

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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"CASTING ABOUT."

"For some time I have been casting about in my mind what to do with John," said one friend to another the other day. The expression was forceful and full of meaning. It put us to thinking. "Casting about in my mind." This was the proper thing to do. A great burden rested on the father's mind—what was the best thing to do with John. This was for the time the weighty matter. No wonder this parent thought on the best thing to do. A future lay out before his boy; to start right was the thing, and to have a proper aim and purpose was necessary for his boy's future success. Oh, that all parents would do more "casting about in their minds what to do with John."

Thoughtfulness is one of the great elements that should take strong hold on our being, in our everyday life. Seemingly,—if we are to judge men by their actions,—many people do not throw into their lives such thoughtfulness as their secular and sacred business demand. They pass along through the world in a slipshod way, never giving serious, sober, intelligent thought as to business, the family, or religion. They forget or neglect the great issues of life until they are confronted by them face to face. We are still engaged in our life, the standard, the climax of Divine humanity." (Key to Theology, pp. 40, 41.)

The difference between Gods and angels and men is thus described by Mr. Pratt:

"An immortal man, possessing a perfect organization of spirit, flesh and bones, and perfected in his attributes, in all the fullness of celestial glory, is called a God."

An immortal man, in progress of perfection, or quickened with a lesser degree of glory, is called an Angel.

An immortal spirit of man, not united with a fleshy tabernacle, is called a Spirit.

An immortal man, clothed with a mortal tabernacle, is called a Man."

Again he said:

"The great family of man, comprising the inhabitants of unnumbered millions of worlds in every variety and degree of progress, consists of five principle spheres or grand divisions in the scale of progressive being, viz.:

First. The Gods, composed of embodied spirits, who inhabit tabernacles of immortal flesh and bones in their most refined stage, and who are perfected in all the attributes of intelligence and power.

Second. The Angels, who are also composed of spirits and immortal flesh and bones, less refined, and endowed with vast intelligence and power, but not a fullness.

Third. Embodied Spirits without a tabernacle of flesh and bones. These are they who have passed the veil of death, and are awaiting a resurrection.

Fourth. Embodied Spirits, with mortal tabernacles, as in the present world.

Fifth. Embodied Spirits, who have not yet descended to be clothed upon with mortality, but who are candidates for the same."

By faithful attention to duty in each state, these persons may rise from one scale of being to another, so that ultimately a man may become a God. It is simply the old Buddhist theory of the transmigration of souls engrafted on the Mormon system.

It is the highest aspiration of

toward the testimonies of the Lord, and the world would not have been blessed by his sweet songs. Had not Hannah thought on the good of her little boy, we would not have been blessed by the life and character of Samuel. Had not Eunice the mother, and Lois the grandmother, thought on the destiny of Timothy, his name might not be recorded in sacred writ.

What shall I do with John?

Baptist and Reflector, Nashville.
Mormonism.—No. 15.

AS A RELIGIOUS SYSTEM—ITS DOCTRINE AS TO GOD.—CONCLUDED.
BY REV. EDGAR E. FOLK, D.D.

IV. Not only do the Mormons teach that there are many Gods who were once men and afterwards became Gods, but they teach also that men now may become Gods. Joseph Smith, in the sermon quoted from last week, said: "And you have got to learn how to be Gods yourselves, . . . the same as all Gods have done before you."

To secure this multiplication of Gods by procreation every Mormon becomes a God. Said Parly P. Pratt:

"But every man who is eventually made perfect, raised from the dead, and filled or quickened with a fullness of celestial glory, will become like them in every respect, physically and in intellect, attributes or powers."

"The very germs of these god-like attributes, being engendered in man, the offspring of Deity, only need cultivating, improving, developing and advancing by means of a series of progressive changes, in order to arrive at the fountain

of life. The spiritual condition of man, the standard, the climax of Divine humanity." (Key to Theology, pp. 40, 41.)

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every Mormon to become a god. They say that Abraham, and Moses, and Joseph Smith, and Brigham Young, and all who like them have been faithful and obedient, are now actually gods; and after the resurrection, when they shall have resumed their bodies, and their families shall also have arisen, they shall be entirely and in all respects like the god they worship, in power, dominion, honor and glory, save only that their kingdom shall be less extensive—each one's kingdom in eternity being limited by the number of his wives and dependants in this life.

Joseph Smith, in his revelation of the "Eternity of the Marriage Covenant," says of those that live up to the Mormon law of polygamy:

"Then shall they become gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them, then shall they be gods, because they have all power, and the angels are subject unto them."

They shall pass by the angels, and the gods which are set there.

Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation according to the promises, and sit upon thrones, and are not angels but are gods." (Doctrine and Covenants, 132:19, 20, 37, 76:58.)

But this exaltation depends upon the creation of a new race of souls, and the establishment of a new order of things, and the breaking of the

eternity and covenants says:

"In the celestial glory there are three heavens or degrees, and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not he cannot obtain it." (Sec. 131:1-3)

And the Key to Theology says:

"Again it follows, . . . that by consent and authority of the Head any one of these gods may create, organize, people, control, exalt, glorify and enjoy worlds on worlds and the inhabitants thereof; or in other words, each of them can find room in the infinitude of space, and unoccupied chaotic elements in the boundless storehouse of eternal riches with which to erect for himself thrones, principalities and powers, in which to reign in still increasing might, majesty and dominion for ever and ever."

Mr. B. H. Roberts, the polygamous Congressman-elect from Utah, has discussed this whole question somewhat at length in his "New Witness for God," and as he expresses the latest Mormon views on the subject, and on account of the interest which attaches at present to anything he says, we will quote rather freely from him:

"The prophet [Joseph Smith] also taught that the relationships formed in this life were intended to be eternal, not excluding that of husband and wife with all its endearing affections. He taught that the marriage covenant which binds man and woman as husband and wife should be made for eternity, and not until 'death doth them part.' To be made for eternity, however, the marriage covenant must be entered into with that object in view, and sealed and ratified by God's authority on earth—even by the holy priesthood, that authority which binds on earth and in heaven, in time and eternity, which also looks on earth and in heaven—in time and eternity. Otherwise such covenants are of no efficacy, virtue or force in and after the resurrection from the dead. The house of God is a house of order, and it is useless to hope that

Alabama Central Female College.—The Crisis Here.

The simple facts of the situation at Tuscaloosa have made a deep impression on our people, and many are responding to the appeal for the relief and enlargement of the College.

The First church, Montgomery, and the Clayton Street church, the two that I visited, did a noble part by it last Sunday.

Bro. D. L. Lewis, of Sycamore, proposes to give the college \$500, provided the brethren outside of Tuscaloosa will pay in cash \$1,000 more by February 1st. A large part of that is already subscribed. If you expect to help, you must pay that subscription in the next few days. If you have made no subscription, send us the cash quick. It is now or never, and many thousands of dollars of admirably located property are at stake.

Brethren, brethren, we can not afford the luxury of throwing away such a property. Tell the people the facts. Give them a chance to contribute next Sunday or before, and send me the cash by February 1st.

Do not make the fatal mistake of supposing others will look after this. Send your contribution and write others to do the same.

So small an amount to be given! So large an amount to be saved!

Will you heed this last appeal? You need not wait for a public collection. An individual contribution of \$5.00 may save the

L. O. DAWSON, Pastor Tuscaloosa Church.

covenants made until death shall overtake the contracting parties will endure in eternity; or that covenants entered into for eternity, unless sealed by the authority of God, will be of binding force in and after the resurrection from the dead.

I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity; not in any mystical sense, but actually; that man has not only a Father in heaven, but a Mother also. And when I say that the prophet taught that the resurrection is a reality, that the relationship of husband and wife is intended to be eternal, together with all its endearing affections, I mean all that in its most literal sense. I mean that in the life to come man

will be equal with God, why should it be considered blasphemous to teach that man by faith and righteousness in following the counsels of God, shall at last become like him, and share his power and glory, being a God, even a son of God?" (New Witness for God, pp. 460, 463.)

Again Mr. Roberts wrote:

"All these sayings give us reason to believe that man may become as Christ and God are; that he may walk in their footsteps, become like them and inherit the same glory with them. The Prophet Joseph Smith corrected the idea that God that now is was always God. . . .

But if God the Father was not always God, but came to his present exalted position by degrees of progress as indicated by the teachings of the prophet, how has there been a God from all eternity? The answer is that there has been and there now exists an endless line of Gods, stretching back into the eternities, that had no beginning and will have no end.

Their existence runs parallel with endless duration, and their dominions are as limitless as boundless space. . . .

These conceptions of man's origin and future development and glory involve the idea of plurality of Gods—a doctrine somewhat startling perhaps, to modern ears, since men in our time have been taught to look upon it as sacrilege to speak or think of more than one God. But since Christianity finds itself so far separated from other truths of the gospel, may it not find itself wrong in this? What means that expression in Genesis where speaking of the creation of man, God is represented as saying: 'Let us make man in our own image after our likeness.' Is it not a fair inference that he addressed himself to other Gods who were present? In the account of the creation given in the book of Abraham the plural is used throughout—'And the Gods prepared the earth to bring forth living creatures.'"

hope that what has done so much for man in this life will contribute still more abundantly to his happiness, his exaltation and glory in the life which is to come.

One other point I must not omit to mention. I know how like sacrilege it sounds in modern ears to speak of man becoming a God. Yet why should it be so considered? Man is the offspring of Deity, he is of the same race, and has within him—undeveloped, it is true—the faculties and attributes of his Father. He has also before him an eternity of time in which to develop both the faculties of mind and the attributes of the soul—why should it be accounted a strange thing that at last the child shall arrive at the same exaltation and partake of the same intelligence and glory with his Father?

If Jesus Christ, "Being in the

has she been busy writing until

to be equal with God, why should it be considered blasphemous to teach that man by faith and righteousness in following the counsels of God, shall at last become like him, and share his power and glory, being a God, even a son of God?" (New Witness for God, pp. 460, 463.)

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(Continued on Page 8.)

Alabama Baptist

MONTGOMERY, JAN. 25, 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.

PLEASE READ THIS NOTICE.

It has been three years since we last sent out notices to subscribers. Perhaps we ought to send them out oftener, but we don't wish to annoy any body. Our readers are good and honest people, yet they sometimes overlook the small amount due the paper. We appreciate this, and hence have no "crow to pick" with any one. But when we do send you a statement, please don't get offended, for we assure you we mean no offense; it is simply business methods. You do not become offended with your merchant or doctor if he presents you his bill. Why get mad with us, if the account is correct? If it is not correct please write us, and tell us so; we will cheerfully and gladly correct any error.

We are sending out notices now, and if you find any error, correct the error and notify us, and send the amount you think you are due, with renewal. We leave it in your hands to do what you think is right. Can anything be fairer than this? We sometimes make mistakes, as we are not infallible.

Now, brother, don't get offended, for we mean no offense. Every religious paper that has not adopted the cash system sends out notices at least once a year. We have helped you to tide over the hard times, so now help us to balance up our books. This is right and just from a business and religious point of view. If we be brethren.

The committee appointed by the State Convention to co-operate with the Judson and the Howard in their efforts for the better equipment and endowment of these institutions, met in the Y. M. C. A. parlors in Montgomery on Monday, the 22d inst., in company with President Roof of the Howard, and President Patrick of the Judson, to plan for the proposed campaign of education in observance of the year 1900, in accordance with the instructions of the convention. There were present of the committee Dr. B. D. Gray, of Birmingham; Dr. L. O. Dawson, of Tuscaloosa; Dr. Geo. B. Eager and Bro. G. G. Miles, of Montgomery, Secretary Crumpton being kept away by an engagement in Mobile.

