

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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LET US PREPARE NOW.

The thrifty and progressive farmer, whose work extends through the entire year, begins to prepare for the coming crop even before the old one is out of the way. This is the part of wisdom. Everything should be done in and at its allotted time, in order to be always ready for that which is to follow. There is a time to prepare for planting, and a time to plant. If the preparation is postponed until the day for planting, there will be confusion, loss of time, and perhaps loss of crop. There is not only a time for planting, but there is a time for gathering the fruitage of the crop. If the gathering time is neglected, then the crop is lost, and all the labor in making comes to naught. "In the morning sow thy seed, and in the evening withhold not thine hand." Hence there is a time for all things.

This introduction brings us to what we wish to say with reference to our denominational work during this year. It is within the power of the Baptists to do a great and lasting work during the next twelve months, a work of education as to doctrines, tenets and polity. The magnitude of the possibilities and opportunities that lie out before us cannot be measured.

the time that so auspiciously invites to the work.

As the industrious and provident farmer loses no time from preparation and prosecution of his labors, so we, as the Lord's husbandmen, should lose no time, but be up and doing, seizing with zealous determination every moment and every opportunity, concentrate our spiritual resources and apply the same in furtherance of the Lord's work. "Go work in my vineyard," should be heeded by the least and greatest. There is a work for every redeemed soul. If we fail to put our hands to the plow, or look back after we have taken hold, we may doubt our sincerity and our conversion. How shall the church and the world know where we stand except by our works? By their fruits shall ye know them.

Organization is the very first thing to do after the volunteers have been enrolled. Every member of a Baptist church is a volunteer, for it is of their own free will that men and women enter into church relationship. There are no conscripts, no drafted members of the Lord's host. "Choose ye this day whom ye will serve." Now that we have entered the Lord's army, and enrolled our names, we voluntarily become subject to all the regulations and commands of our Great Captain. He says, "Go forward," and if we disobey this command, then we are unfaithful and in rebellion. Let us obey the commands of our Lord and execute His orders. This is the only path of safety.

What, then, is there for us to do? Many things. Each one should ask, "Lord, what wilt thou have me to do?" "Here am I, send me." Lay me out for thine own

purposes and thine own glory. A willing soul, ready to do the will of the Master, will always find some labor in the fields of sin; some duty to be performed, some soul to comfort, some sinner to be turned to the Lamb of God that can cleanse from all sin. Be not deceived; however lowly, or obscure, or humble our place in the family of God, we are needed. God has no use for drones in his army or vineyard. Work! Work!! is his command. And that pastor who fails to put every member of his church to work along some line, thus far fails in a perfect organization.

It remains for our pastors and their deacons to organize and marshal the churches for a great forward movement. Begin at your next meeting to discuss the matter. Let the members understand that you mean business; the Lord's business. We beseech you, brethren, not to delay; don't postpone, but begin at once to bring things to pass. Whenever a great meeting is expected, a noted man is to come for any great purpose, it is advertised far and wide; those interested talk of it day and night; all the people are aroused, and by the time the day arrives there is such enthusiasm that it sweeps along carrying everybody with it. The Lord has promised to be with his people in their worship of him; and in his work; and who is greater than the Lord? Then let us prepare for a profitable waiting before him, and with him, and on him during this year. Talk it everywhere. Invite

everybody to your gatherings; make them feast days of fat things. Stir your communities from center to circumference, and teach the people the ways of the Lord. And may the Lord help and bless us.

For the Alabama Baptist.

Give Us Your Ear.

Since Convention met—or rather since the 1st of November last—the entire receipts of the State Board of Ministerial Education have been \$89 74. Of this amount Howard College has received \$68 35. At this rate our board will be lamentably behind at the close of the session.

Our young ministers are making good records in school, and such as ask for denominational aid deserve it.

Remember us, brethren. We have no agent in the field, and have to depend upon occasional reminders in the paper or by letter.

C. C. JONES,
Sec. & Treas.

For the Alabama Baptist.

An Aged Preacher Gone.

I was called to Brown's Station on the 29th ult. to assist in the burial of Rev. Elijah Bell, known as Uncle Lijah Bell. He passed quietly to his home on high about 6 o'clock on the 27th at the home of his daughter, Mrs. Ramsey, at Sumterville. He was buried in the cemetery at Bell's church, where he preached for more than fifty years. Notwithstanding the very cold day, quite a large assembly composed of friends and relatives was present. He was nearly 82 years of age. I will not say more about him, but will leave it for another who knew him better than I did. I will add that he was an earnest, zealous, self-sacrificing servant of God, and many will rise up at the last day to call him blessed.

My work at the Second Baptist church here is moving off nicely. We are encouraged and feel very hopeful for the future of this work.

Selma. J. E. BARNES.

For the Alabama Baptist.
Dedication at Greensboro.

On next Sunday, Jan. 14th, the A. R. Hardy Memorial Baptist Church will be dedicated. Rev. W. B. Crumpton will preach at the morning service and Dr. A. J. Dickinson at night. Our friends everywhere will rejoice at the completion of our house of worship, and in behalf of the Greensboro Baptists a cordial invitation is extended to all of them to honor us with their presence at these services. If you can't come, you will oblige us by sending a contribution to assist us in making the final payment on the building.

ROBERT G. PATRICK.

Marion

For the Alabama Baptist.

That Burning Question.

In the final issue of the ALABAMA BAPTIST during the last year Bro. Shaffer laments the disadvantages our organized work suffers through the neglect of so many of our people to read the paper. In the first issue of the new year brethren W. B. Crumpton, B. H. Crumpton, Teague, Shaffer, Lowry and Campbell, all, with more or less fulness, write in the same strain, some of them reaching a little farther and deprecating the prevalent neglect of all kinds of Christian literature. That this whole matter is of vital importance scarcely admits of debate. People scattered over a state cannot think, feel and act together unless they use one common medium of communication, and no other medium than the ALABAMA BAPTIST is possible to us at present, or is likely to be in this generation. For the intelligence and zeal of Christian parents, for the uplifted boys and

girls to better than we have attained, and for the enlightenment of the people, the state generally, a fondness for Christian literature is indispensable. Without going into an argument about it, I say these things for the consideration of men and women who have already bestowed sufficient thought on the subject to feel the force of the statements. The cultivation of a real love for genuine Christian literature in the Baptist families in city, town and country has come to be of prime importance in Alabama.

WHAT CAN BE DONE ABOUT IT?

To employ agents and colporters enough to canvass the state from house to house (for such canvass should be made at least once every year), would cost more money than all of us together are willing to contribute to the business. But it does seem to me that pastors could cover the whole ground. I am of the opinion that if they would make this a fixed feature of their pastoral work, it would add greatly to the usefulness of their visits among the people. As it is, a visit usually leaves too little of lasting influence with the individual and family; but if every visit should leave a really readable Christian volume, or a tract for the weekly arrival of a good paper during the coming twelve months, it will prove of more enduring benefit. I take for granted the pastor would feel some hesitation at first, because it is not customary for him to carry on this business in his pastoral visiting; but I propose for pastors to proceed at once to make it customary; then the embarrassment will no more be felt. Furthermore, I have a suspicion that if our more prominent town and city pastors would take the lead in this matter, they would do a work as greatly needed in their congregations, all things considered, as in any other Baptist congregations in the land, would powerfully enhance their own usefulness, and by their examples would incite other pastors to a similar course.

Fraternally,
CLINTON JONES.

Baptist and Reflector, Nashville.
Mormonism.—No. 14.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO CHRIST AND THE HOLY SPIRIT.

BY REV. EDGAR E. FOLK, D. D.

The first article of the Mormon Creed goes on to say:

"We believe in God the eternal Father, and in His Son Jesus Christ."

What kind of a Son? What kind of a Christ?

The Key to Theology says:

"Each of these Gods, including Jesus Christ and his Father, being in possession of not merely an organized spirit, but a glorious immortal body of flesh and bones, is subject to the laws which govern, of necessity, even the most refined order of physical existence. (p. 44.)

All these are Gods, or sons of God; they are the Kings, Princes, Priests and Nobles of Eternity. But over them all there is a Presidency or Grand Head, who is the Father of all. And next unto him is Jesus Christ, the eldest born, and first heir of all the realms of light. (p. 43.)

It is therefore an impossibility for God the Father, or Jesus Christ, to be everywhere personally present." (p. 45.)

"The Father has a body of flesh and bones as tangible as man's; the Son also." (Doctrine and Covenants, Sec. 130; 22.)

The Mormons also believe that Christ was a polygamist while on earth.

Apostle Orson Hyde taught:

"If at the marriage at Cana of Galilee, Jesus was the bridegroom, and took unto him Mary whom Jesus loved, it shocks not our nerves. If there were not an attachment and familiarity between

spiritual magnetism, animal magnetism, essence, spirit, etc.

The purest, most refined and subtle of all these substances, and the one the least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit.

This substance, like all others, is one of the elements of material or physical existence, and therefore, subject to necessary laws which govern all matter as before enumerated.

Like the other elements, its whole is composed of individual particles. Like them, each particle occupies space, possesses the power of motion, requires time to move from one part of space to another, and can in no wise occupy two spaces at once. In all these respects it differs nothing from all other matter.

This substance is widely diffused among the elements of space. This Holy Spirit, under the control of the great Eloheim, is the grand moving cause of all intelligences and by which they act.

This is the great, positive, controlling element of all other elements. It is omnipresent by reason of the infinitude of its particles, and it comprehends all things [pp. 46, 7.]

Again:

All the elements of the material universe are eternal.

There is a divine substance, fluid, or essence called spirit, widely diffused among these eternal elements. (p. 60.)

"As the electric fluid obeys its own laws upon the wire, so also does the spiritual or holy fluid convey itself, through certain channels, from one body to another, in accordance with certain legitimate laws." [p. 102.]

And Joseph Smith in the Book of Doctrine and Covenants says:

"There is no such thing as matter, but it is more fine or pure, and can only be discerned by purer eyes.

We can not see it; but when our bodies are purified we shall see that it is all matter." [Doctrine and Covenants, Sec. 131, 7:8.]

Consistent with this view the Mormons constantly speak of the Holy Ghost as "it"—as a thing, not a person. In Mormon Doctrine, Plain and Simple, or Leaves from the Tree of Life, by Charles W. Penrose, the pronoun "it" is used with reference to the Holy Spirit fourteen times in one paragraph.

If the unpardonable sin consists in blasphemy against the Holy Ghost, as many scholars think, surely the Mormons have committed it.

We have dwelt at some length upon the Mormon Doctrine as to God because that is the keynote to their theology. If a person is wrong in his belief as to God, he is very apt to be wrong everywhere. This is the test, the Shibboleth, the turning point of all his actions. The Mormon doctrine as to God begins in literalism, then runs into rationalism, then degenerates into materialism and then descends to the depths of sensualism. To Christian minds it is most horrible, abominable.

General advertisers will find it to their advantage to correspond with the thirty-year-old advertising agency of Lord & Thomas, Chicago and New York. This great firm is thoroughly informed as to the mediums to be used for reaching any class of buyers, can give reasonable rates on any publication in the world, and can tell you the best methods to employ to "advertise judiciously."

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

For the Alabama Baptist.
Why I Object.

I object to the Alabama Baptist State Convention owning and operating a paper for the following reasons:

1. "A burnt child dreads the fire." Our fathers were about as wise as their children. They devoted much time and energy to the paper business, and did not reach the masses, but reached each other in a very disagreeable and aggravating manner. They got like the man who was holding a bear, when one of his friends passing by inquired, "Partner, would you have me help you hold that animal?" "No," said the man, "I want help to turn him loose." I fear it would not be wise to catch the bear which gave our fathers so much trouble.
2. I fail to see how a paper owned and operated by the Convention could reach more people than can be reached by the ALABAMA BAPTIST. The convention would of course elect a board of trustees, which would then elect an editor. Suppose they should elect our honored and beloved brother, Harris, and promise him a stated salary, which they would very likely do, how would it improve our paper or cause it to reach more people?
3. Most of our people know and love Bro. Harris, and read his paper as they do a letter from an old friend. Suppose this new board should, in their anxiety to do something new, drop the present editor and elect a stranger, or do worse elect some one who was not so loved, honored and trusted. We would be like the frogs which prayed for a new teacher.
4. The time may have been, or it may come when the Baptist State Convention should own and operate a paper, but this is not the time.

- (1) You should never milk a cow more than three or four times a day, for you might cause her to learn to kick.

