

# ALABAMA BAPTIST

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## \*ALABAMA BAPTIST\*

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### A Sermon.

#### THE CHURCH OF THE FUTURE.

BY REV. KERR BOYCE TUPPER, D. D.

And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. vii 27.

Around the grand mosque of Damascus there clusters a vast accumulation of history. On the spot where it stands to-day, after a lapse of nearly 1,400 years, there was originally erected, in the first century of our era, a heathen temple. In the middle of the fourth century this temple was destroyed by the Roman general, Theodosius the Great, and on its ruins, in the beginning of the fifth century, Arcadius, the elder son of Theodosius, built a Christian house of worship. This latter house, though for 300 years the Cathedral of Damascus, became in the eighth century a Moslem possession, and for some thousand years it has been used as a Mohammedan mosque. No visit to Damascus is quite complete without a sight of this historic structure. The most interesting feature, however, of this curious building is not its age, nor its history, nor its present prominence, but rather a single sentence engraved above the vestibule. The inscription is in Greek characters and reads thus: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." There, on this Mohammedan mosque, and

in the presence of spiritual realities; pleasing, eternity-piercing worship in the hearts of God's children; more of reverence and less of ritualism, more of humility and less of hollowiness, more of fellowship and less of formality, more of real life service and less of mere lip service, everywhere the conviction borne that "God cares more for the breaking heart of the returning prodigal than for all the misereres of chanting Pharisees." The church of the future, I say, will be more reverent to God and truth than the church of the past, catching more and more of the spirit of intelligences in heaven, who make the corridors on high ring with their exultant acclamations.

2. In the second place, what will be the attitude of the church of the future in relation to the Bible as a final and authoritative revelation of God's will and way to men? Of all the books that fill our libraries and thrill our hearts this is the most wonderful. It is the fullest and richest treasure of divine wisdom and human knowledge. All books, it has been said, are of two classes—books made from other books, and books from which other books are made, and to the latter class, in a pre-eminent degree, belongs this Word of God. Not a single volume, but sixty-six volumes; not a single author, but forty authors; not the product of a single year, but the product of 1,600 years; not with one birthplace, but with many birthplaces—on the bank of the Nile, in the Arabian desert, in the land of Promise, in Asia Minor, in classical Greece and imperial Rome; not dealing with a single theme, but with all themes, biography and ethics, philosophy and poetry, romance and religion; not the offspring of the human mind, but of him in whom are gathered all

and yet let us remember that, since the stream cannot rise higher than its source, Jesus Christ is the living personal force, because of whom all ages and races have been agitated and convulsed. Recall the splendid words of Dr. Wace in his notable controversy with Huxley: "The strength of the Christian church is not in its creed. But in its Christ. They see him there; they hear his voice; they listen and they believe in him. It is not so much that they accept certain doctrines taught by him, as that they accept himself, their Lord and their God. It is with this living, personal force that agnosticism has to deal; and as long as the gospel presents him to human hearts, so long will the Christian faith and Christian church, in their main characteristics, be vital and permanent forces in the Christian world."

Here, brethren, is, and ever shall be Christianity's glory, the Son of God and the Son of Mary—the Christ who on earth matched every sermon with a service and every doctrine with a doing; the Christ who in heaven is enthroned amid native scenes, and clothed with divine authority, recognized more and more in the church and world as the King of kings and the Lord of lords. And this exalted Christ, let us never forget, is the once-crucified Christ. More in the church of the future, if possible, than in the church of the past will the cross be emphasized and glorified. The richest theme of the church's future will be God in Christ reconciling the world unto himself. Much of the preaching in our day, even in evangelical pulpits, is struck to a lower key. It is Christ, to be sure, but not Christ crucified. It deals much with the life of Christ, in its tender human sympathies—the Christ who loved to be with men, and

with a new power, the truth that there is nothing secular which religion cannot both touch and glorify; that God never meant his saints to have one gospel for Sunday and another for Monday, one religion for the church and another for the world, one conscience for Caesar and another for Jehovah; that goodness is not a little island here and there in the great ocean of life, but rather the all permeating salt that fills every part of the bright, broad sea.

5. In the fifth place, what will be the attitude of the church of the future in relation to Christian unity?

To this interesting question it may be answered that there never was among God's people, as to-day, such a unity of spirit in the bonds of peace. Ours is an age of religious toleration, of spiritual liberty, a glad period when men minimize their differences and emphasize their agreements. But the church may never, should never, become organically one. Men differ too widely in birth and education for this ever to be accomplished. The universal law of God in grace, as in nature, is unity in diversity. The stars, though having fellowship with one another through fellowship with the central luminary, differ greatly in size and color and distance from the sun. Each Christian man must have his own Christian convictions, his own denominational affinities. There should be in the church no boneless, nerveless liberality. And yet, with absolute fidelity to the great fundamental truths of the gospel, we shall more and more realize the prayer of the Master, that they all may be one, as thou, Father, art in me and I in thee; not one in organic union, but one in heart and purpose, in will and work. Differing Christian men, and

For the Alabama Baptist.

### Think on These Things.

Why endeavor to avenge the maltreatment of any, when silence manifests an indifferent superiority nobler by far than open revenge? Modesty is a canopy under which every woman should walk who would escape the scorching rays of criticism.

Kindness is a camille which is preserved in the heart herbarium of nearly every individual upon whom it is bestowed.

How sweet it will be when we are passing out through the bars of life's pastures, to look back and know that we sowed abundant seeds of righteousness, furrowed them deep with fidelity, and will be given in change for a bounteous earth-harvest here, a crown of gold in that City Omnipotent.

Anniston. ZULA B. COOK.

For the Alabama Baptist.

### Miss Kelly to Her Friends.

SHANGHAI, CHINA,  
January 27, 1900.

My Dear Friends: I have just finished a letter for the Foreign Mission Journal, telling about a class which was held for the Christian women in our churches, viz: two in Shanghai, one in Soochow, and Tong Ka Pang. In all I think there were about an average of twenty-five, and we studied the Bible (not explanations), but just the Scripture from 9 a. m. to 5 p. m., stopping one hour at noon to eat dinner. I can say I never saw women at home so eager to study the Word, and who expressed so much joy at being permitted to do so. I, myself, was greatly helped, and I could feel the Spirit's power with us. The expense of it was borne by the Native Home Mission Society. The board is now located at Chinkiang, and the suggestion

after ten centuries of Moslem occupation, cut deep in the enduring stone, the Christian record remains—a record of faith, of hope, and of confidence on the part of the Damascus Christians in the ultimate triumph of the kingdom of God.

The faith of the Damascenes is our faith to-day. Almost 2,000 years have rolled away since Jesus Christ opened in Bethlehem the marvelous scene of divinity in humanity, and still the church of his grace abides. Other kingdoms have perished, mowed down by the resistless scythe of time—Babylon, Media, Macedonia, Persia, Syria, Egypt, Greece, Rome—swept away almost as though it had never flourished, while the church founded on the rock by Mary's Son lives and grows.

The golden age of the church is not in the yesterday of the past, nor in the to-day of the present, but in the to-morrow of the future. As Whittier so well puts it:

"All the good the past had  
Remains to make our own time glad."

With this deeply embedded conviction I speak on "The Church of the Future" in its relation to six distinct doctrines and duties: Worship, the Bible, Jesus Christ, Sociology, Christian Unity and World-wide Evangelization. Each of these has vital relations to personal character, social duty, ecclesiastical development and Christian attainment.

1. In the first place, what will be the attitude of the church of the future in relation to public worship? With all confidence may we not say that the church, come what may, will never cease to worship? The worshipful impulse is as deep as it is universal, as pervasive as it is prevalent. Worshipfulness is a differentiating characteristic of the rightly constituted soul, and this instinctive worshipful impulse will be more intelligently educated and more reverently developed in the future days of Christianity's evolution. With the developing years shall come to the church of God clearer visions and broader outlooks, and a deepened sense of righteousness, with profounder awe

the treasures of wisdom and knowledge. And it seems to the truest and most intelligent supporters of the old Book that things are shaping themselves to-day, as never before, for unlimited victories for the Word of God. Certain facts and conditions there are which appear a sure prelude to a superb Biblical renaissance; the publication and distribution of the revised Scriptures, the profound delving and exhaustive research of historical critics, the patient investigation of modern science; the recent discovery and explorations of ancient cities by faithful archaeologists, and, along with all this, the growing intelligence of the modern Christian church, which is rejecting, as never before, man-made creeds and formulas. Fear not, brethren, the controversies now raging about the Bible.

The ages of theological agitation and discussion have always been the ages of progress and promise. Better the agitations of the days of Augustine and Athanasius and Luther than the tranquillity of the middle ages. Because of present-day controversies many interpretations of the Bible must perish, many age-long theories and human traditions, but the Bible as it came from God will abide.

3. In the third place, what will be the attitude of the church of the future in relation to Jesus Christ, as God's Son and man's Savior?

Here we confront the great problem of Christianity to-day, than which no greater can ever arise—the Lord of Glory; his miraculous incarnation, his spotless character, his transcendent teaching, his majestic deeds, his sacrificial death, his glorious resurrection, his radiant ascension, his position at the right hand of the majesty on high, and his strong abiding presence in human life and history. A truer and more pregnant sentence than when he wrote that Christ is Christianity, as Plato was never Platonism, and Mohammed never Mohammedanism, and Buddha never Buddhism. We often speak of Christianity's unparalleled power,

benevolence, whose Christ was friendship's symbol, whose eye was liquid sympathy for all human burdens and woes; much with the works of Christ as the pattern and inspiration of all helpful doing; much with the words of Christ as a divine philosophy, with heights to which no human imagination has ascended, depths which no human plummet has fathomed, and breadths which no human mind has compassed. Now, these are well enough in their place, but they are not central and fundamental. They are incidental rather than essential, ephemeral rather than eternal, facts rather than truths, mere chippings as it were, from the grand cornerstone on which is reared the everlasting and everglorious superstructure of divine glory and human redemption. "Jesus Christ and him crucified" is the central, fundamental, energizing truth of the Christian system—not Christ the perfect man, nor Christ the elevating teacher, nor Christ the self-sacrificing philanthropist, but Christ "mighty to save" through the unlimited power of his redeeming blood. In Christ, and in him alone, find we a personal revelation and a satisfactory demonstration of an atoning sacrifice for sin.

4. In the fourth place, what will be the attitude of the church of the future to the problem sociological?

A most practical question this, also peculiarly suited to our day and generation. We live in a stern age of fact; an age in which a scholarly master of sociology has well said, society is coming to itself and emphasizing sociology, social ethics, social politics; an age in which religion means the salvation of the soul, but also, as it meant with Jesus, the feeding of the hungry, the clothing of the naked, the healing of the sick, the visiting of prisoners, and relief, comfort and help for the whole being—in short, an age for the most comprehensive and perfect application of Christian thought to all social classes and all social relations. With the deeper life and broader outlook which the coming century will bring to the children of God there will be felt,

women may, but differ essentially they never can so long as they agree upon absolute fidelity to Jesus Christ, as Sovereign and Savior. Our controversial swords snap when we bow before the pierced One.

