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Mormonism.—No. 12.

AS A RELIGIOUS SYSTEM—ITS DOCTRINES AS TO GOD.

We have been studying for some weeks the history of Mormonism, and we have seen what an awful history it is. But, after all, the history of any people is only the expression of their principles, and it is apt to be no better and no worse than these principles. Bad as is the history of Mormonism, it is simply the logical working out of the principles of Mormonism. Let us see what those principles are. We shall take their articles of faith, which the Mormon missionaries carry with them and give to all who will take a copy, and let their own leaders and writers expound them.

The first article says: "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." That certainly sounds all right. But let us see what they mean by it.

"We believe in God the Eternal Father." What kind of a God? What kind of a Father? This question is fundamental. A person's conception of God underlies all of his theology and gives shape to his character and conduct. We shall dwell awhile on this point.

The Bible conception of God is a most excellent one. He is spoken of as infinite, eternal, omnipotent, omniscient, pure, holy, the great I Am, the Most High, etc., etc. Christ said, "God is Spirit." The definition given by Dr. A. A. Strong in his Systematic Theology is, "God is the infinite and perfect Spirit, in whom all things have their source, support and end." The Westminster Catechism defines him as "A Spirit, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

Dr. J. P. Boyce says that "God's nature is exclusively spiritual." This is the conception of God universally held among Christians. What is the Mormon conception of God?

I. They say that God is a man like us; that he has a body like us, and to use their favorite expression, that he has "parts and passions" like us.

The Mormon Missionaries as they go around, carry with them a little tract which they offer to leave at every house. It is written, or compiled, by Mr. Ben E. Rich, President of the Mormon Propaganda at Chattanooga. It is called "A Friendly Discussion Upon Religious Subjects." It is written in the form of a story. The scene is laid in a "town in the South-western part of Tennessee, which we will call Westminster." The reference evidently is to Winchester. Several persons take part in the discussion. The hero is a "Mr. Durant of Salt Lake City." Mr. Durant is simply a Mormon elder. He represents Mormonism, and of course, tries to uphold its principles. The first point which he attempts to prove is that God has a body, and that he has "parts and passions." His argument is based upon some passages of Scripture which speak of God as speaking face to face with Moses, and as having mouth, eyes, lips and tongue, etc. Many other such passages might have been quoted besides those given by Mr. Durant. They are all evidently used in what the theologians call an anthropomorphic sense—that is, they speak of God as being in the form of a man, as "an accommodation to human thoughts, and to the incapacity of human language to express exclusively divine things." (Boyce). All Christians so understand them. But the Mormons take them in a literal, material sense, and base their whole conceptions of God and their whole system of the-

ology, and indeed their whole conduct, upon them.

Mr. Durant closes his argument on this point by saying:

"And as for passions we are told in the Bible that he [God] exercises love and is a jealous God. Are these not parts and passions? It would appear that all who believe in the Scriptures must conclude that they are parts and passions, and that the Creator is a God after whose likeness we are made."

These views of "Mr. Durant of Salt Lake City," revolting as they are to all our ideas about God, are the views of every Mormon, as indicated over and over again. "Mr. Durant" is only a *nom de plume* for Mr. Ben E. Rich, President of the Mormon Propaganda in the South, with headquarters in Chattanooga, and so his utterances are official.

But there is plenty of other evidence on this point. The Mormon Catechism says:

"What kind of a being is God?"

"He is in the form of a man."

"How do you learn this?"

"The Scriptures declare that man was made in the image of God."

"Have you any further proof of God's being in the form of man?"

"Yes. Jesus Christ was in the form of a man, and he was at the same time in the image of God's person."

"Is it not said that God is a Spirit?"

"Yes. The Scriptures say so."

"How then can God be like man?"

"Man has a spirit, though clothed with a body, and God is similarly constituted."

"Has God a body then?"

"Yes; like unto man's body in figure."

"Is God everywhere present?"

"He is in all parts of the universe."

"If God is a person how can he be everywhere present?"

"His person cannot be in more than one place at a time; but he is everywhere present by his Holy Spirit."

This is the doctrine of God the Father taught to Mormon children, and believed by every true Mormon.

Orson Spencer, a prominent Mormon elder, and perhaps the most learned man they have ever had, whose writings are especially commended by Geo. Q. Cannon, said in a series of letters to Rev. William Crowell, then editor of the Watchman, of Boston, which letters have been published in book form:

"We believe that God is a being that has both body and parts and also passions. . . . A very general conviction concerning the character of God now is, that he is a being without body, or parts or passions. A greater absurdity cannot be furnished in all the annals of heathenism. Even images of wood, and brass and stone, are scarcely more remote from the picture of the true God than the theory of a passionless, matterless God."

The New Testament tells us what his body is like. It is so nearly and exactly like the body of Christ that there is no difference. Paul says that Christ was the express image of his person. It is then beyond all dispute that the body and person of Jesus Christ and the Father are alike. One is the express image of the other. If one has a fleshy, material body, the other has. If one resembles in stature the seed of the woman, the other wears the same resemblance. . . . If one, wearing a body of flesh and bones, in all points like unto his brethren, is capable of holding all power in heaven and earth, and also of displaying the brightness of celestial glory, the other can do the same in a similar body of flesh and bones. He declares that he has given us an image and likeness of himself in the person of man."

One of the standard Mormon works is called "Key to the Science of Theology," written by Par-

ley P. Pratt, who was one of the Twelve Apostles, but who, as we have seen, was killed by Mr. McLean, because of his having run off with McLean's wife. In it Mr. Pratt speaks of God as "not only possessing body and parts, but flesh and bones and sinews and all the attributes, organs, senses and affections of a perfect man." (Key to Theology, p. 40.)

He says again:

"Each of these Gods, including Jesus Christ and his Father, being in possession of not merely an organized spirit, but a mortal body of flesh and bones, is subject to the laws which govern the most refined order of physical existence." (Key to Theology, p. 44.)