This debt paying business has about milked some of our best cowboys. We lack \$19999. of having the \$20,000 with which to endow a paper. I believe it would be worse than folly to attempt to raise that amount at present.

- (2) Our people are not prepared to appreciate such a paper as some

of the organization and work done now in each county of the state by the Union State Sunday School organization, and that a full report of such organization and work be made at the annual gatherings of the associations, even as such reports are now made at the union Sunday school county conventions.

And in like manner that delegates be sent and reports made at the state convention. Sunday schools and Sunday school work is now popular with the people, both of the city and the country, and is becoming more so each year, and the people can be reached, and the Baptists can be reached, through this channel as by means of no other, and it behooves us as Baptists to take advantage of it. Let there be a Sunday school board of the convention similar to the other boards of the convention. Let this board promote, direct and supervise the organization and work of each associational district, and thoroughly organize the state even as the present Union Sunday School Convention is doing.

The response which the Sunday schools are making to the Alabama City church building fund clearly shows the influence and power of the Sunday schools. I think there can be no question of the fact that through and by means of the Sunday schools more is now being accomplished in the way of the evangelization of this state, and through Baptist Sunday schools more is being accomplished in the way of inculcating Baptist doctrine than by any other means. Let the Baptists at once arise in their might and make diligent use of this already largely developed power by thorough organization thereof, and thus equip it for a more enlarged and efficient work. D. P. GOODHUE, Gadsden.

For the Alabama Baptist.
An Explanation.

Probably I should say a word about the presentation of Dr. Kerfoot's book on Parliamentary Practice to the Convention by the Sunday School Board at Nashville, through me as its vice-president in Alabama.

1. The scholarly author of that most excellent book knew nothing of my intentions on that occasion, does not own any interest in that

issue of his book, nor does he receive any pecuniary advantage from its sale. He has given the MSS. to the board, and the book is entirely owned by the denomination, and all money from its sale goes into the treasury of the Sunday school Board of the Southern Baptist Convention.

2. The motion to adopt it along with Mell as the by-laws of the convention was to get the Southern Baptists to use their own literature, as well as to keep pace with the growth of Parliamentary matters. Great progress has been made in this department since Dr. Mell's most excellent treatise was issued, and this product of Dr. Kerfoot's scholarship is thoroughly up to date. Probably we have never had in the South a more thorough master of science and art of assemblies than the recent professor in that line of learning in our Seminary, and this book is the out-put of his ripe research in that sphere. As far as I have been able to discover, it is decidedly the best book of its kind, and will be a great blessing to our associations, churches and other assemblies in guiding them in the dispatch of business. It has been unanimously adopted by the State Conventions in Tennessee, Missouri and Texas. In the latter it stood the test of the most severe parliamentary struggle ever experienced by Baptists. It will be a great blessing to our people, and comes none too soon to save us from dire distress. I trust the Alabama Convention will adopt it for the sake of the good it will do in guiding their deliberations. That the board at Nashville has an eye to the needs of our people is further proven by issuing this helpful book. Every church, association and convention will find its use a great blessing.

I would have said this in the convention, but was called away before I had an opportunity. A. J. DICKINSON, Vice-Pres. for Alabama.

There is said to be a great falling off in the number of theological students attending German universities.

For the Alabama Baptist.
Kerfoot's Revision of Boyce's Book on Theology.

L. O. DAWSON.

One of the saddest things about Dr. Boyce's career, and indeed, about every man's is the limitation of his power.

The great founder of our Seminary had the complete equipment for great authorship, but he was compelled to choose between the work of an author and that of an executive, and was obliged to take the latter. Of his great power as an author we catch only a glimpse in that brilliant fragment, "Abstract of Systematic Theology."

It was not made for general reading, nor even for the pastor's study, but for class room drill, and drill, too, under the author himself.

For such a purpose it was a great success, but with the passing of the teacher there arose immediate need for readjustment to suit the requirements of other classes.

The task could not have fallen into better hands. Dr. Boyce's successor was not only in full sympathy with him as a man and a teacher, but in substantial agreement with him on all great points of doctrine. The orderly analysis he has made of Dr. Boyce's material, and the needed additions and elucidations given here and there will be of great aid not only to the Seminary class room, but to all general readers.

Let it be remembered the text book of the Seminary was partly in print and partly in Dr. Boyce's brain. What the text did not supply the author furnished orally, and between the two the work was complete. It was clear, then, that whoever took the great teacher's chair, must somehow get into the book that part of it which the author took with him to the grave. There were aspects of the task that were manifestly beyond possibility. But what was most needed has happily been undertaken and most successfully accomplished by Dr. Kerfoot.

It may be that in the notation of the revised edition's work is done for the student that ought to be done by none other than himself, but after all, few pupils will be likely to complain of lessons in "Sister Mary" being too easy. As

it is the whole time of study in Systematic Theology is clearly laid out before the mental as well as mental eye, and the relation of all its parts is clearly shown.

There is one phase in which a work of revision can be better done by some other than the author. A second party sees it all from a different view point, and can throw light upon subjects that to the author needed no further elucidation, and thus we have, as in the revision before us, the best thought of two men in the same treatise, which is often better than two independent volumes.

Dr. Kerfoot is out of the class room now, at work on a task as blessed as it is vast. I belonged to his first classes in the Seminary in 1887-88. He touched my life in many places, in the class room and out, and in his touch there was always a blessing. He did not speak *ex cathedra* as a more experienced teacher would have spoken, and because he did not I was led to investigate many topics, the truth of which I would probably have taken for granted had I been in an earlier class.

And who shall say how much he has helped me in the many-sided, never completed work of a pastor by little hints and suggestions to which the teacher, perhaps, attached but little importance at the time, but which have meant so much to me and my flock in the years that have followed. Tuscaloosa.

For the Alabama Baptist.
Often Asked.

Christians often ask the question, Why did God permit that Christian man to commit the serious sin that he did? And many a Christian, honestly desirous of living a pure and exemplary life, has asked himself why God permitted him to commit a certain grave sin that he did commit. Such an one looks back to his commission of a particular and very humiliating sin, still groaning over it, although he believes that God has long ago forgiven him of it, and he is amazed that he ever should have committed that sin. Well, as to God's "per-

mitting" a Christian to commit certain unusual sins, I am inclined to think that God never proposed to so manage any Christian as to prevent his committing any sort of sin. It is true that God does keep Christians from committing a great many sins that they might commit, but I believe that quite generally in such instances this is largely due to the co-operation of the Christian with God's power. It will not do to attempt to throw the responsibility of one's sinning upon God. He has told us to watch as well as pray, lest we enter into temptation to sin, and this duty we often neglect. There is such a thing as trusting to God too much, which is a false trust. To suppose that God will prevent us from committing certain sins, towards which we are naturally predisposed, while we do nothing to watch against the temptation and fight against it, is a false trusting and one which is certain to result in our doing the very things which we ought not to do.

Doubtless a great many Christians have asked why it was that God "permitted" David to commit that sin in relation to Bath-Sheba. God of course knew beforehand that that sin would stand out very conspicuously in the life and history of David, and that it would give great occasion for the enemies of David and of true religion to blaspheme and despise believers. Why, then, did not God prevent David from committing that sin? Because, for one thing, David was a free agent and not a piece of insensate clay. He should not have permitted himself to covet another man's wife and deal wickedly with the husband. God will keep us, if we try to keep ourselves. C. H. WETTERBE.

For the Alabama Baptist.
About Florence.

In Florence we have the old and the new South side by side. Old Florence, beautiful for situation, is one of the prettiest towns in Alabama, with broad streets and fine old shade trees of oak and chestnut. The Baptist church is not so strong as the Presbyterian or Methodist churches in wealth or numbers, but it has some of the ablest and most active Christian workers in the city.

Our people are now building a parsonage for their pastor. About \$1800 will be spent on the building and the improvement of the lot.

We have a B. Y. P. U. in both the church and the mission, in which much interest is taken. The Monthly Conquest Missionary meetings have been especially interesting.

New Florence, i. e., East Florence, is the manufacturing portion of the city, with between 3,000 and 4,000 people, and rapidly increasing. A large iron furnace, long out of blast, has recently commenced operations, another cotton factory is being built, the old plants are running to their utmost capacity, and the smoke of prosperity obscures the heavens. The churches are trying to keep pace with the material progress of the town. The Florence Baptists have a mission church in this section of the city with about 100 members. Preaching services are held every Sunday night, and a weekly prayer meeting Thursday night. By the first of the year it is expected that this mission will become practically an independent church, our State Board having made an appropriation sufficient to enable them to support a pastor of their own. This will permit your correspondent to devote his whole time to the Florence church.

The recent visit of our Secretary, Bro. W. B. Crumpton, was greatly enjoyed by our people. In this northwest corner of Alabama, where Baptists are not so numerous as they ought to be, it does us good to have some one come and blow our trumpet and tell us what a great folk we are, at least in other parts of Alabama. We wish that Bro. Crumpton's encouraging words and good counsel could have been heard by more of our brethren, and hope next time he comes to Florence he can be with us on Sunday. RICHARD HALL.

South Carolina raised ten thousand dollars for its state work. But then they had the honored T. M. Bailey to lead. Kentucky could more easily raise twice that amount. —Baptist Argus, Louisville.

For the Alabama Baptist.
Method of Interpretation.

I think the simplest and most effective method of interpretation, is the comparison of whatever is obviously relative to the subject in hand, in every part of the Book, especially of the immediate writer. At least I have more and more fallen into this practice as time has worn away.

Let us apply it to some noted passages: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:6. Any concordance will show that the Savior and his apostles constantly use the phrases "Kingdom of God," and "Kingdom of heaven," of the spiritual kingdom certainly with rare exceptions. Nicodemus was slow to understand what was necessary to entering this kingdom compared to a new birth. The Savior explains he must undergo a great moral change, a renovation of the soul comparable to an ablution of the body. This comparison was familiar to a teacher of Israel used to the symbols of religion. Hence the symbol of regeneration, "Water," is mentioned along with the agent, the Spirit. I say "regeneration," better, perhaps, the new birth parallel: "Not by works of righteousness, which we had done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. "Ye are washed—ye are sanctified—ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

There is no reason that I know of to think that the subject of baptism, supposed by many to be alluded to, was at all up, in this interview. As well as I remember, though Jesus constantly introduced the great subject of the only way of salvation in almost every interview with inquirers approaching him, he rarely or never spoke of baptism in connection with that way. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Parallel: "Ye . . . are built upon the foundation of the apostles and being the chief corner stone. . . . built together for an habitation of God through the Spirit." Eph. 2:21, 22. The confession just made by Peter, "Thou art the Christ, the Son of the living God," appears to be the "rock," which is Christ as the impersonation of the "truth." As to the "keys," and the binding and loosing power given to Peter, in the after context, the same is given to the rest of the apostles; all are alike infallible as to their inspired teachings, covering all religious subjects, chap. 18:18, John 20:23; and to the churches, as I understand, when guided by the Word and Spirit.

The floundering of commentators over 1 Cor. 15:29, 30, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" would be amusing if the subject were not too solemn. I presume there never would have been any of this floundering if primitive baptism, "burial with Christ in baptism," had universally prevailed. Paul preached "Jesus and the resurrection" at Athens, as doubtless everywhere, sometimes at the peril of his life, (30). With this fact the Corinthians were familiar. Did they not know what baptism in the act was? Could they not remember its import of a natural as well as spiritual resurrection? Some, it seems, had been led to limit the symbol to spiritual resurrection, raising from the death of sin. The apostle is recalling his teaching that the symbol meant natural resurrection as well, if not chiefly. See Rom. 6:5; Col. 2:12. That the apostle alludes to vicarious baptism, the literal baptism of hiring for deceased persons, spoken of by some of the fathers, I cannot suppose, as there is no proof that such practice at all obtained in apostolic times. I presume, like clinic baptism, it was practiced only after the idea of the necessity of baptism to salvation sprang up.

These unelaborated notes may not be satisfactory; but their main purpose is to stimulate the study of Scripture in the light of Scripture. If they provoke discussion, all very well. E. B. T.

For the Alabama Baptist.
Baptist State Sunday School Convention.

Bro. Preston's suggestion, in a recent article in the ALABAMA BAPTIST, as to holding a Baptist State Sunday School Convention, has suggested to my mind the following: The Baptists of Alabama are sufficiently numerous to organize and efficiently carry on the work along Sunday school lines in all its phases, which the several denominations are unitedly now doing under their State Sunday School organization.