6. In the sixth place, what will be the attitude of the church of the future in relation to world-wide evangelization?

The spirit of missions, which is the spirit of Christ, is recognized and actualized to-day as perhaps never before. The history of the sacred, self-sacrificing anointing of nineteen hundred years ago repeats itself from time to time. Mary of Bethany is a representative of thousands to-day, with more light than this saintly woman, and clearer visions of the Christ, and a broader survey of God's kingdom on earth, pour out the best gifts of hand, and heart, and mind, and life upon him who rejoices to be known as the Savior of the nations. As twenty centuries ago, so also to-day, there may be witnessed both in our land and in the regions of darkness across the sea the costly-box of spikenard, the ardent impulse of affection, the splendid deed of devotion, all crowned with the loving appreciation of Jesus. One hundred years ago the church drew out of its hiding place, where for centuries it had lain in almost absolute inutility, the glorious commission of its Lord. And to-day, everywhere in Christian lands the orders of our Lord are being obeyed and appreciated with something of their far reaching and transcendent glory. To-day the Bible is within reach of 500,000,000 of the human race, and many things in connection with the missionary cause—the Word of God, the history of the past, the condition of the present, the promises of the future—appear to be hastening "that one divine, far-off event to which the whole creation moves," the conquest of the world by the King of Glory and the Prince of Peace!—The Treasury.

Courage! Up your heart! When ye do tire, he will bear both you and your burden.

and request came from that place through Bro. Lawton.

We feel gratified for the blessing obtained, and hope soon to have another. If I am not mistaken, this is the first class for women held in our midst, and we thank our Father for his blessing and presence.

With many wishes for a happy year, which now lies before us, I am, your representative in China,  
WILLIE H. KELLY.

For the Alabama Baptist.

### East Florence Church Organized.

I am on the field in East Florence hard at work. We met the third Sunday night in February to consider the advisability of withdrawing from the mother, the First church in Florence, to organize ourselves into an independent body. By a unanimous vote the members requested the First church to grant letters to those who wished to constitute themselves into the East Florence Baptist church. The time set to meet and organize was the first Sunday in this month. Fifty asked for letters, and we met at the appointed time.

The pastor and deacons from the First church, and Rev. W. Y. Quisenberry, from New Decatur, composed the presbytery.

We adopted as our covenant and Articles of Faith those found in Pendleton's Church Manual.

Bro. Quisenberry preached a soul-stirring sermon on the occasion, and delivered a very impressive charge to the church.

Immediately after the organization of the church, with the assistance of Bro. Quisenberry, we proceeded to organize a Woman's Missionary Union, with encouraging prospects.

Bro. Quisenberry made a fine impression on the people for good. We trust he will come again.

The East Florence work is fostered by the State Board.

C. C. WINTERS.

As we have only one life, we are required to do only one great work, and that is to serve God.



## Trip Notes.

"Now, brother, tell me honestly. Have you plenty coal and lots of *river* at your house? If you haven't I must find a place that has." That was about the speech I made to Bishop Arnold Smith, of

ALEXANDER CITY,

when he met me at the train and proposed to conduct me to his house on the coldest Saturday of the year. "And in the same house remain, eating and drinking such things as they give. . . . Go not from house to house." I followed that Scripture almost literally; and the "eating and drinking" was first class, likewise the sleeping and warming. Pastor Smith and his good wife could not have been more tender to a father. What the congregations on Sunday lacked in quantity was made up, maybe, in quality. And we hope the visit was not altogether a failure. The brethren speak tenderly of their former pastors, Cambie, Brewer and Lloyd. It would be hard to say which was better pleased, the congregation or the present pastor over the new relation.

After a few months stay in a pleasant pastorate at Columbia, in the extreme southern part of the state, his love for the hill country where he was reared induced the pastor to heed the call here and at Dadeville. The churches are each strong and progressive and only seventeen miles apart, making a most delightful field. Alexander City is the strongest church in the Central Association, and Dadeville one of the best in the East Liberty. With a consecrated, strong young man to lead them, I look for these two, already well developed churches, to make the most vigorous step forward they have ever known.

DADEVILLE.

has been the home of Brother John P. Shaffer, a prince in Israel in these parts, for a number of years. Last summer his life was almost despaired of by his large circle of friends; but now he bids fair to be himself again. Indeed he is now well and ready for work. He ministers to Camp Hill twice a month. The executive committee of the East Liberty met here and everything was satisfactorily

arranged. This is next to the largest association in the state, and third in liberality. It has no large city in its bounds, but a number of churches in prosperous towns and in the country, which are thoroughly missionary and give liberally to the cause.

For a cold week night I had a fair audience at Dadeville—mostly "fair women" with a sprinkling of "brave men."

One of the liveliest towns in all the South is

COLUMBUS, GA.

There is no limit to the power of the Chattahoochee river—and that means there is no limit to the growth of Columbus. The cotton mills are multiplying all along the banks of this stream of marvelous power, and the people of the hill country are coming to them in a rush. The First Baptist church in Columbus owns the most lovely spot in the city—the commodious building is in the middle of a well shaded park in the heart of the city. Its pastor is W. H. Smith—our "Duck"—a Howard boy who fled from Alabama to Georgia with a Marion girl. I was in their delightful home for a night. They talk as if they were well satisfied and expected to stay there the balance of their lives. From all I could learn the great church under his lead is doing well. They are trying to raise \$1,000 for Foreign missions this quarter—\$2,000 a year is what they have been giving for missions. Think of that! My! what a help that church would have been to Alabama if the Chattahoochee, in its mad rush for the sea, had only swept around a few miles east and left Columbus on our side! I learned that the church on Rose Hill had lately called to its pastorate another Howard boy—H.C. Hurley. What would Georgia do without Alabama? But the object of my flying visit of only a few hours was to see the bishops of

GIRARD AND PHOENIX CITY.

These are on the Alabama side, where probably fifteen or twenty thousand people live, the most of them finding employment in the Columbus mills.

I had only time to see brother

Hamner at Girard. The church has a strong membership, with a good Sunday school, and a house and parsonage centrally located. The pastor is doing all he can to meet the requirements on a field full of difficulties. He, too, is a Howard boy. Brother W. S. Rogers, an old Alabamian, lately returned from Texas, has charge of the First church, Phoenix City, and brother Frank Williams is pastor of West End, of which our brother Moncrief was the beloved pastor from its organization until his death a few months ago. I hadn't time to look up either of these brethren.

I dropped in a night at

LAFAYETTE

and mixed with the brethren. Brother Thompson thinks he has the best pastorate in the state, and they must think a lot of him from the way they are providing for him. They have purchased a delightful home for him and are coming up on all lines. Brother Bledsoe looks natural in his old home, and is doing good work as pastor of three churches. Professor C. S. Ellis, a teacher of long standing, now in Lafayette College, a graduate of Georgetown College, Ky., has lately been ordained and has the care of several churches. Some church will miss a great opportunity if he is not called out of the school room to full work in the ministry. East Alabama seems to have a mania for building handsome court houses. Lee county has at Opelika one which cost \$25,000, and Chambers is erecting at LaFayette one of the prettiest I ever saw at a cost of \$30,000; I learned that Randolph also had a brag new building at Wedowee. This is as it should be. Fine buildings are educators and every county can well afford to build a costly courthouse even if it must go in debt to do it.

The dispensary at LaFayette is making much talk. All admit that it is a big improvement over the saloon. Like all new laws, it must be tried before we can tell much about it. Let everybody be patient, and we will see what it is. The South Carolina law was not repealed as some of the papers said it would be by the last legislature, but amended and allowed to stand. There seemed to be nobody in

favor of repeal. That speaks well for the law. But let us all remember that Christians must not relax for a moment their efforts for entire prohibition. The dispensary may lessen the evil, and for that reason it is preferable to the saloon, but the enlightened Christian will not be satisfied with anything short of prohibition.

W. B. C.

## The Pledge Cards.

Pastors in the country and in the towns are using them with gratifying success. Some write: "Not a member has refused to sign for some amount to be paid monthly."

After the cards are gathered up by the committee, see that an envelope is put in the hands of each member on Saturday before the collection is to be taken on Sunday. Have the name written on every envelope, and let the committee keep a book with a page for each member's Missionary account. Cards and envelopes can be had free by writing to W. B. Crumpton, Corresponding Secretary of the Baptist Board of Missions, Montgomery. Of course it is expected that brethren will use them, or they would not write for them. They cost money, and should not be wasted. Yes, you may return the postage; that is a very proper thing to do. Trouble! did you say? Yes, but what are we here for, if we are afraid of trouble? In a glorious cause like this we ought to court trouble. Try them, brother; put your people to work with them, with a good woman to lead them.

W. B. C.

For the Alabama Baptist.

## Announcement.

The Baptist Young People's Union Auxiliary to the Southern Baptist Convention, will meet at Hot Springs, Ark., Thursday, May 10th, at 10 o'clock, a. m. Program will be announced later. Young people's societies are entitled to one delegate to every twenty-five members. Churches with no such society, one delegate to every fifty members. A full representation is desired.

W. W. GAINES, Sec'y.

For The Alabama Baptist.

## The Dispensary Question.

Bro. O. C. Doster, in his article against the dispensary, invites a discussion of that subject. Although this is my first attempt at writing anything for publication, I will endeavor to give some of my views in favor of the dispensary. I take it for granted that most, if not all, church members, or Christians, who oppose the dispensary are for prohibition. The other class opposed to it are the saloon keepers and those that come under their influence.

In the first place, does prohibition prohibit? It may have that effect, to some extent, in towns made up principally of a high-minded and Christian population, whose schools are their principal feature. But does it prohibit in our large towns and cities made up of a promiscuous and cosmopolitan population? I have yet to see the first instance where it does. Atlanta tried it for a year or two and became so disgusted with the drunkenness and debauchery under prohibition laws that she went back to the open saloons to improve her morals. If she had adopted the dispensary instead of the saloon, I think the improvement would have been much greater, both morally and financially.

On the 4th day of July, last year, I chanced to be in the neighborhood of West Point, Tenn., a small prohibition town in a county bordering on this state, and I was credibly informed that there were at least fifty drunken men in that town on that day, while Iron City, a town about the same size, and about six miles away, which has an open saloon, did not have half so many drunks on that day. They run a hack from West Point to Iron City, which carries the mail and small articles of merchandise, and most of these articles are done up in jugs.

A short time ago I noticed an advertisement by some whiskey dealers in one of our large cities who wanted a man in any prohibition town in this state to take orders for their goods. What does that mean? It means that prohibition will not prohibit, for the courts have decided that you cannot prohibit original packages from com-

ing into the state, or it be whiskey or anything else. So much for prohibition.

Now, how about the saloon? Every observant man who is not peculiarly interested in the sale of whiskey will admit that the saloon as managed in our state is demoralizing in the extreme. Here in Sheffield we have five saloons. The parties that have them went into the business to make money. They pay license and other taxes, and are depending on their sales for their profits. Some of them, I am informed, water and drug their whiskey to increase their profits. They all seem to be making money, being rather more flush with it than those in other lines of business. It is not an uncommon thing to see white boys, minors, drunk on our streets on the Sabbath day. It is sometimes difficult for some of our manufacturers to run their business on Monday on account of the big drunk that their employees got into on Sunday.

Bro. Doster says, "It is a shame to any professed Christian to proclaim to the public," etc., etc. I presume he has reference to the dispensary at Dothan, Ala. What are the facts in that case? Drunkenness and crime decreased eighty per cent.; revenue to city increased 300 per cent. We have no means of knowing what the decrease in drunkenness and crime would be in Dothan under so-called prohibition, but I dare say that it would not make any better showing in that direction than the dispensary has done. Neither do we know what amount would have been spent for whiskey in Dothan under so-called prohibition. But from past experience in other places it is reasonable to suppose that the amount would be about as much as has been paid to the dispensary; besides it would have brought no revenue to the city.

