

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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Mormonism.—No. 11.

ITS HISTORY.—CONCLUDED.

### THE ROBERTS CASE.

In addition to all the violation of their solemn pledges upon the subject of polygamy mentioned last week, and as if to throw down the gauntlet to the American people, the Mormons in November, 1898, elected Mr. Brigham H. Roberts as their representative in the 56th Congress. He is a Mormon elder and the author of one of their standard books called "New Witness for God," which lies before us. In this he uses the arts of sophistry and of ingenuity to prove that Joseph Smith is that "New Witness." We shall have occasion to quote from the book later on other points. We are concerned now only with his belief and practice of polygamy. He is an avowed polygamist, having at least three wives. Or rather he has no wife at all, his first wife having died. He is simply living in unlawful cohabitation with three women. All of his polygamous wives, if they may be called such, he has married since the Edmunds Anti-polygamy law of 1882, or since the Congressional Anti-polygamy law of 1862, and hence his marriages have all been consummated in the open and willful defiance of law, as well as in the willful defiance of the sense of morality of the American people. He was convicted of living with plural wives prior to the amnesty proclamation of President Benjamin Harrison, Jan. 4, 1893, and of President Grover Cleveland, Sept. 25, 1894, for which offence he served a term of imprisonment, to which he was sentenced on May 1, 1889. He has confessedly lived with plural wives and begotten polygamous children since Nov. 1, 1890, and has therefore not complied with the conditions of either of the said amnesty proclamations, which show him to be as defiant as ever.

In confirmation of the above facts we give the following testimony of Judge John W. Judd, formerly a member of the Supreme Court of the Territory of Utah, and afterwards U. S. District Attorney for the State of Utah, now practicing law in Nashville. In an interview published in the Nashville Banner some time ago he said:

"Yes, I know Mr. Roberts personally. He is one of the brightest men in the West, and an orator of more than ordinary ability. As I understand his case, and I think as it is understood by everyone, himself included, it is this: He had one wife, to whom he was lawfully married, and after that, under the regulations of the Mormon Church, he took three other wives, commonly called in Mormon nomenclature, plural wives. His first or lawful wife, died, and he never has married, according to law, either of his plural wives, but has lived with them all, and does now live and cohabit with them as his wives. This the law of Utah, as well as the decencies and proprieties of our civilization, prohibit. Nevertheless, Mr. Roberts was elected by about 1,000 majority as representative to Congress from Utah."

Judge Judd goes on to tell about the Edmunds-Tucker act, and says:

"In 1889 B. H. Roberts, the president representative-elect, was indicted in the Third District Court of Utah at Salt Lake City for a violation of the law in that he was living and cohabiting with more than one woman, as his wives. To this indictment he plead guilty and was sentenced to four months in the penitentiary and fined \$200. This sentence of imprisonment he served out.

The laws passed by the legisla-

ture of Utah since the territory was admitted as a State condemn unlawful cohabitation as a crime, and Mr. Roberts has been, and is now, living in open violation of these laws and the decencies and proprieties of our civilization."

Judge Judd says still further: "The Gentiles feel that it is a crying shame and an unblushing disgrace to have Mr. Roberts admitted to a seat in Congress as a representative of Utah, when as the Tribune charges, he is a confessed and open criminal and ought to be in jail. This charge Mr. Roberts has not, does not and will not deny? he claims that he has a right to do as he is doing. This states the real issue between the Gentiles and the Mormons. Roberts never accepted the benefits of the proclamation of amnesty issued by Presidents Harrison and Cleveland, because as soon as he came out of the penitentiary he went back to his unlawful relations with the three women; he has maintained these relations ever since, in secret, it is true, until statehood was granted, and afterwards openly."

But we have another convincing witness on this point, and that is Mr. Roberts himself. About the first of this year he gave out an interview, in which he said:

"Joseph Smith received a commandment from the Lord to introduce our order of marriage into the church, and on this strength of revelation, and not by reason of anything that is written in the Jewish Scriptures, the Latter Day Saints practice plural marriages. Polygamy is not adultery, for if it were so considered, then Abraham, Jacob and the prophets who practiced it would not be allowed a heritage

in the kingdom of heaven, and polygamy is not adultery, then it cannot be classed as a sin at all. It appears to me that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom.

That which God approves, and so strikingly approves, must be not only not bad, but positively good, pure and holy. Notwithstanding this, however, the hand of the Gentiles was laid so heavy upon the people of the Lord that in his mercy God permitted them to cease therefrom from expediency, and true to the pledges given by the church no polygamous marriages have since been celebrated by the church. But not even the church can take away from a man the wives it has already given him. They are his for time and eternity, and I think that the great broad-minded and just people will not require a man to cast off his wives he has, with whom he has lived, nor to abandon his children."

At the most, Mr. Roberts says, his offense is unlawful cohabitation, and he remarked: "I am here and the courts are open. If any one wants to test the point the way is clear."

It will be seen from this that Mr. Roberts not only admits that he is a polygamist, but he defends polygamy as "positively good, pure and holy," on the grounds that Joseph Smith received it "as a commandment from the Lord." He even goes so far as to condemn Christians who do not believe in polygamy, saying that they "must either learn to tolerate polygamy or give up the glorious hope of resting in Abraham's bosom." Mr. Roberts thus defies not only the Christian and moral sentiment of this country, but also the legal sentiment as expressed in the Edmunds-Tucker act, forbidding polygamist marriages, and also as embodied in the constitution of his own state, which declared against such marriages as a condition of the admission of the state into the Union.

Of course nobody proposes to "require a man to cast off the wives he has, with whom he has lived, nor to abandon his children." He should support these wives and children. But he is required by

the laws of his own state, which he helped to make, not to live in unlawful cohabitation with more than one woman. That he is doing this he admits.

It is quite an ingenious dodge upon his part to suggest that his case be tested in the courts of Utah. Of course these courts would sustain him. The most they would do would be to impose a nominal fine upon him. But the real place to test the matter is in the Congress of the United States, soon to assemble.

Let our Congressmen bear several facts in mind:

1. By his own confession Mr. Roberts is living in polygamy, or, to use his own term, in "unlawful cohabitation," with at least three women.

2. Part of the penalty for living with plural wives, as prescribed by the Edmunds law of 1882, and reaffirmed by the Edmunds-Tucker law of 1887, is disqualification to vote or to hold office as an American citizen.

3. During the campaign which resulted in the election of Mr. Roberts, polygamy was the most prominent issue raised against him; and this issue was made very clear. Mr. Roberts vigorously defended polygamy in that campaign.

4. In the Improvement Era, of which he is editor, he continues to defend it, as also in the interview quoted above.

5. The charge is made and tacitly admitted that since statehood was granted Utah he has taken new polygamous wives. Dr. Maggie C. Shipp, of Salt Lake City, who has recently published under her name Mrs. Roberts, and who wanted, he

acknowledged her as his wife, since then, and is thus publicly living in "unlawful cohabitation" with her.

6. Mr. Roberts has been a leader in the movement to repudiate the solemn covenant entered into by Utah in order to secure statehood.

7. He has the support of the Mormon church in this repudiation. He could not be a candidate for office without the consent of the church leaders, or at least could not be elected. Once before when he dared to be a candidate without their consent he was overwhelmingly defeated, while this time he was as overwhelmingly elected. The Mormon leaders are now openly attempting to justify their repudiation of this covenant upon the ground that it was forced upon them, they had to accept it "as a condition precedent to admission; that it was obtained by duress, and, therefore, not binding upon those who made it. . . . Like the promise of a man who is seized by a powerful foe and compelled, in order to gain his freedom, to make some promise which the other has no right to demand, the obligation is of no moral or legal effect, but may be repudiated, and the parties stand with reference to each other the same as if no promise had been made." (See Salt Lake Tribune, Nov. 6, 1898). The issue is thus squarely joined. By the election of the said B. H. Roberts, Utah serves a notice upon the nation that she repudiates her solemn covenant which she made in order to secure statehood.

8. To permit Mr. Roberts to remain in the House of Representatives would, therefore, be an endorsement on the part of the House of Representatives of such covenant-breaking; it would be to reverse a well-settled national policy, according to which the House of Representatives refused to seat Geo. Q. Cannon, a polygamist, as Delegate from Utah in 1882, it would be understood by the Mormon people as an endorsement of polygamy by the House of Representatives of the National Congress; and it would give polygamy such an impetus as it has never had before in all the history of the Mormon church. It would establish polygamy as a legitimate sys-

tem of marriage, and make it at once a menace to the American home, which is the corner-stone of our Christian civilization.

In an address recently issued by the Salt Lake Ministerial Association to the people of this country these ministers say:

"If Mr. Roberts is permitted to remain in Congress, and we fail to get a constitutional amendment prohibiting the practice of polygamy, this anti-American institution will fasten itself upon this inter-mountain region, whence it will ultimately spread throughout the country, until some day the American people will have to rise in their might and crush it in order to prevent this nation from crumbling into dust. In the meantime thousands of hearts will be broken and multitudes of souls will be sacrificed to the demon of defiled lust, while the very name of this fair land will come very near becoming a reproach in the eyes of the civilized world."

The truth is that polygamy is a part, an essential part, of Mormonism, as taught by the Brighamites. It is the cornerstone of their system. The Mormon missionaries who go about over the country may try to deceive people by telling them that the Mormons do not now teach or practice polygamy. But in saying so they are following the illustrious example set them by their leaders—they are lying, and they know it perfectly well. They are required to believe it, under penalty of damnation. Let us quote again what the Book of Doctrine and Covenants says about it, in the section giving a "Revelation on the Eternity of the Marriage Covenant, including plurality of wives."

"For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory. And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God." (Doc. and Cov. Sec. 132: 4-6.)

This seems plain enough. Every Mormon may not be required to practice polygamy. A good many of them do not—for various reasons, chiefly, perhaps, because they are too poor. But they all believe in it. If they did not, they would not be good Mormons. Elder Roberts only expressed the sentiments of all true Mormons when he said that "Modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom."

This then is the issue which the election of Mr. Roberts forces upon the American people, and which Congress must act upon. Shall he be allowed to retain his seat? From 20,000,000 homes and 70,000,000 throats all over this land we hear the cry which comes in thunder tones, saying NO, such a man representing such an issue, must not, SHALL not be permitted to sit in our Congressional halls, and have a voice in our national legislation.

This closes the history of Mormonism to the present. Any what a history it has been—a stord from beginning to end of imposture, of fraud, of quarrelings, of rebellion, of bloodshed, of deception—in fact of what the Apostle called the "works of the flesh": "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 19-21.

It is the most shameful, the most dreadful, the most infamous history

of any people on the face of the globe who profess to march under the sacred banner of Prince Immanuel, and is perhaps not even excelled in infamy by the history of any heathen nation.

And these are the people who are sending out missionaries all over our Southland to convert us to their religion!

Last week we quoted Judge John W. Judd, now of Nashville, formerly of Salt Lake City, that Mr. B. H. Roberts has no legal wife, his first wife having died. A copy of the Kinsman, published at Salt Lake City, has been received, which contains the fac simile of an oath signed by Mr. Roberts August 27, 1895, in which he states that the name of his lawful wife is Sara Louisa Roberts. In it he also swears that he will faithfully obey the Edmunds-Tucker law against polygamy and unlawful cohabitation. But he now admits that he is living in unlawful cohabitation with two other women, Celia Dibble Roberts and Dr. Maggie C. Shipp Roberts. The former gave birth to a child in March, 1895, and to twins on August 1, 1897. Mr. Roberts has now left Salt Lake City to escape arrest for unlawful cohabitation and is in hiding somewhere in the East. That he will be expelled from Congress there is little doubt.—Baptist and Reflector, Nev. 30.

For the Alabama Baptist.  
From East Liberty.

Bro. Editor: Some news from this association may be of some interest.

The old Liberty is in good work-

ing order for the current year. Bro. Thompson is in charge of the LaFayette church, and he is well received in the association.

Bro. Risner, late of Kentucky, is bishop of Roanoke church, and we all hope that Roanoke will find in him a strong and wise leader.

Bro. A. S. Smith is pastor at Dadeville and Alexander City, and is not a stranger in our association, but returns to his original tramping ground.

Half of Bro. Bell's time had been occupied beyond our lines, but now we have all his time. None of our churches are pastorless. We should do a fine year's work. I know of no serious trouble anywhere amongst our churches, and I hope that we may experience a year of great prosperity.

While the debt-paying campaign was on in the state we conducted one also, and most if not all of our churches paid out of debt.

I have been unwell for nearly two years, and have been denied the pleasure of meeting my brethren at the State Convention or at our associations. But my brethren remembered me kindly in many ways, for which I am very grateful. I shall never be able to repay them. I was not worthy of so much attention and kindness. I have learned to love my brethren more than I knew how to do before my affliction. How precious they are to me! We do well to remember tenderly the blood-bought children of our Lord.

It appears to me now that I am to be entirely well again.

I have begun the discharge of my duties as pastor. I am giving half of my time to the Camp Hill church, and have not taken on more work. If I get entirely well, I am ready to do full work.

JNO. P. SHAFFER.

Free Scholarship at Luray College.

Dr. H. M. Wharton, President of Luray College, Virginia, is offering a free scholarship for one year, to any girl or young lady who will obtain the largest number of members to the society known as "The Sons and Daughters of the Republic." For further information apply to him, or 304 North Howard St., Baltimore, Md.

## The Origin and Perpetuity of the Tithing System.

[Paper read by J. R. Lamb at Fifth Sunday meeting at Scottsboro, in October, and published by request of the meeting.]

(Concluded from last week.)

### 4. Perpetuity of the Tithing System.

It is indeed strange that so many professors of religion, and even preachers of the gospel, claim that "Christ took the tithing system of supporting the cause of righteousness 'out of the way,' along with the handwriting" of carnal ordinances, and "nailed it to his cross." The tithing system of giving into the "store house" or treasury of the Lord came into use along with other modes or means of worship as altars of stone; the offering of beasts and fowls; praying with the lips; and singing songs of praise. All these modes of worship of God came into use long before there had ever been any written law, so far as we know, demanding it. Men offered their sacrifices before God had commanded, and God approved it. Men prayed before God commanded, and God answered their prayers. Men praised before God commanded praise, and God listened in love to their song; and men offered their tithes before God had issued any law demanding tithes, and he accepted those tithes and has kept them in remembrance from that age till now.