Again:

"It is therefore, an absolute impossibility for God the Father or Jesus Christ to be everywhere personally present." (Key to Theology, p. 45.)

The book of Mormon says:

"And the veil was off the eyes of the brother of Jared; and he saw the finger of a man, and it was as the finger of a man, like unto flesh and blood. I saw the finger of the Lord that he would smite me; for I knew not the Lord's blood." (Book of Mormon, Ether, 1:8.)

The Doctrine and Covenants, another "inspired" book of the

Mormons, says:

"The Father has a body of flesh and blood as man's; the Son also." (Sec. 130:22.)

Joseph Smith said in a sermon:

"God himself is now, and sits upon a throne, and in yonder tabernacle, and in that great secret place."

And again, in the same sermon:

"It is the first principle of the gospel to know that he was once a man like us; yea that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ himself did."

And again:

"In the beginning, the head God called a council of the Gods; and they came in together and concocted a plan to create the world and people it. When we begin to learn in this way we begin to learn the only true God, and that kind of a being we have got to worship."

Again he said:

"There is no other God in heaven but that God who has flesh and bones." (Compendium, p. 287.)

Trip Notes to be Resumed.

I have just returned from a sweep around North Alabama, but haven't time to write of things just now. In the next paper I will begin my trip notes again.

After weeks of suffering the Lord has given me back my wonted health, and I shall see the brethren and tell of all the good things I see. The bad things shall not be mentioned,—excuse me, please, from any service along that line?—my pencil is so trained that it grows blunt in these days and runs all the letters into one which takes the liver complaint. I am after the hopeful things, the things that make glad—I will sing the old century out and let other growl it out, if they will. Who will join me in this good resolve? Will you?

W. B. C.

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 minutes as quickly as possible. W. B. CRUMPTON.

"After the Associations, What?"

Was the subject of an exhortation I sent out to the brethren not long since. I urged that all take up the work at once and press regular collections through all the year, and not wait, after the old style, until just before the association. I have been gratified to find some pastors who have taken the hint and have moved off; others are waiting until January. But some dear, good, easy souls haven't moved, nor will they. "Since the fathers fell asleep all things continue as they were" with them. I fear we will have to get along without them; but, dearly beloved and longed for, I beseech you, don't let the column march away and leave you behind. We need you, and, as little as you think of it, you need us.

W. B. C.

The Pledge Card.

Some brethren insist upon my keeping on hand pledge cards with the envelopes. I am arranging to have them ready by January. Hope to send out samples next week. The postage is all they will cost the churches.

W. B. C.

For The Alabama Baptist.

Pastoral Changes in our Section—Some Convention Thoughts—First Service at Evergreen.

It has been published in the ALABAMA BAPTIST authoritatively that I had accepted the call to the pastorate at Evergreen. Bro. S. P. Lindsey was overwhelmingly called to Bellville, one of the churches I leave, and one of which he was pastor before my last pastorate there. He has accepted the de-

light of the entire neighborhood. He has also been called to Perdus Hill, another of the loved flocks I leave, and of which he was formerly pastor. I could have left these churches in no better hands, and with all the love I bear toward them, know they will do as well or better than with myself.

Pineville and Concord (Buena Vista) have overwhelmingly called their old and cherished pastor, and one of my own best ministerial friends, Dr. D. W. Ramsey. He was unanimously called to one of these churches. I rejoice in the union.

Bro. Editor,—it hurt me to leave these dear churches. I do think it cruel, unless Providence clearly indicates it, to break such sweet and sacred relations.

Bro. Fortune has accepted Castleberry and perhaps others of which I am not informed. We are surely delighted to have him—one of the most spotless young preachers it has been my privilege to teach.

I wish only to say of the Convention that if there be any "best one" ever held in Alabama, it was that one. O, how it did delight me to see and listen to so grand a body of united and loving and faithful ministers, of whom I can say, I never saw an act nor heard a word that I could condemn. They were ready for every and any work. I did not hear an address or talk that was not perfumed with humility, and sparkling with good diction and adorned with discretion. I would like to mention some of them, but must say, if any man doubted the propriety, utility and Scriptural necessity of the B. Y. P. U. organization of the young people, he must have yielded to the penetrating, unanswerable address of Bro. Blackwelder. I met several young imported ministers, of whom, already, I feel proud. There was scarcely a speech from the older brethren, but all looked as I felt, satisfied. I did not make a speech—even I—and I did not need to do it. I said last year that all I wanted to do was to put up the gaps; but the boys did not leave any down.

Well, what about Gadsden, the new church and the inimitable

Willis? They transcend my power to describe in so short space as I wish to occupy. Willis is a little more than I ever expected of him to be at his age, and I never expected more of any one than himself. This church and church house are proof of it.

I preached the first pastoral sermon of my third pastorate at Evergreen last Sabbath to a very fine and attentive audience. It was with feelings of mingled pleasure that I arose in the old stand before a congregation into whose fellowship I had received I suppose over two hundred members. But the dear faces that were missing—notably Bro. Young Rabb, perhaps one of the constituent members, and a deacon and Associational clerk for years. I tremble for fear of my feeble health. I urged it upon the committee, but the brethren seemed disinclined to excuse me; so I remove to Evergreen next Tuesday, and I request correspondents and papers who see this to address me hereafter at Evergreen.

B. H. CRUMPTON.

For the Alabama Baptist.

I Suspend for a While.

Following Bro. Crumpton's example, I make haste, after a few parting words, to desist for the present from further discussion of the dispensary. The discussion was brought on by what our good brother published in the ALABAMA BAPTIST on and prior to Nov. 2d. We both hold that the dispensary should be adopted where prohibition is not obtainable. On that point we are agreed. It is meet that I re-affirm the propositions I have maintained in my two communications.

1. As a matter of course

not afford to advocate the adoption of the dispensary, and then leave it to take care of itself.

2. The fact that we cannot get civil laws that are as perfect as the moral law, is no reason why we should not favor and uphold the best civil laws we can obtain.

