

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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A Short Discourse.

"Taking Stock."

Casually stepping into a village store, not long since, we found the clerks industriously writing the amount and price of goods on hand. We inquired what they were doing. "Taking stock," was the reply. What do you mean by taking stock? we asked. "Once or twice a year, or oftener if necessary, we go through the store and ascertain what goods we have on hand, that we may know what we need to further carry on our business, and also to find out what goods do not sell." Leaving the house, we walked away all alone, repeating the words "Taking stock," over and over again. As we thought of it, the phrase grew in weight and meaning and importance, and widened and deepened, and strengthened. Said we, there is much in these words "Taking stock." They have a deep significance. The phrase not only applies to merchandise, where men calculate and determine their needs as a matter of worldly business, but it is more far-reaching—it applies to our moral and spiritual status, our eternal welfare.

It is business to find out how you stand with your debtors and creditors; what you have in stock, and endeavor to carry on your enterprise. Every business must have a certain amount of "stock" in trade. Something upon which to base operations; something that will accumulate, otherwise there can be no progress, no success. That stock may consist in goods, or money, or a profession, or intellectual or physical strength. As this is true in secular matters, it is equally true in spiritual matters. We must have some stock on hand, and the better the stock the greater the success.

The wise and prudent merchant keeps fully advised as to his standing. Every bank knows, or ought to know how it stands with the financial world and its deposits at the close of each day. This is business. Who would trust his money in any institution, bank or otherwise, that did not keep its balance-sheet up, so as to tell its standing at almost a moment's notice? Business men, who succeed in their efforts, are careful, painstaking and watchful. They give themselves wholly to the interests involved. If this is true in worldly matters, how much more so ought it to be in spiritual matters.

Now, then, as Christians, we are doing business for the Lord. We are his stewards, his servants; or to put it more strongly, we are in partnership in spiritual business with our Lord. If this be true, then we should examine our standing daily. Yes, "take stock" often, by self-examination, looking into our lives, and determine by the standard of God's word what progress we have made and are making. We should know of a fact always where we stand. The balance-sheet should be closed with every closing day. "Be ye also ready." Are you ready?

"Taking stock" in religious

matters may seem a novel proceeding, and yet it is business. What have I on hand in service I can render unto the Lord? This is not an idle question, one without potency. Nay, verily, am I posted in God's word? Can I give intelligent expression to the hope that is in me? What is my faith? What is my hope? Have I diligently kept my vows? Have I been faithful to the covenant? Have I devoted my best service in the up-building of the Lord's kingdom? What stock have I on hand, and what have I been using in the Lord's business?

Careless and indifferent members of churches, such as do not come to the front when the roll is called, when there is work to do, are clogs and dead weight. No church can progress with whiskey-drinking, card-playing, theatre-going, pleasure-seeking, covetous, gossiping, jealous, envious members. If this is the stock on hand, then there is a woe pronounced against such a church. It matters not how pious, how consecrated, how eminent, how attractive, how magnetic the preacher may be, unless the membership is in perfect harmony, so far as it may be possible, with our Lord and Master, then the spiritual life of that church will be fruitless in soul-saving. It may have a name to live and yet be dead.

May the Lord revive us and bring us as a church to higher life and more profound devotion.

The Centennial Celebration Literature.

Most of the tracts which the centennial committee has undertaken to prepare for our centennial work are now in the hands of the printer in Baltimore. In about two weeks they will all be in the hands of Rev. J. M. Frost, D. D., Nashville, Tenn. Dr. Frost is to have entire charge of the distribution of these centennial tracts.

Brethren who desire the literature will please write to Dr. Frost and not to me. Any letters in reference to completing the organization should be addressed to me, but, brethren, please do not forget it, all letters in reference to the proposed literature should be addressed to Rev. J. M. Frost, D. D., Nashville, Tenn.

Please take notice also that the committee is not undertaking to prepare tracts and other literature for general, promiscuous distribution. Our aim is to have a good tract prepared upon each subject suggested in the tentative program, so that each speaker, no matter what may be his subject, may be sure of finding something, at least, that will suggest to him the kind of speech which the Southern Baptist Convention hopes will be made. These tracts are only intended to be suggestive. It is hoped also that they will give some information. Everyone who speaks is absolutely free to make such use of them as he pleases. It was felt that many brethren would be very glad to avail themselves of the help which these tracts afford towards preparing a speech upon the subject assigned him.

It is the hope of the committee that most brethren who desire these tracts will enclose one or two postage stamps to help defray the expense which the committee has had to go to in providing this literature. If any one does not feel able or willing to do this, Dr. Frost will send him the tract which he desires, free of cost.

Now, brethren, once more, and please do not forget it. If you wish to inquire anything about centennial literature, write to Rev. J. M. Frost, Nashville, Tenn., and not to me. If you wish to inquire anything about completing the organization, write to F. H. Kerfoot, Atlanta, Ga., and not to Dr. Frost. By paying attention to this, you will avoid an immense amount of confusion. Very sincerely your brother,
F. H. KERFOOT,
Chairman Centennial Celebration Committee.

For the Alabama Baptist. Endowment of Howard College.

Important from the President.

Now that the Howard College endowment question has been opened up by our good brethren Schramm, Hunter, Quisenberry and others, I feel that I am privileged to speak, and I hope you will allow me space in your valuable paper for a few words on this subject.

In view of the fact that our brethren and friends so nobly responded to our call a year ago, and by their untiring efforts and liberality freed the college from debt, we, at this end of the line, hesitated to test their power of endurance and liberality by immediately proposing a plan for raising an endowment.

And yet one of the prime objects in removing the debt was to get in condition to endow.

The payment of the debt secured to our denomination forever all right and title to the college property, stopped the annual interest, secured confidence and increased the patronage. This was a great work, but it put no money directly into the college.

The Howard must be endowed, and the sooner the better.

Of the 419 recognized colleges and universities in the United States, 277 are denominational and 141 undenominational. Of these 419 colleges and universities, only 45 have no productive fund; and of the 36 recognized Baptist colleges and universities in the United States, only five are without a productive fund; and Howard College is one of the five. The denominational institutions represent 24 different denominations. What religious America is doing for education

is, therefore, easily seen. Each denomination is not only spreading the gospel of its own peculiar creeds and doctrines, but is also deeply interested in spreading the gospel of education—developing the crude elements of human minds into the higher and holier finished products of intellectual and moral power, thereby preparing individuals for a higher order of usefulness to their God, their fellows, their country and themselves.

But these things take money. Educational institutions do not exist to make money, but men. It is impossible for a college to do the highest order of work and the greatest amount of good without a regular productive fund, either as an annual appropriation or as a fixed endowment.

Nor can a college stand still. It must advance. The world is progressing, and educational institutions must progress with it. In fact, they must lead in human progress and civilization.

The Howard, we hope, is progressing as fast as it can under existing conditions. But the curriculum has been enlarged about to its limit with the present number of instructors. The number must, therefore, be increased at as early a date as possible, and at the same time tuition rates ought to be reduced just as soon as it can be done.

Hence, the necessity of an immediate endowment becomes apparent to all. Our own people in Alabama have a right to the best educational advantages that can be given; and not only so, but many other denominations are represented in our student body, and better equipments will draw still more from the outside ranks, and thereby not only help the college, but also extend its usefulness to a greater number of people. But if we rest on our oars while other institutions are endowing, we shall soon fall behind by comparison. The Baptist interests and ability in Alabama are too great to permit such a thing.

The Howard must and will live when we are dead, and those who give to this endowment will help

to erect to themselves a monument that will live in the intellectual and moral culture of their posterity for generations yet to come, when grave stones have crumbled to dust.

I beg to suggest to those who wish to give to this worthy cause not to wait for any definite number of subscribers, but to send in their money or notes at once, and we will see to it that all such contributions are placed in the hands of a worthy and capable board of managers. The donations will be published each week in the ALABAMA BAPTIST (I am sure the editor will allow us space.) This method will influence others to give, will show what we are doing, will increase our attendance in the college, and will give us a basis on which to place our plea for large donations from outside sources.

I pray God's richest blessings on the movement begun and upon all future efforts whatever in this laudable cause. F. M. ROOF,
Pres. Howard College.

Centennial Celebration Program.

I give below once more the program, which is suggested by the Centennial committee as meeting the aims of the Southern Baptist Convention in the movement. These programs were published in all of the papers a few weeks ago, and yet the brethren are beginning to deluge my office with requests that I will send them a copy of the program for the Centennial Celebration. Now, brethren, dearly beloved, will you not take note of the program below? Please cut it out and paste it in your Bible, so that when you need it for reference, it will be very, very handy. If you will all do this, it will save an immense amount of labor and a great many postage stamps in connection with this work. But if you fail to do this, write to me again, and I will try to supply you.

Affectionately your brother in the work,

F. H. KERFOOT,
Chairman of Centennial Celebration committee.
Atlanta.

PROGRAM 1900 CELEBRATION.

For the benefit of those interested in the 1900 movement, we republish the program suggested for use in that great work:

PROGRAM.

I. Our Denomination a Century Ago.

II. Denominational Growth During the Last Century.

III. Our Denominational Missions a Century Ago.

IV. Progress of our Denominational Missions during the Last Century.

V. Our Present Improved Equipment for Missionary Work in the Century to Come.

VI. What Should be the Special Aims of the Denomination for the Century to Come.

VII. The Denominational Organization Needed for the Accomplishment of these Aims.

VIII. The Leadership and Responsibility of Pastors in this Work.

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you shirk the reef.—Joseph Cook.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for, though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

The Bible is the principal text book in the girls' schools of China, and they often commit the gospels, and some the whole of the New Testament to memory.

For the Alabama Baptist. Seminary Notes.

The last lecture in the "Gay Lecture Course" was delivered last night, the other two of the course having been delivered on Tuesday and Thursday nights respectively. They were delivered by Prof. W. L. Poteat, of Wake Forest College, North Carolina. We justly congratulate ourselves on hearing a course of lectures from a distinguished man.

The general subject was, "The Relation of the Laboratory to the Pulpit." This was subdivided into the following more particular subjects:

"Biology, as Related to the Preacher's Message;" "The New Appeal;" and "The Unknown Tongue."

The students were glad of an opportunity to hear the matter presented from the scientist's standpoint.

Professor Poteat made a very earnest and honest effort to make clear the reasons why there should be the utmost harmony, instead of antagonism, between science and religion. It would be impracticable to give even a "resume" of his lecture. His purpose seems to have been to show the close relation of Science and Religion and their interdependence. Science is only the effort to make clear God's plans. Among other things he said, "Science is the translation into human speech of the thought of God as expressed in nature." "The preacher's hostility to science is irrational, ineffectual, and unwise." Opposition to science only discredits the preacher and his message.

Our Seminary Home was made very sad yesterday by the death of one of our brightest and best young men. Bro. James P. Robnett, of Texas, was taken sick last Sunday

and died yesterday. His mother reached his bed-side only a few hours before his death, his brother only a few moments before. His wife was unable to come. Our hearts are made to bleed at the loss of one of our most beloved brethren. But we reverently submit to the will of Him who never makes a mistake. Some day we will understand.

Bro. W. J. Ray begins a series of meetings with East Mead church Monday. The meeting conducted by him at Oakdale was one that is said to have helped the church and surrounding community very much.

Bro. J. R. Curry filled Bro. Taliaferro's pulpit at Glenview last Sunday.

At our last monthly missionary meeting Bro. J. W. O'Hara presented a plan for stimulating missionary interest in the country churches.

