

# ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

VOL. 25.

"SPEAKING THE TRU-

MONTGOMERY, ALA.,

H IN LOVE."

TERMS CASH: \$1.50 A YEAR.

NUMBER 49

## ALABAMA BAPTIST.

From the Religious Herald, Richmond.  
Denominational Journalism.

Published Every Thursday by the  
ALABAMA BAPTIST COMPANY

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EXPS.—\$1.50 per Annum, in advance.

\$100 to Ministers in regular work.

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Abbreviations; be sure to write in full.

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terest to write to them. This paper has

a wide circulation in Alabama among the

100,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS FROM HERE AND THERE.

There can be no rainbow with-

out a cloud and a storm.—J. H.

Vincent.

We should remember that the

God of providence is the God of

love and wisdom.

The happiness of love is in ac-

tion; its test is what one is willing

to do for others.—Ben Hart.

Saints yonder live in the full

light of the day of which the saints

here know but the dawn.

Satan selects his disciples when

they are idle, but Christ chose his

while they were busy with their

nets or casting them into the sea.

The true Christian is like the sun,

which pursues his noiseless track

outward, leaving the effects of

its course to others.—Luther.

The population of Palestine is in-

creasing rapidly. Ten years ago

there were only 15,000 residents in

Jaffa; today there are nearly 60,000.

Somebody once asked Samuel

Taylor Coleridge: "Can you give

me in two words a satisfactory

proof of the truth of Christianity?"

"Yes," said Coleridge: "Try it."

Faith stands for the religion of

the heart; works stand for the reli-

gion of the life. These two God

has joined together. Let no man

put them asunder; for there is no

genuine religion without them in

active union.—Selected.

According to the Missionary Re-

view of the World, in 1850 you

could buy a man in the Fiji Islands

for \$7, butcher him, and eat him,

without even public remonstrance.

To-day the Bible is in every home,

and on Sundays nine-tenths of the

people may be found assembled in

the churches for public worship.

Who will say after that that for-

eign missions do no good?

THE EPHERMAL WEEKLIES.

Another modern condition of reli-

gious journalism is found in the mul-

tiplication of local, ephemeral pa-

pers, which spring upon all hands,

fLOURISH for a while, and then die

As the main field of the Herald is

clear of competing weeklies, we

may write freely. In every case,

which comes under our imme-

diate notice, experiments of this sort

have ultimately failed; and fre-

quently they have been costly fail-

ures. Some other paper takes the

lead, and the others follow.

the defunct journal proceed to car-

the debts. In the rare and ex-

ceptional cases where there have

been no debts, the reason is found

in the fact that there was no paper

worth mentioning. Many years

ago, the publishers of the Religious

Herald used to purchase these

smaller papers in its own field

when the end was near; but that

policy was long ago abandoned as

utterly unsatisfactory to the pur-

chasers.

WHILE THE EXPERIMENT IS PRO-  
CEDING.

Another, however, the experiment of publishing the dollar weekly is

proceeding, it is, of course, more

or less a competitor with the estab-

lished paper. Here and there it

displaces the old paper, everywhere

it sows discontent. "How is it

that you charge \$2 a year, when

the Blank Baptist (they are nearly

all "Baptists") is furnished at \$1?"

"Brethren," was the reply, "I

have been with you in prosperity,

and I will never desert you in ad-

versity."

WHAT OF THE PROSPECT?

What of the prospect? On what

count may the religious weekly

exist for its preservation and per-

petuation?

First, it must do its own work

to add many new names to our

list?

It is further generally, though

not always, true that the new pa-

per is a promoter of strife and di-

vision—or, at least, would like to

be. This is sometimes due to the

fact that the editor is a disorgan-

izer. It is more frequently due to

the consciousness that public atten-

tion must be attracted in some way,

and the easiest and surest way is to

agitate.

UNCONSCIOUS PRESSURE.

Good men are often betrayed by this

sort of controversy by this uncon-

scious pressure. The established and

historic journal is likely to be conser-

vative. There is no conspicuous part

for the new enterprise to play in

this direction; but conspicuity is

the life of a newspaper, and con-

spicuity will have a wider range

and scope; it may use its enlarged

facilities to excellent purpose.