They had a dispensary in Fort Gaines, Ga., that was a failure. That is, it has failed to exist. Every one there admits that while it lasted the morals of the town were greatly improved. And gambling to great extent suppressed. But why did the dispensary fail in Fort Gaines? My information is that

the sale of whiskey in Fort Gaines was left to a commission of five persons appointed by the governor of the state. He appointed the best men in the town on the commission—two Methodist stewards, one Presbyterian, and two Baptist deacons.

They opened business, and hired a salesman for wages. The salesman was not dependent on his sales for his salary; no inducement to sell to minors; did not keep open doors after sundown; no whiskey allowed to be drunk on the premises; and everything was getting along very nicely. In the meantime Sam Jones gave one of his lectures in the town, and he gave church member commissioners such a rasping as only Sam Jones can give for having anything to do with the whiskey business. Although Sam himself admitted that the dispensary was a great improvement over the saloon.

The pastors of the churches then took the matter in hand, especially the pastor of the Methodist church. He poured hot shot into his stewards on every occasion. The result was that some two or three of these commissioners resigned, and men took their places who wanted to run saloons; and the next move was to do away with the dispensary, and the saloons are now in full blast there again. A state of affairs that Sam Jones and those Fort Gaines preachers are largely responsible for.

The last legislature gave this county of Colbert one dispensary for the little town of Cherokee, where they had only one saloon, but failed to give it for the whole county. Sheffield, Tusculumbia and Leighton, where the dispensary was most needed, are still under the sway of the saloons. And Cherokee has failed to avail herself of the dispensary, largely on account of church members having nothing to do with it. And they say that the man that ran the saloon there was a good man for that business; that he would not sell whiskey to a man after he was drunk,—especially if he had no money. They have put up a little saloon just outside of the corporate limits of Cherokee, and no doubt there will be an effort made to repeal the law for a dispensary at Cherokee at the next

meeting of the legislature. But I hope that our next legislature will give us a dispensary, not only for Colbert county, but for the whole state of Alabama.

Sheffield. L. W. PAYNE.

Miss Marie Buhlmaier, who does mission work among the foreigners, and especially the Germans at Baltimore, in her report for the month ending February 20th, says: "On the 19th, I visited the outgoing steamer, just prior to its departure. The first passenger I spoke to was a middle-aged man on his way back home to Galicia, Hungary. I soon found he was spiritually minded and very susceptible to the truth. In the course of conversation, he spoke of the shallow and very superficial sort of Christianity one meets with on all sides, 'especially here in America,' as he termed it. Then he continued: 'The only true Christians I met with in this country are a people called Baptists.' I then told him: 'I, too, am a Baptist,' and he was much pleased. I felt grateful to learn that our people had been faithful; and now, as this man goes home to live, he will ever carry with him the impression made upon him by them. Surely this is of great importance, and no telling how far-reaching it may prove in that Catholic country to which he is going. Oh! if every one of us, who have been redeemed by the precious blood of Jesus, would everywhere and always be known as such, what a power for good we should prove to be to all whom we come in contact with; and is not this our high calling?"

A recent illustration of the shifting nature of the average city population, and the attending difficulties in church work, is shown by a fact stated by Dr. Madison C. Peters, in retiring from his New York pastorate. He said that, out of the large present membership, only eleven members were connected with the church eleven years ago, when he took charge. Let not the country brother think his pastorate has all the difficulties, and that the city pastor has already begun to walk upon the golden pavements.—Ex.

For the Alabama Baptist.

## From the Union Springs Union.

Our B. Y. P. U. was organized over a year ago, and although young, has been slowly but surely moving onward and upward, and now that we are to have the honor of entertaining the State Convention, April 19th and 20th, our young people have been aroused, and have thrown their hearts and souls thoroughly into the work of trying to stir up and interest Southeast Alabama in the great work of the young people for the Master's cause. We need it in this part of our state, and our hearts are open to receive all the good we can from this meeting with us. Our pastor and his estimable wife are heartily co-operating with us; indeed, we feel that we could not do without the enthusiastic, earnest help of Mrs. Pugh in our work. Our president, Dr. Dean, is the right man in the right place, and under his guidance and influence we hope to do more and yet more for the Master's kingdom.

Our vice-president, Mr. West, is an earnest Christian and one of our best workers. We have over fifty members, and meet every Sunday afternoon at 3 o'clock, with good attendance. Last Sunday we had the pleasure of listening to a fine address from Bro. Yates, of Fitzpatrick.

When we read of the great work of other and older unions in North and Middle Alabama, we feel inspired to gird on our armor and be ready to battle for the Lord's cause. We earnestly pray God to bless us in our feeble efforts, and solicit the prayers of all the unions in the state in our behalf, that we may be the humble, yet earnest instruments in God's hand of doing more and more for the advancement of His kingdom among our young people.

We have a great work before us; we are awake and enthused over it, and again most heartily wish to say that it affords us genuine pleasure to open our hearts and homes to the B. Y. P. U. Convention of Alabama, from which we hope to get much help and encouragement in our work for the year 1900.

We most cordially invite all who can to attend and help make the convention a great success.

Our entertainment committee

goes in the paper this week, and we trust all the Unions will appoint their delegates and send in names to the chairman as early as possible.

We earnestly beg pastors who have no Unions to send delegates; and we shall expect all delegates who can possibly do so to come on the evening of the 18th, as we intend to give them a reception that night, at which we will have a short talk by some prominent minister, and a social hour for hand-shaking and "getting acquainted." May God bless all our young people. JOHNNIE MCGOWAN, Union Springs.

He who fails to build up, sins as truly as he who tears down.

Death levels down, but love levels up.

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STEINWAY KNABE PIANOS CHICKERING

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## Things that Endure.

Matt. 7th Chapter, 21st to 27th Verses.

[A paper read before the B. Y. P. U. of East Lake, by Mrs. Clara W. Ansley. Published by request.]

In the passage of Scripture assigned us this evening two lives are placed in juxtaposition and striking contrast. One life is a failure; the other a success. So shall I place before you the lives of two men who passed away in the year 1899. Robert Ingersoll was the son of a clergyman of the old school. At an early age he heard some one describe the tortures of hell as Dives begged for water. His sensitive nature and aesthetic tastes revolted at the thought of eternal punishment in hell.

Col. Ingersoll was a lawyer by profession, but he is chiefly known as a lecturer promulgating the doctrines of infidelity.

As a man, he was a kind father, an affectionate husband, a staunch and true friend, upright, honest and truthful in his dealings with his fellow-man, and a law abiding citizen. A perfect house. What a pity it should have been built upon the sand!

It is said by those who heard him that he possessed every element of a successful platform speaker. He had full command of the best treasures of oratory, whether passion, wit, or imagination, or elocution, or gesture. He would hold his audience spell bound, as, with a beautiful bouquet of the flowers of rhetoric, he would tell them "there are no regrets in the grave"—that "the earth closed over all there is of man." His splendid talents were devoted to pulling down Christianity.

It is said of him that he often affirmed that he would never recant on his death-bed. He had no opportunity to either repent or recant. In a moment of time, without warning, his spirit passed from time to eternity. Around his body a few friends gathered, while Ridpath, the historian, read extracts from the writings of the dead man. Ingersoll's oration over the body of his brother was read, and a blind man passed his hand over the face of his friend. His body was cremated and the ashes placed in a silver urn of exquisite workmanship. On one side was en-

graved the name, Robert C. Ingersoll, and the date of his birth and death. On the other side was the inscription, "Here is the heart, the life, the memory." We involuntarily ask, "Where is the soul?" Let us turn from this dark picture to a brighter one. When Ingersoll was three years old Dwight L. Moody opened his eyes to the light of day at Northfield, Mass. I presume most of us have seen him. There arises before the mind's eye a short, stockily built man, dressed in an ordinary business suit, with a kind, honest, unintellectual face.

Moody was converted at the age of twenty, and from then on to the day of his death his life was given to Christian activity. Prof. Henry Drummond, when asked why he preferred the company of Moody to Oliver Wendell Holmes and Henry W. Longfellow, replied, "The world is not dying for poets as much as for preachers." Drummond said that Moody was "the biggest human" he ever saw. Between these two men there existed a warm friendship. It is said that it was under Moody's preaching that Drummond's scientific mind took its strong spiritual turn. Dr. Lorimer said of Moody that "he was the Wellington among Christian warriors." F. B. Meyer, pastor Christ's church, Westminster, London, said "he was the Von Moltke of the religious world in the United States."

What did Moody possess that should have called forth all these splendid encomiums from these gifted and learned men? Not his personal appearance;—that was plain and devoid of any peculiar attraction. Was it oratory, or rhetorical flights, or graceful gesture? His gestures were few, his language confined to our plainest Anglo-Saxon, and I doubt if he knew a single rule of rhetoric.

In the earlier years of the Christian era the unlearned fishermen of Galilee electrified the world by preaching a crucified and risen Savior. From that day to this has no man's preaching been so bereft of the externals of style and has so successfully shown the power of God in the salvation of souls, as

has Moody's. The man was nothing—he hid himself behind his theme. Moody's strong points were his common sense, his executive ability, his intuitive knowledge of the right men to select to carry forward his plans, his strong physique, and, above all, his intense yearning for souls, and the nearness of his daily life to the Master. He could preach day after day for weeks, and conduct his enquiry meeting and show no signs of weariness. His sermons were the old, old story reset and illustrated with incidents from his own rich and varied experiences. His last utterances as an evangelist were to an audience of 15,000 in Kansas City, and his drawing power was as great there as in the 60's and 70's.

But it is in the light of history that we must view men. As this Republic grows in power and efficiency, the memory of Washington will be more and more revered. About forty-five years ago Abbott's Life of Napoleon was published as a serial in Harper's Magazine. His splendid achievements were fresh in the minds of the people. Many of his soldiers still lived. Louis Napoleon was on the throne of France. At that time it required some moral courage to advance an opinion adverse to Napoleon. Even his divorce of Josephine was not only excused, but was justified as a political necessity. What to-day is the consensus of opinion as to Bonaparte's character? So in the light of future history we will look at Ingersoll and Moody.

Ingersoll's history will be written, "A noted infidel who flourished the latter half of the 19th century," and in less than two generations that will be obliterated. Will Moody live? Look at the Chicago Avenue church organized by him; then go to the two branches of the Chicago Bible Institute, the men's department and the women's department and see the other work going on there; then go to the west bank of the Connecticut river and look across at the buildings composing the Northfield Seminary, and go on to Mt. Hermon and see the boys' buildings and ask "What mean ye by these stones?" Look at the buildings of the Y. M. C. A. which dot the civilized world. He was the inspiration of that move-

ment almost from its inception. Go through the prisons of England, Scotland and the United States and see the Bible and colportage work and other prison reforms, inaugurated largely through his influence. At the summer school at Northfield Christian workers of every name and from every clime meet for information and for a fraternal interchange of views. The auditorium, which has a seating capacity of 2,500, is furnished with reporters' desks and has a telegraph office. Prof. Drummond, F. B. Meyer, Christ Church, Westminster, London; Webb-Peploe, Prebendary St. Paul, London; A. T. Pierson, D. D., editor Missionary Review of the World; R. A. Torrey, Superintendent Bible Institute, Chicago, are a few of those who have lectured at this school.

