

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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NUMBER 1

ALABAMA BAPTIST.

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Some Notes for the New Year Issue.

A reference to the last issue of the old year will not be out of place. Bro. Shaffer wrote about those who do not take the paper. That brings up a question of great moment. One of the most serious problems to my mind is, how to interest the best informed and the most wealthy of the denomination in our work? The business and professional men of the churches know but little about our denominational work, and that means, of course, that they care but little about it. They do not read the literature sent them; if they subscribe for our papers they do not often read them. Talking with a very prominent man whose name is widely known over the State, a leader in his church, I asked him if he read the ALABAMA BAPTIST. He replied: "Y-e-s. Well-ah, I should say, I am a subscriber; but to tell you the truth, I seldom read it." I have talked to dozens of the most intelligent men of the denomination, and found them utterly ignorant of what we were doing. Some who have gotten into office, who ran their Baptist face for all it was worth during the canvass, know nothing and care nothing for the general work of the denomination. Some one may lay the blame on the paper, and that may have something to do with it; but in other states, yes, in all states it is the general complaint that our city and town Baptists, especially the professional and business men, do not read our religious papers. If we make the progress we should, we must get them interested, but this we cannot do unless we can induce them to read our state religious papers. Why should not the pastors in the organization of the churches have a committee on religious literature to put the paper in every home, and do something to induce its reading?

Another item in the last issue: WHATLEY'S ANTI-MORMON PLATFORM.

Let every pastor study it, adopt it, and stand on every plank of it with both feet. The damnable heresy can be exposed. Don't treat it as another denomination of the Christian religion. It is not Christian at all. True they quote Christ's sayings, but that is only to make their claim to Christianity plausible. In no sense, as we understand it, are they Christian. Not only should we meet them and combat their errors, but a strong missionary force should be sent to attack them in Utah.

OUR NORTHERN BAPTIST HOME MISSION SOCIETY.

In whose territory this hurtful heresy has its headquarters, should increase its force of missionaries in Utah and the surrounding states and territories. We believe in the power of the preached gospel—let it be preached by strong men and lived by pure men and women and Christian households "where Satan's seat is." Who can tell us what is being done along this line?

THE FIRST ISSUE OF THE BAPTIST IN 1900.

The Pope has spoken and declared by a decree which all his followers must respect, that the new century begins after 12 p. m. on the night of December 31st. Baptists have no Pope to decide these momentous questions for them, so we are free to think as we please, and in my thinking I am going to treat the good-year 1900 as the last of the century. Well, what of it? Baptistically, so far as Alabama is concerned? Is it to be a great year for you, reader? for your church? for your denomination? Why not say, "Yes, by the grace of God it shall be so?" Write

on your banner "Hopefulness;" throw doubts and fears to the winds, and with a brave heart meet and overcome every difficulty confronting you; crown the old century twelve months hence with glory and bring in the new with a shout. Let croakers and faultfinders do their worst. You see to it that you are not affected with their unbelief; and at the year's end you shall rejoice in seeing the task you laid off gloriously accomplished.

And, Bro. Editor, I wish for you and the paper the most successful year in its history. Let it ring out the old and ring in the new century in the homes of thousands who have never known the blessings of its weekly visits. May heaven's blessings come down on all our hearts and homes and labors! Amen!

W. B. C.

For the Alabama Baptist.

Debt of Institute Board.

This is to certify that we, the auditing committee of the Institute Board, have examined the books and vouchers of treasurer and secretary and find that the board was in debt \$470.64 Nov. 13, 1899.

W. E. HUDSON,

W. E. LLOYD,

Auditing Com.

The above statement from the auditing committee gives in brief the financial status of the board.

This remaining debt of \$470.64 is provided for in the subscriptions made in the Convention at Gadsden. Some of these subscriptions have been paid, and assurances have come from many others of early payment.

The men to whom the amounts are due have labored hard for the Master, and are badly in need of the money to pay debts made in doing the work. It is hoped, therefore, that all the subscriptions will be paid at an early date.

This is the only fund that can be applied to this end, as the current receipts must meet current expenses. Brethren, do not fail us. Yours in the Master's name,
G. S. ANDERSON,
Supt. and Treas.

For the Alabama Baptist.

At Blocton and Vicinity.

The first of October last I accepted the pastorate and began with the first church here. Since that time we have received twelve into the membership of the church, and organized a ladies' aid society that reported at our meeting ninety-six dollars raised for church repairs. We have also paid part of an old debt of the church. Three weeks ago we organized a promising Sunbeam society to work especially for the Orphanage. Later we expect to organize a B. Y. P. U.

Our congregations have been fine, notwithstanding the rainy weather. The church is taking on new life. There appears to be the sound of a going in the tops of the mulberry trees.

Yesterday at 11 o'clock we constituted a Baptist church at Belle Ellen, a mining town six miles east of Blocton. At night service we received one candidate for baptism. I will preach one Sunday in each month for the new church.

J. W. DOSSETT.

Blocton, Dec. 11.

About Your Pastor.

Lighten your pastor's burden all you can; take the obstacles as many as you can—out of his way; stand by him loyally in word and deed; follow him even as he follows Christ; pray for him not merely with well-worn phrases in public places, but heartily in secret.—Washington Gladden.

The minister needs encouragement. You think of it, perhaps, and then are tempted to leave it for some one else. Go and do it yourself. Offer your services to the minister, and see how it will gladden his heart.—From "Dawn of Day."

For the Alabama Baptist.

Facts You Ought to Know.

Since the convention at Gadsden, I have received many inquiries about the college property in Tuscaloosa, controlled by Baptist people. For the benefit of the whole state, the Alabama Baptist, following the convention's example, gives me permission to state facts with which our people ought long ago to have been acquainted.

Experts declare the Alabama Central Female College to be one of the finest specimens of architecture in all the South, massive in structure, perfect in proportions, and, in its prevailing Grecian orders, classic to the last degree. To thoroughly understand it, is, in itself, as education. It was built for no less a purpose than the capital of this great state, at a cost of \$180,000, but was given to the University of Alabama for educational purposes when the seat of government was moved to Montgomery. Finding it impossible to use the building, the University was glad when private parties came to their relief by leasing it from the University for a period of 99 years (42 of which have passed), with the privilege of renewing the lease at the end of that time. The consideration to be paid is the annual free tuition of five girls. The legislature by a special act confirmed the lease. The school is not directly connected with any church or association, but having a clear legal and moral right to make of their own whatever they chose, these gentlemen secured a charter from the legislature which requires that always two-thirds of the trustees shall be Baptists. They then added equipments, as well as a dormitory, at a cost of \$35,000.

It is at the crossing of two great railway systems and is IN EASY TOUCH WITH THE WORLD through Birmingham, Montgomery, Columbus, (Miss.), and Meridian. Our new railroad has greatly enhanced its value as a school.

For the Alabama Baptist.

It is worth any where from \$50,000 to \$75,000. Whoever controls this building in the future will hold the key to female education in all this section. Efforts have been made to change its ownership, but nothing can take it from us except our own voluntary surrender of the lease, and it is a sin to commit suicide.

HEALTH IN THE GREAT BUILDING IS TRULY REMARKABLE. IT IS SINGULARLY FREE FROM MALARIAL FEVERS. Many decades will pass before the building can be completely renovated. Its outside walls are six feet thick from foundation to top, and everything is solidly strong. The roof is solid stone. But there is great need just now of two or three thousand dollars for improvements, and to firmly plant the college on its feet.

It would then have a constituency in its increasing importance alone could it, but it is impossible for us to hold the property much longer without the prayers, sympathy, and help of the brotherhood at large. Remembering the influences that center in and around the University, and that pass through our schools to the entire state, the brethren all say "hold on," but we can only do that by "going forward."

Our church here asks for no local aid. We have a solid membership of nearly 500, built up out of the city, and in no wise dependent upon the schools. We are simply able to take care of ourselves. But with a great church located at this strategic point, through this college property we can powerfully touch—and that to bless—every boy and girl who comes here for schooling. And who can tell what they will be worth to the world in the future?

Some fear that in building up the Central we are creating a rival to the Judson. It is our earnest desire to prevent this, except so far as rivalry may be helpful to both schools. They will occupy entirely different fields. IF, HOWEVER, WE SURRENDER THE PROPERTY, IT WILL BECOME A DANGEROUS AND POWERFUL COMPETITOR TO THE JUDSON IN THE VERY FIELD IT NOW OCCUPIES.

There are approximately 400,000 people in the white Baptist families of Alabama. This great host will need more college room in the immediate future. The Central can do a much needed work that can never be done by the great school at Marion.

Nobody derives, or can, or wishes to derive any personal profit, from the college. As for my work, it is absolutely free of charge.

Remember, we owe practically nothing. \$100 would more than cover all our obligations.

By the kind permission of the brethren these facts were stated to the convention at Gadsden, and on their own motion friends from all parts of the state agreed to help raise \$1,000 or \$15,000, provided Tuscaloosa Association would raise \$1,000.

The money will be acknowledged by receipt and placed in bank, and if Tuscaloosa does not do her part, it will be equally divided between the Howard and Judson. But if Tuscaloosa only had such a substantial expression of sympathy from the state, she would quickly take heart and perform a task that is too great for her alone.

All the money ought to be in bank by March 1st, but what we do should be quickly done, that this small matter could be gotten out of the way of greater undertakings.

The importance of this work is vastly out of proportion to the small amount of money needed, and this is not simply my opinion, but the matured judgment of everyone who has looked over the situation.

Dr. B. D. Gray spoke the truth when he said at Gadsden, "I know of no place in Alabama where two or three thousand dollars can be spent with such immediate and far-reaching results as on the Central college in Tuscaloosa."

We are in great danger of two things. (1.) Some will say, "They need but little, and so many things have claims on my purse, I'll let others attend to this." (2.) Or they will write, "Come, state your case in person and we will aid you." But traveling expenses and cost of supplying pulpit at home will consume a large part of the meagre sum we ask. Still, I'll visit any who may desire it.