The work which the several denominations have unitedly done throughout the state has opened up the way for the denominations to do separately just what the united effort is doing.

The Baptists of this county have in the past tried to do a work similar to the union, work, and failed. I believe, however, that by reason of the training and experience which the Baptists have received in this union work they can now carry on this work successfully.

A resolution was passed at our association the past fall looking to such an effort on the part of the Baptists of this county.

Now, I do not think it would be well to separate this work from the other general work of the denomination, but that the Baptist Sunday schools of each association shall be organized and carry on the work in each association after the manner

Central Committee.

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

Week of Prayer.

Sunday, Jan. 7.—Divine Guidance. "Ask, and ye shall receive."

Monday, Jan. 8.—Thanksgiving. "What hath God wrought."

Tuesday, Jan. 9.—The Great Commission. "One who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service."

Wednesday, Jan. 10.—Ingathering of Christmas Envelopes. "The love of Christ constraineth us."

Thursday, Jan. 11.—Our Land for Christ. "Ye shall be a delightful land."

Friday, Jan. 12.—Women as Helpers. To-day let us rise and go to work. To-morrow we shall rise and go to our reward.—Richard Fuller.

Saturday, Jan. 13.—Giving. "All true living is free and constant giving."

Need of Home Missions in Our Cities and Towns.

A paper read by Mrs. I. W. Hill at the Woman's Missionary Union of the Convention at Gadsden.

Our esteemed president has requested me to submit a paper on "Home Missions" on this occasion. Since the ratification of the treaty by the senate annexing the Hawaiian Islands to the domain of the United States, and since the prowess of American arms during 1898 has placed Cuba, Porto Rico and the Philippine Islands among our dependencies, this question has assumed appalling magnitude. But the God who has placed these conditions upon us has promised to be an ever present help in time of need, and we believe that He, working through the Christian people of this great country, will at no distant day bring these people to see and believe in the only true and living God.

We shall, however, in the time allotted to this paper, not attempt to discuss home missions in its broadest sense, but will submit a few thoughts on the need of mission work in our cities and towns.

The question may arise in some mind present: "Is there need of mission work in these cities and towns, the pride of our hearts, where churches grace the streets and ministers proclaim the gospel Sabbath after Sabbath?" So long as the daily press fills its columns with horrible accounts of crime in all its phases, there is cause that demands attention, even our earnest consideration. So long as erring youths are thrown into the common jails and penitentiaries with hardened criminals, there is work for Christian people. Then, too, when the inmates of our very "home jail" cry through our press for a preacher and a Bible, another index finger points to somebody's neglect of duty. So long as crowds of idlers congregate on the street corners on God's Sabbath morn while church bells are chiming in chorus, "Come, come," we realize that home mission work has not been perfected, and that the field is ripe for the harvest. What demands more immediate attention than the golden wheat field ready for the reapers? How foolish the keepers of such to turn from the need at hand to sow in other fields, thinking to return later to garner the golden grain, forgetting the ruin occasioned by delay, till "too late."

No; the wise man concentrates all force to the labor at hand. We are reminded that here is the field and now is the time, and while we view the need, fixed be our purpose and firm our hearts to the noble end, that all shall see the light. Starting in the home, the fountain-head from which issues the good or evil of our commonwealth, we reach forth for a tangible something that dissipates darkness and ignorance, and find education to be the available means to the end in view. Education of the physical man, in order that God's spirit may have a fit temple for its indwelling; education of the mind for the thesaurus of pure and beautiful thoughts; and education of the soul to trust in God, the fountain-head of all purity and goodness. Such an education would elevate the home and make ideal citizens not only for this life, but for the life beyond the grave. The foreign missionary has found by experience that the proper way to enter upon his work, is, like the planter, to first prepare the soil. How does he do this? By establishing schools, thus recognizing education to be a mighty means for garnering heavenly sheaves. At home, the state recognizes the necessity of education for

good citizenship, and has thus facilitated the work of the home-missionary by establishing schools throughout the length and breadth of the land.

If we would put all the children of our cities and towns, instead of one-third, as is the case, into our Sunday schools, let us see to it that these children, the hope of the future, avail themselves of the golden opportunities of public instruction. "But," says one, "there are many not able even to meet the slight expense of entrance upon this preparatory work for higher things; they have not even the necessary clothing for tidy appearance." "Aye, there's the rub." My friends of the missionary societies, here's our opportunity. Let us seek out these lowly homes, minister to their immediate needs, lead the family to see the advantages of the opportunity offered to them, make possible the entrance in a decorous manner of their little ones into our institutions of learning, and we shall obtain a vantage ground that will enable us to influence the family for good. After the minds of the little ones have begun to expand and unfold under the guiding hand of the faithful teacher, tell me that as we pass from by on the street with a hasty "Good morning," and solicitous inquiry as to their intellectual progress, if we hand them a Sunday school paper with a cordial invitation to meet us at Sunday school, that these words of invitation will be in vain? Nay, not so. The next Sunday finds our little friends there.

Now much, yes, very much depends upon the reception and cultivation here on the part of the Bible teacher. We all know how our little ones are drawn to Sunday school or repelled therefrom by the tact and management of the teacher. Sunday school superintendents cannot be too careful in the selection of teachers, especially for primary work. The teacher should obtain a knowledge of the environment of each member of her class, study the disposition of each member, in order that methods may be suited to the child. She will thus gain the love and confidence of the child, the keynote to successful teaching. Right here let us hear what perseverance and love on the part of the teacher did in one of the largest Sunday schools in the country. "Some years ago, a boy in Mr. Wamaker's Sunday school behaved so badly that after trying for many months to get along with him by putting him in different classes, the officers and teachers held a meeting to discuss the advisability of expelling the boy. 'It's a pity to turn him out in the street again,' said the superintendent, 'but we can't let him break up the school.' Just then a timid, refined girl said, 'Mr. Superintendent, I

wish you would let me try what I can do with Johnny.' The superintendent told her he thought it was of no use. 'There is Sister This, and Brother That, and Elder S-and-So, who have tried everything that possibly could be done to civilize him, and I guess you would not make out any better. Still,' he added, 'if you really want him, I will see that he goes to your class next Sunday.' His new surroundings subdued him slightly the first two Sundays, but after that he misbehaved worse than ever. After school one day the teacher put her arm around him and said: 'Johnny, I am going to walk home with you.' 'No ye ain't,' he said, pushing her away from him. 'Well, then, you walk home with me.' 'I wouldn't be caught on the street with you,' was his reply. She endeavored to interest him in some way, but to no avail, and the surly child ended the rather stilted colloquy by spitting in her face. Even this did not daunt the persistent girl, for, wiping her face with her handkerchief, she made a desperate effort to reach the boy by other means. Taking a card from her purse, she handed it to him, saying, 'Here is my address, Johnny; next Wednesday afternoon there will be a package for you at my house. I want you to come and get it.' Wednesday came and so did Johnny. Snatching the box from the servant who responded to his ring at the bell, he hurried down the steps and into the street without a word of thanks. Stopping in the shade of a tree near by, he opened the package and there disclosed to his wondering gaze was a jacket just his size, a jack-knife, and a ball. A little note accompanied the gift with the words, 'Dear Johnny: I love you.' That stroke of diplomacy on the part of his teacher transformed a terror into a model scholar, and today he is an honored and well-known business man in a western city. So much for love.

After we have utilized our schools and Sunday schools to help us in the work, let us labor for the establishment of reformatory schools, where youthful criminals may be taught to love law and order, and may be transformed into children of light. After we have exhausted all the means at our command, ministered to the needy, visited the sick, furnished the gospel to prisoners, and contributed of our means to all institutions which have for their object the good of man and glory of God—then may we by our prayers move the hands that sustain

the universe. Until we have done this, we have not obeyed the divine command, "Go ye into all the world and preach the gospel to every creature." That imperative "go" is clothed with all the authority now in the year of grace 1899 as when first uttered.

Let us to the work, armed with the Word as a mighty weapon which was forged in the armory of heaven and tempered there for eternity. God has promised that His Word shall not return unto him void. Silver may canker, gold become dim, the diamond lose its lustre, but this Word in the hands of God's commissioned servants through future ages undecaying shall live on to feast the soul, to clothe, adorn and fit it for the skies.

For the Alabama Baptist.

The Dispensary—Further Ideas

Since I have learned more about the dispensary, I am compelled to say a few words, if the brethren will hear.

Information from South Carolina undeniably points out the fact that it is better than the saloon and more harmful than a "blind tiger." Whisky is carried to the secret saloon or blind tiger in bottles; it is hauled in barrels to the dispensary.

I do not favor the dispensary as a state law. I have lived in a prohibition county for several years. True, the jug was ordered daily, but with two or three exceptions I never saw a man drunk. A "blind tiger" was out in the country near, but he was a theme of such interest that he remained only a little while. Many citizens had their guns loaded for him. Now, to put a dispensary in such a place would be to curse it. For after all has been said that can be argued, "the dispensary is a miserable, accursed business. It is only a monopoly by the state of the liquor traffic." Instead of sharing the profit, the state seeks to get all the profit. Any Christian's conscience will be outraged to think that his children are being educated on blood-money. Sensible men are asking in the name of God why, if we are able to utterly annihilate him. It does look as though any man would stop to think of the iniquity, the blood-guiltiness of the crime of licensing liquor in ANY SHAPE. If he had a conscience he would be forever opposed to the hideous thing. Think of the proposition. License the liquor which makes paupers, orphans and imbeciles, to get money to educate the children and care for the paupers and lunatics! That is a policy worthy of an idiot!

Now, while I agree with Dr. Campbell that since the lesser of two evils must be accepted, and that the best

For the Alabama Baptist.

The Twentieth Century Movement.

Some Suggestions.

The far reaching influence of the Gadsden convention becomes more and more apparent as the days and weeks go by. The Secretaries—State, Home and Foreign—made a deep and abiding impression on the brotherhood, who carried their enthusiasm home with them. How any one can see and hear the Sunday school secretary and not be helped I fail to see.

Consecration, progress, and evangelism seem to be the watchwords of the Twentieth Century movement. This is as it should be. We need consecration and fervency of spirit in our own lives; the spirit of progress and up-to-date methods for the conduct of our own church affairs and enterprises, and the spirit of world-wide evangelization—which is the spirit of Christ—for the conquest of the world for Him.

It seems to me the one thing claiming careful, prayerful consideration now is, how to unify the efforts and energies of all the churches enlisted in the advance movement; how to reach and enlist the different churches and pastors and lead them into hearty sympathy and co-operation, and how to arouse and enlist the latent membership of the churches co-operating. There are those in all our churches who evidently care little and do less for any of our denominational enterprises. If all the churches and all the members thereof were truly awake to the importance of prompt, cheerful and strict obedience to our Lord's command, "Go ye into all the world," the Lord only knows how quickly we might reach every creature with the blessed story of redeeming love and salvation through faith in His name. The question confronting us now, therefore, is not the character of the great onward movement itself, for that is decided with practical unanimity; not the why, for its importance is apparent; but, how to enlist and organize the greatest number so as to accomplish

the best results. The following suggestions are offered for what they are worth:

1. Let us pray for the unenlisted. Our Lord taught us to pray the Lord of the harvest to send forth laborers into the harvest; and he assured us that if we shall ask anything in his name, he will give it to us. Let's ask for a great awakening on the part of o-missionaries, that they may be brought into line and cease to hamper and hinder our work.

2. Let us co-operate with the Holy Spirit in the answering of our prayers. Let us labor with the indifferent, not in a spirit of criticism and fault-finding, but of brotherly love. People cannot be abused and driven into doing their duty. Most church members are people, and very human. Let us meekly show them their duty. The regenerate will respond. Those who refuse to do so, or persist in neglecting their duty after repeated admonition and instruction, well—I hope to live to see the day when those who refuse to contribute regularly, liberally and systematically to all the enterprises of the church will be subject to discipline.

3. One of the best means of enlisting the indifferent and securing their co-operation is to induce a regular attendance on the sanctuary and the ministry of the word. The gospel has not lost its power. The Scripture is still profitable for instruction in righteousness. It is doubtful if anything better is ever discovered. Next to this is the reading of denominational literature. If all would read, we would soon become well informed and united. Dr. Shaffer struck a keynote a few weeks ago. Bro. Editor, can you help us?