No man has ever had such an influence in breaking down partisan lines in Christian work as Moody. In Scotland the Split P's found themselves working amicably side by side, and in England the Low church Anglicans and the non-conformists were yoke-fellows under Moody's direction in the enquiry room.

And last, but by no means least! When the trumpet shall sound which shall call a warring world to judgment, and the embattled hosts of God's elect shall stand before the throne, an innumerable company will be there who were led to Christ through Moody's preaching. Then, and not till then, can Moody's work be estimated.

Minutes Wanted.

I am in immediate need of copies of the minutes for 1899 of the following associations, viz:

Big Bear Creek, Boiling Springs, Cedar Bluff, Cleburne County, Columbia, Elm, Florence, Geneva, Liberty, (Central), Macedonia, Marshall, Mineral Springs, Mt. Moriah, Mulberry, Muscle Shoals, Newton, North Alabama, Rock Mills, Sardis, Sipsey, Southeastern, Tennessee River, Weogufka, and Zion.

I will be greatly obliged if some friend will send me a copy at once.

M. M. Wood, Stat'l Sec'y.

Huffman, Ala.

For the Alabama Baptist.

"I Would Not Read It If I Had It; There is Nothing in It."

This is what a Baptist said some time since to a woman who was soliciting subscribers for the ALABAMA BAPTIST.

How differently we see things. A few issues back I read an article from Dr. Z. D. Roby, which I thought was worth the price of the paper for a year. It would be good, and very good for all Christians to read such articles as that. I wish Dr. Roby would write more.

The article of Dr. Gambrell lately published was worth a year's subscription. That article of Dr. Gambrell should be put into more permanent form.

The articles of Dr. Folk on Mormonism are worth the price paid for the ALABAMA BAPTIST for a whole year.

Bro. Crampton's Trip Notes are worth the price of the paper for a year.

I mention only these articles which have appeared within a month. Much other matter in the paper is either interesting or valuable to our Baptist brotherhood.

Its general contention for all our denominational interests makes it valuable to our people, and we ought to contribute to it in the interest of the denomination. It offers us an open door to speak to many thousands of our brethren and fellow citizens in the interests of morality and religion in general, and also in favor of our own church views.

Is all of this worthless? Verily, no; it is valuable, and we should be glad of the opportunity to help on such an agency.

It is strange to me that any Baptist family in the state should be without the ALABAMA BAPTIST, and I am sure, if able, and they do not take it, that they make a sad mistake.

I believe that those who are saying that there is nothing in it, and that they would not read it if they had it, will if they reflect seriously as to their relationship to the kingdom of our Lord Jesus Christ, and of their relation to the interests of the Baptist cause in Alabama, change their position and help to send our paper over a broader field.

I am sure that our pastors, and

that one soul is worth as much in the sight of God as another, and who are willing to do as Paul, become "all things to all men that they might win some." Let such women go into homes where there are mothers with large families who never go to any kind of religious worship, and no minister or any one to ever pray with or for them; not even a Bible or one line of anything to ever encourage them in higher or holier life. No man can go into homes like this and interest and reach those women so well as another woman. The women who enter this work should try to read and teach them the word and pray with them. Now, I say we could not send out enough ministers to reach every destitute family in the state once a year. This home department work carries these Christian workers several times a year.

The reason I say put this work in the hands of women, is that most men have their business that they can't leave to attend to this work. If women can go to heathen lands and do this kind of work, I can't see why they cannot do it here. God will require so much more of our people here than of those who have never heard the gospel, for he says to whom much is given much will be required. I have had charge of this home work for two years, and I see where such great good can be accomplished that it stirs me, and I would like to stir up our Sunday School workers in this line, for I do feel that if they neglect this work God will hold them accountable.

MRS. ALICE DAVIS.  
Choccolocco, Ala.

Not Easily Provoked.

A little good humor is a panacea for the frictions and irritations of life. If what the Apostle Paul says about "love not easily provoked" is true, we fear there are a great many Christian people who are not largely endowed with this grace. This is a most provoking world if we judge it by the frequency with which people are provoked. It is no doubt, in many cases, a matter of nerves, but it might be asked if the regenerating power of God has not anything to do with a man's nervous system. We want a sanctified nerve more than almost anything else. It has

For the Alabama Baptist.

Not Consistent.

The story is being told of the conversion of a man, about thirty years ago, through the earnest persuasion of Mr. Moody, who first met the man while traveling on the cars. It seems that this man was prominent in business circles, and that for fifteen years he had been intimately associated with another business man who was an elder in a Presbyterian church. One day the unconverted man spoke to his Christian friend about personal religion, remarking that his friend had never during all of their acquaintance, said a word to him concerning the salvation of his soul. The Christian received the words as a just rebuke for his neglect of duty. Now, the inconsistency of the unconverted man is seen in the fact that when Mr. Moody earnestly and promptly spoke to him about his need of salvation he acted very indifferently about the matter. When Mr. Moody suggested that he should pray for him, right there in the car-seat, the man acted as though he did not care whether he was prayed for or not. Here is a bit of the reported conversation.

Mr. Moody asked: "My friend, may I pray with you?" The man replied: "Why, if we are ever where there is a good opportunity I do not think I should object." Such a reply does not look as though this man were at all desirous of having any Christian lead him to Christ. It was only by Mr. Moody's persistency that he was finally persuaded to let Mr. Moody pray for him. And yet this man blamed his old business friend for his seeming indifference to his spiritual welfare! Surely this was grossly inconsistent. If he had been anxious to have some Christian talk to him about his soul he would not have needed to be urged by Mr. Moody to let him pray for him. I have long believed that it was a mere excuse with a large number of unconverted people when they have blamed Christians for not speaking to them on the subject of their salvation, for the fact is, when Christians have finally spoken to them they have turned them away very coolly. There is no doubt that many Christians do not manifest the special interest in sinners which they ought to manifest.

which they ought to, yet it is very inconsistent in the unconverted to blame Christians for not manifesting such interest in them and then, when some Christian does show a special concern for them, act decidedly opposed to it.

C. H. WETHERBE.

The death of Mr. Moody has caused thousands of thinking pastors to reflect again upon the need and the possibility of a great revival of religion, even in this time of apparent indifference. When many are saying the day of great revivals is past, there are signs, already of awakening, and of the possibility of as great a harvest as in the days gone by.—Religious Herald.

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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.

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For circulars and other information, address: TOPICAL BIBLE CO., No. 622 Austell Bldg., Atlanta, Ga.

themselves more to widen the circulation of our own state paper, to say nothing of other Baptist literature.

Dadeville. JNO. P. SHAFFER.

The Avondale Church Building.

Here is a cheerful note from Missionary Brown of Birmingham: "Ground was broken on March 3d for the Geo. A. Packer Memorial Chapel. I have received a check from Mrs. Packer of Troy, New York, for \$1,400 for the building. The Lord be praised!"

This building is to be erected in the midst of the factory people, where it is greatly needed. They have been worshipping under the greatest disadvantages, but the workers have held on, and their prayers have been answered in raising help from an unexpected quarter.

For the Alabama Baptist.

The S. S. Home Department.

Dear Baptist: Enclosed find money for the ALABAMA BAPTIST. I have read it many years with as much interest as letters from my own children. And why should I not? for the Lord says we must love him more than our children; and where we love most we will be most interested. Why our Baptists do not all want to know what our people are doing in our own state is strange.

I must say I am very proud to see so much more said about missions than ever before. There has been a great deal said and written about home missions, and how to reach the heathen at home. I must say the home department work in the Sabbath schools will in my opinion come nearer reaching this need than any other. Of course we ought to send out just as many ministers as the boards could send out. But we could not send out enough ministers to reach every family which does not attend church or Sunday school once a year. Now, if superintendents and all managers of Sunday school work would take up this home department work and put it in the hands of godly women who realize in their hearts

been said that ill temper is the vice of the virtuous and a blot on an otherwise noble character. Perhaps we had better reconsider what a virtuous character is and resolve that irritability, and censoriousness and jealousy and pique shall be classified among sins to be repented of and fought against as much as drunkenness and theft and profligacy. The distinctions we make between sins is damaging to our character. The ugliest sort of sins are those which are often counted no sins at all, but simple infirmities. Love has an element of good humor in it. It keeps back retort and places offensive words and actions in a light which gives birth to a facetious smile instead of bitter resentment. There are many people with such a surplus of conscience that they are ever feeling it to be their duty to get offended. And they are most faithful in following their peculiar conscience. It may not be very dignified, but if we cultivated the habit of laughing at those who lose their temper it would be the beginning of the regeneration of society. It is not easy to withstand a retort of anger, but human nature cools off very quickly and gets ashamed of itself before a playful smile. The trouble with many is an excess of seriousness. The art of treating lightly the little differences that arise in social or church life is the secret of retaining friendship and preserving harmony. If there is one whom you have wronged or slighted meets you the next day with a pleasant "good morning," you think the more of him and less of yourself for your lack of courtesy and kindness. Perhaps, if we preached the duty of good-nature we should be adding to the world's happiness more than if we preached some higher ones.—Baptist Commonwealth.

Each individual experiences in life that which will sooner or later uplift, no matter how direful and seemingly unholy the process through which he must pass may be. \* \* \* The need and circumstance of the individual have developed the existing condition, and through it, from stage to stage, that soul will climb.



# Alabama Baptist

MONTGOMERY, MARCH 15, 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.

### THE SERMON'S LENGTH.

In recent months much has been said in some quarters concerning short sermons. One of our exchanges claims that during the last commencement season a certain minister received the degree of Doctor of Divinity for preaching short sermons; and some pastors have made sly hints about the brevity of their discourses, as if that were a peculiar virtue. In this contest for shortness a minute counts for something; and the champions of the short sermon have sometimes waxed warm in the effort to decide whether the morning discourse should stop short at the close of a half hour, or whether a margin of a minute or two should be allowed, but they are quite certain that the evening sermon should not exceed twenty-two minutes.

No doubt the stopping point is the best point in some pulpit performances; but such performances, by whatever term they are designated, ought never to have had a beginning. For mere platitudes and disconnected remarks, which show neither grasp of the subject nor progression of thought, and bring neither edification nor comfort, the term of twenty minutes is quite too much. That such services are occasionally rendered by men who speak in the name of the Lord, must be admitted; but the occasions are rare.

More length does not constitute greatness in a sermon. Ministers have sometimes made this mistake—confounding length with greatness. But the sermons that stand out in memory, towering above the dead level of the sermonic expanse, like mountains above the plains, as, for example, Dr. Ellis' sermon at the First Baptist church in this city, during the Southern Baptist Convention in 1886, have not been less than an hour. B. H. Carroll, who by many is considered one of the greatest of living preachers, rarely stops short of an hour, and he preached to the same congregation for a quarter of a century. J. R. Graves used to preach as long as two hours; and while he taxed the mental energies of his auditors with his mighty thought, they were often sorry for him to stop. The men whose names naturally fall into the list of great preachers were not afraid to speak an hour, if their themes required so much time, and their preparation justified it.

