

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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ASA RELIGIOUS SYSTEM

BY REV. EDGAR E. FOLK, D. D.

We need not dwell so much at length upon other articles of the Mormon faith as we have upon their belief in God because, as I said, that is more fundamental. The second article in their creed says:

"We believe that men are punished for their own sins and not for Adam's transgression."

There are two meanings given to this clause:

(1) That it is meant to teach that Adam did not fall, or rather that he "fell upward." The Book of Mormon says:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are that they might have joy." (2 Nephi ii:22-25.)

The Pearl of Great Price represents Adam and Eve as rejoicing and praising God because of their

could never have been the parents of mortal posterity, had they not themselves become mortal; mortality, as before stated, was an essential element in the divine plan respecting the earth and its appointed inhabitants; and as a means of introducing mortality, the Lord placed before the progenitors of the race, a law, knowing full well that transgression would follow."

Again Dr. Talmage says:

"It has become a common practice with mankind to heap reproaches upon the progenitors of the family, and to picture the supposedly blessed state in which we would be living but for the Fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity,—the means of winning glory, exaltation, and eternal lives, on the battlefield of mortality. But for the opportunity thus given, the spirits of God's offspring would have remained forever in a state of innocent childhood; sinless through no effort of their own; negatively saved, not from sin, but from the power of sinning; incapable of winning the honors of victory because prevented from taking part in the battle. As it is, they are heirs to the birthright of Adam's descendants,—mortality with its immeasurable opportunities, and its God-given freedom of action. From Father Adam we have inherited all the ills to which flesh is heir; but such are necessarily incident to the knowledge of good and evil, by the proper use of which knowledge man may become even as the Gods."

From these quotations it is seen that the Mormons regard the fall of Adam as a blessing, and consequently that men are not to be punished for his transgression, because there was no real sin in it

for each man to save himself, throwing each upon his own personal conduct as to whether he will be saved or not. Dr. Talmage speaks of the "two-fold effect of the atonement. He says:

"The first effect is to secure to all mankind alike, exemption from the otherwise terrible effects of the Fall, thus providing a plan of *General Salvation*. The second effect is to open a way for *Individual Salvation* whereby mankind may secure forgiveness of personal sins. As these sins are the result of individual acts, it is just that forgiveness for them should be conditioned on individual compliance with prescribed requirements,—"obedience to the laws and ordinances of the gospel."

I have not time now to discuss the doctrine of the atonement at length. I propose to do so in another series of articles to follow this series. I may say now that the above doctrine of the atonement does not come within one thousand miles of the Bible doctrine. In fact, it tears the very heart out of the precious doctrine. According to it Christ's death saves no one. It merely made it possible for every one to save himself. How shall he save himself? The article goes on to say: "By obedience to the laws and ordinances of the gospel." Here again is Campbellism pure and simple. I have had occasion to argue with Campbellites so much on this point that I hardly need to stop and argue it at length with the Mormons. Just a few words will perhaps suffice. Paul summed up the whole argument when he said: "For by grace are we saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God hath before ordained that we should walk in them." (Eph. ii:8-10.)

To the jailer who asked, "What must I do to be saved?" he replied, "Believe on the Lord Jesus Christ and thou shalt be saved"—and not "Obey the laws and ordinances of the gospel and thou shalt be saved." (Acts xvi:31,32.)

Dr. Talmage says that "salvation comes to the individual only through obedience." That is true. But it is not through his own obedience, but the obedience of Christ.

Paul said: "For as by one man's disobedience [Adam] many were made sinners, so by the obedience"—not of many but "of one"—of ONE, of ONE, and that one Christ Jesus—"shall many be made righteous." (Rom. v:19.)

And so I might quote passage after passage to substantiate this position, if there were need for it. Of course we Baptists believe in obedience, but in an obedience which is the result, not the cause of salvation. We obey because we are saved, not in order to be saved. Our obedience is that of the child, not that of the slave.

The question raised in this article is the old one of salvation by grace or salvation by works. The Baptists say with Paul that salvation is by grace through faith. The Mormons say, and they contend strenuously for it, that salvation is by works. They attack vigorously the grand old doctrine of justification by faith.

But they add: "By obedience to the laws and ordinances of the gospel." Here is baptismal salvation!

This the Mormons teach straight-out, and make no bones of it. The Catechism says:

"No person who has arrived at the years of accountability, and has heard the gospel, can be saved without baptism." (Catechism, p. 46.)

Here is what the Book of Mormon says:

"And whoso believeth not in me, and is not baptized, shall be damned. . . . And again I say unto you, Ye must repent, and be baptized in my name, and become

as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whose buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail against them." (3 Nephi xi:34, 38, 39.)

The Doctrine and Covenants says:

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come in to my Father's kingdom, where my Father and I am." (Doctrine and Covenants, 84:74.)

Joseph Smith taught that "Children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." (Doctrine and Covenants, 68:27.)

Mr. Shenhouse thus sums up the Mormon plan of salvation:

"All men and women must have faith in redemption wrought out by Jesus Christ, and must be baptized by immersion "in the name of the Father, Son, and Holy Ghost," in order that their own individual sins may be washed away. This being the happy condition of mind, and the ordinances complied with, the hands of the elders are laid upon the heads of the disciples that "they may receive the Holy Ghost." In due time every man is also to receive the priesthood of Aaron and Melchizedec, and thereby become entitled to commune with the heavens, and when they have accepted the "Celestial Law" of Marriage—i. e., polygamy—and have passed through the ordinances of the "Endowments," they are prepared to be fairly started for heaven, and to

remove all the difficulties, and the plan of settlement of the denominational indebtedness threw the burden of erecting a house of worship upon the shoulders of Dr. Rob't G. Patrick, president of the Judson Institute.

With him it has truly been a labor of love. A beautiful little church building, with a large and comfortable parsonage adjoining, and splendidly located, now stand as monuments to his efforts for the good of the Baptist cause in Greensboro and Alabama, and for the glory of God.

Notwithstanding his multifarious duties as president of the Judson Institute, he managed to give the work his personal supervision, and contributed largely of his own means to bring it to completion. He was ably assisted in this personal work by Mr. and Mrs. D. W. Ward, of Greensboro. The writer happened to be in Greensboro while the work of building was in progress, and has a personal knowledge of the self-sacrificing labors of Dr. Patrick and Mr. and Mrs. Ward in this work.

In addition to this, Dr. Patrick has preached to the little band of Baptists in Greensboro twice a month during this time, and without remuneration, and paying his own expenses of trips through the country in order to fill his appointments there and return to Marion the same day, which his duties at the Judson made absolutely necessary.

The church property in Greensboro is worth \$5,000.00. There is a debt of several hundred dollars on the parsonage; the church building is completed, beautifully painted, and free from debt.

The joy of these earnest workers in beholding the great work that has been accomplished, and in

success and blessings that have attended their labors in spite of difficulties, must be far greater than any eulogy of them can produce, yet I felt impelled to write what I have written in commendation of self-sacrificing labors and in joyful praise for the great work they have accomplished.

J. C. LAWRENCE.
Marion, Jan. 29.

For The Alabama Baptist.
Midway.

Bro. Harry Martin recently held a very successful meeting with this church. He preached nine days, and as a result our church and community have been greatly blessed; the church almost entirely united in its work, much of the unpleasantness removed, and a unanimous call extended to Dr. W. H. Patterson to become its pastor, the present pastor having resigned to take charge of the churches of Elba, Shiloh, and other work in Southeast Alabama. Three bright young girls were received for baptism, and much interest was shown by many others who did not join.

Bro. Patterson will have a warm greeting among his old friends at Midway, and we all hope he will be able to serve them.

I will remove my family to Elba at an early day. The church is building a comfortable parsonage for us, which will be completed by the first of March. We leave many warm personal friends here. May the Lord bless Midway in the coming of the new pastor.

I want to say just a word now about Bro. Martin. He is raising a colportage fund to be known as the "Harry Martin Colportage Fund." This fund is to be used by our state mission board. He raised more than \$30 here. Any church that may wish to help in this good work we are trying to do in the State should get Bro. Martin to help it. His work will help any church, and this fund will help all our work. S. O. Y. RAY.

The barbarous custom of wearing earrings seems to be rapidly reviving, and long pendants have lately been worn.

having fallen. It says:

"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we should never have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters." (Pearl of Great Price, p. 19.)

The following question and answer occur in the Catechism:

Q. Is it proper for us to consider the transgression of Adam and Eve as a grievous calamity, and that all mankind would have been infinitely more happy if the Fall had not occurred?