Long Run Association board, in connection with the Seminary, decided to hold a series of mission services in the various churches of the association. So far reports have come in with best results.

I forgot to say that, as a result of Professor Poteat's lecture, a distinguished citizen of Louisville, a staunch Baptist, Mr. Theodore Harris, will give one thousand dollars to the Seminary library, to be expended in the purchase of scientific books. Five hundred dollars to be at once invested in books, and five hundred to be invested in a fund, the interest of which will be spent for books.

SAM. COWAN.
Louisville, March 24.

There were only two schools for women in Canton, China, 20 years ago, now there are more than one hundred.

The light of the firefly, the common lightning bug, is estimated to be 100 per cent light. But so far the secret of its light has not been found.

In 45 colleges in Kentucky and 19 other states 100 are preparing to go as foreign missionaries.

Trip Notes.

No more country trips in the winter is the good resolve made now that the winter is over. I promised brethren to make them against my judgment, hoping that we would have open weather, as we sometimes do, but the winter was not what I hoped for, as only those know who were exposed to its chilling blasts.

If the country churches were made comfortable, the weather would make but little difference—indeed winter is the best season for meetings in the country, as the people have more leisure than at other seasons. In Kentucky many of the protracted meetings in the country are held in the dead of winter; but their houses are comfortable. It looks strange that in a climate as mild as ours, we should be so careless. Sometimes half of the appointments during the winter are a failure because of the wretched condition of the houses. "Since the fathers fell asleep all things continue as they were," can be said of most of the churches in the country. I am trying to excite some church and denominational pride where I go. This, with the introduction of business sense into the affairs of the churches will bring about the wished-for change. If the pastors, the God appointed leaders, would lead their people along these lines it would be only a little while before their services would be so much appreciated the churches would not be wanting to change pastors every year. It is often the longing, on the part of the churches, to see something brought to pass which makes them willing to try a new man at the end of one year. "Better houses of worship" ought to be the campaign cry all over the state this good year 1900. If the preachers will take it up a revolution will follow. Of course I mean with the better house, a good stove and a good supply of suitable wood. The improved house is no good without a stove, and the stove useless without wood.

AN EXPERIENCE.

I will not say where it happened, but here is a bit of history. A brother said to me: "You are going to be at F— to-morrow night; suppose you telegraph the pastor you will preach for them." I replied: "I would be glad to do so, but it is

going to be very cold. I know they have a nice new house, but they may not have a stove." "Yes they have," he said, "only the other day the pastor bought one here." The telegram was sent and the pastor met me. Sure enough it was very cold. As we walked towards his house I said in an inquiring tone, "You have a stove in the church, I suppose?" "Yes, and a good one, too," he replied.

When the congregation gathered, there was the stove, but it was as cold as a wedge. A preacher present said, "Why, S—, where is your wood? what's the use for a stove with no fire in it?" "Well," the good brother replied: "We haven't got any wood, and it is so dark and the woods are so wet we can't get any to-night. I thought we could make out this time without fire!" And we did. The pastor seemed especially pleased with the service and wound up with about this speech: "Brother C., we are so glad to have you with us to-night. And we are grateful to you for your remarks. In the name of the few Baptists who are here I want to thank you for your talk, and we have a goodly number present who are not Baptists, who have braved the weather to hear you; in their name I thank you." Whereupon a brother added from between his chattering teeth, "and in the name of the stove, brother—don't forget the stove."

I now add a word about a short trip to

LOWNDESBORO.

It is only a short ride on the Western from Montgomery. Bro. W. J. Elliott is the pastor. He lives in Montgomery, but is the beloved pastor of several churches not far away.

Here we have an illustration of the oft repeated remark, that a Baptist church can be established wherever there are people. For many years this fine old town was without a Baptist church. The few who were thereabouts might have done like some have done in other places—gone over to the Methodists and Presbyterians; but they were not built that way. They patiently waited, and after many

years the State Board's missionary established a church and a house was erected. It is now probably the strongest church there. Dr. P. N. Cilley, one of the old timers, who faithfully stood his ground through all the years, is the happiest man in the town over the situation. He is the faithful Sunday school superintendent. The church is doing well under the wise leadership of its consecrated pastor, and is talking of requiring another Sunday of his time, and they ought to have it at once.

The church is a missionary body, and will grow more so as the years go by, as the children are being faithfully trained along missionary lines. His old friends will be glad to know that Will Meadows, a Howard boy, is at the head of a flourishing school at Lowndesboro. The saloon curse has the old town by the throat. After years of prohibition the county has gone wild, and the saloon is everywhere. It was "blind tigers" under prohibition—now it is the open saloon and the "blind tiger" too. From what I could learn it is doing its wretched work among whites and blacks and its twin brother in vice, gambling, marches by its side. God pity the young men of Lowndesboro.

Some of the finest farmers in the state are to be found here. Besides an abundance to eat, some have raised from twenty-two to twenty-seven bales of cotton to the plow. With the prices of cotton this year the Lowndesboro farmers are very happy.

I have been several times at the table of pastor Elliot, when remarks like this would be heard: "Brother C., this turkey was sent me by brother M.; that butter is from sister M.; this milk is from a cow furnished me by brother R," etc. No pastor in the state is treated better than Elliot. Not long since I heard pastors Curry of Northport and White of Pickens, talk of the spare ribs and back bones, and potatoes and syrup and turkeys their people were sending to them. I mention this now to encourage the churches to help their pastors in this way, and also to say a word to those preachers who are longing for pastorate in the city. No city pastor ever had experiences like these I have mentioned. Whatever he gets he buys. Many a man in the country with a salary of four

or five hundred dollars is living far better than he would in the city with three times that amount. One said to me not long since: "My brother, when I was a country preacher on a small salary I had more money and got along better in every way than I have since with a salary five times greater." W. B. C.

For the Alabama Baptist.

A Parting Tribute.

Last Sunday was a sad day to the Baptist people of Celeste. Bro. W. W. Harris, our beloved pastor, preached his farewell sermon. He and his noble wife left Monday for Collinsville, Ala., where he has been called to the care of that church.

Bro. Harris has been our pastor for one year, and we can say of him that he is like Christ when he was tried before Pilate in this, that "we find no fault in him." Sister Harris is equal in every respect. She was manager of the B. Y. P. U., and was a very efficient worker among them. She has sown seed which, like bread-cast upon the waters, will be gathered up many days hence.

Her last meeting with the Union was one to be long remembered by all present. We gave them the parting hand with many expressions of love.

While among us they had endeared themselves to the church and community very much.

We very highly and justly appreciate their eminent merit, and hereby tender them our sincere thanks for their abundant labors with us, for Bro. Harris's earnest teachings, his apt and faithful ministry of the Word, and for his noble Christian bearing and example. Therefore we deeply regret that in God's providence we had to give them up, but will cherish fondest recollection of his administration. May God bless them in their new field of labor.

MRS. McDONALD,
MRS. CHAS. PATTERSON.
Celeste, Texas, March 15.

The Christian life is progress by resistance.

For the Alabama Baptist.

The Dispensary.

As there has been a great deal said in the ALABAMA BAPTIST recently about the dispensary, and mostly against it, I want to offer the following facts in its favor:

In regard to intemperance there are

THREE POSITIONS.

1. The Total Prohibitionist.
2. The Whiskey men.
3. The Dispensary men.

(a) The total prohibitionist wants the whiskey out of the land, which, to my mind, is an impossibility at the present.

(b) The whiskey men want whiskey to remain where it is, and be placed where it is not, until every home is wrecked and the broad road that leads to eternal shame and death is peopled to overflowing; and those who sell it grow so rich on the price of blood that they will want no more.

Now, in these extremes the total prohibitionist and the whiskey men unite against the dispensary. Indeed a strange combination. The total prohibitionists say that it is a bad thing, and the whiskey men say that it is a bad thing. While the motives of these advocates are as antagonistic one to the other as light and darkness, yet the result of their influence in regard to the dispensary is the same, as each hope to defeat it.

BECAUSE

1. It does not put whiskey where it isn't, unless the people will have it anyhow.
2. It is a double prohibition, as it does not nullify any of the local prohibition laws, but is a safeguard about them.
3. It gives protection, where the people will have it; incorporation must of necessity follow.
4. It does away with the great curse of social drinking, gambling, &c., which is the door-way to all of its evils, as no whiskey can be drunk on the premises.
5. It does away with those "blind tigers" that den about our country capitals.

is what we have not now.

7. It gives cheap whiskey—and that is a new thing under the sun.
8. It takes the profit out of the hands of the unscrupulous and places it under the protection of government.

Now, my position is to touch not, and I would to God that whiskey was driven from the land, but as this must be done by degrees, I believe that the dispensary is a God-send in that direction, as it has proven in South Carolina and in sections in this state. Brethren, we can get the dispensary now, which will improve our surroundings. We cannot get total prohibition now, but will be left in the clutches of the demagogue.

Let us do with our might what God places within our reach.

J. J. PIPKIN.
Nanafalia, Marengo county.

For the Alabama Baptist.

A Personal Knowledge.

A great deal of discussion has been carried on in regard to one's knowledge as to whether he be saved or not. Many Christians persistently insist that if one be saved, he certainly knows that he is saved, or that he certainly may know it if he wants to. Rev. R. A. Torrey, of Chicago, says: "Some people ask how a man is to know that he is saved? How do you know any thing? Suppose that I am dealing with an enquirer who has accepted Christ, but has not the assurance which a believer should have. Do I ask him to kneel down and pray and pray until some happy feeling comes into his heart? If I do, I do not know how to lead a soul to Christ. No, I take God's word and put it into his hand and say, my friend, will you read the thirty-sixth chapter of John, 'He that believeth on the Son of God hath everlasting life?' I say to him, who has everlasting life? 'He that believeth on the Son of God.' 'Do you believe on the Son of God?' 'I do!' Have you everlasting life? 'No; I do not feel it!' I will not quote further. Mr. Torrey's idea is that if one believe on Christ as the Son of God he has everlasting life,

whether he have any particular feeling as a result of such believing or not. Mr. Torrey teaches that one's believing on the Son of God is a sufficient basis for one's knowing that he is saved. Now, it is true that John says that he who believes on the Son of God has everlasting life, and yet I am certain that John did not mean to say that simply believing on Christ gives one any assured knowledge that he is saved. The believing on Christ must be a hearty reliance upon him for salvation. This means a full committal of one's self to Christ as one's only Savior. It means a readiness to do Christ's bidding. To simply believe that Christ is one's Savior will not save any one. And as to one's knowing that he is saved, I would not dare to say that his knowledge of the fact that he has believed on Christ, or even now believes on him, is a safe guarantee that he actually does know that he is saved. I understand that there are some other things which accompany the mere believing on Christ in order that real ground for knowing that one is saved may be had. To some degree there must be the witness of the Holy Spirit in one's heart, which informs one that he is saved. We may call this witnessing "feeling," or what else we choose, but it does produce a degree of healthful satisfaction, a sweet restfulness, an unearthly peace. I should say that one's knowledge of being saved has a basis in his willingness to do God's will.

C. H. WITHERS.

For the Alabama Baptist.

Prohibitionist, but Wants Dispensary.