There are many, many calls upon

us, and we must help speedily comes, any one else into whose hands it might fall could, by putting a few thousand dollars on it, have at once an ideal location what has cost us vast sums of money to build elsewhere. The Baptists of the state in the past have spent more than \$40,000 on this property. Shall we give it away?

It is thus, my brethren, that I share with you the privilege of success, or the responsibility of failure. Everything depends on the way you treat this appeal. Do not lay it aside or forget it. Get several brethren to join you and send your gift at once. Only very rich men can build great schools, but a man of modest means can, by helping here, present the Baptists with a property they could not duplicate for \$100,000.

You remember this appeal was made last year, but withdrawn lest we should interfere with the great debt-paying campaign. It cannot be withdrawn again, and if it falls unheeded we surrender forever the vantage ground that can be so easily held here. My heart almost stands still while I wait your reply. RE-READ THIS.

L. O. DAWSON,

Pastor Tuscaloosa Church.

For the Alabama Baptist.

New Year—New Things.

(J. C. Wright.)

Ring out the old year, ring in the new, Ring out the false ring in the true.

It is said, "there is nothing new," and the same authority avers, "I make all things new." In the dawn of the new year, we look out on a world, a large part of which has been built within the memory of the oldest man. Ask not, where is the world of a hundred years ago, but ask, where is the world of ten years past. Each decade builds a world. Yet, past ages have not been in vain, nor the centuries idle, nor the periods barren, nor the times lost, nor the days all evil. The engines of divine power have been constantly at work, and these have made our earth fourteen hundred times larger, equal in size to Jupiter. And at the same time these same engines have contracted the earth into one small

community—pulled it together with iron bars and magnetic wires. Time and distance are annihilated. Modes of transportation have so accelerated things that we no longer travel—we arrive. We need a new map of the world each quarter.

Today a new world is arising upon us, where nothing is as it was, and where all things are assuming new shapes and relations. It is a new world in a new atmosphere. New inventions, new discoveries, new principles, new systems, new methods, new forces, new institutions, new theories, new theologies, new religions, in nature a few things are constant, and are as they were; after these I see but one that is as it was, not here named, but each one may guess it.

The world does not move, and live, and have its being as in the past. All things move from the dust as well as to the dust. There is ascension as well as descension. And the new is born of the old.

The present world character is concrete, much of it not discreet. The ever-has-been it till present. But the old order is fast being pushed out by the new order of things, and by a divine, invisible modus operandi.

Much of the Bible is taken in telling us, "What the world will be." Social life will be as perfect as refinement, culture and grace can make it. The deformed will be transformed, the degenerated will be regenerated, and the enslaved emancipated.

"The new earth will appear, wherein dwelleth righteousness."

Our waiting eyes shall see.

The bright, new world to be.

The clock of divine Providence

strikes the hour of glorious morning.

We live in a most eventful era.

We are come up to the gates of a new

century, and to the gates of the world's

seven thousandth year period. It is

the rush of ages and the hour of pe-

rials.

Coming events cast their shadows

and in these shadows we can see the

things to come at hand.

Then let us see, understand our new

environment, and not ourselves in

harmony with them. Spend not time in

gowning new cloth to old garments. And

as the waves of years come, resolve not

to go under them, but step up upon

them.

"The night is wearing fast away,

The glorious light is dawning;

I see the streaks of coming day.

The bright, millennial morning."

Oxford, Jan. 1, 1900.

For the Alabama Baptist.

At Talladega.

On Sunday morning, December 17th, we ordained four new deacons in our church, viz: Brethren G. A. Jolner, E. H. Dryer, P. S. Williams, and J. A. Powe. These are all worthy and well qualified, and we expect great things from them as deacons. The presbytery consisted of Dr. A. J. Battle, of Anniston, who was elected chairman of the presbytery; Rev. J. H. Pope, and the pastor of the church. The new deacons were presented to the presbytery by Bro. J. B. Graham on behalf of the church. Dr. Battle preached the ordination sermon. It was a very able discourse, setting forth clearly and fully the duties and responsibilities of deacons. The ordination prayer was made by Bro. Pope, and a short charge was delivered by the pastor.

A beautiful and commodious pastorialum has just been completed on one of the principle streets of the city, the one on which the church is located, and is now occupied by the pastor and his family. It will be remembered by some that the old pastorialum was burned in February. The new one cost about \$2,500 and this amount has all been raised in cash and notes.

Our church is in good condition, and we have bright prospects for another year. The Lord has been good to us in casting our lot among these good people—I was about to say the best in Alabama,—and enabling them to bear with us patiently for three years. We hope to do great things in all departments of our work during 1900.

Our new deacons are all orthodox, as an evidence of which they take the Alabama Baptist.

Yours in the work,

T. M. CALLAWAY.

Our thanks should be as fervent for mercies received as our petitions for mercies sought.

In the midst of the associational period these notes were discontinued because I could not find time to write. There were many things I wanted to write about. I have made some notes on associational reform which at a later date I shall publish. There needs to be some important changes. Moderators, clerks and leading brethren everywhere ought to be of one heart and one mind to make more of these important gatherings. No meetings we have offer such opportunities as these—the time is short, only a few hours at most, and yet much of this short time is foolishly wasted. It ought not so to be. But more of this later.

Was my stopping place on a recent Sunday. Bro. W. Y. Quisenberry, a Virginian who was so fortunate as to capture one of Alabama's fairest daughters, is the pastor. They took me into their home and tenderly cared for me, for I was sick. The Lord was good, and so strengthened me for the work that I was able to occupy the pulpit at both services. The prospects for the Central church are bright. The pastor is enthusiastic and his people are catching the same spirit. He has inaugurated a plan of weekly giving which the members cheerfully accept, and the money needed will be forthcoming. One of the deacons said to me: "We thought we could not support our pastor without aid from the board, but he wouldn't allow us to make the application, and I see now the wisdom of it. We will take care of him easily." There is a revival spirit in the church, and more than thirty members have been added in the short while the new pastor has been in the field. The spirit of enthusiasm is catching; I look for the influence of this earnest brother to be felt in all the valley of the Tennessee. Like all the towns in North Alabama, New Decatur is looking up, and new people are constantly being added to its population. It is a great misfortune that there are three distinct towns; it is unfortunate for the churches especially.

pama. It is steadily growing under his wise leadership, and is developing along all lines. It was my pleasure to attend a social held in the Sunday school room and the church parlors. It was largely at-

Colbert Association has been fortunate in securing Rev. W. A. Turnage, of Iuka, Miss., as missionary for a part of his time. He is said to be a strong man and a zealous missionary. He will call the pastors to his aid, and the year's work will show up well, I am sure. I look for this to develop into one of the most zealous missionary bodies

I knew a church to subtract \$12.50 from its pastor's salary because he was absent one Sunday while attending the Southern Baptist Convention. A member of a church told me some years ago that he was in favor of calling a new pastor because their old pastor was connected with several denominational interests that of necessity would require more than less of his

2. The outlook is glorious; full of hope and encouragement. God is leading his hosts to victory. As they "go forward," by their side stands the Prince of Light, saying, "Lo, I am with you." His presence insures success. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." "The heathen shall be given him for an inheritance, and the uttermost parts of the earth for a possession." "He shall have dominion also from sea to sea, and from the river to the ends of the earth." "Yea, all kings shall fall down before him; and all nations shall serve him."

For the Alabama Baptist.
As Seen In the Hill Country.

We have in Cary association a goodly part of the "undeveloped masses" who are capable of being of much force in the Master's work. They have been disciplined and baptized. Now it strikes me that the other part of the commission is in force among us, that is to teach them the "all things" that are to be observed in order that they may "occupy" till Jesus comes again.

er he may rank in Bradstreet's, is not, in the last analysis, an honest man.—Rev. D. F. Burrell.

The patient Christian is sure to
in the day, for all things to come
him who can wait.

tion of the body of our brethren—churches. That, we have not yet. The body of our brethren are not contributing of their influence, prayers and money to our denominational undertakings. This is our

called carelessness is such a detriment to our church that it can no longer be called by so gentle a word as carelessness, but it is a positive sin.

stakes" while we "lengthen the cords," and "enlarge the place of our tent." Our "home guard" must be trained and developed. Each individual member of our

The patient Christian is sure to win the day, for all things come to him who can wait.

For the Alabama Baptist.
Prosperity or Success—Which?

This is a busy world and a fast age in which we live. The nervous energy of these times is tremendous. There never was a time when men were more anxious to succeed than now. Everybody is hungry for success. Anything is forgiven if it only succeeds. This age is ready to heretize any one who succeeds, no difference how his success is achieved. No wonder that the greatest of philosophers as well as poets wrote, "It is success that colors all in life: Success makes fools admired, makes villains honest. All the proud virtues of this vaunting world fawn on success and power, however achieved." And again, "Plate sin with gold, and the strong lance of justice hurtless breaks: Arm it in rage, a pigmy's straw doth pierce it." Evidently Shakespeare wrote for this, as well as for the age in which he lived. We are living, if not in the golden age, in an age of gold. Not less than seventy-five men in this country own each as much as forty millions dollars; and there are as many as one hundred men in the United States who own each twenty-five millions dollars. More than half of all this wealth has been accumulated in the last twenty years. Whatever else these facts may show, they certainly prove our amazing success in money-getting. When a single community, in a single week, pays five-hundred thousand dollars for an exposition, and thirty thousand dollars for fire works, there must have been immense success at money making.

In all the world's history there never has been so little patience with sloth and incompetence as now. Men are wanted now who can hit hard and hit fast and bring things to pass; there is place for none others. No difference how handsome, nice and entertaining you may be, young man, if you can not come down to business and really do something worth while, you are not wanted—you are a doomed failure—thrown off as worthless. Efficiency is at a premium, and the premium is rapidly rising.

Churches are frequently and severely criticised now-a-days because, as we are told, "they do not succeed." By what standard, we ask, is church success being measured? In ordinary business, we

are told, there is 96 per cent. of failures; and in the professions there is not less than 90 per cent. of failures. Human nature is much the same both in and out the churches, and if this nature produces quacks in medicine, pettifoggers in law and frauds in commerce, is it at all wonderful that it invades the churches with hypocrisy? Nevertheless, measured by the standard applied to other business, churches are a phenomenal success, showing, as they do, not less than 50 per cent. of success against 4 to 10 per cent. in what is called the business world.