A. No. But we ought to consider the Fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom, for we cannot know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil."

Dr. J. E. Talmage, one of the highest Mormon authorities and probably at present their most scholarly man, says:

"It was the purpose of God to place within the reach of the spirits begotten by him in the heavens, the means of individual effort, and the opportunity of winning, not merely salvation, or exemption from spiritual death, but exaltation, with the powers of eternal progression and increase. Hence it was necessary that the spiritual offspring of God should leave the mansions of their primeval childhood, and enter the school of moral experience, meeting, contending with, and overcoming evil, according to their several degrees of faith and strength. Adam and Eve

(2.) The clause was evidently inspired by Sidney Rigdon, a former Campbellite preacher. It is pure Campbellism. Or rather it is rank Socinianism. It teaches that there is no such thing as the headship of Adam in the sense that "in Adam all sinned" and "all died;" no such thing as total depravity, as a result of Adam's sin; man at birth is innocent and able to obey God; sin consists only in a person's own acts, and for these alone he is punished. This theory is very different from the Bible doctrine, which teaches that Adam was a man (not God, as Brigham Young taught, and many Mormons now believe); that he was the natural head of the human race; that when he sinned the fountain of human nature became corrupt and the stream has ever since been affected by the corruption, so that "in Adam all sinned;" that we are all "by nature children of wrath," that man is "dead in trespasses and in sins," "not subject to the law of God, neither indeed can be" in his natural state; that our personal sins are simply the outcome or expression of this sinful nature; that "as a man thinketh in his heart so is he;" that "out of the heart proceed evil thoughts, murders, adulteries," etc.

The third article of the Mormon creed is closely connected with the second. It reads:

"We believe that, through the obedience of Christ, all mankind, may be saved, by obedience to the laws and ordinances of the gospel."

"Through the atonement of Christ." What kind of atonement? Here is the kind of atonement the Mormons teach: They believe that God was under obligation to give Christ to die for mankind; that it was a part of a prearranged plan agreed upon before Adam transgressed, and so as Dr. T. E. Talmage expresses it, "the atonement wrought by Jesus Christ is a necessary consequence of the transgression of Adam," that Christ's obedience to the law "set the disobedience of Adam, and thus redeemed all men 'from the effects of Adam's transgression,'" and rendered it possible

Trip Notes.

I have been looking forward with anticipation of pleasure to the opening of our house of worship in the little city of

GREENSBORO.

It is the capital city of Hale county. As good farming lands surround it as can be found in the state. There is much to remind one of the olden times; the fine old mansions, the spacious grounds and spreading oaks. Greensboro is not run down and dilapidated like most of the old towns in the black belt; it is well preserved, and has a good trade. It has always been noted for its culture and refinement. It is the seat of the Southern University, the school of the Methodists. It was my pleasure to be at the chapel exercises one morning. President Hosmer showed me no little kindness in conducting me through the building. The Methodists of Alabama have something to be proud of in the University. They are giving it a good patronage and I am proud to see it. They have one of the best buildings in the state. The chapel is of ample size, and admirably arranged. Pastor Chilton, of the Methodist church, kindly took me to his house and entertained me one night. His wife, whom I knew when a child, is from one of the best families of Lowndes county, the daughter of Dr. Dunklin Pierce, and he is from one of the most distinguished families of Montgomery. There is lots of good Baptist blood in both their veins. No wonder they wanted to entertain the traveling preacher of the faith of their fathers, and it is not surprising that said preacher enjoyed their home. How old I do feel when I get in the homes of those I knew as little children, and see their houses filled with children—some of them grown!

WHAT OF THE BAPTISTS?

Well, we have a few choice spirits who have been hoping, praying, and working for about seven years. Time and again they have been out of heart and ready to give up, but God was with them, and now they are very happy people.

Twenty years ago while an evangelist, traveling on horseback through the centre of the state, I saw Greensboro for the first time, preaching one night in the Methodist church. From that time it was much upon my heart that we ought to have a church there. I made inquiry and learned the pathetic story of the old church. How its white membership was depleted after the war, though it was once the strongest Baptist church in the state; how the mischievous Carpet-bagger and the Freedmen's bureau threatened to have the large negro membership assert their right, and take possession of the property; how unwise counselors advised the selling of the house to the new county for a court house; and finally how it was done and the money committed to the Baptist State Convention to be used with the promise that it should be returned if the church should ever be re-established. The story always made me sad. My Baptist pride would have made me want to see a church there if none had been there before! I was especially anxious after becoming acquainted with the history of the old church. There were other anxious hearts doubtless besides me. Now and then there was Baptist preaching in the Presbyterian church, but no earnest effort put forth until Bro. Ray was sent on a tour of inspection. That was six or seven years ago. Afterwards Bro. Hardy was settled there. He soon captured all hearts. It was he who led the movement to swap the first lot purchased for the present one, paying the difference. When it was suggested that it would take much longer to raise the money, he replied: "We are building for the future; let us put it where we want it though it does take us a longer time." Oh, that church builders were always thus wise. His untimely death left matters in a sad shape; but President Patrick of the Judson volunteered to stand in the breach. As I looked at the property—the parsonage moved and repaired and the beautiful church standing complete, I thought: What a great work can be done by one earnest life! Of course some of the membership backed his labors, or he would have failed. We have property there worth near \$5,000—the church

house paid for, and only a small debt on the pastor's home. This will be easily wiped out if subscribers do not go back on their pledges.

All denominations are very kind to us and have helped from the start. Instead of the Baptists being considered as rivals to the other denominations, they are welcomed as fellow-workers for the Master. It is well for the town and the college, for now good Baptist families will move there for the education of their boys—a thing they have been slow to do in the past.

The Hardy Memorial church must be allowed, before many years, to entertain the Baptist State Convention.

I should have said, perhaps sooner, that a more beautiful day never dawned than the day of the dedication. The church was packed with eager listeners, all the other churches having adjourned their services. Pastor Patrick showed himself a prince of collectors, and the audience had in it many princely givers as the results showed. The night audience at the Methodist church was one of the best I have ever been before.

Third Quarterly Report of the Treasurer of the Central Committee.

Table listing financial reports for various churches and associations including Bessemer Association, Bigbee, and others, with columns for different types of offerings and totals.

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Financial report table for King's Sons, Orphanage, and other churches, listing amounts for Christmas offerings, home missions, and church aid.

Financial report table for Brewholm, L. A. So., listing amounts for foreign missions and home missions.

Financial report table for Marion Ann Hasseltine Society, listing amounts for foreign missions.

Financial report table for Dothan, L. A. So., listing amounts for Christmas offerings and home mission boxes.

Financial report table for Gadsden, L. M. So., listing amounts for home mission boxes and foreign missions.

Financial report table for Attala, L. M. So., listing amounts for home mission boxes and foreign missions.

Financial report table for Eufaula, L. M. So., listing amounts for home mission boxes and foreign missions.

Financial report table for La Fayette, L. M. So., listing amounts for Christmas offerings, home missions, and church aid.

Financial report table for Cuba, L. A. So., listing amounts for Christmas offerings and church aid.

Financial report table for Birmingham, 1st church, W. B. U., listing amounts for home mission boxes, Christmas offerings, and state missions.

Financial report table for South Side, listing amounts for L. A. So. offerings and home missions.

Financial report table for East Lake, L. M. So., listing amounts for home mission boxes and foreign missions.

Financial report table for Trussville, L. M. So., listing amounts for home mission boxes and offerings.

Financial report table for Pratt City, L. A. So., listing amounts for home missions and offerings.

Financial report table for Selma, listing amounts for first church offerings and second church offerings.

Financial report table for Anniston, Parker Memorial, L. M. So., listing amounts for Christmas offerings and state missions.

Financial report table for Randolph, Sunbeams, Christmas offering, listing amounts for home mission boxes and foreign missions.

Financial report table for Tuskegee, L. M. So., listing amounts for Christmas offerings and church aid.

Financial report table for Scottsboro, L. M. So., listing amounts for S. S. B. boxes and Christmas offerings.

Financial report table for Grand total, listing amounts for foreign missions and home missions.

Financial report table for Foreign missions, listing amounts for state missions and Sunday school boards.

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ing may hereafter be done with open doors, or in the open air, where a crowd may gather.

"Those who would excuse the action say that Buddhists and Shintois have not been permitted to do this public preaching before, that now Christianity is only placed on the same footing. Be that as it may, the government is very clearly violating the principle enunciated in the constitution which guarantees freedom to all religions.