After a full hearing from Dr. Patrick and Prof. Roof as to the present needs and plans of these schools respectively, and a full discussion of the practical questions involved, a resolution was passed calling upon each of the presidents of these schools to formulate a plan of work in behalf of the proposed better equipment, etc., to be used by the committee in forming their plans for the year. The meeting was harmonious and full of hope and promise for these cherished schools.

DUTIES never clash. God has arranged a duty for each passing period of time. Duties come one by one. Learn to meet them and to discharge them, and let them drift into the swelling current of human duty as it rolls onward toward eternity.

Beget the habit of meeting each duty in its turn, and our lives will be as a shining light that shines more and more unto the perfect day.

ASSOCIATE JUSTICE BREWER, of the United States Supreme Court, in a recent address on "The Twentieth Century from Another View Point," makes this assertion, "Creeds have their place and value. The clearer, the stronger, the more profound one's convictions, the more earnest and zealous he is apt to be." This is eminently true. A Baptist who is a Baptist from sincere convictions will stand faithfully for what he believes, and he will work along that line earnestly. He will demonstrate to the world his faith by his works.

In the same address Justice Brewer makes another strong assertion: "Something more than creeds is essential to religion. It is not a question of intellectual advancement so much as moral growth. Religion that spends itself in creeds, and does not ripen into character and richness of a pure and lovely life, is like a barren fig tree, covered with leaves but fruitless." There is nothing truer than this. What we need in men and women is more consecrated devotion in the realms of religious thought and action; more well-rounded and symmetrical, moral and religious characters to guide and direct the affairs of the church militant.

THE "Paper Trust" has advanced the price of newspaper material to such a high point that it looks like bankrupting the weekly papers; and the quality of paper is very poor at that. Unless Congress comes to our relief none can tell the result. We are now in the hands of the enemy of the people. We are in the fight now, as we have always been, against "trusts and combines." It means ruin to those of us who labor for a living. We are struggling with this monster as never before. Paper that six months ago cost 2 cts per pound, now costs 3 1/2, and when and where will its top? Who can tell?

DR. URQUHART, the editor of the Alabama Christian Advocate gives his views as to the time when the 19th century ends and when the 20th century begins. He begins by propounding some questions:

"How many years does it take to make a century? One hundred, of course. When did the first hundred years expire? That was the time when the first century ended. Let us count, one, two, three—ninety-nine. Does that complete the century? No, ninety-nine is not a hundred, and it takes a hundred years to make a century. Then we must add another year—the one hundredth. So the first century ended with the year 100. When did the next hundred years, or the second century, end? When another hundred years had gone by. If you will count you will find that that hundred closed with the year 200. So the third century ended with the year 300—and so on. In this way we clearly see that the 19th century will have passed or ended when the year 1900 has gone by. So the 19th century will end Dec. 31, 1900, at midnight. Only 1899 years have yet passed since the Christian era began. When this year has passed then 1900 years will have gone by, and the twentieth century will have begun. So just after midnight Dec. 31, 1900, the twentieth century will begin.

His explanation is plain and simple. We are astonished at people going crazy about so simple a proposition, and yet the papers are constantly telling us of a number of people becoming demented over the time when the 20th century begins. We feel sure the readers of the ALABAMA BAPTIST have settled that problem, and will devote their valuable time to things of greater importance. One thing is sure, the 20th century begins at midnight on the night the 19th century closes. And any one who can count to twenty can solve the difficulty.

SOME of our people complain that the State Board of Missions proposes doing mission work in the cities, larger towns and manufacturing centers. This complaint or objection is wrong. What is needed is to reach the irreligious "masses." You ask, where are the irreligious masses? They are in the cities and the mining and manufacturing districts. Go into the country, and three-fourths of the adults are members of some church. Had you ever thought of this? If not, examine into the matter and you will learn that our missionary work is needed far more in the cities and mining and manufacturing places than in the country. The country is practically religious.

We publish this week the excellent report of Mrs. T. W. Hannon, Secretary of the Woman's Missionary Society of the First Baptist church of this city. For seven years Mrs. Hannon has been the zealous, faithful and efficient secretary. She is devoted to the work, and is a consecrated, godly Christian.

The report of Mrs. Gay, the painstaking and active treasurer, makes a fine showing as to the work done by the society during the year. Mrs. Gay, like her associate in office, is devoted to the work of the society, and finds pleasure in giving to it her time and excellent business talents. This church has a number of earnest workers who are great aids to Dr. Eager, their pastor. We would gladly mention all by name, but it is not necessary at this time. At some future day we hope to give a history of this arm of the First church. It is a power for good.

FIELD NOTES.

If you have paid your subscription recently, and your figures have not been changed, please be patient.

J. F. Watts, Orrville: I am trying to place the BAPTIST in every Baptist family. My work is progressing very encouragingly. This is a happy people, full of good cheer and good deeds.

The Baptist church at Greensboro was dedicated free of debt on Sunday, the 4th inst. We expected a report of the exercises would be furnished us, but it did not come. To late for this issue we were referred to the Greensboro papers for a report, which we will print next week. It was a great occasion.

Rev. A. J. Barton, D. D., late Assistant Secretary of the Foreign mission board, writes us that instead of entering upon the work of Field Secretary of our Southern Sunday school board, to which he had been elected, he will return to Arkansas. He has accepted the office of Corresponding Secretary of the Mission Board of that State, and his home will be at Little Rock. We wish him the greatest success in his work.

We direct special attention to the appeal of Dr. L. O. Dawson, pastor of the Baptist church at Tuscaloosa. The whole case as regards the Alabama Central Female College was fully explained by him in the ALABAMA BAPTIST of Jan. 4. The effort in behalf of that school is endorsed by those who understand the situation, and when Dr. Dawson was in Montgomery last Sunday a number of warm friends of the Judson contributed money to assist in accomplishing the object in view. Let us all help.

For the Alabama Baptist.
Judson Notes.

Perhaps the most important musical event for many years at the Judson was the recital by Mr. Clarence Eddy, the eminent concert organist, on Monday night, Jan. 8th.

For thirty years Mr. Eddy has occupied a pre-eminent place among American musicians; and in France, Germany and England he has been honored as a foreign artist seldom is. The program was a trying one and fully exhibited the intellectual, aesthetic and brilliant

aspects of the various schools of organ playing.

This was Mr. Eddy's only appearance in Alabama, and the Judson is to be congratulated on its enterprise in securing so distinguished an artist.

The entire audience of Monday evening hope for the pleasure of hearing him again.

Miss Ada Bentley, of New York city, gave one of the most delightful entertainments at the Judson, on the 15th of January, that it has ever been my good fortune to enjoy anywhere. The first part of the program consisted almost entirely of tragedy; it was the finest chapters from Victor Hugo's "Les Miserables" given without book or paper. The second part of the program was comedy. She gave two chapters from George Eliot's "Mill on the Floss," three of Miss Mary Wilkins' stories, "Neighborhood Types."

In all the story-telling there was as much simplicity and truthfulness as if they had been her own, told of her own life. When we say Miss Bentley is an artist, we only utter what has been said concerning many second and third rate elocutionists, and so to those unacquainted with her we convey no idea of her pre-eminence. Yet one can use no higher words, unless it be to say that as a dramatic presenter of good literature she is acknowledged one of the greatest artists in America. J. J. J. J.

Distressed!

That is the word which describes my feelings over the receipts of the board during November and December. When the convention closed it appears that everybody quit.

The receipts have been for State missions \$149 and \$229 respectively for the months named; for Home missions, \$90 and \$73; for Foreign missions, \$85 and \$111.

November and December ought to be two of the best months of the year. Brethren, what is to become of us? I am distressed beyond measure. We made a fine showing at the convention. What has become of our enthusiasm? The prices of cotton and iron and coal and lumber are not to blame for it; they are all on a perfect boom. It is not because somebody is out of humor.

I never saw people in a happier frame. Something is wrong somewhere. Who can reveal the mystery? Will the pastors allow this sad state to continue?

W. B. C.

For the Alabama Baptist.

Notes from Pine Apple.

The old year with its achievements and failures, its sorrows and joys, is gone. The new, with its hopes and fears, its obligations and promises, is before us. In this section we feel that enlarged obligations are upon us, growing out of the completion of the railroad which brings us more nearly into touch with the moving world.

I have resigned as pastor of Midway church. This is one of our strongest country churches, having a membership of about 150. They are amply able to pay a pastor for half his time. I hope they will get a man for two Sundays in the month. Many of our town churches with less wealth than these brethren have, are supporting a pastor for half the time.

I agree with Brethren W. B. Crumpton and Gay on the dispensary question. I don't see any difference in selling whiskey on my own responsibility and that of the state. I would as soon go before the judgment bar of God with a city revenue license as with a license bearing the seal of the great State of Alabama. You can't veneer wickedness nor clothe it in legal apparel and think the God of heaven will pass it by on account of its outward appearance. I am made sad at the announcement of the death of Bro. Elijah Bell. A lovely Christian minister is gone. There is a church in this county to which he preached for 40 years, and into whose fellowship he baptized over two hundred people. Peace to his ashes.

The financial condition of this section is better than it has been for several years. There has been less drunkenness in our town than during any Christmas I have lived here. We thank God and take courage. W. N. HUCKABEE.

For the Alabama Baptist.
Notes from Bro. Lowery.

RIGHT NOW!

Now let's raise at once the \$1,500 asked by Bro. Dawson for the A. C. F. College, at Tuscaloosa, and save this splendid and much needed institution to the Baptists of Alabama February 1st is the time fixed for all the money to be in bank. This is a worthy cause and appeals to the Baptists of Alabama.

OTHER MATTERS.

The outlook at Sycamore is encouraging. Brethren Lewis have doubled the capacity of their cotton mill during the past year, and as a result a great many people have recently gone there, and much pastoral work needs to be done. Last Sunday was a good day with us there. The church pledged itself to greater activity, and at night several came forward for prayer.

Brethren D. L. and J. A. Lewis have the pastor their check for \$1,000 for Foreign missions, which was sent to Dr. Willingham. Thank God for such men.

We also have a splendid school there, presided over by Prof. Slayton.

Last Sunday was a good day for Hartsell church. The congregations and the interest manifested were truly inspiring. Our church there is well organized, its spiritual condition is good, and growing, and development is manifest along all lines of Christian work.

The Ladies' Aid Society of Hartsell church is doing a splendid work. They sent a Christmas offering for North China missions \$15. They are also going to make some improvement on the church building. They invited the pastor to attend their meeting last Monday, and after demanding a talk, presented him with one of the most beautiful quilts that delicate hands and loving hearts could put together. Rev. F. C. David on behalf of the society made the presentation speech, which was responded to by the pastor.

J. G. LOWERY.

Warrior, Jan. 10.

For the Alabama Baptist.

To Southeast Alabama Baptist Preachers.

The time, place and program of

the annual conference of the Baptist Preachers of Southeast Alabama yet remain to be settled, and no committee exists with authority to act on these questions. After consultation on the part of a few of us, it is judged advisable to call a meeting of ministers to take the business in hand. Accordingly the Baptist ministers of Southeast Alabama are all hereby invited to meet in the building of the First Baptist church of Troy, at 9 a. m. of Tuesday, 30th inst., for the purpose above indicated. If brethren who expect to come by railroad will notify me beforehand on what train they will arrive I will arrange to have them met at the station. All the visitors will receive entertainment in the homes of our people.

Past sessions of the conference have been exceedingly pleasant and profitable. Let us see that the coming session shall yield still better results.

Fraternally,
Troy, A. B. CAMPBELL.

Annual Report of Treasurer

Of Woman's Missionary Society of First Baptist Church, Montgomery.

January, Foreign Missions—	
For Miss Kelly	\$ 30 00
Christmas offering	9 79
February and March, State Missions—	
Greensboro church	12 00
Expense fund, Cen. Com.	2 00
Home Missions—	
March, April, May	43 00
Foreign Missions—	
April and May	24 70
September	11 68
State Missions—September—	
Montgomery Assoc'n Work ..	2 00
Home Missions—October—	
Box, value	200 00
State Missions—November—	
State Missions	41 81
Baby Band work	10 00
Foreign Missions—	
December	17 94

Total

RECAPITULATION.