Now, remember that not one of these ancient modes or means of worship has ever been abolished or removed from true worship from that day to this. These means of worship have, every one, been retained, improved and dignified.

From Abel, Abraham and Jacob to Moses, and from Moses to Christ, and from Christ to the present, sacrifice, prayer and praise have been the chief means of worship. The tithing system belongs strictly to the order of sacrifice. Whatever is given for the support of the gospel is a sacrifice offered to God. The language of Paul to the Philippians clearly proves this, which is as follows: "Now ye Philippians know also, that in the beginning of the

gospel, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Philippians 4:15-18.

Here the apostle shows clearly that whatever is given for the support of the gospel is held as a sacrifice to God, as holy incense, as holy fruit, well pleasing to God.

Thus the apostle shows clearly that (1) The principles of sacrifice have survived every age and change from Abel to Christ, and from Christ to the present gospel age; and (2), That the sacrificing principle is represented strictly in the giving of our means for the support of the gospel.

The tithing system originated during the patriarchal age, along with the origin of slain offerings, of prayer, and of praise. God did, in later ages, command each and every mode which the patriarchs had employed in their worship, to be done. Not one of these modes of worship was abolished by Christ's death except that which typified his death. The paying of tithes was not typical, no more than were prayer and praise. The fact that the tithing system was incorporated into Moses' law is no proof that it was abolished by the shedding of Christ's blood. The priests prayed, and their prayers were regulated by Moses' law; did Christ's death abolish prayer? The Levites sang, and the law of Moses demanded of them to sing; did Christ in his death abolish song? The patriarchs paid tithes, and Moses' law demanded tithes to be paid, but where is the least statement in all the New Testament Scriptures showing that Christ did, by his death, abolish the tithing system, and make it crime to have a regular financial system of supporting the gospel? There is not one word, syllable, or even a letter in all the New Testament Scriptures to condemn the tithing system of supporting the gospel. But instead of condemn-

ing this system, Christ approved the tithing system in the very strongest terms by saying "Ye ought to pay tithes." The language of Christ as recorded in Matt. 23:23, Luke 11:42, may be explained so as to represent Christ as saying, "Ye ought to believe God's promises; ye ought to deal justly toward God and man; ye ought to be merciful; ye ought to be filled with the love of God; and ye ought to pay tithes." Is this not the only common sense meaning to be gained from the two texts referred to? If so, then the tithing system is taught in these very words of Christ, and made to be a duty devolving upon us just as certain as it is our duty to believe God's promises, or to be just in our dealings; to be merciful and kind; and to have the love of God. Certainly the five injunctions are made without distinction. This is all the more plain when we consider that the tithing of our means for the support of Christ's cause grows out of the holy principles of faith, justice, mercy, and the love of God. Who gave us the divine injunction to have faith in God? To be just in all our dealings? To be merciful? To be filled with love to God? Was it not the "one law-giver, even Christ?" Yes. And it was the same great law-giver who said, "Ye ought to pay tithes." The tithing system of supporting the gospel was given to be perpetuated to the end of time. It was not abrogated by the shedding of Christ's blood. Was Christ's death a contradiction of what he taught in his life? An abrogation of his own doctrine? No. His doctrine was confirmed by his death; made sacred by his blood; and dignified and immortalized by his resurrection. The offering of sacrifice, of prayer and praise to God came into use among the patriarchs long before Israel's leader had received the "Ten Commandments" amid flame and thunder on Sinai's glory-clad brow; and so was the tithing system in use long before the gorgeous robe of the priest had been woven or a Levite born to wear it. The ancient saints were moved by the imperishable principles of faith and the love of God to offer their sacrifices, tithes, prayers and praise to

God. Each of these has been retained, improved and dignified from Abel, Abraham and Jacob to Moses, from Moses to Christ, and from Christ to the present. Even today each church has its altar. And instead of a cold altar of stone, there are the carpeted floor and cushioned seat. And upon that altar, instead of the bleeding, smoking victim, behold! an intelligent human being offering himself as a living sacrifice through Christ to God in the low and touching attitude of prayer. And the song of praise, has it been silenced among the saints by the death of Christ? No. His death only gave sweeter pathos and sublimer chorus to their song. Yet these all had their origin in the patriarchal age; and passed by incorporation under Moses' law into the order of the temple service; and, like shining stars, passed the dark hours of the Savior's suffering to survive his death and shine with greater lustre. The tithing system has the same origin and basis as these other modes of worship; has come along up the ages with the same deathlessness. Christ no more abrogated the tithing system by his death than he stifled the principle of faith, or quenched the holy flame of love, or silenced the voice of song, or closed the lips of prayer. Hence we see that the tithing system is coeval and co-extensive with the principles of faith, justice, mercy, and the love of God. This system stands up before the church today, even in her midst, like some great tree which sends its roots downward through the very depths of time into the deep ages of eternity, and builds its sublime form higher and grander still, reaching from the beginning of the ages to the end; bearing its "fruit every month" and sending forth "its leaves for the healing of the nations." And upon its trunk may be seen, marked in ineradicable letters, (1) The Patriarchal age; (2) The Jewish age; and (3) The Christian age. For, born of and nurtured by the living principles of faith, justice, mercy, and the love of God, it has survived with them all. And like the other modes referred to, the tithing system has been retained, improved, and dignified. Instead of paying tithes to

day of beasts and fowls, and sheaves of grain, and "mint, anise and cummin," the more devout, enlightened Christians pay their tithes in "silver and gold." Thus is the tithing system perpetuated in the Christian church.

[We do not print the entire paper sent us, but the argument is given.—Ed.]

### Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston; Mrs. T. A. Hamilton, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

The Woman's Missionary Union of the Baptist State Convention.

Address of welcome by Mrs. Geo. S. Vann, Gadsden, Ala.

Mrs. President and Ladies of the Missionary Union:

Inspired by the consoling consciousness that the hospitality of our people is well nigh proverbial, and needs no glowing sentiments, nor graceful verbiage to convey its meaning to an assemblage of Alabama women; and knowing that the ladies of the different churches are overjoyed by our presence, I greet you in behalf of the members of the Missionary Society of the Baptist church, and bid you welcome to our fair little city, to our hearts and homes. And should words fail me utterly in expressing to you this gracious hospitality, and I break down and only be able to say, "We are glad to see you, and happy in having you with us," I know that out of the goodness of your hearts you would pardon all omissions, and make yourselves at home with us. Indeed, as a representative housekeeper I would this morning have offered you the keys of the respective homes of this community had I not known that their doors are already ajar, and through them you are already entering and become one of our family circle. Neither is it, nor quite possible for Mrs. C. Nett excellent

Mayor of our city gates, the present hand has placed us in the lap of the mountainous region with heaven-kissing hills for a wall of protection about us; and nature needs no mechanical key to unlock her motherly heart, and make her ready for the reception of august guests, come to tarry ere the last sweet days of autumn regrettably steal away. It is her harvest time, and she welcomes you with the glad fruition of the year's labor. Over the valley she has spread a variegated carpet of richest tints, while her encircling pine-clad heights clear-cut and purple gainst the brow of morn have shaken off their dim aloofness, and at your coming clap their dew-bemisted hands in salutation, wafting you messages of welcome from far and near. On the mountain-side another note in nature's harmony is heard as the restless waters hurry down their pathway, singing a joyous greeting song. Now there is a rush of melodies as they gather their forces for the dizzy leap over the picturesque precipice of Black Creek falls into the foam-bedecked abyss below, pealing out in the mighty voice of many waters a royal and unbounded welcome, echoed and re-echoed by the wavelets as they break against the cloven cliffs and rocky banks until each is quieted on the broad bosom of the Coosa, whose placid waters have already passed us by, murmuring, "Peace, good will on earth." Nestling here in nature's arms is the "Queen City of the Coosa," having survived the bursting boom, is ready to step into the Twentieth Century abreast of the other spring cities of the sunny Southland. She salutes you today and bids you hail; her streets and avenues are yours, her happy homes and consecrated churches.

Now allow me to say that it affords us special pleasure to have you with us during this wonderful year of God's providence, for at no other time in the history of missions has there been occasion for such general rejoicing as at each day's eventful happening has a missionary been arising; when the Protestants, who all the resources of the world, are claiming it for the ill-omened raven of indebtedness—has

lifted its pinions of night from Alabama skies and let the light of hope and courage shine into our hearts which hold the name of Daniel L. Lewis and those of his noble helpers, as monumental urns. Yes, we are glad to welcome you when the homeland arch is full of the blue and glory of a new dawn for God's people, and the white-winged cloudlets of peace and love floating over us are bright with a silver lining of his promises. Claiming these let us go forward, expecting great things from him, and attempting great things in his name. Let us fill the Cuban and Porto Rican fields with bands of missionaries instead of our armies; and with rapid strides follow the march of national events across the island bridge of the Pacific with the "old, old story of the cross," that the Stars and Stripes, wherever they are unfurled, may indeed and in truth be the glorious symbol of liberty and Christian civilization. The century closes with the door of opportunity opening before the church, and it is imperative that she enter, for truly the responsibility of these virgin fields is laid peculiarly upon the American conscience.

You, by your coming, have given us the long desired opportunity of entertaining the Baptist State Convention, with its lovely auxiliary, the Woman's Missionary Union. We are honored by your presence, and have labored hard and long to have our beautiful little church ready for occupation during your stay among us; and, truth to tell, but for your coming it is doubtful whether we would so soon have had this temple completed. So we hasten to acknowledge ourselves your grateful debtors in this respect.

Nor is this the only result of your promised coming, for I scarcely need say to you that we have enlarged expectations based on your visit to us. You are come in the name of our blessed Master, and we naturally expect that you will bring a blessing to our homes, to our churches, and to this corner of the State, where woman's work is the missionary pulse of the church, and in some instances the thread of

existence running through the church's history of missions. We anticipate a profound stirring up of the missionary spirit, and therefore renewed zeal in the glorious work of spreading the gospel; that our domestic and foreign missions will take a deeper hold upon our hearts, and that the seeds you may sow while here will yield abundantly for the Lord of the harvest. May the holy influence of this meeting abide in our hearts, and may we women of the church come up to the help of the Lord, fostering spirituality in our respective societies, quickening and directing the interests of those who give and pray; and since self-denial is deemed our peculiar privilege, let us show the world what true sacrifice means. Thus we will stand tribly pledged to support all missionary movements, and our State Boards will gladly sound out with clarion notes the order of advance.

To this end may the deliberations of this body be divinely directed; may each word spoken unfold new ideas, our every action be harmonious, cementing us closer together, and establishing ties that shall endure forever. Then will this occasion, with the joys and privileges of the days following, be added like beautiful pearls to the necklace of life. And in after years, when memory's jewel casket is opened, may the recollection of my visit to Gadsden steal upon your senses like a blissful benediction from an un-forgotten past.

Welcome, exponents of the grandest movement that ever thrilled this earth-world! welcome, in his name, whose ye are and whom ye serve. Welcome, as collaborators spreading the gospel at home and abroad that his kingdom may come!

### SECOND DAY.

THURSDAY, Nov. 9, 1899.

The Woman's Missionary Union re-assembled at 9:30 a. m.

Devotional exercises were conducted by Mrs. W. R. Ivey. Prayer by Mrs. Hamilton.

Solo, "God's Peace," Miss Penelope Crocheron.

A delightful talk was given by Miss Alice Hale on Sunbeam Work. Many questions and short talks followed. By request Mrs. Hamilton,

the Leader, spoke on the work of the Sunbeams.

Committee on Enrollment of delegates submitted the following: Ashville—Mrs. G. W. Hodges. Anburn—Mrs. P. H. Mell. Anniston—Mrs. O. M. Reynolds; Birmingham—Miss Alice Hale, Mrs. A. W. Mitcham, Mrs. T. A. Hamilton, Mrs. L. F. Stratton. Brewton—Mrs. John M. Rabb, Mrs. F. Smith.

Bessemer—Mrs. W. R. Ivey. Choccolocco—Mrs. A. B. Scarborough.

Evergreen—Mrs. Jennie M. Hardy.

East Lake—Mrs. D. M. Malone.

Eataw—Miss Mary Apsey, Miss Hallie Apsey, Miss Mary Horton.

Gadsden—Mrs. James Aiken, Mrs. M. J. Allison, Mrs. P. F. Cunningham, Mrs. R. B. Kyle, Mrs. A. E. Goodhue, Mrs. J. W. Ware, Mrs. I. W. Hill, Mrs. Geo. S. Vann, Mrs. J. W. Willis, Mrs. J. H. Holcombe.

Jacksonville—Mrs. James Crook, Miss Sadie Weir, Mrs. Margaret Green.

Livingston—Mrs. H. L. Mellen.

Marion—Mrs. R. G. Patrick.

Montgomery—Mrs. Florence Harris.

Mt. Pinson—Mrs. William Franklin.

Oxanna—Mrs. D. B. Fitzgerald.

Rome, Ga.—Miss Bettie Ledbetter.

Selma—Mrs. L. Lamar, Mrs. F. M. Kahle.

Steele's Station—Miss Amelia Whatley.

Trussville—Mrs. M. K. Vann.

Mrs. Hardy, in her own sweet, pathetic way, made a plea for the Orphan's Home. Some furniture and a few conveniences were badly needed for the dear little ones. Her audience was greatly affected.

Mr. Stewart also came before the body in the interest of the Orphanage, and pledges for the proposed improvements were given which amounted to \$92, and the furniture for the sitting room.

Dr. R. J. Willingham made a strong appeal for Foreign missions and thrilled his audience. He begged the women to pray and give to the Christmas Offering this year as never before. The Union rose in a body pledging earnest co-

operation.

The Star Cards of Miss Willie Kelly were presented by Mrs. Mellen.

A letter from Miss Kelly was read by the Secretary, after which a motion was made by Mrs. Hamilton that the Secretary send a response to Miss Kelly in answer to the loving message sent the body and refer her to Num. 6:24, 25, 26.