"Japan, just admitted to the circle of civilized nations within half a year, seems in danger of showing that she was not worthy. With all her boasted spirit of progress, she is seeking to turn back the hand upon the dial.

"However, it is through and in spite of such things that our glorious faith thrives and triumphs: 'God is in the midst of her, she shall not be moved, God shall help her, and that right early.' Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth."

The Central Committee does not ask now for an expense fund for itself, but for the Associational Vice Presidents. This fund can be easily raised if every member of a society will contribute ten cents yearly. Isn't this paying very little for the privilege of taking part in a great work? During this month will be an excellent time to make this contribution, and send it direct to the Vice President.

Then at the woman's meeting of the association your Vice President will render a year's report of receipts and expenditures of money.

Another most important item that I wish to emphasize is that all quarterly reports should be sent the Vice President the first week of the quarter, and she forward them to Mrs. Morrow before the 15th. In this way she will keep posted with your work and perfect order will be maintained.

Again, I beg you to make a resolution to do whatever your Vice President asks of you. Sometime ago I determined that I would not refuse a request made by the President of our Society; and she has given me most impossible tasks, as I thought; but I performed them, although I thought I couldn't. We all accomplish whatever we undertake with our whole hearts, always asking guidance from above.

Mrs. D. M. Malone, East Lake.

LITERARY NOTICES.

PASSION AND PATIENCE. By Janie Pritchard Duggan. 12mo, 270 pages. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

We have read this book with deep interest and profit. It is teeming with a high moral tone, and the story is well laid and admirably treated. From beginning to end the reader will be profoundly interested, as it grows more and more entertaining. It is a fine book to put into the hands of your children. It costs only \$1.25.

The February number of "THE DELINEATOR" is on our table. It is one of the best fashion books published. If you wish to keep up with the latest styles and get the best fashion plates, subscribe for this monthly periodical. Only \$1.00 a year. It is not only a fashion-book, but is also a household book, with excellent reading. It has a Home department—each number containing recipes for cooking. Write to The Butterick Publishing Co., 7 to 17 West Thirteenth st., New York.

We are informed that Auburn is the color now in the ascendant for the fashionable women's hair.

come from the East and West, and shall sit down in the kingdom of heaven."

THE WAR AND MISSIONS IN SOUTH AFRICA.

The war is especially to be regretted on account of its damaging influence on missions. In Rhodesia, 800 miles from the seat of war, the greater part of the men on Sundays spend their time in rifle practice, the company having furnished each with a rifle and a hundred rounds of ammunition. Before the war broke out prices had advanced 60 per cent.

FLIGHT FROM SWAZILAND.

Owing to the war all missionaries have had to leave. The South African General Mission have closed up five stations of their churches. Mr. Spencer Walton went to Delagoa Bay to meet the refugee missionaries and bring them round to Durban. They left just in time to save oxen and wagons from being commandeered. The station in Mazozo, Natal, has also been closed owing to the war. News has reached Durban that both station churches have been destroyed. There is some reason to fear an uprising of the natives.

RECENT REVIVAL AMONG THE ZULUS.

"They do not seem to be able to pray silently. In these meetings when they pray they pray aloud—forty or fifty perhaps at the same time. They do not pray so violently as three years ago or break out into disorder. They are intent in seeking God, each one by himself. It is fearful confusion and discord to one accustomed to quiet, but one can forget and forgive when he sees their peculiar nature and remembers how men awakened from sleep to find their ship sinking in the deep waters would cry out for help.—The Missionary Review.

THE CRISIS IN JAPAN.

A correspondent from Japan writes: "Not only has the cause of Christian education received a terrible blow from the government, but that of evangelization as well. Only to-day I received notice from the local authorities that no preach-

Texas Baptist Standard.
Concerning Church Govern-
ment

BY J. A. GAMBRELL.

Dr. Chalmers, of Scotland, the most eminent Presbyterian of his day, has been quoted as saying: "The best church government for the ignorant is the hierarchal. The best for people advanced well in self-control is the Presbyterian. The best for those who have attained to full self-control is the congregational." Dr. Broadus said: "The congregational form of government is the best possible for converted people and most possible for unconverted people." These two eminent brethren saw things from different standpoints. Dr. Chalmers had a vein of philosophy running through his thinking. Dr. Broadus put the whole question in the clear light of Scripture. An American statesman—not a politician, a statesman—said: "That is the best government which governs the least possible." Here, then, are three sayings concerning government. The Christian Advocate of Dallas, after referring to our recent trouble in Texas, says: "All of these manifestations of strife and discord grow out of the fact that the Baptist church has adopted a system of government utterly inadequate to meet the emergencies now confronting it. It is at the mercy of a few of its leaders, who are a law unto themselves. We therefore see nothing in the system of government practiced by the Baptist church worthy of our adoption. The condition of things brought about by it in that communion is utterly impossible in the government and usage of the Methodist church. If then we are to be accused by our neighbor of the Standard of 'tyranny in the concrete,' we prefer to permit this so-called tyranny to abide with one man, around whom we have placed wholesome restrictions, rather than invest it in an incongruous mob. From the former we get peace and love in the brotherhood; but from the latter our unfortunate Baptist brethren get strife, contention and criminal and civil lawsuits. In view of these things, we are more than ever disposed to look with favor upon the workings of our admirable system of law and order."

mark that peace, valuable as we may regard it, is not the chief end of man. And many churches are spiritual graveyards. Our Lord did not come to bring peace, but a sword. It is possible to pay too much for peace.

All of this brings up an old controversy, which, to my thinking, ought to be settled by an old Book. If we could understand it, God has saved us a great deal of thinking by doing the thinking for us; doing it right, of course, and giving us the result of his thoughts.

As between the congregational form of government and the hierarchal, or to come at once to the plane of our good neighbor, the Advocate, between the government of the Baptists and the Methodists, I am ready to admit at once that the monarchical form of government is just the thing for an unconverted church membership, if it is worth while to have churches made up that way. I do not think, however, it is worth while to have such churches. The New Testament, which is a compendium of divine thought on these questions, about which men think so much and so variably, does not contemplate churches made up of the enemies of God and righteousness, but on the contrary, it everywhere contemplates churches composed of regenerated and obedient people, though not perfect. The Advocate says: "We prefer to permit this so-called tyranny to abide with one man, around whom we have placed wholesome restrictions, rather than invest it in an incongruous mob." If the people composing a church can be counted an "incongruous mob," why, then, certainly, language has come to a bad use. Waiving that, however, the Advocate likes the monarchical form of government in church matters. If he likes to live under a monarchical government in religion, then, that is the thing that suits him, and he has a right to his preference. Many good people prefer it. However, in his judgment in this matter he seriously disagrees with high authorities, as witness the following facts: When our Lord was teaching on this very question

of troubles he gave directions for setting them after a spiritual manner. The offended brother must go to his brother, and if he fails, take another brother with him, and if that fail, tell it to the church, and if the offending brother will not hear the church, then he is to be cut off. There was no instruction to tell it to "one man" hedged with restrictions, but to the church. Dr. Rankin can find some excellent reading in the 18th of Matthew on this point, all which will go to show that Christ had more regard to the church, the whole congregation, than he had to any "one man," no matter how hedged about. And again, when the church at Corinth was in disorder, the Apostle Paul gave some important instructions as to how they were to do. He did not send these instructions to "one man" with restrictions, but he sent them to the church, and he put it on the church to purify itself. Paul agreed with Jesus Christ in this. Again, in his third letter, John tells us that he wrote to the church about certain men, who were to visit the church, and that one, Diotrephes—an unsavory scamp he was, who loved to have pre-eminence among the brethren—would not receive them, and he would not allow others to receive them, but he cast those who would receive them out of the church. John's instruction very significantly avoided any reference to the appointment of "one man" to take charge of Diotrephes and the unruly members of that church. This shows that John agreed with his Master and with Paul that the "one man" with restrictions was not a remedy for troubles in churches.

There is another singular illustration of the variance of the apostolic mind from the line of thought which holds our neighbor to his monarchical form of church government. Paul and an excellent brother started out on a missionary tour. This other brother had a nephew, whom he desired to take along with him. This young man had become faint-hearted on a former occasion, and quit the work, going back to Jerusalem to his mother. Paul did not agree to take him. The two had a sharp contention about it. The result of it was they separated. Now, if

iously, he does not want monarchy anywhere. He believes more in all the people than he does in any "one man," with all the restrictions that some other men can put around him.

