

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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For the Alabama Baptist.

## EIS--INTO.

"EIS may be rendered To."

Those who do not admit the necessity of baptism by immersion evade the force of the argument drawn from the record of the baptism of the Eunuch and that of Jesus by telling us: "EIS may be rendered *to*, instead of *into*," and also, "EK may be rendered *from*, instead of *out of*." The first only we propose to discuss, the reasoning being the same in both. We freely admit that under certain circumstances, EIS may be rendered *to*. And so also, my reader, your name may be Smith; indeed it is more likely to be Smith than any other name; but perhaps you know, as a fact, dependent only upon the accident of birth, it is not. Such matters are not to be determined by the computation of chances, but by facts. The question before us may be fairly stated as follows: "EIS, *to the interior* (opposite to EK, and correlative with EN)."

"1. Of place, into."

2. *Unto, to*, where the context or the nature of the case limits the movement to the exterior."—Green's Handbook to the Grammar of the Greek Testament.

It appears, then, that in reference to place, the rule is that EIS means "*into*," and the burden of proof is with him who would make an exception, which he must establish from "the context or the nature of the case." Each case will rest upon its own merits. We can argue from one case to another only when they are strictly similar. In order to test the rule, to illustrate the reasoning under it, and at the same time to limit the discussion within reasonable bounds, I shall undertake to maintain the following proposition:

Before the Greek word meaning "water," and before words which designate natural bodies of water (such as sea, lake, pool, and river), it is hardly possible that EIS may mean only "*to*." The distinction between "*into the water*" and "*to the water*" is too important to be left undetermined in the

Greek or any other language. To substantiate the truth of this assertion, I shall cite all the passages which contain such expressions in the five historic books of the New Testament.

Observe that in the list given below, there are twenty-four passages cited. Of these, eighteen are rendered "*into*," and it is apparent that, in these, EIS can mean nothing less than "*into*," and no variation is suggested in the margin. In three only EIS is rendered "*to*," and in the last of these, Acts 27:40, the translation has been entirely changed and "*in*" has been substituted in the Revised Version. In two passages, EIS is rendered "*in*," in one of these, in the margin, "*into*." In one, *unto* is used in the English, but the manuscripts vary between EIS and PROS. We may briefly sum up the result, then, as follows: Eighteen out of twenty-four, that is three out of four are translated "*into*," and in no one of these is the preposition EIS repeated with the preceding verb. This last point is important, for the statement is commonly circulated by those ignorant of Greek, that EIS does not mean "*into*" unless preceded by a verb compounded with this same preposition. Now, it so happens that we have the preceding verb compounded with the prepositions, EPI, UPON; ANA, UP; APO, FROM; EK, OUT OF; KATA, DOWN, but never once EIS, *into*. Those rendered "*to*" and "*in*" will be treated hereafter. We give below the list:

EIS—"Into."

- Matt. 4:18, casting a net *into* the sea.  
8:32, ran violently down a steep place *into* the sea.  
13:47, a net that was cast *into* the sea.  
17:15, falleth *into* the fire, and oft *into* the water.  
21:21, be thou cast *into* the sea.  
Mark 5:13, down a steep place *into* the sea.  
9:22, cast him *into* the fire and *into* the waters.  
9:42, if \*\*\* he were cast *into* the sea.  
11:25, be thou cast *into* the sea.  
Luke 5:4, Launch out *into* the deep, and let down your nets.  
8:31, to go out *into* the deep.  
8:33, down a steep place *into* the lake.  
17:2, about his neck, and be cast *into* the sea.  
John 5:7, to put me *into* the pool.  
21:7, did cast himself *into* the sea.  
Acts 8:38, went down both *into* the water.  
27:39, let down the boat *into* the sea.  
27:38, cast out the wheat *into* the sea.  
EIS—"In."  
Mark 1:9, was baptized of John *in* Jordan.  
John 9:7, Go, wash *in* the pool of Siloam.  
EIS—"To."  
Matt. 17:27, Go thou *to* the sea and cast a hook.  
John 9:11, Go *to* the pool of Siloam and wash.  
Acts 27:40, committed themselves *unto* the sea.  
PROS—"Unto." In Revised Version, EIS.  
Mark 7:31, he came *unto* the sea of Galilee.

## EXCEPTIONS CONSIDERED.

Matt. 17:27, Go thou *to* the sea and cast a hook.

We have a right to inquire why the translators have made an exception here. What is there "in the context or the nature of the case" which justifies it? We can imagine but one reason which determined their decision: The assumption that a fisherman does not go into the sea in order to cast a hook,—an assumption which you, my readers, may consider very reasonable, but which I pronounce entirely unwarranted. It so happens that, when I was a boy, I frequently saw fishermen engaged in their occupation. I always saw them wade into the water up to their hips and "cast a hook," or hooks, with a piece of lead connected with them and attached to a long coil of cord, say over a hundred feet. The skill of the fisherman was exhibited in casting out this long cord without getting it entangled. I saw no other kind of fishing with a hook, because, (until I was over twenty years old), I saw no other than sea-coast fishing, the kind here referred to. In large bodies of water, there is, near the shore, what is called the surf, where the water is more or less agitated even in the calmest weather. The fisherman must get his baited hook in the quiet waters which lie beyond. Dr. Sampey has told me that when in Palestine, he saw fishermen fishing in this manner, standing "in the water" of the sea of Galilee, the sea here referred to. Seemingly, then, Peter was required to go into the sea.

The exception does not seem to me clearly established. Let us investigate farther. Into what was Peter to "cast a hook?" Into the sands on the seashore? There were no fish there. Perhaps, then, Peter had a tub of sea-water carried up to a fisherman's hut "at or near" the sea. Several fish might have been put in the tub, and Peter might have cast in his hook without even wetting his feet. You will say that such a supposition is absurd and ridiculous. And yet, I have known positive commands thus treated, with no other excuse than the claim that to do this is more convenient

and that the quantity of water makes no difference.

There is no doubt that Peter was commanded to cast a hook into the sea; and it seems to me that it ought to have been so expressed. What is it that determines that the phrase, "into the sea," modifies the word "go," rather than the phrase, "cast a hook?" Nothing but the position of the conjunction "and." Place it after the words "go thou," and it will read, "Go thou, and into the sea cast a hook." The unlettered reader will be surprised to learn that the word "and" is not represented in the Greek text at all. A word-for-word rendering would be, "Having gone into the sea cast a hook." The word "and" is not put in italics, as supplied, because it is a part of the idiomatic rendering of the participle, having gone, giving the force of the tense. If it had been present tense, "going," it would have been rendered, "as thou goest," as in Matt. 10:7: And as ye go, preach. The word "thou," also, is gotten from the verb "cast." This intimate connection between the participle and the finite verb not only justifies, but perhaps requires that we read them together if possible; and this is usually done. We therefore suggest, at least as a marginal reading, "Go thou, and cast a hook into the sea." The word rendered "go" in the same construction is often thus rendered. Sometimes it almost loses its significance (implying locomotion) in the following verb, merely making it an emphatic command; as Matt. 9:13: But go ye and learn.

We take pleasure in confirming our position taken in this interpretation of this passage by the authority of Dr. A. T. Robertson, Prof. of Greek in the Seminary at Louisville. He writes to me: "The expression *eis ten thalassan* [*into* (or *to*) the sea] makes good sense with the participle or with the imperative. There is nothing in the connection to decide. As a matter of fact, both are true. He was to go to the sea and to cast into the sea. The balanced position of the Greek thus has a great advantage over the English."

Since the translators have made this exception with so little reason, they would have made an exception in the passages referring to baptism, if there had been any excuse for it whatever.

John 9:11. "Go to the pool of Siloam and wash."