Editor Alabama Baptist: I have no inclination to "knock the chip off the shoulder" for Bro. Doster and other prohibitionists who are spoiling for a fight with the advocates for the dispensary. I am a prohibitionist myself, and advocate the dispensary for that reason. It is well known that prohibition at present is an utter impossibility in counties in which there are large cities, and will so continue till the saloon is dethroned from its power in politics. The advocates of the dispensary, nearly all of whom are staunch prohibitionists, have

enough on their hands in fighting the saloons without having to turn their guns on their prohibitionist brethren; and it is painful to us to find that when through the dispensary movement we are trying to dislodge the saloon from its political power, we find some prohibitionists joining the saloon in its fight against us. I say this advisedly, painful as it is to have to say it. The prohibitionists who are fighting the dispensary are furnishing the argument against us, and the saloon men the campaign funds. I am told that Senator Moody's opponent in Tuscaloosa claims to be a prohibitionist, and yet he is to be supported by funds raised from the saloons all over the state in his campaign against Mr. Moody. A subscription list is now being circulated among the saloons of this city for the purpose of defeating Mr. Moody. It was seen and reported to me by a gentleman whose veracity is unquestionable. Of course it is but reasonable to suppose that the same is being done in every city in the state. The advocates of the dispensary have never sought to displace prohibition with the dispensary. It is a substitute for the saloon and a step toward prohibition. A flank movement and success is better than a frontal fight and defeat. England's recent experience in South Africa demonstrates this most effectively. J. V. DICKINSON.
Pratt City.

Home and Foreign Missions Now.

I want to ask the churches, Sunday schools and mission societies to give all their collections now to Home and Foreign missions until May 1st. We are needing money for State, missions but we can wait until after that date.

Alabama is coming up nobly to Foreign missions, but we are badly behind on Home missions. Don't neglect the Home board.

W. B. C.

Jno. D. Rockefeller will contribute \$200,000 to the needed \$400,000 for Newton Theological Institution.

For the Alabama Baptist. The Huntsville Pastor on Short Sermons.

Bro. Editor: I want to say amen! to your sensible editorial in last week's paper on "How Long a Sermon Should Be." You are one of the few editors who have had the courage to talk sense on this subject. But we have had a great deal of sentimental clamor for short sermons, from some sources that have surprised me. It seems to me that the wisdom of the preacher who will decide to make all his sermons just thirty minutes long, is about on par with a tailor who would decide to cut the legs of the pantaloons of all his customers just three feet long. The message ought to be delivered, whether short or long. And the preacher should have the grace and common sense to stop at the end of fifteen minutes, if he has a fifteen minute message; he should have the courage and tact to go on for an hour, if he has an hour message. And it seems to me that you have summed the matter up well in saying that all this clamor for short sermons "reflects upon the fidelity of the minister or the intelligence of the audience, indicating that the one knows very little about his theme, or the other has very little capacity for receiving instruction."

There are times, I believe, when short sermons ought to be preached, and when they will do more good than long ones. But I don't think a man is likely to build up a great congregation on the great doctrines of grace by giving them nothing but fifteen minute sermonettes. RUTHERFORD BRETT.

Dr. Kerfoot's 13,000 Letters. Did You Get One?

It is announced that the Secretary of the Home Mission Board has written over 13,000 formal letters about his board and its work. The brethren in Alabama who receive them should respond promptly, cheering this devoted servant of God in his great work. W. B. C.

Endow the College.

The time is ripe for the endowment of the college. Let every friend join with brethren Schramm and Quisenberry. Put no conditions, but write out five notes

able annually for amounts from five to five hundred dollars and send them at once to President F. M. Roof. No need of an agent—let all move at once. I will give my notes. W. B. C.

We find this paragraph in the Baptist Argus, and give it our cordial endorsement:

"If our churches will win the poor boys of to-day and train them properly, in twenty to forty years they will have the bankers of the land, the railroad kings and merchant princes. Inductrate these boys in missions and they will cut short the time for the coming of Christ."

The poor boys of to-day will to great extent be the rich men of the near future, and if they are also Christian men, what a power for good they will be!

The only house in all of the leading cities, Agents because there is more money in the cheaper they sell at

STEINWAY
KNABE
PIANOS
CHICKERING
JESSE FRENCH
PIANO & ORGAN CO.
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Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President, Birmingham; Mrs. T. A. Hamilton, Ex. Com., Livingston; Mrs. T. A. Hamilton, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1741 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

My Dear Sunbeams: I take great pleasure in introducing a number of new Sunbeams. I am sure you will give them a hearty welcome to our circle and "We will all go on together, and shining as we go." What a great light we might kindle in Alabama if we would! You would be happy if I could show you all the letters I receive from the loving little hearts, telling of their pleasure in filling the cards for our missionary, Miss Kelly. I would not miss being among these Sunbeams for anything I know.

Your friend,
Mrs. Hamilton.

JAMES.—Dear Mrs. Hamilton: The card you sent us has been filled, and as I was waiting for it to be filled before I wrote you, will write now and give you a little idea what we have been doing since we reorganized.

Our Sunbeam Band has increased until now we have nineteen (19) members. We have all agreed, and now we call our band "The Willie Kelly Sunbeams." Perhaps we have not done as much this month as we should, but we will see if we can't do better the coming year.

I am truly,
LIZZIE C. COMER.

LIVINGSTON.—Dear Mrs. Hamilton: Mrs. Mellen, the leader of our Sunbeam society, told me to write you a letter. We have fourteen members, and we are using one of Miss Willie Kelly's cards. I am a member of the society.

Yours truly,
R. C. GOWDEY.

NEW DECATUR.—Dear Mrs. Hamilton: Several weeks ago you sent me some literature for the organizing of a Sunbeam Society in the Central Baptist church of New Decatur.

We organized three weeks ago

and we are now meeting twice a month. Our membership is much larger than I thought we would have. I suppose our secretary, Miss Gibson, has filled the blank and sent it in before now. Miss Gibson is one of the young girls of our church.

We have about an equal number of boys and girls, but they are in need of training, so do not be surprised if our work accomplished is very small in amount. We are going to do what shining we can with right hearty good will.

I am yours truly,
CLUTIE BLOODWORTH.

KYMLUGA.—Dear Mrs. Hamilton: We wish to organize a Sunbeam Society, and so I write to you for information. Will you please send us the constitution and rules of the society? We shall be deeply grateful for any literature you can send us, and also programs. I am anxious to see the children get interested in missions while they are young, and perhaps the interest will last through life. I want them to feel that they can do something for Jesus, no matter how little it is. Hoping to hear from you at an early date,

I am yours truly,
MARY HENLY.

DOTHAN.—Dear Mrs. Hamilton: I read the letters in the BAPTIST this week from the different Sunbeam Bands of the state. All of them send in such good reports. I am not going to let them get ahead of us, if I can help it.

I have quite a time trying to get the children to pay their dues. It has been only a few months since I started the plan of having them pay five cents monthly instead of a penny every Sunday. I always tell them on the Sunday before it is time to bring the money, so they will not forget it. I insist on their earning the pennies and telling how they were earned. I am only sixteen years old. I don't suppose there are many leaders of Sunbeam Bands in the state as young as this one. I am going to try ever so hard to do better. I shall send you a report every quarter of our work.

I did not make this resolution on new year's day, but perhaps I can

keep it as well, if not better. With the help of my Master I am sure I can. Yours sincerely,

FLOY WHITE.

GOODWATER.—Dear Mrs. Hamilton: On yesterday we organized a Sunbeam Band. You may send us the program regularly. I told the children of Miss Willie Kelly in far off China, and they seem much interested. I think we will be able to do some good work with the cards.

Yours truly,
LULU MOON.

WALLACE.—Dear Mrs. Hamilton: For some time I have desired to organize a Sunbeam band here, but do not know how to begin. Will you kindly assist me? I am sure the cards for Miss Kelly will be a great help.

Yours,
Mrs. H. S. SOWELL.

UCKREE.—Dear Mrs. Hamilton: The literature received, and I organized the Society last night. The children were delighted with the Miss Willie Kelly cards, and begged me to order a dozen, so that each might have one. The secretary took possession of the one you sent and says she is going to fill it. I hope that our society will be a success, as the children are so much interested; but it is perfectly new to me.

Very sincerely,
MARY WILLIAMSON.

THOMASVILLE.—Dear Mrs. Hamilton: We want to organize a Sunbeam Band here. There are a great many children in our Sunday school and we believe we can have a very interesting band. Please send me some literature. Any suggestions you can make will be appreciated.

Sincerely,
MARGARET P. MARTIN.

WARRIOR.—Dear Mrs. Hamilton: I want to organize a Sunbeam Society here. I have charge of the Infant class in Sunday school, and would like to have the children in a little Sunbeam Society. I have had no experience in this line of work. Will you kindly send some literature and offer some suggestions. Our opportunities are very limited here, and I fear we don't take pains to improve and develop the young in church work as we should. Will be pleased to hear from you soon. Wishing you a prosperous year in your work.

Sincerely yours,
Mrs. C. G. ANDERSON.

The Ensley Baptist Church.

The Ensley mission has developed into a Baptist church. This is the result of nearly a year's hard work, under many trying difficulties. The circumstances surrounding this work are those peculiar to a new place, where the people, coming from many parts of the country, not knowing each other and not caring to make new acquaintances, but money, are uncertain about how long they will stay, and so attend more closely to business than to anything else, as all depends upon its success or failure.

An old church organization would have been a very serviceable thing to them, but to stop and organize one was more than they had come to do, and the movement failed to interest many. But, now that it is done, it is more attractive, and when the building is up and paid for it will catch many more. Out of the many that have been visited, eighty-seven names have been secured for the new church, but many more have promised to come in later when they get their letters of dismissal from their old homes.

Many of the churches of the district having been invited to send delegates, there met at Ensley, Sunday, February 11, a very representative council to assist the superintendent of missions in the constitution of a Baptist church. The weather was very much against a full turn-out, but, notwithstanding it rained all day, there were received fifty-three by letter. After the reading and adoption of the covenant and articles of faith, the church was duly recognized as a Baptist church, taking its place along with the others in this district and state to do work for the Master. The visiting brethren composing the presbytery were: Secretary W. B. Crumpton, who made an excellent address to the new church; Rev. J. V. Dickinson, of Pratt City; Rev. W. M. Blackwelder, Col. E. L. Higdon and Mr. Ed Brewer, of Woodlawn; Rev. R. M. Hunter, of Avondale; Rev.

J. E. Wilson and Mr. T. P. Waller, from Bessemer; Rev. W. B. Earnest, from Wylam; Mr. Ratliff, Mr. Moore and Mr. Lyman Brazier, from First Church, Birmingham. Brother Blackwelder was called to the chair as moderator. Between thirty-five and fifty more are to be received at the first opportunity.

On account of the rainy day many were prevented from attending who wanted to be there, so the mere formal part of the ceremonies was postponed to a recognition service, which will be held at an early day, when it is hoped the friends of the cause there will be out in full force.

The next thing to engage the attention and employ the energies and resources of the new church is a building. A fine site was secured some months past on the corner of Avenue G and Eighteenth street, 100 by 150 feet. It is very centrally located, and was a gift from the land company.

While this church will be a good, strong church from the very start, yet it will not be able to carry the burden that the circumstances of its position demand of it. That is, to pay a pastor and other expenses, and put up such a building as this growing town demands. Easley will no doubt double its population in the next twelve months. Other denominations are putting forth their best efforts in men and houses, and are building for the future. We are, perhaps, the strongest in numbers there now, and cannot afford to be left or side-tracked in this onward movement of this vigorous, growing steel city. Therefore is becoming, yea, more, it is immediately imperative, that help from abroad be given toward a house. The church will be self-sustaining just as soon as it has a house of its own to go into. If this is not done the work here will drag and cause lag till we lose our position and prestige in this community. Once lost it, and it will be next to impossible to regain what we now hold. There is no more important field in the state than this at Ensley that is needing help. This is a noble statement, and is easily susceptible of demonstration. Now let every one help, churches, Sunday schools, societies, and individuals.