So far, nothing has been said in this paper about PROSPERITY.

An eminent author and lecturer of this generation says: "Any one has a right to make definitions, if he submits to the control of the definitions he has made." Success means the accomplishment of a purpose: Prosperity means the right employment of life. Your dictionaries may not fully agree with these definitions, but your Bibles do.

Some men succeed who do not prosper; and some prosper who do not succeed; some succeed and prosper; and many neither succeed nor prosper. The gambler, who by superior cunning robs his fellow, succeeds—accomplishes his purpose. The millionaire who accumulated his great wealth by means unfair and foul, succeeded—accomplished his purpose. But here is a four-square man who unwaveringly holds on to his integrity, respecting the rights and feelings of his fellowmen in all things, and though he has accumulated no money, made no fortune, yet he has prospered.

In our Lord's parable of the rich man and Lazarus, the rich man had succeeded, but Lazarus prospered. That other rich man of whom Christ tells us in Luke 12 was a brilliant success, but a "fool" who never knew nor sought prosperity. Zaccheus was exceedingly successful until that day when he met Jesus. Afterwards he was prosperous. It often happens, as in this case, that prosperity demands the sacrifice of success; and many people, both old and young, are

stupid enough to give up prosperity in order to gain success. Such people are as unwise as was the fabled dog that dropped and lost his piece of beef in the creek by catching at its shadow in the water. In the Bible God gives us an infallible rule for the attainment of prosperity; see first Psalm. "Whatsoever he doeth shall prosper," is the sure promise to any one and to every one who complies with the conditions there announced. Nowhere in the Bible is any rule given for winning success. Really, if "success" is but once named in the Bible, we do not remember it. Success is not enjoined nor commended in God's Word, while prosperity is much sought and commended by the inspired writers. "Beloved, I wish above all things, that thou mayest prosper and be in health, even as thy soul prospereth. I have no greater joy than to hear that my children walk in truth." 3 John 2:4.

Now, looking our purposes squarely in the face, can we say what it is we are striving after—success, or prosperity? Which? If it is mere success we are seeking, we may get it in full measure, and find in it the most miserable, blighting, damning, everlasting adversity. If you would see failure in its flower and full bloom—failure in all its potency, look at the man who has sacrificed all to this god—success. He has succeeded and is still succeeding, getting all he can and keeping all he gets, against all considerations of God and men. Here is the fat and favored heir of the most baleful, fearful, terrible adversity mankind ever saw—giant failure, stalwart, robust, stalking through the land with plenty, and conscious that even the God who made him nor the Christ who redeemed him can give him prosperity, for in his mad struggle for success he has surrendered every element of his being that made him capable of prosperity in the true sense of the word.

In the very nature of things true prosperity is but little kin to success; and yet, in this age, the one is mistaken for the other. No wonder that the golden rule is ignored, and that men envy and hate each other, when each is striving with all his might to succeed, that is, to accomplish his own purpose. If

we would prosper, we must love and help each other. This would bring us to the proper employment of life. Some people call themselves Rationalists who never reason at all. Some people call themselves Christians who show no signs of any respect for Christ or for his teachings. Some people are always deploring the want of success in themselves, in their church, or in their denomination. They generally mean by their complaint that their purpose, so far as they can see, is not being accomplished. Let us all pray and strive for the prosperity of Zion, even if the answer to our prayers takes from us all hopes of success.

Opelika. Z. D. ROBY.
For the Alabama Baptist.
Our Important Work for 1900.

Bro. Shaffer wrote some things quite truthful and suggestive, as he usually does. We can do nothing with men unless we are in touch with them. We are not in touch with more than eight-tenths of our Baptist family. How shall we thus relate ourselves to them? In many ways. Others will doubtless write upon other means, I will offer this one:

Increase circulation of the ALABAMA BAPTIST, and create a reading spirit among the churches. It was proposed at the convention that we own the paper, and that we send free copies to the non-reading element, at least for a time.

One man (editor) proposes to give us the use of his capital, without interest or responsibility for its equipment, until our wisdom and ability mature for such a purchase and ownership. Now let us by our donations—for donations they must be where no visible property is the outcome—determine to place the paper in the hands of as many of the non-subscribers as possible. The editor cannot afford it, we know. I propose to be one of a number of brethren, ministers, deacons or lay brethren, to guarantee one dollar of the subscription price of the paper for at least five subscribers above all that can possibly be procured in the church—churches, if country pastor—after the best

presentation we can give of the relation of religious literature to church and church-work development. I propose, also, that pastors, Sunday school superintendents, teachers and deacons incorporate into the catalogue of benevolent contributions giving copies of our State denominational paper to poor widows, and known-to-be worthy poor men and families, etc.

This will furnish the food desired to be distributed. But what if they will not eat the food when distributed? Create the reading spirit among the churches.

Not one half of the present patrons of the paper ever read it. This is the year for education all along the lines. It requires more tact to teach children to love the schoolroom and their books than to teach them their lessons. If a pastor ever gets his people full of Christ and his service, he will command their attention to every discourse. Let us preach about newspapers as educators, often refer to what we and all readers see in the papers; that they are shaping character and moulding sentiment; that Satan is taking advantage of this fact, and through his devotees is contributing millions for gratuitous distribution; that their children's brains will be filled with that free poisonous literature unless preoccupied by wholesome truth; that it is as much of a sin to withhold religious literature and training as education and meat.

Then press the claims of our organ, asserting and proving that it is ours, and that it can and will be just what we make it; talk about it to the Sunday school; talk about it at the fireside; read some sweet-spirited article from some spiritual brother or sister, where they admit they have not read it; solicit subscription then and there for four months for fifty cents, and see to it that it is renewed at end of time; and every one who can, write for the paper, if even a very short article, for some will read from the pen of one they know, and thus beginning, they will by and by devour the whole and keep a file of the papers.

No time, and I suppose no space, for more just now. God bless our paper. B. H. CRUMPTON.
Evergreen.

Read This.
To the Baptists of Alabama:

DEAR BRETHREN AND SISTERS: The liberality of Alabama Baptists, as manifested during the present year in paying the debts of the denomination in our state, encourages us to make an appeal to them in behalf of an enterprise of great importance to the Baptists of North Alabama. On Christmas day of 1898 the college building of the North Alabama Baptist Collegiate Institute and Normal School, at Danville, was burned, with nearly all its contents. There was no insurance, hence it was a total loss. Value about \$5,500.

This school was established in 1893 by the Liberty, Muscle Shoals and Big Bear Creek Baptist associations and located at Danville, Morgan county. The Danville people gave a large commodious building and two acres of land. The three associations contributed money to furnish the school with desks and school appliances. At the time the school building was burned, the institution was in a prosperous condition, and gave promise of great usefulness and success. The destruction of our building has been a heavy blow to us.

In July last the trustees removed the school from Danville to Mountain View, near Trinity, Madison county. The people of Trinity and neighborhood having made a liberal bid for its location. The school is now taught in a small building formerly the Grange Hall and school house, which was donated to the trustees, with three acres of land, by Rev. J. Gunn. This house has been repaired and very nicely fitted up, and answers very well for the present, but it does not suit the character of the school that we wish this to be, neither is it large enough for our future wants. We need a building that will be attractive, and at the same time answer all the purposes of a first class high school. We need, also, some dormitories for the boys. It will cost at least \$5,000 to put up these buildings. We have a beautiful location for our school. We are just one mile from the railroad depot at Trinity, on a mountain from which Decatur, six miles away, can be seen. The beautiful valley of the Tennessee stretches out to the west and south. We have pure air

and pure water. This school is needed by the Baptists of North Alabama. There is no Baptist school of this grade in the valley of the Tennessee. In the twelve counties of this portion of our state, from which we may reasonably expect to draw our patronage, we have at least 12,000 Baptists. Such a school is greatly needed to educate the children of that Baptist people. Nothing will develop the Baptists of North Alabama so much as good educational facilities, such as our school offers. If we build up a first class Baptist high school right in the center of influence in North Alabama, we will do much to strengthen the Baptist cause among the people.

We appeal to all liberal-hearted Baptists throughout the state to help us. You cannot aid a nobler cause except it be to spread the gospel of our Lord Jesus Christ. In fact, when you give your means to aid in the establishment of a Christian school, you are aiding in the spread of the gospel. The Baptists around Trinity are weak in numbers and weak financially. They have already contributed liberally. They cannot build these houses by themselves. The board of trustees, in locating the school here, were influenced more by the eligibility of the location and its superior advantages as an educational point, than by the money offered by the citizens to secure its location. They too hoped that the Baptists of the state, in view of the great misfortune that had befallen us at Danville, would help us build again. Shall this hope prove to be a false one? We come to you in the name of the Board of Trustees and plead with you for help. Shall we plead in vain? In helping us put up these buildings, you are helping the Baptist cause. Our school has helped to educate several young ministers who are doing good work for the Master. We expect to educate more. We wish to commence building next summer, and have our house completed in time for the fall session of 1900. To do this we must secure the money first. Therefore we appeal to our brethren for help now. Will

leading? I believe so. W. B. C.

The children in the hands have raised \$10,000 with which to inaugurate the mission work on the island of Mindanao, in the Philippines.

Read This.
To the Baptists of Alabama:

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The children in the hands have raised \$10,000 with which to inaugurate the mission work on the island of Mindanao, in the Philippines.

not some liberal-hearted brother or sister send us a donation?

We propose to take subscriptions as follows: One-fourth cash; one-fourth to be paid 1st of April, 1900; one-fourth to be paid 1st of July, 1900, and one-fourth to be paid 1st of October, 1900. We give the following form of subscription:

For the Alabama Baptist.
From North Alabama.

For the new year our people are very hopeful. A vast deal of good work has been accomplished during the past year. We are loth to give up Bro. J. W. Sandlin, our missionary who has done such faithful and, I may say, efficient work throughout this section of the state. Our association has been greatly strengthened by the coming of Bro. Rutherford Brett into its bounds. He is a fearless, earnest and zealous expounder of the Word. His series of sermons recently preached here on "The Evils of the Day" have proved helpful to many Christians as well as non-professors.