This passage is somewhat similar to that already considered, and similar reasoning might be applied to it. The presumption, however, is stronger in favor of the excep-

tion made by the translators. In the first place, the word "and" is represented by a Greek word, so that the two actions are clearly separated. Furthermore the word which is translated "wash" is not BAPTIZO, which strictly means "to put into or under the water;" nor is it LOUO, which means "to bathe the whole person;" but it is NIPTO, which, as a synonym, restricts the washing to a part of the body,—the face and hands, here presumably the eyes only. It may be plausibly argued, therefore, that one would not go into the water to wash the eyes only. It is true that we might imagine circumstances which would render it more convenient so to do, but, for the present, I have no other reply to this reasoning, except to suggest the importance of a strict construction of a positive command, upon the performance of which depends the bestowal of a precious blessing, the restoration of sight to the blind man. Implicit, unreasoning obedience was the proof of his faith; and upon that faith rested the blessing. We might say "His not to reason why," but his "to do,"—and see.

But, in our doubt we are reminded that the command was given also by the Evangelist John, who was present and heard the words. He represents Jesus as saying in the seventh verse, "Go, wash in the pool of Siloam." Almost the precise words are used, yet notice the importance of the change made. First, the word *and* is omitted; secondly, the two words so distinctly separated by it are brought together in one compact phrase, "Go wash;" and lastly, EIS, which is still retained, cannot be rendered "*to*," but is rendered "*in*," and the commentators are troubled to explain why not "*into*." But let them speak for themselves. Dr. Hovey writes: "A more literal rendering would be, *Go, wash into the pool of Siloam*; meaning, as many have thought, 'Go into the pool of Siloam and wash,' or, as others have supposed, 'Go wash (the clay from thine eyes) into the pool of Siloam.' In either case the expression is pregnant, and something must be supplied in thought to complete the sense. The latter view is ingenious, and perhaps

preferable to the former." I object to "the latter" for the reason that it is too "ingenious." If I should receive a prescription from a great physician for the restoration of my sight, I would not have him express it in words which would require an expert to explain; I would wish to have it in words so plain that "the way-faring man, though a fool, may not err therein." The command should be explicit as the obedience must be implicit. I am not surprised that the blind man thought "as many have thought," and as common sense dictates. But I am at a loss to understand why the blind man was not allowed to express his opinion in his own words when said, "Go into the pool of Siloam, and wash." Nor am I surprised that, although he did not perhaps know anything about the *constructio praeagnans* of the scholars, the blind man could see what the ingenious commentators could not see,—what Jesus meant by his command: perhaps the *same power* that restored his natural vision. Yet may we not suppose that Jesus spoke to common men so as to be understood by common men. The word "pregnant," used by Hovey, refers to this *constructio praeagnans*, a Greek idiom by which is used after a verb not implying "a movement to the interior," when that movement is implied in the context, as in the word "go," so closely united with "wash."

I have reserved for the last what many think to be the best method of disposing of the exception. We find that in the Revised Version the word "pool" is omitted because the corresponding Greek does not appear in the latest and approved Greek text. I might, therefore, simply rule out this passage, not coming under our rule at all; but the word used to designate a natural body of water does not appear, and we have the name of a place, Siloam, which are told in this passage itself signifies "pool." We have stated in the beginning, in general, the rule is, that EIS may mean *unto, to*, when the context or the nature of the case limits the movements to the exterior.

(Concluded next week.)

For the Alabama Baptist.

At Tuskegee.

We have had a precious meeting here. Dr. Purser, of Opelika, did the preaching, and did it well. He is one of the easiest to entertain in one's home that I ever

saw. He endears himself to every one, and the little tots of the home circle have not ceased to talk of "Bro. Purser" and their love for him yet. He captured the whole town, and all denominations have a benediction for him. What attracts me to him so much, outside of his warm heartedness is, that he is great without being "big-headed," and orthodox without being "cranky." May he long be spared to our beloved state.

Everybody who knows of our church here knows Mrs. Lou. V. Alexander, the lady who has not a good word alone, but helps in a more substantial way every good cause and work. For several years she has been an invalid, and was denied the services of the church. In a fortuitous time, two years ago, the Bell Telephone Co. erected a "central" and connections here, and at considerable cost she put a 'phone from our church to her residence. Now she can hear the sermons very well over the 'phone. "And," said she not long since, "the 'phone has restored to me a pleasure I thought was lost forever—the baptismal service. I heard every word you said in it that night, and could hear the splash of the water as the candidates were buried, and the drip of the water as they came from the pool." What a blessing and comfort this is to her, I am sure those of us who are allowed the freedom of health cannot imagine.

Our church has been receiving some strong additions since our coming here three years ago. Families like that of Capt. W. H. Wright and wife, T. J. Dismukes, wife and sister; Griffin Swanson and family, of Texas; Robert Varner, of Florida; and is with the flight of years making a slow, constant growth.

Prof. W. D. Fonville has developed our Sunday school greatly since becoming its superintendent. We are proud of two lines of our church work; one is the Sunday school under Bro. Fonville, the other is our prayer-meeting. The pastor lectures every prayer-meeting night on the Sunday-school lesson for the following Sunday, then throws the meeting open for singing, talks

and prayers. Many of our members pray and speak in public, and many times I have seen what I never saw elsewhere—as many at the prayer meeting as at the Sunday morning service. The basement is often crowded at prayer meeting. This service is my great delight, as are the Sunbeams the delight of Mrs. Catts, who has them to meet at our home at 3 o'clock Sunday afternoon where she teaches them catechism, singing and Bible stories. About thirty is the average, and a bright band they are indeed.

S. J. CATTS.

## The Meeting at River Falls.

At the opening of this meeting on a recent Tuesday night we could see nothing but failure in the prospect. Only a few attended the services for the first two days, and it seemed as though we would be forced to close the meeting for want of hearers. But at last the faithful few began to pray earnestly and work energetically for the success of the meeting. The congregations increased, the interest was more manifest, till on Saturday morning we had a glorious service. Saturday night we had a good congregation, and a delightful service. Sunday morning I had to go to Andalusia to preach at 11 o'clock, but Bro. J. M. Robinson preached for me at River Falls, and those who heard him said that it was the effort of his life. (But Bro. Robinson can preach a good sermon at any time.) The meeting closed Sunday afternoon, 5 o'clock. The church is much revived, and 14 were added to its membership.

Miss Kate Robinson, a Judson girl, and one of the sweetest spirited Christian characters that I ever met, came over from Andalusia and assisted sister J. J. Barrow, as organist. The music was grand.

Brethren Robinson and Burks, Bro. Howell, part of the time, and myself, (preachers), and also Miss Kate Robinson and her brother Bird, were cared for at the homes of brethren David and J. J. Barrow staying at the last named place most of the time. Of course we visited other homes, and fared sumptuously wherever we went. Sister J. J. Barrow is a member of the Methodist church, but she is a sweet Christian woman, and wields a great influence for good in her community.

I am now at LaPine engaged in a meeting, with encouraging outlook. Will let you know the results.

I will go to Petry next week, and from there to Steep Creek, Lowndes county. July 28. A. B. METCALF.



## Department of STATE BOARD MISSIONS.

W. B. CRUMPTON, Editor, Montgomery.  
To whom all communications for this  
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STATE BOARD OF MISSIONS.  
G. G. MILES, President; Office No. 10  
North Perry Street.  
W. B. CRUMPTON, Secretary and Treas-  
urer; P. O. Box 763, Montgomery.

### CHRIST THE ONLY PRIEST.

#### The Priesthood a Fraud.

From the Nashville American.