For the Alabama Baptist. From a Former Alabama Pastor.

Bear Brother: You may change the address of my paper from Louisville, Ky., to Cape Girardeau, Mo. I have accepted the care of the First Baptist church of that city, and will commence my work there the 18th of this month. I have a good work out there.

I learned to love you Alabama Baptists while in your state, and to keep up with you, I must have the ALABAMA BAPTIST. God bless your paper; may it soon find its way into thousands of Baptist homes of Alabama. I hope and pray the time will soon come when Baptists will realize that they can't be intelligent, up-to-date Baptists without a good Baptist paper. If our people would read a good Baptist paper, our churches would do more for the promotion of Christ's kingdom among men. I love to preach to a people who read, and when I preach missions they know what I am talking about. I found while with the Western Recorder that a good many objected because of the price; others would say they never saw a paper worth two dollars; I would ask, What are you doing to make it better? If our people would read our papers as they should, with your 125,000 Baptists in Alabama, you ought to have 25,000 subscribers. God speed the day when you may see this.

Yours in the work for Christ,
W. M. MURRAY.

Business of the American Baptist Publication Society in the South.

The safest and best way to give our friends some idea of the Society's business is to state facts and give figures, and as our fiscal year does not end until March 31, I must needs go to the report of 1898.

The Society has three branch houses in the South, and the total business of these for the last fiscal year was \$169,541.56. The home

house in Philadelphia did a business of \$186,937.94, and at least \$40,000 of this came from the South, hence the Society did a business of over \$200,000 during the past year in the South.

When we come to the periodical trade of the Society in the South, it will be found to be very encouraging and full of hope and good cheer. The three Southern branches combined did a periodical business that amounted to \$74,266.28.

It is difficult to estimate the exact amount of Southern trade done in Philadelphia, because orders go there "from all quarters," but it was something between \$10,000 and \$20,000 as far as can be reckoned. Let us put it at \$13,500, and we have a Southern periodical trade for the Society for the last fiscal year of \$87,766.28.

This business is increasing all the time. The periodical trade in Atlanta for January, 1900, excelled that of 1899 at least \$500, and in Dallas, Texas, about \$300. With the assurance of this growth in trade I have felt authorized to state in my public speeches and in my printed articles that the Society is now doing about \$90,000 worth of business in the South.

The Atlanta branch is one of the busy places of the city. Our orders were never so heavy and our local customers never so numerous. We are constantly sending samples of our periodicals to Sunday school workers. These are always sent free of charge.

I wish to say that since paper has gone up in price from 30 to 70 per cent. some are evidently alarmed at the results, yet the periodicals of the Society will continue at their former low prices, and will retain their high excellency.

HARVEY HATCHER,
Bible Sec'y for Southern Dist.
Atlanta.

Pledging for the Year.

That is what some of the churches are doing. Parker Memorial at Anniston took pledges on a recent Sunday, and \$2200 were pledged for all benevolence. A brother told me he was sure three or four hundred dollars more than that amount would be given. This is double what the church has been doing. The church at Roanoke, the pastor

thinks, will go at least one hundred dollars beyond the five hundred pledged for missions. This is to be paid monthly, and is two or three times more than was ever given before.

These did not use the Pledge Card, but got the pledges all the same. The church at Talladega tried the pledge card for one collection. The result was so encouraging I am sure it will be adopted with monthly contributions rather than quarterly as heretofore. The First church, Birmingham, has adopted the monthly plan, and took pledges to-day for missions which the pastor believes will amount to one thousand dollars or over by the time the committee completes the canvass. What an amount of trouble it will save to make one thorough canvass of the church each year, and how it will increase the contributions and the contributions! Here is a letter from a pastor with country churches—he says: "None have refused as yet, and it looks like I will get at least three times more than by old plans." Brethren, try it. You will be surprised and delighted at the results.

W. B. C.

Baptist Missions in Birmingham District.

The Baptist missions in the Birmingham district have made decided progress in the last twelve months. When Rev. Walter S. Brown entered upon his work a year ago it was stated that he was well qualified for it. The results have proved the statement was deserved.

In the last year there has been gathered nearly a hundred applicants for a church at Ensley, and on a recent rainy Sunday a good strong church was organized. Until then it was conducted as a mission under the superintendency of Mr. Brown, but now it is able to take care of itself, and has in its membership some of the best known people in the county.

At the Avondale cotton factory another mission has been maintained under difficulties that few would have faced. With a good Sunday school and preaching every Sunday, over a hundred and fifty names

have been secured for church membership, a large part of them being conversions during the year.

Now the faith of the plucky little band of workers has been rewarded and they are to have a beautiful house of worship. It is the gift of a lady living in Troy, N. Y., who delights in mission work, especially among such people as are found in the cotton factories.

The money for this building has been received and the work will be pushed as rapidly as the material can be put on the ground. The lot is to be paid for and furnished by home people. Rev. Mr. Brown is known for broad, liberal views, and it is his desire as it is also that of the good benefactress that all people of every faith make free and constant use of it.

Mr. Brown has organized two other churches and six smaller missions, and has them conducted by the preachers from Howard College. At the same time several weak churches in the mining district, which were running down, have been revived and reorganized with new leaders and are now doing well, being self-supporting.

Mr. Brown has a broad area to cover with usefulness this year, but has plans well laid, and excellent the results bid fair to be.—Birmingham News.

Over in Alabama.

BY REV. W. B. CRUMPTON.

Here's another! Your reference to the brethren who demand the cheap paper reminded me of an incident which came to my knowledge the other day. The ALABAMA BAPTIST is a \$1.50 paper—put at that figure because the good editor heeded the cry for a cheap paper. But that did not stop the cry. Some have been insisting that it ought to come down to \$1.00. The editor wrote a pastor proposing that he try his people on the dollar proposition, on certain conditions. He approached one of his members with: "Now, brother, you have been insisting that the ALABAMA BAPTIST be put down to \$1.00. I have now a proposition by which you can get it at that price." The conditions were stated and the brother promptly paid the dollar—

but lo! the next morning before the mail went off the brother made his appearance, coming in hot haste a distance of four miles, and asked that his money be returned, as he really did not feel able to spare it!

The Church Government article—I agree with the ALABAMA BAPTIST in saying that Dr. Gambrell has furnished a great paper which ought to be put in permanent form.

We are making some advance in Alabama, I hope. Everybody is cheerful and in good humor, and some are hard at work.—Texas Baptist Standard.

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

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

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

Alabama Baptist

MONTGOMERY, MARCH 29, 1900.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

EDITORIAL.

THE article of President Roof on the endowment of Howard College is a strong "second" to what has recently been said by brethren on that subject. Now let the work begin. The ALABAMA BAPTIST will soon have something to say on the subject.

We note in one of our exchanges what purports to be a voluntary communication from Dr. W. H. Whitsitt advising a certain church not to call Dr. J. J. Taylor, not for any moral or intellectual defect, but because he openly holds to the doctrine of the perpetuity of the New Testament church. While Dr. Taylor was in this state he cordially co-operated with all our Baptist work; during his pastorate in Mobile the St. Francis Street people put about \$7,250 into the permanent funds of the Seminary, and probably \$1,000 more into the Student's fund. It seems strange that Dr. Whitsitt, who was at that time President of the Seminary, should secretly seek to injure any brother, and especially one who has helped to make the institution what it is. If there is any mistake about this, our columns are open to Bro. Whitsitt.

NOT INCOMPATIBLE.

A condition and a suggestion is mentioned by one of the religious papers that deserves consideration and comment.

The condition is that in one of the states there was during the year a decrease in the number of baptisms as compared with the previous year. The suggestion is that we talk less about money, and labor more to save men.

In the first place, there is no necessary connection between the two things. You can never set forward one duty by the neglect of another duty. The mistake is made that is so often made, of putting two things together as cause and effect, when as a matter of fact they have no other connection beyond being merely coincident. The thing sounds very pious, but it does not touch the real issue, nor does it take hold of the greater things.

In the second place, baptism is not the supreme good. It is indeed a glorious ordinance, standing at the forefront of the things commanded by Christ, and in its purpose and significance. We may well rejoice in having a large number of persons to be baptized. Frequent baptisms frequently stand as a sure index of religious prosperity, while the absence of baptisms is almost a sure indication that religious life is running at a low ebb. But what you do with those who have been baptized is of tremendous moment. Seasons of ingathering are good, but there must also be seasons of training, building, developing, utilizing. The columns in our minutes showing the number of baptisms may not be the best test of work done in our churches, or the only index of their spiritual life and power. It is a glorious thing to win a soul to God, but surely this hardly surpasses the wonderful work of seeing our members grow in grace and usefulness and service in the kingdom of the Master.

Moreover, in the third place, there is nothing incompatible between saving men and raising

money for use in the Lord's cause. Indeed the two things may stand very close together. One of the mightiest revivals we ever saw, or whose power we ever felt, was on an occasion of great giving in the church. The Holy Spirit was present almost in manifestation, coming upon the church and congregation in tremendous power. Men gave their money, gave in large sums and small sums as each was able and as each was moved by the Holy Spirit.

Let us indeed put a fresh zeal in our efforts to save the lost; let us rejoice that many find the Savior precious and follow him in baptism, but let there be no relaxing—not one whit of relaxing—in our efforts to raise money for the furtherance of the gospel. There was never a time when money could be used so effectively for the service of the Master. Treasures in money may be laid at his feet, may stand for the heart's best devotion to him, may open the way for thousands of baptisms both in the work of the home church and in the work on the foreign field.

Do not misjudge as to cause and effect; do not separate what God hath joined together; do not misread surface conditions. Let there be more baptisms in all the churches and more giving also—more talk about giving and more giving.

A BROTHER asks some questions which he desires to have answered. He specially designates certain brethren as learned men from whom he would be glad to have response, but we will leave them out so that any one who can answer may feel at liberty to do so. To make the questions shorter, and also to remove the local coloring, we change them somewhat, and they read thus:

"1. In the trial of a church member for an offense, should we accept the evidence of one who is not a church member equally with that of one who is?"

"2. In the trial of a female member, does Baptist usage allow her to speak in church in her own behalf? If not, how should she be represented?"

The third question asked is not printed, as it so clearly should be answered in the negative. As to the first question we merely remark that we have heard it discussed from our youth up, but it appears still to be open for discussion, at least in some sections. What answers do the brethren make to the inquirer?

THE COMING CONFERENCE.

Denominational interests have made such demands upon our time and space that we have not given the prominence which it deserves to the conference that is to be held in Montgomery to consider the relations of the white and black races, what can or ought to be done for the negro, etc. It is a great problem, and one which requires all the light and wisdom of the best men of both races for its solution. We reprint below an editorial from a recent issue of the Montgomery Advertiser, giving some particulars:

The proposed conference in this city May 8, 9 and 10 to consider the race problem, and issues legitimately connected therewith, is attracting great attention.

Some of the foremost men of the country will be here, and their addresses will be worth the careful consideration of people of all sections of the country. There is to be no cut and dried program, and no cast iron method of suppressing speech. Indeed, there will be a conflict of opinion, for there is a wide difference of views as to what is best for the country.

As already stated our honored townsman, Hon. Hilary A. Herbert, is to preside, and will make the opening address. Other prominent Southern men are to make

speeches. Yesterday Rev. Mr. Murphy, who has taken so much interest in the movement, wired from New York that the distinguished orator, Bourke Cochran, would be here and make an address before the conference. Mr. Walter Page, who is a native of North Carolina, but for years engaged in literary work in New York and Boston, will also be one of the speakers. The interest is growing, and the conference promises to be a great success.