MUST KEEP "THE FAITH".

And, again, the denominational

weekly must be denominational,

If it neglects this important mat-

ter, it will inevitably suffer. It need

not for

long to do this.

## NOTE THIS.

The columns of the ALABAMA BAPTIST are open free to all our Boards to use for the furtherance of their work. We trust the brethren will not hesitate to give us such information, from time to time, regarding their work, as may be of interest or importance to the denomination at large.

Our readers, we sincerely hope, will read carefully that most timely and interesting article on our first page, taken from the Religious Herald. It contains serious, sensible, solid thought. It is a wise and forcible summing up of the many difficulties touching the conduct of a religious paper. Just at this juncture it may be well to ponder these things, and see whether or not there be anything therein suggested as facts that militate or in the least hinder the prosperity of Zion in our land. Let us hear all threatened-contentions, or misconstruc-

tions, the all too common in the paper "Let there be light," in the sunlight of heaven. Therefore say "stad light" in the first

measures and policy, and thereby do the divine work of love in the world. Let us be yoke-fellows and co-laborers in the vineyard of the Lord.

## FAITHFUL BRETHREN WILL COMPLY.

Live and help others to live should be our motto. Generosity is a sterling virtue. Honest dealing is always right. Bear ye one another's burdens, is a solemn injunction. Frankness is commendable.

## FIRST PROPOSITION.

If each of our subscribers who owes us for more than one year, and the failure to pay has been caused by misfortune or financial depression due to hard times, will send us one-half, one-third, or one-fourth of the amount due, with a letter of explanation, we will give a clear receipt. We leave it to your conscience and honesty as to the amount you may send.

## SECOND PROPOSITION.

If any of our subscribers are so unfortunate that they can't pay anything, then write us at once and tell us, so, in order that we may know your condition, so that we may sympathize with you, and hereafter not call on you for money. Be just with us.

## CONCLUSION.

If our subscribers who are behind with us will not comply with our request above set forth, then we must draw our own conclusions. Honest men and women, it seems to us, would gladly respond to the above. We shall look with confidence to an early day for a full settlement of these matters. May God help you, brethren, to come up frankly and truly and nobly in response to the call. Send it to us for a CHRISTMAS GIFT.

## WHAT THINK YE OF THIS SUGGESTION?

We suggest as a means of sending out information concerning our general work into such fields, as may be necessary, that the State Board of Missions, the Institute Board, Board of Ministerial Education, Orphan's Home, Judson Institute, Howard College, Woman's Committee, and B. Y. P. U. use as much space in the ALABAMA BAPTIST each week as may be necessary to fully set forth their work and its needs, and let the type used be set aside until the end of the month, then let it all be printed in a paper or pamphlet form by the thousand, as may be agreed upon, and be distributed free all over the state. This is to be done each month. Pastors would gladly put it where it would do the most good. Such a publication would educate and familiarize unenlightened Baptists with all our denominational work. This would produce unity and co-operation by having each of the different interests presented and intelligently set forth. In this way very little expense would be incurred.

If our people need instruction as to our general work, it seems to us this is the cheapest and best way to impart it. This will lend the use of its press, type and folder free of charge, and will superintend the work without remuneration. All we would ask is, that the actual expenses be borne by the boards. This plan was outlined to us at the state convention by a member of the present Institute Board.

What do our brethren over the state think of this plan? Would it not be the best combination effort the denomination could make, and the strongest system of education and information we could inaugurate? We would be glad to hear from our brethren on this suggestion.

BE SURE to read the article from Dr. Eager which we reprint from the Advertiser.

## A QUESTION ANSWERED.

We have been asked the question, If we could not put the price of the ALABAMA BAPTIST down to \$1.00 and still make it self-sustaining? Under the present conditions we answer, No.

If we had a certain number of subscribers, and all would pay promptly, then perhaps it might be done; even in this event it would be a risk, with only a scanty living. If any of our friends think we err in our estimate, let them come and examine our books, for we have nothing to hide from our friends.