Rev. George A. Lofton, pastor of the Central Baptist church, selected as the subject for his sermon yesterday morning "Christ the only Priest—All other Priesthood a Fraud." He took his text from the tenth chapter of Hebrews, first to tenth verses. He denied the right of the existence of the Catholic priesthood, and condemned it as a dangerous heresy. His sermon in full follows:

The book of Hebrews was written with a twofold object—first, to set forth the superior priesthood of Christ, and, second, to prevent the apostasy of the Hebrews from Christianity back to Judaism, the priesthood of Christ being the argument for the purpose. Chapter 1 sets forth the superiority of Christ over angels; chapter 2 argues that as a Savior he should be obeyed; chapter 3 shows Christ above Moses; chapter 4 points out the rest which remains for the people of God, entered only by faith and lost, as under Moses thousands, by unbelief, never entered the promised land; chapter 5 points out the authority of Christ's priesthood; chapter 6 urges the Hebrews not to fall away from faith; chapter 7 shows the unchangeable nature of Christ's priesthood as being forever after the order of Melchisedec; chapter 8 treats of the new and better covenant succeeding the old; chapter 9 shows the sacrifices of the law inferior to the sacrifices of Christ, and chapter 10 shows that the sacrifices of the law are absolutely ineffective.

Hence my text, 'For by one offering he hath forever perfected them which are sanctified,' or here saved or set apart to salvation. A priest is one who transacts between God and the sinner. He must be me-

diator of a covenant, a compact between God and man; he must have the power of intercession and to offer sacrifice for sin. His offering must be that of blood, for without blood there is no remission of sin. This was the character of Aaron, the Jewish high priest, and this must be the character of Christ, our high priest of whom Aaron was a type or shadow. Christ stands between us and God, as he stands for us and God. He mediates the new covenant of grace which binds God and his people together. He made the offering of his own blood for our sins, and he intercedes for us by virtue of his blood. He is our priest—the high priest of our salvation. There can be no other priest in the world. The gospel—the New Testament or covenant—knows but one priest, Jesus Christ; having all the qualifications of a priest, and having done all the work of a priest for our salvation and sanctification, he can have no substitute or representative on earth or in heaven.

The old Hebrew priest was only a shadow of Christ, and his sacrifice and intercession were only the shadow of Christ's priestly offering and work. He was only a typical and not a real priest. His sacrifices and ministrations were only typical, and not real; temporal, and not eternal; formal, and not spiritual. 'It is impossible,' says the Hebrews, 'that the blood of bulls and goats should take away sins.' In these sacrifices there was only 'a remembrance made of sins every year,' and they only pointed to the coming Christ, whose sacrificial blood could alone take away sins. They were simply typical reminders, types, shadows of the good things to come, and when Christ died on the cross the oblation ceased and the Jewish priest was no more. The Jewish dispensation was but a kindergarten, in which, by external object lessons, God pointed his infant children to Christ. The whole system of priesthood and sacrifice, the tabernacle and the temple, were but the scaffolding to the gospel of Christ, and when Christ came and died and rose again the scaffolding was torn down, the kindergarten of typical

object lessons closed. The veil of the temple was rent from the top to the bottom when the centurion's spear pierced the heart of Christ. The shadows ceased and the substance came in.

Hence the epistle to the Hebrews speaks of the offering of the body of Jesus Christ once for all, through which, by the will of God, we have been sanctified or saved. It declares that the priests of the old dispensation stood daily 'ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man (Christ Jesus), when he had offered one sacrifice for sins, forever sat down at the right hand of God.' All this is under a new covenant, says the epistle, promised of God when the old should be done away, in which he would put his law into our hearts and write them in our minds, in which he would remember our sins and iniquities, once forgiven, no more; in which, once remitted, there should be no more offering for sin.

The argument concludes with this magnificent language: 'Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil—that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart in assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Christ has gone into the holy of holies above with his blood, appearing but once to put away sin; and we are taught here to enter the holiest ourselves, to come boldly to the mercy seat on high and receive the efficacy of the blood of our great high priest at his own hands.

Now, I said awhile ago that the old Jewish priesthood and sacrifices were only shadows, not real, and could not take away sin. They simply made remembrance of sin and pointed the comer to Christ, who should come in the end of the world and offer himself once for all for sin. They ended when Christ came, and have never been restored, as God said should be the case in prophecy and in fact. Now, what about a priesthood and sacrifice which have been set up in the name

In a deed of John H. Stewart, recorded in

has always been to go back to ritualism, and I raise my warning voice today against this deadly tendency. The world in every age, in spite of reformation, has had to have this warning; and, in spite of it, as in the case of the Hebrews, whole nations have sometimes gone back to the beggarly elements of priestism and ritualism.

In conclusion, let us be faithful and firm towards Christ, our only priest, our only prophet, our only king. He offered himself for us once for all, and by this one offering he perfected forever the sanctified or the saved. The work done for our salvation cannot be repeated, and the work done in our salvation cannot be reiterated. Christ and the Holy Ghost and the Bible are all we need for salvation. Our ministers are not priests. They can teach and lead us, pray for us and help us, but they cannot forgive sins nor save us by mediation. As saved beings, we are still sinners under grace. We need fresh enlightenment and cleansing and quickening every day, but under God's Holy Spirit and truth we can come to Christ, our sole advocate and priest, every day, and his blood alone cleanseth us from all unrighteousness. He is the sole mediator between us and God, and we need no other priest to mediate our salvation or sanctification. May God enlighten and help us to live at the feet of our priest every day, and may we, as a people, learn to stand against every tendency to priestcraft in this free and happy country.

#### Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. T. A. Hamilton, Leader of Young Peoples Sunbeam Work, Mrs. G. M. Morrow, Treas., 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston.

#### AUGUST.

Foreign Board.—'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Missionaries, 82; native assistants, 128; churches, 100; out-stations, 140; membership, 5,347; baptisms, 845; day schools, 43; scholars, 1,166; Sunday school

Foreign Board, \$1,267 43. Contributions from native churches, \$7,110 20.

Study Topics.—What should our of the Board. Society give to its church and so the Convention Answer? What the last year's progress. New mi-

ARMSTRONG, Miss A. W. Ayer, Baltimore, Md. Cor. Sec.

Dear Sister: In sending the recommendation of the Foreign Board to the Women's Union for another year, I wish to express our appreciation of the noble efforts of the Sisters in the past for the cause of the Master. Their report, which has been printed and report, which has been printed and report, which has been printed and

Our recommendations for the year do not differ from those of last year. For some time we have been designated as ask you to take needs of this vast your hearts. It is country upon God by his provi-

1. For some time we have been designated as ask you to take needs of this vast your hearts. It is country upon God by his provi-  
2. The women have been trying to train the children to this end they have endeavored to get our children in the home of the mission-aries. We can-  
3. The information interest end work great

these young persons. In many places the children are organized into bands and sunbeam societies. These give a large amount during the year. By kind suggestion and encouragement they would give even more. We recommend that the sisters try to get the children to contribute \$4,000 for Foreign Missions this year.

3. Every year we have a "Missionary Day" in our Sabbath schools. This is not to discourage the habit of giving for missions all through the year. Far from it; it is rather to stimulate our young people to greater effort for sending out the gospel. Many schools hear very little of missions, and give nothing for missions except on "Missionary Day." On that occasion the subject is brought before them in an interesting way. Their hearts are enlisted, and they gladly give. The Woman's Missionary Union kindly assists the Sunday school board in preparing the literature for "Missionary Day," and also helps to enlist and awaken interest on the part of the people. By united effort we can not only raise many thousands of dollars for missions this day, but make such impressions on many thousands of young hearts as will result in hastening the coming of the kingdom of our Lord.

4. If our people knew how much good the Foreign Mission Journal is doing where it is taken and read, they would be more active in securing for it still wider circulation. We appreciate the thousands of new subscribers which the women send us. We ask that in every church some active sister will secure a list of subscribers at once. Every sister who reads this can get one or more subscribers. Will you try?

5. Last year the Woman's Union raised for Foreign Missions \$24,152.92. We want them to set their hearts and hands to raise \$30,000 this year. Our force on the field has been increased. We will likely have to make still further increase this year. We ask the sisters to raise enough to pay the expense of all our female workers on the fields.

Let us try to make this year the best of all, for the advancement of the Master's kingdom. To do this, let us earnestly pray to God in

Fraternally,  
R. J. WILLINGHAM,  
Richmond Va. Cor. Sec'y.

