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# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## \*ALABAMA BAPTIST.\*

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\$1.00 to Ministers in regular work.

For the Alabama Baptist,  
Little Things.

A tithe is a little thing, and yet it built ancient temples and kept their altar fires bright. Give it a chance, and it will evangelize the world and sound the golden-mouthed trumpet of the millennial dawn.

But we live in a day of lumps. Men want lump money. Treasurers of churches and societies hold for months small amounts, waiting for the lump to send to the boards.

Men will not give, because they have not the lump ready.

Young men—many of them—do not save, because they have so little to spare for a savings bank. "It will take too long," is a common expression. Learn a lesson from the ant. A colony wants a home. They have no rich neighbors to endow them, so they endow themselves. No one of them carries two grains of sand at a time, but each carries one grain. And thus these little Egyptians build their pyramids.

We Baptists of Alabama live in the vain hope of some rich benefactors endowing our colleges. And these rich men are ever asking, "What will the denomination do?" And while the rich are waiting for the poor, and the poor waiting for the rich, the sands of time are crumbling beneath us and all that we hold dear.

Our doctrines are correct—they are Bible. We are saved by grace. This we believe and teach. Let

it is afloat will put their money in it if proper influences are brought to bear. Is there not a charm about the name of Purser? Why not build on the foundation which he laid a Purser endowment chair, \$5,000; then a Bush endowment chair, \$5,000; then a Lewis endowment chair, \$5,000. And let there be other names whose very mention is an inspiration. Then add to these chairs till Howard cries, "It is enough! stop, brethren, stop, and give to something else!"

Here are \$25 a year for four years, for the Purser chair. Who will give the next \$25? Then who will give the first \$25 for each of the other two honored brethren whom God still lets live among us?

Sometimes it is best to plow a field row by row, to lay a circle segment by segment, to build a house stone by stone, to teach a child letter by letter, and not after the modern "word system," word by word. But any plan will do that succeeds.

Bush of Mobile, Lewis of Sycamore, and Purser of sacred memory and the city of God.

Let their names inspire us to success.

We cannot, we must not fail. God is for us. It is his work. Who can be against us?

Time and tide are coming our way. Let us take them at their flood and go up to prosperity.

R. M. HUNTER.

Avondale.

In St. Clair County.

Here is a cheerful letter from a section that is seldom reported in these columns:

COOSA VALLEY, March, 1900.

Baptist and Reflector, Nashville  
Mormonism.—No. 17.

AS A RELIGIOUS SYSTEM.—APOSTLES, PROPHETS, ETC.

BY EDGAR E. FOLK, D. D.

The sixth article of faith in the Mormon creed reads:

"We believe in the same organization that existed in the Primitive church, namely: apostles, prophets, pastors, teachers, evangelists, etc."

As to this I have to say:

1. The apostle in the literal meaning of the word, *one sent*, is still continued in the missionary, which is the Latin word corresponding to the Greek word *apostle*. But in the technical and official sense of the term the office of apostle was special and temporary, and was discontinued at the close of what we call the apostolic age—that is, the first century. Smith's Bible Dictionary says on this point:

"As regards the apostolic office, it seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders—all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible. The *episcopos* of the ancient churches coexisted with, and did not in any sense succeed, the Apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially."

In discussing who should be chosen as a successor to Judas,

self, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven and the fierce lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumation decreed hath made a full end of all nations; that the cry of the Saints, and the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbath, from the earth, to be avenged for their enemies. Wherefore stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

At a conference held in Nauvoo April, 1843, the year preceding his death, Smith repeated the prediction:

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject, Dec. 25, 1832.

At the outbreak of the war between the States, the Mormons claimed, and have since continued to claim, that that event was in fulfillment of this prophecy. But several facts should be borne in mind. (1) The revelation claimed to have been given Dec. 25, 1832, was not published in the Book of Doctrine and Covenants compiled in 1835.

was predicted by Christ. (Matt. xxiv. 11, 24.)

One prediction attributed to him, however, seems to have come true. He is reported to have said some time before his death: "If Brigham Young ever becomes President of the Church he will lead it to hell."

As to Brigham himself, he never ventured to put dates to his predictions but twice, and both times he came to grief. The second time was when on the Sunday preceding the surrender of Gen. Lee he predicted that there would be four more years of war!

3. But the Mormons do not stop with apostles, prophets, pastors, teachers, evangelists. They add "etc.," and that "etc." includes a good deal. It includes the Melchisedec and Aaronic priesthoods; the First Presidency, with the President of the church and his two counsellors; the Quorum of Seventies; the Patriarchs; the Presidents of Stakes; Priests, Bishops, etc., etc., making a curious and awkward conglomeration of the officials of the old and the new dispensations, with prophet and apostle, priest and bishop, patriarch and pastor side by side. They propose to take the Bible literally and claim to get these offices out of the Bible. But I should like to ask, Where does the Bible speak of a First Presidency? Where does it speak of two Counsellors to the First President? Where of the President of a Stake?

For the Alabama Baptist.

Seminary Notes.

Bro. S. H. Bennett preached at Mill Creek Sunday, March 10.

us also teach that the Christian is rewarded for his works.

We have no purgatorial fires to frighten wealthy Christians into making their codicils in favor of our churches and other Christian institutions. But there is a reward offered to the faithful steward—the man who uses well his Lord's money—a heaven and a home when the fires of God's wrath have sent this earth off in smoke and ashes.

Two years ago, I offered through the ALABAMA BAPTIST to give \$25 per annum to Howard College for four years, provided one hundred other preachers in the state would do likewise. Not a man answered me. Had this proposition been accepted, already we should have had five thousand dollars from the ministry. In the next two years five thousand more.

Now Bro. Schramm comes with a five dollar offer. Here is my money, Bro. Schramm, as soon as you have a plan that promises approximate success.

I think no better plan can be adopted than that used by the beloved D. I. Purser a few years ago—the four year note plan. The plan is all right. Find the man, and success is ours. What about J. G. Lowery? The brotherhood has confidence in him. He can do it, and I believe that for Christ's sake he will do it. There are men in this state whose tithes would amount to thousands. And Lowery can get it if the denomination will put him in the field for twelve months.

Oh, I could pray God to open the way for an endowment in the year 1900. Little interest is in it to me, except that I love my Baptist Zion. We have waited too long already for the lump money. We have the heaven. Put it in till all is leavened, then we will have leaven and lump, tithe and ton. Without an endowment, in a state with schools and universities backed up by a rich commonwealth, and with a predisposition on the part of many to attend such institutions, it is only a wonder that Howard College has lived so long amid such breakers. Surely the unseen hand of God rests upon its helm.

Men who would not give to the ship when it was sinking, now that

The ALABAMA BAPTIST comes on time, and always brings us joy. We feel very highly encouraged over the prospect of our future as a denomination. Our section of country is improving greatly. Some of the best preachers of the state visit and preach for us occasionally. And, by the way, we feel that we have local talent. Bro. B. B. Nunnally, who preaches for us at Coosa Valley church, is a power for good. Bro. Lealis Law, of Cropwell church, is one of our wisest counsellors. His words are very dear to us. I thank God that he still spares Bro. Law to us.

Bro. A. A. Hutto, who is pastor of Cropwell church, is too well known for me to say anything of him; but I might say that he is a big preacher, and it don't hurt him to let him know that you thus recognize him.

We are working diligently, I think, in the fields that are before us, and by the grace of God we will certainly conquer.

I am glad that some of the ministers are becoming more active in church work. There is something to do in our churches beside preaching. We certainly must have the preaching; but for a man to preach a sermon and then step right out from the pulpit, and his people see no more of him until the next time he stands before them in the same capacity, it seems to me that the sheep will not be quite so familiar with their shepherd's voice as they desire to be. O! for an awakening among the soldiers, that we might press ourselves into the thickest of the fight! It is very easy to fire a gun occasionally from behind a strong fortification, but when it comes to facing the enemy in the open field it takes nerve. When Jesus bids us "Come," do we respond? Do we charge?

Have we estimated the forces of our opponent? Let's stop and think—they are legion. God help us to listen with attentive ears, for the sound of a going may be heard in the mulberry trees.

D. F. FUNDERBURG.

Faith in God's infinite love is the only ocean which is deep enough to drown every trouble.

men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken from us, must one be ordained to be a witness with us of his resurrection." (Acts i. 21, 22.)

The Savior describes his apostles as "they that have continued with me in my temptations." (Luke xxii. 28.) Paul said that one special qualification of an apostle was that he had "seen Jesus Christ our Lord" (1 Cor. ix. 1), and claimed that he himself had seen him and so had a right to be an apostle. In the nature of the office, therefore, the apostles could have no successors.

2. The word prophet means one who speaks for God, and also one who is inspired of God to speak before of coming events. In the first sense there are still prophets. Every preacher is a prophet. But in the second sense, the prophet, like the apostle, left no successor. Joseph Smith, it is true, claimed to be a prophet in this sense. He made some shrewd guesses which his gregarious followers try to twist into predictions. For instance, take the most noted of his "prophecies." He claimed to have had the following revelation given to him Dec. 25, 1832:

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass, also, that the remnants who are left of the land will marshal them-

in the fifties, in England. It was not until after the war of 1861-65 that it was published in this country. (2) But admit that the revelation was given Dec. 25, 1832. During that year, as history shows, South Carolina had rebelled. Says a recent writer:

In November, the Anti-Tariff Convention issued the Nullification Ordinance. It was a spark of powder all over the United States, influencing for and against. Five days later the Unionists even in South Carolina met and entered a red-hot protest against the ordinance.

Andrew Jackson was at the nation's helm. Old Hickory promptly issued his proclamation against the rebels. He backed up his words by garrisoning forts, and sent vessels of war into Charleston Harbor. On December 20, Governor Hayne, of South Carolina, defied the President, and his army and navy, in a counter proclamation.

An Indian war, known as the Black Hawk war, had raged. Cholera had scourged, breaking up General Scott's army on its way to meet Black Hawk. It was easy on Dec. 25, 1832, to predict these things. (3) But the prophecy said wars will shortly come, beginning with the rebellion of South Carolina. Only one war resulted and that was sometime off.

Again "the prophecy" says:

The Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, and they shall call upon other nations, etc., and thus war "shall be poured out upon all nations."

The South did not call on other nations. War was not "poured out on all nations." Nor did the prediction come true that the "remnant" [Indians] "who are left of the land will marshal themselves and become exceeding angry, and shall vex the Gentiles with a sore vexation." Nor did the slaves "rise up against their masters, \* \* \* marshalled and disciplined for war."