To State Missions	\$ 67 81
Home Missions	243 00
Foreign Missions	94 11

Total

Mrs. E. W. GAY, Treasurer.

None love life like those who live love.

Alabama Baptist.

MONTGOMERY, JAN. 25, 1900.



"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to

GERMAN KALI WORKS,
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Montgomery Churches.

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For the Alabama Baptist. Annual Report

Of the Secretary of Woman's Missionary Society First Baptist Church, Montgomery.

Another year, marked with great events in the world's history, has vanished with the past, while Love and Faith have bound the tendrils of woman's life to what her soul proved to her the holiest of work. In the great cause of missions her consecrated labor, zeal and fidelity have wielded a mighty influence for good in the noble achievements that have been wrought.

The Woman's Missionary Society, with a new constitution and increased numbers and strength, has widened its sphere of usefulness, and accomplished unprecedented results in its efforts toward the fulfillment of the Great Commission.

Our beloved and honored president, Mrs. M. A. Waller, with unswerving devotion, determinate judgment and unerring counsel, has wisely, faithfully, lovingly led the organization from its very inception to the most prosperous year of its existence. Her beautiful life of consecration to God and humanity has ever proved an inspiration and help to holiest aims and noblest endeavors.

With untiring zeal and loyalty our loved and capable vice-president, Mrs. J. C. Stratford, full of love and good deeds for us and our Master, has presided over our deliberations in the absence of the president; and to her are we indebted for the continuation of our meetings during the summer months, and, in large measure, for the repeated success of our efforts in the preparation of frontier missionary boxes.

During the three years incumbency of our competent treasurer, Mrs. E. W. Gay, she has filled her important position with accuracy and acceptability as unto God, and has attended every session of the organization.

Seven years work appears on the record book of the secretary, each month in each year accounted for; many letters written, yet unexpressed; many prayers offered, yet unexpressed, for the guidance of the organization.

Last August our loved assistant secretary, Mrs. W. F. Sadler, was called to her reward in heaven for the work on earth in which she so faithfully labored, and to which she was so devotedly attached. A beautiful service was held in her memory, at which a tender tribute, written by Mrs. Stratford in the form of resolutions, was adopted by the society, sent to the bereaved family, and spread upon the record book.

The members have reached a larger average in attendance upon the meetings, have manifested a heartier interest in the work and workers, and have given more liberal donations of money to the cause for which we toil and sacrifice.

The hogshead of clothing for which the society assiduously labored during the summer months, was forwarded to a missionary in Oklahoma on the 2d day of last October, and was reported as the most valuable contribution of the kind ever sent from this state to the frontier.

Our annual appropriation has been made for Miss Kelley, the accredited representative in China of the women of Alabama, and our remaining funds have been divided among the various branches of work conducted through the State, Home and Foreign Mission Boards, the society acting in unison with the Central Committee at Birmingham and Woman's Missionary Union at Baltimore.

Several personal letters from missionaries have been received by members, thus keeping the society in touch with women workers in the foreign field.

Representative members have been in attendance upon the Southern Baptist and the State Conventions, and upon the Montgomery Association, and have given cheering reports of the efforts woman has put forth for missions.

One of the new features of our work, under the capable supervision of Mrs. Florence Harris, is the Baby Band movement, its object being the effort to induce young mothers, confined at home, to begin systematic giving to missions with

their children from infancy to five years of age.

The most sincere interest and hearty co-operation have been evinced in the plans and purposes of the organization presented for discussion and adoption; the most loyal devotion of time, labor and means has been given to the work; and the largest amounts ever donated by the society have been appropriated to State, Home and Foreign Missions.

With grateful hearts to God for the success with which he has crowned our labors in the past, let us begin the year upon which we have entered with renewed consecration and fidelity to the great cause of missions, looking to the gracious Father for help, to the Holy Spirit for guidance, and to the loving Saviour for blessing.

Respectfully submitted,
Mrs. T. W. HANNON,
Montgomery, Jan. 8. Sec'y.

For the Alabama Baptist.

B. Y. P. U. of Auburn.

Jan. 14, 1900. Topic for discussion—"What course of study shall we adopt?"

The afternoon was beautiful, and many faithful members and visitors were present. President J. M. Little presided, and the minutes were read by the secretary. After a song by the choir, the topic for the evening was opened for discussion. President Little opened the discussion by giving a brief outline of the Christian Culture Courses, which includes the Bible Reader's Course, the Sacred Literature Course, the Pastor's Course, and the Conquest Missionary Course. Prof. Meil spoke in favor of adopting this course of study, and thought that the Union, by faithful and earnest study, would reap much good from it.

Mr. Ashcraft gave an encouraging report of the progress of the B. Y. P. U. at Florence since adopting the Christian Culture Courses. After hearing the opinion of several members, this Course was adopted. If other Unions are successful in this course of study, why not the B. Y. P. U. of Auburn?

The Union will order one hundred leaflets, and many members will subscribe for the "Baptist Union."

Letters were read for mission-aries in Cuba, reporting their good work. After a song and prayer the meeting adjourned.

Central Committee.

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

To the Vice-Presidents of Woman's Work in the Association.

My Dear Sisters: A happy New Year to each of you. As we enter upon the year 1900 I have been thinking much of the great work that lies before us, and whether or not we will rally and earnestly strive to accomplish more in the future than we have in the past.

Let us go forward; the Master is calling to each of us, "Go, work in my vineyard."

There are so many sisters around us who are not interested in missions, and know nothing of the work of the Woman's Missionary Union.

Dear sisters, we must arouse them and enlist them in the work. Let each Vice-President examine herself, and see if she is doing her full duty.

Do we talk about our work enough?

Do we write as often as we should, to try to awaken those who are indifferent?

Do we visit the churches or communities and organize societies? Do we attend the associations and have meetings for the ladies? Are we faithful in distributing the literature furnished by our Central Committee?

Do we pray enough for the work? Ours is no insignificant office, and we must be actively at work if we would succeed. Our Central Committee needs our hearty, earnest co-operation.

What a glorious day 'twill be for the cause of the W. M. U. and the Central Committee, when in each association there is a zealous, con-

J. M. FROST,
Corresponding Sec'y.

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Address, Baptist Sunday School Board,
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separated Vice-President, pushing forward the work of the W. M. U. My heart is full of love and sympathy for each of you, for I well know the trials and discouragements that accompany this work.

"Let us not be weary in well doing; for in due season we shall reap if we faint not."

May our blessed Lord strengthen and prepare each of us for the work He would have us do in 1900.

Let us advance, relying upon the precious promises, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." "Lo! I am with you always."

MRS. H. L. MELLEN,
Vice-Pres. Bigbee Ass.
Livingston.

Our Babies' Branch.—What It Is and How Conducted.

What is our Babies' Branch of the Woman's Missionary Union? It is a plan designed to help the mothers as well as the children—to create in the mother a spirit of consecration whereby she will, at the very beginning, devote her children to mission work and teach them its purpose.

No mother who is interested and devoted thoroughly to any good work can be indifferent to the training and educating of her children in the same direction.

As Augusta Wright Berle says: "We are careful for the health and education of our children in other directions; and shall we not watch as carefully that the potent influences surrounding infancy shall also tell for the glory of Christ?"

Our Babies' Branch will include all children under five years of age. Each child who is enrolled receives a certificate of membership, which will have on it the picture of a very attractive little one. This will be sent once to the leader of the

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c and \$1.00 bottles. For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headaches. For palpitation and heart failure take Lemon Elixir. For sleeplessness and nervous prostration. For loss of appetite and debility. For fevers, malaria, and chills take Lemon Elixir.

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I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

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Branch upon receiving her report. The amount to be contributed is two cents a month, to be divided between Home and Foreign Missions.

A dainty little blank book for enrollment of names will be furnished by Central Committee to distribute to those who will, in the various churches, interest the mothers in the Babies' Branch of W. M. U.

The importance of selecting the right leader for this work cannot be over-estimated. She needs, at the outset, to have the spirit of Christ, directed to this particular work, and should be a lover of God's little ones, and will, through them, know how to interest the mothers in the work.

She will find it an excellent plan to keep a scrap book, and note things that occur which will encourage mothers in their consecration.

Ask the mother to guide the baby hand that puts the penny away for missions, and while so doing, to ask God's blessing on the gift, and when the little one can lip the name of Jesus, to teach it a prayer for the penny given.

has she been busy writing until

A multitude of suggestions will occur to her as she goes about in this labor of love, and who shall say what great good may come of this in after years?

FLORENCE I. HARRIS.
301 Sayre St.

Mrs. Florence I. Harris, 301 Sayre Street, Montgomery, is the Leader of the Babies' Branch for Alabama. She will gladly furnish information for all who are interested, and pretty membership cards for every little darling in the country.

What are the Willie Kelly Cards? Well, the best way to find out is to write to the Central Committee to send you one! You will find the plan of "sticking pin holes" the easiest way of making a dollar that you have ever tried.

On one side of the card is the verse: "They that turn many to righteousness shall shine as the stars forever and ever," and a large star outlined by 100 small stars, decorated with graceful sprays of forget-me-nots and the picture of Miss Willie Kelly in the centre.

This work is two-fold in its pleasure; for after sending Mrs. Morrow, our Treasurer, the dollar for Miss Kelly, you yourself have a fine picture of Alabama's Missionary. Mrs. D. M. MALONE.
East Lake.

No pastor will be counted old, or will cross the dead line, who finds his warmest welcome and his chief delight in the primary class in Sunday school.

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Agents for a complete history of the life of Rev. CHAS. F. MOODY, Pastor of the Moody Church in New York, and of the Moody Bible Institute in Chicago, and of the Moody Memorial Library in New York. Agents for a new book, "The Moody Era," by Rev. D. L. Moody, D. D., published by D. L. Moody & Co., Boston, Mass.

For the Alabama Baptist.
The Spirit Filled Life.
The Introduction.
FIRST PAPER.

Dr. J. E. Pendleton said in his old church at Bowling Green, Ky., that the verb in the text, "Be filled with the Spirit," Eph. 5:18, was in the imperative mood, and that he had only recently learned this. It was shortly before he died. Many people are learning that there is such a command in the Scripture, and therefore such a possibility, and such a life. Those who talk about a "second blessing," or "holiness," or a "sanctified life," or "sinless perfection," are really unconsciously searching for a correct Scriptural idea of the Holy Spirit. Baptists believe in "sanctification" Scripturally explained.

Many criticize men like A. C. Dixon, L. G. Broughton, J. L. White, E. E. Chivers, John H. Eager, M. P. Hunt, B. H. Crumpton, A. J. Gordon, F. B. Meyer, Andrew Murray, D. L. Moody, for talking so much about the Holy Spirit. They say, "He shall not speak of himself." But he does speak of himself in more than a hundred places in the New Testament, and he tells what his business is.

THE WORK OF THE HOLY SPIRIT is to glorify Christ in our lives. "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith," Ephesians 3:14-17.

We must talk and teach enough about the Holy Spirit to help him accomplish this end, "that Christ may dwell in our hearts by faith," no more, no less. This is what he has done, yet he came not to speak of himself. He certainly moved Peter on Pentecost to tell them who "this" was. He certainly moved Luke to write that Stephen and Philip and Peter and John were full of—not Christ—but of the Holy Spirit, so he speaks of himself in order to get his work before the people.

Others claim to be full of the Holy Spirit as simple regenerate men, and they are impatient at hearing that one can receive the Holy Spirit to be filled by him.