4. Let us adopt business methods for the prosecution of the movement. Oh, for practical business sense in religion! Our Lord declared that "the children of this world are in their generation wiser than the children of light." Let's decide how much we ought to give, and make the giving a part of our plans the same as paying the grocer, making a crop, or conducting the Sunday school. Bro. Crump-

ton's pledge cards are in line and to the point. Let's work them for all they are worth. Hopefully, cheerfully, joyously, let us address ourselves to the task our Master has set us, and make the new year the most glorious in our history. Wilsonville. A. E. BURNS.

Habit.

The word habit, coming from the Latin *habeo*, means something you have. Perhaps we might say also it is something that has you. The Standard Dictionary defines it as "a tendency or an inclination toward an action or a condition which, by repetition, has become easy, spontaneous, or even unconscious." Professor DeMotte says it is the most powerful word in the English language, and to justify the statement, gives a very plausible scientific explanation. He says that when an act is performed, certain cells of the brain are torn down by that act or thought, and that in the rebuilding of these cells there is built into the new cells an increasing desire to do again the self-same thing that tore them down in the first place. Therefore, the second doing of the act is just as much easier than the first, as the newly added desire can render it. This according to DeMotte, is the real reason for that which all the world recognizes, viz: that by practice, that which might have been hard at first, becomes easier all the time. Not only so, but it also explains the fact that habits are hard to break when once they lay hold on a man, another thing which all the world knows to its sorrow.

How careful, therefore, we ought to be as to the formation of habits. No bad habit ought ever to be allowed to form itself in the character of any one, but good ones ought to be encouraged and diligently cultivated by all. A good habit can be formed just as easily as a bad one, and when it is formed it will be as hard to break as one that is bad. The great and blessed work that ought to be done for the world at large, is not to wait till men are already bad and then try to reform them, but it is to begin before bad habits are formed, and try to help men form the right sort of characters from the beginning. What a responsibility that places upon parents and other teachers!

This is the reason also for the Sunday school work, the B. Y. P. U., the Boys' Brigade and all kindred lines of Christian activity. Lead the young man or woman to the Savior before bad habits are formed, and it is much easier and much better than to try to shake off the demon of evil after his clutches are wound about his victim.

But is it possible to free a man from his evil habits after the desires of the brain cells, feasted and fattened for so long, have become overpowering, and, demon-like and with fiendish laughter, gloat over the victory they have acquired? Yes, thank God, the blood of Jesus Christ cleanseth from all sin, and, moreover, a new heart and new desires are given to every one that puts his trust in Him. Let, therefore, every one who is out of Christ turn to him at once, the young, before bad habits are formed, and that good ones alone may be cultivated, and the old, even though he is already in "the bonds of iniquity," because this is the only way in which it is possible for him to be free.—Rev. L. L. Henson, in Baptist Argus.

At a great meeting of Northern Baptists, held at Asbury Park, one of the speakers, J. J. Taylor, then of Mobile, Ala., now of Norfolk, Va., asked why Southern Baptists understood Northern Baptists so much better than Northern Baptists do their Southern brethren. And then he answered his own inquiry by saying that it was due to the fact that Northern Baptist newspapers are far more read at the South than Southern papers are read at the North. "I come from a state," said he, "where we have a good State paper, the ALABAMA BAPTIST, but there is not one of you here tonight, in all probability, that has ever seen a copy of it—not one—and yet your Examiner and Watchman and Standard are read by scores and hundreds of Baptists in Alabama; and hence we know you far better than you know us."

Can't you get from Bro. Taylor the address referred to, and print it in full in your Religious Herald?—X. Y. Z., in Religious Herald.

Hospitality is one of the first Christian duties.

WM. D. GAY.

Alabama Baptist

MONTGOMERY, JAN. 11, 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.

SEMINARY MAGAZINE.

This important periodical comes to our sanctum laden with choice thought and cheerful words. Every article in its December number is worthy of note.

We renew our suggestion made heretofore that this Magazine be expanded and organized on a basis that will make it a great religious factor within the bounds of the Southern Baptist Convention. It already has a constituency that will insure its success in an enlarged field of labor. Let it have an editor in chief who shall give it his entire time. Select one of our most progressive young writers, a man who could, aided by a select corps, throw into it the very best thought of the times; a man whose learning, wisdom, prudence and piety would fit him for the place; a wise man, a business man, a godly man.

We would rejoice to see our denomination take hold of such a project and push it to a great success.

Let it be published at Louisville, under the very shadow of the Seminary. Let the Seminary continue to have the same space it now has, but let the size of the periodical be doubled or trebled as the demand may be. Make it a preacher's friend and instructor. We have confidence to believe that Alabama preachers would take 500 copies. Why not? It seems to us there is a pressing need for just such a monthly Baptist magazine. Put the price at two dollars, and it

would in less than two years pay all expenses, and be on such a footing as to increase its usefulness and guarantee its permanent success.

What does our Southern Baptist press think of the suggestion? It will not interfere with any of our weekly publications.

Why not the alumni take action at its next meeting and project a plan by which the Southern Baptists can have a great and leading religious and literary monthly?

We indulged quite freely in amiable comments on the meeting at Gadsden, and we return to the subject to utter a candid word on the subject of attending our religious gatherings. Ministers for the most part go, and delight to go to our anniversary meetings. Now and then one will drop out—he stays away until his brethren begin to twit him about it—until he takes on a chilly exclusiveness, and feels that the procession has left him, and has a sort of pride that he is out of line. The denominational meeting becomes in time something apart from him—an outside affair, and he talks sourly to the brother who casually comes along as to what "you brethren" did at the meeting. He did none of it truly, and feels a measure of self-importance by reason of that fact. He revels in the fact that he shares no responsibility about the way things (to use his phrase) are run. Come, brother beloved, be careful. You are running a risk. Some fair morning you will peep into the looking glass and catch the grim outline of a sorehead. That is the way they are manufactured, or it may be better to say that is the process of their evolution. We counsel the brother who has any premonitory symptoms to come next time.

INFIDELITY loves to show off its champions in high places. It is great on advertising its stock. It does not have to present high standards of morals in its leading lights—almost anything will do, provided it is hostile to the gospel, and has a high seat in the country. The friends of Christianity have to be far more discreet. They may have great men in high places, but if they do not walk in light—if they are impure, or even questionable in their way of living, they cannot be called forth as witnesses for Christ. Disciples in Caesar's palace must be above suspicion if their elevation is to count anything in favor of the gospel. It was pleasing indeed that the crowning fact brought out at the funeral of Vice-President Hobart was that he was a true and faithful Christian. He had great wealth, and honors many, but the point in his life which pleased most was his piety. In what fine contrast he appears with many of our church people who, because they get a little political promotion, forsake Bethel and go to reside in Sodom.

THE ANNISTON BAPTIST is a neat, new, interesting little paper, published by the B. Y. P. U. of Parker Memorial church, Anniston. It is full of cheering statements, and makes a most gratifying showing as to the work done by that church during the three years and nine months pastorate of Rev. J. H. Foster, jr. We have perused the pages of this excellent paper with deep interest. May God bless the membership of this church, and may it expand and strengthen its good work until it shall be felt in every quarter.

FIELD NOTES.

Rev. W. S. Griffin asks us to change his paper from Peaceburg to Mahlep. We do not fear that our brother will be any the less

Rev. Q. D. Haney has changed his postoffice address from Eldridge to Chickasaw. He hasn't gone off and joined the Indians, but remains in Walker county, and is still a friend to the ALABAMA BAPTIST.

Bro. Cuisenberry is doing well at New Decatur, and writes us a cheerful private note. A clipping from the local paper which we will print next week shows that he is appreciated there.

Bro. A. W. Briscoe makes good report from Russellville. Additions frequently, and the church has adopted the plan of systematic giving proposed by Bro. Crumpton; it also has under consideration the construction of a baptistery.

Rev. J. W. Mitchell has moved just far enough to change his postoffice address from Harrisburg to Jamesville. Move again, brother, if you will send as many renewals along with the announcement of the change as you did this time.

Mrs. T. A. Hamilton, Birmingham: Please say in your Field Notes that no programs for January will be issued to the Sunbeam Societies, as Miss Kelly's Cards will be issued for the Christmas offering with the attendant program as published by the Woman's Missionary Union, of Baltimore.

Geo. E. Brewer, Columbia: Was greeted with fine congregations yesterday and last night. Feel that I shall be delighted with the work. The reception to myself and wife has been cordial and substantial. The pantry has been so well supplied that no need for entering the grocery stores has yet occurred. Daily some tokens of kind remembrance come in. It is certainly pleasant to be among a people so thoughtful and kind. May God bless our union as pastor and flock greatly to his glory.

A. J. Preston, Childersburg, Jan. 2: If I should attempt to tell of all the nice things presented by the good people of Childersburg my story would be ruled out on account of its length. Let me thank our brethren, sisters and friends for their generosity.—Bro. Jas. Huston was set apart to the office of deacon last Sabbath. We were pleased to have with us Bro. T. V. Neal, a Howard boy, who preached a most helpful sermon for us at 11 a. m., and Bro. O. C. Bentley, of Fayetteville, who delighted the people with a charge to the new deacon and the church. Bentley is a good talker.

The Baptist, Mississippi: Brethren, we must again tax your patience to say, that we now have on the copy-book several excellent articles which may not be published for some weeks. They are simply too long. The pressure from our readers is increasingly strong against long articles. An article of eight or nine hundred words is as long as we care to use, except in rare instances. Brethren, long articles are against the paper, and you do not wish to hinder, but to help. Write more and shorter articles. [The ALABAMA BAPTIST, it appears, is not alone in its struggle with lengthy articles. We join our brother of Mississippi in a protest against them, and also in the request that brethren write more frequently and write shorter articles.—Ed.]

GENERAL NEWS NOTES.

Fighting between the English and Boers in the Transvaal continues. The Boers, who are Dutch farmers, are a brave people and good fighters. While the British will no doubt succeed, yet it will take time and much money and many men.

The cause of this war is the alleged failure on the part of the Boers to carry out their contract

with several English people, English citizens, who bought property in the Transvaal and moved there, with the agreement that they were to have all the rights and privileges of the natives. This was denied them, and England interfered and war was the result.

The Paris Exposition will open its doors to the world April 15th. Fifty-six nations will exhibit at this Exposition. The United States is making extensive preparations in buildings for exhibitors. Only states will be given space. Hon. Ferdinand W. Peck is the United States Commissioner-general. On the 4th of July there will be the unveiling of a monument in Paris in memory of Gen. Lafayette. The school children in the United States have contributed \$50,000 to this object. It will be "Lafayette Day."

For the Alabama Baptist.

A Note from Bro. Wells.

I am happily located with the Winterville people, two miles from Alpine. I serve also Mt. Ida and Lanais. The Winterville members have not pounced upon me and given me a pounding all at once, but have been ministering good things to me one and two at the time ever since we came here. At their instigation, on last Tuesday Santa Claus drove up to our door with a wagon full of choice things. These are noble people, and know how to make a pastor and his family feel their appreciation.

On Christmas day we had services at the church and took a collection for the Orphan's Home.

Bro. A. J. Preston is now located at Childersburg, near us, and we bid him a happy welcome to these parts.

This is a fine country, one of industry, thrift, and prosperity. The churches, however, seem to need very much a revival in spirituality.

My correspondents will please address me at Alpine, Ala.

J. R. WELLS.

For The Alabama Baptist. A Suggestion.

Brethren are writing as if they are in real earnest about increasing the circulation of THE ALABAMA BAPTIST. Suppose every subscriber mails his copy of next issue to some one not now a subscriber to the paper. Read your paper first—it will take but a little while, then send it to some home it does not visit. One cent is all it will cost you to make this experiment.

Opelika. Z. D. ROBY.

For the Alabama Baptist.

Notes from Bro. Stodghill.

On the fifth Sunday in April and on Friday and Saturday before, the Carey Association will hold its annual Sunday School convention. This we expect to be a grand rally. Make your plans to be with us.

The convention will convene with the church at Millerville.

Our church at Lineville is beginning the New Year with a week of prayer. We had a very gracious meeting last night.

Bro. B. H. Haynes and Bro. W. Moon, with their families, have removed to Oxford. Each was a working member of our church, and we miss them greatly.

Prof. Leverett, of Delta, Bro. Prickett, of Jackson's Gap, and Rev. J. J. McCord, of Gibsonville, have come to take their places. We feel that the Lord has given us a fresh supply of the "salt of the earth," and we rejoice.

MARRIED.

Dec. 5th, Mr. J. C. Mitchell, of Verbena, and Miss Eldora Gray, of Lineville.