We are confident no man can publish a religious paper of much merit of the size of this paper for less than \$1.50. We made a mistake when we reduced it from \$2.00. In a sister state a paper was started in opposition to the state paper, and the price put at \$1.00, and it soon failed. If the price had been put at \$2.00 it might have succeeded. But its *Swappiness* and *purpose* ruined it. It was inspired by a *bad motive*, and of course was not sustained.

Whenever a Baptist paper like

the ALABAMA BAPTIST, which contains as much reading matter as some of the \$2.00 papers, lowers its price to \$1.00—unless for better reasons than now exist—we believe it will forfeit the confidence, respect and patronage of an intelligent constituency; and hence we do not believe our subscribers would have us, at our peril, lower the price.

Let us say another thing to our friends: We are restricted by virtue of being a religious paper to a special class of advertisements. The best paying advertisements, for moral and religious reasons we cannot publish, consequently our advertising pays but little; hence we have to rely upon subscriptions for our income.

To give our readers the amount of reading matter found in our columns, and it is more than ever before—coupled with the restriction in advertising matter, and then maintain a respectable place among our state papers, we cannot lower the price. We repeat, we are giving more reading matter than the paper ever contained, and next year we will increase the quantity. It is due our patrons that we say this much just now. If we could lower the price we would gladly do so.

In connection with the foregoing, and as exactly appropriate, we print the following from the Baptist and Reflector, of Nashville:

"Brethren sometimes complain of the price of the Baptist and Reflector. They think \$2 is too much to pay for a paper. But let several facts be borne in mind: 1. The uniform price of every State paper in the South, with one exception, is \$2. 2. When something was said at our recent State Convention about reducing the price of the Baptist and Reflector, the Convention unanimously voted against the reduction. They thought that a reduction in price would mean reduction in value, and they felt that Tennessee is worthy of the very best paper which can be given. 3. No Baptist paper published at less than \$2 has lived for more than a few years in the South, while the \$2 papers have been permanent. 4. No publisher of a Baptist paper in the South, even if the price is \$2, has grown rich. The fact is that most of them had to struggle along under debts and burdens. It takes every cent of the \$2 to pay the expenses of the paper, and sometimes even more. As for ourselves we have made a living out of the paper, but we haven't yet made a fortune. 5. \$2 Seems cheap enough, certainly, for a religious paper like the Baptist and Reflector, for instance. This is only four cents a week. Where else could you get much and good a literature for the money? We try to give you the worth of your money and more. 6. We propose to put back on the paper every \$2 which comes from subscriptions, and to live only on what may be received from advertisements. So that when you are paying \$2 for your subscription you are helping to build up the paper."

## AGGRESSIVE.

During the past few months we have heard much about "aggressiveness," as applied to our denominational work. We are of opinion that all people do not give to this term the same definition. It is a belligerent term, and words carry with them a meaning.

We were asked the other day if the ALABAMA BAPTIST was going to be "aggressive" during the next year. Our reply is, if we are expected to advocate alien immersion, open communion, "gospel missions," or to approve all that is said in the Chicago University, in order to be either aggressive or progressive, then we say no, emphatically no. If we are expected to assail any of the boards, or give more attention to one board than to another, or have "pets" of any kind, or pander to the whims and caprices of any man, then we say, no; we will not be "aggressive."

If we are expected to condemn

sin and exalt righteousness, to bend all our energies in furthering our denominational enterprises with absolute impartiality; to encourage and stand by the churches, to befriend pastors and hold up their hands, and give free use of our columns to all the Baptists of the state for the aid of the Lord's cause, then we say, yes. We will strive to be progressive and aggressive.