And thus it is seen how in his most famous prophecy Joseph Smith, if he was a prophet at all, was a "false prophet"—such as

an address on missions at Highland Baptist church, this city, Wednesday evening, March 21.

Bro. O'Hara reports the new church building at Clermont nearly completed. The congregation will worship therein on the 18th inst.

Bro. R. J. Dogan will be missed from our midst. He has recently left us to return to his home and labors in Virginia.

We greet with pleasure a former student of the Seminary, Bro. A. T. Tidrick, who is among us for a few days only.

The Seminary has recently been honored with a visit from two of its trustees, Drs. J. H. Kilpatrick, of Georgia, and Geo. B. Eager, of Alabama.

The new pastor of McFerrin Memorial church, Dr. Hamilton, has arrived. He preached his first sermon to his new charge March 11, and made a most favorable impression on all who heard him. The church welcomes him cordially, all are happy, and manifest a disposition to "thank God and take courage."

Dr. Whitsitt ("Uncle Billy") has returned from "over the waves," and is at present making Louisville his home. He has a place in the hearts of many of the students which is indeed hard to fill.

Bro. W. J. Ray is engaged in a meeting at Oakdale, Miss. He has been doing earnest, faithful work, and his labors have been blessed of God. There have been thirty additions up to date, (March 16), and the interest continues.

To some it will give pain, to others pleasure, to know that on Wednesday night, March 13, Fourth and Walnut street Baptist church building was sold. It is the purpose of this church to erect a handsome, commodious modern building on some more desirable site, which has not, as yet, been decided upon. The work will begin immediately.

J. RENFROE CURRY.

Louisville, Ky.

The colleges of the United States represent an invested capital of \$250,000,000, and give employment to 25,000 persons as teachers and officers.



### Trip Notes.

I should have said in my last that I met at Opelika the executive committee of the Tuskegee association. This is one of the few associations which raises an

ASSOCIATIONAL MISSION FUND for their local work without drawing on the funds for State missions.

There is one other in the state doing the same thing—that is the Colbert. Most of the associations seem to regard the State Mission fund as in their hands to be disbursed as they see fit, sometimes with, but oftener without the consent of the board. I want to commend the conduct of these two associations. Where weak churches in the bounds need a little assistance to get them on their feet, the association can easily raise an extra fund for that purpose, and not tax the State Mission fund at all. Several of the smaller churches in the Tuskegee have been saved from extinction by the timely aid extended by the association.

Will the brethren carefully ponder this thought?

Money given by the churches to State Missions ought to be held sacredly for that purpose and paid into the treasury of the board, just as the money for Home and Foreign missions is sent to those boards. If this is not done the foundations may slip from under our State Mission work at any time and disastrous results will follow.

Nobody wants to see a result like that, so we had better remove all danger of such results by raising a fund for local work, and when it is not sufficient, let the board do what it can to lend assistance.

### AT ROANOKE

I struck one of the liveliest towns in the state, and the Baptist church is one of the most alive enterprises in the place. Pastor Risner is planning great things for the future. Arrangements are being made to double the size of the house, which is now always crowded even on prayer meeting nights, and ultimately a handsome brick will replace the present building. The

way to make the members eager to know more of the Bible. I heard the pastor one night as he conducted the study of Gal. 4th.

A brother told me he had never learned so much about the Bible in all his life as he had in the last few months under the new pastor's ministry. Along mission lines there is growth, too. Roanoke is one of the most liberal churches in the East Liberty association. On one Sunday they took pledges for the year amounting to nearly three times more than the church ever gave before in one year. Word was sent out one morning that I would preach at night to young men, and I had the pleasure of preaching to a house full of interested hearers.

Electric lights, a telephone system and a great \$200,000 factory are the enterprises now on foot. They already have a college, an oil mill, and I believe a fertilizer factory. Only one foul blot is on that splendid town which for so many years was a dry town—it has several saloons, and of course their number will increase as the population grows. In an evil day some fine schemer persuaded them that the "blind tigers" were worse than the saloons, and it would be better to have the saloons and get a revenue from them. Now they have the tigers which can see and the blind ones, too.

### BIG SPRINGS

church is twelve miles away in the hills of Randolph. What a storm of wind, rain, snow and sleet struck me in an open buggy on that cold and stormy Saturday! I shall never forget it. Nor will I forget the next day in that open church, with the broken stove and the shivering audience of about fifty people. I tried to have mercy on them; but it was hard to do. I had never been there before, and might never come that way again. They were as eager to hear as I was to preach. I won't say how long the services continued, lest some of our tender city congregations should become stamped when they hear I am coming.

I was to have met the committees of the Arbacoochee and Rock Mills associations; but sensible men that they were, they remained at home by the fire.

They will jointly employ Bro.

W. H. Wright as their missionary, and we will supply him with Bibles. I am sure he will do a good work. He was kind enough to meet me at Roanoke and take me out.

Bro. Moore is the pastor at Big Springs. He has lived a life without reproach in this section, and served the churches the best he could, with but little aid from them, and supported himself on the farm. The Big Springs people are good livers, some of them independent. They have lately erected a good school building, and are talking of erecting a new church. Though they are thickly settled, they have no Sunday school. If they could remain united and have a good school for ten years and a live Sunday school, what a change there would be!

The lands of Randolph are hilly and thin, the cotton stalks the smallest I ever saw, but each stalk seemed loaded with fruit last year—indeed, that seems to be characteristic of all the lands in East Alabama—small, but heavily fruited stalks.

Randolph is the only hill county I have been in where the stock law prevails. I heard the brethren talk of the fiery days when the question of "no fence" was being discussed. Neighbors fell out and bitter disputings were the order of the day. The question sometimes divided the churches, but now everybody wonders how he ever farmed and kept up his fences. I am reminded of the fight on the same question in Dallas years ago. One old gentleman said, "Parson Crompton got liquor out of the county, and now the stock law will keep us from having milk, and what are the people going to do without liquor or milk either?"

From talk I had with the brethren, I am sure the idea is growing to have the

RANDOLPH COUNTY ASSOCIATION. There is talk of calling a convention this summer to discuss that and other questions. It is a move in the right direction. In this way several small associations could be united and a strong one established with a scope which would locate

it. When the convention meets I hope one of the questions will be, "The preachers and the tobacco habit."

Generally the preachers are broken of the whiskey habit. I say generally; I happen to know of some who are not, and I am glad to know that more and more it is more difficult for such men to get fields. Heaven hasten the day when they shall lose both their ministerial standing and their church membership! Now let a crusade be made against the filthy tobacco habit. Any form of it is bad, but when it comes to men being crazy over an old pipe which is strong enough to poison a steer, smoking plug tobacco or stinky green—well, it makes the brother unsavory, to say the least.

What a relief after all this cold weather to be through with all my appointments! Some of them had been made months before hand. I filled every one, but will try to be more careful in arranging programs for another winter, if I should live so long.

How good the Lord has been to me!

W. B. C.

For The Alabama Baptist.

At Roanoke.

Dear Baptist: While I have long known of you by reputation and now know of you by happy acquaintance, this is my first attempt to write anything for your columns, and I assure you that my purpose in this attempt is not the same as that of the man of whom it is said, when he was compelled to fight a bear, "Lord, I never called on Thee before, and if thou wilt help me this time, I'll never call on thee again." I ask that you allow me to say a few things concerning the Master's Baptist people and work at Roanoke. At our last State convention I had the pleasure of meeting many congenial and godly brethren, some of whom I had learned to love in the Seminary. I told Bro. Hobson that I was located at Roanoke; he gave me a good Baptist look and said: "The Lord is certainly good to you." I was a listener then of short experience, but now I do speak what I know and testify to what I have seen. I know now that the ALABAMA BAPTIST, Bro. Crompton and Bro. Hobson are possessed of high and

keen prophetic instinct in regard to God's people in Roanoke. I find them to be God-loving, Bible reading, warm hearted, enthusiastic, faithful people. I really do not remember of ever having seen a people so eager to know the Word of God, and who seemed to be as self-denying for the glory of God. They have fine culture, subdued with true piety, they do things in a business way. There is nothing little about them. Their music is inspiring at every service, and Prof. Black's proficiency and faithfulness are highly appreciated by all. I never saw a body transact business in a more business-like way than does the church here. They do not allow the church affairs to become involved in any way. They do not allow their finances to be in arrears. Bro. W. W. Campbell is our treasurer, and it would make any pastor smile to listen to Bro. Campbell's reports; he keeps everything ahead; the pastor's salary is paid, and mission money comes in monthly. The brethren seem to make Bro. Campbell's work agreeable, because they appreciate his services and know that he is working for the glory of God. While this brother is one of the most busy men in town, he not only finds time, to look after the finances of the church, but he also finds time to be president of our B. Y. P. U. He is just as successful here as with the finances.

Permit me to state what we are trying to do in this union. We may be making peculiar attempts, but we hope to achieve peculiar results. We propose, as far as possible, to master the life of Christ. We are using Dr. Broadus's Harmony of the four Gospels and his Commentary on Matthew. The aim is first to fix permanently in the mind every step in the Life of Christ as marked out in this Harmony. Secondly, to understand, as far as possible, every passage in the four Gospels. At each meeting we have some one to begin at the beginning of the Harmony and state all the most important events up to "Our Lord's great ministry in Galilee;" then another takes up the narrative and gives the

ment here during the next twelve months. Keep your eyes on us. Inclosed please find check to pay for one year's subscription for the ALABAMA BAPTIST. Its weekly visits are a source of good cheer to us. Yours truly, JNO. M. SIMS. Beatrice, March 13.

For the Alabama Baptist.  
Institute at Centre.

Dear Baptist: I wish to tell you of some of the good things we enjoyed at Centre, Cherokee county, in the ministers' institute that was held this week according to program published in the ALABAMA BAPTIST.

We met at the Baptist church on Sunday morning and heard a fine sermon by Bro. G. S. Anderson. His subject was, "The Spirit's Help." For one hour he held the congregation spell-bound. Many compliments were paid both speaker and sermon. We had preaching again at night by the writer.

Monday morning we organized and began work in the institute. Bro. Anderson soon convinced all that he was Master of the work he proposed to do by the use of the blackboard. His lectures were doubly interesting and instructive. Nothing has ever come to the town of Centre that gave the Baptists such prominence in the eyes of others as this institute.

Bro. Barnard, of Anniston, was present, and stirred all hearts by his strong sermons and lectures. He possesses rare gifts in the ministry.

Bro. Glenn, of Ashville, who is pastor of Centre church, was on hand and added much by his earnest talks.

The people of the town acquitted themselves handsomely in the generous and hospitable manner in which they took care of all present. The young people furnished fine music throughout.