NO SUCH DOCTRINE they say can be established. We simply quote the text in reply, "Be filled with the Spirit." Paul was talking to the "saints" at Ephesus, who had "been chosen in him before the foundation of the world," who had been "predestinated unto the adoption of children by Jesus Christ," who had "redemption through the blood, the forgiveness of sins," and "after they believed" were "sealed with that Holy Spirit of promise." Eph. 1:1-13. The command came to them A. D. 64, that had been given to the disciples thirty years before to wait for the promise of the Father, for "ye shall receive the power of the Holy Spirit coming upon you." (R. V.) Acts 1:8.

Now, I ask those who claim to be filled already, and that they are wholly surrendered, to examine themselves in the light of the Scripture that convicted me. The Holy Spirit through Paul said there were carnal Christians at Corinth who were "babes in Christ."

I find a hungering and thirsting after right living with God in many of his children. "They see in God's Word promises of perfect peace, of a faith that overcomes the world, of a joy that is unspeakable, of a life of ever abiding communion with Christ, hidden in the hollow of God's hand. But alas! thousands say they know not how to obtain it." I find there are two classes of Christians—really regenerate—spoken of in the Holy Spirit's messages to us. He says, "I could not speak unto you as unto spiritual, but as unto carnal." They must not have meat, but must be given digested food—milk. "For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men." 1 Cor. 3:1-4. The word "carnal" means "fleshly." They were doing the works of the "flesh," so were carnal. This appeared to be my state, and while I was trying to teach others, I was a baby myself, and cried, "How could I be made

sufficient for these things!" Four times he told them they were carnal, and forty times I have answered, "Lord, thou knowest all things; thou knowest I love thee, but it is true."

I set about seeking peace—yes, I had the peace of a pardoned sinner, but was that all? I desired power—it was to be had only by the Holy Spirit taking possession of me. He would do that only when I had surrendered myself to him. Would I do it? It was in vain that I claimed I had done it, for whence came this lowing of oxen and bleating of sheep in mine ears? Why this conviction of carnality? For the Christian must be convicted of his present lack of spirituality as the sinner must be convicted of his lost condition before either can be raised higher. So I said:

"I am willing
To receive what thou givest,
To let what thou wilt holdest,
To relinquish what thou takest,
To suffer what thou inflictest,
To be what thou requirest,
To do what thou commandest. Amen."
WM. D. GAY.

For the Alabama Baptist.
A Sick Ward for the Orphanage

I do not think I could use your courtesy and liberality toward the Orphan's Home for a better purpose than to present some of the reasons why we should make a special effort to build a sick ward and furnish it properly during the present year. No argument is needed to impress upon every intelligent person the urgent necessity of isolation of all cases of infectious diseases; and according to the present consensus of medical opinion, the theories of microbes, bacteria and the like, nearly the whole catalogue of diseases are either infectious or contagious. We read in the daily press that the state of California is seriously considering the question of a state quarantine against consumptives; and while in some quarters there seems to be a tinge of ridicule at the bare suggestion, it may develop in the near future that there is much wisdom in the proposed action. Be that as it may, and without reference to the correctness of this or that theory, the plainest dictates of common sense, based upon ordinary observation, to have separate departments for the sick. We were painfully impressed with our great need in this respect about two months ago, when we had twenty sick children, and had to keep them mixed up with the well ones. It was truly pitiful to see the little helpless things trying to wait upon one another in their distress; but the worst of all was that peculiar fright incident to children at the sight of death. One little girl, after the death of her sister, was so wrought upon that she actually imagined she too had to get sick and die, and to quiet her we put her to bed and went through a mock treatment.

To obviate this in future, and to meet the increasing demands upon our space, we must have a separate ward for our sick. By building a two-story annex we can probably erect a sufficiently large and convenient ward to answer all purposes for some time. We can do this for about \$2,500, and when finished, we believe it should be equipped with regular hospital iron beds, separate bed clothing, table ware, linen, cooking stove, utensils, pantries, bath rooms and medicine chests, so that everything could be kept in utmost readiness and cleanliness. The upper story could be used for the boys and the lower for the girls, and everything so arranged that there would be no disturbance of the sick by those who are well. Are we asking too much of the Baptists of Alabama to give us the money for this much needed improvement to our Home?

Judging the future by the past, we think not, for they have responded so nobly to every appeal we have ever made in behalf of these their helpless wards that we can even now feel the heart-throb of responsive sympathy and love. There is nothing on earth more eloquent than a helpless child, except it be a homeless, fatherless, motherless sick child. Noble-hearted Baptists of Alabama, this appeal comes from our hearts and goes to you with the incense of our prayers in every word.

G. R. FARNHAM,
President Board Trustees.
Evergreen.

For the Alabama Baptist.
An Expression of Fraternal Love.

Dear Bro. Editor: I have been thinking for some time that I am deeply indebted to you for the pleasant visits you extend to me each week in the way of the ALABAMA BAPTIST.

And now I want to tell you and everybody else how I appreciate the paper. I take several other papers, but the ALABAMA BAPTIST is the first one I want to read. I read everything I find in it; even the advertisements. How could I keep from reading it, as I learn so much from its pages? I always look for a letter from brethren Shaffer, Whatley, Smith, Crumpton, Shackleford, Bentley, Gregory and others. A letter from Miss Willie Kelly is a great treat.

How I love Bro. Shaffer! We have spent many happy hours together. I think it was in '66 or '67 that I first met him. He was then pastor at Wedowee, and later at Roanoke. For eight years I listened to his teachings from the pulpit, and at home and in my shop. And whenever he wanted anything in my line he got it in first rate style. He doesn't visit me now; he is too busy about the Lord's work, and he and I are getting old, and live some distance apart, and I guess that is the reason; but I still love him, and always will.

I suppose you know that I love the dear old paper, for I have taken it most of the time for nearly twenty-eight years, and now I can't do without it. Send it on, brethren, as long as I live, and if I ever get so I can't pay for it, the Lord will.

Wishing much success for the BAPTIST and all its readers, I am fraternally,
J. W. STALLINGS.
LaFayette.

For the Alabama Baptist.
Our First Death in the Orphan's Home.

It was in February, '98, when the boys were alive with expectancy because their traps were setting in the field, and although they went to them many times a day and found them empty, still the fun seemed almost unbounded. A platoon officer to the trained imagination they had caught, and among them was Charles, the invalid boy, who loved to read his Bible and ask strange questions. He didn't feel just like going, and asked one of the boys to attend to his trap. He went back to the house, made a fire in the Matron's room, then went to his own room and laid down across his bed. In twenty minutes one one found him cold and still. His spirit had flown. In his Bible was found his reading mark at the fourth chapter of Romans. The other boys told us that the night before, when he had finished reading the chapter, he said to them, "Boys, I'm not afraid to die, for I believe I'd go right straight to heaven."

For the Alabama Baptist.
In California.

TULARE CITY, CAL.,
January 4, 1900.

Editor Ala. Baptist: We very much enjoy the weekly visits of the ALABAMA BAPTIST, and possibly some of your readers in Alabama will enjoy a few lines from Alabamians in California. Just now this great San Joaquin valley is being visited by splendid winter rains so much missed by the farmers and fruit men for two consecutive years. All sorts of business is now putting on new life, and our churches are keeping pace with material prosperity. It is said that the Baptist churches of the state have both as to numbers and spiritual progress made greater advance than any other denomination for the year 1899. The Chapel Car "Immanuel," B. B. Jacques manager, will spend ten days with our church, beginning about Jan. 10th. We are praying for a great revival in Tulare at this time.

Following is a clipping from the Tulare Daily Register of Jan. 2d, which tells of our beginnings for 1900.

J. M. GREEN.
Yesterday at the Baptist church there was the regular annual gathering of the members and friends of the church. Early in the forenoon the ladies began to come in with baskets and boxes of the "fat of the land," and by noon a boun-

tiful repast was spread in the lecture room. Men, young people and children were all this time having a good time socially in the audience room of the church. Old acquaintances were renewed and new ones made. The choir favored us with some splendid music, and Mrs. Cobb by request gave several most excellent recitations, to the delight and happy applause of all present. Dinner was then announced, and within two hours all appetites had been more than satisfied and the "Twelve baskets full" had been sent out to those of the congregation who were sick and others who could not be present, and still many good things were left.

About sixty out of a membership of seventy-five responded to roll call, nearly every one with a verse of Scripture. The annual business meeting then took place. With the exception of one trustee and an assistant secretary the same officers of last year hold over for this year. A. W. Smith was elected trustee and Miss Annie Besse assistant secretary. The treasurer reported all the current expenses of the church paid up to date and money in the treasury. The receipts show that the pastor has been paid \$38 more than the salary pledged him. But not content with this, the church voted him a new year's gift of \$27. Rev. J. M. Green is to continue his services as pastor indefinitely.

Things to Remember.

1. That the Orphanage has no income except the voluntary offerings of its friends.
2. The Secretary will thank you to kindly call his attention to any mistakes or omissions.
3. That you should always put your address and the value of all packages you send in the package itself.
4. Mark package this way:
For Baptist Orphanage,
Evergreen, Ala.
5. Inside put: From
Send receipt to at
Value \$
6. Pray for the manager and the ladies who assist him.

You know Evergreen has a telephone exchange now. Well, the was made, and our children sang for a sick lady who has been kept in doors for many weary months. With difficulty she told through the telephone that their joyous singing had made a bright day in her tedious existence.
Evergreen. J. W. STEWART.

For the Alabama Baptist.
Strange Inconsistency.

One of the strangest pieces of inconsistency that I know of is seen in those Christian people who, while being severely averse to fellowshiping certain forms of false doctrine, will practically fellowship and positively support officials in their own church who are actually morally worse than are many unconverted people whose characters are low and destructive of good. This is plain language, but it is no plainer than the facts are. I have seen the facts too often to be uncertain about them. The editor of the Examiner, in referring to the action of a Baptist association in withdrawing fellowship from a church because of its retention of a pastor who holds Unitarian views, says: "It is clear that the action taken was amply justified—that, in point of fact, it would have been disloyalty to vital denominational principles not to have taken it. Practical Unitarianism should have no footing in Baptist churches, or in Baptist pulpits." This is a sound position. But what about those churches, theoretically sound in doctrine, that retain pastors whose word is not reliable, who make a practice of dodging their debts, and whose general example is a gross offense to the community? Of what avail is it for a church to proclaim its adhesion to the divinity of Christ, and at the same time practically deny his divinity by continuing to financially and morally support a pastor whose character and conduct are shamefully at variance with Christ's teachings? It is a fact that some reputedly orthodox churches are quite ready to exclude the member who boldly avows Unitarian doctrines, but are very lenient with those members who are dishonest and untruthful.

C. H. WETHERBE.

Our Matrons of the Orphanage.

MRS. CLARA W. ANSLEY.

With the beginning of our work came Mrs. Clara W. Ansley. As hers was the pioneer work of the Home, we could not, neither could she well know before coming what qualities were most necessary to fit one for the position. I once answered an inquiry touching her work in these few words: "Mrs. Ansley excels in three particulars as Matron, viz: In her authority over the children; in her love for them, and in her ability to inspire love in them for her." You see these are important points in making a home.

She was with us nearly six years. The cut above her name is a good likeness of her as she was when she left us.

I had not learned till she was nearly ready to leave us that she was the great granddaughter of Geo. Whitfield, and I believe also the great grand niece of President John Tyler.

MRS. JENNIE M. HARDY

Was elected to succeed Mrs. Ansley. She came with her three children from Greensboro, where she had lived since the death of her lamented husband. She is a brilliant woman, still young in years, but with large experience added to culture and refinement. Withal, she is the soul of industry and tactfulness. She left at the end of one year.

MISS SALLIE STAMPS

Has just been selected to the same position. She is one of Evergreen's own young ladies, and has been in the Home since we had so much sickness last fall. Having been left an orphan herself in childhood, by the death of her mother, and having been mother to her father's younger children, she is well fitted for the place.

