

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

Library S. H. T. Sam'y
500 West Broadway

VOL. 27.

MONTGOMERY, ALA., MARCH 8, 1900.

NUMBER 10

ALABAMA BAPTIST.

Published Every Thursday.

OFFICE.—204 Dexter Avenue, up-stairs.
TERMS.—\$1.50 per Annum, in advance.
\$1.00 to Ministers in regular work.

For the Alabama Baptist

The Spirit-Filled Life.

The Christian must be convinced that he is not filled with the Spirit, and that he ought to be, before he will receive the Holy Ghost. Just as a sinner must be convinced that he is not saved, and that he is condemned, before he will receive a Lord and Savior.

I will condense a chapter in "The Spiritual Life" by Andrew Murray, and give in my own language what the condition of most regenerate persons is:

I. "WHAT IS NOT TO BE SPIRITUAL BUT CARNAL."

If a Christian—not a professor of religion—is not filled with the Spirit, it is because he is carnal, following the ways of the world. "You are not spiritual, but carnal," the apostle says. We shall find four things true of this state:

1. It is a state of protracted infancy. If you saw a body which was perfect in every sense, but was told it was born nine years ago, you would say some terrible disease had stunted it. That disease in the Christian is the carnal mind. You read in Hebrews where they are chided with being fed with milk, when they ought to have grown so as to become teachers, and able to help others. They could not be fed on strong meat. A babe cannot help himself. Hell must be kept and upheld by others. Is this your condition, reader? Has there been no growth? Perhaps you are more bitter, less useful, and more dependent than

after ten centuries of Moslem occupation. Do you make the old plea, "Oh, all must sin, and I do not care." Then a text faces you squarely: "Whatsoever is born of God overcometh, and this is the victory that overcometh the world, even your faith." You have no desire to overcome sin and to find the way of escape from temptation? Then you may have a religion, but you have not Christ nor real Christianity.

4. The carnal state brings an incapacity for receiving a spiritual truth. The Corinthians were not ignorant. They were cultured enough. But Paul could not write to them as he would desire. He must ascertain first if they needed milk or strong meat. Spiritual things are foolishness to a natural man, and cannot be understood by carnal Christians. You preached last Sunday on a deep spiritual theme and did not "get into the spirit" yourself, nor did your congregation appreciate it. There was too much of the world there. Too much business, too much carnality. There was the continual sound of the lowing of oxen and the bleating of sheep. Before you can teach spiritual truths you must come to the spiritual state yourself, and then will you be able to lead others aright. God is leading many of us in Adams Street church to a higher life, and I desire prayers that none of us may have more spiritual pride than spiritual life.

Now briefly, how can we pass from the carnal to the spiritual?

1. You must be convicted of the need; realize that you are carnal. There is a great difference between conviction of a sinner before conversion and this. Then, that which principally occupied the mind was the thought, "I am lost, I am a sinner;" the idea was to get pardon. There were two things he was not convicted of: that his

Holy Spirit. He does not divide the temple with thieves and money changers. If there is anything that is best for your life it is to give up all for him. Meyer said, "I am willing to be made willing," and God worked in him to be willing to surrender all. Will you? You were bought with the precious blood. You are not your own; can you claim anything? No. Then give it all up.

4. You must not only be willing to surrender. You must do it, finally, and for all. Surrender your carnal nature to God, your heart and everything. You say, "you did this long ago." Then claim the power of God. Moody's experience was such a glorious one of feeling he almost died. But Paul's conversion and Moody's filling are their experiences. We are to simply believe the Holy Spirit fills the emptied vessel which we have surrendered to him. If we have feeling, very well; if none, we must believe it just the same and He will manifest Himself to us. Can you not say, "I believe I am entirely surrendered to Thee, O Spirit; I believe that thou dost fill me and art working out my life destiny. That Thou wilt keep me moment by moment, and direct me into paths of righteousness and fruitfulness. That Thou wilt move me to do what Thou must wish, and be what Thou wouldst have me to be. So that I may glorify the Lord Jesus Christ. Amen."

W. D. GAY.

Baptist and Reflector, Nashville.
Comments on Interview with a Mormon Editor.

BY REV. EDGAR E. POLK, D. D.

I have just a few comments to make upon some of the answers given by Mr. Penrose in our interview. It certainly sounded strange

Shipp in 1897 assumed the name of Dr. Margaret C. Roberts and proclaimed herself the wife of Mr. Roberts. It is known also that there was an indictment pending against Mr. Roberts in Utah for unlawful cohabitation, to avoid which he was compelled to leave the state several months before the opening of congress.

3. If Mr. Roberts did marry his last wife, Margaret C. Shipp Roberts, before the manifesto of President Woodruff in 1890, it is certainly a little curious that she did not assume his name until seven years afterwards. Besides, it is beyond question that he married both of his plural wives since the Edmunds-Tucker law of 1887, or the Edmunds law of 1892, and this is what the people of the United States are concerned about. They have nothing to do with the manifesto of President Woodruff.

4. Mr. Penrose may regard polygamy as a "dead issue," but when there are 1,500 or 2,000 men in Utah living in polygamous cohabitation, including Mr. Penrose himself; when there have been several undoubted instances of new polygamous marriages recently; when those who have engaged in them have gone unrebuked by the church, and when an acknowledged polygamist is elected to congress, it doesn't seem to the people of this country such a dead issue.

5. When Mr. Penrose gave a negative answer to the question, "To secure Statehood and recover your escheated property, did you not promise that polygamy should cease, and that the rightfulness of the doctrine of polygamy should not be included?" he was evidently speaking only for himself at that time and not for President Snow, whose representative he was supposed to be in the interview. As a matter of fact, President Snow did make such a promise on the witness

said that his people believed that these laws were unconstitutional, on the ground that congress had no right to interfere with their religion, but that as soon as the Supreme Court of the United States declared the law constitutional, then President Woodruff issued his manifesto advising his people to refrain from polygamy. On this point I have to say: (a) President Woodruff did not issue his manifesto until many of the Apostles and Bishops and other church authorities had been put in jail for violating the law, and not until the church property had been escheated to the government under the law. (b) What right had the Mormons to assume that the law would be declared unconstitutional and go on violating it? Until it was declared unconstitutional it was the law, and should have been obeyed by every law-abiding citizen. (c) As a matter of fact, the Supreme Court had already declared the law constitutional in the case of *Reynolds vs. the United States*. This decision was rendered in 1878 by Chief Justice Waite, and thoroughly upheld the constitutionality of the anti-polygamy law of 1862. This was four years before the Edmunds law was passed and nine years before the Edmunds-Tucker law was passed—both of which laws were simply amendments to the law of 1862—and twelve years before the manifesto of President Woodruff. I presume that Mr. Penrose had forgotten about this case.

For the Alabama Baptist.

Seminary Notes.

On Sunday, Feb. 25, Bro. J. R. Curry supplied at Macedonia, and Bro. E. M. Stewart for Bro. Ray at Muir.

Bro. W. J. Ray is in the midst of a two week's meeting with Pastor Hill, of the Oakdale mission.

after ten centuries of Moslem occupation. Do you make the old plea, "Oh, all must sin, and I do not care." Then a text faces you squarely: "Whatsoever is born of God overcometh, and this is the victory that overcometh the world, even your faith." You have no desire to overcome sin and to find the way of escape from temptation? Then you may have a religion, but you have not Christ nor real Christianity.

born. Test yourself, and bow before God and confess it.

2. But in this condition there may be a great deal of spiritual gift. There were spiritual gifts among the Corinthian Christians. Indeed, the gift of tongues was so remarkable that Paul had to check and warn them to be careful in their use of this gift. And yet he writes the whole epistle with one idea, that they were full of quarreling, pride, selfishness, &c. A man may have remarkable pulpit power as a gift, and his private life be so filled with pride that the world says, "we don't believe in that preacher." "How full of self," they say. Can it be that a man with the gifts of 1 Corinthians 12th chapter, can be carnal? Just so, and too often it is true. Get this clearly into your minds. A man may be claiming the Spiritual or Spirit-filled life and have great power and zeal, and yet be miserably failing to impress others as to the source of his strength. Look at these Corinthians and you will be convinced that what I say is true. You may be a preacher, teacher in Sunday school, organizer, and yet, alas! the Holy Spirit says to you, "Are you not carnal?"

3. The carnal state is a state of sin and failure; no victory over sin. "There is among you envying, and strife, and divisions." That was the work of the flesh, and this was the reason he had to write that most beautiful thirteenth chapter, because of their quarreling. One exalted Paul, another thought Apollos was more eloquent. Do we not find Christians, even ministers, who have a large measure of the grace of God who have never conquered their temper? How easily you get angry or worried. How hard it is to love the unlovable; the heathen loves the lovely. Two powers are striving for mastery over you—Spirit and flesh. A man is spiritual because he is controlled by the Spirit. The works of the flesh are also manifest. Which is the predominant power in your life? Are you carnal, or spiritual? How often does your faith gain the victory over sin?

nature is utterly sinful, the other that there are many hidden heart sins that he has never known. This is the reason God brings a believer into what is termed a second and third conviction. A conviction that the flesh is powerless to do any good; and that the flesh is a mighty power to work evil. The flesh is ruling him. He has the Spirit of God, in him and yet why does he do these things? It is the experience of the seventh of Romans, "I am struggling to do right and I cannot." He loses his temper, he sees his pride; and is governed by "the law of sin." In such a time you must believe there is freedom from the law of sin, as the 8th chapter of Romans says.

2. You must see and believe that the spirit-filled life is a possibility. The creed people say they believe in the Holy Ghost. But it is an intellectual notion or idea rather than a life principle. I said at prayer meeting during the storm, "There are eleven of us here." Ten people and the Holy Spirit. Christ is at the right hand of the Father—both in heaven. He, the Holy Spirit, was there alone. We are to "walk by Him, live in Him, by the Spirit mortify the deeds of the body." Read right now, on your knees, the sixteen verses of the eighth chapter of Romans—you must begin to see that God desires you to live a spiritual life. He is more willing to give the Holy Spirit to them that ask Him than you are to give good gifts to your children when you have them. On Feb. 17, 1898, I said, "Oh, God, I realize the truth of my need, grant me this life." When you are thus convicted, how do you become spiritual? Bro. A. C. Swindall was here a few days ago, and asked, "If we grow into that grace?" How do we get Him? We receive a Person to keep us, not it—never it in speaking of the blessed Spirit of God.

3. Many love to read about the spiritual life, but here the struggle begins. You must surrender, give up every ambition, plan, and sin, everything to be filled with the

to hear Mr. Penrose say that the Mormon church had nothing to do with the election of Mr. Roberts in view of the following facts, some of which I have previously mentioned. (a) Some of the most prominent Democrats in the state are among his strongest opponents. It may have been true that in the election some Gentiles voted for Mr. Roberts and some Mormons against him, but as his opponent was also a Mormon, it was simply a choice between Mormons. At present certainly, so far as I can tell, it seems to be true that almost every Gentile in the state is against him, and almost every Mormon is for him. (b) The Democratic organ of Utah, the Herald, seemed quite indifferent about the seating of Mr. Roberts, while the organ of the Mormon church, the Deseret Evening News, of which Mr. Penrose is editor, was the recognized champion of Mr. Roberts and defended him in every issue. (c) Several years ago Mr. Roberts and Mr. Moses Thatcher fell out with the church and proclaimed their political independence. The church authorities issued a manifesto against them. In the election which followed both were badly defeated. Mr. Roberts had a revelation in which his dead ancestors besought him earnestly to submit to the authority of the church, and he agreed to do so. Mr. Thatcher held out longer. He was waited on by the church leaders, and as he still remained stubborn they were about to excommunicate him, when he submitted. The church authorities announced that no one should run for office without their consent, and it is understood that no Mormon since then has done so. And certainly Mr. Roberts himself, after his previous experience, did not do so.

