded in Book —, page — of the records of the Probate Office of Montgomery County, State of Alabama, the said W. C. and E. A. Holt 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 26th day of June, 1899, the following described property, situated in the County of Montgomery, and State of Alabama, to-wit:

Lot No. fifty-one (51) of "Ryan Plat," said lot lying near the southern corporate limits of the city of Montgomery, Alabama, fronting on the north side of Julia street fifty-seven feet (57), and running back north one hundred and eighty (180) feet.

This the 29th day of May, 1899.

W. C. & E. A. Holt.

Mortg.

a suitable building given us. Whether we can secure this at either of the places is yet to be seen. We have offered us near Trinity, on the mountain, a house with three acres of ground. The house was once a school building, but is somewhat out of repair. At Sheffield it is probable that a good substantial school building can be secured. The matter will be decided one way or the other in about two weeks.

On Tuesday night the pupils of the school gave an entertainment and all acquitted themselves well and gave general satisfaction. We had no graduates at this commencement. We hope the school will be opened again next September. As soon as the matter of the location of the school is settled, the trustees will elect the teachers.

JOS. SHACKELFORD,  
President Board Trustees.

For the Alabama Baptist.

## Notes from Pine Apple.

Things here are running in their usual channels. We have about decided to render a bill against Bro. Preston for damage done in disappointing the people, especially the good ladies, since they prepared so much good dinner for those all-day meetings which were not held. Bro. Preston could have saved us the trouble if he had sent notice to the county papers in Monroe and Wilcox.

Dr. Ramsey still holds the fort here, but I guess he sometimes feels as do some others, if not all others, that it is just all he does to hold it. How often do we feel dejected for want of some signs of progress in our work. The Lord develops patience in his ministers by causing them to wait. "Stand still," said Moses. The husbandman waits for the early and latter rain, and so the minister must wait for spiritual showers.

Our fifth Sunday meeting was a good one. Brethren Kendrick, Powell, Ramsey, Fletcher and the writer were the ministers present. Bro. Henley, the school teacher at Monterey, read a most excellent pa-

it was a carbuncle. Some of our readers know that a robust carbuncle will not only make a man "sick unto death," but will cause him to wonder many times why he doesn't die and get out of it. They are worrying attachments, carbuncles are. We've known men to nurse several of them and still live, but it was a close shave.

But about Hezekiah. While he was enjoying his carbuncle and wondering where he caught it the prophet Isaiah made him a visit and very bluntly told him he was going to die. Doubtless Hez had been expecting just such a catastrophe, but when assured of it he wasn't ready. Didn't want to go by the carbuncle route, anyhow, for he knew that would hurt, and spoil his good looks. Very naturally he pleaded for more time and perhaps asked for something easier. The Lord authorized the prophet to assure him that a stay was granted, and what did Isaiah do? He had faith in the words of the Creator, but he had an idea of his own about the business. He promised the king a longer term and also "took a lump of figs and put on the boil, and the king recovered."

There we have it. Isaiah had faith in the promises of God and Hezekiah had faith in the words of Isaiah, and both of them undoubtedly had faith in the fig poultice. Did they doubt the Divine power? Not at all, but the prophet also believed in works as well as faith, and thought it altogether right and proper to use an outward application as well as to urge faith in the promises.

Every person who has had experience in the sick room knows what a wonderful effect is shown if the patient has perfect faith in the skill of his physician. The very entrance of such a doctor into a sick room quiets the nerves and strengthens the heart and the will of the sick man if he exercises both hope and faith. It is great help to the doctor to know and feel that the patient has faith in him and his remedies, and doctor and patient help each other in the work of healing the disease. If faith and

with the pokingsluggish habit of so many clerks and secretaries of whom we wot. In several of these things our brethren of "the South" are in advance of us. But we really can not get greatly "enthused" over the fact, since there are other things in which "we" are certainly excel them.—Journal and Messenger, Cincinnati.