When a preacher is capable and conscientious, apprehending the awful responsibilities of his calling and the vast issues involved in his work, he need not measure his message specifically by the tick of the clock, or be moved by the impatient clamor for brevity. The twenty minutes sermon is unfit for the country: it does not repay the effort to get to church. It is unfit for the city, because there the people depend largely on the pulpit for their knowledge of spiritual things. It reflects upon the fidelity of the minister or the intelligence of the audience, indicating that the one knows very little about his theme or that the other has very little capacity for receiving instruction.

The truly great preacher cannot always preach a great sermon.

Sometimes he is limited by his theme. There are many topics incident to Christian life and activity, that are rudimentary; they cannot be ignored, and yet they stir no mighty emotions, and demand no elaborate treatment. Sometimes the preacher lacks health, and the sermon partakes of its author's infirmities. If he has the delicate sensibilities that equip him for the noblest forms of preaching, he is easily affected by his audience; he is stimulated by responsiveness, or chilled by listlessness. Many pretty talks have been made, but no man ever preached a great sermon in twenty minutes; and some men have continued an hour without attaining unto greatness.

The preacher is an ambassador for Christ. He speaks in the name of the King. If he has a message from God unto men who have come together to hear, let him deliver his message without the fear of the clock before his eyes.

### WHAT TO DO WITH IT.

We heard two of our foremost pastors talking recently, and one of them mentioned that on the first Sunday in January he received a note that read as follows: (We quote it from memory.)

"Find enclosed two dollars, which you will please give to foreign missions. A Boy."

This to our mind is a significant letter. It came from a boy; even the pastor did not know who he was. But he had two dollars, and desired to contribute these to the Lord's cause. But the significant point is that he knew what to do with his money. It is a wonderful thing to be liberal-hearted and generous, but it is even more wonderful to know how to place money wisely so that it will tell for the honor and glory of God. We of course do not know who this boy is, but surely there must be something in him and surely also he has

had wise and efficient teaching.

The newspapers have reported Mr. Rockefeller as saying that he would give a million dollars to any one who could tell him what to do with his money. The newspapers sneered at this as a joke and a jest, and any one can imagine that he can easily tell Mr. Rockefeller what to do with his money, and any simpleton, or any spendthrift or any idler on the street corner could easily enough take up a million dollars and cart it down to the river and pitch it in. That gets rid of the money, but that is not telling what to do with it. Givers do not always give wisely. This is true of those who give in small sums, and those who give in large sums. We scarcely know of a principle more fundamental, and more needing to be impressed as a matter of education upon children and young people, than this, namely, how to spend money. Everyone thinks he knows how, and yet perhaps there is no one point in life at which there is a more common and general blunder. Spending wisely is of vast importance, but giving wisely is even more important. If one is going to give money in the Lord's service, it is his solemn duty and obligation to give with the utmost care and wisdom. When one makes an investment for himself, he studies carefully the two questions of safety and return. When one comes to make an investment for the Lord, why should he not use full care to see that the money is safely placed, and placed where it will bring the largest returns in the furtherance of the Master's cause.

More and more we are coming upon a time when there is going to be giving and large giving for the furtherance of the gospel, and it is impossible to state in exaggerated form the importance of studying with great care as to the best way

to invest our money for the glory of Christ and the upbuilding of his kingdom.

If God has endowed you with the capacity of making money, and has given you large success in your business, should you not consider well the question of turning to account both the money-making power he has given you, and the treasure he has brought into your possession? Making money for the Lord is a great and sacred undertaking, and when money has come into your hands, and given to you a certain power, look well to it to see that you use it wisely, and so use it as to secure divine favor, and to carry forward the kingdom of the Lord Jesus.

DR. MADISON C. PETERS, whose adoption of Baptist views we mentioned some weeks since, was recently baptized by Dr. R. S. McArthur into the fellowship of Calvary Baptist church, New York city. He will enter the Baptist ministry. Dr. Peters was forty years of age in November last. At the age of twenty-four he was pastor of one of the largest Presbyterian churches in Philadelphia. He was called thence to New York city, where his congregations have been among the largest in the city. He is regarded as a notable accession to Baptist ranks.

We lose much by not studying the old masters—not the old masters of art, but the old masters of devotional thought. What gems of consolation lie buried in the pages of Leighton! What reminders of duty come from the writings of Baxter! What stimulus springs from the quaint utterances of Matthew Henry! What sweet devotion wells up from the records of Doddridge! What notes of spiritual courage reach us from the declarations of Luther!

In these electrical times when

credentials demanded. He sometimes sells maps and preaches. He may come to Alabama, as others have done.

### At the Old First Church.

With the opening of spring there has been a noticeable quickening in every department of the manifold work of the First Baptist church of this city. The Sunday school has grown until on last Sunday the lecture room was crowded. Teachers and scholars seem to be imbued with new life, and classes are vying with each other in efforts to increase the attendance, the interest and the fruits of the sowing of the Word. There has been a notable increase in Capt. J. M. Falkner's Bible Class. Sunday congregations are unusually large, and scarcely a week passes now without accessions by baptism or by letter. The prayer-meetings show the quickening also, and the Ladies' Aid and Missionary societies in their weekly meetings crowd the double parlor at the pastorium or wherever they meet, and are evidently doing some of the best work of their history. The "social" held lately at the pastorium was a delightful and inspiring occasion, over three hundred being in attendance, and that bit of history is to repeat itself very soon, "they say." But best of all is the increase in that interest that underlies and is vitally related to every other real interest—interest in the preaching, the study and the teaching of the Word. On last Wednesday night, after prayerful consideration of the subject, the church decided to undertake afresh the work of city and suburban missions, and elected

Rev. Geo. W. Townsend to take charge of the work. On Wednesday night of this week Bro. Townsend is to address the church on this work, and steps are to be taken at once to press it forward. The church is looking forward with prayerful hopefulness to a series of meetings to be held in the near future. The present is full of inspiration, and the future bright with promise. REPORTER.

### FIELD NOTES.

H. R. Schramm, Stewarts: We had a fine congregation here yesterday and got \$5 for Home missions. Stewarts is building up, and the church is doing well.

J. G. Lowery, Warrior, March 7: We had good services at Hartselle last Sunday. Received two by letter and one by experience and baptism. Took a collection for Home missions Sunday and for Orphan's Home Monday night, amounting to about \$28 in all.

C. C. Winters, East Florence: Two good services at our church yesterday. Good congregation at each service. 72 in Sunday school. Sickness is subsiding and our S. S. is building up. We hope to have over 100 by the 1st of next month. We have a live superintendent.

Col. J. D. Roquemore, a prominent lawyer, and attorney for the Georgia & Alabama railroad, died at his home in this city on Monday morning. He was a member of the First Baptist church, and was held in high esteem in the community and in the state.

There is a slight error in the advertisement of rates to the Dewey celebration of the Central of Georgia railway in another column. The first paragraph should read thus: "This road will sell tickets March 19th and 20th, and for trains scheduled to arrive in Savannah before noon on March 21st, final limit March 22d, 1900, inclusive."

Warning is given in Tennessee and Kentucky against Henry Austin Harvey, alias Henry Austin, who claims to be a Baptist preacher. He was excluded from a Baptist church in Tennessee and his

credentials demanded. He sometimes sells maps and preaches. He may come to Alabama, as others have done.

J. E. Holley, Flomaton: The churches and Sabbath schools are doing better now than for some time past on our field of work. We hope to do more for missions and other causes this year than for sometime past. We have some set days ahead for a collection for missions, and we hope to make the heart of Secretary Crumpton leap for joy at a very early date with our offerings to the Lord's cause.

W. J. Elliott, Montgomery: All our services were well attended at Wetumpka Sunday. Dr. H. E. Scott and wife, who recently came to us from Georgiana, joined by letter. We had an increased attendance at Sunday school, and interest is growing in all departments of work. Several are awaiting the ordinance of baptism. We buried Mrs. Fannie Andrews Monday morning at 10 o'clock.

W. T. Foster, Notasulga: I send money for four subscribers. Bad weather has prevented me securing the six additional names which I hope to get, but I expect to send them. I am working my field as thoroughly as I can. The paper helps me more in my work than any other agency. I have no trouble to get our members to fall into line if they read the ALABAMA BAPTIST.—My churches this year are, Notasulga, Loachapoka, Concord and Elam, which are all in very good condition.

G. L. Yates, Pastor, Fitzpatrick: A good congregation greeted us at LaPlace, Macon county, last Sunday, and listened to a very helpful missionary sermon by Bro. Baber. The Holy Spirit sent his appeal home to their hearts, and a collection amounting to twenty dollars in cash and pledges was the outcome. After this we had an ordination service, in which brethren R. G. Williams and C. C. Jordan were ordained to the office of deacon of the church. The Pastor, Bro. Baber, and deacon Swearingen, composed the presbytery. The church is well organized, and the prospects are very hopeful.

### For the Alabama Baptist. An Offering of Love—Who will Respond?

I was highly pleased with Dr. Eager's sweet spirited article in the ALABAMA BAPTIST, in which he told of the early conversion of Miss Dollie Dix and of her farewell to her church on her departure for mission work in California. How expressive of the true Christian life were the words, coming from the inmost soul, "For to me to live is Christ, to die is gain."

It would have been highly pleasing to the spirit of true love to Christ and to missions if Dr. Eager had been able to add, "Her friends, in token of their love for her and for her work, agreed to 'hold the rope while she goes down,' and have made up a purse to support her in her great work."

It has been my privilege to know the family for a number of years, and to know them is but to admire and love them. It is a most excellent family. Miss Dollie is an accomplished young lady, and in every way well fitted for the work in which she is engaged. Why should she be supported by her own resources while doing this work? The command of the Master to go and preach the gospel is given to every believer; therefore it is the imperative duty of each, if he does not go himself, to give support to those who do go, whether they go under appointment of a board or not—provided they be called of the Lord to the work.

Why not expect that God will bless Miss Dix and make her labors effective in bringing benighted souls to the light and liberty of the gospel just the same as if she were laboring under the auspices of a board?

I desire to be one of twenty-five who will give five dollars each to make a purse of \$250 for this brave and consecrated worker for the Master. The rule to "let not the left hand know what the right hand doeth" does not apply here, so it need not be urged. It is a small matter for 25 persons to give \$250, and some one may say that this amount will be raised without his gift; but we all ought to feel a desire to give, and only those who thus feel are asked to contribute. If more than \$250 be raised, the

excess can be turned over to Secretary Crumpton, who will find a needy and appropriate place for it.

Let us see what the response will be in the next issue of the ALABAMA BAPTIST and those immediately following. Let us act promptly in executing the "I will." Remember the Lord said, "It is more blessed to give than to receive." "The liberal soul shall be made fat." Let us come cheerfully to the help of the Lord against the mighty. What a blessed thing it would be if the next issue of our paper should be filled with responses from our brethren and sisters saying "I will give five dollars." I would keep the paper as a precious memento, and with pleasure hand it down to those who may come after me.

I suggest Rev. A. F. Dix, of Montgomery, father of Miss Dollie Dix, as the proper person to receive the money. If there is any excess, he will hand it to Bro. Crumpton. J. P. DOWNING.

Downing, Montgomery county. [Bro. Downing is in earnest, and he is both able and willing to do what he proposes.—Ed.]