FACTS AGAINST ROBERTS.

2. Mr. Roberts may not admit that he is living with three wives, but the fact that one of his plural wives, Celia Dibble Roberts, had a child born to her in 1895 and twins in 1897, would seem to indicate it, as also the fact that Dr. Maggie C.

stand, at also intentionally and carelessly. Their language was taken down at the time and I can quote in full if necessary, as also their language in which they interpreted the manifesto as having reference to unlawful cohabitation. The answer of Mr. Penrose with reference to the manifesto in which he simply quoted its language was evidently an evasion.

6. Mr. Penrose is quite an agnostic with reference to the affairs of Mr. Roberts and others understood to be living in polygamy. In fact, he is most too ignorant about affairs which are matters of common knowledge to everyone else in Utah. It is probable, however, that he is kept too busy with his onerous duties as editor of the News to take any interest in such matters.

AS TO CHURCH COMPLAINTS.

7. It may be true that it is necessary for some one in the church to make complaint against any one before he can be arraigned for church discipline, but it certainly seems strange that Mr. Roberts and Moses Thatcher could be disciplined for declaring their political independence, while such men as Angus M. Cannon, Heber J. Grant, Joseph E. Taylor and others could be fined for living in unlawful cohabitation, and Apostle George Teasdale could be proven beyond doubt guilty of a new polygamous marriage, and yet no one in all the church could be found to make complaint against these men. These facts only prove that the public sentiment of the Mormon church is so strongly against any one declaring his political independence of the church, and so strongly in favor of polygamy and polygamous cohabitation, that complaint would be made against a person for the former but not for the latter offense.

8. I should state that Mr. Penrose admitted to me in our conversation just before I left that there had been numerous instances of polygamous marriages since the Edmunds law of 1882 and the Edmunds-Tucker law of 1887; but he

this year in having a sufficient number of the following papers sent for us to have one apiece: The Foreign Mission Journal, Sunday School Teacher from both the Sunday School Board and the Publication Society; The Baptist Union, the Baptist Argus, The Texas Baptist Standard, and the Western Recorder. Besides these, there are several who send them to the students from the state.

Dr. L. O. Dawson, of Tuscaloosa, is to deliver the alumni address at the Seminary commencement. We are rejoiced, for we are assured of something good.

On the 20th, 22d and 23d of March the Gay lectures are to come off. Prof. Potat, of Wake Forest College, N. C., is to deliver them.

When Dr. E. Z. Simmons, of China, was with us, he told us that a publication society was very necessary in China, and that it was his desire to take back with him enough funds to prepare them for work. Can't you give the Lord a little more this year than you have already planned to give? If you can, and you can, send to Dr. Wingham a contribution for the China Publication Society.

On the 1st inst. Dr. and Mrs. Sampey entertained a portion of the students from 3 to 5 p. m. at the Seminary Library. Every one pronounced it a most unique entertainment, and one that was helpful mentally, physically, spiritually and socially.

Dr. Kerfoot, Corresponding Secretary of the Home Mission Board, addressed the Society of Missionary Inquiry on the 1st inst., on the work of the Home Board and of the need of good, earnest, energetic, self-sacrificing men to work on the frontiers. SAM. H. BENNETT, Louisville.

To the young man who would rise in the world there is but one word of caution—be thorough, if you do not want to be numbered among the world's failures.

A life of pleasure makes even the strongest mind frivolous at last,

Trip Notes.

It so happened that I was caught in

BIRMINGHAM

on the rainy Sunday. I never saw a better day to sit around the fire and be comfortable; but such a privilege was not allowed me. I supplied Southside in the morning before a large congregation for a rainy day. Went out with the brethren in the afternoon to organize a church at Ensley, and preached to the young men at night at East Lake. For a cold day of incessant rain that did very well, I thought.

The Southside people and pastor say they have just gotten things in shape for a forward movement along mission lines. The pastor is deservedly popular, and his great church under his lead will do nobly, I am sure, before long.

What a town is Ensley! Three thousand people there now, and they are still coming in droves. It was a sad day for pastor and people at Pratt City to give up a large number of their best members to enter into the new organization at Ensley; but Bro. Dickinson was on hand with as cheerful look as he could muster to see that the new church was started off right.

At most churches, situated as is East Lake, there would have been no congregation on such a night, but thanks to the enthusiastic B. Y. P. U.'s, who allow no weather to keep them away from their six o'clock meeting, I had a fair congregation. Pastor Hobson had been unwell for some days. The pastor of the College church has a great responsibility resting upon him, and he should have the prayers and sympathies of our people all over the state. The pledge card and envelope plan which has been inaugurated in this church is being worked successfully, and the days of behind-handedness in finances will soon be a thing of the past at East Lake.

I dropped in on Pastor Purser at

OPELIKA

in passing back and forth on my East Alabama trip. I found the city growing and spreading out in every direction. They have all the conveniences of a city except sewerage, and \$20,000 has been set apart for that purpose. A cotton mill and other industries are in prospect at an early date.

Baptists are growing with the city, and pastor and people are happy over the outlook.

I doubt if a more enthusiastic Sunday school can be found than this at Opelika. Lum Duke, a rising young lawyer, is the superintendent. Here is the motto for 1900: "The whole church in the school." That is a good move. The average attendance last year was 167. Collections last quarter \$205 for the year \$650.

What a city I found at

LANETTE

The state line separates it from West Point, Ga. Three thousand souls are there now, and when the machinery in the new addition to the factory is put in motion the population will be more than doubled. Bro. Jim Norman, the mayor of the little city, met me and showed me every kindness in his home and everywhere else. He is a candidate for senator from Chambers and Randolph, and stands a good chance of election. He will make a good senator if elected. He is a Christian man, and not the least afraid to own it in any crowd. In his administration of the office of mayor he lets common sense and religion guide him. The Mormon elders came to know if there would be any objection to their making a canvass of the city to scatter their literature. "Yes," said the mayor, "there is objection. We don't need your sort here. We have enough devilment to contend with now, and we don't want any more. So you had better pass on. If you should stay I don't know what might happen to you." And they passed on.

The Baptist cause at Lanette is in good condition, considering everything. We have a good building, a large membership, a fine Sunday School. Bro. J. L. Gregory is the pastor, giving only one Sunday in the month. He and the brethren realize that he ought to be on the ground for at least half his time. He has the love and respect of all, and is just the man to build up the cause if he could give himself to it.

Langdale and River View, the

other factory towns on the Alabama side of the Chattahoochee, I could not visit because of the blizzard that broke upon me. Getting off the train at Opelika I was greeted with

"HOW ARE YOU, BROTHER SAMFORD?"

by an enthusiastic brother, who grabbed my hand and gave it a hearty grip before he discovered his mistake.

I suppose he was some good Methodist brother who took me for Col. Wm. J. Samford, East Alabama's favorite son, who, besides being a prominent Methodist, is prominently before the people as a candidate for governor. Among all the good men running for office in Alabama to-day, there is none cleaner or more capable than Col. Samford.

Speaking of politics: I was shown in one of the counties the obligation which each voter is expected to sign before voting in the primaries. It was about this: "I hereby pledge myself to vote the whole ticket nominated in the primaries of this county." A brother asked me if I would sign it. I said: "No, not to save my right arm. I never expect to surrender

MY PRIVILEGE TO SCRATCH A TICKET."

It may be good party politics to require a pledge like that, but it would be bad morals to sign it."

W. B. C.

The Kind of People We Are Annexing—Good Work of Missionaries.

Our readers doubtless remember the interesting information given them last year about Cuba by Lieut. Walter B. Elliott, a brother of Rev. W. J. Elliott, of Montgomery. The same gentleman is now a captain in the 40th volunteer infantry on duty in the Philippines. We have been kindly shown a letter from him to his brother, which was written in camp in the region of Manila. We can make room for only the following extracts:

"Our stay at Honolulu, Hawaii, was spent very pleasantly. Much of interest was to be seen. I think it is the most beautiful place that I

have ever seen. The growth of tropical plants and flowers in private yards and the public gardens and parks was beautiful beyond description. Of the city's 35,000 population it is said that 5,000 are whites, the remainder being about equally divided between the natives (Kanakies), the Japs and the Chinese. Many of the whites are missionaries who came to the islands from the New England States in America in the early days, and many of them have acquired great wealth. Evidences of their good work are apparent on all sides. Protestant seems to be the prevailing faith, and people of all classes seem to pay great devotion to church affairs. It was my pleasure to attend worship at a Sunday evening service which was largely attended by a refined and intelligent-looking audience. The house of worship was a master piece of architecture, and its furnishings were in keeping with the rest. The music furnished by the large choir showed the result of much careful training, and would have been a credit to any of our largest cities in the States. The morality of the city is at a high standard. The Sunday laws are strictly observed, and saloons are not tolerated to any great extent. The natives appeared to be of a higher grade as to intelligence and physique than any of the brown race that I have ever seen. Most of them speak the English language and seemed to have a pretty fair education. From indications all classes welcomed the union of the Islands with the grandest country in the wide, wide world."

"I have not seen enough of the Philippines to form much of an opinion as yet. What I have seen of the lands, the soil seems very fertile, but not much tilled. Rice is the only crop raised to any extent that I have seen. Manila did not impress me so favorably as Havana, not nearly so well built. The buildings are light and more on the Oriental pattern. I have not seen much of the Filipinos. They do not seem to compare favorably with the Cubans from any stand point."

For the Alabama Baptist. The Future.

Read at Meeting of Goodwater B. Y. P. U., and its publication requested.

We have not the prophetic vision to unravel the mysterious future, but when we pause and contemplate the great efforts that are being put forth and the great progress that has already been made, we can't but realize that there is a brighter day just ahead. The hearts of our good and great are now leaping with pleasure at the prospect that religion, hand in hand with education, is erecting her altars in the very gardens of the globe, and all ere long will worship at her feet. The truths of the Bible are being carried to all, and that they have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil, and social relations; that they teach men to love right, to hate wrong, and to seek each other's welfare, as the children of one common parent; and finally, that they teach him to aspire after a conformity to a Being of infinite holiness and fill him with hopes infinitely more purifying, more exalting, more suited to his nature, than any other which this world has ever known,—are facts incontrovertible as the laws of philosophy or the demonstrations of mathematics.

Wherever the Bible is freely circulated, and its doctrines carried home to the understandings of men, the aspect of society is altered; the frequency of crime is diminished; men begin to love justice, and to administer it by law; and a virtuous public opinion, that strongest safeguard of right, spreads over a nation the shield of its invisible protection. For proof of all this, I need only refer you to the effects of the gospel in Greenland, or in South Africa, in the Society Islands, in Cuba, or even among the Aborigines of our own country.