Huntsville now has three organized Baptist churches, with a prospect of another at the great Merrimack mills. Rev. R. Brett is pastor at the First church, Rev. J. W. Hilliard at Dallas Avenue, and Rev. J. A. Eaves in West Huntsville.

Dr. J. P. Hampton, who has been the honored moderator of this association for years, though having

ten," is in fine health and quite active, and breast he distinction of being one of the most liberal contributors to our various interests in this part of the state.

The eyes of the whole country seem to be turned toward this section, which includes the fertile valley of the Tennessee River, and in particular to Huntsville, the Lowell of the South. The Chamber of Commerce will soon issue a statement of the manufacturing plants established here during the present year. It will contain some startling facts. The estimate is that 7,500 hands will be upon the pay rolls of the present industries and those under contract before the close of the coming year.

The Huntsville Electric Car Co. has received its new cars, which will in a few days be running from East to West Huntsville, passing through the heart of the old town. As Dr. Crumpton said a few weeks ago when up here, so say we, that "the possibilities for Huntsville in the near future are simply wonderful." Now what the Baptists must do is to keep pace with the industrial development going on. While we have Bro. Starkey at Scottsboro, W. H. Pettus at Gurney, Brett and Hilliard at Huntsville, Quisenberry at New Decatur, and Hendon at Tusculum along the line of the Southern Railway, we still have such important towns as Athens, Madison and New Market unsupplied at present with pastors. I feel that we should turn at once to these points, especially to Athens, the capital of Limestone county, which is now becoming an educational center of much importance. We long to see our people better informed in regard to our denominational interests, and more of them contributing regularly for the same. We believe our preachers should preach oftener along these lines, and appeal to their churches for aid in support of these objects. It has been heretofore in this section too much like the old adage puts it, "As the priests, so are the people." May the Baptists of Alabama bestir themselves during 1900 as never before!

R. E. PETTUS.

Alabama Baptist

MONTGOMERY, JAN. 4, 1900

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

EDITORIAL.

OUR NEW YEAR GREETING.

Praise ye the Lord for his goodness and mercy unto us, should be on the lips of all his creatures. Good fellowship should run through the whole country, and every heart ought to be filled with praise and good will.

Now, as we enter upon another year and, as some say, another century, let us do so with consciences void of offence toward God and man. If we have any ill will toward any one, let us cast it from us, and render unto all cheering words and acts, with a fixed and firm determination to do more and better work for God and humanity than ever before.

Great possibilities lie out before each one of us. The fields are white unto the harvest; let us thrust in the sickle and reap a great harvest during 1900—a harvest that will enrich the great garner of the Lord. Let us work diligently for the salvation of souls, for this is the work of all works. Let us lay plans and devise methods that will insure the greatest success. Let us work while it is day, for the night cometh when none can work.

The ALABAMA BAPTIST shall know nothing save the work of the Lord as we may see it. Its columns will be open, not to bitter conflicts and personal denunciations, but to that sweet, gentle spirit that ought to characterize all God's people. Let the whole range of human love guard, guide and direct all our actions that divine love that makes men better, nobler, truer, wiser.

May God bless us as a nation; may God bless us as a people; and may God bless every effort put forth by the Baptists during this year to bring souls to Christ; and may the richest benedictions of heaven be vouchsafed unto us during 1900. We ask it all in the name of our dear Lord. Amen!

THE OLD YEAR.

Another year has closed. It has been thronged with events that will go down in history as those peculiar to itself. In all the spheres of human activity achievements have been wrought, triumphs have been achieved, and successes won. It is interesting to reflect upon these as we reach another landing place along the stairway of human progress. But our field of vision must not assume a comprehensive range lest we spend the opportunity in profitless generalities. We prefer to restrict the sweep of vision to our own field of operation.

During the year 1899 the Baptists of Alabama have wrought nobly. The beginning of the year found us embarrassed at many points and harassed by debt. In some respects our denominational affairs were greatly depressed. Debt is a great incubus to any interest, whether it be personal or general. In the opening periods of the year now closed, two of our chief and cherished interests were staggering under the weight of debt.

THE STATE BOARD.

Which had accomplished so much for the spiritual uplift of Alabama, was greatly hindered by the debt which, it seems, was necessarily incurred. But so long as the burden was carried, just so long was the efficiency of the board impaired.

If it was to meet the demands which providence imposed, that debt must be lifted. Concentrated effort, judicious management, and liberal offerings wrought the desired relief, so that when our State Convention met at Gadsden in November the cheering news was brought that the board had wiped out its debt, and unhindered and unhampered was ready to enter afresh upon the work of another year.

But for this relief the open doors of opportunity could not be entered by us, and the inviting fields could not be occupied. If occupied at all, these fields would necessarily be taken by others.

Tides of population are flowing into the state; new interests are springing up; industries are multiplying, and consequently new demands of evangelization are being made. From the foundation of statehood and even before, Baptists have led in Alabama. The denomination has been blessed with consecrated spirits from the earliest occupation of the state. Their prosperity has been commensurate with their growth, and this was no time for a retrograde movement.

Baptists may sometimes be tardy in action; they may, at intervals, appear indifferent to supreme and urgent demands; disagreement and division, at certain seasons, may seem to prevail, but in the general round-up they prove faithful. So it was in the juncture occasioned by the burden of debt upon our State Board. But the issue was squarely met and the load of debt was rolled away.

Nor was this our only difficulty. Another most sacred interest had long been menaced by debt.

HOWARD COLLEGE.

Without the maintenance of which all other interests must suffer, was overwhelmed with a burden of debt beneath which it had staggered for many years. Grave doubts were entertained of its ever being relieved of its incubus. Brave men and

most lost heart in the struggle to save the institution. Its importance none denied. Its inestimable value to the denomination was never questioned. But how could it be saved? All efforts seemed to have failed. Ingenuity was taxed to the utmost to devise means for its salvation. Some had given repeatedly and seemed disposed to give no more. It became unpopular to press its claims. Stout men and brave

sought to grapple with the monster debt, but failed. At last God raised up a man who solved the difficulty by proposing to lead in a most generous contribution. This was the signal to advance. Faltering spirits rallied again. Wise and consecrated canvassers took the field. The denominational heart was stirred. The movement became general, and where before it seemed an effort to give, it now became a pleasure, and the debt of Howard College was lifted. This was one of the most praiseworthy achievements of Alabama Baptists. It was a turning point in the history of our people. Thus the closing year finds us well on our feet.

But the end is not yet. Indeed will the end of achievement ever cease? We are just now prepared for action. The deck has been cleared and we are ready for execution. We were never in better trim for an onward, aggressive movement. Obstructions are gone and the way to success is open. Our people were never more unified, were never so buoyant over success, were never better prepared for doing great things for God. The claims of great interests press us. We shall not be able to achieve the greatest results until the gospel is preached with regularity in every quarter of the state. The State Board is committed to this great

interest, and its efficiency is entirely dependent upon the liberality of Alabama Baptists.

Both the Howard and the Judson should be endowed. Good as the work is which they are doing, it can be made excellent only with increased facilities. Never was there a more favorable time to begin this onward movement. With equal energy, wisdom, and consecration during the succeeding year, we will be far in advance of our present advanced position at the close of the centennial year.

FIELD NOTES.

Rev. W. E. Fendley asks us to change his paper from Alameda, Ala., to Wiggins, Miss.

Rev. Pitt Milner Jones requests us to send his paper to Lincoln, Talladega county, instead of Anniston, as heretofore.

Bro. Baber still thinks with pleasure of the large turkey sent him Christmas by Mrs. M. E. Dickson, of Letohatchee.

Bro. Worrell, of Deathville church, writes us a glad note informing us that his church will have during this year the pastoral service of Rev. S. N. Adams, of Clanton.

Dr. J. C. Hiden requests us to send his paper to Pungoteague, Va. He writes that his health is restored, and he will enjoy rest and recreation till spring, when he will be ready for work.

Rev. C. R. Miller's address is changed from River Bend to Blocton. Our brother says the articles on Mormonism which we have been printing are very useful to him in his work, as he meets many Mormons.

Rev. J. J. McCord's address is changed from Gibsonville to Lineville. Other brethren have requested us to send their papers to that same town. Is Lineville on a Baptist boom?

Rev. J. W. Phillips, Chocoma, Barbour county, a few days since put on his "seven league boots," as mentioned in fairy tale of old, and started out to hunt subscribers for the ALABAMA BAPTIST. He found five with the money in one day. We hope several other brethren have boots of that kind.

Roanoke Leader, Dec. 27: Rev. H. C. Risner delivered an exhaustive discourse last Sunday at the Baptist church on communion, and was heard by a large congregation. —Dr. Shaffer preached at the Baptist church Sunday night. At that service Col. Sam Henderson united with the church.

Gospel singer H. A. Wolfsohn has changed his address to 154 Gordon Street, Atlanta, Ga. Any pastors needing his services can get him by addressing him there. Mr. Wolfsohn needs no introduction to Alabama Baptists. He sang at the State Convention at Gadsden.

Geo. W. Stevens, Rock Mills: Rev. J. P. Hunter, who has served this church for the last three years, recently resigned. Rev. W. R. Whatley was at once chosen to serve us. He gave us an extra on Christmas eve; Text: "Train up a child," etc. One received, one joined by letter. We are hoping for a prosperous year.

Greenville: The Christmas celebration on Tuesday evening, Dec. 26, was a festive occasion, and the event of the evening—the "Capture of Santa Claus" in his little snow-covered and flower-arched wagon drawn by twelve lovely children, amid the noise of sleigh bells and trumpets—presented a picture of Fairyland. The little stockings could not hold the many beautiful presents this year, so they were displayed from a "Ferris Wheel" which occupied the entire pulpit, and when revolving with

its silver trimmings and twinkling candles was most artistic. Prettiest among the decorations was a drapery of shining stars which suggested the time long ago when all the East was radiant with the Star.