There was one sad feature only, which was that a number of preachers who should have been present failed to come. We had ten in all, but will have more next time, for those present will influence others to attend. H. W. ROBERTS. Elrath, March 9.

If you would have a name in the world, have an aim.

For the Alabama Baptist.  
Interesting Notes from Monroe County.

Dear Baptist: Seeing nothing in your columns from these parts, I will write a few lines.

I have been in this county since the last of January, but on account of bad weather and bad roads, have not had the pleasure of attending church until last (the 2d) Sunday. It was a lovely day, and I went to Pineville to hear Dr. Ramsey. The congregation was very large and attentive. His subject was the Parable of the Vineyard, John 15th chapter. I was delighted with his treatment of the subject. I can truthfully say that I have never met a more intelligent and better-looking congregation. Pineville church is two miles from this new town of Beatrice. My information is that the larger portion of the membership live nearer here than there, and we have already on foot a move to build a Baptist church at this place. Some of the good ladies suggested having a supper to raise funds as a beginning to this object. This was done on Friday night, the 9th inst., at the new Hotel McCreary. The ladies were sorely disappointed on account of failure to get the oysters which they had ordered for this occasion; but they had plenty of good things to eat and plenty of pretty girls on hand to entertain the young men. The purpose for which the supper was given being a good one, all responded liberally, and the result was the ladies have a \$75.00 purse to commence with. This means that with the energy of these good sisters, assisted by the brethren and friends of the cause, Beatrice will have a Baptist church at no very distant day. "Watch us."

Mr. R. M. Quigley, through his agent, Mr. L. N. Lambert, has kindly given us a lot for our church, and another lot to sell to help us build the house.

We are starving for a Sunday school, and just so soon as a house for this purpose can be secured, we intend to organize one. This is the coming town of Monroe county. We look for wonderful develop-

For the Alabama Baptist.  
In Sulphur Springs Association.

By authority of the Executive Board of the association I hereby call a meeting of the ministers, deacons, Sunday School Superintendents, and three delegates from each school in the association, to meet at Arkadelphia church, April 28 next, for the purpose of organizing an associational Sunday school convention.

The following program will be observed:

April 28, 9:30 a. m. Devotional meeting, conducted by J. M. James. 10 a. m. Organization, appointment of committees, etc.

11 a. m. Introductory sermon, by John Ragland; alternate, F. M. Leeth.

1:30 p. m. Devotional meeting, by H. A. Jacobs.

1:45 p. m. Subject, What relation does the Sabbath school sustain to the church and missions? Opened by Fayette Rice.

3 p. m. Miscellaneous business.

6:30 p. m. Devotional meeting, by R. F. Wooton.

7 p. m. How can best interest be secured in Sunday school work? Opened by W. D. Harding.

Sunday 9 a. m. Devotional meeting and song service, conducted by I. C. McCrary.

10 a. m. Sunday school mass meeting, conducted by the president.

11 a. m. Missionary sermon, by T. P. Vandever, followed by a donation to foreign missions.

1:30 p. m. What relation does the pastor sustain to the Sunday school? J. E. CREEL.

Missionary and S. S. Evangelist.

### Fifth Sunday Meeting

To be held at Gilgal church, Tuscaloosa county, April 27-29, 1900:

Friday, 10 a. m.: Devotional exercises, by J. R. Holman.

10:30: Sunday school work of our denomination during the past century. J. T. Bealle.

11:30: Our denomination one hundred years ago. R. S. Cox.

12:30 p. m.: Dinner.

1:30: Duties and responsibilities of a Christian worker. Rob-

ison Brown.

2:30: Progress of Baptist principles during the past century. H. R. Schramm.

3:30: History of Tuscaloosa Association. J. H. Foster, sr.

4:30: Miscellaneous.

Saturday, 9 a. m.: Devotional exercises, by J. W. Lovelace.

9:30: Leadership and responsibility of pastors in all our work. J. W. Dossett.

10:30: Organization necessary for the accomplishment of our work in the future. W. J. Ruddick.

11:30: Our financial systems—are they according to the Scriptures? T. W. Palmer.

12:30 p. m.: Dinner.

1:30: Progress of our missionary work during the past century. L. O. Dawson.

2:30: Lack of spirituality in our churches; causes and remedies. F. S. Moody.

3:30: Miscellaneous.

Sunday, 9:30 a. m.: Devotional exercises, by J. E. Tibbs.

10:00: Sunday school reports.

Messengers.

11:00: Sermon, by L. O. Dawson.

Those coming by the M. & O. railroad will get off at Fannelle Station, those by the A. G. S., at Tuscaloosa. Report at least a week before the meeting to Rev. M. B. Smith, Tuscaloosa, Ala., and he will provide conveyance for you. Each church in the association is urged to send messengers.

J. H. CURRY,  
S. E. HODGE,  
M. B. SMITH,  
Committee.

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### The Roanoke Method.

The letter from the Roanoke pastor speaks of the method of study employed in the B. Y. P. U. of that church. We print the following for one meeting as an illustration which may be helpful to others:

#### LIFE OF CHRIST.

- (a) His first miracle.—John 2:1-11.
- (b) Jesus' first visit to Capernaum.—John 2:12.
- (c) Jesus attends Passover.—John 2:13-22.
- (d) Many believe on him at this Passover.—John 2:23 to 3:21.
1. Give a brief synopsis of the life of Christ, beginning with his genealogy in Matthew, to his early ministry in Judea.—Mrs. E. P. Mickle.
2. Explain the object of the miracle at Cana.—John Fausett.
3. Why were the six water pots there?—Mrs. J. A. Jeffers.
4. Explain the conduct of Jesus towards his mother.—Miss Claudie Hardy.
5. Explain the function of the Mishna and the Talmud.—J. F. Barron.
6. Explain the origin and significance of the Passover.—Mrs. W. W. Campbell.
7. Explain why the temple was made a house of merchandise.—Mrs. J. C. Wright.
8. Explain Jesus' conduct in the temple.—S. C. Fausett.
9. Discussion on the Pharisees and Sadducees, by John D. Abernathy.
10. Explain the significance of the lifting of the serpent in the Old Testament, and its application in the New Testament.—Mrs. A. J. Stewart.
11. Explain John 3:17-18.—G. W. Hill.
12. Explain John 3:19 to 21.—W. H. Stewart.

#### THE OBJECT OF THE FIRST MIRACLE AT CANA.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." This is the scriptural answer given by John. It was intended by this miracle to set forth his own glory: that glory which the Son had with the Father, and therefore the glory of God. It showed his power, his

not before nor after, but at the time human wants most require.

It has been said that this miracle shows the true inwardness of religion. Just how, I am not able to make plain. The water-pots filled with water used in washing and cleansing were emblematical of our external religion. Jesus takes the external emblems, turns them to internal uses, emblematical of a religion of the heart, which he had come to give.

Jesus shows here his power in nature. He is not the God of heaven alone, but of all nature. He begins his teaching by demonstrating his power over those things with which man is most familiar. He starts in his wonderful miracle-working power with the inanimate, and leads us upward in the ascending scale of God's gifts.

Satan and this world give the best first, and feed the soul that is ensnared with bad and worse until the depths of the downward destruction are reached in the miracles of the torments of hell.

Not so with God. He satisfies the bodily wants. He fills the inward man, and on and on, each succeeding blessing brings only a foretaste of what is yet to follow.

JOHN FAUSETT.

#### In Carey Association.

Program of Sunday School Convention to meet with Millerville Baptist church April 27, 28, 29, 1900.

1. Friday, 10 a. m. Devotional exercises by superintendent F. B. Luker, of Rock Springs Sunday school; thirty minutes.
2. 10:30. Address of welcome, by W. H. Harwell.
3. Response to welcome address, by Rev. C. T. Culpepper.
4. 11 a. m. Permanent organization.
5. Address by officers-elect. Adjournment for dinner.
6. 1:30. Reports and suggestions from superintendents of schools; introduced by superintendent R. H. McCain, Lineville Sunday school.
7. 7:30 p. m. Qualifications of superintendents and teachers; discussion led by Prof. H. J. Willingham.
- Adjournment.
8. Saturday, 9 a. m. Devotional exercises, by Supt. J. W. Walker, Liberty Sunday school; thirty minutes.

9. 9:30. Exercises conducted by various schools present. These exercises will be led by the superintendents.

10. 11:30. General recitation of Bible study; conducted by Prof. L. T. Grogan of Anniston.

Adjourn for dinner.

11. 1:30 p. m. Devotional exercises, by Supt. N. M. Hornsby, Spring Hill Sunday school; thirty minutes.

12. Exercises by various schools continued; one hour.

13. What is the teacher's aim in the recitation? Discussion led by Pres. M. W. Watley.

14. 3:30 p. m. Question box; one hour.

15. 7:30 p. m. Lecture to young people, by Maj. John G. Harris, editor of the ALABAMA BAPTIST.

16. Sunday, 9:30 p. m. Sunday school. Recitation, conducted by president of the convention. Teachers: Professors L. T. Grogan and H. J. Willingham will hear teachers' classes; Rev. C. C. Heard the advanced, Miss Anna Bartlett the intermediate, and Mrs. Sarah Rasco the primary.

17. 11 a. m. Sermon, by Rev. W. B. Crompton, Secretary of State missions. Adjourn.

M. W. WHATLEY, Pres. S. S. Con.  
J. R. STODGHILL, C. J. BENTLEY, Committee.

A good tree, a strong tree, strikes its roots deep down. The Temple in Jerusalem was built upon a rock, and it is said that the foundation was as deep as the building itself was high. It must be so with us if we would be established. We must work, but we must also pray, and the more work we have to do the more prayer we must make. We must think of this world, but we must also think of the next. We must do what is right by men, but we must also do what is right by God. When we "get on" in this world, get riches, get more mercies, get more comforts, then we must get a deeper, deeper trust and hold on to Jesus Christ.—J. R. Howatt.

### Woman's Sphere in Life.

[Paper read before the Minister's Union of Montgomery by Rev. W. J. Elliott.]

In this glad age of Christian civilization there is a grand and noble sphere for every woman, who is willing to enter the arena where duty calls.

When we take a retrospect of the past, a law of progress is apparent. The emancipation of woman from the bondage of the past has culminated during the last century in the assertion of her right to an equal place with man.

Women are pushing their way in the trades and professions, becoming most popular authors, musicians, teachers and scientists, proving themselves the equal of man in almost every department where they have had equal opportunities for development.

In the first place, we notice woman as a wage earner today. The working girl is showing herself to be an important factor in this working century, and now, instead of trying to drive her out of the place she has won, her wages are being justly raised on a par with man's.