3. The fact that the laws of the state require less of the citizen than the Divine law requires of the individual should not deter a Christian citizen from holding civil office and executing its duties.

4. Christians cannot afford to ask unbelievers to do things officially or as private citizens which we ourselves would refuse to do on the ground that they are morally wrong.

5. We do not "abstain from all appearance of evil" when we decline to aid in improving and executing the laws of the country, nor when we ask an unbeliever to perform a service that we condemn as unworthy to be done by ourselves.

By citing 1 Cor. 8:13 at the very close of his last article, our brother seems to admit that to be a dispenser is not essentially wrong, for in that chapter the apostle teaches that eating meat offered to idols is not wrong in itself (see verse 8), and advises its discontinuance only as a concession to the "weak conscience" (8th and 12th verses) of "weak" (9th and 10th verses) and insufficiently taught (6th and 7th verses) brethren. That he would on the same or other grounds advise the sacrifice of a clearly ascertained and solemn obligation of Christian citizenship at the expense of a great legislative and moral reform, is not affirmed in that nor, I believe, in any other chapter of the Word of God.

On the advisableness of favoring the dispensary where prohibition cannot be had, I may ask permission to express my views through these columns at some future time, unless some other brother shall meantime represent that cause for us.

Fraternally,

Troy. A. B. CAMPBELL.

Counseling with fear is the way cowards are made; counseling with hope is the way heroes are made; counseling with faith is the way Christians are made.

The Pastor as a Factor in Denominational Life.

BY A. J. BARTON.

It must be remembered when we speak of denominational life, that we speak of something difficult of definition. There is such a thing as denominational life, and yet how hard to locate it, how impossible to put one's hand upon it! Every family, every body of people, every church, every denomination has an individual tone, has its own *esprit de corps*, is possessed of and pervaded by a life all its own. But the life is hard to locate or analyze. Indeed, all life is elusive; we do not see life, but only the manifestations of life. The tree buds and flowers and fruits; we are filled with a sense of its beauty, delight in its luscious fruits, and feel that it is a thing of life. But these that we see are not the life; they are only its manifestations, only its products. One meets his friend, receives his cordial grasp, looks upon his face aglow with friendship, and his heart warms, knowing that there is a kindly spirit and life throbbing in the friend's bosom. But the hand grasp and the gracious smile and the goodly fellowship are not the life, but only manifestations of the life. The life itself is not to be seen or touched; its character cannot be known except as it may be learned by its manifestations. In loose speech we often put the outward for the inward, the fruit for the life. But life, whether individual or collective, can be known only by its activities. Our denominational life which, though so difficult of definition, is quite real, manifests itself in the co-operative activities and enterprises of the denomination. The question for which answer is here sought, and which is worthy of the best thought of every pastor is, How can the pastor contribute to the betterment of denominational life? in what way may he be a factor in that life?

As each church is a unit in the great aggregate of the denomination which necessarily takes coloring and character from every church, the pastor impresses himself indirectly upon the denominational life through his ministry in his pulpit and his pastoral life among his people. But there is another and more direct way in which he stamps his image and superscription upon the denomination's thought and life. While the pastor belongs in a peculiar way to his own people and sustains a peculiar relation to them, he belongs in a broader and also quite as real a sense to his denomination, and sustains a very vital relation to it; his duty to his denomination, though very different, is just as real as his duty to his church.

As denominational life is seen only in denominational activities and enterprises, the pastor's power as a factor in it will be determined by his bearing toward them. To be an efficient factor in the life of the denomination, he must give earnest thought to denominational institutions. Something has occasionally been said about denominational "bosses." I have never seen one of those animals, and am not sure whether they inhabit these parts; but this I know: I should be willing to incur the danger of living in a country infested with a few of that formidable biped, if such be the penalty we must pay for having among us men who really study denominational conditions, and situations, and institutions. Every pastor owes it to himself and his own people and the Lord to be an honest and diligent student of denominational affairs. And at this point, it has sometimes seemed to me, we are weak. There is a very natural tendency toward encrustation. Each one of us having his own work, which, in most instances, is about all that he feels he can manage, we are prone to turn aside from the consideration of all else, forgetting our brethren and their work, and also forgetting the common interests and common good of the denomination. It is doubtful if the pastor, whose hands and heart are always full, has more immunity from this danger than others. Yet, his plain duty is to study every denominational situation and interest. Not only is this necessary in order that he may be a factor in denominational life, but, as each church can be brought into the largest and most unselfish life by entering into the fellowship of service with its sister churches, it is

necessary also in order that he may be a good and efficient pastor.

Moreover, the pastor must be constructive in his spirit and in his bearing toward the existing order of things in the denomination. This is not to say that present institutions are at all perfect, or even as good as they might be. Nor is it to say that the pastor should shut his eyes to their defects, or even that he should be slow to set about correcting these defects and improving our plans of work and perfecting our institutions. Not to suggest that the pastor should be a numbskull, approving all that he sees in denominational life. Indeed, the object of the studious thought insisted upon above, is that he may as truly be an efficient factor in correcting existing evils or in strengthening weak points as that he may intelligently approve and efficiently advance the good. But still his spirit must be constructive. It is an observation as true as old, that it is much easier to tear down than to build up. The iconoclast has comparatively easy work; and whether he fully succeeds or not in his work of destruction, not much good remains in his wake, and what does remain is left in spite of his work and not by reason of it. Any one can go through the country with a fire brand leaving waste and desolation behind, but it takes wise heads, kindly disposed hearts and efficient hands, and years of toil to plan and build great institutions and enterprises. No less is this true in denominational affairs than elsewhere.

The pastor as a factor in denominational life must add another and kindred virtue to this constructive-ness of spirit; he must let patience have her perfect work, allowing time, the mightiest of all factors in the correction of all evils, to come to his aid. Time can work wonders; he builds as well as destroys. He is a great physician, and will heal many, if not all distempers and diseases, if only we act the part of good nurses. Let no pastor who is conscious that our denominational life is not all it ought to be, chafe or grow impatient. It may be hard to wait, but after awhile we shall doubtless see that things are getting better, and that it was good to wait.