Program of Bible Institute.

The Bible Institute of the Cherokee County Baptist Association will be held with the church at Centre, Cherokee county, beginning Sunday, March 4th, and continuing until Friday night following.

Rev. G. S. Anderson, of Auburn, will lecture each day at 9:30 a. m., Structure. There will be a sermon each night by some one of the visiting ministers.

PROGRAM.

Sunday, 11 a. m.—Sermon by Rev. G. S. Anderson.

2 p. m.—Sunday school talk by Rev. J. E. Barnard, of First church, Anniston. Preaching at night by Rev. H. W. Roberts.

Monday, 9 a. m.—The plan of salvation, by Revs. J. E. Barnard and J. D. Winchester of the Second church, Rome.

Tuesday, 9 a. m.—Relations and duties of pastors to churches, by Revs. R. B. Headden of Rome, and I. W. Pullen of Cave Springs, Ga.

Wednesday, 9 a. m.—Duties of churches to their pastors, by Revs. John A. Glenn and J. N. Webb.

Thursday, 2:30 p. m.—The Deacons, by Rev. M. A. Cornelius and J. W. Pullen.

Friday, 9 a. m.—Office and work of the Holy Spirit, by Revs. V. A. Bell and J. W. Willis, of Gadsden.

All church workers are cordially invited to attend. Other questions will be introduced and speakers assigned at the opening of the institute. Come prepared for the work. Centre church will provide free entertainment.

H. W. ROBERTS, Chairman,
W. V. MONROE, Secretary,
JOHN A. GLENN, Committee.
Parties at a distance desiring to attend the institute are requested to send their names to Rev. W. V. Monroe, Secretary, Centre, Ala.

The Arkansas Baptist: "There are some Baptists who are such strong believers in foreign missions that all missions are foreign to them. They want the mission cause to be so far away that they never hear it. There is a fearful reckoning impending for such pretended followers of Christ."

To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others to.

Hope thou in God.—Psalm xlii. 5.

From Texas Baptist Standard,
Concerning Railroads.

BY J. B. GAMBRELL.

Sir Isaac Newton, in interpreting prophecies, gave it as his opinion that the time would come when men would travel at the rate of forty miles an hour; and that this great development of speed would be used by Divine Providence especially for the furtherance of the gospel. He quoted that prophecy concerning the valleys being filled up and the mountains being leveled. The infidels of his time laughed at the very idea of traveling forty miles an hour, and said that the old philosopher had gotten beside himself studying religious questions. But this was another refutation of a conceit—not an idea, just an infidel conceit—that the study of the Bible and deep religious feeling puts one behind. It puts one a long distance ahead, and now we see the fulfillment of the prediction of the great Christian philosopher. Railroads are destined, with unerring certainty, to reconstruct the world. Men now living in the little island of England are telling about their childhood days, when to see one who had been to London, not now over three or four hours' ride on a car, was an event in a person's life. At that time the people were so local that persons one hundred miles apart could scarcely understand each other talk. England, two hundred years ago, in many respects, was like China to-day.

There is not in the world today a more irresistible force than railroads. They upset, reset and advance every country through which they go. They are tremendous factors for the creation of wealth, for the dissemination of light and knowledge, through travel and the rapid transmission of mails. They build up towns and cities at an unprecedented rate. They quicken the thought of people by the rapidity of transit. They associate around them and gather to themselves all of those great forces which are destined to bring the world together, and to reconstruct it and to give it a more complex and finished existence, if not a better. For one, I think it will be far better.

That Sir Isaac Newton was right in regarding the

We are still engaged in our time, would bring about such a method of transportation, and that it would be used for the spread of the gospel, I as deeply believe as I do that God made the hills. That such mighty movements among men could go on without a divine purpose is unthinkable, except on the basis of atheism, and atheism is unthinkable.

We have the railroads. They are doing their work toward the development of the world and the furtherance of the ends of higher civilization. They are used, of course, for wicked purposes as well as for good purposes. The train that carries Bibles may carry a barrel of whisky. It is the same fight that we have fought from the beginning, on a broader field. The fight is of light against darkness; righteousness against wickedness; goodness against badness, and it is not worth while for any of us to suppose we can find a place where that fight will not be going on.

I want to say some things in this article that have long been in my mind, and I feel that somebody, or many people, ought to have said them before this.

The first thing is: Railroads, being tremendous forces, must be safeguarded. Such forces among us, existing by state charters, need to be under proper limitations, both for the good of the commonwealth, and, in the end, for the good of the roads. If we could all understand it, righteousness exalts a nation, and sin is dangerous—dangerous most to the people who practice it most. Railroads cannot impinge on public rights without imperiling their own interests.

But railroads have been abundantly looked after, in recent times, by politicians. The main part of my preaching is from the other side. A very common thing is for people to become greatly interested to get a railroad. They lay themselves out to have it built through their country, and, no sooner do the trains begin to run, than they begin to put all manner of obstructions in the way of the development of the road. In short, it has not been uncommon in a good

many places, and I take it in Texas as well as other states, for people to maintain an attitude of decided unfriendliness to the very roads which have developed their country and given an increased value to every inch of their land and to every dollar's worth of their property of whatever sort. It is found difficult, lawyers tell me, for railroads to get justice in courts. Eminent lawyers, in different places, have told me that it is a decided disadvantage to a man in politics if it be known that he is in any way connected with a railroad as an attorney. The truth is, there is a feeling that we must make a fight on railroads. That some railroads have deserved to be well watched could not be denied, but what I am dealing with now is the common sentiment of hostility to railroads, and especially that spirit of injustice that will take advantage of them. I speak in the interest of that broad spirit of justice which is the foundation of all justice. The spirit that will rob a corporation is the same spirit that will rob an individual. The spirit that will deny justice to a corporation will find a way, finally, to deny justice to the individual. It is very shallow thinking that conceives of justice aside from the spirit of justice. It is not till such reverence for the right obtains as will bring every individual to his feet to defend the rights of the humblest man among us that any citizen can be safe in his rights. Or, to put it sharp, we cannot be honest with each other in our private relations and dishonest toward railroads. The whole school of thought which would deny to railroads and other institutions building up the country and doing a proper business, equal and exact justice, is a school of corruption. It may hurt a railroad, or a bank, or a city government, or a state government, in a given lawsuit; but it does more than that—immeasurably more. It hurts the very soul of civilization. The demagogue who arrays the people against the public institutions of the country is a demagogue whose efforts are given, not only to retarding the march of civilization, but to undermining civilization itself, because the spirit of justice is the spirit of civilization.

We want railroads—more of them than we have. It is

The spiritual condition of our country is such that we want to have them. We want our railroad service at its best. It will be for the benefit of the humblest man in Texas if men who desire to build railroads, or put up factories, or go into any corporate business needful to the people, can feel that there is a robust, sound sentiment that will do even justice to every interest of the commonwealth. Much of the public agitation along this line, for several years, has gone to the corruption of the public mind. It has bred in the masses an evil disposition, which finds affinity with all manner of evil.

Following the line of thought a step further, the public ought to take the right position with regard to the growing business of the ticket broker. The Baptist General Convention acted wisely and in the spirit of broad, good citizenship when it condemned the practice of brokers and those who patronize them, of turning public benefits into private gain. The railroad broker flourishes on forgery and deceit, and kindred practices, which go directly to public morals. It seems to me that any straight ticket on a railroad ought to be good until it is used; but wherever a concession is made for special reasons, and for the benefit of certain interested parties, dickering and trading on such tickets is not only an abuse of the favor conferred by the railroad, but the whole business has its foundations in immorality. Perhaps that is very strong, but let it stand. It is the truth, and the country needs straightening up on that particular point. I will not drop that part of the question without saying that a man who makes a fictitious case against a railroad or a city government, or any corporation, for damages, and obtains damages beyond what justice would call for, because his attorneys can play on a popular prejudice against corporations, is a thief, and he ought to be looked upon as such.

Railroads, which are doing so much for the world, deserve, along with every other institution, fair treatment in court and everywhere else. And what I say of railroads, I say of any other corporation, and

especially would I say it of banks. No good comes to a people by keeping alive prejudices such as have made it difficult to develop the country, or to secure even-handed justice in our courts, but evil and evil only. Perhaps I ought, before I turn away from this thought, to say that I do not own a bank, nor a railroad, nor a factory, nor a dollar's worth of stock in any of them; but I am a citizen, and I know that all stable governments and all successful enterprises have their ultimate foundations in the broad sense of justice which makes every investment and every business safe.

I turn now to the view of Sir Isaac Newton. Does anybody fail to see that the railroads of this country have mightily spread the truth? Does anybody, who is informed, doubt that the reconstruction of India, under British rule, is immensely helped forward by railroads? Does anybody question that all China is to be reconstructed by railroads? And, when a railroad penetrates the heart of Africa, that great continent will become the arena of a high civilization. The light will break in on the dark sons of Africa. Through steamships and railroads and factories, the world is to be reconstructed upon a higher plane. I think Sir Isaac Newton was right, and if railroads run, let us be on hand early and late to utilize them for the spread of the truth. I would have a missionary on the cowcatcher of the first train that runs on every new road, ready to get off and select the best lot in every town for a church. We ought to be there before the saloon man, putting up the fences against him. It is worth saying in a railroad article that railroads are liberal to religion, not because they are religious corporations, but because morality and business are close friends. Religion is the great conservator of morals, and that is why this article denounces that pestiferous, undoing spirit that would rob the roads.

"A Winter in North China" is a volume written by Rev. T. M. Morris, with an introduction by Rev. Richard Glover, D. D. These gentlemen were sent out by the English Baptist Missionary Society as a deputation to visit the

occupied by the British in the provinces of Shantung and Shansi and report upon the work done there, and further to see what they could of the results accomplished by other missions to that country. We quote a paragraph from the general summary for the sake of its cheery tone. Perhaps the prevailing state of feeling with regard to the work of Christian denominations for the evangelizing of China is one of discouragement; but mark how the aspect brightened for the men who inspected the field with their own eyes and under the sobering responsibility of judging as well for their Society as for themselves:

"During our stay in that empire, we had the opportunity of inspecting the work of many Missionary Societies, and we were constantly moved to thank God for what we saw. We had read about missions in China, we had heard about them, and we were not disappointed when we were brought face to face with them. For extent, character and worth, they far exceeded our largest expectations; and so far from feeling that we had been deluded by exaggerated, extravagant or garbled statements, we felt, as we passed from one mission station to another, that 'the half had not been told.' Again and again have we said to our missionary brethren, as they have quietly unfolded to us the results of the work on which they were engaged, 'Why have you not told us this at home? It has all the charm of a romance.'"

If at the close of their visit they were especially impressed with the greatness of the responsibility set before the Christian church, and with the urgency of China's spiritual need, they were no less impressed with the satisfactory and encouraging character of the missionary work which they were permitted to see. Let us catch something of their buoyant, hopeful spirit in that regard. Hope for China is but faith in Christ.

Nothing more impairs authority than a frequent or indiscreet use of it. If thunder itself was to be continual it would excite no more terror than the noise of a mill.

The Line Ought to Be Drawn.

Editor Religious Herald:—I have just read two letters, one written from New York and published in a Southern secular paper, and the other in the last issue of the Religious Herald. The letter from New York was written by a gentleman quite well known to me. He is intelligent, conservative, and well informed. In this letter I find the following statement: "The waning influence of the pulpit in this big city, at least, is one of the accepted facts of the times, and secular and theological observers have turned their attention to the discussion of the causes of it. It is a truth that rests upon the surface that the church has no commanding grip upon the life of this great town. Church-going and religious duty are a small part of the life of a small part of the population."