Our Baby Branch—Mrs. Florence Harris.

Cities and Small Towns—Mrs. I. W. Hill.

Our Colored People—Mrs. T. A. Hamilton.

An Original Poem, "An Appeal to the Ladies of Baptist Missionary Societies"—Mrs. M. J. Allison.

Frontier Missions—Mrs. H. L. Mellen.

Frontier Mission Boxes—Mrs. O. M. Reynolds.

Mrs. Stratton plead for a Frontier missionary and his family, who was taken by the Gadsden Society.

Miss Hallie Apsey gave an interesting account of the packing of a box by her little Sunbeams.

Report of committee on Resolutions was presented by Mrs. Reynolds and adopted.

Resolved, That the W. M. U. of Alabama extend our heartfelt thanks to the pastor and members of the Presbyterian church for the use of their delightful sanctuary; to members of the choir for their inspiring music, and to the kind people of Gadsden for their gracious hospitality.

The Secretary enrolled 10 subscribers for the Foreign Mission Journal.

A few minutes were devoted to Words from Workers, and Mrs. M. Green and Mrs. Wm. Franklin gave stirring accounts of their work.

The President requested that after dismissal the ladies linger and meet one another.

After singing "Blest be the tie that binds," Mrs. Stratton made the closing prayer.

Mrs. L. F. STRATTON, Pres.

Mrs. D. M. MALONE, Sec'y.

Annihilate not the mercies of God by the oblivion of the ingratitude. Let thy diaries stand thick with dutiful mementoes and asterisks of acknowledgment. — Sir Thomas Browne.

For The Alabama Baptist.  
Meeting of the Institute Board.

The Institute Board held its annual meeting in the Baptist church in Opelika on the 28th of November. Members present:

W. E. Hudmon, J. F. Purser, J. G. Lowery, J. A. Glenn, J. L. Gregory, W. E. Lloyd, A. J. Dickinson, A. S. Smith, J. P. Shaffer, and the Superintendent, G. S. Anderson.

W. E. Hudmon was re-elected president, and G. S. Anderson superintendent and treasurer. Carrying out the instructions of the Convention, the board appointed but one salaried officer—the superintendent. The other laborers will be paid in fees for special services rendered. The superintendent will also be secretary and treasurer, and represent the entire official work of the board. All communications and moneys will therefore be sent to him (Rev. G. S. Anderson, Auburn, Ala.)

The board asks the denomination for \$3,000 with which to prosecute the work during the ensuing year.

In accordance with the instructions of the Convention, the board proposes to hold twenty Institutes, suitably located in the different sections, so as to reach every part of the state during the year. All the brethren are affectionately asked to co-operate in these meetings. The following places are designated as sections in which the meetings may be held: Flomaton, Evergreen, Andalusia, Geneva, Ozark, Luverne, Pine Apple and Thomasville, in South Alabama; Opelika, Lineville, Edwardsville, Center, Syllacauga, Walnut Grove, Fackler, Hartsell, Tuscumbia, Maplesville, Jasper, Big Sandy, Warrior, in North Alabama. Not necessarily in these places, but somewhere in the region of those localities. This will reach every part of the state.

The following are some of the brethren expected to labor in these meetings:

- Baptist Tenets—F. C. David.
- Exegesis of Prophecy—L. O. Dawson.
- Pastoral Duty—J. P. Shaffer.
- Church Government—W. E. Lloyd.
- The Baptist Idea as Related to Other Influences—A. S. Smith.

- Church History—J. E. Barnard.
- Church Finance—J. G. Lowery.
- Delivery—Wm. H. Young.
- Fulfillment of Prophecy—B. H. Crumpton.
- Sermon-Making—G. S. Anderson.
- Baptist Doctrine—Joseph Shackelford.
- Missions—Board Secretaries.
- Education—College Presidents.

These brethren have mature and well digested thoughts on these lines. We hope that experience will reveal special attainments in other men who likewise may become profitable to the ministry. The desire and plan is to have at least some of these brethren in each Institute held. The effort proposes to organize and utilize the best thought of the denomination in its own uplift. This will give to advanced men opportunities for usefulness, and to others the profit of their attainments.

The Finance report showed a balance on indebtedness of \$410, with subscriptions of \$455 made at the convention in Gadsden with which to meet it. It also showed advance subscriptions to the amount of \$1,200 with which to meet Bro. D. L. Lewis' proposition.

The Correspondence Course, with a large number of names, begins on Dec. 1st and continues till April 1st, when the Institutes will begin. The paper will be renewed at an early date.

The meeting was earnest, harmonious and hopeful. The work has moved to a higher plane, is better organized, has a wider horizon than ever before. The plans adopted contemplate the best year's work in its history. To this end the prayers of the faithful are earnestly and affectionately supplicated. G. S. ANDERSON, Auburn, Dec. 1. Sec. Board.

One great cause of our insensibility to the goodness of our Creator is the very extensiveness of his bounty.—Paley.

Christ's aid is more than assistance; it is strength.

With Christ in view, dying is not parting, but meeting.

For the Alabama Baptist.  
Agrees with Bro. Crumpton.

Bro. Editor: I honor Bro. Crumpton for the correct views, as I believe, he expressed on the dispensary manager. When asked "as a Christian minister, time and again, if it was wrong for a Christian to take the place of dispenser if offered to him, my friendship for the new law inclined me to answer in the negative," said Bro. C., "but when I reflected over it I could not in good conscience rest there," and here is where I honor him most, because just as soon as he found he was wrong he had the moral courage to retrace his steps and place himself where every Christian should stand and boldly declare as Bro. C. did, that "no Christian should handle the stuff;" and so say I. I held these views two years ago, as you will recall, when a pastor in Selma was so anxious to see the dispensary a fixture in Alabama that he wrote, "Let the churches, associations and individuals send in their petitions accompanied with their prayers for the dispensary law to be given Alabama." It grieved me to hear a pastor so talk, for I well knew he had never given the subject a thorough investigation. What a spectacle for churches, associations and individuals praying for God to give Alabama the dispensary because they thought it was better than the dramshop. Why not view the whole matter as Bro. C. does, in its true light, as I am now quite sure he will say and say it loudly, that neither the dispensary nor the dramshop is a fit place for a Christian.

LANDMARKER.  
For the Alabama Baptist.  
Church Discipline.

I thought I was done writing, but I see that some of your correspondents have been writing on this subject, and I wish to add something.

One says that when discipline goes out at the front door the devil enters at the back door. I say with many of his subjects, just so they have a fine time.

When I became a Baptist I found they had a law or discipline to be governed by. This was read in church frequently so that the young members could know the law they

lived under. Brethren, where is your discipline now? Is it disregarded, or perhaps thrown out at the front door? Have we not become afraid of hurting some one's feelings, or making some one mad? Is not this the reason why the world has lost the confidence that is so essential in Christianity? Have we not become too loose in discipline, and also in the reception of members? As we profess to keep house for God, when that house becomes full of litter, does it not need sweeping, even to the use of a crucible to extract the dross from the pure gold?

I want to talk a little to my young sisters, for I know I do love them.

How can you get your consent to go into the ball-room and dance till midnight or later with a gambler, often giving him your hand to perform a feat on the floor? I know he will say Christianity is a thing of the past. Say to him that the people talked so in Noah's day. But when the water began to rise up around them I imagine they came running from all directions seeking entrance to the ark. But the door was shut. Be ye transformed from the world.

Your aged friend,  
S. B. RAY.

N. B. I wish all Baptists could read what Bro. Whatley says of a dead membership.

For the Alabama Baptist.  
A Little Progress—Help Needed

Bro. Editor: As you know, I was virtually "laid on the shelf" more than ten years ago as a pastor and preacher on account of afflicted eyes. Yet, in God's providence I have been, with my wife, in charge of the Industrial Academy at this place during this time, and have not therefore been entirely idle. The Antioch association accepted, in 1888, a donation of sixty acres of land adjoining these healing waters, and has built up on this land a handsome edifice for school purposes. It was little else than a neighborhood school until now; but Eld. W. J. David is now in charge as principal, and by his agency the building has just been

enlarged and completed at a cost of about \$1,000, so as to accommodate about forty boarders. One male and three female teachers are now giving instruction to more than sixty pupils, and the future of the academy as a high grade school is most promising. The privacy and the healthfulness of this location make it a desirable institution for the education of young men and young women. Some families have already moved in so as to send their children to the academy, and others are inquiring for places to buy or to rent; a few of which are still open for that purpose. Indeed, a tract of several hundred acres near by might be bought by a Baptist syndicate and then sold out in small parcels for building up an educational village around the forty-acre lot on which the mineral waters are located.

Besides the academy, a promising little Baptist church has been constituted here, which the undersigned has been serving as pastor until the church can do better. The secular industries of this region are found in pine timber and turpentine, and cattle and sheep raising and in farming. But as the pine lands are not very fertile, there has not been given a sufficient attention to farming; and yet, with proper cultivation and care, this country would support a good population at farming alone. But thus far it is sparsely settled, and on this account our churches are few and are poorly supported; while the people generally suffer from the want of educational advantages. In fact, this whole country is in great need of missionary help. But our association is not able to employ a missionary without assistance. We have been asking aid from our State Convention, and expect to continue asking until something is done for this needy and deserving people. J. B. HAMBERLIN, Healing Springs, Washington Co.

For the Alabama Baptist.  
Government by Minority.

We have heard very much a long while about the rights of the majority. Some Christian denominations proudly assert that the government of the church is that of the majority.

But, as a matter of fact, is it practically true in the great majority of cases that the majority do govern the affairs of independent churches? I suspect that such is not the case. I am very certain that in the unsettledness of pastors, for instance, it is a government by the minority, and oftentimes it is a very small minority.

I am inclined to think that the following editorial note in the Watchman furnishes an illustration which has a wide-spread application: "When a minister was asked the reason for his resigning a pastorate in which he was prospered and beloved, he replied sententiously, 'a bilious deacon!' One man who, miserable himself, mistook misery for piety and was bound that everybody else should be miserable also, had so soured the atmosphere and made religion so forbidding to the young that the pastor's work was thwarted at every turn, and his own nerves at length gave way under the strain. When all other liver cures fail, perhaps a dose of sound church discipline might be good."

Yes, but the trouble is in attempting to administer to such a deacon the dose of sound church discipline that he greatly needs. Church discipline, in these enlightened days, is a farce, in the most of situations. And government by the majority is also a farce, in vastly too many instances. Many small churches are practically governed by a "bilious" few, a jaundiced deacon, or a rebellious chorister, or the man who pays the largest subscription for the pastor's support. In very many cases, two or three disgruntled members, called "Christians" by courtesy, will run a pastor off the field, unless they can "run" him while he is in the field. What need there is of radical discipline in a large number of churches!

[C. H. WETHERBE.

The weight of offering praise to God is too great for men to lift; and for angels, it will take all their strength and their best abilities to go about it.—David Dickson.

For the Alabama Baptist.  
Having "Spells."

I once heard of a child who was subject to "spells" when he was crossed. The spells were not regular fits, but were somewhat on that order. It was a matter of great concern to the entire family, for it was difficult to keep the child in good humor so as to avoid the spells. When he wanted anything, or wanted to do anything and could not have his way, he would get mad and have a spell. He soon learned that he could get anything he wished, or do anything he pleased, if the family only thought that to cross him would bring on a spell. So the child got to telling the family they must do so and so, or he would have a spell.

I am not sure that I ever saw that child, but I am sure that I have seen some people very much like him. A mother sometimes says to the children, "Be careful now, don't fret your father. You know how he is when he gets mad. You know he will quarrel all day if he gets started." They don't want him to have a "spell," so all must humor him. The father knows they dread his "spells," and feels that by a short word, or mad look, indicating a "spell" he can have every one on the place do as he wishes.

"Don't punish Johnie," the mother says, "you know how stubborn he is, and to begin with him is only to make matters worse." Susie has "spells" of pouting or crying. Johnie and Susie soon learn how to manage their parents. Just show symptoms of "spells" and they get what they want; (not what they need).

I have seen people in working for the public good of a community have to consult and humor some one person to keep him from having a "spell" and splitting the community to pieces on the question. Some people must always be put in the lead, or they will "have spells" and tear up the harness generally.

A church wishes to develop its membership and utilize its forces. It appreciates the importance of peace and harmony. But there is a brother that "has spells." He will tear things up if he gets started. So he is humored by letting him

have his way, and by adopting his plans, knowing often that they are wrong, but they don't want the dear brother to "have a spell," and they know the only preventive is not to cross him.

Men sometimes want to carry a point that is not favorable to the large body of their associates. They plead their cause. They argue its merits. They appeal to the sympathies of friends. They endeavor to arouse sentiment. Failing in all these points, they threaten to "have a spell." They say they will throw a bomb into the ranks, or "divide the forces." Then to keep off the "spell" all is agreed to, and they are happy.

People who "have spells" are quite troublesome to their relations and friends. In the days of Christ there were persons who "had spells," and the people said they were possessed of devils, but a milder term is now used. People say "they are peculiar," "strange," "singular," etc. At any rate, the "spells" are bad. A. A. HUTTO, Springville.

Roman Catholicism.