The pastor ought also to be of a broad mind and catholic spirit, recognizing the very important truth that individuals or bodies may co-operate on common ground, though differing at some points, differing even at many points. It is one of the calamities under which all human effort has to be put forth, that we all differ in opinions and convictions. Sometimes it is said that it is a good indication if we differ, for it shows that we have thought. But this is a false view. For truth is harmonious and unchangeable, and if we all knew the truth and thought correctly, we could not differ. Hence it is a reflection upon the knowledge or the thinking of one or both of them that any two persons should differ. But the fact remains that no two human beings agree about everything, so sadly are we hemmed in by human weakness and limitations. Thus it appears, if there is to be any co-operation in any sphere, whether in the family, the state, the church, or the denomination, that each individual must be willing to work with those with whom he differs at some points. And, strange as it is, this is as true of our denomination as of any body of people on earth,—true of us in a much higher degree than of any other religious denomination. Our independent government and manner of life are conducive to difference of opinion. And true as it is that we are one people, we are wide apart at many points, for it is notable how thoroughly we agree upon all the great substantial, and differ sharply at many points. In view of this variety of shades of belief and sharp differences of opinion, there is good ground for saying that the pastor must recognize this principle of co-operation over the heads of differences. This does not at all imply that one is to surrender or hold loosely his convictions at disputed points. Broad-mindedness is not here intended as a catch phrase, is not a bid for applause, is not a synonym for flabby-mindedness. Stalwart conviction of truth, a genuine reverence for truth, a tenacious devotion to truth, are all important, and each man worthy of the name loves truth and longs to find truth, not that truth which suits his crotchets—all truth.

But, after all, there is a difference, two great truths: One, that to whom he differs to hold the opposite as he has to hold that no one has received from truth given to any infallible knowledge of all truth. It would be a question whether suffering with us not to his opinion, but have some truth. I will tone down any feeling that might be a possession of us, and fit frame of mind to operate on common ground. My pastor, a most honest and fervent servant of Christ, has the same views at all points as I, or the same view. Shall I there support, or be sympathetic in my work? Not all the members of my church agree with me in everything—incredible as that may seem. (Of course, you understand, I pity all poor mortals that have not the same as I do.) But, shall I on that account become a hindrance rather than a help in my church? Shall I refuse to co-operate in the church's plans of work? When there is agreement on cardinal doctrines—and each one must be his own judge as to what is cardinal—there may be co-operation for the furtherance of these doctrines. I do not always agree as to minor domestic matters; shall we therefore refuse to co-operate and have a family brawl?

With these statements before us, let me make a plea of all this great mass of Baptists and their efficient world to Christ, terminated largely by their denominational life. I am a strong denominator. But we emphasize our distinctive doctrines rather as separating us from others than as bringing us together. Whatever separates us as a people from others, whenever we are together, we are one. He leaves in our midst, as C. Nettles, in his book, "The Segregation of the Baptist Church," has determined by Baptists themselves through their activities. And this is what the past-life is to be largely a plea to every pastor can be a negative or destructive force without losing great opportunity and a church, to his detriment, to the cause of his denomination and Master.

Richmond, Va.

Thanksgiving Head

The people of the church about 9 o'clock, and by 11 o'clock more than could be seated in the church.

Services began at 11 o'clock with song by the choir, followed by prayer and an address by Rev. W. W. J. M. L.

Rev. J. M. L. delivered one of the ablest sermons we ever heard. He seemed to have the congregation spell-bound every one in the church wanted to catch his words.

Again we were followed by the congregation for dinner.

The good people of the community demonstrated their appreciation of the bountiful dinner by the table, of which all were cordially invited to partake.

At 1:30 o'clock the congregation returned to the house, and the evening service was held, followed by music by the choir, after which prayer, after which the service was dismissed.

Each and every one with whom we came in contact expressed their delight at having the opportunity of attending the services at Rocky Head church.

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Richmond, Va.

Service at Rocky Church.

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For the Alabama Baptist. What Shall We Preach?

BY REV. H. W. PROVENCE, TH. D.

Every true preacher of the gospel is under divine command. He is invested with a divine commission. This fact is fundamental. I am aware of the tendency, which is becoming all too prevalent in some quarters, to regard the ministry as a mere profession, to be chosen or not, according to one's own sweet will. I know that men are beginning to weigh the advantages of a ministerial life over against its disadvantages, and enter the ministry, just as they would the legal or the medical profession, because of its superior attractions. But I have no sympathy with this tendency. I believe that God calls men to preach the gospel today as truly as he did the unlettered fishermen on the Lake of Galilee or the educated Pharisee on his way to Damascus. It is this fact of a divine call that invests the preacher's office with its peculiar dignity and authority. It is this fact of a divine call that makes him fearless of men and regardless of their opposition, so long as he is preaching the truth and carrying God's message to dying men.

And what is to be the burden of his message? The wonderful progress of scientific study and the use of which has been made of the revelations of science by the enemies of Christianity have betrayed many preachers into scientific discussions in the pulpit. These men have vexed their own souls and wearied their congregations in the endeavor to reconcile their ideas of the teachings of the Bible with the supposed deliverances of science. It has seemed to their earnest but misguided souls that this was the only way to overcome the scepticism of the age. But I think Dr. VanDyke is right when he says in his volume on "The Gospel for an Age of Doubt," "Now and then you will find a rare exception; but as a rule nothing could be of less value than the scientific sermons of preachers who have only a bowing acquaintance with science. If the cure of modern scepticism is to be accomplished by the further progress of physical investigation, at least we must first confess that this enterprise is not for us." Phillips Brooks has said with equal truth and force, "There is nothing that could do more harm to Christianity today than for the multitude of preachers to turn from preaching Christ, whom they do understand, to the discussion of scientific questions, which they do not understand." A few years ago I went to hear a prominent preacher deliver a commencement sermon at a young ladies' college. It was a fair June day, and a large congregation was present. The preacher announced his text, "I am come that they might have life, and that they might have it more abundantly," and we looked for the heart of the gospel. He spoke an hour on the failure of physical science to originate life! He undertook to discuss in scientific terms, for the edification of those innocent girls, the doctrine of evolution.