Dec. 13th, Mr. Fred Willingham, of Anniston, and Miss Claud Evans, of Lineville.

Dec. 24th, Mr. O. H. Preston, of Almond, and Miss Leonora Arnett, of Lineville.

Dec. 25th, Prof. R. G. Willingham, of Jackson's Gap, and Miss Rosa Lee Bell, of Lineville.

These young ladies come from the best families of our village, and all members of the Baptist Church except Miss Evans, who is a Methodist. May the sunshine of God's love brighten their lives with peace and happiness, is the prayer of many who love them.

To have heard Bro. Crumpton's

speech at Gadsden, and to read his hopeful notes, one would imagine he had been breathing the mountain atmosphere of Clay county, and imbibing the sentiment of the Carey Association. We are glad that he is possessed with the spirit that leads to victory. Hopeful is our brightest companion, our most helpful friend, he drives away the most ominous clouds, he mounts upon eagle's wings and kisses the morning sun; he surrounds the camp of difficulty, and puts to flight the obstructionist; smiles are bright with the promises of God, and he wears a crown.

He has walked with me and talked with me since I yielded to the call of God; his companionship has brought many friends to my side and lifted the gloom of many a dark day. Brethren, I commend him to you. Write his name on the banner of every effort, breathe his spirit into your congregations and he will do thee good all the days of thy life.

Now, Bro. Editor, I have written you a personal letter interspersed with some notes for the paper. Thus would I clothe my labors with love and make this new year bright with joy for many of God's children. J. R. STODGHILL, Lineville.

For the Alabama Baptist.

Seminary Notes.

We are glad to note the fact that the sick ones in Bro. Folmar's family have regained their health.

Christmas of eighteen hundred and ninety-nine has come and is gone. Almost all the students who went home to enjoy the holidays have returned, and are busily engaged in the rather prosaic work of digging for Greek roots, and memorizing the Chronological Chart of the Old Testament.

We will soon be in the midst of intermediate examinations. All old students of the Seminary know that this means for us a great deal of uncertainty, anxiety, "cramming," and in many instances, alas! disappointment.

Among the Alabama brethren who have preached in the last two weeks are Bro. Bennett, Christmas eve night at Preston Street

mission; Bro. Upshaw December 24th at Bellville, Indiana, and Bro. W. J. Ray New Year's eve at Southgate church Louisville; text, "I go a fishing."

An ancient but most delightful custom among the students has recently been resurrected. It is that of keeping every morning just before breakfast what is usually termed the "morning watch." So far the meetings have been attended by a large number of students, characterized by an earnest spirit of devotion, and, as usual when brethren came together in his name, they have been a source of joy and comfort and strength to all.

The regular monthly meeting of the missionary society was held on the first inst, as usual. Besides students, a large number of the friends of the Seminary, were present, and the exercises were interesting. Bro. O'Hara, chairman of the executive committee, reported about fifteen hundred pupils attending the various Sunday schools (mission) in the city. The superintendents of these schools submitted encouraging reports on their work. Bro. Kendrick, chairman of committee on correspondence, read letters from two of our missionaries in Mexico. Bro. A. C. Cree read a paper on the "Material and Spiritual Development of Africa," and Bro. Forbes one on "Geography of Africa." These papers were both highly instructive and interesting.

Prof. Roof, of Howard College, spent the holidays with his sister. The hearts of all the Howard students were gladdened by the sight of him. They found him just as kind, gentle, jovial and noble as when they first learned to love him, two years ago. He seemed very cheerful, and spoke in glowing terms of the condition of Howard and its prospects.

The new year is before us with a bright outlook and great opportunities. All the Alabama boys join in wishing the ALABAMA BAPTIST a happy, prosperous and useful year. J. RENFROE CURRY, Louisville.

For the Alabama Baptist.

Bro. Schramm is Cheerful.

I have been too busy to write since last summer. As already published I have moved from James, Bullock county, to Stewarts, Hale county. I must tell you that the lines have surely fallen unto us in pleasant places, and we have a goodly heritage. Yes, we left dear old Midway and James, where we lived nearly four years, and where we received the kindest treatment that it has ever been our happy lot to enjoy.

Many times have many of these good people remembered us in many ways, and they were under no obligation to do so, as I was not their pastor.

How it pained me when I had to say farewell to the Eufaula Association at its last meeting, the association that helped me through Howard College when I could not help myself. I never can forget this association for the kindness shown me. May God bless all the churches in it.

I am rejoiced that it has been my happy privilege to now become a member of the association in which I was ordained—the Cahaba.

I feel fortunate that it has been our lot to fall into the hands of these good people over here at Stewarts and the surrounding country. When we arrived we were heartily received and elegantly cared for in homes until we could begin keeping house.

You advised the people to remember their pastors on thanksgiving, Christmas and new year, but these people over here at Stewarts, Macedonia and Mt. Hebron began before thanksgiving and are continuing. After Christmas to remember us; and not Baptists only but members of other denominations are kind to us. But the turkey and other things came for thanksgiving, and the pastor and his family were well remembered by receiving boxes containing many good and valuable gifts, money included.

But I had better stop before some pastor falls in love with my field and takes it from me. I knew of a pastor once bragging on his people, and another preacher present said, "I would like to have your field myself," and he got it the next year; so I will wish you a happy new year and close.

H. R. SCHRAMM.

Alabama Baptist.

MONTGOMERY, JAN. 11, 1900.

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In Memoriam.

Mrs. W. B. Crumpton.

The white-winged messengers from across the sea have brought many sad tidings from my own dear homeland, and these five years which have been given to the Lord's work among the Chinese have been saddened, yet sweetened, by losses not a few. First of all was the death of Lizzie Crumpton, who was ripe for heaven; then my brother, who was just entering upon the duties of manhood; then my own dear father was called home; and now this year the first American mail that came in September brought to me these words: "I suppose you know this that on the 22nd of July we were called upon to give up our precious mother." Few can know what that meant to me. Mrs. Ellen C. Crumpton was the dearest friend (one who had been tried and true), I had in all the world. Many times she said to me, "You have no mother, and I try to help you not to feel the loss so keenly." The mother-heart was born in her, and for a number of years it was my privilege to live in that home; and to know her was but to admire her more and more. Thus a friendship which began ten years ago was only deepened as the years have passed on. I have just today been reading some of her old letters to me, and one bearing the date of the 14th of January, 1897, was written just a few days after the death of my father. It began this way: "We enjoy so much every communication that we have from you, and so rejoice that your health is good. We were pained to hear of more sad news, through Stella, that will bring sorrow and heart-aches to you. In this we all share and accept as a personal sorrow. I can't attempt to console and comfort—that can come alone from our Maker. I get tired and impatient when thinking of you and your visit back here and home. Now, we feel that you are more our own, one of us, than ever before, and when you come home, our home is yours. Remember this."

As wife and mother I do not think she could be surpassed. I often think of her as I frequently saw her, out in the hall at the table, 5 o'clock in the morning, busy writing to the husband and father, who was away, about his Master's business. When the letter was finished there followed a busy round of household duties, which never seemed to be cares to her. I don't think I ever saw her idle. Truly it could be said of her: "She looketh well to the ways of her household, and eateth not the bread of idleness;" and "her own works praised her in the gates." Though always busy, the Ladies' Aid Society every Wednesday afternoon was not forgotten, and "For aye not the assembling of yourselves together" was always upon her heart.

Many delicacies from that table often found their way to a sick neighbor's home. Mrs. Averett, our mutual friend, said to me when speaking of her: "A woman who feareth the Lord shall be praised."

In my home here in China are many substantial tokens of her love and thoughtfulness. One is a wool comfort which I happen to know she herself particularly prized. Nothing was too good for her to give to those she loved. Before I came to China she gave a whole month of almost undivided attention to the preparation of my wardrobe; and since I came she has always found time to write words of cheer and comfort to a missionary in far-away China—far from home and loved ones. I would not forget to mention that the night before I left she was busy until very late making me a pillow for my steamer chair.

So our dear sister rests from her labors, and her works do follow her. She has gone from us, and the irreplaceable loss to her family and to me is no doubt her infinite gain, and thus we are comforted. They have laid her away by the side of little Marion and dear Lizzie, in Marion, there to await the resurrection morn. May our Father comfort those who mourn.

WILLIE H. KELLY.
Shanghai, China, Nov. 10, 1899.

Judson Notes.
The holidays have come, and gone, and the girls have gone and come. An unusually large number of the pupils spent Christmas at their homes, but those who remained had the best of good times in the two days' vacation, and lost no time from their studies. It is encouraging to report that the attendance is larger, since the New Year opened than heretofore. It now seems probable that board will have to be provided for some pupils from abroad outside of the building. If there were more room the number of pupils could be largely increased. What could be more appropriate or more productive of good than to celebrate the year 1900 by providing ample buildings and an endowment for the Judson?

Since we sent our last notes the first

pupils' recital was given, and it was pronounced a success by all who heard it. The following programme was rendered:

PROGRAM.

Chorus—Wagner, "All Hail to Thee"—Pilgrims—Chorus from "Tannhauser."
Piano Solo—Beethoven, Sonata Op. 14, No. 2. Presto—Miss J. Granberry.
Aria—(alto solo), Bach, Pardon Me, O God, from the "Passion According to St. Matthew"—Miss Knight.
Piano Solo—W. E. C. Seeböck.
Gavotte, Nocturne, Pomponette—Miss Josie Norwood.
Recitation—Kipling, "The White Man's Burden." "The Recessional"—Miss Lull.
Organ—Gullmont Op. 4 Minuet—Miss Neece.
Violin Quartet—Gebauer, Allegro, Minuet—Misses Couch, Nelms, Norwood, Maxwell; Accompanist, Miss Ponder.

Song—Buck, "If in Thy Dreams," Miss Granberry.
Piano Solo—Th. Lack, Op. 134, Idillio; Heinrich Stiehl, Op. 79, Hungarian—Miss Ethel Thomson.
Violin Solo—Ch. Dancla, 5th Air Varié—Miss Lula Couch.
Organ Solo—Rink, Flute Concerto—Miss Shivers.
Song—Del' Acqua, Villanelle—Miss Evins.
Recitation—Kipling, "The Song of the Banjo"—Miss Meadows.
Violin Quartet—Gebauer, Allegro, Rondo—Misses Couch, Nelms, Norwood, Maxwell; Accompanist, Miss Ponder.

Song—Nevin, Rosary—Miss Knight.
Piano solo—Chopin, Nocturne, Op. 32, No. 7; Polonaise, Op. 26, No. 1—Miss Neece.

Chorus—Mendelssohn, Lullaby.
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LITERARY NOTICES.

A YEAR'S PRAYER MEETING TALKS. By Louis Albert Banks, D. D., Author of "Christ and his Friends," "Anecdotes and Morals," etc. Funk & Wagnalls Company, New York, Price, \$1.00.
Dr. Banks is widely known as the author of quite a number of inspiring and helpful books. The marked favor with which these books have been received is a striking evidence of the hold that the essential truths of the gospel have upon the hearts of men and women of today. Dr. Banks' chief strength is in his preaching. The Independent pays him the high tribute of saying "that there is no more distinguished example of the modern people's preacher in the American pulpit today." He exalts the fundamental truths of the gospel, realizing that it is the gospel that men most need. In the volume before us the author has collected forty-two bright and helpful talks previously delivered at his own prayer-meetings. They show us at once that Dr. Banks has wisely magnified the prayer-meeting, and we are not surprised that he has found it a source of great power in his church. Too much emphasis cannot be laid upon the importance of the prayer-meeting, and in these brief, pointed, and

spiritual talks Dr. Banks shows how he has made it interesting and helpful. Pastors will find this little book stimulating and suggestive, and it will do good wherever it goes. Apt and striking illustrations help to fix the truths in the mind and give piquancy to the style.
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The Executive Board of the American Baptist Education Society, at its meeting in November, made appropriations of \$5,000 to California College, Oakland, Cal.; \$5,000 to McMinnville College, Oregon; \$10,000 to Grand Island College, Nebraska; \$15,000 to Otawa University, Kansas; \$7,000 to Wayland Academy, Wisconsin; \$5,000 to Keystone Academy, Pa.; and \$1,000 for other purposes, making a total of \$84,000. The institutions named undertake to raise additional amounts aggregating \$130,000, thus making a total addition to their holdings of \$214,000. These grants of the society are made from funds given by Mr. John D. Rockefeller, whose long continued and liberal gifts for educational purposes are without a parallel in our denominational history.