J. E. Creel, Yuma, Brethren J. I. Caddell and R. B. Huckabee were ordained in December as deacons of New Bethel church. The presbytery consisted of Rev. J. E. Creel, president; G. B. Powell, secretary; and R. Kemp, I. C. McCrary and John Ragland. The new deacons are young men of sterling worth.

W. W. Lee, Lyerly, Ga.: I am again at home after an absence of several months. I have come back hoping to be able to begin work again in a few weeks, if the Lord so directs me. For the present my address is this office.—[We hope our brother is fully restored to health, and that he will be able to do the work that he may be called on to do.—Ed.]

Pastor Crumby resigned his lengthy pastorate of the church at Shorterville, Barbour county, and resolutions were passed expressing regret of the church, who also thanking the brother for his faithfulness, and warmly commending him to the brotherhood in general. Bro. Crumby's home is in Georgia. We could not well give space to the resolutions.

We deeply sympathize with Bro. J. V. Dickinson, pastor at Pratt City, in his bodily affliction. He had typhoid fever some months since, and the disease settled in one leg below the knee. It has been necessary for the physician to scrape the bone. Of course our brother has suffered great pain, and we are sure that many friends will join us in the prayer that he may speedily be relieved and restored to health.

The accumulation of matter for publication during the holidays when we did not issue a paper made it necessary to omit the article on Mormonism this week. This, and the use of much small type, enables us to print such a number of articles as to relieve the pressure somewhat, and also to make this issue greatly interesting. There are still a number of obituaries and other articles that must wait a little longer.

A. A. Hutte, Springville, Dec. 23: On the 10th inst., Bro. B. C. Haslett, of Cropwell, was ordained to the deaconship of that church. The presbytery consisted of Rev. L. Law and the writer. Cropwell has one of the best working Sunday schools in the state. Rev. L. Law is the superintendent and teacher of the advanced class. The other teachers are quite efficient.

Our work at Springville is doing well in all departments. —Alpine has the best Sunday school now it has had for years. We believe the Lord is smiling upon our work.—"Mormonism" articles in ALABAMA BAPTIST have done great good.

GENERAL NEWS NOTES.

The war in the Philippines still continues. Our troops are chasing Aguinaldo, and his wife and children have been captured, but he is dodging in the mountains with a few followers. Our troops continue to kill, capture and chase the insurgents, but still they fight. Gen. Lawton, who was prominent in the war in Cuba, and has been very active and successful in the Philippines, was killed by a sharpshooter at the battle of Matoo Dec. 18. His body will be brought home for burial.

Lieut. Brumby, who made fame as Dewey's flag lieutenant at Manila, died at Washington of fever last month. Georgia being his native State, he was buried at At-

lanta with great honors. Dewey wept when his lieutenant died.

Dwight L. Moody, the great evangelist, broke down with heart disease while conducting a great meeting at Kansas City. He was carried to his home at Northfield, Mass., where he died in December. His death was calm and triumphant.

For the Alabama Baptist.

Back to Greensboro.

I left the Orphan's Home at Evergreen Thursday, Dec. 14, for Greensboro.

The children were all well after an epidemic of fever. They were all rejoicing over the coming holidays. I thank the ladies and all the good people of the state for their liberality in helping me to make the Home comfortable. I will tell you all about its improvements in the issue of the ALABAMA BAPTIST for the Orphanage. May God bless all who help them.

We are delighted to be at home, and greatly pleased to see the church so near completion. In looking through the building these words were in my mind all the time, "Praise God from whom all blessings flow." I found the few Baptists in fine spirits, and talking much of the dedication of the church, which is planned, I believe, for the first Sunday in January.

May God bless the editor and all Christians during the coming holidays. Yours in Christian love.

JENNIE M. HARDY.

Greensboro.

For the Alabama Baptist.

At Roanoke.

Enclosed I send you \$1.50, for which you will continue to send me the ALABAMA BAPTIST. It is a welcome visitor in our home, and we appreciate it more and more.

I want to tell you that we think we now have the "biggest preacher" at all. You know that Bro. Risner, of Kentucky, accepted the call to our church, and both the church and the people are very much delighted with him and his accomplished wife. He has been with us since Nov. 1st, and his labors are being sensibly felt already. He is very instructive, and his preaching appears to be attended by the power of the Spirit.

We had a glorious service on the first Sunday in this month, when we received by experience three grown people of high standing. The second Sunday was also a good day with us.

Bro. Risner is a good worker, and is a solid Baptist both ways the grain. In stature he is considerably above the average, and presents a manly appearance. He has great faith in the Lord, and with such an undershepherd to lead us, I think you may expect good results from this part of the vineyard.

W. H. STEWART.

For the Alabama Baptist.

A Caning.

When I was a boy I said that I would never be caned by mortal man. I have lived to recant those hasty words. On Christmas morning when Capt. Cartright and Lieutenant Thompson, of our local military company, came to our home they used so much force of persuasion and were so much in earnest about it that I submitted, and accepted a beautiful gold-headed walking cane bearing this inscription: "S. J. Catts; Chaplain Macon Guards, 1899." This gift is beyond the price of rubies with me, because it shows that the soldier boys composing our military company really appreciate the service of love I have endeavored to render them.

They are a fine body of men, 53 in number, and our town and county are proud of them. Our whole little city always comes when the chaplain preaches to the soldier boys.

This was a sweet, quiet Christmas to us all, and numerous presents were received from our friends by the different members of the family. Often do I thank God for casting my lot among such a generous, noble people.

A happy, busy and prosperous year to the ALABAMA BAPTIST, and to every preacher in the state.

Tuskegee. SIDNEY J. CATTS.

It is reported that 11,000 children applied for admission to Porto Rican schools in two weeks.

Alabama Baptist.

MONTGOMERY, JAN. 4, 1900.

CHOICE Vegetables

will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

GERMAN KALI WORKS,

93 Nassau St., New York.

HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Honor Roll of Howard College.

December 20, 1899.

Avery, Frank Mullins, J. R.
Burwell, H. Morrow, W.
Bryant, R. C. McDonald, T. S.
Barkley, P. C. Norman, E. R.
Crumpton, R. C. Pierson, W. D.
Crumpton, W. B. Jr. Roden, B. F. Jr.
Crumpton, H. D. Reeves, L. T.
Cabaniss, R. W. Ray, J. D.
Crawford, W. L. Shahan, A. E.
Cullom, N. W. Shugerman, H. P.
Davis, W. T. Smith, A. L.
Dobbins, J. G. Smith, J. K.
Eppes, T. K. Smith, M. D.
Fowlkes, Sam. Smith, Hunter
Garrett, M. B. Smith, J. C.
Graham, N. A. Smith, J. A.
Harris, E. C. Smith, R. E.
Haslam, J. B. Spruell, L. M.
Hawkins, Guy Thomas, T. M.
Hood, W. R. Thompson, H. W.
Jackson, J. L. White, Hugh
Lucius, R. S. Woodward, H. B.
Lambert, W. R. Windham, W. A.
McLaughlin, J. M. Watkins, F. H.
*1st highest average, 99.72d
highest average, 98.6.
F. M. ROOF, President.
L. M. SPRUELL, Post Adj.

When God sends darkness, let it be dark. 'Tis so vain to think we can light it up with candles, or make it anything but dark. It may be because of the darkness we shall see some new beauty in the stars.

The only house in all of the leading artistic instruments. Agents do not sell them because there is more money in the cheaper makes which they sell at a good price.

STEINWAY KNABE PIANOS
JESSE FRENCH
PIANO & ORGAN CO.
Manufacturers and Dealers
St. Louis, Mo.
We can sell you the same direct, at prices save agents' profits.
Write us, a 10 stamp will save you money. In doing so mention this paper.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

"At Evening Time it Shall be Light."

What is more beautiful than a bright sunset? Is there anything to surpass it? Yes, the close of a bright and beautiful Christian life. Such I have been permitted to behold. For many months I did not know which visit would be the last, and after all just when I could not be there the bright light suddenly dropped out of sight behind the hills, without growing any less bright as it disappeared. A friend has already published to the world the striking coincidence connected with the recent death of Sister Coleman Williams of the Haynesville church. Her grand-father and grand-mother died on the same day of the same month about eleven years apart; her father and mother died on the same day of the same month about two years apart, and she fully expected this order to hold in the case of herself and husband. He died on the 17th of November, about eight years ago, and she prophesied that she too would close her earthly career on that day, and so it was. Although long lingering sickness threatened to take her away sooner, she would calmly say it will not be till the 17th, and so it was. This was all strange, but there was something beautiful about the close of her life. She lived about four-score years. A large part of this had been spent in the service of Him who called His people the light of the world. I was permitted only to see her life's sunset. Such a sunset it was!

She had not been able to go to church during the year that I had been her pastor. I had no opportunity to preach her a sermon, but her closing year was a striking sermon on the text with which I began this article. It was a striking illustration of God's tenderness and her loving appreciation. The devotion of her children, all grown and Christians, as they so thoughtfully cared for her, and complete freedom from bodily pain, removed all cause for impatience. She was willing to remain as long as He willed, and was so cheerful that one might think she had no thought of death. She was willing to go as soon as He willed, and quietly talked of the fast approaching time as though earth had no charms. I

is a fact that many a man has such faith in God's power to save his soul—faith based upon the simple promises of God in the Bible—that he could lie down in peace and die without doubt or fear, and yet cannot believe God when He speaks so clearly about the temporalities of life. The redeemed life belongs to God here in as real a sense as it does hereafter, and we cannot rightly separate "life" from the life we live, the pursuits and emotions that go to make up our earthly existence. Then it all belongs to God; strength, business, money, and whatever else may enter into it; and God's wisdom, power and truth constitute the underlying foundations of it all.