It has been plain for many months that one of the gravest problems growing out of American responsibility for the nations lately freed from Spanish rule is the relation of this government to the Roman Catholic leaders and priests. In each case there has already been frequent collision between the American authorities and the ecclesiastics. In the Philippines the military leaders have incurred much enmity by the occasional occupation or destruction of church edifices previously seized by the insurgents. A charge of this sort brought against Gen. Funston has been the subject of much newspaper controversy, in which Archbishop Ireland took a hand. The members of the Philippine commission state that the army has not shown disrespect to the religion of the natives, and that most of the stories which have appeared in the public press are mere fabrications. On the island of Guam Governor Leary has found it necessary to use determined measures to quell the opposition of the friars who are seeking to under-

mine his authority, and some of them were obliged to leave the island. This has aroused indignant protests from American Roman Catholics, but as usual their reasoning seems to be that the friars, being "good Catholics," must have been all right and Mr. Leary all wrong. The facts of the case when fully reported will probably show that the governor's action was an administrative necessity. Much light is thrown on the general question of ecclesiastical conditions in Spain's recent possessions by Mr. Charles M. Pepper's book on "Tomorrow in Cuba," just published. He tells the story of the changes in religious conditions which accompanied the late insurrection and the overthrow of Spanish sovereignty. Hatred of the Spanish clergy steadily increased during the long reign of terror under Weyler, and when the United States entered the conflict and drove the Spanish civil authorities out there was at once begun a popular movement demanding "Cuba for the Cubans." Bishop Santander, whose open championship of Spain had won for him the defiance of Cuban Catholics, moderated somewhat his sentiments, yet it was evident that he was not the man to reorganize the scattered and disaffected elements of the church, and he was relieved. The Cuban-born priests continued to demand the expulsion of the Spanish clergy. The appointment of a Cuban to the archbishopric of Santiago was regarded as a concession to this demand. But within a few days the pope has named an Italian priest to succeed Bishop Santander as bishop of Havana. This does not look as if the clamor of the Cuban-born priests were likely to receive full recognition at Rome. Mr. Pepper thinks, however, that the principle of home rule will be extended in ecclesiastical affairs as far as the leaders think possible, in order to win back the people now almost lost to the church. His opinion is that the large majority of Cubans will remain nominal Catholics and will not form promising material for Protestant missions. The work of the Protestants, he thinks, will be most likely to be successful if it takes a largely practical form, with especial regard for

the humanitarian possibilities of the situation. We may add that this writer shows by his severe arraignment of the priests for their immorality and ignorance that he is no admirer of Roman Catholic institutions. He seems to speak rather as an outsider calculating probabilities.—The Standard, Chicago.

These words from the Record of Christian Work, says the Standard, of Chicago, undoubtedly express the view of a great many intelligent people as to the burning question of theological instruction. We do not believe the principle they contain capable of application in every instance, but certainly it should have some weight in the choice of teachers. The last suggestion in the quotation, that professors should remain in the pastorate, is wholly impracticable in institutions where they are required to edit magazines, publish catalogues, collect funds and pursue scholarly investigations for publication.

"Of all the professional schools the theological seminary gives the least attention to the experimental application of its instruction. A medical school boasts of the skill and reputation of its instructors in the practice of their specialties in surgery or medicine; a law school attracts students by the eminence of its lecturers as jurists. The same is also true of art schools and technical institutions for original investigation. But when we come to the theological seminaries we find that this is not the case. We believe that no professor should be called to a chair in a theological seminary who has not learned by experience the practical needs of the ministry, and that, while teaching theological students, he himself should keep in touch with the problems that confront the ministry by remaining in the pastorate."

Thanksgiving is the one service that shall pass over from earth to heaven without interruption.—Anon.

Striving to save drunkards will not atone for making them.

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

EDITORIAL.

The Mormon question is no small matter in Alabama. In another column we give a report of their convention recently held in Tuscaloosa. They are becoming bold and somewhat defiant. They are leading captive silly women and men of low instincts. To say that these emissaries of an impure religion are not making converts in Alabama is to reckon without our host. Never before have they been encouraged to meet in Alabama. Why is this? Something must have emboldened them. Is it success? They claim that they do not teach polygamy any more. If they had the power they would declare as strongly for that heresy as ever before. The fact is, they plant on polygamy, and are as strong believers in it today as when Brigham Young held high carnival in defiance of law and morality. Strike it from their creed, and you strike down the chief corner-stone. It was founded upon this very article in their doctrine.

The question comes up, "What must be done?" The answer is clear. Meet them at every turn of the road, and teach the people the debauchery such a creed carries with it. We must teach the people that these "elders" who are passing through our state are the champions of a hurtful heresy in the sight of God and the laws of morality.

If all the denominations in this state—Protestant and Jew—sit still

and permit these people to sow their doctrines broadcast over the land, and establish their unholy and impure religion without combatting it with all the moral and intellectual force available, who will be blameable? At whose door will the charge lie?

We are unalterably opposed to force or foul means as a defense on our part, or as an argument. We do not endorse unlawful methods, but we do not consider it incumbent upon people to give aid and comfort to these men who call themselves "elders," and who are tramping through the country teaching an impure and immoral religion. We do not believe we are called upon to give them food and shelter any more than we are called upon to give aid and comfort and shelter to an assassin who seeks our life. One kills the body, the other the soul.

Why should we give food and shelter and aid and comfort to such as spread a blighting heresy that is in conflict with the teachings of the New Testament, any more than we should give aid and comfort to that man who would destroy our home, or take our life when least expecting it? Unlawful means? No. But use such means as will drive them from your home. You are the keeper of your own castle. You can withhold your aid and comfort, and you can strive to teach those who would follow these men the heinousness of their doctrines, and its tendency to subvert our social fabric.

REV. GEO. W. TOWNSEND held a very satisfactory meeting during last week in North Montgomery, preaching at night. Bro. Townsend loves the work, and contemplates establishing a permanent Baptist mission in this city, where

services may be held every night. He has not fully matured his plans, but thinks all will be accomplished soon. Such a mission as he seeks to inaugurate will no doubt be of great usefulness in the accomplishment of good results. We should give encouragement to such a laudable and praise-worthy enterprise. We wish our brother the greatest success.

OUR HOME BOARD.

It seems that new interest in the affairs of our Home Mission Board has been aroused by the assumption of the Secretaryship by Dr. Kerfoot. This is perfectly natural. We remember that the same thing occurred when Dr. Tichenor was elected to the same position. We remember also that during the years of the administration of its affairs under Dr. Tichenor, he never disappointed his most sanguine friends. His comprehensive plans, his marvelous energy and executive ability, his fervid eloquence and vital touch with the churches raised the board upon a plane far higher than it had ever before occupied.

Dr. Kerfoot comes to the management of the board under greatly altered conditions from those under which Dr. Tichenor took control of it. Our churches are better organized; we have, naturally, more strong ministers and pastors than we had then, and there are fields under tillage from the Ohio river to Cuba, and from Maryland far toward the setting sun. In some respects the conditions are more favorable, and in others less so, than in the early eighties. Dr. Tichenor had his plans, he executed them, and did a work of which any man might feel proud. Dr. Kerfoot will have his plans, his individuality will be infused into them, his administrative hand will guide them, and he will also succeed. The demands of this work are annually increasing. The in-

flowing tides of population, the multiplication of urban centers, the growth alike of rural and city masses, the awakening interest in the mountain regions, the demands of the islands of the Gulf—all these interests great and grave will address themselves to the mind and heart of our new Secretary. But he is possessed of gigantic powers, not least among which is a consecrated heart and brain. No one is worthier of the support of the churches of the South than Secretary Kerfoot.

SUNDAY LAST we assisted in organizing a Sunday school at the "Brewer Memorial" Baptist church which was recently dedicated at Cecil, on the G. & A. road. There were 36 persons present, two of whom were visitors. All the others, 34 in number, composed of 8 or 10 old persons and the remainder young men, girls and children, enrolled their names for the Sunday school—one Jew among them. A. J. Brooks was unanimously chosen superintendent, Miss Josephine Cooper secretary, and Bartow Ingram treasurer.

After the organization we gave them a talk on the work and the needs, aims and purposes of the Sunday school. It was agreed that a library was essential, and also an organ. It was determined to have both.

Bro. Brooks and wife, the only Baptists living there, deserve great credit for the work they have done in raising funds and erecting a neat, comfortable and substantial home. If any of our liberal brethren who may chance to read this, will only send a small contribution to Bro. A. J. Brooks, Cecil, Ala., to aid in getting an organ and a book-case, they will do a most gracious act. This brother and wife have certainly done a great work for our

cause. They need to be aided just now. This we know. Neither of them suggested what we write. Let some kind brethren and sisters send a dollar each for the work at Cecil. God bless this good brother and his consecrated wife.

FIELD NOTES.

The Masons have possession of the city in their annual meeting, and we have been pleased to have a number of them visit this office.

R. J. Breed, Rock Mills, Ala.: I wish to inquire if Capt. F. M. Hopkins, or any member of Company 1, 28th Alabama infantry, is now living? If so, I would like to hear from them.

Evergreen Courant: Rev. S. P. Lindsey is building a residence at Bellville, where he will soon remove with his family. The people of Evergreen will give Bro. Lindsey and his good wife up with sincere regret.

The postmaster at Toomsaba, Lauderdale county, Miss., notifies us to discontinue the paper sent to Rev. J. E. Brunson at that office. The reason is that the brother has died. We did not know the brother or his work, and therefore can do no more than mention the fact of his death.

Mrs. D. M. Malone, East Lake: Mrs. Florence Harris has been appointed Leader of Baby's Branch of the W. M. U. of Alabama. All who want these pretty cards, or any information in regard to this new branch of work, will write to Mrs. Florence Harris, 301 Sayre St., Montgomery.

J. W. Stewart, Evergreen: Pastor Gable writes me that Mrs. J. T. Wood volunteers to secure funds in South Montgomery church to aid in building a sick ward at the Orphanage. G. G. Britton writes that he has that Oxanna Sunday school. Colby has ten dollars extra for the same purpose. We

have no better friends than Oxanna Sunday school.

L. M. Brady, Greenville: A union thanksgiving service was held in the Baptist church, which was well attended and pronounced a good service. The pastor and his family had many things to be thankful for, and among them were the kind remembrances of our lady friends. We received three fine fat turkeys, cakes, fruits, flowers and other good things.

We learn that Rev. J. G. Apsey, of Eutaw, has resigned the pastoral charge of the churches which he has heretofore served. But of course he will not be satisfied to remain idle, and as there are some pastorless churches within reach of Eutaw, we suggest that they write to Bro. Apsey and arrange to put him to work. He will preach good sermons and do good pastoral work. Try it, brethren.

Bro. W. F. Mosely calls our attention to an error in his excellent report of the Arkansas Convention. He is made to say that Prof. Carver asked for \$2.50 for the Seminary, when he wrote it \$250. We observe that he is also made to say that the Convention raised \$4.75 to pay a mortgage on a church, when it should have been \$475. The proof-reader has proven himself clear, but the responsibility for the errors is not yet settled.

Many times we have informed our friends that articles of greater length than would be contained on a page of small note paper will probably be left over if they reach us on Tuesday. But still numerous articles come on Tuesday, as they have done this week, the writers asking immediate insertion. We can't do it, brethren, and it is not our fault; if we mail our paper at the proper time, all except very short articles that come on Tuesday must be left over.

Marion Standard: The Voice department of the Judson has just received an important addition in the person of Miss Marjory Collins, of New York City. The very large number of pupils in this department made the employment of another teacher a necessity. Miss Collins has for several years been a pupil of the noted voice-builder of New York, Henry W. Greene, and comes highly recommended by him. In addition to being a fine vocalist, Miss Collins is also an accomplished pianist.

Dr. J. C. Hiden, who stood high among Alabama Baptists while he was pastor at Eufaula, is just recovering from protracted suffering from nervous prostration. He is now resting at the home of his son, Dr. Joseph H. Hiden, in Accomac county, Virginia, and the physicians say he must not undertake work for sometime yet. The Doctor may come further South to spend the winter. We join the large number of Baptists and other friends in wishing for our brother a speedy recovery.

D. W. Ramsey, Pine Apple: I will serve next year, in connection with Pine Apple church (two Sundays), Pineville and Concord churches. These churches are in Monroe county, and both belong to the Pine Barren association. I have served them before, and know them to be composed of good and noble people. The railroad from Selma to Pensacola, now nearing completion, runs near both localities. This road will materially benefit our people in this and adjacent sections, and I earnestly pray that we shall realize a spiritual as well as temporal uplift.

My Part of the Discussion Closed.

This scribe admits that one of the passages cited, in its strict application does not apply to the handling of liquor by a dispenser, but it is the safe rule for a Christian to "Touch not, taste not, han-

dle not the unclean thing"—any unclean or doubtful thing. The other, of course, stands: "Abstain from all appearance of evil." No amount of argument can change that so as to justify a Christian man in going into business, as a citizen or in any other way, where his influence would be on the wrong side and some one with a weaker conscience would be led into wrong doing. 1 Cor. 8:13.

W. B. CRUMPTON.

For the Alabama Baptist.

A Fine Opportunity.

Ten young men and women have been sent to foreign fields by the Foreign Mission Board. For their equipment and traveling expenses the Board borrowed three thousand dollars. Secretary Willingham makes an earnest appeal to three hundred young men and women to give ten dollars each to pay this borrowed money. He wants this sum by Jan. 1st, next. How many will respond from Alabama? Here is an opportunity to do a good work, and certainly there are at least twenty young men and women who will be glad to be numbered among the three hundred.

Will pastors and Sunday school Superintendents read this appeal to the churches and Sunday schools? Send the money to Bro. Crumpton, stating the object for which it is given.

W. C. BLEDSOE, Vice Pres. for Alabama.

Important to the Secretary.

Will the brethren kindly send me copies of the minutes as they are published?

I have only the following: Centennial, Eufaula, Cherokee County, North Liberty, Marshall, Cherokee, Troy, Shelby, Pine Barren, Yellow Creek, North River, Haw Ridge, Coosa River, Selma, Bethlehem, Calhoun, Harris, Tuskegee, Cullman, Birmingham.

It will save me much trouble to complete the file of 1899 as quickly as possible. W. B. CRUMPTON.

The minister who works only for the glory of man, gets neither glory nor men.

For the Alabama Baptist. Should be Paid.

Our Statistical Secretary, Rev. M. M. Wood, should be paid for his services. On my way from our State Convention I had the pleasure of talking with the good brother for a short time. In the course of our conversation I asked him what he received for his work as Statistical Secretary, and I was very much surprised when he told me he was working for nothing and boarding himself. Brethren, do we need a Statistical Secretary? If so, let us not allow one brother to bear all the burden. If I could take my choice between doing the work Bro. Wood has been doing, and keeping the books of the State Mission Board, I would choose the latter. Yet I would suppose that it costs Bro. Crumpton at least \$25 per month to have the books kept. If it would be wrong to pay Bro. Wood out of the State Mission funds, I suggest that we send our offering to Bro. Crumpton for this faithful brother. This is written without his request, consent or knowledge. A. J. PRESTON, Childersburg.