There is a story of an amateur sailor, who, being out on the water, noticed that the needle of the compass kept shaking about. He had an idea that it ought to point directly north, and not move, and, as the needle kept swinging, he became dissatisfied with it, took up the top of the box, made wedges and chugged it in on each side, and then, with great satisfaction, said: "Now, I reckon you'll stay right." The compass was better if the needle did swing than it was wedged in hard and fast. The truth is, the easy swing of the needle gave it its value.

While the New Testament everywhere lays down the qualifications for church membership, and always contemplates a converted church membership, there is abundant evidence that some unconverted people would get into the church, and that converted people would not be altogether sanctified. There would, therefore, be an amount of the world and the flesh to deal with in churches. Now, the real philosophy of self-governing churches is that by a free and equal exercise of all privileges, the tendency is constantly toward purification. A good many years ago I saw a cartoon. It was called "Boiling Politics." There was a log fire out doors, and a number of large kettles placed along. At one end they were boiling English politics. Queen Victoria, with a cook apron on, and her prime minister were doing their utmost to hold the top on, and to keep everything in. Next was German politics. The old Emperor William and Bismarck, with grimaces and contortions of countenance, were doing their best to hold the lid of the pot down, and so all along. But, underneath the edge of the lids of the pots was an overflow spouting out. At the remote end of the log fire was "Uncle Sam" boiling his politics. He was sitting down with one thumb in the arm hole of his vest, with a pleasing smile on his countenance. The pot was boiling and all the scum rolling off at the top. There was a lid on it at

it dies it falls down and gets out of the way. It disorganizes. The great law of the Almighty Creator, running through all his works, is that disintegration follows death. Two forces struggle in every human body, even the healthiest. One is constructive, the other destructive. When the constructive forces are clearly in the ascendant, there is health. As the destructive forces encroach more and more, there is a lessening of health, and symptoms of sickness. When the destructive forces get in the lead a good time, the vital forces are consumed and there is death. The constructive forces work in two ways; first, constantly throwing off effete and bad matter by the free action of all the functions of the body; and, secondly, by restoring wasted tissue with new matter. That is precisely what comes to a free acting, self-governing body of Christ, otherwise speaking, a Baptist church.

It would be an awfully unhandy thing if we could not get rid of dead people; if, by some sort of mechanism, they could go on after they were dead, and we had to meet them in the stores and on the railroads and everywhere, running by a mechanism controlled by "one man" somehow. Now, it is the glory of New Testament churches that they can die, and when they die they can disintegrate, go to pieces, and leave room for somebody else. There is no mechanism, there is no hierarchy by which they can be held together after all spiritual life is gone out of them. It is the most appalling fact in all Christendom today that church governments hold great bodies of people together without any reference to their spiritual power or life. They are so hedged about, and so articulated that, though they are dead, yet the "one man" can parade the whole thing as a master hand can manipulate a whole bench of dummies. Upon the whole, I am fully persuaded that the divine thinking upon this subject is right.

As to reference to troubles among the Baptists in Texas, they are not signs of death, but of life. Let the editor of the Advocate see what was done toward missions and education last year. I will send him a Texas Baptist Annual, and he will find good reading in that

be, and always will be, difficult to keep bad men out of the house of God, but subjection to "one man" is not the remedy. The remedy is that which the Scriptures give.

In the next place the Baptists are not only equal to the trouble, but the trouble is uniting us. I feel sure the editor of the Advocate will accept all these remarks in the kindly spirit in which they are made. All of us, whether we believe in monarchy in the kingdom or democracy, need to lay it to heart that it is not churches nor church government that can make good men. Divine grace alone is equal to that. This writer does not agree with Dr. Rankin, nor the Methodist church in its government, but he bears record to the magnificent spirit of the ministry of that great denomination, with which he has been permitted to labor in many ways for the advancement of our common cause. They are men of God, consecrated to the highest purposes of Christian manhood, and I should utterly despise myself if I depreciated them on account of troubles incident to all life. I shall always be ready to lend a brotherly hand in helping them to a higher and better standpoint as to some points of polity and doctrine, but, for their zeal and devotion to what they see to be the truth, I have nothing but unstinted admiration.

And this leads me to a closing remark. There are broad planes of common ground upon which all denominations stand. No Methodist preacher can be hurt in his character and standing without a shadow being thrown upon the ministry of all denominations. No great shame can be put upon the Presbyterian denomination that will not reflect, in the common mind, upon Christianity in general. I have no sympathy with the men in the Presbyterian denomination who have, here and there, at different times, broken asunder the cords of fellowship contrary to the standards held by them. I do not believe in the oligarchical or monarchical form of government of the Methodist denomination, but I do not have the slightest respect for any Methodist preacher who, attempting to hold fellowship with that great denomination, makes himself an occasion of strife. If he does not believe

Paul and Barnabas and the others in that day believed in this "one man" with restrictions, they would have had him somewhere, and this contention between the two missionary workers would have gone up for decision by some hierarch, and the two brethren would have had it settled for them. However, there seems to have been a great lack of the "one man" in that day, and they settled it by parting, just as Baptists have been doing, more or less, ever since. All of these instances are of New Testament record, and will make excellent reading for Dr. Rankin, and may occupy his leisure hours with profitable meditation.

From them it may be most assuredly gathered that God does not sanction the "one man" idea in the church. Obedience to the Divine Word is the fundamental doctrine of Baptists on this, as on all other questions, and so we do not feel under any great burden of thought, and do not consider it an open question any more than is Christian baptism, or the Lord's Supper.

We repeat, God has done an abundance of thinking for us, relieving us of the burden of it, and leaving us more time to obey.

Still, holding fast to the doctrine of obedience as a doctrine, never to be waived for a moment in the face of any human reasoning, we may, nevertheless, think upon the question which Dr. Rankin opens up as a practical question among men. Indulging in some meditations on the general question, I would say: I go on record as being totally adverse to belonging to a political organization in any country, or to any church organization that can not have a fuss. Not for one moment would this writer belong to a church that could not have a fuss. Not because he likes a fuss, but he likes the room and the freedom of thought that makes a fuss possible. These are essential to the highest development. Any one can see at a glance that the Advocate's doctrine, applied to politics, would commit this government to monarchy. Politically, this writer does not want monarchy in America, and relig-

all. We hope the Advocate will see the point. Baptists have always had fuses. We are going to have more. We commenced with them nearly 1900 years ago. Had them in the apostolic times, Peter and Paul differed, Paul and Barnabas. Diotrephes cut up shins in the church of which he was a member. The church at Corinth got all torn up. Just as long as we are in the world, and especially as long as some of the world gets into the churches, the pot will boil and the scum will go over the top. Everybody will see it, and some will make remarks about it.

I would not be unkind, but, with all the holding down of the lid of the Methodist kettle, there was something that smelt decidedly not very good spurted out from under the edges at Nashville not long ago, and if I read the papers right, good Methodists are sneezing all over the country. We are glad to see how generally Baptists vindicated the Methodists in a trouble that hurt Christianity in general, but one which in no way dishonors that great communion.

Of course it is painful. Some things have happened in Texas in recent years that are painful; but they are very healthful all the same. A great many doctors make the mistake of supposing that symptoms are diseases. Whoever saw a man writhing in pain that did not feel that it is a great pity that a human body was not made that could not be sick. Dr. Rankin, did you ever have the toothache? If you ever did for one half hour you, undoubtedly, thought of the mistake that was made in putting a nerve in a tooth. No. Really it was not a mistake, and the ache was only the warning which nature gave of encroaching and destructive disease. The capacity to suffer is the result of having nerves, but a nerveless body is a dead body.

Beside the purifying effect of commotions among a great, self-governing people, there is another, a decided gain. It is the capacity to die and get out of the way. One of the strongest points about a New Testament church is, that if it gets too much wrong, it dies, and when

as well as in the New Testament. And let him particularly note this: That the great Convention, which met in Dallas, which might have looked to him like an "incongruous mob," nevertheless, had its own affairs well in hand. There were messengers freely elected by the free churches of Jesus Christ, from over a thousand churches in Texas, and 74 associations. And when they came to Dallas, having given over \$100,000 as their free-will offering to God for the advancement of His cause, they were abundantly able to take care of a turbulent faction. Didn't you observe how it was done, Doctor? The faction was noisy, I will admit it. It was not an edifying spectacle, but, looking away from the faction to the solid, great mass of men and women upholding the cause of Christ, how handsomely and easily, under a free government, we disposed of the faction! If I were the Archbishop of Canterbury I could admire as fine a thing as was done by our General Convention in the interest of order. It was a great triumph of democracy in religion. A man who could not admire the massive strength of that great, intelligent democratic majority in dealing with an obstreperous faction has not a good eye for a great thing.