"While words of learned length and thund'ring sound amazed the gazing rustics ranged around; And still they gazed, and still the wonder grew That one small head should carry all he knew."

But there was a sad feature to his foolish blunder. He had an hour, the only one he would ever have, to address those men and women on the theme that was of greater importance to them than anything in the world. How could he waste it in talking about something which, even though it might please and instruct them, could not help them? Nero brought upon himself the contempt and execration of the civilized world by fiddling at the burning of Rome. What is to be said of a preacher who will turn aside from his sacred work of snatching human souls from the power of the eternal fires to discuss in his pulpit a mere scientific theory? No scientific discovery ever cured the soul's deep-seated disease.

A more common error is to preach mere morality. There is a certain class of "evangelists," so-called, who go about the country telling men that all they have to do is to turn away from their evil habits and do better, to quit drinking and lying and gambling and dancing,

and be sober and honest and respectable, to quit their meanness and join the church. And there are philanthropists and reformers by the score who are seeking to cure the world's disease with a prescription like that. But one of the greatest preachers living today has declared with much truth, "The thing that the world wants is to have sin dealt with—dealt with in the way of drying up its source and delivering men from the power of it. Unless you do that, I do not say that you do nothing, but you pour a bottleful of cold water into Vesuvius, and try to put the fire out with that." Do not understand me to decry the preaching of morality. Far be it! We all need to be continually reminded of our obligation to live right, and I should be the last to discourage this work. Rather would I see our standard of living raised higher and higher until it should be the standard of the Sermon on the Mount. But if we confine ourselves to this we preach a gospel with its heart left out.

There is no nobler model for the minister of the gospel than the great Apostle to the Gentiles. His message is ours. Its fundamental character has never changed. To the Corinthian Christians he wrote, "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." To a man of Paul's training and talents there might have been a temptation to cater to the popular taste. He was in full command of the treasures of Jewish learning, for he had sat at the feet of Gamaliel. He was wise in the wisdom of the Greeks, for in his native Tarsus he had drunk deeply at the sources of Greek philosophy. But into the life of Paul there had come an experience which moulded his whole subsequent career. On his way to Damascus on that memorable day there had flashed from heaven a light brighter than the unclouded splendor of the Syrian sun, and the voice of the crucified Christ had called the proud Jew to a higher and a holier mission. His one theme now is Christ, and the central fact about Christ is his at-

fixtion, his death for the sins of the world. That was the gospel that wrought such wondrous results in the early days. And it is the only gospel that can meet the need of sinful men and women today.

For The Alabama Baptist. Sabbath Schools. Our Sabbath school work, like every other department of our church work, needs to be more thoroughly organized. I have not one word to say against our interdenominational organizations, but I do believe, with all my heart, that every county in Alabama should have a County Sunday School Convention annually. And it seems to me that the 130,000 white Baptists in the State could arrange to have a Sabbath School State Convention. This convention should appoint a general Sabbath School Missionary, whose duty should be to organize new Sabbath Schools, and arouse a deeper interest in the work. Much good could also be done by inducing Sabbath Schools to secure libraries for the pupils. I tried hard to get our State Board to send out a Sunday School Missionary, and Dr. Frost heartily approved the idea, and said that he believed the Sunday School Board would make a liberal appropriation in books if the State Board would send out such a missionary. Bro. Crumpton approved the idea, but did not think this the time for the State Board to undertake such a work. To my mind there was never a time so appropriate. The State Board is practically out of debt, our country was never more prosperous than now, we should make next year the most active, along all lines, of any year in our history. But as our State Board cannot do the work, why should the Sabbath Schools of the State not call a convention, and put out a suitable brother to do this work? Let us hear from the brethren.

A. J. PRESTON. Childersburg.

Live Christ before the world, then you will be able to talk Christ with power when occasion offers.

Alabama Baptist

MONTGOMERY, DEC. 14, 1899.

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.

DR. DICKINSON'S ARTICLE.

We have freely and cheerfully given space to Dr. Dickinson's article on this page. On his motion, at the State Convention held at Gadsden, a committee was raised, to whom was referred that portion of Rev. W. B. Crumpton's report in which he says: "THE DEPARTMENT IN THE ALABAMA BAPTIST I have tried to use wisely, and the proprietor has generously given, besides our page, as much space as needed in other parts of the paper. I feel sure it has greatly benefited the work of the board, and its continuance would be well." Before, however, the report was made to the Convention, Dr. Dickinson was called home by telegram to bury one of his members, and did not return; hence he had no opportunity to be heard on the floor of the Convention. Therefore we regard it right and just that he should be heard now. We doubt whether he could have spoken what he has written in five minutes, the time allotted to each speaker; be that as it may, we are in the chair now and he shall speak his entire thought, and thus we print it in full.

He has, in our judgment, said all that can be argued from his standpoint. He has made the best showing possible for his side, but we think the facts are all on the other side. However, we do not intend to argue the question. All we have to say, except to quote from the

proceedings of the Convention, is this: WHENEVER THE BAPTIST STATE CONVENTION WISHES TO OWN THE ALABAMA BAPTIST AND CONDUCT THE SAME, IT CAN HAVE IT AT A PRICE THAT MAY BE FIXED BY PRACTICAL NEWSPAPER MEN WHO ARE TOTALLY DISINTERESTED. If, however, it is to be conducted as a "private enterprise" for the use and benefit of the denomination, why not the present owner be allowed the undisturbed privilege? Why not?