#### Information Wanted.

The widow of W. T. Hagood, who was a soldier in the civil war, wishes to know the company and regiment to which he belonged and also the name of his captain. Any one who can give the desired information will do her a lasting favor, which will be highly appreciated.

Address J. P. Downing, Downing P. O., Montgomery County, Ala. 2-t

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#### Minutes Wanted.

I would be so much obliged for copies of the following minutes:

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Cedar Bluff,	Newton,
Central,	North Alabama,
Clear Creek,	Pea River,
Colbert,	Rock Mills,
Columbia,	Selma,
Conecuh,	Sipsey,
Coosa River,	Southeastern,
Cullman,	St. Clair Co.,
Elim,	Tallapoosa River,
Geneva,	Tennessee River,
Gillian Springs,	Town Creek,
Haw Ridge,	Troy,
Judson,	Tuskegee,
Liberty Central,	Union,
Liberty East,	Warrior River,
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## INSTITUTE BOARD DEPARTMENT.

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JOHN F. PURSER, Office Secretary, Opelika.  
G. S. ANDERSON, Superintendent of Institutes, Auburn.  
All funds must be sent to Dr. John F. Purser, Opelika.  
All articles for these columns must be sent to Dr. A. J. DICKINSON, Selma.

### Standing Announcements for Institutes to be Held During 1899.

The following Institutes will be held at the following times and places:

Delta, Clay county, Aug. 20-25.  
Etowah county, July 30 to August 4.

Cherokee county, August 6-11.  
Lamar county, Blooming Grove church, August 13-18.

Liberty church, Lauderdale county, Aug. 27 to Sept. 1.

Wedowee, Randolph county, Sept. 3-8.

Each Institute will begin at 11 a. m. Sunday with a sermon by the Superintendent or some other appointee, and conclude on the following Friday.

### The B. Y. P. U. A. Feast in Richmond.

It has seldom been our privilege to attend a convention of Baptists equal to that of the B. Y. P. U. A. It combines the good features of both the Southern Baptist Convention and the Northern Anniversaries, and evades many deficiencies of each. Indeed if one wishes to attend a convention for his religious improvement, I know of nothing comparable to the B. Y. P. U. A. It is the great feast all the Baptist festivals.

There be many in these days who question the utility of these modern religious feasts; they cry out in regular apostolic succession in the language of Judas, "To what purpose is this waste?" This feast must have cost fifty thousand dollars which could have been given to the poor." This they say, not because they care for the poor, for they do not attend themselves, nor give to the poor beyond those who do. Their religion consists very

Dr. Ramsey, of Charleston, and "The Disciple at his Task," by Dr. Eaton, of Toronto, Canada. On Saturday Dr. Evans, of St. Paul, gave an excellent presentation of "The Disciple and the Church," and Dr. Keirstead, of Nova Scotia, on "Literature as an aid to the Disciple." At the evening session Dr. Lawson, of New Jersey, spoke on "An Added Grace," and Secretary T. J. Morgan on "The Vocation of the Nation." They were both said to be quite good. On Sunday afternoon, after an excellent address by Prof. Shephardson, of Hamilton, N. Y., on "The Well-rounded Christian Character," the Convention sermon was preached by Dr. T. J. Villers, of Indianapolis, Ind., from the text "Seek ye first the Kingdom of God and His righteousness." Although the preacher was just up from a long spell of fever, his voice filled the great auditorium, and his sermon was in every way a most inspiring one. Dr. Villers promises to be a most superior preacher, and is yet quite a young man. He is a native of West Virginia, and has been pastor for a number of years in the North and East.

The Convention closed Sunday night with two good addresses by Drs. Whitman, of Buffalo, N. Y., and Woelfkin, of Brooklyn.

Now imagine what an inspiring meeting there must have been with all this excellent speaking, interspersed with soul-stirring song from a choir of nearly a thousand voices. We have never heard such a swell of song before, and it suggested the choros of heaven.

But besides these exercises there were short business sessions and side lectures at different places. Prof. Price, of the University of Chicago, gave a series of lectures at Richmond College on "The Bible and the Monuments," which was greatly edifying. Prof. Stifler, of Crozer, gave a series of expositions of the Epistle to the Romans that was superb. There were many others which your scribe could not attend that were very highly spoken of. It was a great feast, richly worth one's attending, and giving a new impetus to religious life. God be blessed for this new factor in the culture of Christianity among Baptists. The South will miss much if it draws

makes such arrangements for Institutes as he may see proper, and employs such men to do the work as he may be able to secure. It is the object of our Board to meet and help our brethren, and to establish a broad and intelligent fellowship and co-operation among our pastors in prosecuting our denominational work in the state. It is the intention of the Board to invite the attention of the leading pastors to the situation and solicit their help. Many of them might be very helpful to us. Some of them have been. It is work that cannot be well and successfully done without their help and endorsement.

For the sake of our wants—wants which cannot be met without the co-operation of our host of pastors, I hope that our pastors who are recognized as our leading pastors will lend their influence and aid to the work.

Now, as to Bro. Anderson, he conducts his part of the work in the Institutes according to his views of how he may best help our preachers in sermonic study, and in doing this he presents his system of sermon building. It is no wonder that he should. If I were attempting to teach men the "Law of Discourse" I would do so according to my views on the subject. I suppose other men would do likewise. If I knew no law on the subject I would give attentive hearing to any man who has, or thinks he has, a system. I need not accept what he teaches. I hear much teaching, some of it very top-lofty teaching—which I do not accept. So far as accepting things is concerned, we live in a special and wonderful age. In this age men—Christian men—may accept or reject almost anything—much of the Bible included—and very little notice is taken of it; that is, by any church. No danger of any one being molested for listening to a man who lectures on so harmless a subject as the "Law of Discourse."

Fraternally,  
JNO. P. SHAFFER.

### About the Travelling Library.

Dear Bro. Dickinson: I wish to most heartily endorse your travelling library plan. It seems to me if a few hundred dollars could be placed in the hands of a strong

### Help the Institute Board.

Possibly there are many brethren who have not understood what the Institute Board is endeavoring to do, and hence have felt but little interest in the work, and have contributed nothing for its support. Since this may be true, it is not out of place to call attention to the work which the Board is attempting to do, and to make some explanations in regard to it.

It is well known to our people that the body of our brethren live in the country and villages, and are members of our country and village churches. These churches, in the main, are presided over by preachers who have not enjoyed the full benefits of the schools. They are among our most pious and faithful preachers, however deprived of education and the acquaintance of our leading pastors.

Now, I submit that since these pastors have been less fortunate as to the help of the schools than some others, and since they are directing the work and energies of the body of our Baptist hosts in Alabama, and are brave and pious servants of the Master, they are entitled to all the help which any and all of us can render. They are entitled to it for their sakes, and more entitled to it for the sake of our cause.

In view of these facts our State Convention created the Institute Board, and the Board is attempting to aid these preachers by holding Institutes in various sections of the state. These Institutes mean to aid our preachers in sermonic study and in various other ways. It is true that we are not holding as many Institutes as we ought, and that at the rate we are working it will take quite a while to get over the state with our work; but we are working. If we had more help we could do more work. Now, we have but one man, Rev. G. S. Anderson, holding Institutes. He does what he can. If we had four or five men holding Institutes, we could touch every section of the state during the year.

Now, what I wish to beg you to consider is, ought these preachers to be helped? We do attempt to help our young preachers in college and seminary; why not help these who are on the field and in the

was the best meeting yet held in East Alabama. The Institute interest received strong endorsement. The subscriptions, with those already made represented in the meeting aggregated above \$500.

The prosperity of the church was at the high-water mark in all its departments. Pastor Upshaw's resignation leaves an inviting field for his successor. Bro. Upshaw is a fine pastor, sweet spirited, a good organizer, spiritually minded, thoroughly consecrated and a good preacher. Success has attended his labors on every field, and the church will be fortunate which secures his services and the acquisition of his excellent family.