Eighteen hundred and ninety odd years ago a babe was born in Bethlehem of Judea, and in that hour God came down to earth to enter into a vital, personal relationship with every believer. The incarnate God, thus revealed, stands personally related to every detail of your life; he came to redeem your life from destruction and all that goes to make up that life, and you have no right to separate a single detail of that life from this divine-human and human-divine relationship. He speaks with the same authority of your little life here as of your redeemed life hereafter. His word is our sole security. Is it not enough? When He says "It is more blessed to give than to receive," is not the blessedness just as well secured as when he says, "Blessed are the pure in heart, for they shall see God?" Let this thought come home to you, my brother of means, when the Lord's poor and the Lord's cause are crying for that which you withhold.

J. W. WILLIS,

Gadsden.

What is home without a Piano? Like a home without a mother. To make January the largest month of business for the year, I will give a special discount of 10 per cent. on my entire line. My prices are low and terms so easy that any one can afford a piano, organ, or sewing machine. Write at once for catalogue and prices.

E. E. FORBES,
Montgomery.

Branch at Birmingham.

Love should give wings to the feet of service, and strength to the arms of labor.

For the Alabama Baptist.
Ten Months Revival of Prayer.

have never seen more complete resignation nor stronger faith. As the day closed it did not grow dark, but light. I should say as life's night was closing, I saw the first rays of the coming day. I called it a sunset. It was rather a sunrise. She was growing brighter and brighter as she left us. She doubtless will shine on forever.

"At evening time it was light."
J. A. HOWARD.

For the Alabama Baptist.
For Pike County Baptist Preachers.

Thursday, 11th inst, at 10 a. m. is the time for the regular meeting of the Pike county Baptist preachers' conference in the pastor's study in Troy. Every (white) Baptist preacher residing in the county, or having charge of one or more churches in the county, is requested to attend. As this is the first meeting of the new year, it is of special importance.

ONE OF THEM.

For the Alabama Baptist.
Good Security.
A Christmas Sermon.

Dean Swift preached a charity sermon that is famous as the shortest sermon ever preached. His text was: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The sermon was: "If you are satisfied with the security, down with the dust." The remarkable thing about this sermon is that it takes God at His word, and forces the reader to ask himself whether he is willing to do the same. The text reads like a due bill, signed with God's own autograph, presented by the poor and needy to God's stewards in this world. What faithful steward would dare dishonor such a check?

The question arises: Why will a man entrust his immortal soul to God, simply on the security of his promise, and yet refuse to lend his money on the promises of the same God? Is it because the soul is less precious than gold and lands? or is it because God is a better soul-saver than financier? Is it really not because we have come to think of God as concerned mostly, if not exclusively, with the eternal life of the soul, and not with the life of the man here on earth? It

Ramer Baptist Church, Montgomery county, has been in a state of revival for the past ten months. We commenced baptizing in March and continued in April and May, making twelve in number. On the 10th of December I baptised four, and on the 17th four more, all grown up young people, and at night of the same day one more young man received for baptism. During this time we received nine by letter. There seems to be no stop to the revival as it still goes on. "Bless the Lord, Oh my soul! and all that is within me, bless his holy name." I feel so happy over the prosperity of the church when I hear the young men and the young ladies relating their experiences, it reminds me of a place in Marion county, South Carolina when upon my knees I was asking God to forgive my sins, and he seemed to say to me, "Thy sins which are many, all are forgiven thee: go in peace." I rose instantly and hurried to the house to tell father and mother what a dear Savior I had found. Oh! how I love Jesus.

B. A. JACKSON.

WE BUY lamp chimneys by the dozen, they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the Medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.

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An unjust acquisition is like a barbed arrow, which must be drawn backward with horrible anguish or else will be your destruction.

Ear hath not heard, nor eye seen the glories prepared for them that love Him.

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THE LIFE OF GOD IN THE PRESENT
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J. M. FROST,
Corresponding Sec'y.

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The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to

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

For the Alabama Baptist.
My Mite.

I feel grateful every time I think of God's having sent back to us brethren Davidson and Crumpton. When any one wants to know what to do and how to do it, let him ask Bro. Crumpton and his coadjutors.

I never thought I had much wisdom in planning work, yet some things occur to me. Let every brother or sister do the best possible work they can right at them—*hoc age*, as the Latins say. If you build a nice cottage, and adorn it with vines and shrubbery, your neighbor will be restless until he has done the same. One well-managed church or Sunday school will induce others. Don't be so earnest to find a place as to make one. The latter is as easy as the former. I say this especially to young ministers. Go out among your people, young brother, ascertain their spiritual status, and you will know what to say when Sunday comes.

Induce your people to take our state paper. I know a large church taking quite a large number of a certain political paper, but not one taking our state paper. How can they feel a deep interest in the cause of Christ even at home when they do not know what the Lord is doing for us in our own state?

Our people need to read their Bibles more, not by snatches, a verse or two or a paragraph or two at a time, but by the whole epistle or book, at least by whole topics—to search the Scriptures.

Not only occasional prayer, even at stated periods—this is well indeed—but the habit of prayer, as important to the soul as the habit of breathing to the body, is necessary to higher spiritual life. No business need interrupt it.

Let your conversation be "seasoned with salt," and your soul overflow with benevolence for everybody and everything. The beaming face and sympathetic eye of a man full of the Holy Ghost and of faith win many a soul to Christ.

E. B. T.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Meilen, Vice-President, Birmingham; Mrs. T. A. Hamilton, Secretary, Birmingham; Mrs. J. T. Nuckolls, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

The Sunbeams.

My Dear Children: I really think your name must be changed from "Sunbeams" to "Sunbursts." Such beautiful, bright letters I am receiving every day, and all of them showing such a lovely spirit about our work. I only wish to say that I have sent out Christmas programs to all the societies, fearing some of you might not have the exercise in the Foreign Mission Journal. It is beautiful. I wish you might all use it.

Your friend,
Mrs. HAMILTON.

SELMA.—Dear Mrs. Hamilton: It is a pleasure to write you of our Sunbeam Band. The society disbanded during the summer months, but now they have reorganized, and we have a flourishing society of about thirty children. We used the Sunbeam program for Miss Kelly last Sunday, and the little children enjoyed the exercises and especially the collection and punching the stars as they put in their pennies. Quite a number of the children know Miss Kelly and they enjoy working for her.

We are going to use the program in the December Journal for a Christmas exercise. The Sunday school children will have a Christmas tree anyway, and we thought it would be so appropriate to have the tree for the Lord at the same time.

Please send me some literature for the Sunbeams. We meet every Sunday and I am quite anxious to have the meeting interesting. I will appreciate any suggestions and help you can give me in the work, for I love to work with the children, and there are so many to reach here that I need all the help you can give me.

Hoping to hear from you real soon of the work.

Yours sincerely,
HATTIE POLLARD BARNES.

ORRVILLE.—Dear Mrs. Hamil-

ton: Enclosed find check for \$5.00, amount of dues collected in our Sunbeam Society since our organization in April.

I received the programs and sample card for raising Miss Kelly's salary. Some of my Sunbeams know Miss Willie and take quite an interest in her. I think I can depend on the Sunbeams to fill out a dozen of the cards. You may send me that number, and I will see what they can do.

May God bless you and the work.

Sincerely yours,
Mrs. J. F. WATSON.

AVONDALE.—Dear Mrs. Hamilton: Mrs. Hunter has just shown me the sweet little note of yours in the ALABAMA BAPTIST. I shall feel highly honored to have you visit our Band. You are cordially welcome to come any time. We meet at two o'clock each Sunday afternoon.

We will have the Christmas exercises from the December number of the Foreign Mission Journal.

Hoping you will visit us as soon as you can.

Your sincere friend,
BIRDIE ETHRIDGE.

I sent the dollar for the card by Miss Alice Hale.

DEMOPOLIS.—Dear Mrs. Hamilton: I have organized our Sunbeam Band Society and have about 25 on the roll. Each one of them wants to raise a fund with one of Miss Kelly's cards. Please send me about 25; should we fail to use all of them I will return them to you.

Yours sincerely,
Mrs. J. I. LEE.

FORT MITCHELL.—Dear Mrs. Hamilton: Miss Mary Williamson of Uchee, Ala., wishes to organize a Sunbeam Society in their church, asks for literature and information. Will you not write her and tell her all about it? You can do so much better than I.

Will you allow me to boast just a little? Three weeks ago I ordered six of Miss Willie Kelly's cards for my Sunday school class, have raised over eight dollars. We have a real live little band of Sunbeams, although few in number. I am very late in telling you, but I am so happy to have you back in Alabama. Wishing you abundant success in your work.

Yours sincerely,
Mrs. J. T. NUCKOLLS.

ROANOKE.—Dear Mrs. Hamilton: Will you please send me two dozen of Miss Kelly's photo. cards. I am sorry to tell you that our children have almost disbanded, but I am trying to get them to do something, and think I can succeed in this way to help some if not a great deal. We may make this our Christmas offering. Please pray for me and them that we may grow stronger and do more work for the Master.

Yours,

Mrs. J. A. JEFFERS.
P. S. Our little letters in the BAPTIST were very interesting this week. May God bless you in this work.

AUBURN.—Dear Mrs. Hamilton: I note with pleasure the fresh impetus in various Sunbeam circles as reported by the ALABAMA BAPTIST. At a meeting here yesterday I was requested to write to you for one dozen cards of Miss Kelly's, and any programs you would like the band here to use. The weather was inclement, hence no secretary was present, and I, as a mother of several Sunbeams, write instead. At present they have combined with the B. Y. P. U. in getting up a Christmas-box for frontier missionaries. Very truly,
Mrs. M. E. BELL.

JAMES.—Dear Mrs. Hamilton: Yesterday afternoon I organized the Midway Sunbeams.

If you remember about two years ago we had a very interesting society. To my shame I lost interest, or rather grew tired of the work and quit. I take all the blame, for the children were willing but knew not how to carry on the work without a leader. No one took my place, so the children felt helpless to carry on the work. Any information about the work will be appreciated. Sincerely yours,
Miss LOULA JORDAN.

Painless Preaching.