The Sunday Schools for Alabama City Meeting House.

Table with 2 columns: School Name and Amount. Includes South Montgomery, Fitzpatrick, Parker Memorial, Anniston, First church, Anniston, Gold Net and Twine Mill, Harmony, Charlton, St. Stephens, Sumterville, Demopolis, Sardis, Fellowship, Pisgah, and Alabama City.

A letter from the pastor at Alabama City expresses the gratitude of the people for the help offered. The church there will do its utmost to help. I expect to visit them in a week or two. Let the schools which have not responded take collections at once and forward. What about our large schools in the cities? We have heard from but one of them.

W. B. CRUMPTON.

For the Alabama Baptist.

"Yates, the Missionary."

I sincerely feel that there is not a more inspiring and stimulating book of human production, of this kind,

that is calculated to stir the heart of the missionary in sentiment more than is that superb book titled, "The Story of Yates the Missionary." I am nearly through reading this rich and invaluable work, which, strange to say, I have never been led to read till now. I feel that its real value cannot be estimated. It shows in his own simple style the brave Christian hero from conversion on through a long and eventful life of toil and sacrifice, whose faith failed not nor love grew cold amid the surging waves of heathenism, where God sent him to live, labor and die.

While alone encountering difficulties, afflictions and dangers; lack of sympathy and appreciation on the part of so many of his contemporaries; laboring on through darkness and disappointment; believing that God's promises to the obedient Christian are true; claiming and realizing the fulfillment of the same; he demonstrated to the world the genuineness and depth of his convictions and purposes. And although he is seen no more on earth, he yet speaketh, and among the millions in whose soil his body now rests as a germ in a heathen land, in the heart of that great empire is permanently anchored the religion of our blessed Savior whose presence is manna to the hungry soul.

Every young man and woman now professing the name of Christ should read this book. It should be in every home, in every hand. Read this book in the light of God's truth, and no longer will that evasive question be asked, "Are not the heathen saved without the gospel? they can't help their condition." And another, "I need not give it to them, need I?" Thus read, and our gifts will be worship and our sacrifices a pleasure.

A. C. SWINDALL.

No way has been invented of being good without doing good. We cannot be good and at the same time be good for nothing.

God will not build the temple of a lovely character on the foundation of unforgiven sins.

# Alabama Baptist.

MONTGOMERY, Dec. 7, 1899.

**POTASH** gives color, flavor and firmness to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 3 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

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## HOW TO GET TEACHERS.

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

Efficient teachers desiring information should write for circulars.

## FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes

the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

## Convention of Mormons Held—Elder Rich the Principal Figure.

Tuscaloosa, Nov. 20.—Tuscaloosa has had many conventions and assemblies of all descriptions, but yesterday saw the first convention of Mormons ever known in the history of the town. What induced the Latter Day Saints to select the conservative old City of Oaks as the scene of their meeting is not known, but Saturday they began to arrive. A peculiarity of their arrival was that they seemed not to come on trains nor in vehicles, but came walking through the country in groups of twos and threes from all directions. Their meetings were held in the opera house, and were characterized by speeches of resentment against those who opposed their religion. The Tuscaloosa Times Saturday afternoon made the following comment:

"They will not have very large audiences here for our people are not given to extending a helping hand to persons engaged in a work that is in violation of the laws of God and the laws of a great country, and is a menace to good society, good morals and common decency."

The Mormons therefore paid their respects to the Times and also to Mayor Jemison.

The central figure in the coterie of Mormons was Elder Rich of Chattanooga, who has the super-

vision of the evangelistic work in the Southern field. He was the principal speaker at the three services held Sunday.

The services in the morning and afternoon were not very largely attended, but at the evening meeting, Elder Rich having announced that he would endeavor to enlighten the people upon the doctrine of the Mormons, a good-sized audience was present. Elder Rich is a well informed and intelligent man and a forcible speaker. His cry throughout his address was "persecution," his object evidently being to gain the sympathy of his audience. He spoke of the doctrines of his church, their prophets, etc., but his remarks of greatest interest was concerning polygamy. The Mormons claim not to preach polygamy now, but this is part of the talk of Elder Rich:

"Our ancestors, the first followers of Joseph Smith and Brigham Young, were firm believers in the practice of the form of marriage known to the world as polygamy. They believed that the right was given to them by the Bible. They were taught that Abraham, of old, was known as God's friend, and he had more than one wife. They were taught that David was a man after God's own heart and, David was a polygamist and had numerous wives himself. They were taught that Christ was a lineal descendant of these people, and they could not believe that God would permit his only son to come into the world through impure sources."

Elder Rich then recounted the trials of the Mormons from the founding of their church to the present day; told of the long legal contest and the final defeat of their cause. He compared their conflict with the government and their defeat to the Confederate cause, and in an effort to gain favor paid a glowing tribute to the illustrious Davis and Jackson and the immortal Lee.

He stated that when the laws of the country said that there should be no more polygamy, the Mormons acquiesced, but he did not say that they were not as firm believers in their religion as ever, despite the fact that they were not allowed by the laws of the land to publicly practice it.

## Congress Meets—Notice Taken of Roberts.

Our readers will see from the following report of the assembling of Congress that Roberts, the Mormon elected in Utah, will not be seated without a struggle, if at all. He has too many wives:

Washington, Dec. 4.—Enormous crowds witnessed the opening scenes in the House today. The principal interest centered in the disposition of the case of Mr. Roberts, the Mormon Representative from Utah. Those who anticipated a sensational denouement were disappointed. The program outlined by the Republican leaders at their conference on Friday night was partly carried out. The objection to the administration of the oath of office to Mr. Roberts was entered by Mr. Taylor of Ohio, as predicted, and he stepped aside without protest except to ask if by doing so he waived any of his rights. To this the speaker responded in the negative.

There was not a protest from any quarter against the objection to the administration of the oath to Mr. Roberts. But on the contrary the only voice raised except that of Mr. Taylor was that of Mr. McRae, a Democrat of Arkansas, who joined with Mr. Taylor in his protest. Mr. Taylor offered his resolution to refer the case to a special committee but by mutual arrangement the consideration of the resolution was postponed until tomorrow in order that the routine business in connection with the organization might be transacted today. Although Mr. Roberts was not sworn in today, he secured a seat. This, however, was by an accident pure and simple. In the seat drawing lottery no provision had been made for Mr. Roberts; but when the drawing was completed two others as well as himself had not been provided with seats and the speaker asked and secured from the House general permission for these members who had not drawn seats to make such selections as they could. Under this authority Mr. Roberts got a seat in an obscure portion of the hall. His daughter sat in the gallery and watched the proceedings from beginning to end. The election of Speaker Henderson and his induction to the office the appointment of the usual committees to wait upon the President, the seat drawing contest with the usual amusing features went off without a hitch.

The only other feature out of the ordinary was the adoption of the Reed rules for the present Congress. The Democracy knew it was futile to more than protest against the adoption of these rules after the Republicans had decided upon this course in caucus and the debate upon the resolution to adopt them was very brief. They were adopted by a strict party vote.

As the minute hand of the clock opposite the Speaker's rostrum overtook the hour hand at noon, the gavel

of the Clerk of the last House, Major McDowell, descended with a bang. The indescribable buzz ceased. The members rose and the spectators in the galleries bowed their heads. In this stillness the voice of the blind chaplain, Rev. Henry Couden of Michigan, was elevated and his prayer made the occasion reverent.

After the invocation the Reading Clerk began calling the roll, and a minute later the buzz had commenced, making a noisy background for the staccato notes of the Clerk as he called out the names.

Mr. Roberts sat listening intently for his name, and when it was called he responded "here" in a loud voice. But he looked nervous and ill at ease. There were no demonstrations during the roll call. When it was concluded Clerk McDowell announced that 352 members had answered to their names—a quorum.

"The next thing in order," announced the Clerk, "is the election of Speaker." Mr. Hepburn of Iowa, offered a resolution which was adopted viva voce, providing that the House proceed to the election of a Speaker for the Fifty-sixth Congress. Thereupon Mr. Grosvenor of Ohio, as Chairman of the Republican caucus, presented the name of David B. Henderson of Iowa. The name of General Henderson was greeted with a round of applause from the Republican side of the House, and Mr. Hay of Vermont, Chairman of the Democratic caucus, nominated James D. Richardson of Tennessee, and his name drew the plaudits of the Democratic side.

Mr. Ridgley of Kansas, nominated John C. Bell of Colorado, as the Populist candidate, and Mr. Wilson of Idaho, placed Francis G. Newlands of Nevada, in nomination as the candidate of the Silver party.

Each party having put forward its candidate by the direction of the Clerk, the roll was called and each member voted for the candidate of his political affiliations.

Mr. Morris of Minnesota; Mr. Overstreet of Indiana, and Mr. Carmack of Tennessee, were appointed tellers.

The roll call resulted: Henderson 177; Richardson, 153; Bell, 4; Newlands, 2.

The Clerk thereupon announced the election of Mr. Henderson amid great Republican applause. He designated Mr. Richardson, Mr. Bell and Mr. Newlands as a committee to escort the Speaker to the chair.

The committee retired to the lobby and after a short wait the doors of the main portal of the House swung open, and General Henderson entered upon the arm of Mr. Richardson, followed by the two other members of the committee. When the new Speaker ascended the rostrum, Mr. Richardson, in a neat speech, introduced him, and in response to the hearty cheers he addressed the House as follows:

"Gentlemen of the House of Representatives: The voice of this House has called me to grave responsibilities. For that call I am most profoundly grateful, and I am keenly sensible of the weight of responsibility that attach to this great trust. I am encouraged, however, by the thought that no member of this House can escape responsibility either to his people or to his country. All are under bonds to do our best for our country; the

attainment of great things are not secured by petty contentions on narrow fields, but must be fought and won on broad, patriotic lines of thought and action.

"It is my duty, as it will be my aim and pleasure, to impartially administer the laws adopted for our government, but no speaker can be successful unless he has the cooperation of the members of the House. The general politeness and kindness that have been shown to me by the entire membership here encourages me to believe that such imperfections as I may have will be modified by the considerate and supporting disposition of those constituting this great body. "I am ready to take the oath of office."

In accordance with the time honored custom, the oldest member of the House in point of service, Mr. Harmar, of Pennsylvania, administered the oath to the Speaker.

The Speaker then announced that the oath would then be administered to members by States. As the names of members were called they appeared at the bar in groups of about a dozen and these, with raised hands, were sworn in by the Speaker. When the name of Brigham H. Roberts was reached in the House roll call, the Utah member-elect proceeded alone to the area in front of the Speaker's desk and awaited the administration of the oath. At the same time Representative Taylor of Ohio, secured recognition and amidst breathless interest protested against the swearing in of Roberts on the ground of his being a polygamist and not a properly naturalized American citizen. Mr. Taylor spoke calmly and dispassionately. Mr. Roberts stood gazing intently at him and not once moved a muscle throughout the protest.

Representative McRae, of Arkansas followed with a protest from the Democratic side, saying this issue was one involving the sacredness of the

**YOU** would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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American home, a sentiment that brought an outburst of applause.

Speaker Henderson addressed Roberts, saying:

"Will the gentleman stand aside until the roll call is completed?"

Mr. Roberts assented, with the statement that in so doing he waived none of his rights.

"I can assure the gentleman," answered the Speaker, "that he waives none of his rights by this course."

Mr. Roberts then resumed his seat, and the roll call proceeded.

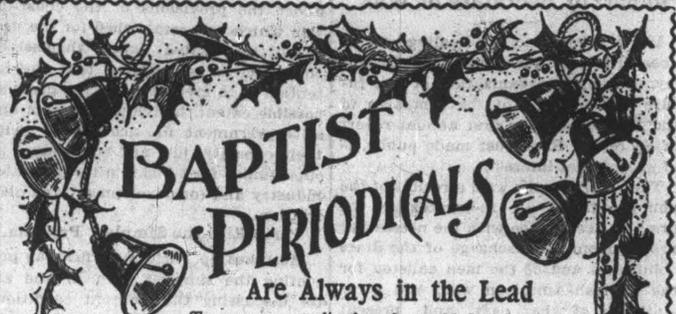
It was agreed by unanimous consent that the consideration of the resolution should go over until tomorrow until after the reading of the President's message. The swearing in of the remaining members was then concluded. The officers of the House, Clerk McDowell of Pennsylvania; Sergeant-at-Arms, Cason of Wisconsin; Door-

keeper, Glenn of New York and Postmaster, McElroy of Ohio, were elected. The usual resolutions to inform the President and Senate that the House was organized were adopted.

A committee consisting of Messrs. Payne of New York; Cannon of Illinois, and Richardson of Tennessee, was appointed to wait upon the President with a similar committee from the Senate.

Mr. Gardiner (Rep., N. J.) announced the death of Vice President Hobart in fitting words, referring briefly to his brilliant and useful career and the profound grief with which the nation had received the news that he had passed away. Later, he said, he would ask the House to set a day aside to pay appropriate tribute to his memory.

As a further mark of respect upon his motion, the House, at 3:50 p. m., adjourned until tomorrow.



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Costs Only 25 Cents. Ask Your Druggist for It.

**BEST DO YOUR BEST.**

The signs are bad when folks commence  
A-finding fault with Providence,  
And balking 'cause the earth don't shake  
At every prancing step they take.  
No man is great till he can see  
How less than little he would be  
If stripped to self, and stark and bare  
He hung his sign out anywhere.

My doctrine is to lay aside  
Contentions, and be satisfied;  
Just do yer best, and praise er blame  
That follows that counts jest the same.  
I've allus noticed great success  
Is mixed with trouble more or less,  
And it's the man who does the best,  
That gits more kicks than all the rest.

—James Whitcomb Riley.

**Report of Secretary of War.**

Washington, Dec. 1.—Dealing as it does with large questions of insular policy, of army re-organization, of the future of Cuba and of the campaign in the Philippines, the first annual report of Secretary Root, just made public, is of exceptional interest.