Believing, as we do, that Dr. Dickinson's article covers the entire ground on his side, we can see no use of allowing any other writer to consume space. If any one holding opposite views should wish to answer the article, it might be admissible; we prefer, however, to leave Dr. Dickinson's argument undisturbed; it is self-answering. Hence we are inclined to discourage the discussion, as the Baptist State Convention at its session in November spoke in no uncertain terms on this question, as is evidenced in the following extracts taken from the printed proceedings found on pages 41 and 42 of the minutes:

A. J. Preston submitted
REPORT ON DENOMINATIONAL LITERATURE.

Your committee is persuaded that our people have not as yet awakened to the value of the press as a missionary agency of the truth of Christ. It is more than anything else the educator of the masses. If the Baptists of Alabama consider it worth their while to devote their energies and money to the amount of hundreds of thousands of dollars to educate three hundred girls and boys in branches of secular learning and have instituted the Howard and the Judson for that purpose, is it not worth while for us to have a strong, aggressive paper which will be a mighty agency for educating the masses of our people in the word and work of God? Nine-

tenths of the Baptist people can never get in touch with our colleges, but a good paper will visit them with religious truth fifty-two times a year. Increased efficiency in our denominational organ is greatly to be desired. We therefore recommend the appointment of the following committee: J. L. Thompson, A. B. Campbell, T. G. Bush, L. O. Dawson, George W. Ellis, R. E. Pettus, D. L. Lewis, W. G. Curry, W. E. Hudmon, W. E. Lloyd, H. S. D. Mallory and Geo. B. Eager, with discretionary power to organize a stock company to endeavor to publish the ALABAMA BAPTIST and operate it as the organ of the Baptist State Convention, or make such other arrangement as may seem to them best for the interests of the denomination of the state.

A. J. PRESTON,
JOHN G. ARSEY,
T. W. PALMER,
H. W. PROVENCE,
Committee.

J. R. Stodghill offered

THE MINORITY REPORT.

As a minority report, a part of your committee beg to dissent from that of the majority because the latter does not relieve the denominational organ from the fatal compromise of private ownership. Private ownership of the denominational organ secularizes our press, and through it subsidizes the whole denominational influence to private gain. This difficulty which we seek to displace still obtains with the majority report.

We recommend that the paper question be referred to the State Board of Missions and the Institute Board, with discretionary power to act as these boards may deem wise. Respectfully submitted.

J. R. STODGHILL,
F. M. WOODS.

Remarks were made by G. S. Anderson, P. H. Mell, J. R. Stodghill, J. G. Harris, A. J. Preston, H. W. Provence, J. F. Watson, J. W. Sandlin, W. Y. Quisenberry, L. O. Dawson, W. R. Ivey, C. S. Rabb, H. Hawkins and W. A. Hobson, and then, on motion of Arnold S. Smith, as a substitute for the minority report and that portion of the majority report referring to the State newspaper, it was

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.

The report, as amended, was then adopted.

There was but one solitary vote against the substitute. We have given simply the history—that, and nothing more.

A CHRISTMAS THOUGHT.

Did you, or did you not? If you did not, why not? These are very pointed questions, but pertinent to the issue. Thanksgiving day has come, and is now numbered with the past. Did you on that day kindly honor your pastor by contributing in some way to his temporal comfort and welfare and that of his family? If not, be it remembered that Christmas comes on the 25th day of this month, and New Year on Jan. 1st., 1900. Either of these holiday occasions will be appropriate when you can remember your beloved pastor in some substantial way.

You ask, "What can I give my pastor? or how manifest my love for him?" Many are the ways in which this can be done. A fruit cake, a turkey, product of the garden, the farm, the barn, the dairy, the flock, the herds, merchandise—we need not mention the whole catalogue. If you but have the will, you can make the heart of the dear man beat faster, and more tenderly for your kindness.

But you say, "My pastor is fully able to provide himself with what he needs." Be it so, but that does not meet the duty; it does not excuse his members from expressing their devotion to and appreciation of him by some token of their high regard on these festive occasions, when the very soul should be overflowing with good cheer and gratitude; at a time when the making

of others happy adds greatly to thy joy.

There is a beautiful in the unselfish act of the happiness of the pastor. We long to see among our Baptist people in Alabama, when each individual is glad the heart is substantial to each recurring holiday occasion. Honor the man of God who goes in and out before you breaking the bread of life, and whose sympathy is ever yours. Don't forget him at Christmas, and the Lord will bless you in the giving.

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For the Alabama Baptist. A Missionary Press.

"The Baptist as organized in the Southern Baptist Convention have produced, without investing a dollar in money, a property in its Sunday school literature which, estimated by its dividend-bearing capacity, is worth three hundred thousand dollars." Such is substance was the statement of Dr. J. M. Frost before the session. The financial report of the Southern Baptist Convention at its last session confirms this statement. By deciding to publish our own Sunday school literature, and co-operating to that end, we have not only supplied our own demands better and cheaper than it could be done by others, but we have made three hundred thousand dollars besides. And it is increasing each year in value, both moral and pecuniary. For years every effort to publish such a literature was attended with humiliating failures, until many had come to believe that we were incompetent to do it.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people. The report, as amended, was then adopted. There was but one solitary vote against the substitute. We have given simply the history—that, and nothing more. A CHRISTMAS THOUGHT. Did you, or did you not? If you did not, why not? These are very pointed questions, but pertinent to the issue. Thanksgiving day has come, and is now numbered with the past. Did you on that day kindly honor your pastor by contributing in some way to his temporal comfort and welfare and that of his family? If not, be it remembered that Christmas comes on the 25th day of this month, and New Year on Jan. 1st., 1900. Either of these holiday occasions will be appropriate when you can remember your beloved pastor in some substantial way. You ask, "What can I give my pastor? or how manifest my love for him?" Many are the ways in which this can be done. A fruit cake, a turkey, product of the garden, the farm, the barn, the dairy, the flock, the herds, merchandise—we need not mention the whole catalogue. If you but have the will, you can make the heart of the dear man beat faster, and more tenderly for your kindness. But you say, "My pastor is fully able to provide himself with what he needs." Be it so, but that does not meet the duty; it does not excuse his members from expressing their devotion to and appreciation of him by some token of their high regard on these festive occasions, when the very soul should be overflowing with good cheer and gratitude; at a time when the making