Our boards must help us to further our enterprises. If the convention had put the work of the boards on the ALABAMA BAPTIST, it would have felt the heavy weight of responsibility; but the convention, in its wisdom, did not do this; it divided the work between competent boards. Now we appeal to these boards to use the columns of this paper freely and constantly to further their work, to make known the demands. This paper is the organ "for" and not the organ "of" the convention. The convention is its own organ, and the boards are their own organ, for no paper has the right to speak for the convention or boards. When they speak, then the columns of the paper become a vehicle to com-

monly express the views of the convention. The shackles of serfdom are loosened, and freedom is virtually universal. But no sooner is slavery abolished, than the inventors skill and genius of the brought forth modern machinery,

the military men, insist that this government should recognize the Cuban government at a very early day, and will perhaps be offended if this is not done; but our authorities do not see any government to recognize. Our government must be assured of the strength and stability of whatever it recognizes as a governing authority. Some of our officers in Cuba think it will be anywhere from six to ten years before this government can withdraw its supervision of the island.

PORTO RICO.

Some troops are coming home and others are going to that island, which comprises nearly all that is to be said, except that the process of assimilation to American rule and American ways goes on rapidly and peacefully.

THE PHILIPPINES.

It appears that the principal point has been settled by the commissioners in Paris, and thus the islands are turned over to us; but the signing of the treaty has not been completed. Aguinaldo, the insurgent leader, is still insisting that he be recognized as a factor to be consulted; but if our officers think much of his pretensions they have not made the fact public.

Just what we will do with eight or nine millions of people, living on a large number of islands, and many of them scarcely half civilized, it is hard to tell. That is a

In the manufacture of paper

represented the interest of hand labor has been replaced by machinery.

One man can now make as much pottery ware in the same time as one thousand men could do before machinery was applied.

By the use of machinery in loading and unloading ships, one man can perform the labor of two thousand men.

These are only a few figures given to illustrate the power of steam and labor-saving machinery in taking the place of once well-paid human labor. What is the result? Thousands and tens of thousands of laboring men and women, who, only a few years ago made a abundant living with their own hands, are now out of employment. The grave problem confronts us: what can these people do? What will they do? To what avocation will they turn their energies to earn their daily bread? With these questions clamoring for an answer we can see but one sure hope, one safe route, and that is in the cultivation of the soil—the farm! THE FARM!

Rev. Oscar Haywood has accepted the second call of the First church at Jackson, Tenn., and has gone from West Point, Miss., to enter upon his new work.

Rev. M. E. Weaver, who went from Alabama to Louisiana, requests us to change the address of his paper from Natchitoches to Lake Charles in that State.

Greenville: Rev. L. M. Bradley, of Brewton, occupied our pulpit on Sunday. His themes, "The true soldier of Christ," and "The picture of the three crosses," indicate that he talks on the strong meat of the gospel, and not on light themes.

Mr. William H. Watt requests the pleasure of your presence at the marriage of his sister, Annie Blanche, to Rev. Arnold S. Smith, Wednesday afternoon, December 21st, 1898, at 2 o'clock, at the Baptist church, Forest Home, Alabama.

"So it reads, and we have only to add our very sincere congratulations to our esteemed Bro. Smith, the prospective bride, and all others concerned.

A few weeks since we mentioned the fact that one brother in Washington county, whose name was given, had paid his subscription to January, 1902, which was ahead of any one on our books. But the ink was hardly dry on the paper before

Mrs. H. G. Deramus, of Autauga-ville, sent us gold enough to move her figures to April 27, 1902, and now she is at the head of the class. Now, if the brethren propose to get ahead of the sisters in this matter, and keep ahead, we are ready to receive the money and keep the figures correct.

## REV. W. M. MURRAY.

Rev. W. M. Murray, who recently gave up the pastoral charge of our church at Georgians, and went to Louisville, could be brought back to Alabama by proper effort. He is a good preacher, and left a good impression where he labored. There are pastoral churches in this state; Bro. Murray's address is 1150, 6th Street, Louisville, Ky.

J. B. Appleton, Homer, D. Kalb county: So far we have had a very wet, gloomy fall, and people are greatly behind with their work. The religious outlook is fair. Churchmen generally are keeping up weekly prayer meetings, and Sunday schools are holding their own.

CUBA.