FIELD NOTES.

Bro. W. D. Hubbard remains in Euftaula in spite of flattering offers from the Tar-heels. He sticks. That is the way for Alabama boys to do.

Rev. G. W. Randolph, who cures stammering and stuttering, gives full credit to the ALABAMA BAPTIST for the number of persons who have come to him to be cured. His advertisement appears in another column.

Rev. H. R. Folmar, who has been at the Seminary for some months, has returned with his family to their home at Luvarne. He will work in that region during the summer, and also do what he can for the ALABAMA BAPTIST.

Perhaps we ought to explain that the program of the institute at Hoke's Bluff which was sent us by Bro. Anderson was in type when the envelope containing the program sent by the brethren at the Bluff was opened; therefore the first mentioned is printed. But at least a part of the other can be worked in, if desired.

Bro. W. N. Nichols, of Nicholasville, Marengo county, sends five dollars to move his figures forward, and adds, "I can't very well get along without the ALABAMA BAPTIST." The brother is earnest, as the money sent secures him the paper to a day well along into 1903. He is ahead of any one else on our book.

From articles printed elsewhere it will be seen that Rev. W. S. Brown has done efficient work as superintendent of missions in Birmingham Association. We are not surprised. Bro. Brown labored long and faithfully and successfully at Florence in the surrounding country. He works silently and effectively.

J. M. Tomas, Pittsburgh, Pa.: We had with great pleasure and profit Bro. A. Wolfsohn, of Atlanta, Ga., the sweet gospel singer, for two weeks in a meeting. He is truly a pastor's helper, and knows how to follow his leading. He can adopt himself readily to his surroundings. We have had since the first of the year forty additions.

Rev. S. M. Adams, of Clanton, called to see us a few days since, and expressed some concern over the fact that some people have the impression that he has given up the ministry since his election as probate judge of Chilton county. He has not retired from the ministry, nor from the pastorate, but has charge of three churches. We know one of them, and it is an excellent country church.

J. H. Wallace, Salem: We are glad to welcome the ALABAMA BAPTIST into our homes. Its growing better reminds us that we, too, should improve.—I hope that my church work is not much below par as compared with other churches, although I am teaching this winter.—My monthly driving in connection with my work is more than two hundred miles. I have lost three weeks work from sickness. I take a collection each Sunday that I preach.

Sister Lucy T. McGraw, of Vincent, sends the name and money of a new subscriber, and remarks: "This makes ten new subscribers from Bro. O. P. Bentley's church at this place."—Our venerable brother Rev. J. B. Appleton, of Homer, DeKalb county, has also recently placed the paper in ten families in his territory. These and other brethren have our thanks, and they deserve the thanks of those whom they induce to subscribe.

J. G. Lowery, Warrior: On the second Sunday we had good services at Sycamore, and on Monday I sent from that church for missions \$508.17. We also had a good service here last Sunday, and raised for Home Missions \$30.—We have our baptistry finished at Hartselle, and on Monday night after

the first Sunday in this month, at the close of a sweet gospel sermon by Bro. J. W. Stewart, and a collection for the Orphan's Home of about \$24. I had the pleasure of baptizing a young lady in the presence of a large audience. Our church at Hartselle is growing and developing in spirituality and good works.—We had Bro. J. A. Howard, of the ALABAMA BAPTIST, with us at our prayer meeting here Wednesday night last. We all enjoyed his splendid talk, and hope to have him with us again.—Let us unite in making this a great year for the spread of gospel truth.

J. R. Stodghill: I am very hopeful of the work at Millerville. Many good people reside there, and they have given the new pastor a cordial welcome. The Lord's presence with us in the service last Sunday made it a very precious season. The prospects for the next session of the Carey Baptist Sunday School Convention, which convenes at Millerville April 27-29, give promise of a very excellent session.—Winter seems to linger in the lap of spring. On the 15th inst. we had snow; this morning, the 21st, we have ice.

J. M. McCord, Albertville: The ladies of this church gave the pastor and his family a big-pounding a few weeks ago, and that part of the good work still goes on.—Our church began the erection of a new house of worship about eighteen months ago, which has cost already about \$1,800. All but about \$250 has been paid. The unfinished work consists chiefly of the hard oil finish on the inside and new seats. It is the best frame building I have seen in North Alabama. The B. Y. P. U. bought a bell for the new church for \$129. They have paid about \$110 on it. The balance will be paid soon.

G. L. Sutton, Lamison, Wilcox county: Please change my paper from Whatley to this place.—The church here is young, I being their first pastor, and it is weak numerically and financially. They have almost completed a good house of worship, and are well up with their mission work. They are doing a good part by their pastor. And we must not forget the black hens. In January I suggested saving their eggs for use in buying a stove. They have furnished the eggs and we have the stove, a good one. Our ladies have bought a chendalier, so we have both light and heat.

W. M. Garrett, Oaklone, Clay county: Enclosed you will find money for renewal of my subscription. I have allowed the time to pass when the money should have been sent. I saw your kind reminders, but thought it was "the other fellow" that you were talking to. However, when I looked at the figures on the margin of my paper I saw it was "this fellow." I beg your pardon, and ask that when my time is out you will send me a straight gun; for one who prints such a paper as you do for so small a price ought to have his money and also the prayers and sympathy of his brethren.

Program

Of the 11th session of Liberty Sunday School Convention, to be held with Liberty church, three miles east of Morris, April 27-29, 1900.

Friday, 6:30 p. m.: Devotional service, conducted by M. E. Hughes.

7:00. Introductory sermon, by Rev. John Ragland.

Saturday, 9:30 a. m. Devotional service, conducted by E. L. Smith.

10:00 a. m. Organization. First subject: What is the best method to induce teachers and superintendents to attend regularly? Opened by R. B. Huckabee.

Second. What is the duty of parents to Sunday School officers? Opened by Rev. W. J. Carlisle.

Third. What is the best method of Bible study? Opened by W. D. Key.

3:00 p. m. Miscellaneous business.

6:30. Devotional meeting, conducted by John H. Creel.

7:00. Recitations and songs, by the schools.

Sunday, 10:00 a. m. Sunday School mass meeting.

11:00. Missionary sermon, by Rev. J. E. Creed.

E. L. SMITH,
B. F. HUGHES,
Committee.

For the Alabama Baptist.

Program B. Y. P. U.

State Convention at Union Springs, April 19-20, 1900.

FIRST DAY'S SESSION.

Key Word—Culture for Christ. 10 a. m. Devotional exercises, Rev. W. D. Gay.

10:30. Address of welcome, R. W. West. Response, Hon. John W. Abercrombie.

11. Enrollment of delegates. Report of secretary and treasurer. Election of officers.

11:30. Christian culture necessary in the development of character, Rev. W. D. Hubbard. General discussion, led by Rev. R. G. Patrick and Rev. W. A. Hobson.

AFTERNOON SESSION.

2 p. m. Devotional exercises, Rev. J. G. Lowery.

2:15. Sunday school teachers' meeting, D. R. Murphy. General discussion, led by M. C. Reynolds, Will. Crumpton, R. E. Pettus.

3. Bible reader's class taught, Woodlawn Union. General discussion as to methods of teaching, W. B. Davidson, Henry R. Dill, Dr. E. A. Jones.

4:30. Business. Adjournment.

NIGHT SESSION.

8 p. m. Devotional exercises, Rev. A. J. Preston.

8:15. The young people and the Sunday school, Rev. J. M. Frost. General discussion, led by Rev. W. M. Blackwelder, Rev. T. M. Callaway.

SECOND DAY.

Key Word—Evangelization of the Nations.

9:30 a. m. Devotional exercises—Rev. A. P. Pugh.

10. Some needs of our churches, and how the B. Y. P. U. can meet them—Rev. W. B. Crumpton. General discussion, led by Rev. A. E. Burns and Rev. W. S. Brown.

11. Question box—Rev. L. O. Dawson.

12:30 p. m. Business. Adjournment.

AFTERNOON SESSION.

2 p. m. Devotional exercises, Rev. J. L. Thompson.

2:15. Our 1900 movement—What is it, and what must we expect to result from it? Rev. Geo. B. Esger. General discussion, led by Rev. L. O. Dawson and Rev. A. J. Dickinson.

3:15. Life of Judson. Conquest Missionary service. Union First Church, Montgomery. General discussion—Rev. J. W. Stewart, Rev. J. W. Willis.

4:30. Business. Adjournment.

NIGHT SESSION.

8 p. m. Devotional exercises—Rev. J. V. Dickinson.

8:15. Evangelization of the nations—Rev. F. H. Kerfoot. General discussion—Rev. W. B. Crumpton, Rev. J. H. Foster, Jr.

Reduced rates over all railroads in the state.

Send list of delegates to Mr. B. T. Eley, Union Springs, who is chairman of committee on entertainment.

Those who wish to be entertained at Montgomery in going to or returning from the convention will send their names to Mr. Paul F. Dix, Montgomery.

For the Alabama Baptist.

Unity Association Getting Ready.

The executive committee of Unity Association met here on the 14th instant, with a full attendance; Rev. F. M. Woods chairman, presiding.

There was great interest manifested in the arrangements for the centennial meeting of the association, to convene here on Saturday before the 5th Sunday in July next.

Executive committees were appointed in each church of this association to arrange the work of the churches in said meeting.

A full program will be printed in the ALABAMA BAPTIST.

E. B. DEASON, Sec'y Com. Clanton.

Minutes Wanted.

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

Columbia, Elgin, Geneva, Liberty (Central), Mt. Moriah, North Alabama, Sardis, Sipsey, Southeastern, Weogufka, and Zion.

I will be greatly obliged if some friend will send me a copy at once. M. M. WOOD, Stat'l Sec'y. Huffman, Ala.

Alabama Baptist.

MONTGOMERY, MARCH 29, 1900.

An article in the Courier-Journal by a recent traveler on the Euphrates, a Mr. T. H. Deming, tells that he saw boats going up and down that river constructed exactly like the ark of the deluge, the "gopher" wood, "side door," "pitched within and without" and all. The cypress wood out of which he saw them building similar arks is called in their vernacular "gopher," thus answering one of the criticisms on the account in Genesis. That, however, is of small moment, as so many foolish criticisms have been answered by facts discovered that hardly anybody pays any attention to the criticism except those who are seeking for such things.—Baptist Argus.

He that was never acquainted with adversity has seen the world but one side, and is ignorant of half the scenes of nature.—Seneca.

That action is best which procures the greatest happiness for the greatest numbers.—Hutchinson.

Montgomery Amazed.

Nothing seems to amaze or astonish the people of Montgomery more than the number of inveterate Stutterers who are flocking to this city for treatment. Some of them come several hundred miles, and are now rejoicing over their cure. James 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. Mizell, 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 their were told 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 8th of April.

Read This.

Dr. Randolph is so crowded with stutters now that he will stay in Montgomery until the 8th of April. Stutterer, don't fail to come and get cured. He beats the world in curing stammering or stuttering. We mean what we say. He is at 203 South Court Street.

LIFE & WORK OF DWIGHT L. MOODY.

Official and only authentic edition. Written by his son, Wm. R. Moody, and Ira D. Sankey, his life long associate and friend. 100,000 Agents Wanted at Once. Liberal terms. Freight paid. Credit given. A golden opportunity for you. Outfit free. Write to-day. P. W. ZIEGLER & CO., 215 Locust St., Philadelphia, Pa.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing can be made on a Lawton Simplex Printer. No wetting of paper. Send for circulars and samples of work. Agents wanted. 20 Vesey St., New York. 59 Dearborn Street, Chicago.