G. S. A.

### Flomaton Institute.

It was a good meeting (Institute) that we had at Flomaton in June. Thirteen preachers were present, but not all at one time, and a number of deacons. Good congregation all the time. Miss May Sowell, of Wallace, gave us good music. We all felt that Bro. Anderson's presence with us will be of untold good to this part of Alabama. We were delighted with his work, and wish he could have remained longer. We want him for a month in the fall.

The people of Flomaton acted nobly in the way of hospitality.

Brethren Anderson, Vane and B. H. Crumpton preached some of the best sermons we have heard in a long time, and made us think of by-gone days. So we want them to come again.

J. E. HOLLEY, Pastor.

### For the Alabama Baptist. Louisiana Baptists in Convention.

From the evening of the 13th through the 16th the Baptists of Louisiana were assembled at Alexandria, a thriving city on Red River, in their annual convention, and it was pronounced the very best convention in their history. Through three days of sweltering weather there was the most intense interest, and the two hundred delegates excelled the number of any previous convention by nearly forty.

The two most important steps taken by the convention were the beginning of an orphan's home, and

largely in toting the bag. But Jehovah instituted religious feasts and festivals to be attended by large bodies of peoples at great cost. Our Lord abundantly appreciated them, and went regularly to the feasts. He realized that religion was not to be measured by its bag, but was a matter of social relation and intercourse. A culture of faith and fellowship lies at the basis of these great gatherings. So long as this is true, the utility of assembling the saints cannot be questioned.

Such was the meeting of the B. Y. P. U. A. in Richmond. The brethren came from the North and from the South, the East and the West and sat down in fraternal fellowship in our Lord's kingdom. It was good to be there. It enlarged the soul, broadened the mind, kindled love and quickened zeal. The fellowship of our brethren from the North with those from the South was for the good of both.

The speaking was unusually fine. Dr. Mabie, of Boston, led off with a rich and rounded note on "The Disciple and his Lord," which was followed by Dr. Landrum in a paper on "The Disciple and his Fellowman." Your humble scribe added a few feeble remarks on "The Law of Discipleship; or, Stooping to Serve," and was followed by one of the finest addresses of the meeting from Dr. Denman, of Milwaukee, on "The Disciples' Wages." Dr. Fennell, of Connecticut, presented "The Horizon of Discipleship," in a most excellent address at the evening session. On Friday Dr. Henson spoke with great eloquence on "The Disciple Indeed." In forcible delivery and striking illustration this address has been very rarely excelled. In matter and method it could hardly be said to approach that of Dr. Denman. After Dr. Henson, came a most excellent address on Temperance, by Dr. Henry, of New York. In the afternoon came four very fine addresses on "Tenthing It," by Dr. Allen, of Omaha, Nebraska; on "The Disciple's Magna Charta," by Dr. Randall, of Grand Rapids, Michigan (a most finished and scholarly discourse); on "The Disciple and his Devotions," by

off from this movement to run a little side show. A broad fellowship with the people of God of the entire world we greatly need to develop in the South, and here is a rich opportunity for its culture. Let us not forsake this assembling of ourselves together.

The old tradition that Southern men excel on the platform seems to have been proven false at this meeting. The Canadians were excellent, our Northern brethren held their own with them, and the South, with possibly one exception, came up to old time standard; but the latter did not in any sense surpass the brethren of colder climes, but not colder hearts. The South will have to look to her laurels.

Next year the meeting will be at Cincinnati, and there ought to be a large delegation from the South.

A. J. D.

### Anderson's System and Institute Work.

Quite a number of brethren seem to consider Institute work and the Anderson system of sermon building as one and the same thing. This is not true. The Institute Board is attempting to hold Institutes in Alabama for the purpose of aiding our preachers in sermonic study and in all else pertaining to their work. The Board has never been asked by Bro. Anderson to accept his system, nor has the Board adopted his or any other system.

We recognize Bro. Anderson as a very able superintendent of such work, and so he was put into the field. If we had more money we could put more men at the same work. After a time Bro. F. C. David was also put into the field.

We have not felt able to put more men to work, and so have not done it. I do not know on what plan Bro. David prosecutes his work. All I know is, that we regard him as a safe man, and we are willing to trust to his intelligence in conducting his work.

Rev. G. A. Hornady is the Corresponding Secretary of the Board, and is in the field for the purpose of securing funds with which to prosecute the work and to make arrangements for Institutes. He

committee appointed by the State Convention, which could select the very best books along the lines of Bible study, church work, missions, general information, etc., and centrally located, much good could be accomplished. I know of no better place than Selma, or a better Librarian than the Selma pastor. A catalogue of the books, with a brief outline of each book, could be published and sent to every Baptist preacher in Alabama, with the proposition that they might send and secure a dozen or two of said books for the period of six months by paying the carriage, which in most cases would not be more than one dollar. They could mark in the catalogue the books desired, and if their readings had been so limited that they found it difficult to choose, they could state their case, and the Librarian could help them. Let the price of each book be named, and let it be known that any brother at any time by sending the amount could retain any book, or receive a duplicate of the same.

If fifty or more such libraries could be traveling all the while, several very helpful things, to my mind, would be speedily accomplished.

1. Many pastors would be greatly helped by having books they otherwise would not be able to secure.

2. Many pastors would be aided in securing for their own libraries the books they most need. So few men know just what books they do need, and many are often imposed upon by agents. If they could see and read certain books, many would be induced to buy, where now they feel that they are not able.

3. There would be a great increase in the intelligence and unification of the Baptist hosts of Alabama.

4. It would go a long way toward solving the great question of Missions, and thus uniting them with the great purposes of God.

I am now out of the state, but still claim it as my own, and would like to become a subscriber to this fund when it is put into operation.  
J. M. THOMAS.  
Pittsburgh, Pa., 19

back of the light? Has the demonstration ever helped them? and do you know of any effort in their favor except the one being made by the Institute Board? Is it not true that these men preside over vast religious interests, and that they may be very helpful or powerfully hurtful to our cause in Alabama? If all this is true, I submit that it is our duty to aid these men on account of their own merits, and that it will be folly now, as it has been in the past, for our cause's sake, to neglect them, for they are leaders. We should exercise some religious statesmanship. To neglect this great host of leaders is not statesman like. Especially will it be unwise when the way is open to help them and we refuse.

Money should be sent to Dr. Jno. F. Purser, Office Secretary, Opelika, Ala.

Brethren, take this work into serious and prayerful consideration and then act.

Fraternally,  
JNO. P. SHAFFER.

### The Roanoke Institute.

The Roanoke meeting was attended by twenty-three preachers and many deacons and sisters. The town gave excellent hospitality and good audiences. The regular courses in sermon making and voice culture were accompanied by a wide range of discussion elicited by different speakers. Bro. A. S. Smith gave two papers on the ministerial call that were requested for publication by the body. This truth needs special emphasis to be given it just now.

The ill health of our leader, Dr. Shaffer, was the subject of much anxiety and prayer by the brethren. He is one upon whom we all rely and whom we trust. May the Lord speedily restore him to health.

Brethren Gregory, Stodghill, Thompson, Sutton and Young preached at night. Dr. Young was at his best, and gave the most profitable series of lectures yet delivered in our weekly Institutes. To me he is without a rival in voice training.

The interest grew from the beginning to the close, and the verdict of many brethren was that it

the acceptance of the two Baptist schools of the state—Mt. Lebanon and Keachi colleges.

These two schools have hitherto been co-educational institutions, and as they are only forty miles apart, they have been the cause of no little friction. But now that they have been tendered to and accepted by the convention, Keachi will be made exclusively a female, and Mt. Lebanon a male college. Both properties were tendered unreservedly to the convention, except that the debt of about \$2,000 on Keachi is to be assumed by the convention. Mt. Lebanon has no indebtedness.

As to the work for orphans. A committee was appointed to receive bids and determine upon a location for a permanent home, and in the meantime provide a temporary home for as many as ten children. As several towns are anxious for the home, some inducements of a substantial character may be offered.