The evacuation of the island continues, and it may be that the Spanish troops will have departed before the end of the month. Gen. Lee's corps, the 7th, is under orders to go, and it is understood that its camp will be near Havana. The different commands of which it is composed will be stationed at different points. The entire island will be occupied by our troops in a few weeks. Gen. Garcia and

other prominent Cubans, especially

every home where it does not go,

so that they could read it. I know you could not get the names and address; if you could I would be one to contribute to a fund to send them. I hope that every one who takes the ALABAMA BAPTIST, read it, and if he failed I hope he will find the paper at once and read it through and see what was done, for no one can read that report and not feel a deeper interest in our work.

A. B. Campbell, Troy: Returning from Montgomery Saturday, Nov. 26th, Bro. A. J. Preston, District Secretary, stopped with us for a conference about the future work of the State Board of missions, and I pressed him into service for the forenoon sermon of Sunday. The hearers were delighted with the man and his discourse. He is one of the preachers who know how to handle the Bible before the congregation. The arts of selecting, reading (instead of quoting), applying and commenting on proof texts were much in vogue among preachers of past generations, and could be carefully cultivated with great profit in our own day. Would it not be wise for preachers, especially young preachers, to give considerable attention to that method of preaching now?

For the Alabama Baptist.

A Good Meeting at Rutledge.

into such contracts for the carrying of the lumber, happening in question for our statesmen. At any rate, we can send the gospel to them.

AT HOME.

Citizens of Huntsville recently presented Gen. Wheeler a magnificent war horse, and quite a demonstration was made on the occasion. Gen. Wheeler is now in congress, which has just convened at Washington.

Lient. Hobson is expected in Montgomery on Wednesday to attend the unveiling of the statues on the Confederate monument, and also to take part in the festivities at night.

## FIELD NOTES.

Thanks to Rev. G. E. Mize for valuable attention to this paper's interests.

Rev. Oscar Haywood has accepted the second call of the First church at Jackson, Tenn., and has gone from West Point, Miss., to enter upon his new work.

Rev. M. E. Weaver, who went from Alabama to Louisiana, requests us to change the address of his paper from Natchitoches to Lake Charles in that State.

The most noticeable feature of the meeting was that men and boys who had never been known to take any interest in a meeting, were very much interested, and some who never were seen to weep before weep bitterly and earnestly.

For the Alabama Baptist.

A Glorious Meeting.

Dear Baptist.—The Lord has graciously visited our church and

the meeting.

the meeting the evangelist presented his credentials with other good testimonies to the church, giving unmistakable evidence of his good standing in our denomination. The church then appointed him to baptize on the morrow those who united with the church.

On Sabbath morning at 10 o'clock a vast and orderly congregation of people assembled near the water. They had come to behold the sacred burial of eighteen hopeful and promising converts with Christ in baptism. The church and converts stood near the water (a lake in Milton Roach's field.)

All joined in singing that soul-cheering hymn of Rev. D. E. Dortch, "There's a fountain free,

flowing 'neath life's tree," and it was most sublime.

"They sang as the voice of many waters."

After an earnest prayer, the evangelist with the converts in groups went down into the water, and they were baptized, and there were public demonstrations of rejoicing with the people of God at the water.

The vast assembly then moved to the house where the evangelist preached his last sermon to us.

Having commanded the church to the grace of God, and to the work of the Lord Jesus, he gave the

parting hand of farewell, and the great and good meeting closed.

We would greatly

wish to mention that Rev. Wick Collins, one of our home preachers, was with the evangelist in the battle and victory of the meeting, and endeared himself to the hearts of the people.

God bless the ALABAMA BAPTIST

and give it a large and wide circulation and abundant success.

Fackler, MILTON ROACH.

For the Alabama Baptist.

On Sand Mountain.

Dear Baptist: Permit me to say

that there are some encouraging

features developing in our Zion

here on Sand Mountain in the Mar-

shall association. One is that Rev.

J. W. Sandlin, that wheel-horse

evangelist for North Alabama, is

located here at Albertville, and is

certainly wheeling things around.

He seems to be the crank in our

missionary machinery, and we all



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## THE QUIET HOUSE.

Oh, mothers, worn and weary,  
With cares that never cease,  
With never time for pleasure,  
With days that have no peace,  
With little hands to hinder  
And feeble steps to guard;  
With tasks that are unfinished,  
Dene your lot's too hard.  
  