The question is entrancing. The further I get into it the more interesting it is, but the article is growing long and I must turn toward a conclusion.

The Doctor is evidently mistaken in this: "All of these manifestations of strife and discord grow out of the fact that the Baptist church has adopted a system of government utterly inadequate to meet the exigencies now confronting it." In the first place we never adopted this system of government. It was given to us by the Master before He ascended to glory, and confirmed to us by the apostles, and we have always had it. In the next place, the system of government is not the cause of the strife at all. It is an alien and irreligious element that has been worked into the cause, just as Diotrephes got himself into one of the apostolic churches and made trouble. It may

with them, there is but one possible thing for him to do, and that is to get out. And so of the Catholics. A man who is a Catholic, and has taken on himself the vows of the Catholic church, is in honor bound, on the great principles which govern men in their dealings with each other, to uphold the government of that church, and the order of that church as long as he shares its fellowship. If, in conscience, he cannot do that, there is a remedy, and that remedy is for him to get out and go where he belongs. If Dr. Rankin can see the appropriateness of these remarks, and will apply them to the Baptist situation in Texas, at least on that great common ground of Christianity, he and I can stand side by side.

Dallas, Texas.

We have been shown a letter to the home folks from Walter Smith, jr., a Montgomery printer, who is in the Philippines as a member of Co. M., 22d United States Infantry. The letter is interesting throughout, but we have room for only this extract:

"I guess that Aguinaldo's army being broken up don't by any means mean that the war here is over. There are thousands of negroes to be whipped yet, and whipping them is another consideration, with a big 'C.' You can never tell where they are or when they are coming. The way I figure it out is: they are everywhere, and at night they are soldiers, but good friends in day time. There is a house on every 100 yards on this island, and plenty of men in them, too, but you can never find one with a gun in day time, unless it is a large body of them that has been chased all night so fast that they don't have time to hide their guns. At night when a band of Americans have to camp out, they are sure to be serenaded all night by the whistle of rifle balls, and somehow the music, while very exciting and awakening, doesn't create much sentimental thought, or bring forth applause or cake and wine for the serenaders."

Alabama Baptist

MONTGOMERY, FEB. 8, 1900.

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

EDITORIAL.

MISTAKES and errors are made and committed by all people. Intentional errors are censurable; unintentional errors and mistakes are acts that call for forgiveness. Business men, however honest and careful, do sometimes make mistakes. In keeping the books of a religious paper, errors occur, mistakes are made. In our business we always tell our subscribers that if any wrong is discovered we will gladly right it, but still some people become offended at small errors and write us sharp, unkind letters. This hurts. It mortifies. It makes us think, When it is known, we always correct every error, willingly, just as the subscriber says it should be done. But still we are scolded.

We confess we make mistakes. Just a few days ago we received a note from Bro. J. W. Stewart asking that the ALABAMA BAPTIST be sent to the Orphan's Home. We were quite astonished, for we thought the paper had been going there free of charge ever since the establishment of the Home. On examination we found such was not the case. We always give the paper free to all institutions of this kind, and felt sure it had been going there all these years. We felt deeply grieved over the mistake, and yet it was an oversight, possibly unpardonable, and no one ever called our attention to it before. We will hereafter send a number of copies weekly free.

We do make mistakes and commit errors, but, if we knew our own heart, we do not intend to do so. We would rather give than take from any one that which is not due us.

Now, brethren, if you find any error in your subscription, any mistake anywhere, where your figures are not right, and where you have not been given credit for money sent, please write us a fraternal letter, and we will most cheerfully correct it at once. We have just completed the transfer of the names of our subscribers from the old book to a new one, and there may be some errors. Don't scold us, for we are willing to obey without any reprimand. We trust this public explanation will be satisfactory.

We call special attention of our readers to Dr. Gambrell's definition and defense of church government as held by Baptists. We regard it as near perfect in all its parts as anything we have ever seen; in fact, it is simple, easily understood, and unanswerable. Let pastors keep the article and paste it in their scrap book for reference. It is an educative document, and ought to be put in tract form and distributed all over the land. Dr. Gambrell is not only a genius, but a Christian philosopher.

STATE Secretary Crumpton spent Thursday and Friday in his office catching up with his mail. Bro. Crumpton is one of the busiest men in our state. Travel and work, work and travel—all the time at it. He certainly earns every dollar of his salary. He is in fine health and good spirits, but would be in better spirits if our brethren would only send in a little more mission money. Brethren, keep it before your churches—Give them a chance to contribute regularly, and our work will move on smoothly and our secretary be doubly encouraged.

ELIISM.

And what is Eliism? We cannot have forgotten the ancient high priest and judge who is, perhaps, as much remembered for the laxness of his domestic discipline as he is for the sacred offices which he occupied. His sons were a shame and reproach to the commonwealth of Israel, their open crimes against the sacred code were flagrant. Hophni and Phineas, the sons of Eli, not only brought upon themselves the display of divine wrath, but they brought ruin to their father's house. The misgovernment of his household was the secret of the downfall of a house honored by God and signalized by repeated tokens of his favor. Here is a beacon of warning to parents who do not order aright their households. Eli was faithful as a priest and judge, but he was unfaithful in the direction of the careers of his sons. It seems from the record that he was so absorbed in his official functions as to neglect the sacred duties of his home.

In an age characterized by electrical speed, such as ours is, there is danger of falling into the same fatal error with respect to the tender duties of home life. Eli's neglect of home and of its vital interests involved it in final ruin.

Does not the daily press bring to our attention this same defectiveness, in numerous instances, of home government? In the midst of the abounding pitfalls of the times are not the sons and daughters of the home too frequently neglected? The pressure of business claims, the absorption of engagements, the varied demands made upon the active men and women of to-day—do these not make against the sacred interests of the home? Is it not a fact that children's whims and wishes are too frequently deferred to? Sons are frequently not controlled because they revolt against parental wishes.

They decline to do that which the parent knows to be for their greatest good because it interferes with their liberty. They quote what other parents do, and sway the judgments of fathers and mothers. Indulged once in remissness, they are bolder in protest each succeeding time. Few parents seem to appreciate the fact that the child of immature judgment is incapable of deciding what is best. In the absence of a properly matured judgment, the obligation of furnishing discretion to the child is divinely imposed. To know what is best, and yet to yield to the child is a parental indulgence that is fearful in its consequences to the son or daughter.

Many fathers, engrossed with affairs of business, leave the settlement of all disputed questions in the family to the mother. This is unfair; the father, as the sterner and firmer element in the administrative machinery of the home, should couple his judgment with that of the mother in the settlement of vexed questions. It should be remembered by parents that the consequences of child government extend ultimately beyond the home, and at some future day may affect with gravity society and the state.

THE Southern Baptist Convention adjourned last year to meet at Hot Springs, Arkansas, this year. But after a while serious questions were raised as to railroad transportation from the main line to the Springs, and also as to hotel accommodations, prices, etc. Now President Northern announces that investigation having been made of all those matters, there is no reason why the Convention should not meet at Hot Springs as appointed on the 11th day of May next, which is Friday before the second Sunday. All things are satisfactory, and a great meeting is expected.

WE sincerely hope our women will give earnest thought and study to the "BABY BRANCH OF THE WOMAN'S MISSIONARY UNION." This is something new, and is of great importance. In another place will be found a plea by Mrs. Geo. B. Eager. Mrs. Harris, who has charge of this work, has thrown all the energies of her soul into it, and if our mothers will aid her, will be enabled to do a great work for the Lord through the little ones. Will the mothers please correspond with Mrs. Harris, and obtain all the information concerning the Branch? Let us make this a great success, for it is possible so to do.

Senator Goebel, who claimed to have been elected governor of Kentucky, died from the shot which he received, as mentioned last week. Mr. Beckham, who was candidate for lieutenant governor on the Goebel ticket, has taken the oath as governor. Taylor, Republican, also claims to be governor. The situation became so serious, and there was so much danger of more bloodshed, that the leaders on both sides are trying to settle the trouble peaceably. The Democrats appear to have the advantage of position, although there is strong contention that the Republicans got a majority of the votes.

FIELD NOTES.

J. A. Glenn, Asheville, Jan. 30: We had a good time at Coal City last Sunday. Good congregation and interesting services; three joined by letter. Coal mining is being greatly enlarged at that place. They will soon have five slopes in operation, which will call for many more hands, and we hope that among that number there will be many good Baptists, and that through the work of the church the Lord will make many more. May the Holy Spirit help us to be equal to the opportunity.