CHRISTMAS HAPPINESS.

"Merry Christmas!" they said, and 'twas merry.
And all day true happiness reigned,
Though their home was so small and humble
And their livelihood hardly gained.
And though a want makes a troublesome neighbor,
And their brows were wrinkled with care,
Yet a happy feast-day was that Christmas—
For the Spirit of Christ was there!
"Merry Christmas!" and yet 'twas not merry
At a certain house on the hill,
Where cold selfishness, hardness and envy
In each wrought their evil will.
There were presents—rich gifts—for each person,
And good things to eat and to spare,
But no happiness came on that Christmas—
The Spirit of Christ was not there!
Judith Spencer in Good Housekeeping.

The Vine Fairy.

It was a morning-glory vine.
Tommy planted the seed one day in May. "It will never come up," said Tommy; "it is only a dead black thing."
"It looks dead," said mamma, "but there is a fairy inside of it."
Tommy opened his eyes wide. "How can she get out?" he asked.
"The sun-fairies and the water-fairies help her," said mamma.
Tommy went many times a day to the place where the seed was planted. For a long time there was no sign of the vine-fairy. The little boy was discouraged. "The seed was dead," he said, "just as I told you, mamma." At last he forgot all about it.

But down in a little cool bedroom the fairy in the seed was asleep. All the time, the sun-fairies and the water-fairies were as busy as they could be. After awhile, the black husk of the seed-fairy awoke.

Soft little voices were calling. "Come up to the light! Come up to the light!" So the seed-fairy climbed as fast as she could, and very quickly pushed through the brown roof of the bedroom into the light. Ah, then what a glad little fairy she was, indeed! How fast she grew!

Before long, Tommy spied her out, and then there was great rejoicing. Papa and mamma and big brother and sister all went in procession to see the new-comer. It was very fortunate, indeed, that some generous little raindrops came down to help the vine-fairy about that time, for the kind sun-rays were just a little too warm.
"How wonderful this growing is!" said the vine-fairy one day, to a great purple pansy that had just arrived.
"Oh! you don't know anything about it yet," said the lovely little lady. "Wait till you begin to bloom; that is something worth while!"
"What is it to bloom?" asked the vine-fairy.
"Oh! no one can tell you. You must learn that by growing," said Mary F. Butts.

Held in the Home.

Better to wear out than to rust out, is an old saying, but it is better yet to the laws of health and hygiene. To keep well one must have rest, when rest is needed. If a busy, energetic person waits to rest until he gets through his or her work, he seldom gets rest.

Ten or fifteen minutes of rest, when one has a day's work to accomplish more for having taken the rest; or a few minutes in the open air is fine.

Many persons can not sleep in the daytime. They should lie down in a perfectly passive state, withdrawing the mind from all anxieties or care as much as possible. It is wonderful how much nervous strength you receive, and you feel as much refreshed as if you had been asleep.

I have found bathing at night in sea-salt and tepid water a very soothing thing; it also makes you sleep soundly. For a home-wife who has her own work to do, she will find powdered borax a great help. It protects the hands by softening the water, and keeps them smooth and soft. In washing dishes, if you put a little in the water it cuts the grease and cleanses the dirt, and your hands will keep smooth, even in the coldest and most trying weather.

A house-wife owes it to herself to have useful accessories in her kitchen. When you think how much time some wives and mothers have to spend there preparing the meals,

and making ready for the comforts of the household, we wonder at the few conveniences some of them have. They should at least have a comfortable chair to sit in—one that they can reach to the table so as to prepare the vegetables, wash dishes, and do all they can do sitting down, for standing is hard on a delicate woman. Mothers are so unselfish that we should look out for them, for they are thinking of the others and not themselves, all the time.

Asthma Can be Cured.

Statement of a Noble Physician.
The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor's offer coming as it does from a recognized authority, who during a practice of over thirty years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly and insures refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, Jackson St., St. Paul, Minn.

Race Criminality.

The chief statistician of the census office, Mr. Walter F. Wilcox, who is also a professor at Cornell university, has contributed to ethical and social literature an interesting paper on negro criminality. He treats the subject with marked impartiality and candor, and thus makes a valuable contribution to the discussion of a political subject that is growing into greater importance every day.

Using the figures of the United States census of 1890, Mr. Wilcox shows that in the southern, or former slave states, there were in the prisons 6 whites to every 10,000 whites, and 29 negroes to every 10,000 negroes. Taking it for granted that this extreme preponderance of negro criminality in the south was due to the fact that the administration of justice and the enforcement of the law in the southern states is wholly in the hands of the whites, he examined the criminal statistics of the northern states for more reliable information.

Mr. Wilcox's investigations demonstrated that in the northern states in 1890 there were 12 white prisoners to 10,000 white population, and 69 negro prisoners to 10,000 of negro population. In his own state of New York he found that the negroes in proportion to their numbers furnished five times as many prisoners as did the white population.

The census figures show that negro convicts in the southern states increased between 1880 and 1890 29 per cent., while the white prisoners increased only 8 per cent. In the states where slavery was never established the white prisoners increased 7 per cent. faster than the white population, while the negro prisoners increased no less than 39 per cent. faster than the negro population. Thus the increase of negro criminality, so far as it is reflected in the number of prisoners, exceeded the increase of white criminality more in the north than it did in the south.

That negro criminality is increasing in the United States is certain. How much it has increased since 1890 can only be definitely shown by the census to be taken next year.

And yet, the provision, facilities and enterprises for the education of the negro have been enlarged and made theoretically more efficient every year since the end of the civil war.

A serious and puzzling problem is suggested by this fact when taken in connection with the facts presented by Mr. Wilcox.—Atlanta Journal.

As Seen in Georgia.

The ALABAMA BAPTIST is engaged in a controversy with a good brother in that State over the question of opening our homes to the Mormon preachers. The brother thinks that we must not "persecute" these preachers of Mormonism. But it is difficult for us to see how shutting our homes against the Mormons is a persecution. There are a great many people in Atlanta to whom our home is not opened, just because we do not care to associate with them, but we are not persecuting them. The fact that any of these people presume upon some call and force themselves on us does not alter the situation. Most of the Mormon preachers are in comfortable circumstances and the Mormon church is overcrowded with wealth. Why then do they not pay their way as others do? Mainly to get into familiar contact with the family through intercourse of hospitality. This is all the more reason for keeping such company from our home. We hope the ALABAMA BAPTIST will keep up its good work. No Baptist family ought give entertainment to a Mormon preacher. It may be politely refused, but none the less it ought to be refused.—Christian Index.

"What is a furlough?" asked a Columbus (Ohio) teacher. "It means a mule," was the reply of Mary. "Oh, no," replied the teacher, "it doesn't mean a mule." "Indeed, it does!" said Mary. "I have a book at home that says so." "Well," said the teacher, now thoroughly interested, "you may bring the book to school, and we'll see about it." The next day Mary brought the book, and in some triumph opened to a page where there was a picture of a soldier standing beside a mule. Below the picture were the words, "Going Home on his Furlough."

Mr. Jackson, a citizen of Jackson, Miss., while hunting in Pearl River Swamp, in that State, discovered a box containing nearly \$50,000 in gold. It was incased in an iron case, and was made up for the most part of twenty dollar pieces. It is thought that the money is a war treasure, as all of the coins prior to 1850.

Two-and-a-half-years-old Johnny was busy on the floor with a knife and some blocks. "What is the matter with my baby?" mamma asks, as Johnny runs to her crying, and holding up a little finger to be kissed. "Has Johnny cut his sweet little finger?" she inquires. "No, no, mamma; I cut some of the floor in it!"

The State Library of Pennsylvania is second in size in the United States, having 141,316 volumes.

Handsome is that handsome does.

Mrs. Lily Heckert, of Bartlesville, Cherokee Nat., Ind. T., writes:

"I had prolapsus, or female weakness, so badly that at times I could not be turned in bed. I suffered from palpitation of the heart. I would often faint away, and it seemed as if I never would recover; had sick headache nearly all the time, and also had St. Vitus's Dance. At the commencement of the monthly period the misery would be so great that I would be nearly crazy. I had doctored with five different physicians, but they did me no good. One of these doctors, of forty years' experience, said to me, 'I can't do you any good, so why not try Dr. R. V. Pierce's Favorite Prescription?' I wrote to Dr. R. V. Pierce and described my troubles. He wrote me a nice fatherly, kind letter in reply, and I followed his advice."

"Life is a pleasure to me now, instead of a burden as it was before. Three of my neighbor women have used Dr. Pierce's medicine and it has helped them all. I will take no other medicine but Dr. Pierce's and I recommend it to all my friends. The 'Favorite Prescription' helped me so much I always keep it in the house. I also have the People's Common Sense Medical Advice, and think it is a great book. I am willing to answer any letters of inquiry if stamps are enclosed for reply."

Dr. R. V. Pierce is and for over thirty years has been chief consulting physician at the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. Thousands of women have written to him describing their symptoms, and, on following the advice he gives freely, have become well, strong and happy. Many sensitively modest women write to Dr. Pierce and so avoid the disagreeable questioning, examination and local treatment so generally insisted upon by physicians. Dr. Pierce's medicines cure you in the privacy of your home, and Mrs. Heckert's case is only one of thousands that have been cured after the doctors failed.

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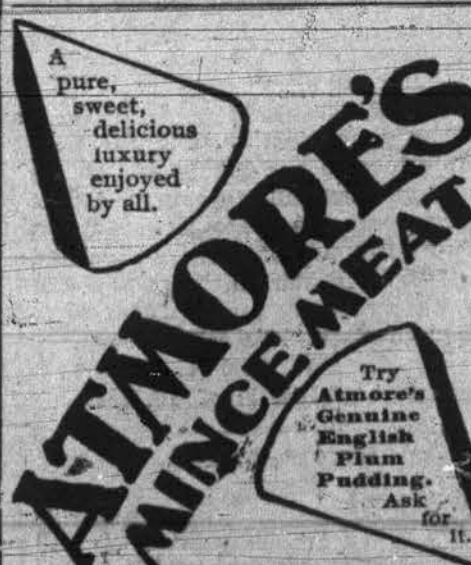
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Alabama Baptist.

For the Alabama Baptist.
From Miss Kelly in China.

SHANGHAI, Nov. 11, 1899.

Dear Baptist: I have just heard from Quin San that our dear old Lok Ta Ta has at last been called from her straw hut to heaven. Just think of the change for her! She was past eighty, and had been longing to leave this tenement of clay. We shall miss her dear, sweet face in the church, and I shall miss the visits to her; but how infinitely better off she is! She so longed to go, too. I have written to a great many about her, and many in Alabama are already acquainted with her through my letters.

Perhaps the ALABAMA BAPTIST, would not object to reprinting the following article about the old Chinese Christian which I wrote last year for the Baptist Argus, of Louisville. WILLIE H. KELLY.

In a little straw covered hut, just outside the walled city of Quin San, there lives a dear old lady of eighty years, Lok Ta Ta, her face wrinkled and scarred from years of toil and deprivation; for at the age of twenty-four she was left a widow with one child, a son. Her husband owned a rice shop, and left her a little money and a good house. But she soon spent it all in going to the temples and burning incense. She did this in order to secure peace for the soul of her dead husband and to prevent her son from falling ill. She paid a large sum of money to have the Goddess of Mercy adopt her son; all this showing that she was a devout Buddhist. She tells me that often while cooking her rice she would be so busily engaged in saying, "O-me-to-foh," that she would let her rice burn, and that all her wakeful hours at night were spent in repeating these words.

A Buddhist thinks so often as he repeats these words so much merit does he heap up for himself. After all her money was gone, she earned her living by spinning thread and selling it to the women to sew their shoes with. One day, twenty-four or five years since, she went to our chapel in Quin San to sell her thread to the wife of our native evangelist stationed at that place, and there, for the first time, heard of

"You don't make your shoes, but you can use it to tie up bundles." I went to see her in January and found her very ill. I said, "Lok Ta Ta, are you afraid to die?" "Why, no!" she said, "Why should I be? Has not Jesus promised to lead us through the dark places?" In February I went again and found her up and at her usual work.

[But now she has passed through all the dark places into eternal light.—Ed.]

The Planter's Dependence on Good Seed.