I know a house where children things  
Are hidden out of sight;  
Where never sound of foot  
Is heard from all hill; all feet;  
No tiny hands that fast undo,  
No baby hints to pity go by.  
  
As the quiet days go by,

The house is all in order,  
And free from fireside noise,  
No moments of confusion,  
No scattered broken toys;  
And the children's little garments  
Are never soiled or torn,  
But are laid away forever,  
Just as they last were worn.  
  
And she, the sad-eyed mother,  
What would she give today,

To see your care and trouble,  
To walk your weary way?  
Ah, happiness on all this earth  
Could she again but find,  
The room all strewn with playthings  
And the children 'round her knee.

—Alma Hayden.

For the Alabama Baptist.  
Speaking from the Heart.—No. 6  
Concluded.

[From the M.S.: "The Hearing of Faith and its Power."]

Exalt the Lord! Praise His name. "Thou believest that there is one God; thou doest well—the devils also believe, and tremble." But, if you believe "He is precious," you should "shew forth the praises of Him who hath called you out of darkness into His marvellous light." The duty of faith is, indeed, the great fundamental principle of the gospel, though atheists and infidels are busy on the other side (of this fact), laboring with various success, and in various ways to undermine Revelation of all morality, whether it be natural or revealed, conforming the intelligence, the sensibility and the will within its own power to control. The immense host of infidels are striving to sweep away all accountability for the state of christianized hearts; endeavoring to destroy all responsibility for christianized opinions. But they lie against the very foundation of the spiritual temple of the world; they lie against the very wisdom which is shown, worthy of all adoration, confidence and devotions and against Him by whom was ordained and rendered over all life the radiance and beauty of the great Source from which it emanates,

request above set forth, then we in short, they make it a hobby, their external acts necessitate demoralization. Ah! their language may be ambitious, and many may be led by its ambiguity; but at last it deceives by its ambiguity; for it is, after all, ambiguous, and will sting like an adder and bite like a serpent.

"Believe not every spirit, but try the spirits whether they are of God;" for "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "Be sanctified through the truth;" "believing ye might have life through his (Jesus') name." God never wrought a miracle without letting it be known, or for what purpose it was done. All blessing in heavenly places in Christ will come to him that believeth on the name of the Son of God, for "he shall exalt Himself, and magnify Himself above every god." Only by the Spirit of our God and in the name of our Lord Jesus Christ are we renewed, sanctified, justified and saved. Christ declared the absolute necessity of regeneration by the Holy Spirit when he said, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." ("Every one that seetheth findeth.") "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "That which is born of the Spirit is spirit." "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "If ye believe not that I am He, ye shall die in your sins." "Whosoever liveth, and believeth in Me, shall never die." ("Ye believe in God, believe also in me.") "Man is justified, and not by faith only, for the Spirit saith, 'I know thy works, and where thou dwellest, even where Satan's seat is—and thou holdest fast to my name,' and hast not denied my faith," because Jesus made promise to his disciples before he left them, saying, "I will pray the Father, and he shall give you another Comforter; that he may abide with you forever; even the Spirit of truth, whom the world can't receive, because it seeth him not, neither knoweth him—but ye know him; for he dwelleth with you, and shall be in you." So, then, by faith are all things, have been all things, and shall be all things. Who can doubt or scorn the Word of God—the power of "faith is the substance of things hoped for." For it is recorded:

"Through faith we understand that the worlds were framed by God;

"By faith Abel offered unto God a more excellent sacrifice than Cain;

"By faith Enoch was translated;

"By faith Noah, being warned of God of things not seen as yet,

moved with fear, prepared an ark to the saving of his house;

"By faith Abraham, when he was called to go out into a place which he would after receive for an inheritance, obeyed;

"By faith Isaac blessed Jacob and Esau;

"By faith Jacob, when he was a dying, blessed the sons of Joseph;

"By faith Joseph, when he died, made mention of the departing of the children of Israel;

"By faith Moses, when he was born, was hid three months of his parents;

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

"By faith he forsook Egypt;

through faith he kept the pass-

over;

"By faith they passed through the Red sea;

"By faith the walls of Jericho fell down;

"The prophets through faith subdued kingdoms," and "Without faith it is impossible to please God."