The question is frequently asked, "Is the working girl inferior to the society girl?" I answer most emphatically, no. Some of our most highly cultivated and intelligent young ladies are working and raising themselves to an individual independence that cannot but secure the admiration of thinking people.

Is it right for the society girl to look down upon the independent girl who goes to work in an office because she loves independence?

Shall the stenographer look down upon the girl who, for the same reason, stands behind the counter and sells the goods of the merchant?

Or shall the clerk look down upon the girl who, for the same reason, takes her needle and with her machine turns out beautiful garments?

Or shall the dressmaker look down upon the girl who, for the same reason, goes into the cook-room and prepares the food we eat?

This is not right, and no one is justified in applying the term "servant" to any one class of wage earners.

Again, let us notice women in

with the spirit of consecration.

Statistics show that three-fifths of the membership of our churches are women, and we all know that they are born agitators. Organize a dozen of them into a society in a church, and let them get deeply interested in some subject, and then you will see something happen. All experience shows that just in proportion as the womanhood of our churches become actively enlisted in the good work, the churches will take on new life and flourish like the bay tree.

This onward movement has been not without obstructions and barriers; but one by one they have disappeared, and now it is too late to set limits to the achievements and aggressions of "Eve's daughters."

It is gratifying to know that our Southern women are not seeking to rule the church and state. All they want is to co-operate with man in trying to save souls and build up the cause of our Master.

Washington Irving beautifully compares woman to the vine clinging to the oak, hugging it amid the storm and snow, and at last, when the tree falls, falling with it and shielding its broken and ruined form. So it is beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting the drooping head and binding up the broken heart; endowed with an influence strong enough to stay the wayward wanderer in his downward course, and with a clinging clasp of affection she leads him ever onward and upward along the beautiful pathway that "shineth brighter and brighter unto the perfect day." And in the troubled hour of death she kneels by the wanderer's side, and with her gentle hand points him to the beacon light shining from the portal of the home on the other shore.

#### For the Alabama Baptist.

##### The Rifted Cloud.

I shall never forget the baptism I witnessed that chill, cloudy afternoon in Mississippi. September had gone by, save one day only, which had dawned dreary and cool. The wind soughed through the trees with a gentle whiz, and blew the

tion echoed over the meadow and wood, I felt a ray of sunlight, and lifting my eyes spied a rift in the dull gray cloud overhead. I could but wonder if it were not a gleam that fell from some window of heaven, and piercing the cloud, shed a glad light on the scene.

I turned away slowly, my thoughts going back to a balmy April night, in the years ago, when three white robed girls, just entering their teens, went one by one into the "watery grave." One sleeps in a grave marked with a marble shaft, and her voice has blended with the angels' songs many years. Tender ties drew one in paths where flowers of another "faith and creed" grew—and she plucked and wears them, dispensing their fragrance ever. The other, a thoughtful woman, thinks she never will see anything earthly half so sacredly beautiful or impressive, as that simple baptism that Sabbath evening, when the rifted cloud hung over the meadow and wood.

MARTHA CROCKER THOMAS.

#### For the Alabama Baptist.

##### The Dispensary.

It has long been recognized as the solemn duty of citizens to fill all public offices with the best men available. This is still our duty, and applies as clearly and forcibly to the office of dispenser as any other public office in the land.

If it is right in any case for the state (that is, the aggregate of the state's citizenship) to create the office of dispenser, it is right in the same case for the best of her citizens to hold it. It is right for the state to create that office when it is the only available means of suppressing a greater evil, the saloon. It is right, therefore, for the best citizen, whether Christian or unbeliever, to hold the office.

To rid the country of the sale of liquor as a beverage is a consummation greatly to be desired and to be sought after with unflinching perseverance till it is accomplished. Liquor dealers have constituted the strength of the saloon party because they are heartily in favor of the traffic. If the traffic can be wrested wholly from their hands and placed altogether in the hands of its deadly opponents, it is doomed to speedy and inevitable destruction, for everybody must

survive in the complete control of its enemies. The end proposed and the means here advocated are alike worthy of the godliest man on earth. On the opposite side are all the champions of the saloon. It is to be deplored that they have the countenance and co-operation of some sincere but sadly misguided friends of temperance. Fraternally,

A. B. CAMPBELL.

#### A Western editor concludes that

it is difficult to build a church of the right size. Every one he ever saw was too small for weddings and too large for prayer meetings.

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rustled leaves to the ground. All nature wore a solemn mien, as if in keeping with the holy ordinance to be administered.

In all the country around there is no more picturesque spot than out a mile from Raymond, where the clear, smooth waters of Ratliff's Pond kiss the roadside.

I had never seen a repentant person "buried with Christ," except in the baptistry in our beautiful church at home, where the gaslight shone, and the organ and choir poured forth loudest notes, and the throng of spectators in their eagerness to see often forgot that it was a sacred hour in God's house and were sometimes rude.

As I looked about me that afternoon, a picture I had seen in a Bible long years ago flashed into my mind—so like the scene before me. On one side the meadow stretched away into the distance, and on the opposite bank a few feet from the mossy, slippery edge, the tall trees stood thick, the shadow of their waving branches dancing on the water and spreading across the roadside. Close by the old time rail fence that supported the fallen heads of the withering Golden Rod horses stood tied; vehicles of various kinds were close together, their occupants, with many others who sat grouped about on the grass, listening to the song floating out so sweetly upon the open air.

"Am I a soldier of the cross,  
A follower of the Lamb;  
And shall I fear to own His cause,  
Or blush to speak His name?"

The hymn died away in a soft minor tone. As the servant of God stepped into the water, leading by the hand a fair young girl, all was calm and quiet, only the soft flutter of a single bird's wings as it lighted on a tree top near. Clear and distinct came the minister's words, "In obedience to the command" etc., then a ripple of the water, and again had His death been symbolized.

Two others were to "put on Christ." They went down side by side—a young man just grown, and a little boy, scarce a dozen years old. As the Amen of the benedic-

the professions.

One of the most important of the works done by women today is in teaching, and in the evangelization of the world. Here she seems to wield the scepter of her power. Here she has proven herself to be not only a match for man, but to excel in many particulars.

Our literary schools are taught mainly by women.

Most of the classes in our Sunday schools are presided over by women. The family circle governs all the others, and the family circle is woman's kingdom. In it she shapes the destiny of the world. To shape it aright she must be a child of God, and train her household in the fear of the Lord. When our mothers neglect the home for anything else, we are in great danger. The work of ruling in the home cannot be done by proxy, by hired help, but by our mothers. Inspiration teaches us that Samuel's mother consecrated her son from his birth to God's service. Timothy's mother and grandmother taught him the Scriptures. Martha and Mary made a home for Jesus, the Saviour.

The nineteenth century has opened wide the doors for woman's work in our churches. Our missionary societies, by almost universal consent and practice, have been turned over to the feminine portion of the modern household of faith. Men's missionary societies are so rare as to cause surprised comment when encountered.

The work of our Christian women is one of the greatest agencies now in operation for the spread of the gospel. The time has come when they are rising up on the right and on the left, saying, "What shall I render unto the Lord for all his benefits toward me?" Others are saying to our mission boards, "Here am I, send me!" The remarkable movement of the Christian women, embracing all classes of women, the rich, the poor, the lettered, and the unlettered, is evidently of the Lord. It comes at a time when the way is open for a forward movement on the powers of darkness. It comes



# Alabama Baptist

MONTGOMERY, MARCH 22, 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.

### STILL AWAY.

My physician will not let me go to the office yet. My attack was la grippe and malaria, and hence I am not so strong, as I should be to go to work. While my sickness was in great measure painless, yet it was exceedingly enfeebling. In a short time I hope to answer all my private and business correspondents. Until then I hope friends will be patient. I have been confined to my room for a month, yet God has been good and merciful unto me, for which I bless his holy name.

J. G. H.

### A BARGAIN WITH THE LORD.

We heard recently a sermon of surpassing beauty and power, on the God of Jacob. In setting out the early character of the ancient patriarch, the preacher brought forward the event at Bethel, and treated it as showing him in a bad light in proposing a bargain with the Lord.

Not much can be said in praise of what Jacob was, especially at that early stage of his life. In working with Jacob, God wrought with bad timber, but you can hardly find in all history a nobler specimen of what grace can do.

Leaving everything as the preacher left it as to what Jacob was and did, still it remains that his vow at Bethel was a bargain with the Lord, and that, too, in the very full

of his meaning. It takes two to make a bargain," and in this case Jacob was one and the Lord was the other, marking his name forever as "the God of Jacob."

Let it be remembered that God went before in this matter. It was God of the first part, and that, too, of his own gracious proposing, and Jacob of the second part by his penitent and grateful acceptance. God had come to him in a vision, the wondrous vision of the ladder, one end of which stood on the earth, while the other leaned against the stars—the shining way up and down which angels passed and re-passed. In that vision God showed himself as dealing wondrously with men—made large promises that comprehended all future ages, and gave to the wayward dreamer such marvelous assurance as would awaken any man from sleep. Jacob accepted these in all their fulness, and so made a bargain with the Lord, vowing a vow and pledging himself for all the future.

It was a solemn time with Jacob; heaven had come into his soul; God had come into his life with a mighty working power; and now he puts up his first memorial stone and calls it Bethel.

This bargain meant on Jacob's part that in all his affairs for the future he would recognize God; would see that God was honored; and would serve God in all places whithersoever he went. This was the supreme step in the making of his character, and in the shaping of his life. From this time on there was a new light upon his path; there was a new meaning, a high and noble purpose in his life. Jacob walked out from Bethel leaning on the Everlasting arms. From henceforth God was not only the God of Abraham and of Isaac, but also the God of Jacob; and this was the bargain between them.

This entering into partnership with the Lord brought much of blessing to Jacob. It did not exempt him from trouble. Men of God have their sorrows. Troubles come to good men sometimes in fearful abundance. Jacob had financial losses; his children went wrong and brought great sorrow to his heart; affliction smote his family fore and aft, until in his heart he felt that everything was going against him. Yet God was his God, ruling and over-ruling his partner in the day of prosperity, his partner also in the day of adversity. And through all those years, whether of sunshine or shadow, you can mark the traces of everlasting goodness.

Jacob was faithful to his vow, and God was faithful to his promise. This is a simple fact in the history, but it is full of tenderest pathos. Thirty years afterward Jacob returned to this very spot with his family, and flocks, and herds, and wealth; here he rebuilt his altar, and here he worshiped again the God of his fathers. And in his last hour, more than half a century later, he testified to God's faithfulness, and in a ripe old age was crowned with riches and honor, and dying was gathered to his fathers. We know not who may read these lines; but be not afraid to make a bargain with the Lord, either because of his greatness or your own unworthiness. He dealt with Jacob in a most blessed way, showing himself forever the covenant-making and the covenant-keeping God. We may not think much of Jacob, but how our soul should delight in the God of Jacob!