There are more people to-day who read the Bible and live good lives than ever before in the history of the human race. The world is growing better. Humanity's great ship never sails backward—always forward. We have

more homes, more churches, more Bibles, more good books, more institutions of learning, more intelligence, more music, more kindness, more sympathy, and more love in the world to-day than ever before. The present is the richest hour in the history of the world. All the priceless heritages of the past—the best that men have said and sought, and love, the best for which heroes have lived and died—is a part of the present, and forms the dim outlines of a future greater and grander than we can understand. Our people are awakening to their duties, and there are those who are up and doing. There are those who are spending their lives in disseminating the light of religion in Cuba, Philippines and the other islands, trying to raise them to a higher standard of civilization, and most high shall be their reward in heaven.

Every prophecy in the gospel of our Lord is fulfilling with astonishing rapidity and precision—the gift of glad tidings is being sent to the very depths of the wilderness, and all ere long will be seen bending the knee to God.

When we look back over the 19th century we can say "surely has the desert blossomed like the rose," but we turn from it gladly to welcome the golden time that is coming with the 20th century, and I believe we will realize with it that as the brightness of the stars is obscured by the presence of the sun, just so will all the glory, all the knowledge, all the power and all the riches of the world vanish when compared with the glory and majesty of God.

"To the eyes of man the sun appears a pure light; a mass of unmingled glory. Were we to ascend a continued flight towards this luminary, and could, like the eagle, gaze directly on its lustre, we should in our progress behold its greatness continually enlarge, and its splendor become every moment more intense. As we rose through the heavens, we could see a little orb, changing gradually into a great world; and as we advanced nearer and nearer should behold it expanding every way, until all that was before us became a universe of

excessive and universal glory. Thus will many for whom our people are laboring to send the gospel, at the commencement of their happy existence, see the divine system filled with magnificence and splendor, and arrayed in glory and beauty, and as they advance over and through the successive periods of duration, will behold all things more and more luminous, transporting and sun-like for ever."

Standing, as we are, in the closing year of the 19th century, amid the ruins of time and the wrecks of mortality, where everything about us is created and dependent, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no hope nor support, because they were so feeble themselves, we can look to the throne of God; change and decay have never reached that.

Our people are seeing these things and are trusting more implicitly on God's word, and are doing more for his cause than they have ever done before; hence I believe the harvest will be greater this year than it has ever been before.

O. T. SMITH.

From the Baptist Argus.

War and Peace.

This is a Short-Hand Age.

REV. J. C. WRIGHT.

"Ye shall hear of wars and rumors of wars." Wars are nothing new, they have ever been. Wars date back to earth's babyhood, when Father Time was a little boy, there was only one family of four, and only two brothers, and one slew the other.

A short time since at the Hague the world held a peace conference. Then, all the great powers were

the same powers are preparing for universal war. Scarcely had the messengers returned to their homes when all the echoes of peace were drowned by the noise of war. All went to sharpening their swords and unlimbering their guns. And the world gazes at the Czar and says of him as it did of Noah, dreamer, idiot. Where is the promise of "wars ceasing to the ends of the earth, and men beating their swords into plowshares, and their spears into pruninghooks."

The world was disappointed; but wait, be wise, prove your wisdom by improving it. If Noah was a dreamer he was no idiot, nor is the Czar. All is just what we might have expected. The signs of war are the signs of peace. All the signs are right, and all the finger-boards point in the right direction. Universal war quickly brings universal peace. War shall be the destruction of war. The days of war are numbered. War must die. In this enlightened age war outrages the common sense, the conscience, the civilization, the religion of the world. And soon moral forces shall thrust down and out war, relic of barbarism.

"This wildest savagery, this vilest stroke, That ever welled wrath or daring rage Presented to the tears of soft remorse."

You ask, how can so much come so soon? For the reason God moves in a mysterious way and often works by contraries and balances opposites. Moses' prayer and Balaam's curses, Pharaoh's cruelty and Israel's groans were but so many links in the chain of events that led to Israel's deliverance. In the great work of salvation, God's purpose, Christ's work, the apostles' devotion, Judas' treachery, Pilate's hypocrisy, Herod's wrath, the world's opposition, were wheels within a wheel of the glorious machine that wrought good, the world's redemption.

To final good, the worst events, Thro' secret channel's run; Finish for man their destined course, As 'twas for man begun."

Thus the Lord works deliverance in danger, wrings triumph from tribulation, gilds gloom into glory,

and from the withered leaf of disappointment unfolds the sunflower of enjoyment.

In later times events which follow each other in quick succession seem to come under the law of gravitation, in which falling bodies increase in speed as they descend, according to the squares of the distance.

This is a short-hand age. Everything is by short method. Satan falls as the lightning from heaven, the Son of Man comes as the lightning shining out of the East, even unto the West. And so quick and suddenly shall wars cease unto the ends of the earth. "The Lord will finish the work and cut it short in righteousness, a short work will he make upon the earth."

Modern wars will be short, and quick and sharp, with much less loss of life than in the old wars. The war in South Africa may precipitate the world's Armageddon. Armageddon may have in it some crossing of swords, but it is mostly a battle of ideas.

The same authority that said wars shall come also said wars shall cease. The semblance shall shade into rumor, and rumor into a proclamation of universal peace.

To-day while wars are waging it is stated that R. J. Gatling, maker of the Gatling gun, has gone to making automobile plows, beating his sword into a plowshare. The earth will end as it began, with an agricultural age. War implements, because no longer needed, will be changed into implements of husbandry. Each shall sit under his own vine and fig tree. The nations shall not learn war any more. And peace shall be as rivers and righteousness as the waves of the sea.

Oxford, Ala.

Why is not 1900 a leap year?—Calendar.

No year ending a century is considered a leap year, unless the number of the century is divisible by 4. Thus 2000 is a leap year, but 1700, 1800 and 1900 are not. The explanation lies in the fact that the solar year is about 11 minutes, 10 seconds shorter than 365 days; hence the addition to the calendar of one day in four years is too much. In the course of centuries

in 1582, to obviate this, Pope Gregory omitted 11 days and provided that the year ending each century should have 365 instead of 366 days, with the exception stated above. This Gregorian calendar was adopted in Great Britain in 1752, when 11 days were struck out of the month of September.

Inasmuch as the year 1900 is divisible by four it ought, according to the usual rule, to be leap year. But according to another rule the years with two naughts to them must be divisible by 400 to make them leap years, and the year 1900 is not so divisible. Still, however, it comes leaping and skipping and dashing past us.

A German proverb says, honor the old, instruct the young, consult the wise and bear with the foolish.

The only house in all of the leading agents because there in the cheaper they sell at

We can the same direct, at prices save agents'

America's leading artistic instrument do not sell them is more money makes which a good price.

sell you Pianos factory and you profits.

Write us, a 25 cent stamp may save you money. In doing so mention this paper.

Agents Wanted— FOR the best selling Life of Moody, containing over 700 pages (300 pages devoted to the story of his life, 300 pages to his sermons, which have been carefully edited and arranged, and 106 pages of anecdotes and pithy sayings); beautifully illustrated. Do not waste time on Cheap-John books, hastily put together with paste-pot and shears. Our celebrated Life of Moody possesses peculiar features of excellence and will outsell all others. Beautifully illustrated. Big terms. Prospectus sent on receipt of ten 2-cent stamps for cost of packing and mailing, freight paid. A wonderful opportunity not only to make money, but to do a vast amount of good by circulating a noble book that will be everywhere recognized as a work of standard merit. Books ready for delivery. B. F. Johnson Publishing Co., 901, 903, 905 E. Main St., Richmond, Va.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S., Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President, Birmingham; Mrs. T. A. Hamilton, 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.

A Self-Denial Appeal.

Once again throughout the length and breadth of our Southland, Woman's Missionary Union, the general organization of Southern Baptist women, would send forth an appeal for the observance of a special "Week of Prayer and Self-denial." In 1895 the Home board first asked that this effort be made for the advancement of its work. Each succeeding year has emphasized the good results. What shall be the record of this the closing year of the century?

Never before has our Home board had greater need of assistance. Great increase in population and great spiritual destitution in many sections of Southern Baptist convention territory, especially in the mountain region, on the frontier and the broad plains of Texas and the great Catholic State of Louisiana, bear witness to this fact. Think of the composite character of our population, allying this country with all people of the world. Over 16,000,000 immigrants in seventy years, most of them with influences running back to the different and distant lands from which they have come. How great the responsibility of giving them knowledge of the gospel of righteousness and spiritual transformation. How inspiring the thought that through America all the nations of the earth are to be blessed. Cuba too is calling to the Southern Baptists to teach her people the way to spiritual freedom. The United States government spared neither money nor life in its efforts to gain political freedom for the Gem of the Antilles, and shall we, as Christians, fail to grasp our opportunity?

In looking forward to the third week in March as a "Week of Prayer and Self-denial," we need to bear in mind that it is only by communion with the Father that

ular contributions are, in the highest sense, "Self-Denial Offerings." Whatever be the answer, constrained by the thought of Christ's self-denying love, may all Southern Baptists as well of W. M. U. workers, esteem it a privilege to unite in this special effort for the extension of Christ's cause.

Mrs. C. A. STAKELY,
Pres. W. M. U.
Washington, D. C.

N. B. Special literature in connection with the "Week of Self-denial" for use of societies, bands and others who will participate in its observance, has been prepared by Women's Missionary Union. It can be obtained (free) by application to the Central committee of your state.

Kindly observe another date if the third week in March is not convenient.

From Secretary Kerfoot.

To the Woman's Missionary Union Workers:

Dear Sisters: If you could know how the Home Mission board has come to value the aid that Christian women give to its work, and how more and more they look to you for help, I am sure you would feel even deeper interest and growing responsibility for the great cause of home missions in our beloved South. All our denominational enterprises—missionary and educational—will surely suffer in the long run, home missions are not supported. Every church planted by the Home mission board, and every weak church that we can strengthen, soon becomes a contributor to Foreign missions, and to every good cause. What we do, therefore, for Home missions is work done for everything else. The enclosed tract will give you, I trust, a clearer idea of the great opportunities and great needs that confront us. The Home mission board joins with me in this appeal to our noble women. We beg the following at your hands:

1. That you will read the enclosed tracts to your society, urging them to think and pray and talk over the facts represented until their hearts shall become full of this great subject.
2. That you will do your utmost between now and May to have your society raise as much money

in support of my cause, nor darken counsel by words.

I am not a strong advocate of dispensary. I am not a strong advocate of any law or system of laws that legalizes and gives an air of respectability to the sale of intoxicants. I am more of an advocate than an opponent of the dispensary, for one reason—the dispensary law is the progeny of the prohibition movement. It is a resultant of a popular vote some years ago, in response to which our gubernatorial functionaries traveled and brought forth, and behold, not prohibition, but the dispensary. True, some one may have plowed with our heifer, and prevented the full fruitage of the popular vote.

Were I to oppose the dispensary—well, the devil and his party oppose it also, and while it might be from different directions, yet we would be shooting our shaft at the same target.

Many strongly advocate local option. If you do not want a dispensary in your county, vote it down as did the people of York county a few years ago. There is no dispensary in York.