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adds greatly to thy joy. viz., relegating that industry to the realm of denominational fungoids, private enterprises, which grow on the body of the denomination subsidized by its moral and material strength, as occasion may appear. The concern is the property of some private individuals, their heirs, administrators and assigns forever, but the denomination lends its body and life to them as a field of resources. Hitherto this has been the prevailing policy in nearly all sacred industries, including colleges. In these last Alabama rejected the policy of denominational fungoids some years ago, and the Judson and Howard have since then been the property of the Convention, operated by its trustees. (2) Another part of the committee favored direct denominational ownership of the "organ," to be operated through a board of trustees, as in the case of the Howard and Judson. The convention was undoubtedly at sea as between the two policies, and so very wisely left the matter undecided until there could be attained some concert of opinion. It is always wise to be patient and give full room for the era of education so necessary to success before launching a new denominational industry. The brethren were hardly ready for the undertaking, but the sentiment for direct denominational operation through a board of trustees is clearly gaining ground. After five years of earnest thought on this subject, I have been won over from the old opinion to that last mentioned, and I beg to put the situation before our brethren as I see it.

1. That we are competent, if we so choose, to operate a weekly paper as the organ of our denominational life, is to my mind clear, because we are already operating enterprises much more intricate and difficult. Any people who can run a college with an invested capital of hundreds of thousands of dollars and a teaching force of a dozen men teaching branches of learning involved in all manner of controversies, can run a weekly paper for the presentation of the new life in Christ as it comes out in our life and work. Indeed, in our Sunday school literature we are doing just this thing. If we are competent to teach the religion of Jesus in the Sunday school through printed page, are we not competent to do it around the family hearth-stone? The business problems attending a denominational paper are not near so intricate as those incident to running a college. The capital required is less, the contributors are many and within easy reach, and the number of reading people increasing each year. The census of 1890 shows only 18 per cent. of illiteracy among the white people of Alabama. Eliminate the infants, and it will be seen that practically every Baptist can be reached through the printed page. The improvements in the industry of printing by recent inventions of type-setting machines has cut the cost fully fifty per cent. The United States mails carry a paper anywhere for a mere song. Since we are already doing more difficult things in the way of education and using the printed page therein, we can do the easier. So it is clear to my mind that we could do this thing if we wanted to.

2. But we are not only able to do this, but we ought to do it. For years before his death Dr. W. C. Cleveland taught us to consider the great problem of our unenlisted and unreached masses. No man at all acquainted with recent history of the Baptists of Alabama can deny that there has been a constant falling away on the part of the masses of our people from denominational industries. Especially is this true of our country people. The country brother was not at Opelika in any just proportion, nor at Gadsden in any perceptible degree. The convention was composed of the brother from city, town, or prosperous village out of all reasonable proportion. I asked a sensible farmer to account for this. His answer was that the convention was not engaged in any enterprises which touched the masses of our people. The country brother and the masses of our people everywhere do not hope to get personal benefit from the Howard and Judson. They are not able to pay the freight on this learning the convention has set up. The mission money is mainly for the important centers, or for country people moved to

town. Now, he does not complain of this. He knows that such learning costs every cent and more, too, than the price it is offered to the people. He knows, also, that with its present and prospective income the Board of missions can do but little to help the country communities. But there are some other lines of work which can reach the country brother and contribute to the strengthening and enriching of his life. Such an agency is the weekly paper coming to his home fifty-two times a year with freight of ideas, impulses, cheer and fellowship from his brethren to enrich his heart and life. To my mind it is about the only agency which can reach him under present conditions and bear him blessings from his brethren. Now, fellowship consists of both giving and receiving (Phil. 4:15), and where one is withheld we need not expect the other to grow. This is the very meaning of membership as presented in the Scripture, (Rom. 12:3ff; 1 Cor. 12:12ff. Eph. 4:1ff.) The body as a whole gives service in one kind to each member according as each hath need, and receives service in another kind as needed by the body. The report of our State Board is subject to criticism in overlooking this important principle in its censure of the many who ask "what can we get through cooperation with the board." It is both right and proper that members of the body should ask that question. Every Baptist ought to receive some contribution to his life from the body of his brethren in one kind, and return to them a contribution of another kind. Whenever the body as organized takes thought for all of its members, how it may bless their lives, the members are going to take thought for it, how they may add to its power and life. This is the divine law of fellowship. The reason for the narrowing of the body of supporters to our work is that the work itself is too narrow. Enlarge your industries so that every kind of sacred enterprise which can reach and bless the people will be operated, and you will enlist them as members. We ought, therefore, to add this weekly organ to our list of denominational enterprises, because our people need it and it can do great good. It will reach the people not

now being helped, and will greatly add to their life. We owe it to these brethren, and should not refer them to private enterprise for their denominational needs. We do not refer our well-to-do folks to private concerns for college facilities for their sons and daughters, but have invested fully two hundred thousand dollars in denominational schools for their benefit. Yet many of our brethren are operating quite good colleges as private enterprises and denominational fungoids.

3. We ought to do this thing, because it is to the glory of our Lord and the good of his kingdom. If there is sacred sense in investing two hundred thousand dollars of the Lord's money to institute, equip and endow a couple of colleges to educate a couple of hundred young men and women of our well-to-do classes in secular literature, arts, sciences and philosophies, is there not sacred sense in investing twenty thousand dollars to institute, equip, and endow a paper to educate ten thousand homes in the word and work of our Lord? If you will rub your head against that proposition I think you will see something. Why relegate agencies for the culture of religious and denominational life to the sphere of denominational fungoids, when we take direct charge of those for secular culture and learning? How do you read your commission from your Lord? "Go, make disciples of all nations, baptizing them in the name of the Father, Son and Spirit, teaching them secular science and arts." Does it not read, "teaching them to observe the Lord's commandments?" Get your Bible and see. I do not think we Baptists have looked at it recently. So I am in favor of an "Organ" owned by the denomination, thoroughly equipped to do the best work, endowed so as to be put into every home where it will be read, whether they can pay for it or not, and I stand ready to contribute to this sacred enterprise of the means the Lord may give me. I believe it is a great opportunity.