J. E. Creel, Pastor, Yuma: The annual election of officers and teachers in Mt. Zion Sunday school Jan. 21, resulted as follows: Rev. H. A. Jacobs, superintendent; I. H. D. Moore, W. P. ...

urer; Prof. B. Trotter, chorister; deacon, Carlisle and J. D. Goodson teachers of 1st and 2d classes. The remaining classes will select their teachers. Last year is the first time we had failed to go into winter quarters, but by the help of God we intend to stay out of the "box" in future.—There have been 44 added to our church since Aug. 1, 1899.

For the Alabama Baptist.

The ladies' Band.

A late issue of the ALABAMA BAPTIST contained an interesting outline of the plans and purposes of the Ladies' Branch of the Woman's Missionary Union. May I say just a word as to the importance of this work?

The hopes of the world centers to-day around childhood just as it did 1900 years ago, when the Star of Bethlehem shone over the place where the young child lay, and when our Savior took a little child and set him in the midst.

The object of our greatest endeavor should be to train the little ones in all that will fit them to raise this old sin laden world to a better and higher plane.

Under the direction of Mrs. Florence I. Harris a beautiful work can be done for the children in Alabama, if the mothers will realize the vital importance of their co-operation.

Mrs. Harris is known as the widow of one of the most beloved of the Montgomery pastors, and her efficient and unselfish work for her church and denomination here and elsewhere give her a hold on the love and confidence of our people that fits her wonderfully to do this new and delicate work.

May I urge our Baptist mothers with little ones to train in the service of the Master, to communicate this very day with Mrs. Florence I. Harris, 301 Sayre street, Montgomery, and ask her how you can help her to organize this work, and how she can help you?

May God bless this new, sweet work for the children.

Sincerely,
Mrs. Geo. B. EAGER.

For the Alabama Baptist.

From Howard College.

Bro. Editor: Will you allow a member of the faculty to make a few statements with reference to Howard College and our work during the present session? I promise to be brief.

Our second term began February 1st as auspiciously as was possible under the circumstances. As is now quite generally known, a case of smallpox in a mild form broke out about January 12th among the boarding students. The young man, Mr. W. R. Lambert, of Monroe county, was promptly isolated some distance from the college, the apartments thoroughly fumigated, and vaccination, in the case of the other students, required. Acting on the advice of Drs. Barclay, Sholl and Heacock, city and county health officers, and Dr. Jones, the college physician, the faculty decided to go on with the regular work of the college and urge all students to remain. But, as was to be expected, some took fright and left on the first trains for home; others were called home by letter or telegram from their parents, who perhaps did not understand the situation. In all, only about one dozen of the boarding students left; the great majority remained bravely at the post of duty, and have lost no time from their work, except slight interruptions from the effects of vaccination. At this date, we are glad to state that no new cases have developed, and the doctors say all danger is passed. The unfortunate young man is nearly well, and hopes soon to be allowed to mingle again with his fellow men.

Some of those who left have returned during the present week; the others write that they will be back in a few days. Of course, this trouble has had its bad effects, but soon we will have forgotten it in earnest, successful work. If the friends of the college will just now make a special effort to help us increase the attendance for the remaining months of this session, we are sure we can look back on this interference as but a ripple on the otherwise placid surface of our college life and work. We desire to speak in most commendatory terms of those students who were not moved by the excitement of the hour, but calmly and bravely faced the situation and went on with their work.

Finally, let me say that no one need stay away from fear of smallpox. There is now less danger here than at almost any other place in the state. If we stand firmly together, there is no reason why we may not make this session one of the most successful in the history of the institution. We have had on an average eighty, or more, in the boarding department this year; and the local patronage has been good. All are delighted with Mrs. Stone as matron. Prof. Miles, of Birmingham, gives instruction once a week in the gymnasium.

I am constrained to say in closing that we very much desire, and will greatly appreciate, the prayers of the good people of Alabama for our work in connection with your college. It is a great responsibility to have the care and the training and instruction of a large body of boys, be they ever so good. Yours fraternally,
S. J. ANSLEY.

East Lake, Feb. 3.

FROM London, England, to Khar-toum, Egypt, I don't know how far it is, but is it not wonderful to think of a railroad penetrating that country right up the river Nile 1,300 miles from Cairo? And this is the beginning of the 5,000 mile line which is to finally terminate at Cape Colony. How God is working among the nations, and how he is calling his people to send the gospel to the nations hitherto shut up and inaccessible! May he help us to enter the opening doors, c.

For the Alabama Baptist.
At the Orphanage.

The health of the children remains good. The gifts of our friends during January gave the family a good support and allowed us to carry over something; but for the first five days of February we have received only enough for one.

The ladies of Orrville gave us an excellent heater for the hall. Our children are comfortable and happy.
J. NO. W. STEWART.

Evergreen.

For the Alabama Baptist.

A Season of Teaching and Learning.

PROGRAM
Of the Baptist Preachers' Conference of Southeast Alabama, to meet with the Baptist church at Dothan, Henry county, on the 27th, 28th and 29th days of March next.

First day, 10 a. m.: Organization.
11 a. m.: Introductory sermon, by Geo. E. Brewer.
2 p. m.: The Influence Christians ought to exert through the medium of commerce; A. P. Pugh, followed by general discussion.
3:30 p. m.: The History of the Baptists of Alabama; R. Deal, followed by general discussion.
7:30 p. m.: Preaching.

Second day, 9 a. m.: Devotional exercises.
9:30 a. m.: The highest degree of spiritual development possible to, and divinely required of, the ministry; and the means of attaining it; A. B. Campbell, followed by general discussion.
11 a. m.: Preaching.

2 p. m.: The degree of zeal scripturally required of a minister in the prosecution of his work; Geo. B. Eager, followed by general discussion.

3:30 p. m.: Reports from the field; by the pastors; ten minutes each.

Third day, 9 a. m.: Devotional exercises.

9:30 a. m.: The responsibility of the church and the presbytery respectively in deciding the question of a person's call to the ministry; P. L. Mosely, followed by general discussion.
11 a. m.: Preaching.

2 p. m.: The relation of ethical to doctrinal preaching; what is the effect upon our people of an undue emphasis of either to the exclusion of the other? H. W. Provence, followed by general discussion.

3:30 p. m.: Co-operation among Baptists for the extension of the gospel throughout the world; S. O. Y. Ray, followed by general discussion.

Opening address on each subject limited to thirty minutes; voluntary speeches to ten minutes each.
W. H. SIMMONS, Sec'y.

Ozark.

Pleasant Note from Mrs. Hardy.

Dear Editor: I have missed your paper for two weeks, and that means a great deal to me. So I felt inclined this morning to let you know of my whereabouts, so you could send the paper. I am in Mississippi, and more pleasantly situated financially than at any time since I have had to support my family. I am primary teacher in the Newton high school, and in this state they are so nice to primary teachers. I am sure that all my Alabama friends will rejoice in my success. It is just what I have been hoping and praying for these many months, and it seems that the mist is clearing away and that I can see the silvery rays of the beautiful sun. I truly rejoice, for I have had so many dark and dreary days that the sun-light was greatly needed.

Newton is a busy town of about three thousand inhabitants, and is on the A. and V. R. R., and thoroughly awake as to education. I have not been here long enough to tell the spiritual condition of the town, but am favorably impressed. We are just across the border line, so I shall not lack for interest in Alabama. I pray that this year may be full of good works, and that at our Convention all may feel that it was a year well spent, thus uniting in the one thought upward and onward until the goal is reached.

I send love and good cheer to each friend who may read these lines, and ask that they remember me and mine in their prayers. I shall anxiously await the coming of the paper, and wish for it and its honored editor a very prosperous and happy year. Yours in Christian love,

Mrs. JENNIE M. HARDY.
Newton, Miss.

Comfort depends on thinking, not on things.
The king's business requires haste, but not hurry.

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

WISHING.

Do you wish the world were better? Let me tell you what to do.

Do you wish the world were happy? Then remember day by day Just to scatter seeds of kindness

A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's.

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George, "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried, angrily; "you will break it to pieces, you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied, "that is what I mean. Just as the echo behind the barn sends back your voice, so your little brother and sister reflect back your tones and manner.

Later in the day George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy.

"I wish," she cried out, angrily, "that you would go down-stairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came up stairs, he was cross, and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which was the echo.—The Parish Visitor.