The report begins with a recital of the policy followed in re-organizing the army in accordance with the necessities arising from the discharge of the State volunteers and of the men enlisted for the Spanish-American war, and gives statistics of the past and present strength of the organization, covering in that respect matters dealt with in the reports of the major general commanding and of the adjutant general. It is stated that at present all of the new regiments of volunteers are in the Philippines or on their way there.

The operations in these islands are next taken up and the report again points out that the outbreak of last February was provoked by the insurgents themselves and was from our standpoint unavoidable. Frequent reference is made to the report of General Otis to show the magnitude of the task set for him with inadequate forces at his command when the outbreak came and high tribute is paid to the courage of the troops, who in the face of great hardships, voluntarily consented to forego an immediate return to their homes upon the expiration of their terms of service. The story of the operations of the past season is recounted and the secretary outlines the plan of the present campaign which began in October. This involved the movement of three separate forces. One was to proceed up the Rio Grande along the northeastern borders of the plains and strike across to the Gulf of Lingayen. Another was to land on the gulf shores by transports and proceed along the coast road to unite with the first force. A third column was to strike straight along the railroad to Dagupan. The secretary says these

movements were executed with energy, rapidity and success, notwithstanding deluges of rain. It is said that wherever the permanent occupation of our troops has extended in the Philippines, civil law has been put in operation, courts have been established and education introduced until at present in Manila there are now better facilities for primary education than ever before.

**What Has Been Done in Cuba.**

A chapter tells of what has been done in Cuba by the army during the past year. Order has been maintained, social distress has been alleviated, sanitation has been instituted and in all respects satisfactory progress has been made, and the part played by our troops now is but the restraining influence of their presence. The revival of industry has been slow but has also made gratifying progress and the reconcentrados have returned to the cultivation of their lands, though the complete restoration of the sugar industry has been seriously hampered by the lack of capital. As order has been restored the force of troops has been reduced and orders have recently been given for the withdrawal of eight companies of infantry and eight troops of cavalry.

In Porto Rico the year has been devoted to administering and improving the civil condition of the island and instructing the people in the rudiments of self-government; at every step in conference with the leading citizens. This work has been retarded by the unfortunate industrial conditions, owing to lack of markets for the island's products and to the distress caused by the great hurricane. Nevertheless, much has been done to correct abuses. The courts have been reorganized, the writ of habeas corpus has been restored and arrangements have been made for taking the census.

**Compliments General Ludington.**

A compliment is paid to General Ludington's administration of the quartermaster's department and it is said that on account of the experience acquired the entire movement involved in the transportation of a large army to the Philippines has been accomplished practically without loss of life, disease or injury to health. The clothing of the army, too, was satisfactory and the food of good quality and furnished promptly. The health of the army has been remarkably good and the report shows that the death rate among the soldiers in the Philippines from disease is only 17.20, considerably

less than in Washington, Boston, San Francisco, New York, and Baltimore. The soldiers killed in the battles and dying of wounds numbered 477 and the entire mortality was 843 for the past ten months.

The Secretary deals at great length with the problem of insular government. He recalls the fact that the treaty of Paris places in Congress alone the determination of the civil rights and political status of the native inhabitants of the territories ceded to the United States. He argues that this limitation completely deprives these people of right to have the islands treated as States or Territories previously acquired have been treated, or even to assert a legal right under the provisions of the constitution which was established for the people of the United States themselves. Nevertheless he assumes that the intention is to give them, to the greatest possible extent, individual freedom and self-government in accordance with their capacity, just and equal laws, an opportunity for education for profitable industry and for development and civilization.

**Porto Rico the Simplest Problem.**

He takes up Porto Rico first, as presenting the simplest problem and after discussing the present conditions there, emphasizing the ignorance of the people of any modern system of government, he holds that they should be provided with the kind of administration to which we have been accustomed, with just as much participation on their part as is possible, without enabling their inexperience to make it ineffective. The Secretary lays stress upon past refusal because of the refusal of a defeated minority to participate further in government, which he says is precisely the cause of the continual revolutions in the West Indies and Central America and marks a rudimentary stage of political development. To meet the case he suggests a statutory declaration as to what laws shall be extended to the Porto Ricans, with provision for federal officers to execute them and for federal judiciary with the appeal to the United States Supreme Court. There should be a form of local insular government subject to Congressional limitation; a Governor appointed by the President and confirmed by the Senate; the chief officers appointed in like manner, and a legislative council composed of the chief officers of the State and a minority selected by the President from the citizens of the island. The municipalities are to be governed by mayors and councils elected by them, with officers subject to removal by the Governor. It would be better to wait for a time before an elective Legislature is permitted. Suffrage should be limited to those who read and write or own a small amount of property.

**Porto Rico's Government.**

Porto Ricans should be chosen for offices they are able to fill. American officials should be limited in number to the smallest necessities and should then be chosen by civil service methods. Education should be free of cost to the community, defrayed from the insular treasury and if necessary assisted by the United States. The Spanish civil code should be continued in force, with such radical modifications as experience suggests. The Secretary says that the trouble has not been that the law was defective or vicious, but that it was never fairly and honestly administered. Any attempt to substitute in these Southern Islands a system of laws based on the experience and characteristics of a New England community would be both oppressive and futile. It is pointed out that a similar course to that above outlined was successfully followed by ourselves in Louisiana and by the English in lower Canada. Much stress is laid on the industrial distress resulting from the inability of the Porto Ricans to market their goods, owing to the withdrawal of the Spanish market, which was their former reliance, and to our own tariff. The Secretary says it is essential that Porto Rico should receive substantially the same treatment at our hands that she received from Spain while a colony and that the markets of the United States should be opened to her as were the markets of Spain and Cuba before the transfer of allegiance.

**Government of Cuba.**

Concerning Cuba, the report says the control we are exercising in trust for the people of Cuba should not and of course will not be continued any longer than is necessary to enable the people to establish a suitable government to which the control shall be transferred, which shall really represent the people of Cuba and be able to maintain order and discharge international obligations. That government when established must solve for Cuba the problems we are to solve as to Porto Rico.

The conduct of the Cuban people is said to be admirable. There have been agitators, but the substantial body of educated Cubans have shown themselves to be patriotic, appreciative and helpful, while the great body of uneducated Cubans have been patient and

lawabiding. It is pointed out that the inability of two-thirds of the people to read and write, their lack of experience in government and the factional feeling left by bloody conflicts, make it necessary to proceed somewhat slowly in the formation of a government. It is said that by the termination of the year allowed by treaty for the Spanish population to elect whether to become Cubans or remain Spaniards, it would be for the first time possible to determine who are Cuban citizens, entitled to take part in government.

By that date—April 1 next—the census will have been completed and we shall be ready to provide for municipal elections, placing the local government in the hands of the citizens and the local governments will form a convention to frame a constitution and provide a general government for the island, to which the United States will surrender the reins of government.

The Secretary devotes some attention to the unfortunate plight of the Cuban sugar producers owing to the competition of European beet sugar, with possible free sugar from Porto Rico and discriminating duties in favor of other West Indian sugar raising islands, and suggests as a curative measure some tariff arrangement by which Cuban products may be imported into the United States on the same terms as those proposed for Jamaica in the pending reciprocity treaty.

**Philippine Government.**

Extended statement as to government in the Philippines is waived because of the full report which will be presented by the Philippine Commission. Reference is made to the negotiation by General Bates of the treaty with the Sultan of Sulu. It is pointed out that it is not only subject to Congressional approval, but the Sultan has been informed that such approval did not carry with it the consent of the United States to the existence of slavery in the islands.

A strong recommendation is made for the laying of a Pacific cable as a matter of great military and political importance. The Secretary deals in a forceful manner with the subject of post canteens. He expresses his agreement with the construction of the statute on this point laid down by the Attorney-General.

The Secretary says: "The practical question to be considered is not whether soldiers should drink or not drink, but whether they should be permitted to drink beer in camp, surrounded by the restraining influences of discipline and good association, or whether they should be driven to drink in the vile resorts which surround the limits of camp, and especially in those where no prohibition is maintained. I have no doubt that the present regulation furnishes the wise answer to this question."

Under the head of river and harbor improvements, the Secretary, while characterizing the estimates as generally meritorious, states that he has felt it necessary in face of extraordinary appropriations for military purposes, to reduce the estimates of the Chief of Engineers from \$21,916,821 to \$14,996,741.

White silk handkerchiefs should be washed in castile soap and warm water, and afterward thoroughly rinsed.

Children are sometimes told, when they are bad, that ghosts and other dreadful things will get them. Grown-up people know better, but it would be a good thing if women could be made to understand that terrible results will follow neglect of any ailment that comes under the general head of



"female troubles." A pain in the side, or back, a disagreeable drain, a bearing-down sensation, headache, nervousness, weakness in the distinctly feminine organs, bad complexion and loss of flesh are forerunners of final collapse. Dr. Pierce's Favorite Prescription is a specific for weak women. It cures. In a great majority of cases the patient can treat herself at home, and obnoxious local examinations can be avoided. In a few bad cases it is wise for the sufferers to write to Dr. R. V. Pierce himself, at Buffalo, N. Y., and he will give full advice by mail free. He is consulted daily by great numbers of women throughout the world, and his advice is founded upon wide-spread experience. All correspondence is treated by him as *strictly confidential*. His "Favorite Prescription" is non-alcoholic and does not create a craving for strong drink. It contains no opium or other narcotic. It is perfectly harmless in any condition of the system. No medicine is equal to it in any respect for diseases of women. Therefore, accept no substitute for this world-famed remedy, though it be urged upon you as being "just as good."

Mrs. Mary E. Jones, of 309 Madison Avenue, Ypsilanti, Mich., writes: "I was troubled with female weakness, and after taking three bottles of Dr. Pierce's Favorite Prescription I am free from pains. I had suffered for two years when I began taking your medicine. I could not walk across my room without suffering dreadful pains. Now I do all my housework and walk where I please." Constipation and biliousness are radically cured by Dr. Pierce's Pleasant Pellets. They don't gripe; they never fail.

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- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR Pittsburgh.
- MORSTEIN Cincinnati.
- ATLANTIC New York.
- BRADLEY New York.
- BROOKLYN New York.
- JEWETT New York.
- ULSTER New York.
- UNION New York.
- SOUTHERN Chicago.
- SHIPMAN Chicago.
- COLLIER Chicago.
- MISSOURI St. Louis.
- RED SEAL St. Louis.
- SOUTHERN St. Louis.
- JOHN S. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- BAILEY Salem, Mass.
- COHNELL Buffalo.
- KENTUCKY Louisville.

One gains wisdom in a happy way who gains it by the experience of others. In painting why not avail yourself of the advice of those who have had the greatest experience—the painters.

Competent, practical painters everywhere use Pure White Lead and Pure Linseed Oil. They know they cannot afford to use anything else.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

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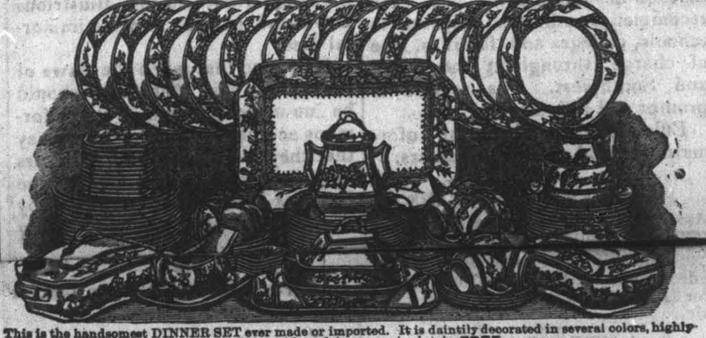
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**MORTGAGE SALE.**

Under and by virtue of the power of sale contained in two certain mortgages executed by M. B. and J. O. Campbell to Mrs. Mary E. Jurey on the 7th day of January, 1896, and on the 9th day of October, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Books 140 at page 31, and 151, page 629, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery, and State of Alabama, to-wit:

Lots numbered two (2), three (3), four (4), five (5) and eight (8), and two-thirds of lots eleven (11), fourteen (14) and seventeen (17), being the whole of said last named lots except the one-third part thereof sold to Miss Elizabeth Taylor; all of said lots lying and being in Block B of section twenty-one (21) of the Plat of the Highland Park Improvement Company as the same appears of record in the office of the Judge of Probate of said county.

MARY E. JUREY, Mortgagee.  
P. C. MASSIE, Att'y for Mortgagee.

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Cards,  
Minutes,

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LOW PRICES.

Alabama Baptist.

For the Alabama Baptist.  
**MARIE.**  
A True Story.

Marie, seven years old, went one afternoon to the Ladies' Aid Society with her grandmother. It was October, and the ladies were preparing a missionary box to send to the Indian Territory. They were so busy talking about what was needed and how to get it that no one noticed the dear little girl who had taken her seat in a corner, and had noticed attentively all that was said and done. On Tuesday the society met again to pack the box. There was a full suit for the preacher, a nice new dress for his wife, dresses for the little girls, warm underwear, brand new buttoned shoes for all, stockings, cloaks, gloves, collars, ties, handkerchiefs, ribbons, canned peaches, tea, etc.—everything to make the family comfortable and happy in their distant frontier home, except an overcoat. "What shall we do?" said one of the ladies, "he asked specially for an overcoat, and it would be a shame not to have one."

"Why, we must have one; let's go down town and see about it." "If we take the money in the treasury for that, where will the freight charges come from?" Now Marie loved dolls, especially paper dolls, better than anything in the world. She had been sitting on the front steps where she heard all that was said: Just here she came running in, her little face all aglow with happiness, cheeks like red roses, hair disheveled, her hat in her hand, and a box under her arm. "I want you to put these in the box for me," she said. She opened it, took out a little bundle, closed it and handed it to the lady standing nearest the missionary box. And what do you suppose was in that box! Why, the idol of her heart, the one thing of the many she possessed that gave her the most pleasure; the thing that she loved so dearly that she slept with it on her arm every night—her big paper doll, with all its beautiful dresses, hats, and cloaks. But that was not all. She ran up to the one holding the purse and handed her the tiny little bundle she had taken out of the box. "Papa gave me this last night to buy some candy, but I want you to take it to buy the overcoat, and then you can send the box off with your money." She went running off before anyone could say a word. The amount so carefully wrapped and so beautifully given was a copper. Not many dry eyes were in the room as we learned from the child one of the prettiest lessons of our lives. EUFULA.