Along with the "painless dentist" comes the painless preacher. Of course he doesn't advertise

himself in just these words, but that is about what he means and that is about what it amounts to. His working theory is that most people would like to have religion if it didn't hurt. Truth is, most people find the old roots and snags of depravity somewhat uncomfortable and inconvenient, but they won't stand any gouging and pulling about them. And so the painless preacher is the very fellow they are looking for. When he gets before his audience he gives them to understand that he has a strictly up-to-date process. The next step is to ridicule the old way, and call it antiquated and outlandish and barbarous. The very idea of producing a man's conscience and harrowing up his feelings and turning him upside down and inside out in order to make him a Christian is simply heathenish. The idea that man is such a sinner that he must weep and mourn and feel bad as a process of moral reconstruction is mouldy with effectness. If they will just listen to him he will conduct them safely through the process without subjecting them to the slightest inconvenience and without in the least disturbing their consciences or stirring up their feelings except in the most pleasant way. So by the dextrous use of laughing gas, local anaesthetics, hypnotism and what not, he goes through the hocus pocu performance and at its close assures the dear people that their sins, if they had any are absolved, and that they are just as good as any body. And then he asks them separately, in order to make it impressive, if it hurt? and an emphatic "no" comes from each. Then as a testimonial that he was just as advertised—a painless preacher—they all declare by a rising vote that from the beginning of the operation to the close they did not feel it, and that up to the time of voting they were not conscious of any bad effects.—Word and Way.

In Mother's Arms.

When I was a child I had a bad swelling on my hand. The family physician came and said it must be opened, and drew out his lancet. It frightened me so that I screamed in terror, and started to run. My gentle mother called me to her, and

took me in her arms. She told me it would be best for me, and just to put my eyes against her breast and shut my eyes and give her my hand. In a moment I felt the sting of the lancet, and all was over. Mother fairly smothered me with kisses, and called me her brave boy, and I was happy over it. It was a luxury. I think it will be that way when I come to his arms and press me to his heart. I will give him my hand—there, a sigh, a pain perhaps, and in an instant I shall be with him on the other shore.—Wharton.

The right kind of flesh means health. Nearly all sick people lose flesh, and Dr. Pierce's Golden Medical Discovery restores it with wonderful rapidity. But it does not make flabby fat; it will not increase the weight of corpulent people; it gives the substantial healthy muscular tissue that is accomplished by strength and vitality.

"I am thankful to say I am feeling entirely well once more," writes Mrs. Hannah J. Watkins, of Racoon, Laurel Co., Ky., in a memorable letter to Dr. R. V. Pierce, of Buffalo, N. Y. "When I wrote you first I was feeling very badly, and the reason I want this published is because I think it may induce some poor suffering one to try Dr. Pierce's medicines and get well."

"But I can only give you a small idea of how I was suffering with what doctors pronounced indigestion and womb trouble. I had been troubled with my stomach for four years, and with womb trouble about thirteen years, or more. When I wrote you, I felt that I would rather die than live. My stomach would hold no food, and I was sick at my stomach half the time; my legs and arms ached, and I was tired and sick all over. I have taken in all seven bottles of Dr. Pierce's Golden Medical Discovery, and I feel so kind to write you and not charge me anything for consultation. When I commenced taking your medicine I weighed one hundred and fifty pounds and now I weigh one hundred and thirty pounds, and I am gaining all the time."

If constipation is also present, Dr. Pierce's Pleasant Pellets should be taken. They never fail; they never gripe. Medicine dealers sell Dr. Pierce's medicines.

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THE LINK THAT BINDS.

JACKSON, TENN., Nov. 22.

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

Mrs. B. N. JOWERS.

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

Large Bottles for \$1.00 at Druggists.

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Alabama Baptist.

The New Year and Its Opportunities.

We have completed the circle of the past year, and we find ourselves just entering upon another of those revolutions which are so rapidly measuring our earthly existence. Standing upon the margin of the new year, we recall with sadness the fact that many who began the old year with us have gone the way of all the earth. But the loving Father has held our souls in life, and has continued his mercies to us. "He has given us richly all things to enjoy." "He has made the outgoings of our mornings and our evenings to rejoice." Many and great have been the blessings which have come to us as individuals, which should call forth profoundest gratitude to the Giver of all good.

What great things the Lord has done for us as a nation! Truly "the lines are fallen unto us in pleasant places; we have a goodly heritage." In the palm days of the Roman Empire everything was summed up in the declaration, "I am a Roman." With a more grateful and hallowed feeling we should thank God that we are Americans. "For God hath not dealt so with any nation." No wonder that a distinguished foreigner, after visiting America and returning to his own people, when asked his opinion of the country, replied, "It is God's country." Really it seems as if a special and pre-eminent sense. Our civil and religious institutions are the light and admiration of the world. Here equal law spreads its protecting hand over the cottage of the poor as well as the mansion of the rich. Here civil and religious liberty is enjoyed to the fullest extent. Such happy conditions should inspire within our hearts the profoundest gratitude to God.

And then, too, we stand amazed at the unparalleled victories which have so recently attended our armies as they have gone forth to give liberty to the captive, and to let in the light of our glorious Christian civilization. In astonishment we exclaim, "What hath God wrought!"

And then, as if to prepare us for the increased responsibilities which

For The Alabama Baptist. Observance of the Year 1900.

With pleasure I comply with the courteous invitation of the proprietor of the ALABAMA BAPTIST to express my views as to how we may turn the observance of the closing year of the century to good account in Alabama. As the Southern Baptist Convention and the Alabama Baptist Convention have already indicated the plan of operations and the interests to be chiefly promoted, it is sufficient that I offer a few suggestions as to the general manner of the work in our own state.

First. Of course we will want to make free use of our best speakers, lay and ministerial. These brethren will be needed in the pulpit and on the platform, not only before their home congregations, but in communities where they have never been heard before. Of course provision will be made for their traveling expenses, for it is not reasonable that the same men should do the work of the campaign and pay its costs too. Without waiting to be notified personally, these brethren ought to prepare by reading and thought for the special work of the year. Such studies will prove a great benefit to them if they are not invited to speak during the year, and will be of incalculable value for use in after life.

Secondly. The speakers ought to have the co-operation of effective workers in other spheres. In this the grace of giving is included, of course. But public speaking and giving money are not the only ways in which the Lord's cause can be promoted. The same amount of investigation, reflection, self-denial and effort that is necessary on the part of speakers and contributors will enable other Christians to find many ways of helping to make the year 1900 productive of great permanent good to the churches. One of the things to be dreaded in the year's work is that the stirring appeals from pulpit and platform shall delight the hearers, draw tears from their eyes and compliments from their lips, and possibly a light contribution from their purses, and stop there. Let the hearers, aye,

in earnest the observance of the last year of the Nineteenth Century.

By the action of the Southern Baptist Convention our State committee, Dr. Eager chairman, is charged with much work and great responsibility. The least the rest of us can do is to give them our prompt, hearty and tireless co-operation. Fraternally,
A. B. CAMPBELL,
Troy.

The Sabbath.

Paper read by J. F. Savell before the Nashville B. Y. P. U. Publication requested by the Union.

The week of seven days may be traced to the very beginning of human history; and wherever such a division of time existed, we find it marked by the observance of one day out of the seven as a Sabbath, or rest day. It was known and observed by the Semitic Assyrians and Babylonians, and it is probable that it was known to the Turanian Accadians and aboriginal inhabitants of Chaldea; for the equivalent term which they used for Sabbath is supposed to mean "a day of completion of labor." The word Sabbath, derived from a Hebrew term meaning rest from labors, means, in brief, the "weekly day of religious rest." The persistent observance of such a day from the earliest time is held by many to be due to the nature of man himself, and perhaps this view may be supported by the fact that the day has been observed through so many ages by the Jews, Christians, Mohammedans, and some Pagan nations.

There can be no question as to the absolute necessity of such a day of rest. The testimony of any number of political economists, and managers of industrial concerns of all kinds, proves that men engaged in any ordinary manual or mental labor require more time than the night to restore the waste of energies during the day, and that for this purpose one day out of every seven is required. Of course such a day is still observed by all Christian people, whether properly or not, is another question.

Now, as this is the case, let us first consider which is the Sabbath—Saturday, the seventh, or Sunday, the first day of the week.

The first mention of such an institution is found in Gen. 2:2, 3, where it is spoken of as a day of rest, and in Ex. 16:23 we find the name Sabbath. It appears, there, that the seventh day was consecrated by God, for after he had created the universe and all therein in six days, he rested on the seventh, and blessed it on that account. From a study of the Old Testament there can be no doubt but that the seventh day was observed as the Sabbath. Neither can there be any doubt from a study of the New Testament but that the resurrection of Christ, his appearance to his disciples, the miraculous outpouring of the Holy Spirit on the first day of the week, caused that day to be set apart as the true Sabbath on which the Christians were to assemble for their services. From Mark 16:1, 2, and John 20:19, we learn the Lord rose from the dead on the first day of the week, and appeared to his disciples on the same day. Again, after eight days, or on the next first day, he appeared again unto his disciples as we learn from John 20:26.

In Acts 2:1-4 we learn of the marvelous descent of the Holy Spirit on the day of Pentecost, which was the fiftieth day after the resurrection, thus occurring on the first day of the week.

Again, in Acts 20:6, 7, we find a record of Paul's remaining in a city seven days, and while there he preached to the people, but only on the first day of the week. And the same apostle in Acts 16:1, 2 commanded the churches to observe this day. For a time, the Jewish converts observed both the seventh day, which continued for a while to be called the Sabbath, and also the first day, which was called the Lord's day. From Col. 2:15, 16, we see that Paul relieved them from the necessity of observing the Jewish Sabbath. Within about a century after the death of the apostles we find the observance of the first day, under the name of the Lord's day, firmly established as a universal custom of the church. Neither was regarded as a continuation of the Jewish Sabbath, for that was denounced. Its observance was

on the resurrection of Christ rather than on the creative rest day.