### For the Alabama Baptist. Ordination.

On March 4, by request of Watts Union church, near Warrior, the following brethren met for the purpose of ordaining to the full work of the gospel ministry Bro. Thomas Carr, namely, Elds. W. D. Shaw, J. E. Creel, John Ragland, and Deacon B. H. Crane. The presbytery was organized by electing W. D. Shaw president, and B. H. Crane secretary. The sermon was preached by the writer from 1 Timothy 3:1-8, "The bishop and his work." Examination of candidate by W. D. Shaw; ordination prayer by John Ragland; charge to the church by the writer; presentation of the Bible by W. D. Shaw.

Brother Carr has recently been called to the care of Asbury church at Coaldale. May he ever be wise in winning souls to Christ, is our prayer. J. E. CREEL. Yuma.

Seek ye first the kingdom of God.



## Alabama Baptist.

MONTGOMERY, MARCH 15, 1900.

### GENERAL NEWS NOTES.

On the surface there is no change in the situation in the Philippines, but there is frequent indication in the dispatches that something definite is about to occur. However, it may come after awhile.

In South Africa the British appear to have obtained decided advantage over the Boers, as the latter are evidently retreating. It is also stated, on what appears to be good grounds, that President Kruger is proposing terms of peace, but as yet the English government has not accepted them. It refuses to agree to the absolute independence of the Boer republics. Public sentiment, both in Europe and America, is much divided as between the British and the Boers. It is said that this government has offered to try to make peace, if both parties are willing.

Great interest is manifested both in and out of congress in the bill to apply the tariff to the products of Porto Rico that come to this country. The bill passed the lower house of congress, but the opposition in the country at large may prevent it passing the senate. The Republican party is divided on the subject.

Gen. Wheeler's case is exciting much interest. He wrote his resignation from the army in November, which was before the meeting of congress, but the president did not act upon it. Now the question is, did the writing of the resignation constitute a withdrawal from the military service in such sense as to permit the general to hold his seat in congress.

Congress has declared by a very small majority that Mr. Robbins, Democrat, from the Selma district in this State, must give up his seat to Mr. Aldrich, Republican. The latter has taken his seat.

The situation in Kentucky is still exciting and apparently dangerous. The Republican secretary of state and a captain of militia have been arrested on the charge of being connected with the death of Mr. Goebel.

Nature has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.—Epictetus.

**WOULD** you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

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

Address: Macbeth, Pittsburgh, Pa.

### CONSUMPTION CURED.

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

**Single-Comb Brown Leghorns, White Plymouth Rocks, Black Minorcas.**

Fine Stock. None better. Eggs \$1.50 per 15. Address,

**M. M. HUNT,**  
LANGDALE, ALA.

### FOR OVER FIFTY YEARS

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

For the Alabama Baptist.

### Hear the Committee!

All delegates to the State B. Y. P. U. Convention which meets at Union Springs, April 19th and 20th, are requested to send their names to the chairman of the entertainment committee as early as possible, so they may be assigned homes. We earnestly desire all churches that have no unions to send delegates.

We shall expect all delegates on the evening of the 18th.

B. H. ELEY,  
Ch'n Entertainment Com.

For the Alabama Baptist.

### In Central Association.

**Ala. Baptist:** Please allow me to say to the churches of the Central Association that the Sunday School Board of the association has arranged to hold their next convention on the 5th Sunday in April in connection with the 5th Sunday meeting. Any church wishing to entertain the meeting will correspond with N. R. Martin, at Equality. Only one invitation has been received up to this date. Send in your applications, brethren, as we shall expect to arrange program by the 1st of April.

N. R. MARTIN,  
Sec'y of S. S. Board.

For the Alabama Baptist.

### The Pastor's Salary.

I read a story of a pastor who had to resign his pastorate for want of support. The church had decided that it could not raise his salary. There was a member who was greatly distressed over losing their pastor. He called a meeting of the members and inquired if the lack of money was the only reason for this change, and if they were all united in desiring the services of the pastor. They all seemed anxious to retain him, saying that he was useful and beloved, but the church was poor. This brother was poor in this world's goods, his only possession being a little mill. He told them he had a plan by which he could raise the salary, if they would allow him to take his own way to do it. That he would assume the responsibility for one year if they would agree to it. They gave their consent. The year came to a close and the salary was promptly paid, and no one had been called on for money. He then told the brethren that he had paid the salary by taking out as much grain as he thought was their proportion, and laid it away for the pastor's salary. This he sold and paid the pastor regularly and promptly from the proceeds, and no one was the poorer by it. Now, there may not be a miller in every country church, but the principle can be carried out by the members giving of the proceeds of their farms to the support of their pastor. Brethren, try it and be convinced that it will work well. J. H. CURRY.

### 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. Mrs. S. A. GRESHAM.

Salem, N. C.

### 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.

### The Foreign Mission Cause.

The contributions for Foreign Missions from Alabama, up to March 1st, amounted to \$6,213.97. This is a good showing, but not what it should be. The convention year soon closes. The board has increased its work, and great success has crowned its labors. The secretary writes: "We hope to go to the convention with great joy." Let Alabama do earnest work just now, that this hope may become a blessed realization.

W. C. BLEDSOE,  
V. P. for Alabama.

For the Alabama Baptist.

### A Second to the Motion.

**Editor Alabama Baptist:** Please allow me to call attention to Bro. H. R. Schramm's article in your issue of March 1st, on raising \$50,000 for these two Baptist schools of Alabama. I think it is a wise, practicable plan, and I will gladly join him in giving \$5.00 a year for five years. I will also rejoice to give the same amount for raising \$50,000 for the Judson on the same plan. Why not raise this \$50,000 each for these two Baptist schools of Alabama? It can be done, and ought to be done. Will we do it? If the present friends of these two institutions will raise this one hundred thousand within the next ten years, God will raise up friends who will give these schools ten times one hundred thousand. They will need it, and if we do our duty now according to our ability, the money for the future will come.

This endowment for the Howard and the Judson ought not and must not interfere with our regular mission work. It will in the end greatly strengthen it.

W. Y. QUINBERRY,  
New Decatur.

For the Alabama Baptist.

### A Thanksgiving Service.

The people about Mt. Hebron church, Hale county, were building a new house of worship, and I suggested that after its completion we should all meet there on Saturday before the fourth Sunday in February and spend the day in thanksgiving, prayer and praise. The suggestion was approved, and

although the weather was very unpleasant, quite a number came out. I preached in the morning. We regretted that Maj. Harris could not be present and take part in the exercises, as we had invited him to do. However, he made us glad by the presentation of a beautiful Bible, which is highly appreciated.

The afternoon was spent in talks about the old Mt. Hebron church. Every one appeared to enjoy the day.

The community deserves much credit for what it has done. It is a good church and in an excellent community. We expect the fifth Sunday meeting in April to be held there, and hope to have Maj. Harris with us. H. R. SCHRAMM.

Stewarts.

Educate the boys and girls of the farm home, and then impress the fact that education is as much needed on the farm as in the office or store.

### LITERARY NOTICES.

**A Dictionary of the Bible.** By John D. Davis, Ph. D., D. D. With many new and original maps and plans, and fully illustrated. One volume, octavo, 802 pages. Price, \$2.25, postpaid. Half Morocco, gilt top, \$3.00. The Westminster Press, Philadelphia.

The scholarly Princeton professor is to be congratulated upon the production of this excellent work. And the multitude of earnest Bible students to whom it will prove a mine of valuable information are also to be congratulated upon having in so compact and accessible a form the very latest results of the best biblical scholarship. The Bible Dictionary is the most indispensable book, next to the Word itself, in every preacher's library. Nothing else can take its place. For a long time Smith's Dictionary has been the standard work of this kind, but with the great advance in biblical knowledge and the fresh light that has been thrown upon the interpretation of the Scriptures by recent critical and archeological investigation, much of the matter in Smith is out of date. An entirely new work fresh from the study of a

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thoroughly competent and conservative scholar fully acquainted with the best and latest biblical learning will be welcomed by a host of preachers and Sunday School teachers as an invaluable aid in their work. This is what Professor Davis has given us. The radical school of higher critics, realizing the importance of the Bible Dictionary, has been active in this line of work recently, and men like Cheyne and Black have put some of their best efforts in the production of a Bible Dictionary of considerable pretensions, in which the conclusions of radical criticism are accepted as established beyond controversy. Perhaps it is not a misfortune that such a work should be too expensive for the average preacher to buy. It is to be hoped that Professor Davis may give us after awhile a larger work, say in four or five volumes corresponding to Smith's Unabridged, but for the

Book of Enoch. His treatment is clear and vigorous, and shows familiarity with the currents of modern thought, many of which the author thinks are in the wrong direction. In this opinion he will have the sympathy of many who are weary of the endless speculations of the new theology and whose souls are hungry for the eternal verities that gave hope and courage and strength to their fathers. One could wish that Dr. Stalker had been more pronounced in his adherence to the old views, and had shown less sympathy for some of the teachings of the German theologians, but this feature detracts little, if any, from the value of the book. It is a book to be read more than once, for it is full of earnest thought. We are not surprised to learn that there has already been a great demand for it.

H. W. P.

### Prohibition Convention.

A Convention of the Prohibition party in Alabama is hereby called to meet in Birmingham, Ala., Wednesday, March 28, 1900, at 12:30 o'clock p. m., to nominate a ticket for State offices; to elect delegates to the National Convention at Chicago; and attend to any other business for the interest of the party.

Organized counties should appoint delegates in due time for this convention, but where counties are not organized, party prohibitionists are urged to attend as individuals.

Respectfully,

W. B. Witherspoon, S. A. Lowman,  
O. P. Spiegle, C. D. Alverson,  
O. E. Comstock, Sr., S. B. Johnson,  
B. J. Lowman, J. H. Christian,  
J. F. Goldman, O. K. Cameron,  
S. A. Russell, W. W. James.

### Montgomery Amazed.

Nothing seems to amaze or astonish the people of Montgomery more than the number of inveterate Stutterers who are flocking to this city for treatment. Some of them come several hundred miles, and are now rejoicing over their cure. James Kaykendall, of Scottsboro, Jackson county, Alabama, is here now, and will return home tomorrow perfectly cured. We saw him before treatment, and it was painful to listen to him. We saw him today and talked with him, and he didn't stutter a particle. Prof. Mzell, Principal of the Tuskegee High School, had his son cured, and many others from Alabama and Georgia have been cured the past few days.

Dr. Randolph astonished the people of Mobile with his mental teaching, and the Mobile Register and Item were loud in his praise.

We see that Preachers, Governors, Senators; and the leading papers of many states speak volumes in Rev. G. W. Randolph's praise. He is teaching at the Maybin House, No. 203 South Court street, and we do hope that every one who stutters will come and get cured. No man can bring a better record than Bro. Randolph.

Live in the present, that you may be ready for the future.



# ONLY A BABY.

Something to live for came to the place,  
Something to die for, maybe;  
Something to give even sorrow a grace—  
And yet it was only a baby!

Cooing and laughter and gurgles and  
cries,  
Dimples for tenderest kisses;  
Chaos of hopes and of raptures and  
sighs,  
Chaos of fears and of blisses.

Last year, like all years, the rose and the  
thorn;  
This year a wilderness, maybe;  
But heaven stooped under the roof on  
the morn  
That brought there only a baby.

—Harriet Prescott Spofford.

## A Pretty Good Sermon.

A story of a bright-eyed, bare-footed, shabby little fellow is told by Forward. He was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business and of a temperament not easily daunted.