### IS ORATORY WANING?

The scientist says that it is; so do others; but the fact remains that orators are abroad, and there are to-day more orators in the world than at any other period of its event-

ful history. The scientist as an intensely practical man would distinguish between oratory and speaking, or talking. He, and others who agree with him, say that the day of pyrotechnic and fourth-of-July declamation is over. They tell us that the man who "soars" and who pours forth a flood of grandiloquence such as characterized Patrick Henry, Daniel Webster, and S. S. Prentiss, fails to command a hearing to-day. And yet does he? Is the genuine orator, whether upon the congressional floor, on the hustings, or in the pulpit disregarded? When now and then a bit of old time oratory falls from the lips of a congressman, is it not heralded the country over, and re-echoed by many a school-boy? Was ever greater attention given one than was accorded to Benjamin H. Hill in the seventies when he replied to James G. Blaine, who had so ruthlessly attacked the South? The acquired reputation of a speaker, whether he be preacher or not, for power of oratory is sure to win for him a packed house when he speaks. Who that attended the sessions of the Southern Baptist Convention several years ago failed to listen to the eloquence of the late Dr. Ellis? When does our own Hawthorne speak or preach, North or South, that he does not address a crowded house? Who fails to hear P. S. Henson when he is to speak? The tirades made by the late Robert G. Ingersoll upon Christianity would have been despised, for the most part, had his thought not been clad in the richest and most gorgeous diction which emanated from a captivating personality and from a powerful expression of genuine oratory.

Yet we are told that the orator has been driven from the field by the omnipresent newspaper—that the people prefer to read matter at leisure beneath their lamps, or at their desks, than to listen to the utterance of the living orator. But this does not seem to be borne out by the facts in the case, as has been demonstrated already. It is again insisted that men should acquire the power to speak with ease and fluency, to state facts pleasantly, but not to yield themselves to the fervor and swing of the orator. While all this is granted, it must not be forgotten that the schools of every section of the Union are more zealously cultivating oratory as an art than ever before. Nor can the fact be disregarded that there is a greater demand for real oratory than ever before.

Oratory, which is commensurate in its history with human assemblages, has its ebbs and flows. It is not denied that a high tide of oratory always precedes a revolution, different in fervor and spirit from that of any other period, and consequently in an age like the present, when changes come with stunning rapidity, the orator is much in evidence.

Preceding the civil war, as was the case prior to the American Revolution, the country rang with eloquence never surpassed in the world's history. This was subdued with the bush of the drum and the roar of artillery. Then came a period of repose consequent upon the struggles of the people to fill the breaches occasioned by bloody conflict. Coupled with this was the fact that scientific investigation assumed sway among Anglo-Saxon peoples; but the reflux tide has been rising with the years, and the charms of the human voice, the magnetism of personality and the electrical thrill of the orator are again greatly in demand. The world will never decline to favor the genuine orator.

The Foreign Mission Journal says that the Southern Baptist Convention, which meets at Hot Springs, Ark., on Friday, May 11, "we will have some glorious tidings from the workers at the front in foreign lands. God has been richly blessing their labors during the past year."

This reminds us that the Home Mission Board has not been so well treated by our people as has the Foreign Board, and liberal contributions are needed by that Board.

The Baptist Argus makes this announcement, which is of interest to the denomination: "Back in Louisville is Dr. Whitt. He is at work on his history of the Baptists. It is to be written in a readable way; the results of his studies will be put into a story. Quotations and whatever of discussions may find their way into the book will be put into foot notes and the appendix. It will be some time before the publishers get the manuscript."

The statement that Dr. Whitt's history will be written in a "readable way" possibly suggests that somebody else's history of the Baptists was not so written. At any rate we are pleased to have the information, and feel sure that Dr. Whitt's book will be widely read.

### FIELD NOTES.

Delegates to B. Y. P. U. Convention at Union Springs are requested to send their names to B. T. Eley instead of B. H.

The next Quarterly reports in W. M. U. work must be sent in before the 10th of April, as they must be in Baltimore by the 15th. Attention, Vice Presidents.

The dispensary is an interesting subject with our people. We have two articles on hand discussing the question, which will probably appear next week. Thus far the controversy has been conducted in good spirit, notwithstanding that some of the writers have been a little dogmatic. Let the pleasant tone continue.

Bro. Crumpton is on a flying trip to Talladega, Sycamore, Wilsonville, Columbiana, Oxford, Anniston, Elwordville, Fruithurst, Heflin, Gadsden and Alabama City.

J. J. Pipkin, Nanafalia, Marengo County: The collection for the Orphanage last Sunday at Forest Springs amounted to about \$40. This is one of the best churches in all the country.

W. J. Elliott, Montgomery: The Baptist interests move quietly on at Fitzpatrick. Two good congregations were present at our regular services Sunday, March 18th. The preacher and family were remembered in a very substantial way on this trip.

All Quarterly reports in W. M. U. must reach Mrs. G. M. Morrow, 1711 18th Ave., Birmingham, between the 1st and 10th of April, in order that the Treasurer's report may reach Baltimore in time to be incorporated in the yearly report of the W. M. U.

N. C. Underwood, Brundidge: Fine congregation at Oswichee the 2d Sunday. Collection for missions \$11.—[Let's see. If we mistake not, Oswichee is the church that pays up all that is asked of it before the time comes, and leaves Deacon Nuckolls with nothing to do till next year. Is that correct, Bro. Pastor?]

Bro. J. P. Downing's kind remembrance of this department is fully appreciated. We do not now envy Bro. Dix the good fortune which not long ago came to him from the same source. Bro. Downing does not keep all the good things for himself, "as the manner of some is."

J. E. Barnes, Second Church, Selma: Evangelist Harry L. Martin reached Selma in the 17th and preached to three good congregations on Sunday. Four united with the church, and several asked for prayer at the night service. The meeting will continue for about two weeks with service twice a day. A gracious revival is prayed for and expected.

W. W. Harris, Celeste, Texas: Please change the address of my paper from this office to Collinsville, Alabama. I have been called

to the pastorate of the church there and will begin work March 15th. I have a fine work here in Texas, and give it up with a sad heart, but the very urgent call to Alabama, my old home, was more than I could resist. When I get there I will be with you heart and hand.—THE ALABAMA BAPTIST gets better every week—God bless you.

Mrs. D. M. Malone, East Lake: I deeply regret that I have been unable to fill a few orders for Self Denial literature. More orders were received than usual, and the second supply of Literature and envelopes did not reach me until the beginning of the Week of Prayer and Self Denial. It has been suggested that if the week March 18-24 was not convenient, any other week would do as well. If these unsupplied societies will observe another week and write me for literature, I shall be delighted to furnish them at once.

J. B. Appleton, Homer, DeKalb County: I had a pleasant time with Pleasant Valley church last Saturday and Sunday. The weather was propitious and congregations good both days. The church put itself in line with Bro. Crumpton's plan by appointing a committee of three males and as many females to canvass the church for Home and Foreign missions and report at next conference. I have some hope that they will bring in a good report.—Collinsville is rising from its ashes with renewed vigor and beauty.—I was glad to note the improvement in Bro. Harris's health. Hope by this time he is well.

It is pleasant to us to make the announcement that Rev. W. J. E. Cox, pastor of St. Francis Street Baptist church, Mobile, will preach the Commencement sermon at the Judson on the last Sunday in May. This information will also please our people generally, as it will afford many of them an opportunity to hear the new-comer who occupies one of our most important pulpits. Bro. Cox is not a stranger to great occasions; and we have no doubt that he will meet fully the requirements of the service which he has been asked to perform.

D. W. Bosdell, Whistler: The true pastor's heart is very much touched when certain incidents take place in his field of labor. The other day, while out making pastoral calls, I came in touch with little Bennie Stringer, the bright little son of brother and sister W. J. Stringer. Little Bennie had been sick, and for some act of obedience his parents had given him a dollar. He thought the highest purpose for which he could use the money was to present it to his pastor. Very few children think of their pastor in this way. So, while I was conversing with his mother he ran and got his money, and came with his heart full of joy at his privilege and gave it to me. My soul was much touched at the manifestation of so tender love in his childish heart.—On yesterday I preached at State Line, Miss.

President Patrick, of the Judson, called to see us for a little while one day last week. He is making a tour among the colleges to see what he can learn as to the best way to make improvements at the Judson so that there may be a larger number of rooms for pupils and also more room for visitors on Commencement and other public occasions. The grand old school has been overflowing for some months, and the President is casting about to see how he can increase the number of rooms in the building and also make the chapel larger. Our little speech on the subject is that the building itself must be enlarged. Brick walls cannot be stretched, but they can be added to, and that is a necessity which the President and his advisors will see before long, if they have not already seen it. And we believe the Baptists of the state will stand by them and help them. The girls are coming, brethren—they have already come, and more still are coming, and the Judson must be well prepared to receive as many as may flock to it.

For the Alabama Baptist, Delegates to State B. Y. P. U. Take Notice.

The railroad schedules will make it necessary for all delegates passing through Montgomery to Union Springs to lie over either from 11 a. m. until about 4 p. m., or from

7:30 p. m. until next morning at 8 o'clock. This being the case, the City B. Y. P. U. of Montgomery will undertake to secure entertainment free in private families for all delegates who will send their names to Mr. Paul Dix, Box 502, Montgomery. Names should be sent before the 17th of April, if possible.

J. F. GABLE, Pres.

### Have You

Done anything for Home and Foreign missions? Remember, the year closes for them April 30th. What we do must be done quickly.

Have you given the children a chance to give to the Alabama City church building? We need only \$300 more. Not a lick will be struck until all the money is in hand. By the time this is in print the secretary will be on the ground looking after the lot and arranging for the work. Don't let us be embarrassed with a long wait for money.

W. B. C.

For the Alabama Baptist.

### A Solid Endorsement.

Dear Bro. Editor: I cheerfully endorse Bro. Schramm's proposition looking to the endowment of Howard College, and will be one of the number to give five dollars a year for five years. I do this for our youngest son, who was a student at the College at one time, but now lives in another state.

May God's blessings rest on the undertaking. Fraternally, Mrs. JNO. T. DAVIS, Columbia, Ala.

Wanted—Housekeeper. Hotel or boarding house experience and best testimonials required. Apply at once to J. T. MURPHEE, Marion, Ala.