Without good fresh fertile seeds, good crops are impossible. It is, then, of the most vital importance that you should exercise the greatest possible caution in selecting the seeds you are to plant the coming season. Since you cannot determine their fertility or freshness by sight, the only certain way to insure yourself against worthless seeds is to buy only those that bear the name of a firm about whose reliability there is no question. There are no better known seedsmen anywhere, and none who have a higher reputation for integrity, than D. M. Ferry & Co., of Detroit, Mich. Ferry's Seeds have been a synonym for good seeds for many years. Thousands of Gardeners who continue to plant them season after season, do so with the full confidence that they will uniformly be found to be of high vitality, and most important of all, true to name.

Ferry's Seed Annual for 1900 is fully up to the standard of former years and will be welcomed by all who have learned to regard it as a thoroughly reliable and practical guide to planting. A copy may be obtained free by addressing the firm as above.

It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—Robertson.

Hour When Death is Nearest.

In one of his books, the late R. L. Stephenson speaks of a moment in the early morning when a strange influence disturbs the sleep of men and animals.

"It is true," said a physician to whom the point was referred, "At or about three o'clock every morning all human beings and animals are nearer to death than at any other hour. At that time cattle stir and moan in their sleep, while men turn uneasily in their beds, and awaken partially or wholly, as though disturbed. If you are sitting up, you will feel unusually cold and drowsy at this time. Three in the morning is an hour that we doctors are accustomed to dread, for by far the majority of deaths among the sick occur at about that time.

"There are many explanations. My own theory is that it is due to ebb and flow of the earth's magnetic currents. It has been observed that at about three in the afternoon a man's physical forces reach their highest, and it is a simple inference that at the corresponding hour of the morning the lowest point of the vital tide is reached."

"Operating in futures" is an art practiced just as much in the churches as on the exchanges where men buy and sell unground corn and cotton. With not a few people, religion is a speculative transaction for distant dates, and the man who gives himself up to God's service is going in for a locked-up investment, sound of course, but the wisdom of which will be proved fifty years hence. Such tentative pietists anticipate, rather than experience, their spiritual life resolving itself into hope rather than a faith saving from present evil.—T. G. Selby.

So we may hope that fewer young preachers in America will be tainted with German ideas of theology.

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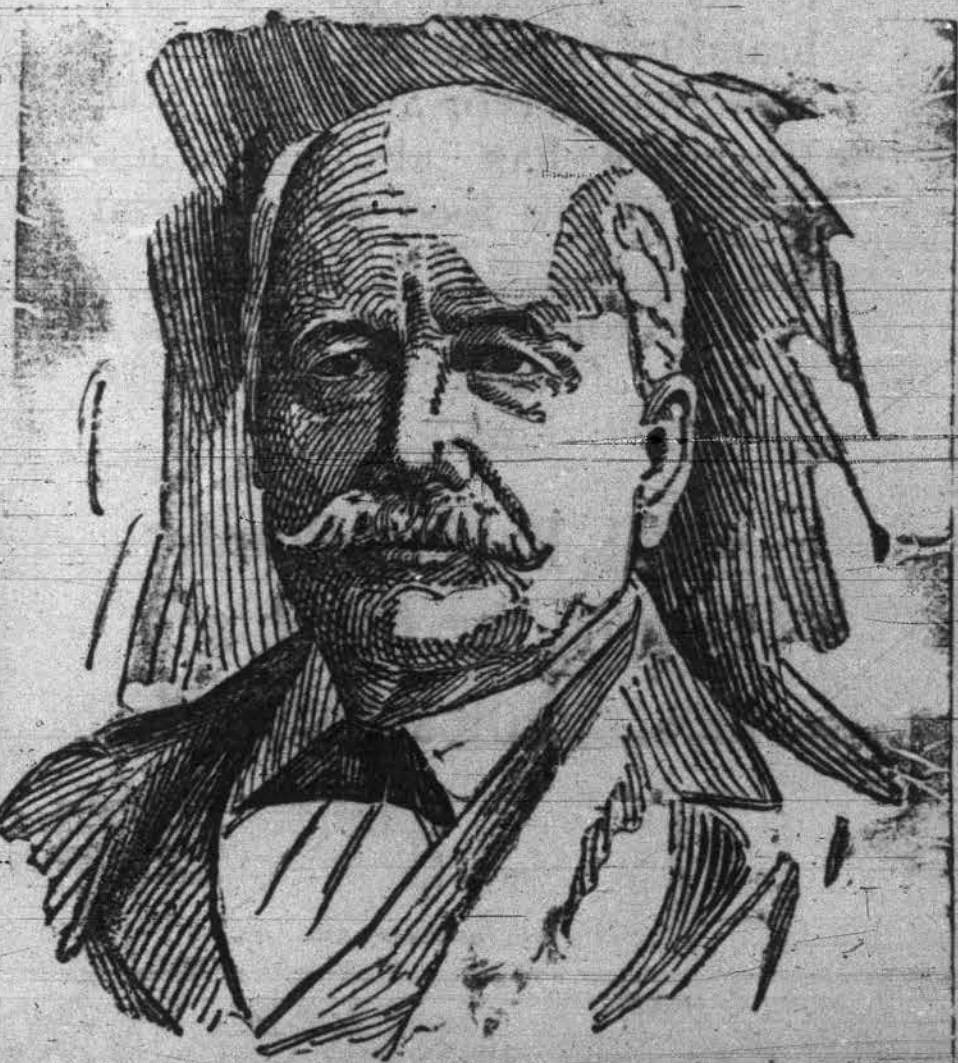
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Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

NEXT SESSION BEGINS SEPT. 26, 1899.

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IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is CUT. ALFRED BILLINGSLEA'S, 103 Montgomery Street. In Exchange Hotel.

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THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2. With Home and Farm, Louisville, \$1.75. With The Fancier, Atlanta, (de voted to Fowls) \$1.85.

BUCKEYE BELL FOUNDRY. Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, &c. ALSO CHIMES AND PLANK. Makers of the Largest Bell in America.

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

and practical application of commercial fertilizers. He is one of the largest cotton planters in the state, and produces his great crops upon poor sandy uplands by the skillful use of commercial fertilizers. He uses the ALABAMA FERTILIZER exclusively—after having tried nearly all other leading brands of complete fertilizers. His words, like rifle balls, are few, and go straight to the mark:

WETUMPKA, ALA., September 9, 1899.
DEAR SIRS:—Speaking from experimental tests, in results I am assured the ALABAMA FERTILIZER put up by you, is not excelled by any on our market, and I commend it to the public as a genuine fertilizer productive of good results. The bags treated by the VEGETABLE FIBRE PRESERVER used by the ALABAMA FERTILIZER CO., successfully resisted the action of the weather and the chemicals contained in the fertilizers, also preventing all loss from wasting.

Yours truly, THOS. WILLIAMS.

AGRICULTURAL DEPARTMENT ANALYSIS.

Bulletin No. 12, issued by the Alabama Department of Agriculture, shows the actual commercial value of the ALABAMA FERTILIZERS to be 19.33 per cent more valuable than all the complete fertilizers or granules offered for sale in the State of Alabama for the season covered by said bulletin.

Bulletin No. 18, just issued by the Department of Agriculture, shows the actual analysis, from samples sent to the Department by dealers and consumers throughout the State, that the ALABAMA FERTILIZER is actually \$3.54 per ton or 34 per cent better than the guaranteed analysis by the ALABAMA FERTILIZER CO., and this answers the question so often asked, "why the ALABAMA FERTILIZER produces so much better crops than other fertilizers of equal guaranteed analysis?" The ALABAMA FERTILIZER will be shipped in the MUMMIA VEGETABLE FIBRE PRESERVED BAGS. There is no other preserved bag on the market of any value. The Commissioner of Agriculture recommends and endorses it in the following words:

"I therefore unhesitatingly say that I believe the bags treated by the MUMMIA VEGETABLE FIBRE PRESERVING PROCESS will resist the action of the weather and the chemicals contained in fertilizers; that the meshes of the bags are so filled by the process as to prevent all wastage, and that if generally used by manufacturers, would be of inestimable value to carriers, dealers and consumers.

(Signed) "I. F. CULVER, Commissioner of Agriculture."

These MUMMIA PRESERVED BAGS are almost indestructible by the weather or fertilizers. Can be hauled in the rain without material damage to bag or contents. Fertilizers put up in these bags can be hauled out to the farm at any time and kept ready for use.

The ALABAMA FERTILIZER is said, by over 14,000 farmers in this State, to be the best all round fertilizer for cotton and corn.

ALABAMA FERTILIZER RECORD.

It has produced nearly four bales of cotton on one acre of poor sandy upland. One hundred and thirty-two bushels of corn on one acre of poor sandy upland. Two thousand and forty-one bushels of corn on twenty acres of poor upland. Land and corn accurately surveyed and measured by competent disinterested and honorable men.

It is the oldest brand now sold in Alabama, and is just the same as it always has been. Every one of the 48 premiums given during a series of years through the COMMERCIAL AND INDUSTRIAL ASSOCIATION for the greatest yield of cotton and corn on a specified area of land was awarded to farmers who used exclusively the ALABAMA FERTILIZER.



ALABAMA FERTILIZER COMPANY
MONTGOMERY, ALABAMA.

This trade mark is registered. I own property. It is not likely to be copied, as that would subject the perpetrator to the danger of heavy fine and imprisonment (see U. S. laws respecting copyrights). It is on every genuine sack of ALABAMA FERTILIZER.

As required by state law the word "ALABAMA" in large letters is found on every bag of fertilizer offered for sale in this state. Some unscrupulous persons have employed this means to deceive you.

See that the above trade mark is on the bag, and take none offered you as the ALABAMA FERTILIZER without it.

Jesus our Savior. Having felt in the darkness long and earnestly for a way of salvation, she was ready at once to believe and to receive Christ as her salvation; and before many months she came to Shanghai for baptism.

She asked her son, then grown and married, to give her some money to pay her boat-hire to this place, but he most emphatically said he would give her no money for such a purpose, but if she wanted to go to the temple to burn incense the money would be forthcoming. She came, though, and returned full of joy in her newly found possession. After this, with the help of the evangelist's wife, she tried to learn some hymns, though at this time over fifty years of age. One day while sitting with a hymn-book in her hand her son snatched it from her and tore it into shreds, whereupon she said to him, "You can tear that up, but you can't tear the belief out of my heart." Then she knelt down to pray for him. Catching up a bucket of water near by, he emptied the contents on her head. She said: "You can kill my body, but you cannot kill my soul."

From that time this poor, ignorant old woman has been a child-like believer, and now that she is so near the grave, shows a most beautiful faith in Jesus. Though not able to read, she has the precious truth stored in her heart, and sits and spins her thread, praying and singing all the while. She can only repeat one hymn, "The Savior bids us watch and pray." She loves to sing it, and wants it sung every Sunday. Being very deaf, she often begins and gets through with it before the others are fairly started, but she doesn't enjoy it any the less on that account, and is entirely unconscious that she has done anything out of order. Old and feeble, leaning upon her stick, she hobbles over a mile every Sunday to services, and wherever she goes to sell her thread she tells the women about Jesus. When I go up there she circulates it among the neighbors that there will be a meeting for the women at the chapel every day. She always has a ball of thread ready for me, saying,

A Great Name

is a guarantee of

There are many brands of baking powders, but "Royal Baking Powder" is recognized at once as the brand of great name, the powder of highest favor and reputation. Everyone has absolute confidence in the food where Royal is used.

Pure and healthful food is a matter of vital importance to every individual.

Royal Baking Powder assures the finest and most wholesome food.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

Secular Notes.

From the Advertiser.

Political matters are getting very live since the passing of the holidays. All eyes are turned to the candidates.

Most every day some one drops into Montgomery to learn the trend of affairs. This will be an unusual year politically as there are many county officers to be chosen at the regular August election, besides the Presidential and Congressional election in November.

The following State officers will be chosen this year:

United States Senator, Governor, Attorney General, Secretary of State, Auditor, Treasurer, Superintendent of Education, Commissioner of Agriculture, seventeen State Senators, one hundred members of the General Assembly.

The following county officers are to be elected: Sheriff, Tax Collector, Tax Assessor, Treasurer, Superintendent of Education (in counties where office is not appointed), County Commissioners, or members of Board of Revenue, ranging from two to six in the several counties. Two justices of the peace for each precinct in the State. One constable for each precinct.

All of the above elections, except United States Senator, come on the first Monday in August, and they will be followed in November by the Presidential election, when Alabama will also elect nine Congressmen.