Others say nothing short of prohibition will satisfy us. Years ago a vessel in distress hailed another with the cry, "We want water!" Back came the ringing reply, "Dip it up; dip it up!" And sure enough they were in the mouth of the Orinoco River, with fresh water all around! Let every county in the State follow York's example—vote down the dispensary—and will we not have prohibition? It seems to me if we want prohibition we have only to dip it up!

I am in favor of prohibition, only I fear that when we let go of the dispensary to spit on our hands and catch a better hold we will drop, like the fishman of the story, into the river below, and the last state with us will be worse than the first.

A few months ago a prominent New York clergyman created something of a sensation by declaring from the pulpit that the modern distastes for family obligations was fast assuming the proportions of a national calamity, and that nothing but an increase in the marriage rate could save the nation from impending disaster; and now a Western prelate comes forward with

For the Alabama Baptist.

A few Memories of Elijah Bell.

BY A LIFE LONG FRIEND.

It is in holy writ, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." We know of none more deserving to be called a disciple of Christ by these terms than my life-long friend, Rev. Elijah Bell. I could name many acts of charity that he did in the spirit of not letting his right hand know what his left hand did. Many can this day rise up and call him blessed for his good deeds. His was a brave, true spirit, a remarkable courage ever used in the building of God's kingdom by the betterment of his fellow creatures.

He was too generous to accumulate great wealth, but God blessed him with enough to do many acts of charity of that nature that will cover a multitude of sins. During our troublous times, while many were telling what they would do, he was giving soldiers' families bread from his mill. He served his Master so well the world was better that he had lived in it; there are Christians of other denominations than his who stand as monuments to his influence.

It is more than fifty-two years since he began to preach in Dayton, Marengo county. There are few remaining who listened to him then. He asked no pay for his labors, which were often arduous, searching for those who needed help in trouble and poverty, irrespective of creed. He often filled other pulpits than his own in times of revivals, and attended Sabbath School when not conflicting with pastoral duties. As he grew older his preaching was eloquent because so earnest and full of Christian love to all. We wish all denominations had as true, courageous and consecrated ministers as Elijah Bell.

A life long friend of this good man,
Mrs. M. E. GLOVER.
Maplesville, Chilton Co.,

Cheap Papers.

There is and has ever been a clamor on the part of those Baptists who want no religious paper at all, for cheap religious papers. If the denominational paper is \$2 they claim it ought to be \$1, and

AN EXCELLENT OFFER.

How to Get a Good Book Free.

The unstinted praise universally accorded Nave's Topical Bible, gives it first place in the equipment of religious workers. It is the only complete topical analysis of the Scripture ever made, containing upward of 20,000 topics and sub-topics, and 100,000 Scripture texts relating to these subjects. The Scriptures under all important subjects are printed in full. The volume is a large octavo of 1615 pages, and is bound in cloth, half morocco, and full morocco flexible cover, and is sold by subscription only.

For the purpose of introducing this great work, where no agent is selling it, the following offer is made: to be good until April 1st, only. Any person, within such territory, getting up a club of three subscriptions, will be furnished an extra copy of this valuable book, in the same style of binding as those ordered for the club.

This affords a rare opportunity for a pastor, or other person to provide himself or herself with a copy, and which, no doubt, will be grasped by many who cannot otherwise provide themselves.

"Of infinite value to any one investigating a Biblical question."—Hon. Hoke Smith, Pres. International S. S. Assoc'n.

"Worth its weight in gold."—Most valuable help that the preacher can possibly have."—A. R. Holderby, D. D.

"Invaluable. Christian scholarship of the whole country confesses its obligation to you."—W. W. Landrum, D. D.

"This is one of the greatest books for Bible students. Nothing we know of fills exactly the same place. It so far surpasses Hitchcock's Analysis that it does not seem in the same class. We commend it to the attention of all Bible students."—Editor of the Christian Index.

For circulars and other information, address
TOPICAL BIBLE CO.,
No. 621 Austell Bld'g, Atlanta, Ga.

There is only one grade of honesty.

A Wonderful Teacher.

Extract from the Alabama Christian Advocate:

"Rev. G. W. Randolph has proven to be a wonderful Voice Doctor. He has cured many stutters in Birmingham and Atlanta. They flock to him in great numbers. Many of them can't tell who they are, but in a short time he has them talking all right. We have seen several of them and heard them talk all right. Bro. Randolph is highly recommended by the Nashville and Memphis Christian Advocates, and by Ex-Governor J. M. Stone, of Mississippi, and in fact by many leading persons.

We give below statements from two leading physicians."

Dr. Randolph will be in

MOBILE

from the 8th of February until the 5th of March, and he will be in

MONTGOMERY,

at the Metropolitan Hotel, from the 5th of March until the 1st of April. Write him at once. He is all right.

W. E. Quinn, M. D., one of the counsellors of the State Medical Association, says: "I knew Captain G. W. Randolph during the civil war, when he stuttered so badly that he had to give up his company, and this gallant officer was assigned to duty as provost marshal at West Point, Miss. Seeing his advertisement in our leading papers of several states, and knowing something of his antecedents, being related to the Randolphs and Jeffersons of Virginia, I thought that it was my duty as a physician to fully investigate his treatment and report facts, and I am proud to say that the Captain invited me to witness the cure of three stutters, and I never was so surprised in my life to hear them speak without stuttering one particle in an hour. Of course his mental treatment must be used for a week or two to perfect a cure, but this can be done with great ease unnoticed by critics. The treatment is scientific and logical, but easy to learn and use. I know what it is, and I can recommend it to stutters and to the medical fraternity. W. E. QUINN, M. D., Fort Payne, Ala.

JACKSON, ALA., Feb. 5, 1900.

Rev. G. W. Randolph has successfully treated my son and others in my presence. His treatment is scientific and logical, and very easy to understand by all, both young and old. Stammerers will miss a chance of a lifetime by failing to make use of his services when they have an opportunity to do so.

L. O. Hicks, M. D.

after ten centuries of Moslem occu-

we can be kept in that sympathy

with his wonderful plan of redemption;

only through prayer that we

can obtain for ourselves and others

that divine power which is necessary

for the accomplishment of successful

work. Let us not be tempted

to restrain from making special

offerings of money by reasoning that

all discipleship is identical with

self-denial. True it is that, in one

sense, the Christian life is a continual

self-denial, for the lower nature

is constantly at war with the

higher. All of its fettered but impatient

tendencies to sin, the self-conceits,

the self-excusing, the concealed

reluctances that beset the best among us, join in protest

against the spiritual nature and

must forever be denied.

But, self-denial as Jesus inculcated

and practiced it, as the disciples

emphasized it, has a wider sweep,

a higher range. It is more than

subduing self. It is ignoring self

while working with heart and soul

to make the will of God prevail in

others. As followers of him who,

for our sakes, steadfastly set his

face to tread the path of self-

denial though it led to Jerusalem

where the thorns, the scourge and

the cross awaited him, are we not

committed to the same high ideal

of service? Not until our regenerated,

deepest self is thus melted into

the will of God, causing us to practice

genuine self-denial for the

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all its fullness, the meaning of

Christ's words, "He that loseth

his life for my sake shall find it."

After a moment's reflection upon

the amounts contributed by our

churches to the cause of Missions,

is it possible to believe that these

are the result of daily self-denial?

Comparison of the amount of

money put into the Lord's treasury

with that in the possession of

Southern Baptists, forces the inference

that the great majority of Christians

of today have no real conception

of deep, stern self-denial for Christ's

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Mrs. C. A. STAKELY,
Pres. W. M. U.
Washington, D. C.

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application to the Central committee

of your state.

Kindly observe another date if the

third week in March is not convenient.

From Secretary Kerfoot.

To the Woman's Missionary Union

Workers:

Dear Sisters: If you could know

how the Home Mission board has

come to value the aid that Christian

women give to its work, and how

more and more they look to you for

help, I am sure you would feel even

deeper interest and growing

responsibility for the great cause of

home missions in our beloved South.

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missionary and educational—will

surely suffer in the long run, home

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Alabama Baptist

MONTGOMERY, MARCH 8, 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.

For the past two weeks I have been confined to the sick bed, and am still unable to leave my room. My physician, however, says I am improving. This is my first sickness of any consequence in a quarter of a century, and to be shut in from the moving, active world, and the greeting of friends, is a very sore trial, yet I have no complaint to make, and trust that within the next ten days I can be at the office. I can fully sympathize with all sick people. JNO. G. HARRIS.

THE MINISTERIAL "DEAD-LINE."

Some years ago there was a spirited discussion in our religious papers concerning the ministerial "dead line." It was claimed by some of the representatives of the press that when a man reached the age of sixty he was usually relegated to the shades and younger men were sought to fill the gaps occasioned by the retirement. It was said that the multiplication of theological graduates contributed no little to this method of displacing men whose feet had touched the fatal "dead-line." While, in the main, this was an exaggeration of the matter, it cannot be denied that in certain quarters there is still a preference for young men to men of vigorous thought, profound wisdom and ripe experience.

A distinguished preacher was being urged upon a fashionable audience of a large city church some time since, and the question was asked, "How old is he?" "About sixty," was the reply. "That is too old," said the questioner. "We want fresh, young blood." Yet that man was a profound scholar, one of commanding pulpit gifts, in the full possession of health, and a far better preacher than he had ever before been. The prospect is that he will be able to proclaim the gospel, with great power, at least ten years longer.

Nor is this a plea in behalf of that class of men as against our young ministry. We honor our gifted young men. We prize them at their real worth. But it will be a sad day in the history of any denomination when a major portion of its pulpits are occupied by young men. Fresh and gifted, learned and eloquent they may be; but they cannot, in the very nature of things have the sober wisdom, the varied experience, the keen discrimination which belong to men riper in years.

This practice already alluded to is frequently sustained by reference to the fact that Napoleon, Alexander and others were young men when they startled the world with their heroic achievements. It is only necessary to refer to the ripe wisdom of Lord Brougham, Gladstone, Bismarck, and Lee, whose achievements could come only from broad and varied experience and sedate wisdom. That some young men may, and do, rise to the demands of the most trying occasions is as true of the pulpit as it is of war and statescraft; but to discard the solid elements of a man of learning and of pulpit ability merely because he is sixty years of age, or of any other number, would be as unwise as it would be to decline a young man because of his years, and yet who has all the qualifications for a given position. We have need of both classes. Many of our best pulpits

to-day are adorned with men whose snowy locks tell of the experience of many years, but their eyes are not a whit dimmed, nor is their natural force abated.

NUMERICAL OR FINANCIAL BASIS—WHICH?

This question was much discussed and ably considered in the Southern Baptist Convention a few years ago, and in every instance was settled in favor of the financial basis. This means that in the best judgment the denomination can give, our Conventions do well to maintain a financial basis; that these bodies should be made up of those who have given the money; that gifts of money should determine representation in these bodies. A story now going the rounds of the papers serves as an excellent illustration of this principle: A church in New England had a member who, though well-to-do, gave nothing either for the support of his church or denominational interests. On one occasion when the church was assembled to consider its finances, a deficit was found, and the brethren agreed at once to make it up on the spot. A collection was at once taken, but after the count was made there still remained a deficit. Some one of the liberal givers at once made a motion that all would double their contribution. The brother who never gave anything at once spoke out to second the motion. Giving nothing himself, he was of course more than willing to vote what the others should do.