After having decided from the study of the Bible which is the true Sabbath, let us continue our studies and learn something about how the day should be observed. We are taught in Gen. 2:2 that it is a day of rest from all the worldly exercises of every day life, for God, after he had worked six days, rested on the seventh. Then, again, in Hebrews 2:14 we find a reference to God's resting on the seventh day. However, it is not simply a day of rest, but it is a day to be kept holy, for in Ex. 16:20-23 we learn that the people prepared for the Sabbath on the preceding day by gathering twice as much, so that the day might be kept not only as a day of rest, but as one of holy rest; and in Ex. 20:8, we find these words: "Remember the Sabbath day to keep it holy." In Heb. 4:1-11, we find that the Sabbath as a day of rest symbolizes the rest from care on the part of God's people after death. "For," as the Scripture saith, "he that is entered into his rest, he hath ceased from his own works, as God did from his."

The institution of the Sabbath is a binding obligation upon us. We are commanded to observe it. It is not a temporary ordinance of some church or creed, but a lasting obligation upon us, for the Creator made the day for man, and not man for the day. It is not a burden, but a blessing and a benefit; and its necessity has been proven by the experience of all the ages. However, it must not be thought that it is simply a day of rest in accordance with the mere physical necessities of man, but it is also an intellectual and spiritual privilege and enjoyment with which God has blessed man, the creature made in his image, and it is a day set apart as one in which man may hold special communion and fellowship with his Creator.

The history and experience of the human race, and our own observation teach us that it is an ail-

inspiration on the part of the Maker of all. They teach us that the setting apart of one day out of the seven as the Sabbath is good for nations, communities, families, individuals, and especially for the souls of individuals; and that it is even a benefit and a blessing to the lower animals. Christ observed the Sabbath, yet by his example and teachings he rescued it from many of the superstitions with which it had come to be degraded. He taught that works of mercy and charity are not a real violation of the law. He also taught that the Sabbath was made for man, and not man for the Sabbath; and that He, the Son of God, the one and only representative of humanity in its perfection, was the Lord also of the Sabbath, and as such had the God-given right to define the duties and obligations of the day.

The view taken of the Sabbath both in Great Britain and the United States is that the setting apart of one day out of the seven is based upon the nature of man, provided for by God in the beginning, commanded by him in one of the commandments, confirmed by Christ, changed from the seventh to the first day, and universally practiced by the Christian people of the world.

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the being laid upon us with the ushering in of the 20th century, God gave us last year a year of unprecedented commercial prosperity. The earth has yielded her increase, our barns are filled with plenty, and every department of trade has received a forward impulse such as we have not seen before. Never in all the history of the past have we entered upon a new year with brighter and more inspiring prospects.

Especially is this true as regards our denominational affairs in Alabama. We began the year with a cloud hanging over us so dark and appalling that there scarcely appeared a gleam of light. With an immense debt on Howard College, and every department of our denominational work lying in ruins, the picture was frightful in the extreme. But God interposed for us, and led us out into the opening day. Now let us "thank God and take courage." Let us adjust ourselves to the increased and increasing responsibilities which the providences of God have thrust upon us.

Not only are we called upon on account of our increased prosperity to attempt greater things for God, but because of his blessing upon what we have been enabled to do in the past. At no time in the history of the church has God so signally blessed the work of missions as during the past year. New fields have been entered. New conquests have been made. New and better methods have been adopted, and a larger number of missionaries have been sent to the foreign field. So, in view of the fact that God has so greatly blessed our former efforts, and the increasing demands of the work, we are called upon to work and give in a manner commensurate with our abilities and our opportunities. Hol for the Twentieth Century! The fields are white; let us thrust in the sickle. As we enter the threshold of the last year in the 19th century let this be our prayer:

"O, Savior Christ, I pray thou wilt be near.
To consecrate this newly opening year;
O, may thy love, omnipotent and free,
Bind every fiber of my heart to thee;
And every power, and every wish complete
Be laid in full surrender at thy feet."
Livingston. W. G. CURRY.

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Girard church	8 22
Girard Sunday school	1 78
Cedar Bluff	3 05
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Orville Sunday School	10 00
Alpine	1 70

MARRIED.

In Montgomery, at 7 o'clock Sunday morning, Dec. 24, by Rev. E. F. Baber, Mr. W. W. Waldo and Miss Cora O. Byrd, all of this city. They left in a short while for a brief visit to the groom's parents in Indiana.

At the home of the bride, Oxford, Ala., Dec. 14, by Rev. W. A. Hall, of Craigsville, Va., assisted by Rev. R. T. Liston, of Oxford, Prof. Leander Thomas Grogan, of Anniston, and Miss Mary Barbara Hall, of Oxford.

On the night of Dec. 28th, Mr. D. L. Owens and Miss M. J. Ragland were united in the holy bonds of matrimony, the writer officiating. Many friends join in wishing these young Baptists a long and happy life. J. E. CREEL, Yuma.

On Sunday, Dec. 24, at the home of the bride's father, Prof. M. L. Burchfield and Miss Estella Ezekiel were happily married by Rev. J. L. McKenney, of Trussville. Prof. Burchfield, who is teaching at Jutown, is a graduate of Howard College of the class of '98. He is a devout Christian and a successful teacher of high attainments. Miss Ezekiel is a charming lady of gentle and loving disposition. We predict a happy and successful life for this union.

On Dec. 24, at the home of the bride's parents, Mr. S. S. Fewell and Miss Lillie Jolly, the writer officiating. A large number of friends join in wishing them a long, happy and useful life. Both are active Baptist church members.

Warrior. JOHN RAGLAND.

OBITUARY.

On Nov. 15 last our beloved brother M. D. Hagood gave up his life on earth to receive his reward in heaven. He was 27 years of age, and had been a faithful Missionary Baptist for a number of years. He was a teacher in the Sunday school, and those who knew him best loved him most. He was patient in sickness, and submissive to the will of God. He is now happy with the saints in "the land that is fairer than day."

B. F. HUGHES, Pastor.

Tribute of Respect.

Whereas, It has been the will of an All-wise Providence to take from us our beloved sister, Mrs. Lottie Little, wife of Bro. C. E. Little, who departed this life on the 19th inst. and who has been so long a useful and faithful member of our society, therefore be it unanimously Resolved, That as a society of Christian workers, we deeply deplore this sad dispensation of Providence in the death of our sister, realizing that we have lost one of our best and most active members. That her husband and children are made to mourn the earthly separation of a devoted wife and affectionate mother, and the town and community one whose heart and hand were ever open and ready to minister to the wants of the needy.

2. That we sincerely sympathize with the grief-stricken family in this dark hour of their sad bereavement; and while to them the death of our sister is an irreparable loss, we pray in humble submission that this affliction may work for them a far more exceeding and eternal weight of glory.

3. That these resolutions be recorded in our book, and a copy be sent to the family of our deceased sister.

Done by order of the Ladies' Aid Society of Auburn Baptist church, Dec. 27, 1899.

MRS. T. K. WHITMAN,

W. B. FRAZER,

Committee.

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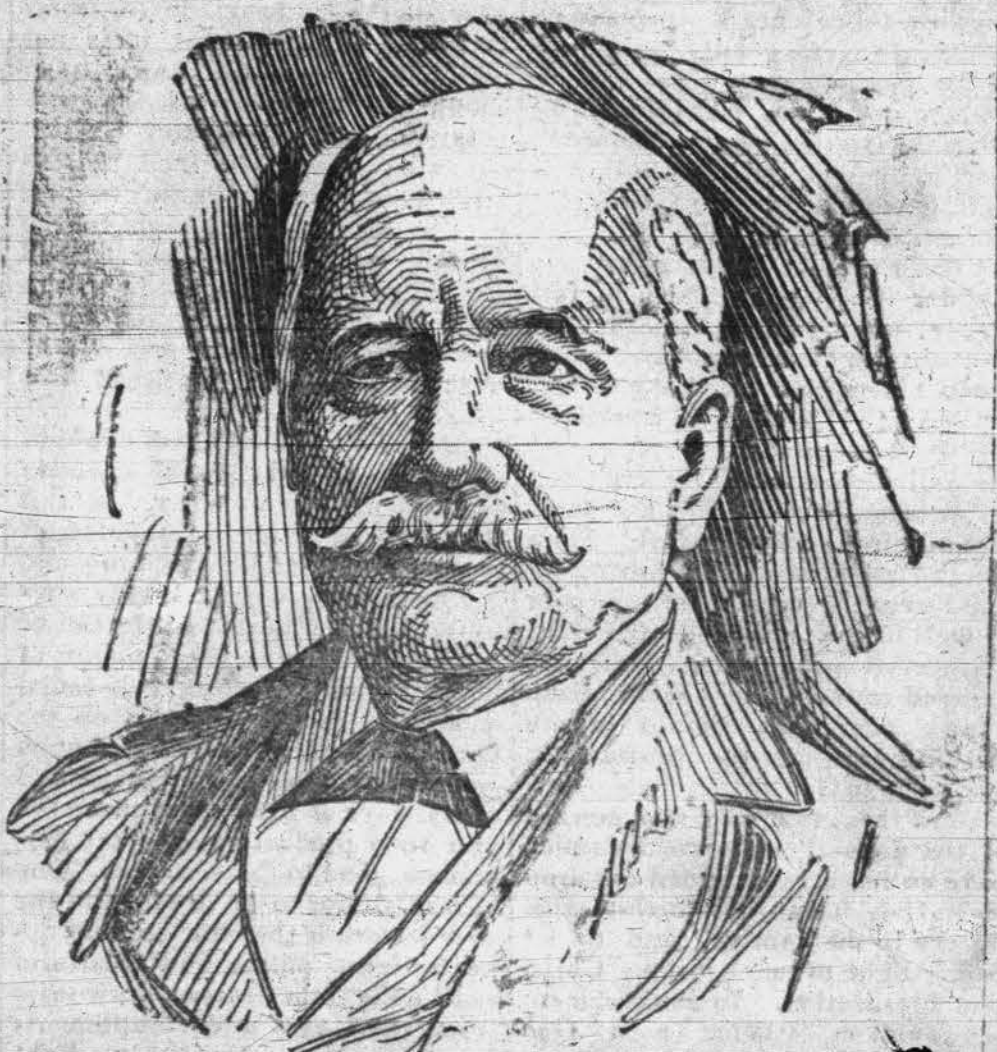
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Yours truly,

THOS. WILLIAMS.

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(Signed) I. F. CULVER,

Commissioner of Agriculture.

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