And when, in the evening of life, the golden clouds rests sweetly and invitingly upon the golden mountains, and the light of heaven streams down through the gathering mists of death, I wish you a peaceful and abundant entrance into that world of blessedness where the great riddle of life will be unfolded to you in the quick consciousness of a soul redeemed and purified.—J. G. Holland.



## Alabama Baptist.

MONTGOMERY, MARCH 22, 1900.

### Honor Roll of Howard College.

March 9, 1900.

Avery, F. Latham, H. D.  
Arnold, Ross. Latham, H. E.  
Barkley, P. C. Laird, H. G.  
Bryant, R. C. Morrow, Walsey.  
Bolling, T. P. Mullin, J. R.  
Barnwell, E. C. Mullins, A. H.  
Burwell, Howard Norman, E. R.  
Crumpton, R. C. Neal, T. V.  
Crumpton, H. D. Parker, J. E.  
Crawford, W. L. Ray, J. D.  
Cabaniss, R. W. Reeves, L. T.  
Crumpton, W. B. Shahan, A. E.  
Davie, M. C. Smith, J. K.  
Dobbins, J. G. Smith, J. A.  
Davis, W. T. Smith, R. E.  
Eppes, T. K. Spruell, L. M.  
Fowkes, Sam Shugerman, H. P.  
Graham, N. A., Jr. Sewell, C. M.  
Garrett, M. B. Smith, A. L.  
Gwinn, P. E. Stewart, T. D.  
Hawkins, Guy. Thompson, H. W.  
Harris, E. C. Thomas, T. M.  
Hall, J. S. Thompson, W. R.  
Hood, W. R. Tate, B. W.  
Johnson, Roy. Windham, W. A.  
Haslam, J. B. White, Hugh.  
Jackson, J. L. Watkins, F. H.  
Kronenberg, Sam'l.  
1st highest average, 99.5 12d  
highest average, 99.4.

F. M. ROOF, President.  
L. M. SPRUELL, Post Adj.

### Montgomery Amazed.

Nothing seems to amaze or astonish the people of Montgomery more than the number of inveterate stutters who are flocking to this city for treatment. Some of them come several hundred miles, and are now rejoicing over their cure. James Kuykendall, 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. M'zell, 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. He will remain in Montgomery until the 1st of April.

### CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and nervous diseases, 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, 920 Powers Block, Rochester, N. Y.

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### For The Alabama Baptist. A Parting Note.

Let me say to the dear brethren and sisters of Alabama that I regret to quit work in the dear old State. I have tried to do faithful work in all the churches that it has been my privilege to serve during the past twenty years of my ministerial life. I moved to Alabama in the fall of 1869 with my sainted father and his large family. I was then only 17 years of age. I began preaching in 1878, and was ordained the following year. I have now accepted work in Georgia, my native State, not far from the place where I was born. It will be quite a while, perhaps, before I become accustomed to the fact that I am working with the Baptists of Georgia in all their enterprises instead of the Baptists of Alabama. As to the dear old ALABAMA BAPTIST, it shall continue to come to my house so long as we both live. May God bless all the brethren and sisters in Alabama.

W. J. D. UPshaw.

Roanoke.  
[We really regret to lose Bro. Upshaw from our work in this State, and we shall miss him personally. He has been a faithful servant of the Lord and a true man among his brethren. The Lord be with you, brother.—Ed.]

### For The Alabama Baptist. Southeast Alabama Notes.

Our pastorium at Elba will be completed by the first of April—a pretty home for the pastor for all the future. We have just bought a new organ, and are having some fine church music. We are very happy.

The people are talking cotton factories down here. Think of it—Elba, Enterprise, Dothan, Abbeville, Troy, and I think they will be built; and then we are planting cotton, cotton, cotton, and our people are in better shape financially than for many years.

Rev. P. L. Moseley has been quite unwell recently, but is on the road to recovery.

We are expecting a good and profitable meeting at Dothan on the 27th. Be sure to come.

The churches at Abbeville and Ozark are getting ready to build. They expect to do the handsome

thing when they commence. Bro. George Parker is very hopeful in his work at Abbeville. Although he has had much sickness in his family since he went to Abbeville, much has already been accomplished. You are to hear much more during the year of progress in all this part of the state.

S. O. Y. RAY.

[We were told sometime ago that Bro. Parker was going to Texas, and we gave him a good recommendation. Did that constrain him to stay away? If so, we are glad of it.—Ed.]

### MOZLEY'S LEMON ELIXIR. A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis.  
For indigestion, sick and nervous headache.  
For sleeplessness, nervousness and heart failure.

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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.

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### In Memoriam.

A tribute to the Memory of Mr. William Bell, of Browns, Ala., who was born Aug. 31, 1827, and died Jan. 6, 1900.

He died as he wished—in his home surrounded by his family. His home was but a few hundred yards from the home of his infancy—the grounds surrounding it were those upon which he played when a boy. In life he left it only when as a Confederate soldier he went to do service for his country. When the feeble condition of the heart and lungs revealed to him that ere long he must leave his loved ones, he asked for all his children and grand-children to go and stay with him until the end should come. This they did; and when they were gathered about him, he counseled them, with all the eloquence of fatherly love, to be united in heart and action, and live so that they might be an unbroken family in heaven. His devotion to his wife was beautiful. For her he felt his greatest solicitude. With touching tenderness

he said: Children, I know you will take good care of your mother. He might have added, even as I cared for the mother left me by my father. For many weeks his devoted wife, children and grand-children did all they could to add to his comfort; medical skill applied every known means of relief; but God willed it otherwise—and with the complete resignation that characterizes the true follower of the meek and lowly Jesus, he said, Thy will, not mine be done. So the end came. Just as the sun was rising upon the first Saturday of the new year, the Heavenly messenger spread his wings over that home where grew the sweetest flowers of domestic love. With the gentleness of one who gathers fully ripe grain, he entered and whispered to the patient sufferer, Come up higher into the eternal garner of God's love. The manly form grown frail from seventy-two years of pilgrimage grew still, and the life which had been such a blessing in that household, began anew in "the house not made with hands." When the pure spirit had gone and left the body motionless, there was not a trace of suffering on the face—the peace of heaven seemed to

### For the Alabama Baptist. Polemical.

Ala. Baptist: The debate at Lynn is over, and 500 people who belonged to neither side voted me the victor on every proposition. I offered Eld. Shrygley, Campbellite, two hours to one and a \$20 gold piece to meet me again in an eight days debate, and he simply crawled and ran. I will give any Campbellite preacher in Alabama two hours to one who will affirm that baptism is essential to salvation; or that a saint in Christ can possibly be lost in hell; or that the Church was set up at Pentecost of Acts 21; or that free or unrestricted communion is Scriptural. The Campbellites have been very game in raising discussions in Alabama and elsewhere; now I want them to get enough of their pet hobby. Campbellitism is rotten, as unscriptural as is the doctrine of a Romish Prelacy or an Ann Lee Shakerism. W. M. HICKS.  
Winfield, Ala.

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## DON'T LOOK FOR FLAWS.

Don't look for flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them.  
For the cloudiest night has a hint of the light  
Somewhere in its shadows hiding;  
It is better far to hunt for a star  
Than the spots on the sun abiding.  
The current of life runs every way  
To the bosom of God's great ocean;  
Don't set your force 'gainst the river's course.  
And think to alter its motion.  
Don't waste a curse on the universe:  
Remember it lived before you.  
Don't butt at the storm with your puny form,  
But bend, and let it fly o'er you.  
The world will never adjust itself  
To suit your whim to the letter;  
Some things must go wrong your whole life long.  
And the sooner you know it, the better.  
It is folly to fight with the infinite,  
And go under at last in the wrestle.  
The wisest man shapes into God's plan,  
As the water shapes into the vessel.  
—Ella Wheeler Wilcox.

## Most Peculiar Towns in the World.

About one-third of the population of the Flemish city of Gheel is lunatics. Those mentally deranged are sent there from all over the continent, the idea being that the freedom given in this town, which lives on lunatics, will help to cure the patients. Yet the cure is founded on an improbable legend. A king's daughter having, during the middle ages, eloped to this city with a forbidden lover, was followed by her father, who, chancing to meet her at a street corner promptly cut off her head. Two lunatics passing at the time were so shocked by this act that they regained their reason and the town got its livelihood.

The town of Gibraltar, owing to its position in regard to Spain, has practically been in a state of siege for over two centuries. At sunset the drawbridges are raised, and at sunrise they are again let down to the tune of the reveille. The whole town is kept under strict military rule, none but Englishmen being allowed to enter without a pass, and none but residents under any conditions being allowed to sleep within the town.

The town of Iquitos, in South America, is a seaport situated some 1,000 miles from the sea. Yet it

boasts some of the finest dock-yards in the world. Ships from every port and of every build, from the tramp steamer to the Atlantic liner, can enter its port by sailing or steaming up the river Amazon.

There is a large city in Northern China, whose inhabitants, numbering many thousands, never speak to one another, eat or drink. It is a city of graves. The corpses are deposited in earthen urns, and having left a little rice and opium for the spirits of the departed to eat or give as offering to the national dragon, the living relatives hurry away from this town of the dead. But at nightfall from out of hidden caves, and even sometimes desecrated urns creep lepers and outcasts, who, while they make merry with the viands, laugh at the simple faith of the givers who suppose in the morning that the gods have devoured them.

There are two cities, many of whose inhabitants have never seen God's sky—Eperday, in France, and Wielicka, in Poland. The former consists of miles upon miles of subterranean streets hewn out of the chalky soil, and cemented with millions upon millions of champagne bottles of all blends and vintages left there to ripen. Wielicka is hewn out of salt—in fact, a great salt mine, so large that the workers in it are also inhabitants. Many families date back three or four generations since any of their number have seen the world from the outside.

Many centuries have passed since a woman was seen in or near the town of Caryes, situated on the coast of Macedonia. The town is dominated by a large monastery, and no woman is ever allowed to enter its gates. Even the inhabitants and Turkish guards are obliged to be bachelors. The greatest punishment in the Turkish army is to be sent to Caryes.—London Mail.

"Do you take any stock in these open-winter prophets?" "No; I don't believe the cold weather is over until my wife quits telling me we are out of coal."

## A Grievous Fault.

If there is one thing more than another that brings a woman down to a level of actual coarseness and vulgarity, it is the habit of complaining about her husband to others. If there is anything that would justify a husband in rising up in open rebellion, it is to have to endure the humiliation of hearing himself thus complained of. The writer has the misfortune to know one or two women of this type, and it goes without saying that they are adherents to the belief that marriage is a failure. The angel of peace hovers not over their hearthstones, and the spirit of discontent broods over their homes.