**INTERESTING LETTER**

From General Wheeler—American Utterances That Aid Aguinaldo. The following letter from General Wheeler to his army comrade and friend, Colonel V. M. Elmore, will be read with great interest not only here, but throughout the country: Angeles, Island of Luzon, The Philippines, Oct. 29, 1899. Colonel Vincent M. Elmore, Montgomery, Alabama: Dear Colonel—I am very sorry to see some of our people taking the position they do regarding the Philippines. They say they want us withdrawn and let these people have an independent government under Aguinaldo. There are from nine to eleven million people in these islands, and Aguinaldo has gathered around him an army of possibly 15,000 men. There are more than twenty different tribes in these islands, and very few of them would submit to Aguinaldo's rule. Aguinaldo and his generals would like to govern because it would give them great power, and many of his soldiers like the war because for the first time in their lives they have authority to carry a gun, and they live by taking what they want from the people. Many of them are robbers who rob defenseless people of their money and sometimes murder them. If we should withdraw there would be warfare and anarchy in these islands, and the well-to-do people would get some strong government to come and take control. The idea of our withdrawing and keeping other nations off as proposed by the Massachusetts Democratic platform would most probably involve us in a terrible war with a first class nation. Aguinaldo publishes a paper which is filled with expressions from the people of the United States who are called anti-Imperialists, and I think were it not for these expressions the insurrection would be closed. With high regard, truly your friend, Joseph Wheeler.

**How to Tell His Age.**

Before we can determine the age of a horse by the teeth, it is necessary that we have a general understanding of the form and structure of the teeth. The horse has two sets, the temporary and the permanent. The temporary teeth of both upper and lower jaws begin to fall out at about the age of three years; first the two center incisors of the lower and upper jaws, the next adjoining one on each side come out at about four, and the corner incisors fall out at five. Now the permanent teeth fill these places as fast as made vacant. These permanent teeth in the crown have a depression or cup three lines deep, or one-fourth of an inch. But the cups of the upper incisors are six lines, or one-half an inch deep. The teeth wear off with a certain rate of regularity one-twelfth of an inch a year; therefore, the lower two middle would be worn smooth at the age of six, the next two at the age of seven and the lower corner ones at the age of eight. The upper incisors are six lines deep, and therefore the upper two middle incisors would be worn off smooth at the age of nine, the next adjoining one at ten and the upper corner ones at the age of eleven. Thus all are smooth. After the age of twelve there is no certain rule that will apply.—American Agriculturist.

Prof. T. M. Lindsay, Presbyterian Professor of Church History in Scotland, in a paper read before a Presbyterian meeting, said, "our Baptist brethren are the lineal descendants" of the Anabaptists of Germany, who were the immediate descendants of the Old Evangelicals before the Reformation. He said those old Anabaptists were not the ignorant fanatics as represented by their enemies, but gentle, pious men of rare scholarship.—Western Recorder.

Jesus Christ never lowers the terms of discipleship. He provides neither palanquins nor palace cars to take you to heaven.—T. L. Cuyler.

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Florida to Cuba.

Schedule in effect Nov. 20, 1899

No. 82.	No. 86	No. 36	No. 58.	STATIONS.	No. 57.	No. 33.	No. 85
8 10am	11 25am	7 45pm	Lv. Montgomery	ar. Troy	8 10am	9 00pm	6 40pm
10 55	12 48pm	9 11	..... Troy	..... Ozark	6 39	7 18	4 14
12 50pm	1 51	10 18	..... Ozark	..... Pinckard	5 34	6 22	2 15
1 45	2 15	10 45	..... Pinckard	..... Thomasville	5 10	5 50	12 30
7 45	5 20	1 50am	..... Thomasville	..... Valdosta	1 50	1 50	8 00am
	6 44	3 15	..... Valdosta	..... Dupont	12 20	12 20pm	
	7 30	4 00	..... Dupont	..... Waycross	11 40pm	11 40am	
	8 30	5 00	..... Waycross	..... Jacksonville	10 40	10 40	
	10 40pm	7 30	ar. Jacksonville	..... Jacksonville	8 00	8 05	
	11 00	9 20am	lv. Jacksonville	..... Palatka	7 00	4 30	
	1 47	11 50	..... Palatka	..... DeLand	5 05	2 40	
		4 25pm	..... DeLand	..... Sanford	2 35		
	3 20am	4 25	..... Sanford	..... Winter Park	2 15	12 10	
	3 52	5 20	..... Winter Park	..... Orlando	1 33	11 00pm	
	4 01	5 30	..... Orlando	..... Kissimmee	1 24	11 00	
	4 34	6 04	..... Kissimmee	..... Lakeland	12 49		
	5 55	7 30	..... Lakeland	..... Tampa	11 30am		
	7 00	8 40	..... Tampa	ar. Port Tampa	10 10		
	7 30	9 10	ar. Port Tampa	..... Waycross	8 10		
	10 40pm	5 30am	lv. Waycross	..... Brunswick	7 00		
	6 13	4 39pm	ar. Charleston	..... Waycross	10 00pm		
	8 45pm	5 30am	lv. Waycross	ar. Brunswick	7 00		
	10 30	8 15	ar. Brunswick	..... Palatka	3 45pm		
		11 50am	lv. Palatka	..... Gainesville	2 25		
		3 35pm	..... Gainesville	..... Ocala	12 15		
		3 10	..... Ocala	..... Trilby	8 45am		
		6 52	..... Trilby	..... Lakeland	7 05		
		8 15	..... Lakeland	..... Tampa	5 00		
		9 35	..... Tampa	ar. Port Tampa	4 20		
		10 30	ar. Port Tampa	..... Trilby	8 30am		
		7 00pm	lv. Trilby	..... Tarpon Springs	6 32		
		8 58	..... Tarpon Springs	..... Clearwater	5 50		
		9 31	..... Clearwater	..... Belleair	5 35		
		9 35	..... Belleair	ar. St. Petersburg	5 00		
		10 30pm	ar. St. Petersburg	..... Dupont	7 15pm		
		11 15am	lv. Dupont	..... Live Oak	5 22		
		12 52pm	..... Live Oak	..... Lake City	12 05		
		2 02	..... Lake City	..... High Springs	2 10		
		2 25	..... High Springs	..... Trilby	8 45am		
		6 52	..... Trilby	..... Lakeland	7 05		
		8 15	..... Lakeland	..... Tampa	5 00		
		9 55	..... Tampa	ar. Port Tampa	4 20		
		10 30	ar. Port Tampa				

Pinckard Accommodation, Except Sunday—Leave Montgomery 4 p. m., arrive at Troy 6:45 p. m., Ozark 8:44 p. m., Pinckard 9:30 p. m. Leave Pinckard 5:30 a. m., Ozark 6:08 a. m., Troy 7:55 a. m. Arrive at Montgomery 10:30 a. m. Three Ships a Week to Cuba—Leave Port Tampa 11 p. m. Mondays, Thursdays and Saturdays. Arrive Key West 3:00 p. m. Tuesdays, Fridays and Sundays. Arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays. Pullman Sleeper on trains 57 and 58 Montgomery to Jacksonville. Nos. 33 and 36 Montgomery to Tampa via Jacksonville and Sanford. For any information address R. L. TODD, D. P. A., Montgomery, Ala., B. W. WRENN, P. T. M., Savannah, Ga.

**Georgia & Alabama Railway.**  
Passenger Schedules. Effective February 5, 1899.

No. 19*	No. 17*	MAIN LINE.	No. 18*	No. 20*
7 30pm	7 25am	..... Leave Savannah	11 45pm	8 40am
8 16	8 05	..... Arrive Cuyler	11 00	7 57
9 55	9 35	..... Collins	9 34	6 30
11 55	11 35	..... Helena	7 34	4 30
	12 20pm	..... Arrive Abbeville	11 44pm	
	11 30	..... Leave Cordele	11 24	
	11 50	..... Arrive Americus	11 22	
	2 55	..... Leave Richland	11 22	
	3 55	..... Arrive Hartsboro	11 17	
	5 50	..... Leave Montgomery	11 21	
	7 55	..... Arrive Montgomery	11 30am	
No. 3†	No. 1*	COLUMBUS AND ALBANY DIVISION.	No. 2*	No. 4†
5 20pm	10 00am	..... Leave Columbus	5 20pm	1 00pm
8 25	11 35	..... Arrive Richland	5 55	10 50am
10 05	12 34pm	..... Leave Dawson	3 01	8 25
11 15	1 25	..... Arrive Albany	2 15	7 00
No. 11‡	No. 9*	FITZGERALD BRANCH.	No. 8†	No. 10‡
12 35pm	6 55pm	..... Leave Abbeville	12 01pm	12 10pm
1 35	7 55	..... Arrive Fitzgerald	10 15am	11 10am
2 05	8 25	..... Leave Ocala	8 30	10 45

\*Daily. †Daily, except Sunday. ‡Sunday only.

NOTE—Change of Schedules of Trains 19 and 20, which is arranged so as to make direct connection at Helena with the Southern Railway for all points in the North, Northwest, West and Southwest, carrying through Pullman Palace Sleeping cars between Savannah and Atlanta. Passengers for Atlanta can remain in sleeper until 7 a. m.—East-bound sleeper will be open for passengers in Atlanta depot at 9 p. m.

E. E. ANDERSON, Ass't Gen'l Pass. Agent. A. POPE, General Passenger Agent. CECIL GABBETT, Vice-Prest and Gen'l Mgr.

**The Western Railway of Alabama.**

Read down. IN EFFECT APRIL 1, 1899. Read up.

6	34	36	38	STATIONS.	37	35	39	5
	8 40am	3 30pm		Lv Selma	11 30pm		10 30am	
	9 18	4 14		.. Benton	10 50		9 47	
	9 33	4 30		.. Whitehall	10 35		9 31	
	9 46	4 35		Lowndesboro	10 21		9 18	
	9 57	4 58		.. Burkeville	10 09		9 06	
	10 35	5 35		Ar Mont'ry Lv	9 35		8 30	
				Lv Opelika	7 40 am	8 10 pm		
	7 55 am	7 50 pm		.. Mobile	3 15	4 01 pm		
	1 00 pm	12 20 am		.. Pensacola	5 30	6 10		
	12 20	11 25 pm		Ar Mont'ry Lv	9 30 pm	10 50 am		
	6 00	6 10 am						
				Lv Mont'ry	9 20 pm	10 31 am	7 25 pm	11 00 pm
1 00pm	12 01pm	6 20pm	6 20 am	.. Mt Meigs			6 45	10 04
1 50	12 30			.. Shorters			6 24	10 13
2 25	12 50			.. Goodwyns			6 18	9 00
2 40	12 55			.. Milstead			6 15	8 33
2 55	1 00	7 10		.. Chehaw	8 11	9 25	5 52	7 20
4 05	1 25	7 31	7 35	.. Notasulga			5 37	6 50
4 45	1 40			.. Auburn	7 40	8 53	5 10	6 03
5 55	2 13	8 05	8 14	Ar Opelika	7 28	8 43	4 56	5 40
6 20	2 25	8 17	8 26					
		2 45 pm	8 50 am	Lv Opelika	2 30			
		3 45	9 50	Ar Colum	1 30			
		2 35pm	8 20 pm	Lv Opelika	7 25 pm	8 40 am	4 53pm	
	3 03			.. Cusseta			4 28	
	3 37	8 55	9 07	.. West Point	6 49	8 00	4 07	
	3 54	9 05		Gabbettville		7 52	3 54	
5 25	4 14	9 21	9 31	.. La Grange	6 22	7 35	3 33	8 35pm
5 52	4 43	9 42	9 52	Hogansville		7 12	3 07	8 08
6 05	4 57	9 55	10 03	.. Grantville		7 00	2 53	7 54
6 20	5 10	10 08	10 17	.. Moreland		6 49	2 42	7 42
6 40	5 26	10 20	10 29	.. Newnan				7 28
7 10	5 58			.. Palmetto		6 12	1 58	7 00
7 25	6 13			.. Fairburn		6 03	1 45	6 46
7 45	6 37	11 10		Col'ge Park			1 25	6 15
7 55	6 42	11 14	11 22	.. East Point	4 35	5 40	1 20	6 00
8 20am	7 00	11 30	11 40	Ar Atlanta	4 20pm	5 25am	1 00pm	5 35pm
		11 50 pm	12 00 n	Lv Atlanta	3 55 pm	5 10 am		
	5 45 am	5 30 pm		.. Greenville	12 28	1 20		
	9 30	8 30		.. Charlotte	9 35am	10 15		
	12 10 pm	10 44		.. Greensboro	7 05	7 37		
	1 30	12 00 nt		Ar D'ville Lv	5 50	6 20pm		
	6 40pm	6 00 am		Ar Rich'nd	2 00am	12 00 n		
	10 00 pm	7 00 am		Washington	10 43 pm	11 15 am		
	11 25	8 00		.. Baltimore	9 20	6 31		
	3 00 am	10 15		.. Philadelphia	6 55	3 50		
	6 20	12 43 pm		Ar New Y. Lv	4 30pm	12 15		
	4 45 am	2 00 pm		Lv Atlanta	6 55 am		1 15 pm	
	9 25	7 30		.. Chattanooga	12 10 nt		8 05 am	
		7 15 am		Ar Cl'at'lv			8 00 pm	
	7 50 pm	7 30 am		Lv Atlanta	7 45 am	8 05 pm	10 45 am	
	11 38	11 15	7 25	.. Macon	4 15	4 40	7 25	
	6 00 am	6 00 pm		Ar S'van shlv	9 00pm	9 00 am		
	11 10pm	1 55 pm		.. Atlanta		5 00 am	12 15 n'n	
	5 10 am	8 10		.. Augusta		10 30 am	7 15 am	
	11 00			Ar Chas't'n Lv		5 30pm		

Train No. 38 has sleepers New Orleans to New York. Train No. 37 has sleepers New York to New Orleans. Trains 35 and 36 have sleepers between New York and New Orleans and through car service between Washington and New Orleans. W. J. TAYLOR, General Agent, Montgomery, Ala. D. P. O'ROURKE, Passenger Agent, Selma, Ala. B. F. WYLY, Jr., Gen. Pass. and Ticket Agent, Atlanta. R. E. LUTZ, Traffic Manager, Montgomery, Ala. GEO. C. SMITH, President and General Manager, Atlanta.