The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame and, "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's some body to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? or of gettin' things if there was nobody to divide with?"

"Fourteenth street!" called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked to nobody in particular, "I've heard many a poorer sermon than that!"

## How to Shrink and Sew Wash-Dresses.

In making up dresses of gingham, Madras, pique, etc., especially when domestic material is chosen, the goods should be shrunk before cutting. This may be done by dipping the fabric quickly in water, allowing it to remain long enough to wet it thoroughly, but by no means soaking it. Lift it from the water and drain without wringing; hang so that threads run straight, and shake from time to time until almost dry, then press carefully with a hot iron. The rapid drying thus induced will result in the desired shrinking. Heavy linens and fine French or silk ginghams do not require treatment of this kind, but these should be cut invariably according to the thread, otherwise they will be sure to hang unevenly after their first visit to the laundry. A very common source of dissatisfaction in the appearance of wash dresses made in the materials above described is to be traced to the employment of a too fine machine stitch, which often puckers a seam badly, especially if the material has not been shrunk previous to making. Even with exceeding fine organdie a medium-sized stitch is preferable, especially for long seams such as occur in skirts. This is a defect in home dressmaking that should be equally guarded against in the stitching of veiling cloths, India silks, or silk ginghams. Even where stitching is employed as a garniture a smoother effect will be gained by setting the machine so as to bring from eighteen to twenty-two stitches within the inch.—The Bazar.

## Accepted the Present.

A well-known professor, who shall be nameless, sometimes became so much interested in his lecture that when the noon bell rang he kept the class five or ten minutes over the hour.

Certain restless spirits amongst the students thought they would give the professor a gentle hint, so they bought a small alarm clock, set it to go off precisely at noon, and placed it on the professor's desk when they came into the next lecture. They knew that he was a

little absent-minded, and expected that he would not notice it.

As the noon hour struck the alarm went off with a rattling crash, and those of the class not in the secret started, and took in the joke at once. There was a round of applause.

The professor waited until the alarm and the applause were over, and then said, deliberately:

"Young gentlemen, I thank you for this little gift. I had forgotten that it was my birthday. An alarm clock is something my wife has needed for our servant for some time. It is a very kind remembrance on your part."

The professor then went on to finish a demonstration interrupted by the alarm.

## The Ideal Father.

"Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood, and fatherhood comes next," writes Barnetta Brown, in the February Ladies' Home Journal. "The mother may be represented as a dove, with love and gentle care brooding over the young; the father as an eagle strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness, the father, a citadel of strength. A father, then, to avoid his failures, must be of fine, large quality, strong, sane, and loving; a self-forgetful, pleasant guide, a chum for his boys, a lover for his girls, a comprehending husband, a comfortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes, not one of thorns, but one besprinkled with flowers, and life is changed from a dreary round of mistakes and failures into a comfortable, successful, and beautiful journey, brightened by cheerfulness, gladdened by comradeship, sweetened by love, and enjoyed alike by mother, father, and children."

## The Busy Wanted.

Don't say, "I am too busy." God never goes to the lazy or the idle when he needs men for his service. When God wants a worker he calls a worker. When he has

work to be done he goes to those who are already at work. When God wants a great servant he calls the busy man. Scripture and history attest this truth. As you read this list of men whom God has used, think of those in your own church who are working for him: Moses was busy with the flocks at Horeb; Gideon was busy threshing wheat by the wine press; Saul was busy searching for his father's lost beasts; David was busy caring for his father's sheep; Elisha was busy plowing with twelve yoke of oxen; Nehemiah was busy bearing the king's wine cup; William Carey was busy mending and making shoes; Adoniram Judson was busy investigating religious truths. God never calls an idler into his service. Indolent young people who look toward the Christian service will never get a call from God. It is workers he wants.

## Do You See the Point?

Rev. W. G. Puddefoot told of a woman who was a member of a Western church, but after paying forty dollars for her third sideboard, gave a dollar in answer to his appeal for missions, and sang, "I Love thy Kingdom, Lord," at the meeting. Mr. Puddefoot brought down the house when he continued: "Now if I were to buy a forty-dollar overcoat for myself and a dollar dress for my wife, I should think no amount of singing around the house, 'I love my Mary Jane,' would convince my wife that I really loved her." The audience answered his question, "Do you see my point?" by applauding fully two minutes.

## Should Buy Mileage Books.

An Official Says Appreciation Should Now Be Shown.

A prominent railway official said yesterday, regarding the restoration of mileage books in Florida, that the books were discontinued by order of the executive officers of the Florida lines two years ago, and that no traffic officials had anything to do with it. The statement that any outside influence had any effect in their restoration is entirely erroneous. The matter has been one under discussion with the

No crop can grow without Potash. Every blade of Grass, every grain of Corn, all Fruits and Vegetables must have it. If enough is supplied you can count on a full crop— if too little, the growth will be "scrubby."

Send for our books telling all about composition of fertilizers best adapted for all crops. They cost you nothing.

GERMAN KALI WORKS, 25 Nassau St., New York.

Florida Railroad Commission, and by agreement with them, the mileage books have been restored. The official says that it now remains for those who claim the necessity for these books to purchase them, as the number of books sold in Florida will be reported to the Railroad Commission. If every merchant and commercial traveler will purchase a book the wisdom of their restoration will be shown, and the roads will be justified in keeping them on sale. If they are not purchased, the responsibility of their discontinuance will be with those who have urged their restoration.

The railroads have decided, that, in order that there may be no reason why these books shall not be purchased, to make them good over their lines in Georgia, South Carolina, Alabama and Florida. They may be bought in those states as well as in Florida.—Savannah Morning News, Feb. 2.

## He was a Schemer.

A small boy who is not familiar with rural ways was taken by his mamma for a brief stay in the country. He waxed fat and sunburnt, and picked up a wondrous store of astonishing experiences. One day the farmer said to his mother: "Just ask your boy what he hid two eggs in the hen-house for." So

the mother said to the six-years-old: "My dear, what did you do with those eggs you took from the hen-house?" "I hid them in the stable." "And what for?" "Cause it's my scheme." "Your scheme? And what is your scheme?" "Why, you see, mamma, when eggs is borned in a chicken house they is always little chickens, an I fink if they was borned in a stable dey might be little horses."

## Four and Twenty Blackbirds.

You all know this rhyme, but have you ever heard what it really means? The four and twenty blackbirds represent the four and twenty hours. The bottom of the pie is the world, while the top crust is the sky that over-arches it. The opening of the pie is day dawn when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money is the sun, while the gold pieces that slip through his fingers as he counts them, are the golden sunbeams. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king the sun has risen, is daydawn, and the clothes she hangs out are the clouds. The birds who so tragically end the song by "nipping off her nose" is the sunset. So we have the whole day, if not in a nutshell, in a pie.—The Word and Way.

## SECRETS OF SUCCESS.

GOOD ADVICE to business boys by nearly 100 of the most successful business men.

Contains many helpful hints from these business men's own experience. An invaluable aid to every boy whether in school or employed in an office. A dainty volume of about 50 pages, bound in cream pebble grain, stamped in green and silver and sent postpaid for only \$0.25. Every boy should read this book. Send for our special illustrated book catalogue of books for young and old, FREE. Address all orders to

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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.

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## WINE OF CARDUI

### HEALTHY OLD AGE.

LARGE, BENTON CO. ANN., AUG. 4.  
I am 49 years old and have been suffering with Change of Life. I had flooding spells so bad that none thought I could live. My husband got me Wine of Cardui and it saved my life. I am like another person since taking it.

MRS. E. B. TOWNSEND.

### Wine of Cardui

It is the devout wish of nearly all people to live to a ripe old age. None of us want to die young. This universal desire can be realized if care be taken of the health in early and middle life. A little precaution then will add many years to our existence. Death can be kept away a long time. Happy, healthy old age will be the lot of the woman who promptly corrects the ailments which afflict her sex. In youth, Wine of Cardui will take the female child safely over the dividing line between girlhood and womanhood. As a wife she needs it to help her through the trials of

pregnancy and childbirth with as little discomfort as possible. At the Change of Life it will help her over the dangerous place that appears in her pathway between 40 and 50. Then will come many years of truly blissful existence. She will grow old slowly and gracefully. To the last she will preserve that charm and beauty which are always characteristic of perfectly healthy grandmothers. It is for women alone to decide whether they will be healthy or sick. The remedy for their sickness is close at hand.

LARGE BOTTLES OF WINE OF CARDUI  
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## WINE OF CARDUI

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E. D. GRIMES, M. D.



# The Editor's Mistake.—Loses Two Subscribers.

An exchange lifts temporarily the curtain to show that editors have their troubles like less distinguished folk. One of these gentlemen who presides over the destinies of a western newspaper is mourning the loss of two subscribers. No. 1 wrote asking how to raise his twins, safely, while the other wanted to know how to rid his orchard of grasshoppers. The answers went forward by mail, but by accident he put them in the wrong envelopes, so that the man with the twins received this answer: "Cover them carefully with straw and set fire to it, and the little pests, after jumping in the flames for a few minutes will be speedily settled." And the man with the grasshoppers was told to "give castor oil and rub their gums with a bone."—Standard.

To the Dewey Celebration, Savannah, Ga.

Cheap Rates via the Central of Georgia Railway.

For this occasion the Central of Georgia Railway will sell reduced rate tickets on March 19th, and for trains scheduled to arrive in Savannah forenoon of March 20th, with final limit returning March 22, 1900.

Rates for civilians, one fare round trip; for military companies and brass bands in uniform, 20 or more on one ticket, one cent per mile per capita, distance traveled.

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The Sixty-Second Annual Session Begins September 17th.

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The Finest Equipment Oper-  
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Notethis Schedule  
In Effect Nov. 26, 1899.

No. 4.	
Le. Montgomery	8:30am
Ar. Tuscaloosa	12:23pm
Ar. Artesia	3:30pm
Ar. Tupelo	6:04pm
Ar. Memphis	7:45am
Ar. Hot Springs	5:30pm
Ar. Jackson Tenn	9:36pm
Ar. Humboldt	10:16pm
Ar. Cairo	1:45am
Ar. St. Louis	7:31am
Ar. Chicago	4:30pm
Ar. Waukesha	8:56pm
Ar. Kansas City	6:15pm
Ar. Omaha	6:30am
Ar. St. Paul	7:45am
Ar. Denver	6:20pm

Through train No. 3 arrives at Mont-  
gomery at 6:15 p.m.  
For tickets, call upon S. T. Surratt,  
Ticket Agent, Union Depot, Mont-  
gomery, Ala.  
For further information, call upon J.  
N. Cornatar, Southeastern Passenger  
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THE ALABAMA BAPTIST and the  
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With Home and Farm, Louis-  
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Superior instruction in English, French, German, Ancient Languages, Mathe-  
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SECOND TERM BEGINS FEB. 1, 1900.

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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 FERTILIZER exclusively, having tried all other leading brands of complete fer-  
tilizers. His words, like rifle balls, are few, and go straight to the mark:

WETUMPKA, ALA., September 8, 1899.

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

Yours truly,

THOS. WILLIAMS.

## AGRICULTURAL DEPARTMENT ANALYSIS

Bulletin No. 12, issued by the Alabama Department of Agriculture, shows the actual commercial value of the ALABAMA FERTILIZERS to be 19.33 per cent more valuable than all the complete fertilizers or 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 \$3.54 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 as 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 12,000 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.