The Eye of the Horse.

The horse has no hands with which to rub his eyes when they are irritated by dust or similar substance, says F. D. Coburn, in The Horse Useful.

Many persons who profess to understand horses are ignorant of this beautiful provision. The hair is sometimes thickened and protruded when suffering from inflammation of the neighboring parts.

medicine. Let any one fancy the torture of being exposed to the full glare of the sun and to a dusty road without being able to wipe or rub the eye, and he will easily comprehend the barbarity and absurdity of the practice.

A Lesson for Boys.

Thirty years ago, Mr. H., a nurseryman in New York State, left home for a day or two. It was rainy weather, and not a season for sales; but a customer arrived from a distance, hitched his horse, and went into the kitchen of the farmhouse, where two lads were cracking nuts.

"Is Mr. H. at home?" "No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?" "Dunno, sir, mebbe not for a week."

The other boy, Jim, jumped up and followed the man out.

"The men are not here, but I can show you the stock," and he, with such a bright, courteous manner that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees, and left his order.

"You have sold the largest bill that I have had this season, Jim," his father said to him, greatly pleased, on his return home.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."—Success.

How They Carry Money.

To the initiated a man's nationality is betrayed by the way he carries his money. The Englishman carries his loosely in his right-hand trouser's pocket—gold, silver and copper all mixed together.

The American carries his wad of bills in a peculiar, long, narrow pocket-book, in which the greenbacks lie flat. The Frenchman makes use of a leather purse with no distinguishing characteristics, while the German uses one neatly

embroidered in silks by the fair hand of some Lottchen or Mina.

The half-civilized capitalist from some torrid South American city carries his dollars in a belt with cunningly devised pockets to baffle the gentlemen with light fingers.

The Italian of the poorer classes ties up his little fortune in a gaily colored handkerchief, secured with many knots, which he secretes in some mysterious manner about his clothes.

A similar course has charms for the Spaniard, while the lower class Russian exhibits a preference for his boots or the lining of his clothes as a hiding place for his savings.—London Tit-Bits.

According to A. G. Judd, in the American Agriculturist, the dairy cow should possess a long, thin head, large nostrils for plenty of air, great breadth between the eyes, high forehead, a bright, clear eye, sound teeth, thin neck, deep through the chest with large lung capacity, long and large backbone for plenty of nervous force, broad hips, high pelvic arch, thin thighs, well apart, giving plenty of room for a good udder.

Vick's Magazine recommends that if you suspect that worms are working at the roots of your potato plants, dissolve a table-spoonful of mustard in a little water and pour it on the soil. Its effects are so immediate as to be almost startling.

Many people aggravate a cold by unnecessary coughing, which a medical journal says is like scratching a wound—the less of it, the better.

The Funeral at Northfield.

Dr. H. G. Weston, President of Crozer, Chester, Pa., writes thus of Moody's funeral:

The services at the funeral of Mr. Moody were a fitting close to his unique life. Death was swallowed up in victory. At his house the only sign of the great event was the casket and its contents. There was no crape, no token of mourning, no hearse, no "habillaments of woe;" no bell tolled a dirge to summon the mourners to the church, filled by a congregation drawn together, not by curiosity or conventionalism, but by a common bond of love and sorrow.

Tributes were paid to Mr. Moody in short addresses full of pathos and tender feeling; yet in the whole service I do not remember hearing an expression of sorrow or an attempt at consolation.

"Some day you will hear that I am dead; do not believe a word of it. I am not going to die; I am going to live, and when men think I am dead, I shall be more alive than ever."

He was in fullest sympathy with Paul, looking on death not as being unclothed, but clothed upon, that what is mortal may be swallowed up by life.

The day was a perfect one without. During the addresses the sunlight shone on the open coffin in front of the pulpit, making the face of the dead man radiant with glory. Such a funeral I never saw before, and I shall never see such another.

Consumption is "tuberculosis" now; but none the less deadly. The following from Public Opinion shows how deadly these germs are:

"The New York State Board of Health recently received a communication from the board of health of Michigan stating that twenty clerks in that state, who were

working on certain volumes of records, were taken ill with consumption and died. The books were examined by a bacteriologist, who found them full of tubercle bacilli. It is thought that they became infested from a clerk who had consumption, and who had the habit of masticating his thumb with saliva when he turned a page."

Slice annison into a frying-pan with one up of sugar. Brown thoroughly without burning, add four table-spoonfuls of cold water, and bring to a boil. Strain and bottle for use when needed.

HEROINES OF PEACE.

When we read stories of the terrible Spanishquisition of the olden times, it seems as if the tortures they were almost beyond the invention of the most depraved and fiendish mind; and yet here in our own enlightened land and in this Nineteenth Century of Civilization, thousands of tender women—our own sisters, mothers and wives—suffering from some unnatural delicate organism of their sex, are daily undergoing an almost equally terrible, physical anguish and martyrdom.

"It seemed as if there was an iron band around my head and it was being twisted tighter and tighter all the time," a New York lady said in trying to describe her terrible sensations.

No other remedy was ever so thoroughly rejuvenates the entire nervous system of women, healing and curing all weakened and diseased conditions of the feminine organism and restoring womanly strength and completeness.

Alabama's Leading Music Dealer

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E. E. FORBES.

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

DO YOU ASK WHY?

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

No Idle Boast, But Facts.

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

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Sparkling Glass Ware. Cut glass, or any kind of glass ware, window panels and mirrors will sparkle if you use Gold Dust. It does the work your muscle has to do when you use soap. THE N. K. FAIRBANK COMPANY Chicago St. Louis New York Boston

DR. MOFFETT'S TEETHINA TEETHING POWDERS. Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHINA Relieves the Bowel Troubles of Children of Any Age. Costs Only 95 Cents. Ask Your Druggist for it.

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

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR. Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

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Letter Heads, Note Heads, Bill Heads, Statements, Cards, Minutes, And any other work usually done in a

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



JOB PRINTING OFFICE. LOW PRICES. Alabama Baptist.

Church Statistics.

As is its custom, the New York Independent gave in its New Year issue the church statistics of the United States. From this report we glean the following facts:

There are about 150 different bodies reported under 49 classifications.

Ministers 152,901
Churches 187,803
Members 27,710,004

Net gains for 1899:
Ministers 4,581
Churches 421
Members 277,367

These bodies vary in numbers from the Catholics with 8,446,301 to the Schwenkfeldians with 306.

There are in the Independent's classification some bodies that will hardly pass as Christians, among them the Christian Scientists with 80,000 members and the Latter Day Saints (Mormons) with 343,000. The Baptist gain was two per cent., the Methodist one-half per cent., the Presbyterian one and one-half, the Episcopalian one and one-half, the Catholic six-tenths of one per cent. The Christians, Dunkards, Reformed Presbyterians, United Brethren and Universalists all show a decrease.

Thirteen Baptist bodies are reported with a total membership of 4,443,628. The Baptists North show 971,671; the Baptists South 1,615,000, the colored Baptists 1,555,324. There are 126,000 Primitive Baptists and 95,242 in both classifications of the Free wills. The Seventh Day Baptists number 9,161.

Dr. Vedder reported for the Northern Baptists and felt encouraged. Dr. Burrows spoke for the Baptists of the South, and was thankful that harmony existed among our people.

Mr. Moody's Funeral.

In describing Mr. Moody's funeral, Dr. H. M. Wharton says in the Baptist Commonwealth:

"The family sat in the second pew from the front; no signs of mourning, and only occasionally could one detect the evidence of grief upon the face of the loved ones. In fact, it was their desire that no word of sorrow should fall from the lips of any speaker. It was all joy and glory and victory.

I think I have never seen a more dutiful and affecting service in its very simplicity and pathos. You could not help feeling that heaven saw what was going on, that Jesus and the angels were present, and that all nature was doing its best to add to the calmness."

We could not help thinking, says the Baptist and Reflector, of the difference between this funeral and the funeral of Mr. Ingersoll. At Mr. Moody's funeral all was bright and full of hope and cheerfulness, because the family and others recognized that this was not all, that he had simply passed from earth to heaven, and they expect to meet him in a short while. But at the funeral of Mr. Ingersoll everything was dark and cheerless, there was no ray of light, because he had taught his family to believe that this life was all of man, and when they put his body away that would be the last of him.