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1 48pm	lv. Tuscaloosa	2 05
4 45	lv. Artesia	ar. 11 15am
2 07am	lv. Cairo	ar. 12 05
7 44	ar. St. Louis	lv. 3 00pm

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In Centerville, T. P. Thomas and Miss Nellie Jones.  
In Clarke County, G. A. Dunn and Miss M. E. Beck.  
In Birmingham, O. W. Colgan and Miss Nora Sullivan; Alfred S. Andrews and Miss Fannie H. Bates.  
In Clay County, J. M. Ayers and Miss Fannie Ingram; O. W. Phillips and Miss Nona Robertson.  
In Oxana, C. R. Huckabee and Miss Ada Pearce.  
In Midway, Dr. W. S. Britt and Miss Katharine D. Connor.  
In Union Springs, Andrew Hubbard and Miss Mollie Shaw; J. F. Colquitt and Miss Ida Ellis.  
In Bessemer, Walter Weaver and

Miss Addie Vicks.  
In DeKalb County, Adolphus Smith and Miss Chrysteria Berry.  
In Mt. Meigs, J. T. Trawick and Miss Daisy Wilson.  
In Brewton, Lisha Downing and Miss Lena Harold.  
In Georgetown, Ga., C. W. Gullford and Miss Adele McGee, both of Barbour County.  
In Tuscaloosa, Parker Williams and Miss Laura Weatherford; Thomas Rattis and Miss Louise Brown.  
In Newton, Dale County, Obed C. Doster and Miss Rennie C. Jones.  
In Camden, R. L. Johnsey and Miss Flora Dunn.  
In Mobile, George M. Cox and Miss Annie M. Shugrue; B. Dickson of Montgomery and Miss Rable G. Byrne; Oubert H. Peate and Miss Helen Henderson.  
In Fort Payne, T. J. Cook and Miss Lula Moody.  
In Guntersville, Edward D. Moss and Miss Ida F. Alford.  
In Marshall County, William Matherson and Mrs. Ellen Justice.  
In Gainesville, Sumter County, R. H. Long and Miss Sallie Rogers.  
In Newberne, Hale County, Rev. J. E. Barnes and Miss Hattie Pollard.  
In Dayton, Marengo County, E. T. Eppes and Miss Bessie Archer.  
In Madison County, John H. Carter and Miss Cera Lee Craft.  
In Phenix City, M. W. Holly and Miss Jennie Pickren.  
In Walker County, T. A. Crow and Miss Jeanette McKindrick; Allen McKindrick and Miss Nellie Gibson; J. H. Maynor and Miss Rosa Millington.  
In Wacochee, Lee County, T. D. Jones and Miss Ola Malloy.  
At Church Hills, Lee County, William Small and Miss Alma Fuller; Watt Reynolds and Miss Idalia Fuller.  
In Truett, Tallapoosa County, W. M. Adamson and Miss Florence Seymour.  
In Tuscumbia, Robert B. Wilkerson and Miss Valden L. Waddy.  
In Coffee County, Gordon Andrews and Miss Nancy McIntosh.

## DIED IN ALABAMA.

Near Tuscaloosa, T. J. Weatherford.  
In Cullman County, Henry Sizemore.  
In Dadeville, Louis McIntosh.  
In Etowah County, Gabriel Hill.  
In Mobile, Mrs. M. McD. Golden; George P. Brown; Mrs. Philip Witman, Jr.; Archibald B. Moore, aged 84; Mrs. Sarah A. Randall, aged 77; Mrs. Mattie Kirkpatrick; Samuel Gellay; George W. Beck; Charles F. Junger; Mrs. J. T. Newberry.  
In Aberdeen, Miss., Mrs. J. F. White of Lamar County.  
In Eutaw, J. A. Cornell; Mrs. Elvira Tyree, aged 89.  
At Warsaw, Green County, Mrs. Caroline A. Chiles.  
In Centre, Mrs. Mary Shropshire.  
Near Russellville, William Beavers of Sheffield.  
In Blocton, Patrick Finnon.  
At Cedar Bluff, Charles Lindsay; Child of John West.  
In Lauderdale County, Mrs. G. W. Dakruple.  
In Tuscumbia, James Sawyer; Stephen Morris; Mrs. S. E. Coulson.  
In Pratt City, James McKeena.  
In Midway, James M. Feagin, aged 85.  
In Phenix City, Mrs. H. L. Slaughter; Mrs. R. F. Autrey.  
In Birmingham, Judge Charles Turner; Mrs. Susan M. Morris.  
In Montgomery, Mrs. Mary S. Yeager; Child of R. J. Henderson; Capt. B. H. Smoot.  
In Huntsville, Mrs. Eliza S. Darsey; Mrs. Robert Jones.  
In Demopolis, Mrs. Wade Keyes.  
In Henry County, William Thompson.  
In Union Springs, Child of J. W. Robinson; Miss Mary Lou Caldwell.  
In Collinsville, Child of A. A. Madden.  
In DeKalb County, Prof. S. P. Chittwood.  
At Sycamore, Talladega County, Omega Smoot.  
In Prattville, John McBride, aged 78.  
In Camden, A. J. Cook.  
In Richmond, Va., Miss Natalie Wea-

ver of Selma.  
In Eufaula, Mrs. Cynthia Davis, aged 77.  
Near Monroeville, D. C. Bayles.  
In Lynnville, Tenn., J. F. Sparks of East Lake.  
In Decatur, Child of J. D. Simpson.  
In Clarke County, Henry Kelley; William Calhoun.  
In Gadsden, Mrs. J. P. Ralls.

## OBITUARY.

**Mrs. Annie Mallory Walthall,**  
Daughter of Dr. Robert and Ann (Mallory) Wallace, born near Harpersville, 1853; baptized into the fellowship of Harpersville church, by Dr. Washington Wilkes, 1869; married to Capt. J. L. Walthall, 1871; died at Columbiana, whither the family were about moving from their home in the vicinity of Harpersville, 24th November, 1899. A more lovely character as wife, mother, friend, neighbor, Christian, the writer never knew. Amiable by nature, she was more so by grace. Quite a number of similar spirits, among whom she was distinguished, always lent inspiration to the pulpit by their presence. She loved the house of God passionately. Could say with the psalmist, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth!" One of the last interviews I had with the beloved sister, in passing me as she came from church she stopped to say with beaming face how much she had enjoyed the services. None of the many guests entertained at her home, made up of the genial father, a gracious and motherly aunt, Mrs. Nat. Mallory, and a group of polite, deferential children of superior personnel, among whom she was the centre and cyposure, will ever forget it. All the traditions of ante-war homes were there preserved. The mother of eight living children—three had passed away in infancy—though ready for every good word and work, she was a "keeper at home," very much absorbed in training them. A peaceful end of such a life would be anticipated by it was much more than peaceful—joyous—dashed only by natural regret at leaving family, especially a little son and two little daughters of tender age. The group of a number of strong expressions of blessedness in the presence of death, was, in her own words, "I trust in no merit of mine, but only, alone upon Jesus." No ordinary regrets are felt in the loss of such a friend by numerous kindred and acquaintance. But we surrender her to the "general assembly and church of the first-born whose names are written in heaven." E. B. TEAGUE.  
Talladega and Selma papers please copy.

On the 25th of September last our beloved brother James Conaway gave up his life on earth to receive his reward in heaven. He had been a faithful member of the Mission Baptist church for many years. He was the oldest member in Corinth and was going in his 67th year. We regret the loss in the death of our faithful member but we feel that he is at peace in the presence of his Master. He leaves several children and many relatives and friends to mourn his loss. Blessed are the dead that rest in the Lord.  
Crewville, A. B. M.

The Christian Herald, of Detroit, one of the very best of our Baptist papers, says: "The best way to prevent improper divorces is to have a law that divorced persons cannot marry again." All over the country thinking people who have watched the downward course of this divorce matter are coming more and more to the South Carolina idea.—Western Recorder.

Do not compel a child to eat that against which its palate protests; it is an unkindness, and may produce evil results.

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.  
Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.

**Mozley's Lemon Elixir**  
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.  
Reeseville, S. C. W. A. GRIFFITH.

**Mozley's Lemon Elixir**  
Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.  
Beulah, S. C. N. D. COLEMAN.

**Mozley's Lemon Elixir.**  
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headache. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.  
CHAS. GIBHARD.  
No. 1515 Jefferson St., Louisville, Ky.

**Mozley's Lemon Elixir**  
Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.  
C. H. BALDWIN.  
No. 98 Alexander St., Atlanta, Ga.

**Mozley's Lemon Hot Drops.**  
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Efficacious, reliable.  
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

(TALK NO. 20.)  
**Sterling Silver Tableware.**

Cream Ladle, Sugar Tongs, Sugar Spoon, Butter Knife, Pickle Fork, Sardine Fork, Bon Bon Spoon, Orange Spoon, Olive Spoon. Good weight and size, gold lined bowls. Choice of any of the above pieces of Sterling Silver, \$1.50.

**Pearl Handle Fruit Knives.**

First quality pearl, Sterling Silver mounted. Set of 6 in box, splendid value, \$4.00.

**Sterling Silver Spoon.**  
Fancy spoons for salads, fruits, desserts; Sterling Silver, gold-lined bowl, put up in nice box, \$3.50.

**Teaspoons.**  
Set of 1 dozen Teaspoons, up to date pattern, engraved with initials, \$4.00.

**Santa Claus Spoon.**  
An appropriate child's gift. Santa Claus on top of chimney on spoon handle and "Merry Christmas" in gold lined bowl, sterling silver, 50c each.

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

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Edward Lambert to Mrs. Mary E. Jurey, on the 2d day of February, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 147, at page 478, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Saturday, the 16th day of December, 1899, the following described property contained in and conveyed by said mortgage, situated in the city and county of Montgomery, and State of Alabama, to-wit:  
That certain lot situated on the north-west corner of Amanda street and Jeff Davis avenue, fronting fifty (50) feet, more or less, on the west side of said Amanda street, and running back, west of even width, one hundred and fifty (150) feet, more or less.  
MARY E. JUREY, Mortgagee.  
P. C. MASSIE, Att'y for Mortgagee.

## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Elsie Howard and Peter Howard, her husband; Elizabeth Hughes and Wilson Hughes, her husband; Wright Jackson, a widower; Sylvia Jackson, a widow; Nellie Lee and Jacob Lee, her husband; and Matilda Dawson and John Dawson, her husband, to the Banking, Building & Loan Company, on February 15, 1896, which mortgage is recorded in Book 139, page 290, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in the city and county of Montgomery, and State of Alabama, to-wit:  
South half (1/2) of lot number nine (9) in the plat of land drawn by John W. Watts fronting west on the east side of Eugene street (formerly Watts street) fifty (50) feet, and extending back east with that equal width one hundred and thirty-five (135) feet, and being a part of the north half (north 1/2) of east half (east 1/2) of northeast quarter (northeast 1/4) of northeast quarter (northeast 1/4) of section 18, township 16, range 18, and known as Wattsville; being the same conveyed to Elsie Howard by Caroline Long and Green Long on the 17th day of December, 1875, by deed of record in the Probate Office of Montgomery county, State of Alabama, in Book 25, page 635.  
This the 28th day of November, 1899.  
BANKING, BUILDING & LOAN COMPANY, Mortgagee.  
J. L. HOLLOWAY, Attorney.

## Cures Dropsy!

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

## HUGHES' TONIC.

Improved--Palatable.  
**SPLENDID GENERAL TONIC**

If "run down"—"played out,"—just what you need. Promotes healthy appetite—strengthens. You will feel better after second dose. Try it.

Better than Quinine—because it **Regulates Liver and Bowels** **Invigorates the Whole System**

It will do the work—no after depression; no ear buzzing or deafness.

Certain cure for Chills and Malarial Fevers—guaranteed.

At Druggists'. Don't accept any substitute.  
50c and \$1.00 Bottles.

For sale by **ROBINSON-PETTET CO.,** (Incorporated.) Louisville, Ky.

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Large type edition, size 6 1/2 x 9 1/2 inches. THE ONLY COMPLETE TEACHERS' BIBLE PUBLISHED containing questions and answers for the aid of Sunday School Teachers and other students of the Bible, also 68 pages comprising all the valuable illustrations and descriptions of recent Biblical researches, etc. This magnificent Bible is bound in seal, moire silk lined, divinity circuit, round corners, gilt edges, flexible, and absolutely the best Bible ever offered for the money. Sent upon receipt of 95c. and 20c. for postage. If it is not satisfactory return it to us and we will refund your money. Address all orders to THE WERNER COMPANY, Publishers and Manufacturers. Akron, Ohio.

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

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IF NOT A Sample Card of the leading numbers will be sent FREE on receipt of return postage, 2 cents.  
THE SPENCERIAN PEN CO., New York.

## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Elsie Howard and Peter Howard, her husband; Elizabeth Hughes and Wilson Hughes, her husband; Wright Jackson, a widower; Sylvia Jackson, a widow; Nellie Lee and Jacob Lee, her husband; and Matilda Dawson and John Dawson, her husband, to the Banking, Building & Loan Company, on February 15, 1896, which mortgage is recorded in Book 139, page 290, of the records of the Probate Office of Montgomery county, State of Alabama, the said Banking, Building & Loan Company will proceed to sell at public auction, at the Artesian Basin, Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 28th day of December, 1899, the following described property, situated in the city and county of Montgomery, and State of Alabama, to-wit:  
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This the 28th day of November, 1899.  
BANKING, BUILDING & LOAN COMPANY, Mortgagee.  
J. L. Holloway, Attorney.



**Make the Hair Grow**  
With warm shampoos of CUTICURA SOAP and light dressings of CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow when all else fails.  
Sold throughout the world. POTTER D. AND O. CO., Sole Props., Boston. "How to Have Beautiful Hair," free.