It is in this exasperating and inexcusable strain that I have heard these unwise wives discourse: "I'd be so glad, if my husband were like other men; but he isn't. He never thinks as I think, and he never wants to do as I do. I often think of how glad I'd be, if he were like Mr. M. or Mr. K.; but he isn't. If I want to go to the country, he will be sure to want to go to the seashore. When I feel like going to the theatre, he wants to stay at home; and when I stay at home, he wants to go. We never agree about anything. He is so different from any other men in nearly all respects."

It seems to me that the world should judge lightly the misdeeds of a man living in an environment like this. He would be a higher type of Christian manhood who could steadily "keep sweet" under this strain. What agonies of shame and humiliation he must endure, if his sensibilities are at all acute; and how difficult it must be for him to hold his peace and at the same time maintain his self-respect! Sometimes it is shame, sometimes it is self-respect, sometimes it is pride that enables men and women to hide their own hurts and conceal their own sorrows rather than to reproach those whom they love or have loved.

Happily for mankind, this type of complaining womanhood is not common. Most wives are wisely silent regarding the failings of their husbands, and are quick to resent any reference to them by others. It is a kind of loyalty to each other that every wife and every husband should try to cultivate.—Gentlewoman.

## The Mother's Song.

As the mother croons over the songs that lull the children to sleep, she perhaps never realizes that she is making impressions that will never fade away. How many readings of the story from "The Welcome," fail to hear sounding down through the years the mother's voice uplifted in "Hush my child, lie still and slumber," or some other equally familiar strain.

Perhaps the voice was not always tuneful, the children never knew the difference, but joined in singing with her, just as this soldier had done long before.

In one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told he must die. He had a contempt for death, and prided himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities and made profanity and scorn his second nature. To hear him speak one would have thought that he had no piously nurtured childhood to remember, and that he had never looked on religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick-man paid no attention or respect. He bluntly told him he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length. "No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence he began to sing that old hymn, so familiar and dear to every congregation in Scotland:

"Oh mother dear, Jerusalem,  
When shall I come to thee?"

He had a pleasant voice and the



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words and melody were sweet and touching as he sang them. Pretty soon the soldier turned his face again, but its hardened expression was all gone.

"Who taught you that?" he said when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered where the hymn had opened the door. Weeping and with a hungry heart he listened to the Christian's thoughts of death, and in his last moments turned to his mother's God and the sinner's Friend.—Baptist Missionary.

T. P. A. of Georgia—Macon, April 19-21.

For this occasion the Central of Georgia Railway will sell round trip tickets from all points on its lines in Georgia to Macon at one fare for the round trip. Tickets will be sold April 18th and 19th, final return limit April 23d, inclusive. These rates apply to the public, as well as to delegates.

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Savannah, Ga.

A man, by his conversation, may soon overthrow what, by argument or persuasion, he hath labor to fasten upon others for their good.

The following is given as a good recipe for budding wax: To every pound of beeswax add a lump of rosin the size of an egg, and one and one-half tablespoonfuls of raw linseed oil. Boil, and then dip the tape in.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar.

Little Edith had the habit of eating out the soft part of her bread and tucking the crust under the edge of her plate. The other evening Edith was detected in this, and her mother said: "Edith, how often have I told you about leaving your crusts? There may be a day you will be glad to get them." "Yes, mamma," replied Edith promptly; "that's what I'm savin' 'em for."

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Large type edition, also 6x9x1 1/2 inches. THE ONLY COMPLETE TEACHER'S BIBLE PUBLISHED containing questions and answers for the aid of Sunday School Teachers and other students of the Bible, also 66 pages containing all the valuable illustrations and descriptions of recent Biblical researches, etc. This magnificent Bible is bound in seal, moire silk lined, divinity cloth, round corners, gilt edges, flexible, and absolutely the best Bible ever offered for the money. Sent upon receipt of 95c. and 25c. for postage. If it is not satisfactory return it to us and we will refund your money. Address all orders to THE WERNER COMPANY, Akron, Ohio.

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

## No Idle Boast, But Facts.

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

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## Montgomery, Ala.

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

GOLD DUST.

## "Housework is hard work without Gold Dust."

### Cleaning Silver

Instead of scouring and rubbing, each piece of silver separately, the whole service can be as effectively cleaned in a few minutes. After each meal the silver should be put into a pan (kept especially for the purpose) and cover with lukewarm water, to which a teaspoonful of

### Gold Dust Washing Powder

is added; set the pan on the range until the water gets to boiling point, then lift out each piece with a wire spoon and lay on a soft linen cloth, wiping quickly with chamolite skin. The pieces so cleaned will be highly polished and look like new.

The above is taken from our Free Booklet

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Kids 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.

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>LOW PRICES.<

Alabama Baptist.



A man in Iowa had been storming at his family, especially at his poor wife, one day, until he had spoiled the pleasure of everybody in the home for that day at least. Then he went out, slamming the door behind him. His little boy had stood off at one side listening to it all. He looked into his mother's face and tearful eyes, and coming across the room, took her hand in his own and exclaimed, "Ma, we made an awful mistake when we married Pa, didn't we?"

"Grandfather's clock" was screwed to the wall, with its tin weights filled with sand, hanging down by chains, and its long pendulum swinging slowly back and forth. The mother asked little Dot to go into the room and see if the clock was running, for she had not heard it strike all the afternoon. Dot came back, put her curly head in at the door, and exclaimed: "Why, no, mamma, de clock ain't a runnin'. It's des standin' still and a waggin' its tail."

Georgia-Chautauqua-Albany, April 22-28.

For this occasion the Central of Georgia Railway will sell low rate round trip tickets from Macon, For: Gains, Bainbridge and Columbus, Ga., Eufaula and Columbia, Ala., and intermediate points, at one fare round trip, plus 25 cts. admission, to civilians; and at one cent per mile in each direction for military companies in uniform—20 or more on one ticket. Tickets on sale April 21-28 inclusive, limited for return three days from date of sale.

From all other points on Central of Georgia Railway, and from Southeastern Passenger Association territory, one fare and a third, on the certificate plan.

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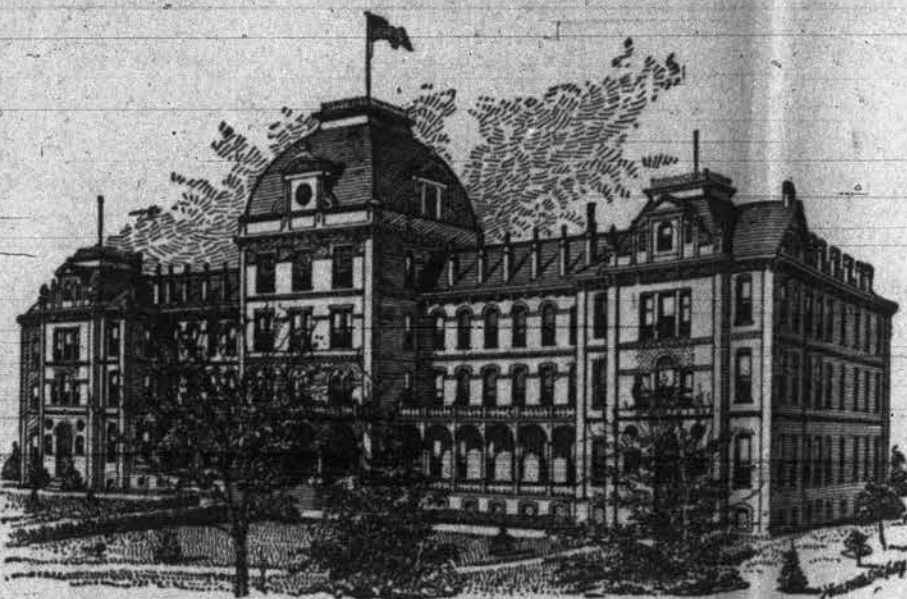
For full particulars, rates, schedules, programs, etc., apply to any agent of this Company, or to J. C. HAILE, Gen. Pas. Ag't, Savannah, Ga.



## WAIT A MINUTE!

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

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



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

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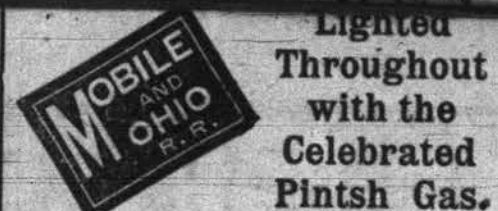
IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is **ALFRED BULLINGSLEA'S,** 103 Montgomery Street. In Exchange Hotel.

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

With Home and Farm, Louisville, \$1.75.

With The Fancier, Atlanta, (de voted to Fowls) \$1.85.



Lighted Throughout with the Celebrated Pintsh Gas.

The Finest Equipment Operated in the South.

Note this Schedule In Effect Nov. 26, 1899.

No. 4.	
Lv. Montgomery	8:30am
Ar. Tuscaloosa	12:23pm
Ar. Artesia	3:30pm
Ar. Tupelo	6:01pm
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	7:37am
Ar. Chicago	4:30pm
Ar. Waukesha	8:55pm
Ar. Kansas City	6:15pm
Ar. Omaha	6:30am
Ar. St. Paul	7:45am
Ar. Denver	6:20pm

Through train No. 3 arrives at Montgomery at 6:15 p. m. For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.

For further information, call upon J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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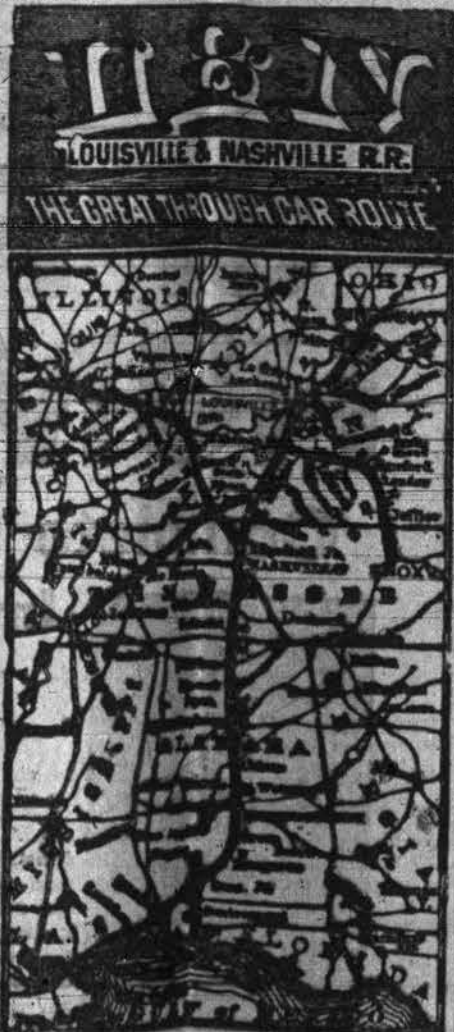
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Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

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

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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—after having tried nearly all other leading brands of complete fertilizers. His words, like rifle balls, are few, and go straight to the mark:

WETUMPKA, ALA., September 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 19.53 per cent more valuable than all the complete fertilizers or guanos offered for sale in the State of Alabama for the season covered by said bulletin.