## Returning Prodigals.

BY REV. A. W. SETZER.

I was looking over some papers the other day when my eyes fell upon this caption, "Pigs in the Church." Of course I read it, just as you or any body else would have done, for I was curious to know what kind of "Pigs" they were in the church. The minister was preaching a sermon on the familiar subject of the return of the prodigal son, and during the course of his sermon said: "There is one thing about the return of this young man for which I am specially glad, and that is that when he did come home he did not bring any of the pigs with him. There is such a thing as people feeding swine and being about them so much that they become attached to them. You have heard of pet pigs; at least I have. So it is with some persons and their sins; they have certain favored ones, and when they decide to come home they leave the general herd but bring along their pets—thus they

One carries under his arm a theatre pig, another a society (?) pig, others bear and carry whiskey pigs—filthy swine. And so on down the long list they come; and if in after days the unfortunate pastor happens to drop a word displeasing to these what a squaling the church. Editor, that there is poetry in this brother's sermon. That church and we men into their communion who have their pet sins—drinking, dram drinking, etc. Our

and in its current treacherous "snags" are by no means unknown. The old pilot on the Mississippi showed practical wisdom. "Do you know where the snags are?" a timid passenger inquired. "No; but I know where they ain't," he replied. Still it is well to know where they are, and to get them out of the way, too.—Religious Herald.

You and I know that when this earthly tabernacle is dissolved there will be a new body for us, because our Lord Jesus Christ has risen from the dead. No matter of history is anything like so well attested as the fact that our Lord was crucified, dead and buried, and that He did upon the third day rise again from the dead. This I unhesitatingly accept as a fact, and it becomes my anchorage.—C. H. Spurgeon.

## Plant Steamship Line.

Three Sailings Each Week Between Port Tampa and Havana, via Key West.

Plant System trains run direct to ship-side, connecting with steamers leaving Port Tampa 9 p. m. Mondays, Thursdays and Saturdays.

For further information as to rates, schedules, and reservations, address R. L. Todd, Division Passenger Agent, Montgomery Ala.; B. W. Wrenn, Traffic Manager, Savannah, Ga.

## Probate Notice.

State of Alabama, Probate Court, Montgomery Co. May 27, 1899.

Geo. D. Noble vs. Mary Simpson et al.

This day came George D. Noble and presents to the Court his petition in writing praying for an order to sell certain lands described in said petition for a division of the same among the joint owners thereof.

It is ordered that the 30th day of June, 1899, be appointed to hear said petition, and Thomas Cohen, residing in the State of Texas, exact residence unknown, is hereby notified to be and appear before this Court on said 30th day of June, 1899, then and there to show cause, if any, why said petition should not be granted.

J. B. GASTON,

Judge of Probate, Montgomery county.

## Summer Resorts.

Holloway & Holloway, Attorneys, resorts.

## Mortgage Sale of Real Estate.

Under and by virtue of the power of sale contained in a certain mortgage, executed to the undersigned, Geo. D. Noble, by Phyllis Lipscomb on the 7th day of October, 1897, and duly recorded in the office of the Judge of Probate of Montgomery county, Alabama, I, the said George D. Noble, will, on the 24th day of June, 1899, during the legal hours of sale, and at the Court Square Fountain in the city of Montgomery, Ala., sell at public auction for cash the following described real estate situated in the county of Montgomery, state aforesaid, viz: That certain lot of land situated on the north side of Day street, between the Mobile road and Holt street, and upon which the said Phyllis Lipscomb resided at the date of the execution of said mortgage, being known as Lot No. two (2) of the W. H. Follard estate's Plat, said lot fronting ninety-three (93) feet more or less on the north side of Day street and running north seventy-four (74) feet more or less, being the same lot conveyed to said Phyllis Lipscomb by Sarah A. Follard on the 27th day of August, 1873.

Geo. D. Noble, Mortgagee.

GORDON MACDONALD, Attorney.

## 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.