Many strong men who a few years ago were in favor of the numerical basis, are now strongly in favor of the financial basis. This change of sentiment has been brought about largely by the results and conditions which we have in Texas. Conditions have come to pass among the Baptists there which heretofore were thought to be well nigh impossible, and demonstrate beyond all peradventure the wisdom of the policy heretofore adopted by our churches and conventions as to the make-up of these bodies.

The Annual Convention of the Alabama Sunday School Association will be held at Opelika April 4-6 inclusive.

The basis of representation is as follows: All officers of the State and County Associations, and the Superintendent and two delegates from each Sunday School. Ministers of the gospel are ex-officio delegates.

The railroads have granted reduced rates of one and one-third fare for the round trip on the certificate plan.

Prof. H. M. Hamill, International Field Secretary, and Rev. G. O. Bachman, General Secretary of the Tennessee Association, will be present and take part in the discussion.

Rev. J. F. Purser, D. D., Opelika, is chairman of the local executive committee, and Rev. J. L. Dean is chairman of the committee on entertainment. The names of all delegates who will attend the convention should be sent to him. Any one wishing information may write to Dr. Purser or Mr. Dean.

For the Alabama Baptist. To the Baptists of Southeast Alabama.

Dear Brethren: "Keep your eye on" the Ministers' Conference which meets at Dothan on the 27th inst., and continues through the 29th. Of course, you are all invited. We are expecting a large attendance and a good time. Let all those who contemplate coming drop a card to Bro. G. H. Malone, chairman committee on hospitality, and homes will be assigned them. I. A. WHITE, Pastor.

Love of virtue is as native to man as love of knowledge.

FIELD NOTES.

The article on Mormonism appears this week out of its regular order. The next will be in the regular numerical order.

Rev. D. W. Boswell, who has been pastor at Whistler, near Mobile, for some years, has offered his resignation, to take effect April 1st. He is open to engagement.

The Baptist church at Midway, Bullock county, is without a pastor by the resignation of Rev. S. O. Y. Ray. The church is now ready to correspond with ministers with the view of obtaining a good pastor. L. E. Cartledge and J. G. Hitchcock are the committee of correspondence. Write to them.

Rev. W. L. Culbertson, one of our strong men in Northeast Alabama, has accepted the call of the church at Cuthbert, Ga. On invitation he went down there and preached, and the people and the newspapers were all so well pleased that he will now become pastor there. We regret to lose him from Alabama.

We print this week instructions from Secretary Herbert to delegates about the purchase of tickets to the B. Y. P. U. Convention at Union Springs. Next week we shall have something from the committee of the Union Springs Union. In the meantime let all delegates send their names promptly to B. H. Eley, chairman of the committee on hospitality at Union Springs. Don't put it off till to-morrow.

A. C. Swindall, Wetumpka: At West End, Montgomery, Sunday morning and evening we were greatly blessed with fine and appreciative congregations. At the morning service three united with us and were baptized at night in our new baptistry. Bro. Shears preached at night. Large Sunday School. Ladies' Aid Society doing well. One new subscriber to the ALABAMA BAPTIST. Bro. Shears is a bright and worthy young man, and promises much for the denomination. He wishes to better fit himself for his high calling, but he is not able alone to do so. Are there not one or more brethren in each association who are able and would take pleasure in investing five dollars in a young man who can help him and confer a favor on a young brother who please forward their contributions to Secretary W. B. Crampton, at Montgomery.

For the Alabama Baptist. A Good Letter from Pastor Cox

MOBILE, March 5, 1900.

Dear Bro: I have been trying for some weeks to write a letter to the ALABAMA BAPTIST, telling your readers of some of the things that have transpired at the St. Francis Street church since the arrival of the new pastor. I had heard from several sources before coming to Mobile that the St. Francis Street church was the best church in Alabama, and one good brother, who travels much among the churches, went so far as to say it was the best church in the South. After three months of investigation I am prepared to say that the half had not been told. Any pastor who thinks he has a better church than I have simply knows nothing about the St. Francis Street church.

I greatly appreciate the cordial welcome to Alabama which the brethren of the state in general have given me, and will always be willing to serve the denominational interests of the state when I can. I have already undertaken some mission work in the Mobile association.

The cause at the St. Francis Street church is in a most encouraging condition. The congregations morning and night are large, and there is some interest among the unconverted. We have had twenty-eight additions by letter and baptism since Nov. 1st. We begin a series of meetings Sunday, March 11th, and Dr. J. S. Felix, of Shreveport, La., will assist us. I believe the church is in good condition for such meetings. Perfect harmony prevails, and there is some enthusiasm among our members.

Our contributions to missions have been quite large. Foreign, Home and State missions have been presented since I came to Mobile, and about \$1500 have been contributed to the three boards. I am

sure the contributions to ministerial education and the Orphanage will also be liberal.

Brethren T. H. Frazer, E. O. Fowlkes and G. J. Robertson were recently ordained deacons. Dr. J. R. Sampey, of the Seminary, was here at the time and assisted the pastor in the ordination. Dr. Sampey's visit was greatly enjoyed by the church, and especially by the pastor, who was a student with him at the Seminary.

Our B. Y. P. U. is taking on new life, and the Sunday School, under the management of the efficient superintendent, Dr. T. H. Frazer, is growing. Some time ago Deacon J. C. Bush and his mother presented the church a very handsome solid silver communion service, in memory of Bro. Bush's father, Bro. A. P. Bush, who was for many years a deacon of the church and greatly beloved by all who knew him. Bro. D. P. Bestor presented the service, and the pastor responded for the church.

Pastor Shell is earnestly engaged in an effort to complete the improvements begun two years ago on the meeting house of the Palmetto Street church. His church is in excellent condition, and they expect soon to have a meeting.

Efforts are being made to secure funds to employ a young man for the Dauphin Street mission. A mission ought to be supported in that part of the city. There is ample work in Mobile for another Baptist preacher and room for another church.

I have married four couples since coming to Mobile, and in every case the groom was of another city. In other words, we have lost four of our bright young ladies by marriage. Deacon Burgess Little, of Montevallo, recently carried off one of our brightest Mobile young women, Miss Dora Fonda, and last week Mr. Lamar Clarke, of Hattiesburg, Miss., carried off another of the same sort, Miss Mamie Stevens. I believe in matrimony, but I don't like too much of this sort.

W. J. E. Cox.

Enduring Memorials.

The condemned cemeteries in our cities and the neglected or abandoned grave yards throughout the

country, where costly monuments have been allowed to be thrown down or destroyed, are in marked contrast with the enduring memorials which are to be found in mission treasures, colportage funds, orphan's homes and educational institutions. Some whose graves are known only to God, will be remembered through all the ages "by the good they have done" in their bequeathed wealth. The thousands who have been saved by reading a tract or a Testament distributed by a missionary or colporteur; the hundreds of poor young men and women who have been educated; the orphans who have been rescued; and the many thousands who have received the word of life from the lips of the living missionary are the fruits of the enduring memorials established by those who have long since gone to their reward.

The practical age in which we live will more and more approve of monuments which will live and do service for Christ and humanity, rather than those made of costly marble or brass which can withstand the ravages of time only for a comparatively short period. We may expect much from bequests, if the claims of Christ are wisely and persistently put on the minds and hearts of the people.

Our brethren of the North have been working along this line for years. No year passes now without large sums coming into their treasury from this source. At the late anniversaries the Missionary Union reported \$42,000 and the Home Mission Society \$55,000 from bequests.

Why should it not become a custom among Christians, whether they possess much or little, to remember Christ in their wills? He is here among us in a hundred different forms. The Lord open our eyes to see his pierced hand and our ears to hear his pleading voice in the calls from the mission boards and the colleges dedicated to him. W. B. C.

Generosity, to deserve the name, comprises the desire and the effort to benefit others, without reference to self.

For the Alabama Baptist. Notes from Mrs. Crawford.

Bro. Editor: When we arrived at Shanghai in March, 1892, Bro. George Percy, of our Southern Baptist Mission at that place, was the standing subject of a joke between himself and the Religious Herald, of Richmond. He had requested the Herald to simply write on the wrapper of his paper "Shanghai, China," which the Herald's clerk scrupulously obeyed. Fortunately, at that early period, the English and American communities at that port were so small that it was not difficult to find the owner, and he received his Herald regularly for months, if not years. This is not an isolated case, for one of my periodicals comes addressed to my post-office without my name on the cover. It comes to me in process of time, but the omission of my name on the cover, though it has it within, occasions a delay of several days or a week. This is not the ALABAMA BAPTIST, for its visits are regular and prompt, and give me great pleasure. Our post-office has been lately changed. The Chinese government has, under the efficient supervision of Sir Robert Hart, opened leading postal lines in most of the maritime provinces. Our city, Tai Au Fu, being on the great Imperial road from Peking to Shanghai, etc., and the western terminus of the line from Chefoo and Ki Cheo, is a central post-office of considerable importance. By slow degrees the Chinese are learning to avail themselves of the facilities thus opened to them for public and private correspondence, but are still a little suspicious of what they as yet regard a foreign enterprise. The post-office clerk, an intelligent young man and earnest Christian, is a member of our church.

The community around us is gradually becoming leavened with the truth. I occasionally get messages from women in the country asking me to go to their village and teach them the truths of the gospel. I have lately spent three days each at two such villages. At one, three women expressed their determination to become followers of the Lord; at the other two elderly women seemed already not far from the kingdom. Two of our

brethren from Chining, Herring and Royall, lately visited Kwei Tai Fu in Horan province, where Bro. Royall has labored more or less for several years. Here they baptized seven happy converts, and the eighth was ready, but was too sick to be baptized. These natives had sometime ago rented themselves a little meeting house without any pecuniary help from any source whatever, and as they were far from a stream, they constructed the baptistry in which they were all baptized. This is "self-support" in the right direction. Bro. Ma, the old pilgrim who was baptized at Tai-au-Fu last spring, had gone sixty miles from his home to see these missionaries and join in worship. The old man lives 200 miles from here and 120 from Chining.

The "plague" is making frightful ravages in the towns around, and a number of cases have proved fatal in this city, but God has thus far preserved all the missionaries. None of our band have had serious illness this summer except two of Bro. Boastick's and one of Bro. Herring's children. They are now in a fair way to recover.

A disease among cattle is proving very widespread and fatal, and we dare not eat beef. Provisions are high and the people are suffering want before winter sets in.

Mrs. M. F. CRAWFORD, Tai-Au-Fu, Shantung, China, November 1899.

P. S. Many thanks for the continued visits of the dear ALABAMA BAPTIST. By degrees the old familiar names in its columns are dropping out and new ones appear. Hereafter kindly address it

"Mrs. T. P. CRAWFORD, Tai-Au-Fu, Shantung, China."

"Aunt Melissa's Question"

Is the name of a 16 page tract which is intended for gratuitous distribution. If you will read in another part of the paper "Enduring Memorials," you will discover the spirit it seeks to encourage. Every preacher ought to have a copy to put in the hands of his members who are making their wills. They ought to remember Christ in their wills. W. B. C.

Alabama Baptist.

MONTGOMERY, MARCH 8, 1900.