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

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

M. M. HUNT, LANGDALE, ALA.

FOR OVER FIFTY YEARS

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

For the Alabama Baptist. An Appeal from Tusculumbia.

Dear Baptist: Please allow us to come through your columns on a little begging expedition. Our Sunday school is very much in need of a library, and is unable to secure it without asking outside aid. Our little town is becoming quite a railroad center, half the inhabitants being now railroad people. Very much to our pleasure, our denomination is getting the main body of these people. We have in Sunday school about ninety pupils, most of them just at the age to form a love for reading. We are more than anxious to put good religious books into their hands, but find it will take much effort and more money. We have to fit up our Library room and get the books, but are fully determined to do all in our power to accomplish this need for our Sunday school. We will so gladly accept second-hand books, "brand new" books or money 16 to 1, gold standard or greenback. We hope the children as well as older people will lend us a helping hand. One book from many people will form a first-class library right away. How very grateful and thankful our hearts will feel to all who will help us.

Mrs. T. F. HENDON,
Miss KATE McCLAIN,
Committee.
Tusculumbia, Ala.

Our Foreign Mission Work.

It now looks as though Alabama will give the full amount, \$8,000, which the Foreign Board asked her to raise this year. Up to March 15th she had given \$6,373.48. Let every church which has not contributed do so at once.

Decided progress has been made in foreign missions in the state this year. The churches at Selma, Anniston and Sycamore have made noble advance.

The Foreign Board has been obeying the instructions of the convention in Louisville, Ky., and have enlarged the work—fifteen new missionaries have been sent out and others are under appointment.

Our Board has with missionaries and native assistants about two hundred and twenty workers in foreign lands. We hope the day is not distant when there shall be five hundred.

The news comes from Richmond that over 1,200 baptisms are reported by our missionaries for the past year. This is glorious. The largest number ever reported heretofore was 845. How every church should rejoice, if it is helping in this work.

Let it be remembered that the books for our mission work this convention year close April 30th.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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

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

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

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

At the Capitol.

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

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles. Salem, N. C. Mrs. S. A. GRESHAM.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

For the Alabama Baptist. A Request of Bro. Shaffer.

Dear Baptist: I read with much interest Bro. Jno. P. Shaffer's article on Dispensary and Dispensers; I think he struck the "key-note." If it is not asking too much of him, I would like to hear from him through the ALABAMA BAPTIST on Bible Sanctification. The doctrine of sinless perfection is being preached all around us here, the preacher, I am told, saying he has not committed a sin in fifteen years. J. L. TUCKER, Nanafalia, Ala.

For the Alabama Baptist. Program of Ministers' Institute

To be held at Hoke's Bluff, beginning on the 4th Sunday in April, 22d day.

Sunday, 11:00 a. m. Preaching by G. S. Anderson.
3:00 p. m. Sunday School mass meeting.

7:30. Preaching by J. E. Barnard.

Monday, 9 a. m. Devotional exercises. Discussion: Preachers' hindrances, and how to meet them.

3:00 p. m. The organized pastor, and how to effect it.

Tuesday 9:00 a. m. Devotional exercises, followed by discussion: Church difficulties, and how to overcome them.

3:00 p. m. The preacher and his Bible.

Wednesday, 9:00 a. m. Devotional exercises. Discussion: Soul-winning, and how to do it.

3:00 p. m. Organization of the deacons.

Thursday 9:00 a. m. Devotional exercises. Reaching the masses, and how.

3:00 p. m. Organization of the membership.

Friday, 9:00 a. m. Devotional exercises. Discussion: Denominational work.

3:00 p. m. Living issues for pulpit treatment.

G. S. Anderson will give two lectures daily on Scripture Exposition.

J. E. Barnard will give two lectures daily on Church Government. Preaching every night.

The church extends free hospitality to the ministry, all of whom are invited to participate in the discussion. Refreshments are served.

To attend all the services.

K. S. STEELE,
W. W. WESTER,
W. J. NASH,
Committee.

GENERAL NEWS NOTES.

There are still indications of continued resistance in the Philippines, but there has been no important movement reported since last week. The President has appointed a new commission to go there, but we do not know what it is expected to do.

The war continues in South Africa. England is better satisfied with the situation, but the signs of peace are not very definite.

NEARER HOME.

Many people in Porto Rico need food and other supplies, and our government is preparing to assist them.

The bill to apply the tariff to imports from Porto Rico to this country will be fought in the Senate. The Republicans are divided on the measure, but its friends claim that it will pass. Preparations have already been made to resist it in the courts.

Gen. Wheeler's course has not yet been decided. He may be appointed to the command of a department, with headquarters at Chicago, or he may still seek a seat in congress.

The fast mail train from Atlanta to Montgomery had a terrible wreck near Cusseta, ten miles above Opelika, on Monday morning. A number of persons were more or less seriously injured, and Mr. Oslin, the express messenger, was killed. He left a young wife and infant. He had prepared himself for the practice of dentistry, and expected to leave the express service when that run was finished and begin the practice of profession. It is supposed the wreck was caused by trucks under the express car getting out of place.

MARRIED.

At the residence of the bride's father, March 14th, by the writer, Mr. J. H. Crenshaw and Miss Minnie Anderson. Both are members of Forest Springs Baptist church, Marengo county. May the Lord bless and guide them in the way of all truth. J. L. TUCKER.

Mrs. Sophie Stanley Washburn died on Saturday, 17th instant, at her home at Aiken, S. C. Her parents were reared in Alabama, where she has many relatives who will read these lines with sadness. Her father, Mr. Charles D. Stanley, is a brother of Capt. J. B. Stanley, of Greenville, and resides at Columbia, S. C.; her mother was Miss Sallie Rives, a sister of Mrs. E. F. Baber, of Montgomery, and daughter of Robert P. and Sophie U. Rives, of Collingene, Lowndes county, and died in Columbia, S. C., more than ten years ago. Mrs. Washburn had been married little more than a year, and was happy and hopeful as to the future. A younger sister went last year with her husband, soon after marriage, as missionary to the Laos country, in Asia. What a joy to all the bereaved is the hope of meeting where parting is unknown.

In Memoriam.

Rev. Edward S. Moncrief was born in Harris county Ga., Aug. 20, 1866; was ordained to the ministry May 29, 1892, and died Oct. 24, 1899, after an illness of only a few days. After serving faithfully a number of country churches, he was called to the pastorate of West Side church, Phenix City, Ala. Under his ministrations the church prospered exceedingly; the congregation and membership increasing steadily, until finally it was deemed necessary to build a more commodious house of worship. Never believing in the new method of raising money for the Lord, to wit, church fairs, festivals, etc., through his indomitable energy, the willing co-operation of his devoted co-workers, and the very efficient help of the Ladies' Aid Society at Westside, the larger house was built, and at the time of his death it was the largest church in the Harris Association. He leaves a wife and three small children to mourn him, but we know that the God who willed them to "pass unto the rod" has also the power to heal. It has been said, "Death loves a shining mark," and truly was it verified when it was known that Rev. Moncrief had passed away. Words are wholly inadequate to express the sadness of our

little town when we knew the dread messenger had claimed as his own our beloved pastor. Among the last services conducted by him at Westside he said, "I feel like I am in the evening of my life, and must work ere the night comes on." At another time the old song,

"One sweetly solemn thought
Come to me o'er and o'er;
I'm nearer my home today
Than I have been before,"

was mentioned as one of his favorites, and he again said, "I feel that I am very near that home." Being asked what he supposed gave rise to those impressions, he answered, "I don't know, but something tells me that I will never wear the gray hair of old age." How prophetic the words! Snatched away are the shadows began to lengthen; removed from a life whose benediction of usefulness and sympathy is felt still in many homes. "Bro. Ed," as he was familiarly known, was ever a welcome guest; he was always ready with a kindly hand-clasp and a genial smile for all, and many a burden has been lightened, many a sorrowing heart cheered by his thoughtful advice and earnest prayers. He knew no such words as failure or weariness in following what he believed to be duty. But he rests in peace; he needs no eulogy; the loving memory of those among whom he loved and labored attests his worth. Fearing not what might await him in the beyond, but trusting wholly in the promises of God's Word, he fell asleep "as one who draws the drapery of his couch about him and lies down to pleasant dreams;" and sometime, somewhere, upon the white hills of heaven we hope to meet and greet him again.

W. T. GILBERT,
E. PARKER,
F. M. WILLIAMS,
Committee.

In Loving Memory Of Rev. E. S. Moncrief,
Who Died on the 24th of October,
1899.

There has already much been said with regard to the life and death of this good and worthy man, but words are adequate to express the true worth of him who in

YOUR dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred. Be willing to pay a nickel more for them.

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

Address, MACBETH, Pittsburgh, Pa.

early life was cut down by the grim reaper, Death. As to the life of this noble character, the half has never yet been told. He was kind and loving, full of charity and sympathy, and much beloved by all who knew him. We miss him; yes, indeed, we miss him. As a citizen, as a neighbor, a guide and comforter in our church, oh Lord, as he went in and out before his people for nearly five years, doing good, and not evil, we sadly miss him. In our prayer meetings he was present, with countenance bright and fair.

In our Ladies' Aid Society we surely miss him there! Our church is draped, our hearts are sad; we feel that God has taken from our midst one that was much beloved and cherished. But while we keenly feel our loss, we feel that our loss is his gain, and that his good work on earth was ended. And God saw fit to send his angel down, and seal his lips with a silent seal, and bid his ministering spirit depart, and ascend to the God, the Savior whom he had faithfully trusted and served so earnestly for a number of years, there to hear the welcome plaudits, "Well done, good and faithful servant! Enter thou into the joys of eternal life, never to suffer pain and death, but to sit at the right hand of Christ through the ceaseless ages of vast and endless eternity."

May God comfort his loved ones, and enable us all to meet him again, with our other loved ones, in heaven. Had the real situation not realized, is our sincere prayer.

He who will not take advice gets knowledge when trouble overtakes him.—Kaffir.

No accidents are so unlucky but that the prudent may draw some advantage from them.—Rochefoucauld.

ITCHING SKIN AND SORES Cured. Trial Bottle Free. Read and Write.

Does your Skin Itch and Burn? Distressing Eruptions on the skin so you feel ashamed to be seen in company? Do Scabs and Scales form on the Skin, Hair or Scalp? Is there a constant desire to scratch? Have you Eczema? Skin Sore and Cracked? Rash form on the Skin? Prickling Pain in the Skin? Boils? Pimples? Bone Pains? Swollen Joints? Falling Hair? All Run Down? Skin Pale? Old Sores? Eating Sores? Ulcers? All these are symptoms of Impurities and Poisons in the blood. If not corrected they frequently lead on to Deadly Cancer, Eating Sores or Chronic Ulcers. Take B. B. B. (Botanic Blood Balm) at once and make the blood Pure and Rich. B. B. B. has a peculiar effect—different from any other remedy. B. B. B. drains the Impurities, Poisons and Humors, which cause all above symptoms, from the blood, and in this way a real, permanent cure is made. Then the sores heal, itching of eczema stops forever, the skin becomes clear, the breath sweet and the blood pure and rich. B. B. B. is the only remedy that will actually cure all obstinate, deep seated Blood Diseases. It is made for that very purpose. So if Salves, Sarsaparillas or mild remedies have failed you, don't give up hope, for B. B. B. is just the remedy you have been looking for. Give it a trial. For sale by druggists, \$1 per large bottle; six large bottles (full treatment), \$5. Complete directions for home treatment with each bottle. So sufferers may test it, a trial bottle given away. Write for it. Address Blood Balm Co., 18 Mitchell St., Atlanta, Ga. Describe your trouble and Free personal medical advice given.