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As required by state law the word  
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have employed this means to deceive  
you.  
See that the above trade mark is on  
the bag, and take none offered you as  
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**ALABAMA FERTILIZER COMPANY**  
MONTGOMERY, ALABAMA.



# ROYAL BAKING POWDER

ABSOLUTELY PURE  
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

For the Alabama Baptist.  
From Louisiana.

Dear Bro.: Enclosed please find two dollars to pay subscription for two years to the ALABAMA BAPTIST. I forgive you for addressing me as "Sister M. E. Weaver," since these initials so often stand for "Mary Elizabeth."

I am still preaching the gospel of our Lord and Savior, and am at present pastor of the First Baptist church of this city. We have about 300 members in what we think is the prettiest city in Louisiana. I still feel a great interest in all Alabama affairs, and especially am interested in Howard College, my alma mater.

I should be glad to join Bro. Schramm in whatever I can do to help-endow that noble institution. We are laying plans for the establishment of a great institution of learning in Louisiana.

With best wishes for the paper and the cause in my native state, I am, fraternally,

M. E. WEAVER.

Lake Charles, La.

For the Alabama Baptist.  
Going to Tennessee.

Dear Baptist: I have been laboring in the field between Russellville and Jasper. At Bear Creek we have a weak, struggling church. They are trying to build a church-house. This is an important point. At Haleyville we have a good many Baptists who are anxious to be organized into a church. Haleyville is an important town, a great deal of business being transacted there. This field should be looked after by the State Board.

I have been called to West Point and Iron City, two important towns in Tennessee, and two churches in the country. This field was left vacant by Rev. C. C. Winters, who resigned there to accept the work in East Florence, Ala.

I shall move my family to West Point as soon as Dr. King shall vacate the parsonage, which will be very soon. Dr. W. P. King was principal of the high school at West Point. He resigned on account of ill health, but his health is fully restored, and he will move his family to Birmingham. He desires to enter the pastorate. He is a scholarly man and fine preacher. He is highly recommended as a preacher. I take pleasure in recommending him to the brethren in Alabama.

To those who have treated me so kindly in my rambles, often when tired and worn, I express my heartfelt thanks. God bless those sweet angels of mercy who have spared no pains or labor to make my visits in their homes pleasant. One day the Master will say "inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

There are many sacred memories in Alabama, my native state. But the divine hand has guided me in this move to a new field. I shall never cease to labor for the Master until he shall call me to the home of many mansions. God bless the work in dear old Alabama.

J. O. A. PACE.

In Muscle Shoals Association.

The Executive Board of Muscle Shoals association has been called to meet at Moulton on Saturday, the 24th inst., at 2 p. m. The committee appointed at the last association to arrange for centennial meetings in the association for the year 1900, is requested to meet with the board. This committee consists of F. C. David, R. T. Wear, J. I. Stockton, J. E. Weaver and T. V. Shoemaker. The object in having this committee to meet with the board is to have a consultation as to the plan to be pursued in holding these meetings, and to have the co-operation of the board with the committee. I think this an important meeting, and I hope all the members of the board will be present, as well as the members of the committee. We ought to do something this year in advance of what

For the Alabama Baptist.  
Baptist Loss at Verbena.

On Friday, March 2, the Baptist parsonage at this place was destroyed by fire, supposed to have originated in a defective flue in the kitchen. The house being located north of the church building, and the wind blowing from that quarter, greatly endangered the latter, causing the roof to take fire several times, which was extinguished with much difficulty. The window sash, seats and other furniture were much damaged in the excited and hasty effort to save them. The estimated loss in all is about five hundred dollars.

The thanks of the church are due to the community for their assistance on that occasion, and have been so expressed in church conference. It is desired especially to publicly place on record our gratitude to Bro. A. H. Courtney and Mr. Jesse Jones, who labored heroically and amid much danger to save the church, and it was largely through their exertion that happy result was accomplished.

The destroyed house was formerly occupied by brethren J. L. Thompson, W. G. Curry, J. M. McCord and J. G. Lowrey as a home while serving as pastor, and we recall with sadness the pleasant associations connected with these loved brethren.

Verbena.

MARRIED.

By the writer, March 3d, at the residence of the bride, near Decatur, Mr. Arthur Tow and Miss Mahala E. Cleck.

JACKSON GUNN.

By the writer, March 4th, near Decatur, Mr. Thad S. Medlock and Miss Annie Bullard.

JACKSON GUNN.

At the residence of Mrs. Josephine May, in West Bend, Feb. 28, Mr. B. G. Chapman and Miss Minnie May, and Mr. B. L. May and Miss Emma Barron—the writer officiating. May God's richest blessings attend them through life.

NANAFALLA.

On Thursday, March 8th, at the residence of the bride's brother-in-law, Mr. Flaker McGraw, at Harpersville, Dr. B. H. Smothers and Miss Mattie W. Kidd, the writer officiating. Only a few special friends and relatives were invited. The groom is a physician of extensive practice and of good reputation both professionally and personally. The bride is an excellent Christian lady, and possesses all the qualifications to make a loving helpmeet in life. Quite a host of friends

O. P. BENTLEY.

OBITUARY.

Sister Rebecca Thomson died at her home near Butler Springs, January 8th. Her maiden name was Huff. She was born in Clarke county, Ala., March 23, 1818; was married to John C. Thomson April 30, 1835; was baptized by Rev. J. F. Bruner in 1863 into the fellowship of Ebenezer (now Forest Home) church. Was left a widow in 1863, and has been a patient sufferer for 23 years. Had not walked since November, 1897, but never murmured nor complained. She was a devoted wife and mother, and a faithful Christian. She leaves eight children, all of whom are grown and married, and all living in Butler county, excepting two sons, who live in Texas. God bless the bereaved ones.

PASTOR.

Greenville Advocate please copy.

Mrs. E. O. Pilkington died near Havana, Hale county, January 22, in her 77th year. She was a consistent member of Macedonia Baptist church, and had been a Baptist for more than forty years. She would not have her enemies punished. All who knew her loved her. The expressions of the people at her funeral were that they had known her over forty years, and never knew a better woman. She was kind to the poor, and was an affectionate wife and a good mother. She will be greatly missed in her community and the church.

Mrs. W. F. Chandler died Feb. 13, at the age of 77 years. She had been married to Mr. Ed. Chandler for nearly three happy years. She was the daughter of W. R. Stivender, one of the pillars of Macedonia church, Hale county, of which she had been a member for fourteen years. A devoted wife and loving mother, and a Christian of deep piety and consecration, she was beloved by all, and is mourned by a husband and two children, with many relatives and friends.

H. R. SCHRAMM.

Receipts by State Board of Missions.

For December.

FOR STATE MISSIONS.

Clayton Street, Montgomery, \$9.33; Sister Springs, 1.18; Pea River assoc'n, 9.85; Verbena, 5.00; Cedar Creek association, 1.85; Woodlawn, 10.00; J. S. Watt, Cedar Bluff, 25.00; Second church, Selma, 6.37; W. A. Power, Wetumpka, 12.00; Colbert assoc'n, 2.00; Wetumpka, L. M. So., 5.00; Wetumpka, 12.51; Lowndesboro, 3.30; Bethel, 3.96; Adams Street, Montgomery, 3.30; Clayton St., Montgomery, 8.35; Oxmoor, 2.05; Willsonville, 6.00; Union, 2.79; Fellowship, 1.00; Salome, 10.35; Bethel, 2.15; Mid-

(TALK NO. 12.)

## Prices.

One thing is certain: If a man cleans your watch for 50 cents he never puts a dollar's worth of work on it. If he charges you 75 cents for a new mainspring he doesn't use a dollar spring. He can't afford to. No one can. In the present business activity and business competition things are worth pretty nearly what they cost. Something for nothing is an exploded theory on both sides. The reliable watchmaker who charges you a dollar and a half for a certain piece of work expects to give you value received. He expects to apply his time, talent and skill to your work until it is a first-class job. He tries in every way to please you. I make my prices for repairing as low as possible for first-class work. I only charge for what I actually do. I am in business to make money, of course, but good work at a reasonable price will make me more money in the end than poor work at any price.

C. L. RUTH,  
Jeweler,  
15 Dexter Avenue,  
MONTGOMERY, ALA.

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

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grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Ferry's Seeds and prosper. 1900 Seed Annual free. Write for it. D. M. FERRY & CO., Detroit, Mich.

## Write for Further Information.

Ladies and Gentlemen can earn \$5.00 a day giving away coupons for Shirt Waists, Clocks and Cameras. THE SWISS CLOCK CO. No. 600 Lowndes Building, Atlanta, Ga. Mention this paper when you write.

## "Life of Dwight L. Moody" By His Son.

Agents wanted for the "Life of Dwight L. Moody" written by his son, Will R. Moody, assisted by Ira D. Sankey. Highest commissions given. Outfit mailed for 25c. in postage. Don't send away for Moody books when you can get the same books from a home company and save time and money. Order outfit and be first in the field. Address D. E. Luther Pub. Co., 502 English American Building, Atlanta, Ga.

## TRY MONTEVALLO AGENCY for Teachers.

## OPTUM

## MORTGAGE SALE.

Under and by virtue of the powers of sale contained in two certain mortgages made by Georgia L. Bradford and husband, one to L. Thomas on January 29, 1897, recorded in this county in Book 147 of Mortgages, page 380, and one to Miss Mattie Cary on February 20, 1895, recorded in Book 131, page 591, both of which, with the indebtedness secured thereby, now belong to me, I will sell to the highest bidder for cash at public outcry at the Court Square Fountain in Montgomery, Ala., at noon on the 29th day of March, 1900, the following property: Lot No. one (1) on the east side of Perry street of Ryan's Plat, fronting 60 feet on Perry and running back 207 feet of equal width, and lot No. five (5) on the north side of Julia street of Ryan Plat, fronting 57 feet on Julia and running back 180 feet of equal width, with the improvements thereon and appurtenant thereto.

T. SLOAN YOUNG.

FRED S. BALL, Attorney.

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For the Complexion For Red Rough Hands

To purify and beautify the skin and prevent pimples, blotches, blackheads, redness, roughness, yellow, oily, mothy skin, chapping, tan, sunburn, and many other forms of skin blemishes, no other skin or complexion soap is for a moment to be compared with CUTICURA SOAP, because no other soap reaches the cause, viz., the clogged, irritated, or inflamed condition of the pores.

For Hair and Scalp For Sanative Uses

Shampoo with CUTICURA SOAP, rinse with warm water, dry and apply a light dressing of CUTICURA, purest of emollients, gently rubbed into the scalp. This simple, refreshing, and inexpensive treatment will soothe irritated and itching surfaces, stimulate the hair follicles, clear the scalp and hair of crusts, scales, and dandruff, supply the roots with energy and nourishment, and make the hair grow when all else fails.

Complete External and Internal Treatment of Every Humor.

CUTICURA Consists of CUTICURA SOAP (50c.), to cleanse the skin, CUTICURA OINTMENT (50c.), to soothe the skin, CUTICURA RESOLVENT (50c.), to cleanse the blood. A single set is often sufficient to cure the severest humor when all else fails. FORTY DOLLARS AND CURE CO., Sole Proprietors, Boston. "How to Cure Every Humor," Free.

## DR. MOFFETT'S TEETHINA

TEETHING POWDERS

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