For the Alabama Baptist.
B. Y. P. U. Convention, Union Springs, April 19-20.

A rate of one and one-third fare round trip has been granted by the railroads for the B. Y. P. U. convention to be held at Union Springs April 19-20, under the following conditions:

1. Each person to avail himself of the reduced rate must purchase a first-class ticket (limited or unlimited) to the place of meeting, at the regular tariff rate, and at the same time procure from the ticket agent a certificate of the standard form. If a through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained, and there purchase through to the place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased.

2. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which tickets for the return journey should be sold. No refund of fare can be expected because of the failure to secure such certificate.

3. Tickets for the return journey will be sold at one-third the first-class fare only to persons holding certificates of the standard form duly signed by the secretary of the convention, and signed by the agent appointed for that purpose.

4. No certificate will be honored that was procured more than three days (Sunday not included) before the meeting assembles, nor more than two days (Sunday not included) after the first day of the meeting. No certificate will be honored for return ticket unless presented during the time that the meeting is in session, or within three days (Sunday not included) after adjournment.

5. Tickets for return journey will be limited to continuous passage on first train after purchase.

6. Certificates will not be honored by conductors; they must be presented to ticket agents.

With the certificates no tickets are transferable.

GWYLYM HERBERT,
Sec'y B. Y. P. U. of Ala.
March 2, 1900.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

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Write for Further Information.

Ladies and Gentlemen can earn \$4.00 a day giving away coupons for Shirt Waists, Clocks and Cameras.

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FOR OVER FIFTY YEARS.

MRS. WINGLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

GENERAL NEWS NOTES.

Rumors from the Philippines say that Aguinaldo is organizing another army in the mountains north of Manila, but nothing definite is known of the matter. A favorite trick of the Filipinos has been to hide in small bodies by the roadside and ambush similar bodies of American soldiers as they marched along. Recently, our soldiers have begun to fight the Filipinos in the same way, and it has a demoralizing effect upon them.

In South Africa, the surrender of Gen. Cronjé's week, was followed by the retreat of the Boers who have for four months besieged the city of Ladysmith. The British troops in the city and the inhabitants also endured great hardships. The supply of provisions was so reduced that a day's allowance was a half pound of meal and a piece of horse or mule flesh. As those animals become too poor for service they were killed for food. Gen. Buller lost 5,000 men in relieving Ladysmith. The Boers retreated in perfect order.

Gen. Wheeler and his daughter, Miss Annie, have arrived at San Francisco from the Philippines.

The situation in Kentucky remains unchanged so far as appears, and the state still has two alleged governors and legislatures.

Cotton sold at ten cents in New York on Monday.

Alabama City Church Building.

See the continued list of Sunday Schools contributing. Is your Sunday School represented? We desire to begin the building at an early day, but will not move until we have all the money in hand. I go on April 1st to see about the lot, &c. W. B. C.

Who Will Send Them?

To complete my file
FOR 1898

I need the minutes of the following Associations:

Carey, Weogufka, Town Creek, Sipsey, Southeastern, Boiling Springs, Rock Mills, Big Bear Creek, North Alabama, Mt. Carmel, Mud Creek, Mt. Moriah, Giliam Springs, Newton, Missionary Harmony, New River, Arbaco-

chee.

FOR 1899.

Giliam Springs, Mt. Moriah, Mud Creek, Mt. Carmel, North Alabama, Big Bear Creek, Boiling Springs, South Eastern, Sipsey, Town Creek, Weogufka, Carey, Mobile, Sardis, Mulberry, Etowah, Zion, Harmony Grove, Elm, Mineral Springs, Central Liberty, Central, Columbia, Tennessee River.

W. B. CRUMPTON.

Montgomery.

Could you see every man's career in life you would find a woman clogging him—or cheering him and goading him.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic
For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

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

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLRED, Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Salem, N. C.

MRS. S. A. GRESHAM.

Mozley's Lemon Hot Drops.

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

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

For the Alabama Baptist.
Second Baptist Church, Birmingham.

Dear Baptist: We have failed to note that on the 3d Sunday in December the Second church ordained to the full work of the ministry Bro. Geo. W. Beech, who is now serving Brookwood church, which called for his ordination. The presbytery consisted of Rev. A. G. Hash, of the Third church, H. B. Woodward of York, and the writer. Bro. Beech is a zealous worker and a coming preacher who will, we predict, some day be felt by the denomination.

Our work here is moving along moderately well. On the last two Sundays we have received one each day for baptism, and last Sunday four by letter also.

Our Sunday school has adopted Bro. Mize's plan, and will soon be able to organize a Mission school. In fact, we are attempting great things along all lines.

Not long since the pastor received a delightful pounding from the Ladies' Aid Society, which was as helpful in its line as were the thrashings his mother used to give him in their line. The young ladies also presented him an artfully worked quilt last week as a valentine, which came in good time and served its purpose well.

There are many cases of measles and pneumonia in the town now, which is keeping many of our people from church.

Our C. C. C. is gaining, and the people are learning to appreciate it as it really is. L. C. KELLY.

[One paragraph was left out of our brother's note because we could not make out the name of the young lady mentioned as having married.—Ed.]

For the Alabama Baptist.
Back Home.

After a long illness in Texas I am convalescing slowly but gratifyingly, and have accepted the pastoral care of the First church at Phoenix City. One daughter is keeping house for me till the wife and two younger daughters can come on after the spring session of Baylor University.

What a home coming is mine!

Father was raised near here, my mother was raised near here, and was baptized just across the Chattahoochee. The people whom I knew in my boyhood are very generally passed out of the shadow of the globe into a new day, but several are here awakening associated thoughts and feelings of the boy that was. Here flows the first river I ever saw, and its roar is as familiar as sunshine. From the bill-tops just there in sight I saw the city of Columbus and first felt the impress of architecture and commerce. And here is the old village grown into the dimensions of a city without having put on city habits—a grown girl in short dresses.

My welcome has been cordial and many kindnesses have already been shown me.

I have visited the homes of the 375 members, and I see an opportunity for a grand work for the Lord to accomplish, and strange as the providence is that suffered the ruin of my health in Texas and led me here, I can see the answer of prayer for usefulness, as I believe and confidently look forward to large success, and the hard work will be made pleasant by these kind people, and the God whom we serve will make fatigue sweet.

Among the familiar faces of olden days is that of the ALABAMA BAPTIST, whose weekly visits I must have. W. S. ROGERS.

Phoenix City, Ala., Mar. 2.

For The Alabama Baptist.

Dispensary and Dispensers.

Quite a number of my brethren wish to know what I think of dispensaries as compared with saloons, and whether Christian men should accept the position as dispenser.

I take this method to answer all of them.

I have not witnessed the workings and results of a dispensary as compared with a saloon, and therefore cannot answer from personal observation.

I suppose that a dispensary is less harmful than a saloon. Both are very bad.

As to my opinion about Christian men, especially church members, keeping one of the things, it

J. M. FROST,
Corresponding Sec'y.

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appears to me that there should be but one answer—No.

The churches with which I am best acquainted prohibit their members from keeping saloons, and as a dispensary is but a modified saloon, of course they would extend their prohibition against dispensaries also.

Brethren, the whiskey business, in any form, is not a church enterprise. Keep this fact in mind.

If the thing will run, let those who can afford to dispense whiskey dispense it; but Christians cannot afford it.

Some one has said, "The church people have gained a great victory by displacing the saloon with the dispensary, and that now if we allow bad men to be dispensers we will lose what we have gained, and hence, to profit by our victory, we must have good men—the very best we can secure—to be dispensers."

This is a wonderful statement, and as foolish as it is wonderful. In the search for good men it is not strange that they should look to the churches to furnish them: Church members ought to be good men, too correct to engage in such business. If the dispensary people conclude that good men should be secured to run these saloons, and the very best that can be secured, why not put in preachers of the gospel? I think the churches esteem their preachers as specially good and safe men, and if the churches are to furnish the dispensaries with keepers, the preacher is the best man they can furnish.

If the dispensary is our enterprise, and is so nice a thing that only good men are fit to administer it, then let us do our very best and furnish very pious dispensers; men of established character.

But, brethren, the dispensary is neither our victory or our enterprise, and does not belong to us, and it is not our duty to furnish men to keep these modified saloons, for they are saloons, and are but suitable establishments to be kept by saloon men. Some church peo-

ple, and some other people who were opposed to the saloon whiskey business, have succeeded in some sections in depriving the saloons of some of their former mischievous attractions and privileges—such as billiard parlors, immoral pictures, music and dancing and comfortable social room, etc. This is the victory; not the dispensary.

But, brethren, if we conclude that the dispensary itself is our victory, and begin to attempt to take care of it by furnishing saloon keepers, we will lose far more than we have gained. I shall ever be thankful for any legislation that will modify saloons in any way to make them less dangerous, but I refuse to agree that Christian men shall be saloon keepers in order to make them better. It is not the business of Christian men to keep saloons—dispensaries—to make them harmless and respectable. They are neither, and can never be made so. In such attempt we will lower the dignity of Christianity more than we will reform the saloon. JNO. P. SHAFFER.

Dadeville.

How is This?

Think of a crop of from 22 to 27 bales of cotton to the plow, and plenty to eat besides. That is what the crack farmers about Lowndesboro, where I preached last Sunday, are doing. Seven hundred pounds of fertilizer in two applications and diligent cultivation does the work.

Dr. Kerfoot's Showing.

Brethren will remember Dr. Kerfoot's figures in last week's paper. Only \$1979 for Home Missions since May! The board was never in better shape to do a great work than right now. Let it not be crippled for the want of means. Let us roll up at least \$4,000 by April 30th for the Home board.

W. B. C.

Chance never helps the men who do not work.

SOME OTHER DAY.

Some other day take time to fret;
Today much work is waiting,
And it will tax your wits to get
It done: so cease berating
The evil chance that makes you strive,
With never cause for crowing,
Or else your worry will deprive
Your toil of any showing.

Some other day take time to grieve,
For joy is waiting near you;
But if you moan 'twill surely leave,
And ha-pies come to cheer you.
Put off the tears—on with the smiles!
Give mirth its jolly inning,
And trust that in life's rich defies
You'll somewhere make a winning.

Some other day, if not today,
The cares that vex us sadly
Will in the distance fade away,
And peace dwell with us gladly;
So lift those drooping lips and eyes,
Good comrade; make profession
Of healthy faith—be wise, be wise!
Keep up with the procession!

Chicago Record.

The Farmer's Wife.

[The following was sent us by a lady with the request to publish.—ED. ALABAMA BAPTIST.]

"The farmer's wife receives less consideration than does her husband's bloodstock. He believes in pedigrees to improve his cattle and bone fertilizers to enrich his land, but the idea of giving his children a rested mother or of investing in book fertilizers for the family has never dawned on him. He believes in good, comfortable housing for the stock; the family can scratch along most anyhow. He believes in windmills in the barn lot, a seventh day rest for horses and exemption from duty when the roads are heavy with mud. His wife hauls up water from a forty-foot well, works harder on Sunday because of a bigger dinner and the Sunday clothes, and when it rains she rustles around at the chip pile for something that will burn. The farmer's wife is the hardest worked, poorest paid, illest clothed and cheapest fed woman I know to whom the world owes such vast obligation.