The endorsement and re-election of Corresponding Secretary E. O. Ware was in the way of an ovation. He has done a great work during the seven years of his secretaryship, and is strongly entrenched in the hearts of his brethren. He has just finished paying an indebtedness of long standing of the State Board, and expects to have the Baptists occupy more of the Catholic towns of Southern Louisiana.

The Baptists of the state have doubled their number during the past twelve years, and still there are a number of towns, with population ranging from one to eight thousand, where Baptist churches are unknown.

Among the prominent laymen at the convention I was glad to meet with Howard College men in the persons of Prof. Thigpen, of Keachi College; Hon. L. E. Thomas, an attorney of Shreveport, and Prof. A. M. Hendon, who is in charge of the public schools of Alexandria. It was my pleasure to be entertained by the latter during the convention.

There are a number of new comers in the pastorates of the state, and our welcome was most cordial.  
A. G. MOSLEY.  
New Orleans, 508 Hillary St.



# Alabama Baptist

MONTGOMERY, AUG. 3, 1899.

## EDITORIAL.

We failed to get a report of the State B. Y. P. U. Convention at Woodlawn, and regret that we must be content with the general statement that the meeting was quite satisfactory to observant attendants. Delegates report that the spirit was good, the enthusiasm appeared to be of the substantial kind, and it was felt that the effect of the convention would be a permanent step forward in the work of our Baptist young people. We congratulate the young brethren and sisters on the good work they have already done, and also on their own growth in grace. When the time comes that they must take the places of mature men and women, may they be better prepared for their duties than were we whom they must soon succeed.

**PERIL OF SOULS!** Did you ever think about it? Did you ever think on the fact that every tick of the clock is the death-knell of a soul? Have you ever prayerfully thought that myriads of souls are to-day in ruin, and myriads more are hastening hither? and yet you are doing nothing, absolutely nothing, to turn a solitary one to Christ. What! will the physician sleep when men are dying? Will the sailor sleep when the ship is wrecked and the lifeboat is needed in the rescue? Christian, wilt thou tarry while souls are being lost? While thou can'st not save them—God does this,—yet as his instrument the soul may be led to him by thee. Never let an opportunity pass without saying a word for Christ.

**THE retirement of Dr. Tichenor** from the office of Corresponding Secretary of our Home Mission

Board will be more than an ordinary event in the history of Southern Baptists. He will, however, remain as emeritus secretary with a small salary. But he will be relieved, as his advanced age requires, of the great burden of the work, and will devote himself to the completion of a book which he has begun, and which the members of the Board regard as of great importance. As Corresponding Secretary of the Home Board Dr. Tichenor has done a great work. He enlarged the plan of operation, and the work has been done on a large scale. The denomination has had confidence in his wisdom, and therefore has responded to his calls for money to accomplish the objects which he has undertaken.

Whatever his mistakes may have been, if any have been made, we believe he will still be thought of as a great Secretary of the Home Board.

**THE corn crop of the country** at large promises to be one of the greatest abundance. As a fair crop of wheat has been harvested in some, if not all of the cotton states, in addition to the usual quantity grown in the other states, we may feel pretty well assured of plenty to eat.

In Alabama the general prospect is good for both corn and cotton. There are the usual complaints from localities here and there of injury from too much rain, or for the want of rain, or from insects or worms, but as a whole the prospect now is that large crops will be gathered. The price at which cotton will sell is a different part of the subject, but quite important.

These facts should incite us all to Christian activity as one way of expressing our gratitude for the blessings of God.

## THE NEW HOME BOARD SECRETARY.

We are much gratified to announce that Dr. F. H. Kerfoot has accepted the office of Corresponding Secretary of our Home Mission Board. He will remove to Atlanta and enter upon his duties about the first of September.

Dr. Kerfoot has long been recognized as one of our strongest men not in the pulpit alone, but also in the practical work in which business qualifications are needed. He often takes prominent and useful part in the business of the Convention. For this reason, together with his known ability as an organizer and his great energy, the Home Mission Board turned to him when Dr. Tichenor resigned. He has been for ten years Professor of Systematic Theology in our Seminary at Louisville. He was born and reared in the valley of Virginia, and when quite young entered the Confederate army in the later years of the war. He is fifty-two years of age. Those who know Dr. Kerfoot feel assured that he will meet all the requirements of the high and responsible position to which he has been called. This paper will give him cordial support.

**TEMPTATION** is all about us, in all shapes and characters. It strikes our weak points and we yield almost without a struggle. Constant watchfulness and persistent effort is the only sure way to guard ourselves. Anything else, says Dr. Guthrie, were the height of rashness. Who sleeps by a magazine of gunpowder needs to take care even of sparks; who walks on slippery ice, let him not go star-gazing, but look to his feet, and take care of falling. Whatever provokes sin, though beautiful as Bathsheba; what is in its nature calculated, and by the cunning fiend intended, to draw us into transgression, is a danger against which we cannot

be too much upon our guard. May we constantly, Lead us not into temptation.

## FIELD NOTES.

Rev. B. B. Nunnally now has a postoffice of his own called Middleton, and he asks us to send his paper there instead of Ohatchee.

The strong article by Dr. Dill, on the first page, causes us to make a little change in the appearance of that page, as the article will probably be printed in tract form.

Bro. W. B. Crumpton has located his family at East Lake. Letters to members of the family will be addressed accordingly. His office will remain at Montgomery, and his letters will be addressed as heretofore.

M. A. Cornelius, Moderator, Maple Grove: Cedar Bluff association will meet with Shady Grove church on Friday before the fourth Sunday in September. Those coming by rail will leave the train at Slackland, on the Southern.

Rev. J. M. Thomas, our Coosa county boy who is doing so well at Pittsburgh, Pa., will come to Alabama to spend his vacation, and for a month his address will be 1120, 25th street, North, Birmingham.

Our friends must not forget to count the words in an obituary or tribute of respect and send us one cent for every word over one hundred. We print one hundred words free; it is only just and reasonable to charge one cent per word beyond that.

J. Sid. Wood: I closed a very fine meeting at Arkadelphia church, Conecuh county, last Friday. Ten joined, seven by experience. A man and his wife who had passed the meridian of life were baptized together. The church came up nobly to the help of the pastor.

Blank letters of dismissal from the church, with return letter of notification to the church granting the letter, 15 cents per dozen. Letter from church to association, three for five cents, or twenty cents per dozen. For sale at this office. Send cash with order.

Pastor W. A. Parker, sr., recently held a meeting with the church at St. Stephens, Washington county, in which he had the very efficient help of Rev. J. M. Roden, of Saffold, Dallas county. There were eight additions by experience and two by letter.

Greenville: Throughout an extremely warm day a fine attendance at every service on Sunday was most gratifying. The Christian's hope was the pastor's inspiring morning subject. Bro. J. W. Kramer, pastor at Brewton, gave us a pleasant call, arriving just in time to preach the evening sermon. The ever interesting topic John 3:16 was his theme.

The Clerk, Hiram, Russell county: We recently had a most interesting meeting at this place. Our pastor, Rev. J. W. Howard, was assisted by Rev. W. A. Boyd, pastor Second Baptist church of Columbus, Ga. The Spirit's presence was most graciously manifested. There were eight accessions in all. The church was very much revived, and taken all together, it was a most profitable meeting.

A young preacher was in this office a few days since, and gave as a reason for not reporting through these columns what he is doing and the condition of the work in his field that it would look too much like boasting. He was reminded that the simple statement of facts is not boasting. A fact may, and is sometimes told in a boasting way, but it need not be. Give our readers the news from your part of the lines, brethren, and if any boasting or crowing is needed we

again," and while it was sung there were few tearless eyes. Thus closed a pastorate of nearly twelve years with the kindest feeling between pastor and people.