"A toning down of old-fashioned beliefs that would scandalize the orthodox brethren down in Georgia is going on in the church, the unconscious and well-meant pursuit, perhaps, of the many tending away from the temples."

The other letter to which I have referred appears in the last issue of the Herald, under "Roanoke Items," and was written by Dr. P. T. Hale, the pastor of Calvary church, that city. Dr. Hale, in writing about a great revival in his church under the preaching of his brother, Dr. Fred Hale, of Owensboro, Ky., says: "There was a great uplift spiritually, and our doctrines were preached with great simplicity, attractiveness, and with powerful emphasis. . . . Our church has kindled, but firmly, taken high ground against the saloon, the card-table and the dance. We will lose about a dozen members, but the brethren say the church has never been in better spiritual condition or more united and solid. We have also purged the roll of many names of those who have left the city and whom we could not get to take letters."

The New York letter suggests a condition that prevails, in my judgment, not alone in the churches of the different denominations in that great city, but a condition that is pretty general throughout the churches of all denominations in all the larger cities, both North and South. I feel quite sure no man who has observed to any great extent will undertake to say that the churches are quite sufficiently "separate from sinners" along the lines indicated by Dr. Hale, and possibly some others as much to be condemned.

Is it not true that throughout many, if not most, of our large cities, for the reasons named, the churches are losing their identity, and, therefore, their influence and power with the world, because nobody can tell the difference in the people who make the community? I am not a pessimist in religious or other matters; but, in my candid judgment, if something is not done to make more distinct difference between the church and sinners as to social relations, the standard of the church will soon become so low that the New York condition will be quite general.

Who is responsible for these things? And how did they come to exist?

Atlanta, Ga. W. J. NORTEN.

Baptist and Reflector, Nashville.
What to Do With Money.

The recent remark of Mr. Andrew Carnegie, that "To die rich was to die disgraced," has created quite a sensation among the millionaires. A number of them have been interviewed on the subject. Mr. P. D. Armour, of Chicago, thinks that the best way to invest money is in an institution like the Armour institute, which is conducted for the purpose of giving the poor boys of Chicago technical and trade education. Mr. C. P. Huntington, the great railroad magnate, is of the opinion, however, that it is better for a man to keep his millions and to use it in the employment of labor and in the cheapening of products rather than in giving it to charity.

Mr. J. Pierpont Morgan thinks that the best way to employ money is in building hospitals for the benefit of the sick poor. Russell Sage denies that it is a disgrace to die rich, and says that it is better for a man to employ his money in productive enterprises and give employment and to benefit the community than to give it away. Nathan Strauss, the wealthy merchant, who has given away large sums to various practical charities, such as providing pure milk, at a nominal price, in the tenement districts of New York, believes that the best use to which a man can put his money is to furnish work to the unemployed.

Dr. William E. Rainsford, pastor of St. George's Episcopal church, in New York, which gives a great deal of money every year for charitable work, says that if a man should ask him how he could best employ a million dollars in charitable work in New York City, he would advise him to buy some blocks of tenement houses, tear them down and make them into a play ground for the children. Mr. D. O. Mills, of San Francisco and New York, multi-millionaire, believes that the best philan-

tropic undertaking is in helping others to help themselves, and he has carried out his idea in what is called the Mills hotels, which furnish good food and lodging at cheap rates. These hotels, he says, are all business as well as some philanthropy.

The views of Mr. John D. Rockefeller are so sensible that we copy them in full:

I hold that it is every man's duty to make as much as he can, and to give away as much as he can to good purpose. True philanthropy, like charity, begins at home. If the millionaire invests his money in business that provides employment for large numbers of men, if he pays his employees well, so that they can work out their own advancement, he is fulfilling his duty to the community and doing the greatest amount of good to the working men.

"As for the surplus wealth which a man may accumulate beyond his own needs and those of his family, there are a variety of useful ways in which it may be employed. I have always been interested in church work, and conceive it to be my first duty to give to religious enterprises. Next to that the cause of education appeals to me. If a man has any duties, beyond those of his fellows, in a country like this, whose stability depends upon the intelligence and moral character of its citizens, it is to help toward the moral and intellectual betterment of those who lack advantages or opportunities. I do not believe there is any untimely. I do not believe there is any man in the country today with a million dollars beyond his own personal and business needs, who would not give it to any object which he felt perfectly sure would help the citizenship of the country in these two respects."

Most of us are not troubled with the question as to what to do with our surplus money, but to those who are it is a great question. While the various ways suggested by the gentlemen named above are good, we think that the ideas of Mr. Rockefeller are the most sensible of any because of the more far-reaching influence of churches and schools. We confess, however, that we doubt if such a school as the University of Chicago, toward which a very large part of the twenty million dollars given by Mr. Rockefeller has gone, is of any real benefit to the Baptists, or even to the cause of Christianity, because of its hypercritical high-critics and its semi-infidelity.

That was a noble testimony borne by Dr. Joseph Parker, the prince of London preachers: "Looking back upon all the chequered way, I have to

testify that the only preaching which has done me good is the preaching of a Saviour who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

The world will soon have the opportunity of witnessing for themselves the mighty work that Lord Kitchener has accomplished in opening up the Sudan. The great railway from Cairo to Khartum will probably be completed in the early part of next month, and tourist agencies are already announcing excursions from London to the terminal city, which can be made in something like a week's time. With the railway will go enterprise, education and Christian civilization. America can well take pride in the fact that her engineers, artisans and manufacturers have had a part in the execution of this great work. The bridging of the Atbara was considered a task of almost insurmountable difficulty, and English engineers predicted that it would require much time to complete it. An American company was consulted, however, and the contract for the work was awarded to them. In thirty-seven days from the receipt of their order the seven spans of the bridge were on their way to Egypt. This is a striking illustration to the world of America's superior equipment to meet emergencies.—Ex.

If a man wants to be on the winning side, let him be on the right side. There is no other safe rule to conform to. If a man is on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of triumph in the end, however it may look to the world just now. It may be said reverently that God's trains have the right of way on the roads of the universe, and he who wants to reach his destination surely and in time will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision; at the best, it is sure to go astray.—The Standard.

Reputation is what men and women think of us; character is what God and angels know of us.—T. Paine.

THE HEART SONG.

In the silent midnight watches,
List, thy bosom door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulses beating,
'Tis thy heart of sin;
'Tis thy Savior knocks and crieth,
'Rise, and let me in."
Death comes down with reckless foot-
steps
To the hall and hut;
Think you death will stand a knocking
Where the door is shut?
Jesus waiteth, waiteth, waiteth,
But thy door is fast!
Grieved away the Saviour goeth;
Death breaks in at last.
Then 'tis time to stand entreating
Christ to let thee in—
At the gate of heaven beating,
Waiting by their sin.
Nay, alas! thou foolish Virgin,
Hast thou then forgot,
Jesus waited long to know thee?
But he knows thee not!
—Bishop Cane.

Suppose Ted Hadn't Obeyed.

The boy who obeys his mother, even when the day is warm and his book is unusually good, may not have his reward quite as soon as Teddy, whose story is related in the Youth's Companion, but he will generally have "good feelings about it," as one little fellow expressed it.

"Teddy, dear!" called mamma. "Yes'm," replied Teddy. He was busy over his book on the cool, shaded piazza, and it was a warm August afternoon.

"I want you to take Victor down to the river for a bath. The dog is so hot in the cellar."

"But, mother, at sundown."

"Who promised to play the hose for Patrick at sundown?"

"I did," said Teddy, a little smile replacing the sober pucker over his nose. "Dear me, mamma," he remarked, pulling on his cap, "what a thing it is to be the man of the house."

"Yes," returned mamma, "it is a beautiful thing to be a cheerful little man of the house!"

Presently she loosed the big St. Bernard, and he came leaping toward Teddy, eagerness in every movement, for his freedom usually meant a bath these hot days.

"Come on, Vic!" called Teddy. "You're more bother than you're worth, old fellow!" he declared, fondling him. "Just think of me, a two-legged boy, waiting upon you, a four-legged dog! Victor could not think about it, but he licked Teddy's hand lovingly, as if to acknowledge the condescension, and they started off.

"It seems to me," said mamma to Betty when they sat on the porch later with their fancy work, "that Teddy and Victor have been gone a long time."

"They're coming this minute, mamma!" murmured Betty, peering through the creper.

"Why, Ted, how flushed you look! Charge, Victor! That's right. Did he have a cool swim, dear?"

"Did he!" cried Ted, excitedly. Then his round face sobered. "Mamma," he said, "how strangely things happen! If I had not promised to play the hose—why, you see, mamma," we continued, breaking off and plunging into the heart of his story, "when he got down to the water, there was Patrick's old father trying to swim for his straw hat, which had blown into the river. He's so old and feeble, I thought it queer he should be swimming for his hat so wildly, with all his clothes on. So I sent Victor in for it, and what do you think?"

"What?" cried Betty, breathlessly.

"He never went near it, but straight for Patrick's father instead, and brought him to shore. A wise thing, too, for the old man had given out. I pulled him ashore, dripping, and then away went Victor after the hat, and brought that! The poor fellow grabbed it and pulled a ten-dollar bill out from under the leather. He had drawn it from the bank, and thought he had lost it, and they're so poor! He cried over the money! Vic and I took him home, and his sick old wife cried over him. Oh, I tell you 'twas a wet time!" he finished, winking oddly at himself.

Mamma and Betty both looked suspicious, also, and Ted said, "Come here, Vic, till I apologize. You darling old dog, I am proud to wait on you, sir!" and he buried his arms in the damp fur of the noble fellow's shaggy neck.

Report of Committee in the Roberts Case.

Washington, Jan. 17.—The special committee of the House of Representatives to investigate the case of Brigham H. Roberts of Utah, today reached a final conclusion. On the polygamous status of Mr. Roberts, the committee was unanimous and agreed upon a formal statement of facts. On the question of procedure to be adopted, the committee was divided.

The majority, consisting of all the members except Littlefield of Maine, and DeArmond of Missouri, favored exclusion at the outset. Messrs. Littlefield and DeArmond will make a minority report favorable to seating Roberts on his prima facie rights and then expelling him.

The statement of facts found by the committee is as follows:

Statement of Facts.

"We find that B. H. Roberts was elected as a Representative to the Fifty-sixth Congress from the State of Utah, and was, at the date of his election, above the age of 25 years; that he had been for more than seven years a naturalized citizen of the United States and was an inhabitant of the State of Utah.

"We further find that about 1878 he married Louisa Smith, his first and lawful wife, with whom he has ever since lived as such, and who, since their marriage, has borne him six children.

"About 1885 he married his plural wife, Cella Dibble, with whom he has ever since lived as such, and who, since such marriage, has borne him six children, of which the last were twins, born August 11, 1897.

"Another Plural Marriage.

"That some years after his said marriage to Cella Dibble, he contracted another plural marriage with Margaret C. Shipp, with whom he has ever since lived in the habit and repute of marriage.

"Your committee is unable to fix the exact date of this marriage. It does not appear that he held her out as his wife before January 1, 1897, or that before that date she held him out as her husband, or that before that date they were reputed to be husband and wife.

"That these facts were generally known in Utah, publicly charged against him during his campaign for election, and were not denied by him.

"That the testimony bearing on these facts was taken in the presence of Mr. Roberts, and that he fully cross-examined the witnesses, but declined to place himself on the witness stand."

Resolution for Exclusion.

The culminating session of the committee today followed many prolonged executive sessions, which left no doubt as to the attitude of the several members, with the exception of Mr. Miers of Indiana, who had been out of the city. He returned today, and it was determined to bring the matter to a direct issue. Accordingly when the committee met Mr. McPherson of Iowa, offered a resolution for the exclusion of Mr. Roberts.

Mr. DeArmond immediately proposed a substitute, recognizing the constitutional rights of Roberts to take his seat on his credentials and providing for his expulsion.