"Think of the monotony that even under favorable conditions envelops her life! No books, no magazines, no music, no one to talk to, nowhere to go—only a Sunday school quarterly and a farm paper that makes her back ache just to look at, since it advises her husband to 'buy more land, to raise more corn, to fatten more hogs.' No wonder she is so discontented. About one-third of the country is said to crowd our asylums in proportion to any other class. No wonder the younger ones are taken up with the cheap attractiveness of town and flout the independent young farmer for a hostler in a livery stable, to get to be where there is something going on. The hostler may be a failure, but town life has its compensation. The farmer is less apt to be a failure, but compensations there are none. So she takes the greatest chances."

Mrs. Miner, of Texas, made the foregoing statement at a Farmer's Congress. The Gentlewoman wished to know what farmers' wives and daughters and the farmers themselves had to say to this.

A prize was offered for the best letter refuting Mrs. Miner's statements, or confirming them, and telling how the conditions of farm life might be improved.

A very large number of replies have been received, the prize having been awarded to Mrs. J. J. King.

To the Editor of The Gentlewoman: Under the title of "The Farmer's Wife," an esteemed lady, evidently wearing blue glasses and writing with an exceeding blue pencil, gives an account of the trials and tribulations of farmers' wives as a class. This ill-starred, poor-spirited creature, used typically, is pictured in so lugubrious a light, one scarcely knows whether to take the author seriously.

"Of marriage to a farmer, the direful spring
Of woes unnumbered, heavenly goddess, sing."

The privations of a possible unfortunate few she represents as the never-failing ills of every individual wife, and daughter, too. What a slant of one-sidedness it is, to bring out one ray of light only, while carefully excluding all others!

Life is not all blue—no life is. It is like the blending of all the colors of the rainbow into a clear white light—the blending of duties, sorrows, cares, with love, and hope. It is not lurid with storm colors, nor pale and ashy gray, as one expects to find in the light of

an insane asylum—so crowded they say, with farmers' wives. By the way, who said that, and who can prove it? Would it not be equally as easy to prove that quite as many are insane from having in their lives too much variety, too much to distract from duty?

We are informed that "compensations there are none" for the farmer's wife; that among her other woes, "after a rain she rustles around at the chip pile for something that will burn." A queer thing to do, by the way, especially as where there is a rustle a certain amount of dryness is expected. But that doesn't signify.

This biographer, in some of her "rustles around," has certainly found a housewife who had many complaints.

Ladies here, in the heart of the country, do not look any more careworn or sorrowful or wild-eyed than a congregation of ladies in any city. If, possibly, they are less stylish, that does not detract from their true womanliness, or the substantial pleasures of their lives. As a class they dress better and read more than the wives of the workers in the city. When we make comparisons they must be made along the same lines, or they are valueless. The farmer's wife should not be compared with the wives of wealthy idlers, for whom, if they "sit and sing till 12 o'clock, and the clock falls down and the mouse runs around," it will not matter; for why keep a record of time for those who have nothing to do in this work-a-day world?

My countrywomen would be indignant over the charge that they have made such serious mistakes in marriage, and that their husbands are so selfish as willingly to put upon their wives and daughters grievous burdens. This picture is not true to life here, in this country, which is quite as large as an Eastern state. Here, as a class, the husband works, and it is the wife's pleasure, as well as her duty, to help him. If she picks up the chips, does he not cut the wood?

"City compensation," suggested here in a would-be flame of bright light, may, nevertheless, sometimes need magnifying glasses. Does the shop girl, however lovable and worthy of a better lot she may be, feel any less tired than the farmer's wife, as she stands, with aching

thousand poor in a crowded city. She believes that one with moderate means can have more freedom, more independence, in the country. Since care, as well as joys must come, she rejoices that their blending makes the white light of a well-rounded character, which influences her children and blesses her husband in her country home. (Mrs.) J. J. KING.
Consul, Marengo Co., Ala.

Cures of Cancer By Botanic Blood Balm. (B. B. B.)

Mrs. M. L. Adams, of Fredonia, Ala., had a serious case of cancer cured by Botanic Blood Balm after eight or nine doctors had failed. James A. Greer, of Athens, Ga., had cancer on his face for ten years. The discharge of matter was very profuse and offensive. On using Botanic Blood Balm the offensive discharge decreased, and the hardness disappeared. On continued use of Botanic Blood Balm the cancer became less and less in size, nothing remaining except a scar. Mrs. S. Story, of Fredonia, Ala., had cancer in head and ears, eating all the small bones out of her mouth so she could scarcely eat or talk. Case pronounced hopeless by nine doctors, yet cured by Botanic Blood Balm. Allen Grant, Sparta, Ga., had a painful sore on lip, called "epithelial cancer," cured by only eight bottles of Botanic Blood Balm. What more need we say? Is this not enough to at least justify for you in giving the remedy a trial? Botanic Blood Balm is a famous old Southern remedy that cures deep-seated blood diseases, such as Eczema, Ulcers, Rheumatism, Scrofula, after other remedies fail.

Large bottles for sale by all druggists for \$1.00 or six bottles (full treatment) \$5.00. Complete directions for curing most obstinate cases, with each large bottle. For sample bottle address Blood Balm Co., 18 Mitchell St., Atlanta, Ga., and trial bottle and medical book will be sent. Describe your trouble and we will include medical advice.

What Her Papa Sold.

The Rev. Joseph Whyte, a prominent Methodist divine, who is now stationed in Northern California, has an exceptionally bright little daughter. One day himself

said to crowd our asylums in proportion to any other class. No wonder the younger ones are taken up with the cheap attractiveness of town and flout the independent young farmer for a hostler in a livery stable, to get to be where there is something going on. The hostler may be a failure, but town life has its compensation. The farmer is less apt to be a failure, but compensations there are none. So she takes the greatest chances."

Mrs. Miner, of Texas, made the foregoing statement at a Farmer's Congress. The Gentlewoman wished to know what farmers' wives and daughters and the farmers themselves had to say to this.

A prize was offered for the best letter refuting Mrs. Miner's statements, or confirming them, and telling how the conditions of farm life might be improved.

A very large number of replies have been received, the prize having been awarded to Mrs. J. J. King.

To the Editor of The Gentlewoman: Under the title of "The Farmer's Wife," an esteemed lady, evidently wearing blue glasses and writing with an exceeding blue pencil, gives an account of the trials and tribulations of farmers' wives as a class. This ill-starred, poor-spirited creature, used typically, is pictured in so lugubrious a light, one scarcely knows whether to take the author seriously.

"Of marriage to a farmer, the direful spring
Of woes unnumbered, heavenly goddess, sing."

The privations of a possible unfortunate few she represents as the never-failing ills of every individual wife, and daughter, too. What a slant of one-sidedness it is, to bring out one ray of light only, while carefully excluding all others!

Life is not all blue—no life is. It is like the blending of all the colors of the rainbow into a clear white light—the blending of duties, sorrows, cares, with love, and hope. It is not lurid with storm colors, nor pale and ashy gray, as one expects to find in the light of

feet and aching eyes, and waits on a thankless crowd from early morning till the close of the day? She cannot vary the monotony of her life by theatre-going—she cannot spare the money. As for the ball, she cannot dress suitably there. (Neither can the country girl who marries the hostler in town, "to be where there is something going on.") Life is not filled with charming variety for the city girl. Architectural beauty and the intellectual advantages of libraries and museums pall upon her. She has little time for either; and amid all the attendant noise and confusion of city life, she grows tired to death of all of it.

What would she not give for pure country air, green fields and sweet clover, fresh milk and real butter, Jersey cows and her own pony—in short, for a home in the country, away from the wearing struggle that the poor endure in the city; a home where there are feasts to be had for the gathering, and limpid water which needs no ice, flowers to grace her breakfast table, which, instead of costing all her week's wages, grow of their own sweet will and bloom just for her, and where the only sounds which break the early evening's stillness are the singing of homeward laborers and the chirping of birds that are free as the air. At twilight, having hurried through her daily duties, she would be ready to meet the dear husband who has toiled all day for her, refresh him with gentle attentions, and rejoice in the privilege—their labor one, their interest one, their compensation a contented home.

The genuine farmer's wife takes pride and pleasure in "blooded stock, improved land, good barns and good implements." She rejoices that her husband and the boys and her brothers spend their evenings at home—knowing that the haunts of vice in the city are very tempting. Granting that there are some advantages in city life, she still thinks, with intelligence, of the high rents and taxes there, and of the price of food and water; while she cannot forget the insignificance of being one among a

thousand poor in a crowded city. She believes that one with moderate means can have more freedom, more independence, in the country. Since care, as well as joys must come, she rejoices that their blending makes the white light of a well-rounded character, which influences her children and blesses her husband in her country home. (Mrs.) J. J. KING.
Consul, Marengo Co., Ala.

POTASH gives color, flavor and firmness to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

GERMAN KALI WORKS,
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Large type edition, size 6x9, 21 1/2 inches. THE ONLY COMPLETE TEACHER'S BIBLE PUBLISHED containing questions and answers for the aid of Sunday School Teachers and other students of the Bible, also chapters comprising all the valuable illustrations and descriptions of recent Biblical researches, etc. This magnificent Bible is bound in seal, moire silk lined, divinity circuit, round corners, gilt edges, flexible, and absolutely the best Bible ever offered for the money. Upon receipt of 95c. and 20c. for postage, if it is not satisfactory return it to us and we will refund your money. Address all orders to THE WERNER COMPANY, Akron, Ohio.

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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.

"Housework is hard work without Gold Dust"

Washing Dish Cloths

Kitchen cloths must of course be washed daily, otherwise they harbor grease and odors and become unwholesome. They should be made of built-crochet-cotton, in a square of suitable size. When you wash them, if you will add a tablespoonful of

Gold Dust Washing Powder

to the hot water it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

The above is taken from our free booklet "GOLD DUST FOR HOUSEWORK." Send free on request to THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.



DR. MOFFETT'S TEETHING TABLETS

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

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

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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."

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ATMORE'S MINCE MEAT

Juicy, Delicious, Appetizing, Good, pure and wholesome. Always the same. Ask for it. Try ATMORE'S Genuine English Plum Pudding.

Cures Dropsy!

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

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.

A Child's Loyalty.

Miss Booth, of the Salvation Army, was going around one cold, wet night, looking after Christ's poor. She saw a little midget of a girl sitting on a curbstone, holding out some matches to the people as they hurried by. It was past midnight, and nobody seemed to want her matches. She was so tired and sleepy her poor little eyes would almost go shut in spite of her.

"You poor little thing!" said Miss Booth; "it is time you were in bed. Why don't you run home?"

The child started up, shook herself wide awake, and pulled the thin old shawl up over her tousled head. "Oh! I haven't sold my matches," she said. "They'd beat me if I didn't sell them all before I went home."

"How much are they?" asked the young lady. The little shivering thing was bright enough now. She looked her little stock over, and told Miss Booth how much it was worth. The lady gave her the money and then told her to run home as fast as she could and get into bed.

"Oh, no! I must not," said the little match seller. "Cos, ye see, my sister is just round the corner here. She ain't so big as me, an' she can't make 'em hear so's to sell so fast as me. I can't go home till she's sold out, too. You're very good, mum, but I've got to go an' help my sister, you see." And away scampered the little mite as fast as her pinched, bare feet could patter over the stones.—Christian Standard.