Dr. Wharton quotes Mr. W. R. Moody, son of Mr. D. L. Moody as saying at the funeral:

"You have all heard from my father's co-laborers and friends, we would like you to hear something from his family. He was a good father, and sometimes in our earlier years he might speak to us impetuously. He would call us to him afterwards and say, 'I spoke to you abruptly; I should not have done so, you must forgive me.' It was characteristic of him in his home. He did not yearn to go; life was sweet to him, but when he found that the call had come he said, 'If this is death it is beautiful, it is glorious.' Then a little while after, arising from what seemed to be a sleep, he was asked if he had been asleep, he said, 'No, I have been inside the gates. God is calling me. Do not call me back.' He crossed the bar homeward bound. It was not putting out to sea. He led his children to the Lord Jesus Christ.

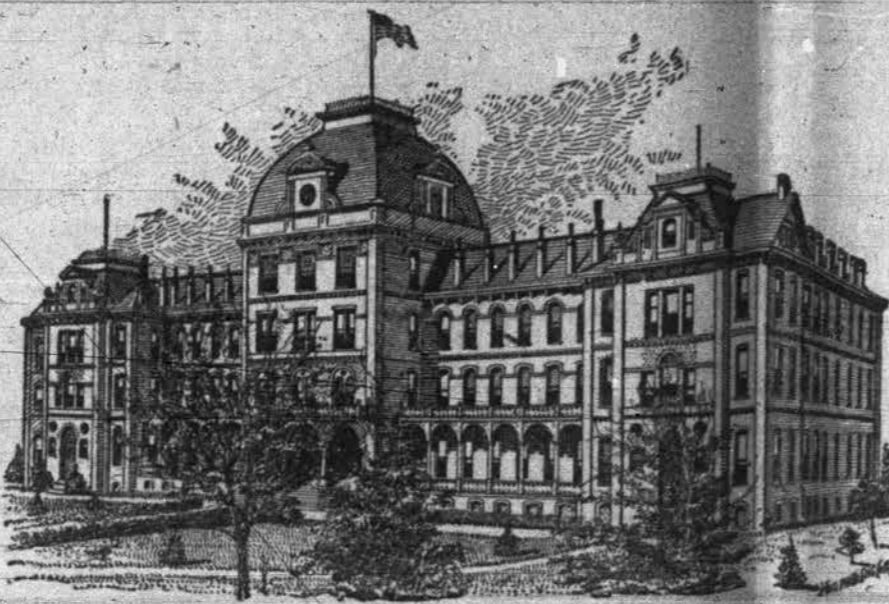
Three things to be done, to gain the confidence and respect of horses, is to feed them small quantities of whatever they relish from the hand; always treat them kindly, and furnish them with good beds.

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SPECIAL BUGGIES with long bodies and drawers under seat, Steel or Rubber Tires. Fancy Buggies with stick seats. Buggies with Wire Wheels, Pneumatic Tires and Ball-Bearing Axles. Buggies for everybody.



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

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4:45 lv.....	Artesia	11:15 am
2:07 am lv.....	Cairo	12:05
7:44 ar.....	St. Louis	3:00 pm

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THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2. With Home and Farm, Louisville, \$1.75. With The Fancier, Atlanta, (de voted to Fowls) \$1.85.

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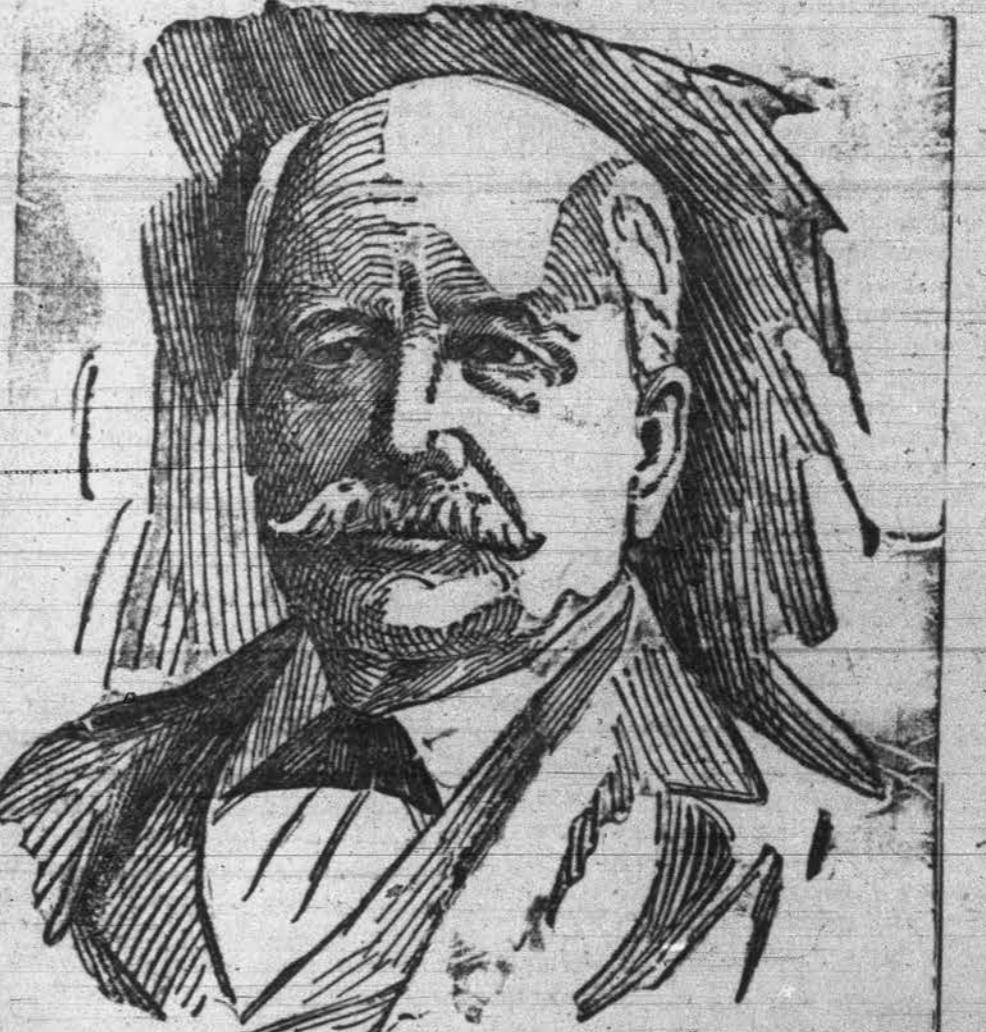
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EAST LAKE, ALA.



Hon. Thos. Williams, of Elmore county, Alabama, ex-member of congress, statesman, orator, writer and one of the best informed men on the theoretical and practical application of commercial fertilizers. He is one of the largest cotton planters in the state, and produces his great crops upon poor sandy uplands

by the skillful use of commercial fertilizers. He uses the ALABAMA FERTILIZER exclusively after having tried nearly all other leading brands of complete fertilizers. His words, like rifle balls, are few, and go straight to the mark:

WETUMPKA, ALA., September 8, 1899.

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

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

Bulletin No. 14, just issued by the Department of Agriculture, shows the actual analysis, from samples sent to the Department by dealers and consumers throughout the State, that the ALABAMA FERTILIZER is actually \$3.54 per ton or 24 per cent better than the guaranteed analysis by the ALABAMA FERTILIZER CO., and this answers the question so often asked, "why the ALABAMA FERTILIZER produces so much better crops than other fertilizers of equal guaranteed analysis?" The ALABAMA FERTILIZER will be shipped in the MUMMIA VEGETABLE FIBRE PRESERVED BAGS. There is no other preserved bag on the market of any value.

The Commissioner of Agriculture recommends and endorses it in the following words:

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

(Signed) **I. F. CULLER,**
"Commissioner of Agriculture."

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

The ALABAMA FERTILIZER is said, by over 18,000 farmers in this State, to be the best all round fertilizer for cotton and corn.

ALABAMA FERTILIZER RECORD.

It has produced nearly four bales of cotton on one acre of poor sandy upland. One hundred and thirty-two bushels of corn on one acre of poor sandy upland. Two thousand and forty-one bushels of corn on twenty acres of poor upland. Land and corn accurately surveyed and measured by competent disinterested and honorable men.

It is the oldest brand now sold in Alabama, and is just the same as it always has been. Every one of the 48 premiums given during a series of years through the **COMMERCIAL AND INDUSTRIAL ASSOCIATION** for the greatest yield of cotton and corn on a specified area of land was awarded to farmers who used exclusively the ALABAMA FERTILIZER.



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ALABAMA FERTILIZER COMPANY
MONTGOMERY, ALABAMA.