Royal

BAKING POWDER

Absolutely Pure

Made from most highly refined and healthful ingredients.

Assures light, sweet, pure and wholesome food.

Housekeepers must exercise care in buying baking powders, to avoid alum. Alum powders are sold cheap to catch the unwary, but alum is a poison, and its use in food seriously injures health.

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

For the Alabama Baptist.

Fifth Sunday Meeting.

To be held with Paran church, Randolph county, April 27-29.
Friday, 11 a. m.: Introductory sermon, W. H. Wright.
1:30 p. m.: Devotional service, Henry Pritchett.

2 p. m.: Church organization; J. P. Hunter, Geo. W. Hill, P. M. Gross, and others.

3 p. m.: Church officers and their duties; A. S. Brannon, Elim Smith, J. R. Stitt and others.

7:30: Sermon; Willie Layton. Saturday, 9 a. m.: Devotional service; Jesse Holliday.

9:30 a. m.: Duty of the church to its pastor; H. C. Risner, Geo. W. Hill, W. O'Neal and others.

11 a. m.: Duties and responsibilities of laymen in Christian work; I. N. Daniel, Geo. W. Stephens, Willie Layton and others. Dinner.

1:30 p. m.: Devotional service; Jesse Holliday.

2 p. m.: Are missions a failure? J. P. Hunter, A. S. Brannon, H. C. Risner and others.

3 p. m.: Bible plan of giving; H. C. Risner, Geo. W. Hill, Jesse Holliday and others.

7:30 p. m.: Sermon; J. P. Hunter.

Sunday, 9 a. m.: Devotional service, by I. W. Lewis.

9:30 Sunday school mass meeting; Geo. W. Stephens.

11 a. m.: Sermon; H. C. Risner. Everybody is invited to come and take part in the discussions.

W. P. COFIELD, pas'or.

Receipts by State Board of Missions.

For January.

FOR STATE MISSIONS.

Montgomery First church, \$11.51; Hamilton, 50c; Bellville, 1.30; Poplar Springs, 1.84; Mt. Gilead, 2.00; Evergreen, 3.00; Fellowship, 1.00; Sister Springs, 1.63; Montevallo, 4.50; Salem, 3.12; Brundage, 1.00; Livingston, 6.50; Goodwater, 3.91; Adams Street, Montgomery, 1.80; Clayton Street, Montgomery, 8.35; Wylam, 2.00; Camp Hill, 1.00; Bethlehem, 1.60; Shiloh, 3.25; Mineral Springs, 1.25; Spring Bank, 1.43; Mt. Pisgah, 1.52; Q. O. Siler, 7.25; Forest Home, 3.61; Centre Ridge, 4.28; Brantley, 3.25; Woodlawn, 10.00; Ruhama, 12.33; Woodlawn, 10.00; M. M. Woods, Birmingham, 7.45; Bessemer, 5.00; Woodlawn, 10.00; Brookside, 3.41; Sulphur Springs, 3.37; Birmingham, 1st church, 81.60; Ruhama, 22.03; First church, Birmingham, 5.00; Pratt City, 10.55; Woodlawn, 10.00; Second church, 5.10; Southside, 1.50; Avondale, 8.00; Oswichee, 1.92; Shelby, 5.00; Union Springs, 2.33; Benton, 3.91; Cuba, 3.15;

Beaver Creek, 3.21; Centennial assoc'n, 15.10; Forest Home, 1.50; Salem, 2.00; Siloam, 3.00; Midway, 2.50; Centre, 2.82; Big Sandy, 1.91; Deatsville, 8.00; Little Sandy, 1.00; Castberry, 2.00; Ruhama, 20.00; Orrville, 20.00; Oakman, 9.00; Providence, 7.75; total, \$553.27.

HOME MISSIONS.

Montgomery First, 11.51; Selma Second, 11.51; Mt. Gilead, 2.00; Fellowship, 1.15; New Decatur, 14.25; Salem, 3.12; Livingston, 6.00; Goodwater, 1.97; Forest, 4.33; Wylam, 2.20; Trussville, 1.39; New Prospect, 4.00; Union, 5.00; Forest Home, 1.81; Oswichee, 1.91; Cane Creek, 1.60; Beaver Creek, 1.62; Centennial assoc'n, 13.85; Forest Home, 1.50; Siloam, 1.50; Prattville, 6.00; Little Sandy, 1.00; Ruhama, 8.68; total, \$101.60.

FOREIGN MISSIONS.

Clayton Street, Montgomery, 9.45; Montgomery First, 11.51; Philadelphia, 4.60; Pisgah, 2.40; Mt. Gilead, 2.00; New Decatur, 11.51; Salem, 3.13; Goodwater, 1.97; Point Pleasant Sunbeams, 1.60; Oswichee L. M. So., 11.75; Oswichee Sunbeams, 3.21; Birmingham First, 5.00; Orrville Sunbeams, 5.00; Wylam, 2.20; Trussville, 8.91; Camp Hill, 2.00; Union, 5.00; Fayetteville, 3.00; Forest Home, 1.82; Woodlawn, 6.00; Oswichee, 1.92; County Line, 8.40; Cane Creek, 1.60; Beaver Creek, 1.63; Centennial assoc'n, 11.65; Forest Home, 1.50; Siloam, 1.50; Prattville, 6.00; Mt. Carmel, 1.36; Little Sandy, 1.00; Clayton Street, 8.70; Evergreen, 2.60; Lannette, 5.93; Ruhama, 8.67; total, \$205.11.

MINISTERIAL EDUCATION.

Union Springs, 12.35; Sister Springs, 73c; Georgiana, 2.35; total, \$15.43.

INSTITUTE BOARD.

Union Springs, \$10.00.

CUBA.

Rev. J. H. Jenkins, \$5.00.

CHINA.

Opelika, 33.16; Selma Second, 4.33; Gadsden L. M. So., 5.00; Columbia L. M. So., 3.00; Dothan L. M. So., 5.00; Huntsville L. M. So., 5.31; Hartselle L. M. So., 15.00; Randolph Sunbeams, 5.74; Town Creek Society, 4.10; total, \$50.68.

MISS WILLIE KELLY.

Opelika L. M. So., 11.05; Demopolis L. M. So., 3.75; Livingston, 4.00; Avondale Sunbeams, 1.00; Selma Second L. M. So., 4.25; total, \$24.05.

ORPHANAGE.

Wylam, \$2.00.

RECAPITULATION.

State missions, \$53.27; Home missions, 106.60; Foreign missions, 205.11; Ministerial Education, 15.43; Institute Board, 10.00; Cuba, 5.00; China, 80.68; Miss Willie Kelly, 24.05; Orphanage, 2.00; grand total, \$1,002.14.

OBITUARY.

On the 10th inst., after a lingering illness, the spirit of Mrs. J. T. Boyd, wife of Mr. J. T. Boyd, near Ada, Montgomery county, took its flight to realms of glory, where by faith we behold her.

"Fast by the throne of God now,
With wreaths of glory on her brow."

In September, 1895, she was baptized into the Bethesda Baptist church, where she lived a consistent Christian, and as a

deacon's wife (which she was) possessed every virtue mentioned by Timothy, being faithful in all things. Indeed the church will miss her! As friend and neighbor she was much loved for her gentleness, fidelity and purity of character, and as wife and mother, our heart overflows as we sympathize with the grief-stricken husband who so sadly feels his loss, and the dear children whom we know loved their dear, good mother so fondly. Our condolence is extended to the parents who are bereft of a loved daughter, the brothers and sisters who mourn a cherished sister, and to hosts of friends who loved her. But we sorrow not as those without hope, for we feel that the dear one departed had an abundant entrance into the heavenly Jerusalem.

"Loved ones, be wise, and dry
Straightway every weeping eye.
For the one whom you call dead,
In unspoken bliss instead,
Lives and loves you—lost 'tis true,
By such a light as shines for you;
But in the light you cannot see,
Of unfulfilled felicity—
In enlarging paradise,
Lives a life that never dies."

MRS. W. V. BRILL.

On the 25th ult. Dr. O. P. Gay, one of our best members at Lineville, lost his little babe with meningitis. The little treasure was entrusted to Bro. and Sister Gay for only a short season. Six weeks only of this life allotted to little Gladys, and the light that inspired our brother and sister with such bright hopes was gone to shine in heaven. May the Lord of Love console them with the fact "they have treasure in heaven."

On the 28th of February a dark cloud gathered over the home of our beloved Sister Dobbins, when the sad intelligence came of her husband's death in Talladega the night before. Mr. Jas. P. Dobbins was a citizen of our community, 39 years of age. He was a man with the unfortunate habit of dissipation, but kind to his family. Our people are greatly in sympathy with his wife and children, and their sympathy was expressed in a very liberal contribution to the necessities of the family. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction."

Little Herbert Jackson, born Oct. 23, 1898, died March 5, 1900. Bro. J. W. Jackson and wife live at Delta. Both are consistent Christians. Bro. Jackson is a deacon of the Baptist church. During my pastorate at that place little Herbert was given to bless their lives, and they rejoiced greatly in their only child. The empty arms, the aching heart is their portion, but the Lord who gave and who has taken away, is able to console. May his blessing rest upon them richly, is my prayer.

J. R. STODGHILL.

Tribute of Respect.

The committee appointed to draft resolutions on the death of Mrs. Emma McDonald, begs leave to submit the following:

Whereas, our beloved sister, Mrs. Emma McDonald, was removed from our midst by death February 15th, we

do hereby express our appreciation of her faithfulness, and we desire to have placed on record the following resolutions:

Resolved, 1. That we regard our sister's services in the Ladies' Aid Society of Bessemer Baptist church, of which society she was vice-president, of the highest order of Christian zeal and womanly interest.

2. That we give her up with deepest sorrow, and the warmest love and affection for her will ever remain in our hearts.

3. That in our sad bereavement we humbly bow in submission to Him who doeth all things well.

4. That we extend to the family of our sister our sincere sympathy, and point

them to Him who will be their Comforter.

5. That a copy of these resolutions be sent to the family, one to the ALABAMA BAPTIST for publication, and one placed on the minutes of our society.

MRS. J. S. COLYAR,
MRS. W. B. COCKRELL,
MRS. J. G. JOHNSTON,
Committee.



BAD COMPLEXIONS, pimples, blotches, blackheads, red, rough, oily, mothy skin, dry, thin, and falling hair with irritated scalp and dandruff, red, rough hands, with itching, burning palms, shapeless nails and painful finger ends, and baby blemishes, prevented by CUTICURA SOAP. It removes the cause of disgusting eruptions, loss of hair, and baby blemishes, viz.: the clogged, irritated, inflamed, or sluggish condition of the pores. No other medicated soap ever compounded is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and face. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE—namely, 25 CENTS—the best skin and complexion soap and the best toilet and the best baby soap in the world. Sold everywhere. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. "How to Purify and Beautify the Skin," free.

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MORTGAGE SALE.