Bulletin No. 13, just issued by the Department of Agriculture, shows the actual analysis, from samples sent to the Department by dealers and consumers throughout the State, that the ALABAMA FERTILIZER is actually \$3.54 per ton or 94 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 incalculable value to carriers, dealers and consumers."

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

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

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

### ALABAMA FERTILIZER RECORD.

It has produced nearly four bushels 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.

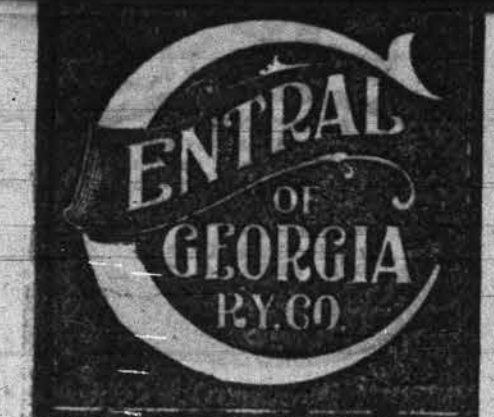


This trade mark is registered. I own it. It is not likely to be copied, as that would subject the perpetrator to the danger of heavy fine and imprisonment (see U. S. laws respecting copyrights). It is on every genuine sack of ALABAMA FERTILIZER.

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

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

**ALABAMA FERTILIZER COMPANY** MONTGOMERY, ALABAMA.



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Finest Fruit, Agricultural, Timber, and Mineral Lands

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# ROYAL Baking Powder

The strongest, purest, most efficient and wholesome of leavening agents. Not lowest in price, yet the most economical; indispensable to all who appreciate the best and most healthful food.

Our country is enjoying prosperity almost unsurpassed in its history.

For every one there is money enough to buy that to eat which is pure, sound, good, wholesome.

Why should we use cheap, impure, unhealthful articles of food? There is no economy in them; they endanger the health, they may cost life. There are reported almost daily cases of sickness caused by eating cake, puddings or biscuit made with the cheap, alum baking powders.

In all articles for food buy and use only the best. The good health of the family is of first consideration.

Alum is used in many baking powders because it makes them cheap. It costs less than two cents a pound. Alum is a corrosive poison. Think of feeding it to children! Yet the manufacturers of well-known alum powders are actually denying that their goods contain it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

## GENERAL NEWS NOTES.

The British are vigorously following up their successes against the Boers in South Africa, their greatly superior numbers enabling them to keep their enemy almost continually moving from one position to another. While the Boers are still brave and stubborn fighters, there are signs of weakening which induce the prophecy that the war will end by the middle of May, if not before. It is thought that England's intention is to make colonies of the two Boer republics.

It is now said that Gen. Wheeler may not yet claim his seat in congress. It is also said that this is the advice of the President, who desires Gen. Wheeler and Gen. Fitzhugh Lee to be retired from the army with the rank and pay of brigadiers.

Just now there are signs of increased activity among the insurgent Filipinos, but Gen. Wheeler and others say it is only a spasmodic effort of a dying cause.

Gen. government is considering the matter of authorizing, at an early day, an election by the Cubans of their local officers corresponding in some degree to our city and county officials.

The government is called on by Gen. Davis, in command in Porto Rico, for help for the people there, many of whom are suffering for food and other necessities.

AT HOME.

The manufacturing town of Prattville, 14 miles from Montgomery, had a fire on Sunday night last which destroyed the business part of the town. The loss reported is \$60,000, with only \$10,000 insurance.

On Sunday night last a passenger train on the Midland road broke through a trestle forty feet high, near Ozark. A number of passengers were more or less seriously hurt, three of them probably fatally. The train was pulled by two engines, and the coming loose of the rear trucks of the second engine caused the mishap, the wheels getting off the track while on the trestle. The engines and sleeping cars escaped, but the other cars fell through to the bottom and were badly broken.

In Kentucky a man named Golden confesses to having knowledge

of, or a part in the shooting of Governor-elect Campbell, but is making the startling confession he ran away.

Reports from different parts of the South vary somewhat as to the effect of the recent cold snap on the fruit prospects; but no report that we have seen says that the fruit in any locality was entirely destroyed. There is yet hope for plenty of fruit.

The Supreme court of the United States has just decided a case arising under the Texas anti-trust law, in which the Standard Oil Company was involved. The Texas law was sustained and the doctrine of the decision is against trusts.

Miss May Major, a young lady from Bonham, Texas, was coming to Montgomery to be married. At New Orleans a negro ran through the car and snatched her purse and ticket. After a delay which greatly worried the expectant groom, she received more money from home and came on and was married Monday night to Mr. Durham.

## Memorial.

Whereas, God in his providence has seen fit to take from amongst us our friend and brother, Basil Manly Lovelace, whose devoted service in the Master's cause, and whose Christian faith and character are worthy of praise and imitation; therefore,

Be it resolved, that the members of this church have with deep sorrow heard of his death, and by it have sustained a loss which is well nigh irreparable.

Be it further resolved, that we cherish with warm and just remembrance his Christian life, and those amiable social qualities which so well adorned his personal character.

Be it further resolved, that in his life, so true to every obligation, and pure in every act, youth has a beautiful example, and age something to renew its faith in humanity.

Be it further resolved, that we deeply sympathize with the family and relatives of our deceased brother, and pray that God will have them in his merciful keeping.

Be it further resolved, that these resolutions be spread upon the minutes of this church, and published

ed in the ALABAMA BAPTIST and the town papers, and a copy of them be sent to the family of the deceased.

N. R. LEIGH JR.  
D. GILLIS  
E. T. PARKER.  
Committee.

## OBITUARY.

On the 16th of October, 1899, the Lord said, "It is enough, come up higher," and the soul of Mrs. Mary E. Feulner threw off every earthly entanglement and rose into all the glories of that higher life reserved for the people of God. She was born April 6th, 1853. Married George Feulner Jan. 26th, 1876. Joined Town Creek church Sept. 1880, where every opportunity for doing good and extending the borders of the Redeemer's kingdom was embraced until the dying hour. Indeed her real and thoughtfulness often made opportunities. She was the mother of ten children—seven of whom survive. Three of them members of mother's church. She was a dutiful daughter, a faithful friend, an affectionate sister, and a devoted wife, sacrificing pleasure, and ease, and comfort to help her husband. They had reached the point where in comfort and ease they could enjoy the fruits of their labors, when alas! the death angel came. And husband and children were called on to look at the placid face, the closed eyes, and folded hands, and drop scalding tears as they realized that earthly companionship with wife and mother was at an end forever.

She was truly her pastor's friend, and no one can miss her more than he. Always in her place in the church, her face beaming, as she drank in the "word of life," she was truly an inspiration. Loyal to her church, there are many who might profitably follow her example in giving. Her contributions were handed in regularly; in no instance was she ever solicited to give, for she possessed the "spirit of Christ" and gave lovingly, freely and liberally. Her only concern was for the conversion of her loved ones, and the Christian's faith bids us believe that her work and prayers to that end will not be in vain, and in heaven they will be reunited.

She was beautiful as a Christian, and her life has shed a sweet influence on the entire church and community. We thank God for her life. We will cherish her memory, and daily breathe a prayer that God will abundantly bless the husband, children, her aged mother, brothers and sisters, and make them to know that on the heavenly landscape there rests no cloud, and that with undimmed eyes she now gazes on the glories of the New Jerusalem, and awaits with expectant joy the coming of her loved ones, where pains and separation, sickness and death are felt and feared no more.

J. B. POWELL.

Another home is sad and lonely, and heaven is brighter today, Feb. 23d, Bro. Basil Lovelace, died.

called on to give back to God their baby boy, Elliott Bowman. His life was short, only seventeen months. Bright and precious in life, his death is not in vain. Father and mother are brought closer to heaven. The pastor stood by with an aching heart and saw

"Father and mother bow down their heads;  
Love's troubled fount was in tears  
o'erun—  
A murmur—a struggle—and grace had won,  
"Not my will," they breathed, "but thine be done."  
J. B. POWELL.

J. L. White, Macon, Ga., has been engaged in a great meeting at Mercer University. There were numerous conversions.

Christ says, "I am the way." Wherever you are, at whatever point of experience, at whatever stage of sin, this way begins where you are, and you have but to take it and it leads to God. From your person as you are at this moment there leads a way to the Father.—Dods.

(TALK NO. 13.)

## The Brownie Kodak.

Loads in daylight, uses film, takes picture two and one fourth inches square. The quality of work this little instrument does is far superior to any other camera sold anywhere near the price. I propose to sell these Kodaks almost without profit just to interest children in photography, and hope you will investigate the little Kodak's merits carefully. It has the old reliable Bullseye shutter, a really good lens, and while surprisingly simple, the mechanism works perfectly. Price \$1.00, postage 10c. Films 10c, postage 2c.

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

## D. L. MOODY.

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Greatest Opportunity for Agents.  
The only Official or Authorized Life of Dwight L. Moody is written by his son, W. R. Moody, at his father's expressed wish. The people everywhere will want no other. Do not therefore waste your time, but canvass for this one only authorized subscription book. Nearly 600 pages. Positively only book with exclusive illustrations from family portraits, etc., (nearly 100). Elegant prospectus, post free, for 25c. Send for it quick.

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Spring Business Course. Choice of Five Branches. Quick. Cheap. By Mail or Otherwise. Address,

Montevallo Male School.

## HOW TO GET TEACHERS.

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

Efficient teachers desiring information should write for circulars.

## FERRY'S FERTILIZER SEEDS

Always cheaper in the end than any seeds that only cost half as much. Tested, true to name, fresh and reliable. Always the best. Ask for Ferry's—take no others. Write for 1900 Seed Annual. 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.

OPTIUM Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. B. H. YEAL, Man'gr Lithia Springs Sanitarium, Box 8, Austell, Ga.

## 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 20th 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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Complete External and  
Internal Treatment

\$1.25



Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humors, rashes, itchings, and irritations, with loss of hair, when the best physicians and all other remedies fail. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Baby Humors," free.