The list of candidates for State offices is believed to be complete as follows:

United States Senator—Wm. C. Oates of Henry, John D. Roquemore of Montgomery, Joseph F. Johnston of Jefferson, John T. Morgan of Dallas, Governor—Charles E. Walker of Hale, Wm. J. Sanford of Lee, Jesse F. Stallins of Butler, John W. Tomlinson of Jefferson, Charles M. Shelley of Jefferson, Newton N. Clements of Tuscaloosa.

Attorney General—Charles G. Brown of Jefferson, Secretary of State—Robert P. McDavid of Montgomery.

Auditor—W. H. Mathews of Marion, John J. Mitchell of Lauderdale, Sam. J. Carpenter of Greene, George W. Ellis of Montgomery, A. W. Bailey of Lawrence.

Treasurer—J. Craig Smith of Dallas, Walter D. Seed of Tuscaloosa, James McMillan of Escambia.

Superintendent of Education—John W. Abercrombie of Calhoun.

Commissioner of Agriculture—John Purfoy of Wilcox, Robert R. Poole of Marengo, W. H. Lawson of Montgomery, J. M. Thornton of Talladega, Hiram Hawkins of Barbour.

There are contests for only four of the State officers, the Attorney General, Secretary of State and Superintendent of Education each are now serving their first term, and under the Democratic precedent are entitled to second terms.

In Congressional races it is by no means certain that the list of entries has yet been completed, but so far as is known here the candidates will line up as follows:

First District—George W. Taylor of Marengo, Harris Taylor of Mobile, B. L. Hibbard of Monroe.

Second District—A. A. Wiley of Montgomery, J. N. Miller of Wilcox, Samuel Jenkins of Wilcox.

Third District—Henry D. Clayton of Barbour.

Fourth District—Gaston A. Robbins of Dallas, John Burns of Dallas, Thos. S. Poyman of Talladega, Robert Goodwin of Calhoun.
Fifth District—Willis G. Brewer of Lowndes, J. Thomas Hefflin of Chambers, Thomas L. Butler of Calhoun, W. H. Blake of Clay, Charles W. Thompson of Macon.
Sixth District—John H. Bankhead of Fayette, W. W. Brandon of Tuscaloosa.
Seventh District—John L. Burnett of Etowah.
Eighth District—Probably a dozen candidates if Joe Wheeler is not in the race.
Ninth District—Oscar W. Underwood of Jefferson.

"You Alabamians are not going to allow Senator Morgan to be retired from the United States Senate I hope," said Mr. J. W. Comer of Savannah. "It would be a calamity on your State and upon every State in the Union to turn down the ablest man in the United States Senate for unaged material. Over in Savannah we feel a very deep interest in the matter, and of course we are all Morgan men. If he were to move over to Georgia, I would guarantee you that there is not a map in the State who could defeat him for Senator over there. Morgan is a national character, and his retirement would mean a distinct loss to the entire country."

Greenville, Jan. 6.—(Special).—The Democratic Executive Committee will meet here Monday and will make a proposition to the Populist Executive Committee for a joint white primary, and it is believed the Populists will accept as a number of leading members of the party have expressed themselves as favoring the movement.

Rev. W. H. Chambers organized a Methodist Church at Kolb City a few miles from here, last night. Fifteen names were enrolled. The lot has been purchased and part of the money and lumber subscribed to build a neat house of worship.

Henry Dunklin, colored, living in the western part of the county, has lost three children who were burned to death. The parents looked them in the house and went off. The building burned, cremating the children.

I. A. Carter, the leading negro Republican in the county, died Thursday. He lived at Monterey and was a substantial farmer. On several occasions he was a delegate to the National Conventions.

The Hard Woods Factory will be in operation in a few weeks. The building is nearing completion and the machinery will be put in at once.

A horse swappers convention has been in session here for two days. It is the first held in this county.

MARRIED.

At the residence of the bride's parents, near Middleton, Calhoun county, Dec. 24th, Miss Susie Emma Bryant, daughter of Daniel H. Bryant, and Mr. John W. Hackney. We wish them a long life with increasing happiness as their days pass by. Both are of the Baptist ranks. The writer officiated. W. M. HALL.

OBITUARY.

Sister Fannie Adams died at Ackerville, Wilcox county, Dec. 25. She was a daughter of George W. and Julia Ward, who reside near Pineapple. About fifteen years ago she was baptized by the writer into the fellowship of Pineapple Baptist church. On the fifteenth of February last she was united in marriage to Bro D. H. Adams of Ackerville. Sad it is to chronicle this death. In her church relations she was always a bright, faithful, happy Christian, ever ready to do her part in any church work. To her parents she was a true obedient and lovable daughter.

Her married life was one continuous day of sunshine; she carried joy, gladness and love into her new home, consisting of her husband, his father and mother. A dark gloom now rests upon two homes and a large circle of friends and loved ones. She was buried at Pine Apple, by the side of a twin brother, who died several years ago. Her funeral was largely attended. May God in his infinite mercy comfort the heartbroken husband, the aged parents and all her friends and relatives.

D. W. RAMSEY.

Sister Sarah Smith died at Mt. Moriah, Butler county, December 25, in her seventy-seventh year. Early in life her husband died, leaving to her care six daughters. She reared this dependent family with great care and success. All of these children married and now have large families.

Sister Smith was for more than 50 years a member of Fellowship Baptist church. Her Christian life was true, faithful and exemplary. This old church has lost one of the "old landmarks," her family a devoted mother, her pastor a warm supporter, the world a bright and shining Christian life.

D. W. RAMSEY.

Whereas, God in His wisdom has removed from our midst by death one whom we all had learned to hold in the highest esteem as our associate in church work, Sister Annie E. Clark; therefore be it

Resolved, That in the death of Sister Clark our church has lost one among its most zealous members, and one who while in health was always ready for every good work.

Resolved, second, That we as a church and as individuals feel the great loss to us, and earnestly pray that we may improve our lives by her Christian example.

Resolved third, That we point her bereaved husband and son to that God who is ever just and good, and upon whose strong power they can safely rely.

Resolved, fourth, That these resolutions be upon our minute books and a copy to the family, and also to the Alabama Baptist with request for publication.

MRS. IDA JAMES.
MRS. BIRD FAUCETT,
J. R. HARRIS,
Committee.

On September 21st, little Ethel, daughter of W. E. and S. L. Reasonover, was taken from earth to the paradise of God. She would soon have reached her fifth birthday. With a lovable disposition, tender affection for parents, beautiful attachment for brother and sister, all combined to make

her loss more sad. But cheer up, parents; the family ties are broken to be re-established above. Oh merciful Father, to whom shall I go but thee in this season of withering woe? "Overwhelmed by deep waters despairingly lie; Lead me to the rock that is higher than I."

W. G. WORRELL.

God in His wisdom has seen fit to afflict us by taking our beloved brother and friend, W. T. Kimbrough, who died at his home in Thomasville, Ala., December 16th, after a long illness. We would not murmur at His providence as much as we will miss him, for our loss is his eternal gain. Brother Kimbrough was born October 13, 1832. He united with the Baptist Church at Friendship, Marengo county, when quite young, and has been a consistent Christian ever since. His life was one of faithful toil. He had indeed borne hardness as a good soldier of Jesus Christ. "Though dead, he yet speaketh." We mourn not as those that have no hope, for we can meet him in that blessed home where there will be no parting. He was possessed with the spirit of love that thinketh no evil. His tongue was ever bridled, so that no unchaste word was ever heard fall from his lips. Indeed, his was a marvelous life, and an example to us all.

The Lord help us to profit thereby. To the bereaved ones we point to the blessed Savior, who will bear all our sorrows.

F. M. DUNAWAY.

James S. Meadows died at the home of his son, Joel W. Meadows, near Lincoln, December 26th, at the advanced age of 84 years. He was a law-abiding man of good moral character. He was a good neighbor. He was an orderly church member of the Baptist faith from early manhood. He died within a mile of the place when he first professed faith in Christ. He was a deacon of Refuge church more than forty years. His trials were great, though he seemed to endure them with patience. He had buried seven children and three wives. His fourth wife is now at Tuscaloosa in the asylum, which he often said was his greatest trouble. He bore his afflictions with patience, submitting all to the will of God, and often asking Him to take him out of this sin-cursed world. His funeral was preached by Elder T. K. Trotter, who was his own choice long before his death from a text also of his selection, which he often spoke of in church: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb."—Rev.

elations 7-14. His kindred were accompanied by a host of friends, who followed him to his last resting place, Refuge graveyard.

Refuge church has lost one of its main pillars—our loss, but his eternal gain. We bow in humble submission to the will of God. Thus ended a noble and useful life. Peace to his ashes. His children have our sympathies and we commend them to God, who doeth all things well.

W. M. HALL, Pastor.

He enjoys much who is thankful for little, a grateful mind is both a great and happy mind.

(TALK NO. 2.)

A Wrong Impression.

I hear a great many people say they don't want to wear glasses until positively compelled to. They say that if they once begin to wear them they will always have to keep it up. This is a decided mistake. The persons who are obliged to keep it up are always those who ought to have worn them long before they did. They wait until they are utterly helpless without them, and of course glasses for constant wear were then a necessity. If you will listen to the first warning of Nature and give your eyes immediate attention the chances are you will only have to wear glasses for a short time. They will aid your eyes in throwing off the weakness and will again give them normal strength and tone. At the first indication of defective vision you should have your eyes thoroughly examined. I will be glad to do this for you at any time. I make no charge for consultation. If you need glasses I will tell you so and tell you why. If you do not need glasses I will tell you not to wear them.

H. RUTH,

Manager Optical Department

C. L. RUTH,

Jeweler,

15 Dexter Avenue,
MONTGOMERY, ALA.

Cures Dropsy!

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.

E. D. GRIMES, M. D.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing, can be made on a Lawton Simplex Printer. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

LAWTON & CO., 30 Vesey St., New York.
53 Dearborn Street, Chicago.

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by Chapman McKinzie and Martha Ann McKinzie, his wife, on the second day of August, 1898, I will proceed to sell for cash, at public auction, at Court Square fountain, in the city of Montgomery, Alabama, during the legal hours of sale, on Saturday, February third, 1900, the following described real estate lying and being situated in the county of Montgomery and State of Alabama: Lot number seven and the west half of lot number six, the said lot and half measuring seventy-five (75) feet on the north side of Lurie street and running back one hundred and twenty-five feet, according to survey by Barker for James Chappell, being the same property conveyed by James Chappell to Chapman McKinzie, and upon which he resided at time of execution of said mortgage; also one half interest in lot number one, block three of Moses Bros. subdivision of Peacock Tract, situated on the corner of Holt and Mobile streets and occupied by Wingard and Johnson and Dupree at the time of the execution of the mortgage.

Said mortgage is recorded in Book 134 of Mortgages, page 515, in the office of the Judge of Probate of Montgomery County. RUTH HOOKER, Mortgagee. C. G. ZIRKLE, Attorney. January 11, 1900.

WILD WITH ECZEMA

One of Pittsburg's Most Estimable Business Men Certifies to the Wonderful Efficacy of Cuticura.

"I was a sufferer for eight years from that most distressing of all diseases, Eczema. I tried some of the best physicians in the country, but they did me



little good. The palms of my hands were covered, and would become inflamed; little white blisters at first would appear, then they would peel off, leaving a red, smooth surface which would burn like fire, and itch; well, there is no name for it. On the inside of the upper part of both my limbs, great red blotches, not unlike hives, would appear, and as soon as I became warm, the burning and itching would begin. Night after night I would lie awake all night and scratch—and almost go wild. I got a box of CUTICURA Ointment, a bottle of CUTICURA RESOLVENT, and gave them a thorough trial, and after a few applications I noticed the redness and inflammation disappear; before I had used one box there was not a sign of Eczema left. I can truthfully assert that \$2.00 worth of CUTICURA REMEDIES cured me.

J. D. PORTE, 428 4th Ave., Pittsburg, Pa.

CUTICURA THE SET \$1.25

Complete External and Internal Treatment for Every Humor, consisting of CUTICURA SOAP (50c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA Ointment (50c.), to allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin and scalp humors, rashes, itchings, and irritations, with loss of hair, especially of infants and children, when the best physicians and all other remedies fail. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Every Humor," free.

BAD COMPLEXIONS, pimples, blotches, blackheads, red, rough, oily skin, red, rough hands with shapless nails, dry, thin, and falling hair, with itching, scaly, irritated scalp, prevented by CUTICURA MEDICAL AND TOILET SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. Two soaps combined in one at one price, 25c.