Under and by virtue of the powers of sale contained in two certain mortgages made by Georgia L. Bradford and husband, one to L. Thomas on January 29, 1897, recorded in this county in Book 147 of Mortgages, page 380, and one to Miss Mattie Cary on February 20, 1895, recorded in Book 131, page 591, both of which, with the indebtedness secured thereby, now belong to me, I will sell to the highest bidder for cash at public outcry at the Court Square Fountain in Montgomery, Ala., at noon on the 29th day of March, 1900, the following property: Lot No. one (1) on the east side of Perry street of Ryan's Plat, fronting 60 feet on Perry and running back 207 feet of equal width, and lot No. five (5) on the north side of Julia street of Ryan Plat, fronting 17 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.

"MY FATHER'S HOUSE"

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair.
But he keeps house, and makes it home,
Whichever way the children come.
Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin.
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.
The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out.
—Marianne Farningham.

Katie's Saturday.

"Dear me!" sighed Katie, when she got up that Saturday morning. "What can be the matter?" said mamma, laughing at the doleful face.
"O, there's thousands and millions of things the matter!" said Katie, crossly. She was a little girl who did not like to be laughed at.
"Now, Katie," said mamma, this time seriously, "as soon as you are dressed, I have something I want you to do for me down in the library."
"Before breakfast?" said Katie.
"No, you can have your breakfast first," mamma answered, laughing again at the cloudy little face.

Katie was very curious to know what this was, and as, perhaps, you are, too, we will skip the breakfast and go right into the library.
Mamma was sitting at the desk, with a big piece of paper and a pencil in front of her.
"Now, Katie," she said, taking her little daughter in her lap, "I want you to write down a few of those things that trouble you. One thousand will do!"
"O mamma, you're laughing at me now," said Katie; "but I can think of at least ten right this minute."
"Very well," said mamma; "put down ten." So Katie wrote:
"1. It's gone and rained, so we can't play croquet."
"2. Minnie is going away; so I'll have to sit with that horrid little Jean Bascom on Monday."
"3. —"

Here Katie bit her pencil, and then couldn't help laughing. "That's all I can think of just this minute," she said.
"Well," said her mother, "I'll just keep this paper a day or two." That afternoon the rain had cleared away, and Katie and her mamma, as they sat at the window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "O mamma, I didn't like Jean at all at first, but she's a lovely seatmate. I'm so glad—aren't you?"
"O!" was all mamma said; but somehow it made Katie think of her Saturday troubles and the paper.

"I guess I'll tear up that paper now, mamma, dear," she said, laughing rather shyly.
"And next time," said mamma, "why not let the troubles come before you cry about them? There are so many of them that turn out very pleasant, if you'll only wait to see."—Sunlight.

Trust God.

A gentleman once wished to examine a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold, he slowly let himself down. When at last he came to the end of the rope he found to his horror that he had not reached the bottom of the mine; he realized that he had made a fatal mistake, he could not re-ascend, and to let go his hold was to fall perhaps hundreds of feet to the rocks below. All around was darkness. He called wildly for help, but there came no response; at last, giving himself up to fate, he let go the rope and fell. He dropped about six inches, and stood safe and sound upon the rock bottom of the mine. That rope was long enough for the tall miners, and the shortest of them had learned to have faith to let go without fear. They knew the firm rock would receive and hold them. Just so may we know that Christ will hold us if we let go everything else and trust him.

How Nellie Got Right.

Nellie, who had just recovered from a serious illness, said: "Mamma, I prayed last night. 'Did you, dear? Don't you always pray?'"
"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill. Then I thought about Jesus coming to die for bad people, and He delights to forgive them."
"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked Him to think over the sins that I could not remember. Then I waited to give Him time to think of them; and when I thought He had remembered them all, I asked Him to forgive them. And I am sure He did, mamma, because He said He would."
"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."
"Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:7).—Reformed Church Record.

Eat More Fruit.

If people only ate more fruit, they would take less medicine and have much better health. There is an old saying that fruit is gold in the morning and lead at night. The fact is, it may be gold at both times; but then it should be eaten on an empty stomach, and not as a dessert, when the appetite is satisfied and digestion is already sufficiently taxed. Fruit taken in the morning, before the fast of the night has been broken, is very refreshing, and it serves as a stimulus to the digestive organs. A ripe apple or an orange may be taken at this time with good effect. Fruit to be really valuable as an article of diet, should be ripe, sound, and in every way of good quality, and, if possible, it should be eaten raw. Instead of eating a plate of ham or of eggs and bacon for breakfast, most people would do far better if they took some grapes or apples—fresh fruit as long as it can be had—and after that, they can fall back on stewed prunes, figs, etc. If only fruit of some sort formed an important item in their breakfast, women would generally feel brighter and stronger, and would have far better complexions than is the rule at present.—Exchange.

Worthless Reasoning.

We are led into more errors and moral mistakes by bad reasoning than in almost any other way. People who reason out a thing are sure they are right and all who disagree wrong. The Scribes of whom the Sunday school lesson of last Sunday told were full of reasonings, only half-disclosed, which led them to think Christ was blaspheming when he was only acting in accord with truth and duty. Their reasoning led them into gravest mistake. The Pharisee who spread a dinner for Christ, when he saw him accept the homage of a woman who wet his feet with tears, reasoned in his mind he could not be Messiah else he would have known the true character of the woman. It was clear to him that if Jesus had known who and what kind of a person she was he would not have allowed her to touch him. It was a case of mistaken reasoning. It seems easy for us to reason out what Christ would or should do under given circumstances. Lately it has been said (see "Homiletical Review" for March) that if Christ knew the current opinions of his times concerning some questions of the O'd Testament, now under debate, were wrong, he would surely have corrected them. If, for instance, he knew their interpretations of the first chapter of Genesis were wrong; if their views of the inspiration of the Scripture were not true, he would have told them. It is dangerous reasoning when we begin to say what Christ would or should do. Our premises may be all wrong. We know too little to dogmatize about the duty of Christ. We have heard some say that if

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Christ had fore-known all the mistakes and bitter controversies that have arisen on the matter of baptism and the supper, he ought to have guarded his words and explained his meaning, so that no mistake would arise and his Church remain undivided. Again, it has been asked why did he leave us in doubt and mystery about his second coming, and people reason in their minds as to what Christ ought to have done. It is easy to entangle ourselves by our feeble reasoning concerning things which seem strange and contradictory to us. There is infinite relief and comfort in learning to say "We don't know," and infinite distraction and danger in trying to reason out matters about which we have insufficient information.—Baptist Commonwealth.

Lost.

"In one of our meetings there was a little child who had been separated from her mother as they both were entering the hall. The mother had the child's name called out from the platform, and the little one was asked to stand up. The mother became frenzied as there was no response. Later the child was found in the very front seat. When asked why she did not speak when the inquiry was made for the lost child, she replied, 'Because I was not lost.' She knew where

she was and was quite content. I want you to know that you are lost, and it is not some one else that Christ is looking for, but you."—Moody.

Now, that the season of colds and coughs is on, the advice of a medical journal is useful. This is that constant coughing is precisely like scratching a wound; so long as it is continued the wound will not heal. Let a person, when attempting to cough, take a long breath, until it warms and soothes every air-cell. The benefit will soon be felt and the control of the cough be much easier the second time.

All fine natures are generous. None are so poor that they have not something to give, if not money, flowers; if not flowers, kind words or crumbs to the birds, or at least generous thoughts, which may sometimes be the most difficult gift of all.

When mashing Irish potatoes, use hot milk, and, if you have been in the habit of using cold, you will be surprised at the difference in their lightness.

An appetizing relish for dinner meats is made from a cabbage heart cut into dice and pickled like little onions.

"Mary Ann, I told you if you cracked another china teapot you would have to pay for it." "Yes, mum, but I didn't crack this un; I broke it."—Indianapolis Journal

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WETUMPKA, ALA., September 8, 1899.
DEAR SIR:—Speaking from experimental tests, in results I am assured the ALABAMA FERTILIZER put up by you, is not excelled by any on our market, and I commend it to the public as a genuine fertilizer productive of good results.
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Yours truly,
THOS. WILLIAMS

AGRICULTURAL DEPARTMENT ANALYSIS.

Bulletin No. 12, issued by the Alabama Department of Agriculture, shows the actual commercial value of the ALABAMA FERTILIZERS to be 19.93 per cent more valuable than all the complete fertilizers or grades offered for sale in the State of Alabama for the season covered by said bulletin.

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

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

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

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It has produced nearly four bales of cotton on one acre of poor sandy upland. One hundred and thirty-two bushels of corn on one acre of poor sandy upland. Two thousand and forty-one bushels of corn on twenty acres of poor upland. Land and corn accurately surveyed and measured by competent disinterested and honorable men.
It is the oldest brand now sold in Alabama, and is just the same as it always has been. Every one of the 48 premiums given during a series of years through the COMMERCIAL AND INDUSTRIAL ASSOCIATION for the greatest yield of cotton and corn on a specified area of land was awarded to farmers who used exclusively the ALABAMA FERTILIZER.



This trade mark is registered. If our property. It is not likely to be counterfeited, 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.

with the
Celebrated
Pintsh Gas.

The Finest Equipment Operated in the South.

Notethis Schedule
In Effect Nov. 26, 1899.

No. 4.	
Lv. Montgomery	8:30am
Ar. Tusculosa	12:30pm
Ar. Artesia	3:30pm
Ar. Tupelo	6:00pm
Ar. Memphis	7:45am
Ar. Hot Springs	5:30pm
Ar. Jackson Tenn	9:30pm
Ar. Humboldt	10:10pm
Ar. Cairo	1:45am
Ar. St. Louis	7:30am
Ar. Chicago	4:30pm
Ar. Waukesha	8:55pm
Ar. Kansas City	6:15pm
Ar. Omaha	6:30am
Ar. St. Paul	7:45am
Ar. Denver	6:30pm

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. Cornatar, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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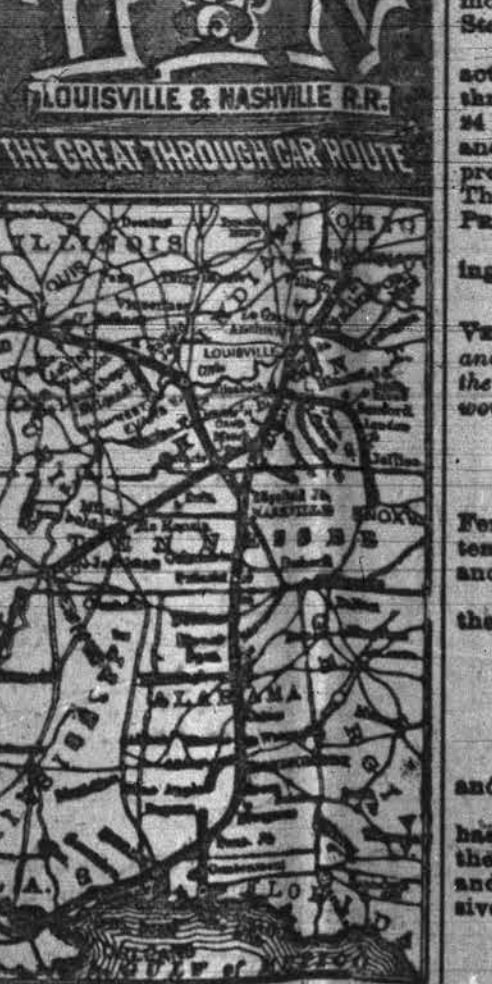
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ESTABLISHED 1857.
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Bells made of Pure Copper and Tin, U. S. A.
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Also CHIMNEYS AND PIPES.
Makers of the Largest Bell in America.

Clubs.

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With Home and Farm, Louisville, \$1.75.

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



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