A little girl, who was trying to tell a friend how absent-minded her grandpa was, said: "He walks about, thinking about nothing, and when he remembers it, he then forgets what he thought of was something entirely different from what he wanted to remember."—Collier's Weekly.

Money cannot always command happiness, but happiness can command money.

KEEP AWAY FROM THE SHOP



"ROCK HILL" BUGGIES are "A Little Higher in Price, But—" they stand up, look well, and above all, keep away from the shop. Only a dollar or so higher than cheap work. Why not use them when this is the case?

See our Agent or write direct. **ROCK HILL BUGGY CO.** ROCK HILL, S.C.



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.

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Solid Wide Vestibuled Trains.

Lighted

Throughout with the Celebrated Pintsh Gas.

The Finest Equipment Operated in the South.

Notethis Schedule In Effect Nov. 26, 1899.

No. 4.	
Lv. Montgomery	8:15 am
Ar. Tusculosa	12:15 pm
Ar. Artesia	3:30 pm
Ar. Tupelo	6:01 pm
Ar. Memphis	7:45 am
Ar. Hot Springs	9:15 am
Ar. Jackson Tenn	9:15 am
Ar. Humboldt	10:16 pm
Ar. Cairo	1:45 am
Ar. St. Louis	7:33 am
Ar. Chicago	7:43 pm
Ar. Waukesha	8:15 pm
Ar. Kansas City	8:15 pm
Ar. Omaha	6:15 pm
Ar. St. Paul	6:30 am
Ar. Denver	7:45 am
	6:20 pm

Through train No. 3 arrives at Montgomery at 6:15 p. m. For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon J. N. Cornsater, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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My office close to U. S. Patent Office. FREE preliminary examination made. Advise me not due until patent is secured. PERSONAL ATTENTION GIVEN—10 YEARS ACTUAL EXPERIENCE. Book "How to Obtain Patents," etc., sent free. Patents procured through E. G. Siggers receive special notice without charge. In the

INVENTIVE AGE Illustrated monthly—Eleventh year—terms, \$1 a year. Late of C. A. Snow & Co. 518 F St. N. W. E. G. SIGGERS, WASHINGTON, D. C.

BUCKEYE BELL FOUNDRY

Bells made of Pure Copper and Tin only FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO CHIMES AND BELL TOWERS. Makers of the Largest Bell in America.

A Barber Shop

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Clubs.

THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2.

With Home and Farm, Louisville, \$1.75.

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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. BRASLEY, Passenger Agent, Montgomery, Ala.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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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. He is one of the largest cotton planters in the state, and produces his great crops upon poor sandy uplands by the skillful use of commercial fertilizers. He uses the ALABAMA FERTILIZERS 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:

DEAR SIR:—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.** Bulletin No. 12, issued by the Alabama Department of Agriculture, shows the actual commercial value of the ALABAMA FERTILIZERS to be 19.53 per cent more valuable than all the complete fertilizers or guanos offered for sale in the State of Alabama for the season covered by said bulletin. Bulletin No. 13, 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 15,000 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 so forfeited, as that would subject the proprietor 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.

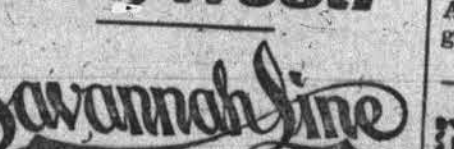


1554 MILES OF MODERN RAILWAY

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ROYAL BAKING POWDER

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Makes the food more delicious and wholesome

For the Alabama Baptist
In Tuskegee Association.

The Fifth Sunday meeting of this association will convene with Pleasant Springs church, one mile and a half south of Gabbett, Macon county, on the Western railroad, Friday before the fifth Sunday in April.

Friday, 10:00 a. m. Devotional exercises; F. T. Hudson.

11:00 a. m. Preaching; S. J. Catts.

1:00 p. m. Devotional exercises.

1:15 p. m. How to be a successful pastor? W. T. Foster.

8:00 p. m. Preaching; W. G. Gregory.

Saturday, 9:00 a. m. Devotional exercises; B. S. Parker.

9:30 a. m. What are the fundamental doctrines of Christ's church? Z. D. Roby, W. E. Lloyd, G. S. Anderson.

11:00 Preaching; Rev. J. F. Purser, D. D.

1:00 p. m. The model church member; J. J. Clud.

8:00 p. m. Preaching; J. H. Wallace.

Sunday, 9:00 a. m. Devotional exercises; W. E. Hudson.

9:30 a. m. The Sunday school; conducted by J. G. Harris of the ALABAMA BAPTIST.

11:00. Preaching; G. S. Anderson.

Each church in the association is urged to send delegates to this meeting.

Brethren, let us come together filled with the spirit of our Master, and pray that this meeting may be attended with the divine blessing. Everybody is invited.

W. R. ADAMS.

Hattie, Lee county.

For the Alabama Baptist.

A Minister's Institute

Was held at Good Hope church, Cullman Association, February 19 to 23.

The introductory sermon was preached by Rev. J. G. Lowrey.

The election of officers resulted as follows: Rev. C. A. Owens, President; Rev. J. E. Creel, Secretary and Treasurer.

Rev. J. G. Lowrey gave two lectures each day on Scientific Sermon Structure, which were very instructive. Able addresses were made on the following subjects: The work of the Christian Steward; F. C. David; The preacher and his work; J. G. Lowrey; The Humanity of Christ; was it real?

What, however, cheers us more

All the missionaries are preparing themselves for more work, and all the churches are trying to do their utmost to fall into the line of evangelization. The members are active and zealous, ready to sacrifice their means and time to extend the kingdom of God among their own people. In Bahia, Rio de Janeiro, Campos and Macabe exist native evangelization societies whose object is to help in the evangelization of Brazil. Great, therefore, are hopes for the future, and we look forward to a great harvest.

What, however, cheers us more

News From Brazil.

1899 has been full of blessings. All the missionaries rejoice, for they have good reports to present to the brethren at home. We have had the best year in additions since the beginning of the Brazilian Missions. Over 400 baptisms in spite of the few laborers, in spite of the great obstacles before us. And what is better, we hope for yet greater things in the near future.

Ministers present were: C. A. Owens, F. C. David, J. E. Weaver, J. H. Harbison, R. P. Doss, G. W. Bragg, J. P. Scruggs, P. M. Musgrove, J. E. Creel, J. C. Whatley. Deacons: Solomon Hinkle, R. J. Fuller, W. E. Grimmet, J. C. Calvert.

J. E. CREEL, Secretary and Treasurer.

Yuma.

Alabama City Church Building.

Amounts received since last statement:

Oxma, \$2.00

Wilder, 1.00

Big Sandy, 1.00

Lowndesboro, 3.00

Junior Workers, Tuscaloosa, 3.45

Spring, 1.00

Turpin, 3.00

Total, \$14.45

MARRIED.

At the residence of Mr. Neel Henry, father of the bride, near Akron, Hale county, Feb. 14, Miss Jessie F. Henry and Mr. J. D. Wilson. The writer officiated. The elegant wedding supper was served. The guests were all present. Miss Jessie is a member of Akron Baptist church, and Mr. Wilson is a member of Mt. Zion Presbyterian church. May peace and prosperity attend them.

H. R. SCHRAMM, Stewart.

OBITUARY.

Be N. B. Mathews died at his home in Pineapple, Feb. 17. He was born in Georgia, August, 1830. When he was three years of age his father settled in Wilcox county, Alabama. Our deceased brother has lived in this neighborhood ever since. In 1845 he united with Friendship church at Pineapple, and was baptized by Bro. Kedar Hawthorn. His membership has always been with this church. He was among the very oldest members on the roll. He was always true and faithful to his church obligations. His brethren always found in him a worthy co-laborer, a safe and wise counselor. He was also a faithful member of the Masonic Fraternity. He leaves behind a widow and a host of friends and brethren to mourn his loss.

D. W. RAMSEY.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread on the needle broke and her eyes were full of tears. 'I can't do it!' she said, 'I can't! I can't!'"

"Then her mother came out and bade her look at me. Now, every time I spin a nice, silky thread and try to fasten it from one branch to another the wind blew and tore it away. This happened many times; but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said.

"The little girl smiled too, and took up her work. 'And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step.'"—Northwestern Advocate.

As there is no royal road to knowledge, there is no easy way to work out a worthy reform.

than anything else is the step the Foreign Mission board is about to take to open up a little seminary for our native evangelists. This has been a long felt want. Lately this need has come more and more to the front. We have many little churches the missionaries could not look after as they ought to be, and therefore the cause has not prospered as it would had we had natives to follow up the efforts. But thank God, soon we hope to have this remedied. The Foreign Mission board has promised to help us educate four or five young men whose call to the sacred ministry is clear and has been proved. The school will very likely be in San Paulo, under the care of our brother J. J. Taylor and Dr. Downing. Our heart's desire and prayer to God is that this school may soon be a reality. Pray for it.

One thing more cheers us on and makes us very hopeful for the future work. Up to the present each mission has done just as it thought best, and the result was that very little has been done. But now better times are before us. We are hoping soon to open up an important printing office and publication house in Rio de Janeiro. Our first object will be to publish a good Baptist paper, and then a good Baptist literature, beginning with a good Manual of Baptist doctrines for our churches. Pray for the success of our great undertaking.

Yours for Brazil,

SOLOMON L. GINSBURG.

Plank Cards Heard From.

Sometime ago I sent out to many Sunday schools "Plank Cards," asking the superintendents to put them in the hands of the children to raise something for the Alabama City church building. Wonder how many forgot the request? Here are three from Roberts with \$6.00. Gertrude, Marie and Ida Parker did it. What about the other Plank Cards? What became of them? W. B. C.

Alabama City Church Building.

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Alabama City Church Building.

Amounts received since last statement:

Oxma, \$2.00

Wilder, 1.00

Big Sandy, 1.00

Lowndesboro, 3.00

Junior Workers, Tuscaloosa, 3.45

Spring, 1.00

Turpin, 3.00

Total, \$14.45

MARRIED.

At the residence of Mr. Neel Henry, father of the bride, near Akron, Hale county, Feb. 14, Miss Jessie F. Henry and Mr. J. D. Wilson. The writer officiated. The elegant wedding supper was served. The guests were all present. Miss Jessie is a member of Akron Baptist church, and Mr. Wilson is a member of Mt. Zion Presbyterian church. May peace and prosperity attend them.

H. R. SCHRAMM, Stewart.

OBITUARY.

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"Then her mother came out and bade her look at me. Now, every time I spin a nice, silky thread and try to fasten it from one branch to another the wind blew and tore it away. This happened many times; but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said.

"The little girl smiled too, and took up her work. 'And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step.'"—Northwestern Advocate.

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One thing more cheers us on and makes us very hopeful for the future work. Up to the present each mission has done just as it thought best, and the result was that very little has been done. But now better times are before us. We are hoping soon to open up an important printing office and publication house in Rio de Janeiro. Our first object will be to publish a good Baptist paper, and then a good Baptist literature, beginning with a good Manual of Baptist doctrines for our churches. Pray for the success of our great undertaking.

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