E. S. Moncrief, Phenix: On my return from Buena Vista, Ga., I found the business part of the town swept away by fire. Some of our brethren suffered heavy loss. I assisted Bro. N. R. Sanborn two weeks in a meeting in Buena Vista, which they said was the best meeting they had held for years. Buena Vista is a nice little town of twelve hundred population, and made up of high-toned, cultivated people. We made headquarters at the home of Bro. J. W. Roberts, the cashier of the bank, and it goes without saying that we were well entertained. We are moving along very well here at Westside church.

A. G. Hash, Pastor, Brookwood, July 24: We have just closed a two-weeks meeting at this place. The Lord has wonderfully blessed us and saved twenty-six souls. Rev. John E. Barnard, of Anniston, was with us the first week of the meeting, and preached with such great power that sinners were made to fall at Jesus' feet and cry for mercy. Two young brethren of Howard College, Kelly and Windham, were with us a part of the time and gave much assistance by their earnest and faithful work among the people. May the Lord bless the ministers and laymen of our land, and give us power with God and men to the saving of many souls.

## GENERAL NEWS NOTES.

### CUBA.

Little more is said about yellow fever on the island, and it appears that the disease has been smothered at least, if not eradicated. But where it has existed for so many years, it is hardly to be expected that it will not break out here and

there for sometime to come. However, the doctors and the quarantine officials have learned better how to manage it, and its danger will be gradually lessened.

Politically there is little on the surface to attract attention; but the Cubans are still discussing the subject of government. Some of them advocate the immediate setting up of an independent government, but the more intelligent and thoughtful are divided into two classes, one of which favors immediate annexation to the United States, while the other prefers a government of their own under the supervision and protection of this country. Cuba will not be able to stand alone for sometime to come.

### THE PHILIPPINES.

The rainy season practically prevents military movements, but the government is sending troops over as fast as they can be recruited and prepared for service. The volunteers are returning, those from Oregon and Nebraska, one regiment each, and the Utah battery having already arrived at San Francisco. The newspapers say the returned soldiers show the effects of the malarious climate of the Philippines as well as of hard service. A returned regular whose term had expired says the volunteers were given the hardest service and most fighting.

It appears that the president will stand by Gen. Otis notwithstanding the unfavorable criticisms.

Dissatisfaction is freely expressed in this country at the apparently little progress made in subduing the Filipinos.

Later dispatches say that the Filipinos made an effort on Sunday to recapture the town of Calamba, but were repulsed. They lost sixteen killed, and the Americans lost seven.

## OTHER NOTES.

Gen Wheeler and daughter sailed from San Francisco last week. He is said to have written to friends in Alabama that he expects to return in time for the meeting of congress in December.

The outbreak of yellow fever among the inmates of the Soldier's Home at Hampton Roads, near Fortress Monroe, and 14 miles below Norfolk, Va., has surprised the officials as well as the country at large. To Monday night there had been 37 cases and 7 deaths. The disease is thought to have been brought there in the clothing or baggage of an old soldier who came there from Santiago and remained a few days. He was not sick when he left. People have left in a great hurry, but great efforts are made to confine the disease to the Soldier's Home.

For the Alabama Baptist.

## From the Orphanage.

The last four days of June the Orphanage received \$87.18, and the last four days of July we received \$270. Brethren, won't you see that this will not be so again?

Bro. Schramm has been holding meetings, and at the close of each one he asks for a thank offering for the orphans. His help is both appreciable and highly appreciated. Let others do so, too.

More than fifty joy bells rang at the Home when Mrs. Hardy returned from her two week's visit to Greensboro.

To the names mentioned by Bro. Crumpton as specially worthy of honor in the matter of paying our denominational debts, I beg to add that of H. R. Schramm. The resolution he offered at East Lake contemplated the very thing we have done. JNO. W. STEWART. Evergreen.

For the Alabama Baptist.

## A Tribute of Love.

**Alabama Baptist:** Many hearts were made sad when it was known that Alice Watson, one of the Judson's noblest daughters, had died.

Last fall she entered the Judson, and by her faithfulness and unselfishness and humility won the love and respect of teachers and pupils.

Though only eighteen years of age, she possessed all the characteristics of a true and noble woman. It is hard for us to understand now the wisdom of the Father in taking her to himself just as she was entering into that womanhood, but that it is wisest we cannot doubt.

She will be missed at the Judson next session, and when her name is called we will bow our heads in submission to our Father's will and thank him for having given her with her smiling influence to us for even a short while.

To the good family we extend our sincerest sympathy, and say that we, too, loved her and will miss her. A JUDSON GIRL.

## All-Day Meeting.

Coosada Baptist church will hold an all-day meeting on the 3d Sunday in this month, being the 20th, to which the entire community and neighboring communities are cordially invited to come, bring a lunch and spend the day in religious worship.

### PROGRAM

- 9:30. Devotional exercises, Rev. C. E. Crenshaw.
  10. Words of Welcome, R. H. Hudson. Response, Jno. C. Stratford.
  - 10:30. The consecration of the Sunday School teacher: what it means; W. B. Davidson.
  11. Object and growth of the Sunday School, J. L. Holloway.
  - 11:30. Address, sermon or lecture.
  12. Intermission and dinner.
  2. Song service.
  - 2:20. Hymnology, Prof. G. W. Thomas.
  - 2:40. Missions, Geo. G. Miles.
  3. Lecture or address, Rev. Jas. W. Rinehart.
  - 3:30. Short talks.
  - 4:00. Closing exercises.
- Let us all meet promptly at the hour named, and join heartily in the service with the view of receiving a great spiritual uplift, and a blessing will be sure to come.







## MY HEART AND I.

'Tis well, O heart, I find  
To hold communion with thee, day by day,  
These silent hours, as life's brief inter-  
line,  
Make clearer all the way.

We share our pain and tears,  
When the world's sympathy can scarce  
extend;  
Our joys are mingled with our hopes and  
fears,  
To take, and give and lend.

And we have ever been  
True to each other, throughout the false  
and fair;  
Yet, Oh, a Savior, who all trust could  
win,  
Came a blest rival there.

Now, heart, the while we stay,  
Oh! let this plea supreme all else out-  
grow,  
That wandering ones may find Love's  
joyful way,  
And heaven's sweet welcome know.

—Mrs. E. R. Dunbar.

For the Alabama Baptist.

### The Roots of the Matter.

There is much disloyalty to the divine government in the world, especially on the part of men of speculative turn of mind, because Omnipotence has not seen fit to prevent the access of evil in the universe; that good and evil placed before man, he was left free to choose between the two.

On the other hand, construing the statement of the apostle in relation to Esau and Jacob, that the "children not yet being born, neither having done any good or evil, (that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said . . . 'The elder shall serve the younger,' illustrated by the potter and the clay,—'bath not the potter power over the clay, of the same lump to make one to honor and another to dishonor?'—in forgetfulness of the modification of the metaphor, that God endured with much long-suffering the vessels of wrath fitted to destruction," (see Luke 13:6-9), complaint is made of supposed inevitable ruin.

The two positions are inconsistent, reminding one of our Saviour's parable of the children in the market, crying to their fellows, "We have piped unto you and ye have not danced; we have mourned unto you and ye wept not." The objector in one case complaining of the result of liberty; in the other

will of precept and his will of purpose, is very rare. The exhortation, "We pray you in Christ's stead be ye reconciled to God," was primarily addressed to supposed Christians. Such accord is brought about only by the contemplation of the humiliation and death, voluntary and glad, on behalf of the Only-begotten, presented to the soul by the Holy Spirit, the expression, so far as we can take it in, of the depths of divine love. The cup, unutterably dreaded, was taken and drunk, as a necessity growing out of the unfathomable behests of the divine government. Such contemplation tends to lead up to the heights of the unhesitating conviction that God can make no mistakes, the mount of repose.

E. B. T.

For the Alabama Baptist.