There was no discussion, beyond informal remarks and the vote was first taken on Mr. DeArmond's substitute. Mr. Littlefield and Mr. DeArmond voted in the affirmative and the others voted in opposition.

How the Committee Stood.

The vote was then taken on Mr. McPherson's resolution to exclude, resulting as follows: Yeas—Tayler, Ohio; Frear, Morris and McPherson, Republicans; Lanham and Miers, Democrats. Nays—Littlefield, Republican and DeArmond, Democrat.

Chairman Tayler was authorized to prepare the majority report. It will be read in a few days, and the prospects are that the subject will be brought before the House early next week.

Mr. DeArmond will submit the views of the minority. He will include the exhaustive review of the law, covering about seventy typewritten pages, prepared by Mr. Littlefield. The main point of this is that the House cannot add to the requirements provided by the constitution for admission to the House, and the only constitutional remedy is to admit, and then expel, on the finding of facts.

The Missionary Review presents an encouraging array of facts to stimulate the growth of mission enterprises. No one can reflect upon the progress and development of this century without recognizing the hand of Almighty God in the great changes wrought out for the amelioration and enlightenment of mankind. Look at these grand facts, which ought to stand out boldly before us like the mountain on the evening horizon:

1. The world has been fully explored. There remains probably no undiscovered territory.
2. The origin and history of every nation have been traced; languages have been reduced to forms, and literature created.
3. The present marvelous facilities for rapid travel and communication give easy access to all parts of the globe.
4. Commerce of the globe, especially by sea, is in the hands of Protestant nations; postal and telegraph unions extend into all countries.
5. The Bible has been translated into more than three hundred tongues, the press is greatly utilized.
6. Barriers so completely removed, Christian missionaries under protection of law in every land.
7. A native ministry is developing, and the churches gathered out of heathendom will soon be taking care of themselves.

The End of the Century Calendar.

The great progress of the printer's art in the nineteenth century is fittingly marked in this closing year by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magazine advertising agents, Philadelphia.

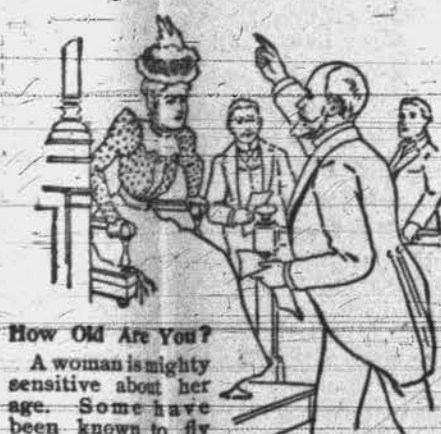
True to their motto of "Keeping everlastingly at it," Messrs. Ayer & Son have so made this calendar, year after year, that a demand for it has sprung up that always quickly absorbs the edition. This calendar's proportions are commensurate with its dignity as an art work, but its size is determined solely by utility. The figures are of the generous dimensions that quickly catch the eye and make it a favorite with business men; there are also helpful suggestions accompanying each month's figures, and there is a rich ensemble of color and design. The edition will not last long; while it does, those who send 25 cents to the publishers will receive a copy postpaid.

Restriction of Saloons.

Fifteen years ago the citizens of Minneapolis, Minn., decided to restrict the saloons of the city to definite limits. The restricted limits comprise one-twelfth of the incorporated area. Since that time the number of the inhabitants of the city has grown from 50,000 to nearly 250,000, but the saloon limit remains the same. Thus about eleven-twelfths of the city was reserved for residences, churches, school-houses, and legitimate trade. At that time there were 536 saloons paying an annual license of \$1,000 each, thus reducing materially the number of saloons but increasing the revenue from them. In the territory, however, turned over to saloons the constant attention of one hundred and forty-seven policemen is necessary to preserve order and protect property. Outside of this territory, covering an area of twenty-seven and a half miles, only twenty-eight policemen are needed—a fraction less than one square mile to the man. These figures speak louder than words.

It is confidently affirmed that under no circumstances would Minneapolis go back to the old regime. Agitation ceased long since, many liquor men acquiescing in the regulation. The prohibition district as places of residence, one saloonkeeper actually proposing to sell at if the saloon limits were extended so as to take in his home. He did not want his children exposed to the evil influences of the open saloon.—Baptist and Reflector.

General D. H. Maury, the oldest Confederate officer in Virginia, a man of goodly fame, died last week at Peoria, Ill. He was a veteran of the Mexican war also.



How Old Are You?

A woman is mighty sensitive about her age. She has been known to fly into a passion on the witness stand when an inquisitive lawyer asks, "How old are you?" The actual number of years don't count for much in a healthy, vigorous woman. If she be forty, she will look younger than a weak woman at 25. Dr. Pierce's Favorite Prescription keeps women looking young by keeping disease away from those marvellously delicate organs which distinguish the female sex. It cures all the debilitating wastes and drains, all the aches and pains. It quiets the nerves, and stops those bearing-down sensations. It fits the wife for the task of child-bearing, making the period of gestation one of comfort, shortening labor and making it almost painless. It fortifies the whole system, so that recovery after confinement is quick, and there are no dangerous after-effects. The babe of no woman who takes "Favorite Prescription" is sure to be healthier than the babe of the mother who does not take it. There is no alcohol or opiate in this medicine. It is a pure, non-alcoholic tonic and nerve. Mrs. Axel Kier, of Gordonville, Cape Girardeau Co., Mo., writes: "When I look at my little boy I feel it my duty to write you. This is my fifth child and the only one who came to maturity. The others having died from lack of nourishment—so the doctor said. I was not sickly in any way, and this time I just thought I would try your 'Prescription.' I took nine bottles and to my surprise I carried me through and gave us as fine a little boy as ever was. Weighed ten and one-half pounds. He is now five months old, has never been sick a day, and is so strong that every body who sees him wonders at him. In cases of sudden sickness, the Common Sense Medical Adviser (1008 pages) may save a life. Sent free in paper cover for 21 one-cent stamps to pay postage. Cloth cover 21 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Alabama's Leading Music Dealer

—IS—

E. E. FORBES.

And why? Because he sells more PIANOS, ORGANS, MUSICAL INSTRUMENTS, and SEWING MACHINES, than any other dealer in the State.

DO YOU ASK WHY?

It is because his goods are reliable—because he and his employees are trustworthy—because he sells cheaper than any other dealer, making his profit out of the volume of business—because he is progressive and wide awake and runs his business on business principles—the people do the rest. This is

No Idle Boast, But Facts.

If you contemplate buying anything in his line call or write him—and get more for your money than anywhere else. No home is complete without a Piano or Organ. A good Sewing Machine will pay for itself.

E. E. FORBES,

Montgomery, Ala.

Branch houses at Birmingham, Anniston, Ala., Rome, Ga.

GOLD DUST.

GOLD DUST

The Best Washing Powder.

Housework is Hard Work Without It



DR. MOFFETT'S TEETHINA

TEETHING POWDERS

Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of Any Age. Costs Only 25 Cents. Ask Your Druggist for It.

Are You a Farmer? . .

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

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

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

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

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

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 Luttrell 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 154 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.

Job Printing!

Letter Heads,
Note Heads,
Bill Heads,
Statements,
Cards,
Minutes,

And any other work usually done in a

JOB PRINTING OFFICE.

>LOW PRICES.<

Alabama Baptist.

Choosing Children's Stories.

The books a child reads have quite as strong an influence in moulding his character as his companions can have. If it is worth while to train our children at all, it is worth while not only to watch the books they read, but to study what books to give them to read. They will read something; and as soon as a child begins to beg for stories, so soon should we begin to select. A good plan is to enter in a book the name and author of any especially good and interesting books you come across. It is surprising how rapidly the list will grow; yet, if we neglect to note their names in some way it is surprising how few of the books we can recall when we want to make use of them. As to telling stories, mothers might do much more of it than most do with profit to themselves as well as the children, if the stories are selected with care. It is an excellent plan to "take turns" with the children, and require them to tell the stories occasionally.

P. D. Armour, the head of the largest packing house in the world, has a very keen sense of humor, as the following anecdotes related by the Saturday Evening Post will show:

One day a man carrying a fuzzy little poodle under one arm entered Mr. Armour's office and tried to talk "P. D." into buying it. The price was exorbitant, \$200 for a useless toy poodle. Mr. Armour looked at the man, then at the dog, and back again at the man and said:

"No. The sausage business must pick up considerably before I can pay so much for small dogs. Bring around a mastiff and I'll talk to you."

"My wife never buys a hat, a gown, or even a pair of gloves without consulting me."

"Is that so? Well, old man, your wife's a wonder. You ought to be able to save money."

"I could, probably, if she didn't always go and get what she wanted just the same as if I had agreed to it."—Chicago News.

Thirty-six women have recently gone to the foreign field under the

We are still engaged in our care of the Church of England's Zenana Society.

SCRIBNER'S FOR 1900 INCLUDES

J. M. BARRIE'S "Tommy and Grizel" (serial)

THEODORE ROOSEVELT'S "OLIVER CROMWELL" (serial)

RICHARD HARDING DAVIS'S fiction and special articles

HENRY NORMAN'S The Russia of to-day.

Articles by WALTER A. WYCKOFF, author of "The Workers."

SHORT STORIES by Thomas Nelson Page, Henry James, Henry van Dyke, Ernest Seton-Thompson, Edith Wharton, Octave Thanet, William Allen White

SPECIAL ARTICLES The Paris Exposition

FREDERIC IRLAND'S articles on sport and exploration

"HARVARD FIFTY YEARS AGO," by Senator Hoar


NOTABLE ART FEATURES, THE CROMWELL ILLUSTRATIONS, by celebrated American and foreign artists

PUVIS DE CHAVANNES, by JOHN LA FARGE (illustrations in color)

Special illustrative schemes (in color and in black and white) by WALTER APPLETON CLARK, E. C. PEIXOTTO, HENRY McCARTER, DWIGHT L. ELMENDORF and others

Illustrated Prospectus sent free to any address

Charles Scribner's Sons, Publishers, New York.



WAIT A MINUTE!

Don't be in too big a hurry! If you can get the best at only a dollar or so more, why not take it? It will be cheaper in the end.

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

See our Agent or write direct.



Judson Institute FOR YOUNG LADIES.

Magnificent Buildings abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. All Modern Equipments.

Thirty-four New Pianos, Handsomely Equipped Art Studios, New Gymnasium with Most Improved Furnishings, New Bowling Alley, Excellent Library and Reading Room.

Superior instruction offered in Classic, Scientific, Literary, Elective and Graduate Courses. Music, including Pipe Organ and Violin, Art, Expression, Business Courses.

Twenty-six Officers and Teachers from best Colleges and Conservatories in Europe and America. 135 Boarders in addition to large day patronage last session.

The Judson is not a Cheap School, but offers the best advantages at the lowest attainable cost.

The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to
ROBERT G. PATRICK, D. D., President,
Marion, Alabama.

MOBILE AND OHIO RAILROAD.

Great Southern Short Line for

St. Louis, Chicago, St. Paul, Omaha, Kansas City, Detroit, Toledo, and all points North, East and West. Cairo, Memphis, New Orleans, Mobile, Birmingham, Montgomery, Tuscaloosa, Nashville, Chattanooga, Atlanta, and all points in the South and Southeast. Connecting at Mobile with Steamship Lines for South Florida, Havana, and other ports.

Double daily fast trains. Fine new equipment. Solid wide vestibuled passenger trains. Smoking room in all first-class coaches. Elegant Pullman Palace Sleeping Cars with Drawing Room, and Buffet between Mobile, Montgomery and St. Louis, and New Orleans and St. Louis without change.