"Let there be light," and "Let there be truth." They are inseparable, because all things spiritual are by "the hearing of faith" and its power, which, though it is invisible, controls all.

Now, dearly beloved reader, when your departure is at hand, when God calls you home, may you, through the grace that is given unto you by our Lord Jesus Christ, be enabled to rejoicefully say, "I have fought a good fight, I have finished my course, I have kept the faith;" and "receiving the end of your faith, even the salvation of your soul," may you find that rest which cometh to all the saints—a sweet, triumphant repose in Jesus' bosom.

By faith I know the work is done, By the blood has made me clean. If at the I have the victory won, Which all by faith may win. He feeds my soul, He floods my heart, With light and love divine!

—AODIE THE BAPTIST.

Pleasant Hill.

[This is the conclusion of the series of papers on Faith, which have been read by so many with tender interest, and, as we have good reason to believe, by not a few with much profit. Our readers have learned by this time that Miss Crumpton is an invalid, and must lie with her face to the pillow and Reflector, of Nashville;]

In short, they make it a hobby, their external acts necessitate demoralization. Ah! their language may be ambitious, and many may be led by its ambiguity; but at last it deceives by its ambiguity; for it is, after all, ambiguous, and will sting like an adder and bite like a serpent.

Our Mission Work in Cuba. Hon. Porter King, of Atlanta, a native of Marion and graduate of the Howard, gives the Index the following account of Havana and of a recent visit there:

Mr. Porter King, being asked about the recent trip of himself, Dr. I. T. Tichenor and Dr. E. L. Connelly, to Havana, Cuba, said it had been in every way a pleasant one. That it was gratifying not to find at Havana the evidence of war or of having gone through a blockade, which they had expected to see. There were many beggars very persistent in following one into the restaurants or stores. In some instances there were gaunt and famished looking women with little children in their arms, who would hold up the arm that was unoccupied, to let you see that there was only skin and bone; also occasionally you would see upon the door steps or on the sidewalk men in their gaunt condition, but these instances were comparatively few. We were told that such as these were the families of the recon-trados, and that in the suburbs of Havana, and in the villages, there were large numbers of such cases.

The city itself bore no particular evidence of the siege through which it had passed, but our engagements were such that we were occupied most of the time in the special work which carried us to Havana, to-wit, looking up the Baptist work and interests, straightening out some defects in title papers, and visiting the mission schools and cemetery grounds. We were chiefly in and upon the most frequent traveled thoroughfares, and purposely avoided going into the portions of the city where there was likely to be the most squalor, want of cleanliness, and places where the germs of yellow fever were likely to be found. The main streets were

Washington, Dec. 2.—Edward Hardin, who was appointed to the last, an American Commissioner of the United States to make an investigation of the financial and industrial conditions in the Philippine Islands, has made his report to the Secretary of the Treasury, in the course of which he

said: "Silver is the basis of the currency in the Philippine Islands. There is no gold standard, and silver is used as money for more than twenty years.

The Mexican dollar of a date previous to 1877 is current in the islands, and is the standard of value in the foreign circulation. The Spanish government, in the summer of 1897, coined \$6,000,000 in silver in the local currency, which was sent to the islands, and the peso weighed slightly less than the Mexican dollar, but the scarcity of money in the Philippine Islands caused

the amount of money needed for the trade and commerce of the Philippine Islands fluctuates in the different seasons. In the light of the present financial and industrial conditions in the Philippine Islands, it is quickly overcome by the prompt use of Dr. Bull's Cough Syrup, a wonderful elixir, which, once administered, cures all inflammation, and healing influence soon effects a thorough cure.

Dr. Bull's Cough Syrup

Cures all Lung and Throat Troubles.

Doses are small and pleasant to take. Doctors recommend it. Price 25 cents. At all druggists.

By faith Enoch was translated;

By faith Noah, being warned

of God of things not seen as yet,

was

and

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