### Facts About the Orphanage.

The following facts about the Orphanage are printed so that brethren who have to make a report at the approaching associations may have them convenient. Any special information that may be desired will be cheerfully given if those wishing will apply to the secretary at Evergreen:

#### OUR ORPHANAGE

has been in operation little more than six years. During this time we have received into it 49 boys and 69 girls, and out of it have gone 28 boys and 27 girls, leaving in the Institution 21 boys and 42 girls—63 in all.

These children came from twenty-four counties, as follows:

Autauga	2
Barbour	8
Bibb	2
Butler	3
Conecuh	2
Covington	8
Elmore	2
Escambia	11
Hale	2
Henry	4
Jefferson	15
Lamar	1
Lee	10
Limestone	1
Marengo	4
Monroe	4
Morgan	3
Montgomery	7
Pike	2
Russell	1
Talladega	8
Tallapoosa	2
Tuscaloosa	9
Walker	6

The Home is situated on Main street, next door to the American

For the Alabama Baptist.  
Even to North Carolina.

Dear Baptist: My eyes filled with tears of joy and gladness yesterday when I saw the announcement that our debts were paid. I want to join with you in praising the Lord for his goodness in thus enabling us to come out of bondage and feel free once more.

I feel like reaching across South Carolina and Georgia and shaking hands with Bro. Gray, and telling him that I love him and his co-laborers. I had an opportunity of discovering their ardent zeal and the overwhelming anxiety through which they have passed. May each one be abundantly rewarded according to his work.

As soon as we all get a good breathing spell, a little time for recuperation, let's raise a shout for an endowment for our colleges, and put an education in the reach of every boy and girl in Alabama.

I am greatly delighted with the progress that is being made all over the state. Let the cry of every soldier of Christ be: Forward, march! Then let the tramp of the thousands shake the earth, and soon a redeemed world will praise the name of our King.

J. E. HERRING.

Henrietta, N. C., July 22.

### Nutritive Value of Meats.

The consumption of mutton is similar to that of beef, and it is about equal in nutritive value to beef. Lamb is about the same. Smoked ham is one of the most wholesome forms of meat. Ham is more digestible when boiled and served sliced thin and cold. Veal is less nutritive and possesses more waste and less fat than beef. In Germany it is considered as excellent as beef, and is prescribed for invalids, but in England and America it is thought harmful for persons with weak digestion. Beef is the most nutritious of all animal foods, and can be eaten longer continuously than any other kind of meat, resembling rice and bread in this respect. Fresh beef is almost completely digested—more completely than milk is—by an adult.—Exchange.

A Chinese preacher whose wages were twenty-two dollars a month, refused the offer of the post of con-



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GOLD DUST.

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heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy buy our large package.

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of the result of supposed necessity. Whatever construction we may put upon divine providence, the stubborn fact remains, that when we consciously violate the eternal rule of right, compunction, often very painful, immediately ensues, the beginnings of the "worm that dieth not and the fire that is not quenched;" and Scripture and experience unite in the testimony that nothing can quench the fire but the blood of the everlasting covenant. It may be added to all this, as a young man once wrote me, "I cannot understand this matter of moral responsibility; we have been brought into this world of sin and misery without any volition of our own;" that nevertheless we never meet any one who blames God, at least outright, for the misery our sins bring upon us.

It is therefore no less the dictate of conscience than of prudence that we seek terms of peace with the Author of moral law against whom we have offended. So we are admonished in the parable, Luke 14:32. The armies of the living God are being perpetually sent forth to subdue insurrections. The result of conflict may be uncertain in human governments; in the divine, never!

This thing of absolute reconciliation to God,—of entire accord with his will of benevolence, his

will of precept and his will of purpose, is very rare. The exhortation, "We pray you in Christ's stead be ye reconciled to God," was primarily addressed to supposed Christians. Such accord is brought about only by the contemplation of the humiliation and death, voluntary and glad, on behalf of the Only-begotten, presented to the soul by the Holy Spirit, the expression, so far as we can take it in, of the depths of divine love. The cup, unutterably dreaded, was taken and drunk, as a necessity growing out of the unfathomable behests of the divine government. Such contemplation tends to lead up to the heights of the unhesitating conviction that God can make no mistakes, the mount of repose.

The boys are taught to work on the farm, and the girls to do various kinds of house work. The crop the boys were making this year was greatly damaged by a hailstorm early in June.

Mrs. C. W. Ansley, who had been Matron since the Home began, retired from the work with the beginning of this year, and Mrs. Jennie M. Hardy, of Greensboro, was elected to fill that position.

It is gratifying to note the continued improvement in the domestic life of the children. The Matron has arranged one of the rooms for a chapel, and every Sunday afternoon a happy band make melody in their hearts to the Lord.

During this year the children have been put in uniforms, which adds much to their appearance and is no more expensive than their former dress. It promotes family life.

It takes about ten dollars a day to support the family, besides what they get in goods. They have no income except the offerings of their friends. "It is more blessed to give than to receive."

JNO. W. STEWART,

Evergreen. Sec'y & Treas.

Since the above was made out, one more little lost boy has come to us, and we have 64 instead of 63.

In Scotland a certain chain bridge was famous for its massive strength. A French engineer who saw it built a similar bridge over the River Seine. It was lighter than the one in Scotland. When its gates were opened to the public, it began to sway to and fro ominously beneath their tread, and presently gave way. The trouble with this bridge was that the architect had omitted the middle bolt. The middle bolt of the whole gospel fabric is the cross of Christ, God's plan for the deliverance of man from sin.—The Commonwealth.

How much you read is of less consequence than how much you think of what you have read.

free to fifty dollars, that he might be his countrymen. His countrymen said of him: "There is no difference between him and the Book." A Christian could not desire a finer tribute.—

God is a God of comfort. He comforts us in our troubles. And we are exhorted to comfort others with the same kind of comfort wherewith we ourselves are comforted.

True education enlarges in thought, feeling and purpose.

## "Please Smile and Look Pleasant."

When a woman says "I am racked with pain," she recalls the rack with rope and pulley until the fancy attendant it saying to the tortured woman, "Please smile and look pleasant."

And yet the woman "racked with pain," is expected to smile through her agony and to make her home happy. She can't do it. It is against nature. Generally speaking, the health such as headache, backache and "bearing down pains" are related to derangements or disorders of the organs distinctly feminine. (When this condition is removed the general health is restored, and with health comes happiness.)

Any woman may regain her health at home without office examinations by the use of Dr. Pierce's Favorite Prescription. It cures perfectly all diseases peculiar to women. Sick women may consult Dr. Pierce by letter free of charge. Such letters are treated as sacredly confidential.

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One person under the present law can buy only four (4) sections of this land of 640 acres each, and most of it can be had at \$1.00 per acre, 1-40 cash and the balance on 40 years' time, at 3 per cent. per annum, and the balance at \$1.50 per acre on the same terms. Nowhere else in the entire world can land be had at such a figure, and on such terms. If you want a home in a delightful climate, where you can raise the greatest diversity of agricultural products and can engage in stock-raising for the greatest profit, then send \$1.00 to the undersigned for a book giving the full text of the present State laws in regard to the purchase of these lands, rate of taxation, amount of Free School Fund and Public School Land in each county, with a list of all the counties in the State in which any of this land is to be purchased; also full instructions how to proceed to purchase such lands, and the legal formalities necessary to acquire absolutely perfect titles direct from the State.

Your \$1.00 will procure you information and give you instructions which will be worth \$1.00 to you. If you want a home, the undersigned will, for a fee of \$5.00 per section, advise you where the best lands can now be had, and will prepare all the necessary legal papers, and attend to the securing of title here through the proper department of the Government.

Address CHAS. P. SORIVENER, Late State Compiling Draughtsman, Austin, Texas. References: Hon. Jos. D. Sayers, Governor; Hon. Jno. H. Reagan, Governor; Hon. A. S. Burleson, Commissioner; Maj. Geo. W. Little, Congressman; American National Bank, Austin, Tex.; Hon. R. H. Ward, Assistant Attorney General of Texas; Hon. Ashby S. James, Attorney-at-Law, Austin.

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