No. 4	SCHEDULE	No. 3
9:30 am	lv. Montgomery	6:15 pm
1:48 pm	lv. Tuscaloosa	2:05
4:45	lv. Artesia	2:15
2:07 am	lv. Cairo	12:15 am
7:44	lv. St. Louis	3:00 pm

For rates, tickets, and full information, apply to S. T. SURRATT, Ticket Agent, Union Depot, Montgomery, Ala.; JOHN BRAGG, C. P. A., J. N. CORNATZAR, Southeastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.; J. T. POE, G. T. M.; C. M. Shepard, G. P. A., Mobile, Ala.



Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. BEASLEY, Passenger Agent, Montgomery, Ala.

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

50 YEARS' EXPERIENCE.

PATENTS

TRADE MARKS, DESIGNS, COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN,
beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year, \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO.,
361 Broadway, New York

A Barber Shop
IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is **ALFRED BILLINGSLEA'S,** 102 Montgomery Street. In Exchange Hotel.

Clubs.
THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2.
With Home and Farm, Louisville, \$1 75.
With The Fancier, Atlanta, (devoted to Fowls) \$1 85.

BUCKEYE BELL FOUNDRY
Established 1837.
Bells made of Pure Copper and Tin only for Churches, Court Houses, Schools, etc. Also Chimney and Water Bells.
Makers of the Largest Bell in America

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

Howard College FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars.

Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

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

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

SECOND TERM BEGINS FEB. 1, 1900.

For Catalogue and particulars write to

F. M. ROOF, President,
EAST LAKE, ALA.



Hon. Thos. Williams, of Elmore county, Alabama, ex-member of congress, statesman, orator, writer and one of the best informed men on the theoretical and practical application of commercial fertilizers.

Mr. Williams 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 2, 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 19.93 per cent more valuable than all the complete fertilizers 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 \$3.64 per ton or 24 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 18,000 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.

ROYAL BAKING POWDER



The dainty cake,
The white and flaky tea biscuit,
The sweet and tender hot griddle cake,
The light and delicate crust,
The finely flavored waffle and muffin,
The crisp and delicious doughnut,
The white, sweet, nutritious bread and roll,—
Delightful to the taste and always wholesome.

Royal Baking Powder is made
from PURE GRAPE CREAM OF
TARTAR and is absolutely free
from lime, alum and ammonia.

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.

Mormonism No. 15—Cont'd

"And the Gods took counsel among themselves and said: 'Let us go down and form man in our image, after our likeness,' etc."

Again we quote from Mr. Roberts:

"Joseph Smith has revealed the great truth that in the beginning—less duration—there has existed always an endless succession of exalted men, called Gods." (New Witness for God, p. 475.)

And again:

"As the glory of earthly parents is increased by having beautiful, intelligent children, capable of attaining to the same intelligence, development and standing as the parents, so the glory of the heavenly parent—God—is added unto by having some who shall attain unto the same honor and exaltation as himself, who shall be worthy of sharing his power and everlasting dominion." (New Witness for God, p. 475.)

In these quotations of Mr. Roberts it is distinctly taught: (1) That the marriage relation will exist in heaven; (2) Provided the marriage is performed by a Mormon priest; (3) That man may become God; (4) That God himself was once a man, and became a God by degrees of progress, as indicated in the teachings of [Joseph Smith]—that is, by marriage and by begetting numerous children; (5) That there is a plurality of Gods. Could blasphemy go further? And this is the kind of God the Mormons believe in!

Dr. Osborn well says:

"Such is the doctrine of God as held among the Mormons. The moral character of a people cannot rise above that of the deity they worship. Is it strange that a people believing in such a God—a being with a body and passions like man, living in marital relations and carnal connections with innumerable more wives than could enter the vastest seraglio ever pictured in the wildest dreams of the most voluptuous Mohamedan; the father of the human race, not by creation, but by natural physical generation; identical with the first of the human family, who gave to all men, by natural descent from him, a sinful nature; in no respect—in attributes, dignity, or glory—above a vast multitude of gods, or above what any man may become, except that he has the largest family; giving commands and a moral law, which he himself is the first to violate, doing evil that good may come; it is strange that a people that has such as their highest conception of the deity, should have sunk into the most beastly sensualism

will aid the
cook as
no other
agent will
to make

sign of such questions as these:

1. The Franchise—Should the Franchise be limited by law? If so, how? Is limitation by education or on property, qualification, or on both?

2. The negro in relation to education—Should the education of the negro be wholly or chiefly industrial? What is the relation of the negro who has had industrial training to the untrained white laborer of the South? What is the extent of the need for the industrial training of the white population? What are the advantages and disadvantages to the South of the negro as a laborer?

3. The relation of the negro to religion—Should we advise the raising of the standard of ordination for the negro clergy? How much is expended by the white race in behalf of religious work among the negroes? How much of money for religious purposes is administered by negro leaders? How much is administered by white leaders? What religious work is showing the truest results—that under the auspices of the white agencies, or that administered under the auspices of negroes? How can we increase and better the religious guidance of the negro? What is the religious condition of the negro today compared with that of antebellum days? What are the most hopeful lines of progress for the future?

4. The negro in relation to the social order—Is the negro to remain as a permanent element in Southern life? Is there antipathy to the negro in the South? If so, is it industrial or racial, or both? Is race antipathy a curse or a blessing to both races? Is the crime of rape increasing or decreasing in the South? Is lynching an effective remedy? If not, why not? Are there adequate legal penalties for the offenses against the negro? How far have the "social equality" increased difficulties, and resulted to the disadvantage of both races? How can the legal provisions for the punishment of crimes against women be improved? What is the effect of lynching, as a remedy, on the public mind of the whites?—of the blacks? Has the increased severity of mob penalties tended to the greater security of the home?

A Representative Arena.

As the committee have explained, they are themselves divided as to the answers which should be given to many of these questions. They would welcome expressions also from men who honestly think that nothing can be done through discussion to aid in the solution of our racial difficulties. The questions, moreover, are entirely suggestive, as merely indicating the general lines which the discussion may be expected to take. As we have declared, our sole purpose is to represent and to serve the South. We expect to find Southern speakers who may ably and fully and fairly give due representation to all sides of the great questions which are demanding solution at our hands. In order to give general distinction to the gathering, a few speakers, representative of the broader and more sympathetic phases of Northern thought, will be asked to be present as our guests. By giving a just opportunity to the opposing advocates, in each debate, we shall hope to aid in the establishment of the truth and in the education of public opinion. The South has nothing to lose and everything to gain from a fearless, scholarly, and patriotic discussion of her own problems by her own sons.

Montgomery's Advantages.

There are several reasons why Montgomery is fitted to be the annual home for such a gathering. There will be soon completed here a beautiful and spacious auditorium in which the great audiences which will assemble at the sessions of such a conference can find adequate accommodation. Locally, there are also reasons why this is peculiarly suited to be the place for it. Montgomery is the seat of the first capital of the Confederacy, and, therefore, is a city full of historic interest to visitors from every quarter. Secondly, Montgomery is a place of much intellectual breadth, where a fair and

courteous hearing can be absolutely assured to the advocates of every aspect of serious opinion upon this subject. Thirdly, although our city is only twenty-nine hours from New York, it is situated upon the border of the black belt, and at the very center of that area in the South where all the conditions of the race problem are present in their characteristic forms. Visitors from the North and South who are concerned with such questions will, therefore, find much in Montgomery and its vicinity of deep interest to them.

In sending forth this preliminary statement, the committee ask the aid not only of the people of Montgomery and Alabama, but of the whole South. We will gladly entertain suggestions from any quarter. From the Southern press, especially, we request an interested and whole-hearted co-operation. We believe that our undertaking is full of possibilities of usefulness to all our people, and in order that these possibilities may be realized, we ask a careful reading of our plans, an intelligent appreciation of our motives, and—a helping hand.

(Signed) Neal L. Anderson, B. J. Baldwin, F. G. Caffey, Chappell Cory, Geo. B. Eager, J. M. Falkner, J. B. Gaston, Jacob Grell, Edgar G. Murphy, Executive Committee.

MARRIED.

On the 16th inst., at the residence of the bride's father at Snow Hill, Wilcox county, by Rev. J. I. Kendrick, Miss Rosa L. McElroy and Mr. John E. Jones, of Safford, Dallas county.

At the bride's residence, Jan. 7, 1900, by Rev. J. S. Yarbrough, Mr. S. A. Frazer, of Texas, and Miss Eula L. Barnett, of Bullock county. The large number of relatives and friends present to witness the marriage, shows how highly they are esteemed.

OBITUARY.

Died, at Perdue Hill, Monroe county, on Dec. 29, Miss Elmira Boykin, aged 33 years. This amiable but long afflicted lady, dying of consumption and rheumatism, is at last at rest; and her many relatives and friends are consoled with the reflection that her sufferings are now over. Her resigned and gentle spirit passed peacefully away to its home above; and her memory is cherished. She was a consistent member of the Perdue Hill Baptist church, and in her meek and quiet life exhibited the beautiful characteristics of a true but modest Christian. "The memory of the just is blessed." R. I. D.

On the 16th of January, at the residence of her brother, LaFayette Vaughn, in Baybour county, Sister Ella Paschal passed from earthly environments into the Father's home of glory and joy. She suffered with Christ here, and is now partaker of his glory. She leaves an aged mother, several brothers and sisters and a twelve-year old daughter to feel her absence, and many friends share their bereavement. She smiled under clouds of trouble and beautifully illustrated many of the Christian graces, thus preaching powerfully Jesus the Savior to others. She was interred at Ramoth church, near Vaughn, the writer officiating, assisted by Rev. S. O. Y. Ray. The beautiful hands that once ministered now beckon us heavenward. Harris, Ala. W. S. ROGERS.

The home is the place for work.

A good cause needs not to be patronized by passion; it can sustain itself upon a temperate dispute.

TWO SALESMEN in each state wanted to sell Tobaccos and Cigars. Experience not necessary. Factory 215, Thaxton, Va. 18jan-4t



This striking photograph represents the three-year-old son of Mrs. Jess. Potter of 394 South First Street, Brooklyn, N. Y., who says, under date of Sept. 23, 1899, regarding his cure of a disfiguring face humor: "My baby's face was covered with ringworms. We could not lay a pin between the lines on his face and neck, and he was a sight to look at. Two doctors attended him for three weeks, without success, when I heard of Cuticura. I got a box of Cuticura Soap, and a box of Cuticura Ointment. I only applied them three days, when I could see his face was better, and in four weeks he was cured. His face is as clear as a bell, and not a mark on it."

In all the world there is no treatment so pure, so sweet, so economical, so speedily effective for distressing skin and scalp humors of infants and children as CUTICURA. A warm bath with CUTICURA SOAP, and a single anointing with CUTICURA Ointment, purest of emollient skin cures, followed when necessary by a mild dose of CUTICURA RESOLVENT, smallest skin cures, permit rest and sleep to both parent and child, and point to a speedy, permanent, and economical cure when all else fails. Sold throughout the world. Price, THE SET, \$1.25; or CUTICURA SOAP, 25c.; CUTICURA OINTMENT, 50c.; CUTICURA RESOLVENT, 50c. POTTER DRUG AND CHEM. CO., Sole Props., Boston. "How to Cure Baby Humors," free.

(TALK NO. 4.)

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I do not want you to buy a "pig in a poke." I guarantee every pair of glasses that I sell. If anything is wrong with them I will make them right at my expense. If the lenses do not fit perfectly I want to know it. I want your future trade and your influence. I want you to tell your friends that this is the best place in Montgomery to buy glasses. If I make you one sale and lose your future patronage, I have lost more than I have gained. I cannot afford to do business that way. I am paying considerable money for the opportunity to print these advertisements. What you say when you get home is a more valuable advertisement than all I could ever print. Let me fit your next pair of glasses and I will promise to make you say the right thing.

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Manager Optical Department

C. L. RUTH,

Jeweler,

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