(Concluded on next Page.)

Alabama Baptist.

MONTGOMERY, DEC. 14, 1899

NO crop can grow without Potash.

Every blade of Grass, every grain of Corn, all Fruits and Vegetables must have it. If enough is supplied you can count on a full crop—if too little, the growth will be "scrubby."

Send for our books telling all about composition of fertilizers best adapted for all crops. They cost you nothing.

GERMAN KALI WORKS, 93 Nassau St., New York.

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.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. Noyes, 320 Powers' Block, Rochester, N. Y.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, cures the gums, relieves all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Montgomery Churches.

Adams Street—Evangelist Harry L. Martin arrived Saturday and preached Sunday. Two very fine congregations assembled to hear his powerful sermons on "God is Light" and "Unbelief." In the afternoon pastor Gay held a children's service in which there were eleven professions of religion. This, with five or six letters and a general good feeling, are the immediate results. It is a great pleasure to the pastor that the usual criticisms passed upon churches with regard to drinking, dancing, playing cards and attending theatres also divisions and strifes of parties in the church, are not needed in preaching to the Adams Street congregation. Our deacons and officers are men above reproach.

Make this Christmas a Happy One by giving your wife or daughter a piano or organ, or a sewing machine. You can get one on easy terms and the lowest price from E. E. Forbes, the leading piano, organ and music dealer in Alabama. Main Store, Montgomery, Ala.; Birmingham Branch, 2018 Second Ave., Birmingham, Ala. Catalogue mailed for the asking.

Christmas Holiday Rates

Via Southern Railway and Alabama Great Southern Railroad.

For the Christmas Holidays, the Southern Railway and the Alabama Great Southern Railroad will sell tickets from points on its lines to all points east of the Mississippi, and south of the Ohio and Potomac Rivers, at rate of one and one-third fare for the round trip. Tickets will be sold on Dec. 22d, 23d, 24th, and 25th, and 31st, 1899, and January 1st, 1900, with final limit to return January 4th, 1900.

For further information, call on any agent of the Southern Railway or Alabama Great Southern R. R.

Add a few drops of vinegar to the water in which eggs are poached, and they will set more quickly and perfectly.

Missionary Press.

(Concluded from last Page.)

But how will this affect private concerns already engaged in this work, or purposing to enter this field? This is an important inquiry, since all of us who have not tried it are prospectively editors and proprietors of great papers. First, I believe it will greatly help their private enterprises by cultivating a reading constituency for them. The more people read, the more they will read. It will be a missionary agency to prepare the way for the press. It is exactly what is now needed to help private concerns. The man who already reads a paper is just the man most likely to take another. The people who above all others should advocate this movement are those purposing to enter the field of the press. Secondly, it will by its necessary conservative policy ward off the proverbial newspaper wars which have marked the past. I have examined every objection I have heard of against the position above set forth, and find them all without weight. Put me down as in favor of the missionary organ, equipped and endowed and operated for the sake of the good it will do. If you have any objections, bring them out. A. J. DICKINSON.

FIELD NOTES.

Rev. G. S. Sloan's postoffice is now Rosa, instead of Sloan.

We have to leave out a number of Field Notes and much other matter this week, which we regret.

Rev. W. A. Parker, jr., has changed from Elba, Coffee county, to Post Oak, Bullock county.

Rev. J. M. Kailin, well known in Alabama, asks us to change the address of his paper from Angleton, Texas, to Alvin.

Dr. B. H. Crumpton has removed to Evergreen and entered upon his pastoral work there. He desires correspondents to address him accordingly.

Rev. J. M. Fortune, after a long residence in Lowndes county, requests us to send his paper to Georgia, in Butler county. He has returned to the range of his early years.

Rev. J. L. Lawless, who some years ago was pastor at Marion, has been called from St. Joseph, Mo., to Franklin, Va. The church and congregation showed him great honor on the closing of his work at St. Jo.

Rev. H. R. Schramm writes us that we have thus far failed to mention the fact of his removal from James, in Bullock county, to Stewarts, in Hale county. We felt sure it had been published, because we fully intended to do so.

Rev. H. L. Martin, of Ozark, is assisting Rev. W. D. Gay in a series of meetings at Adams Street church. The meeting began well, and gives promise of a great revival. Bro. Martin is one of the best preachers for such occasions especially that we know, and is first class at any time.

J. M. McCord, Albertville, Dec. 8: Several preachers met at Albertville last Wednesday and organized the Baptist Ministers' Conference of Marshall Association. It will meet at Albertville on Wednesday before the first Sunday in each month. We expect the average attendance to be six or eight.

J. W. Elliott, Montgomery: Bro. Crumpton preached for us at Wetumpka on Sunday. It is needless for me to say that his sermons were greatly enjoyed by all. He collected about \$17.50 for missions. Since our last report we have been the recipients of some nice turkeys, chickens, fresh meat, potatoes, syrup and other things needful in the family, from Wetumpka, Lowndesboro and Fitzpatrick. It is not out of taste to mention the fact that a twenty dollar gold piece was among the presents from Wetumpka.

According to previous appointment a Baptist church was organized at Sledge, on the Alabama railroad, two miles from Montgomery, on Sunday last. A full report of the occasion was prepared for publication, but other matters which it was not so well wait have crowded it out of this issue.

E. D. Boyer, Hawnville: I received the first copy of the BAPTIST last Friday. As sorry I did not commence taking it sooner. I think it ought to be read home in the state; and especially should the young converts read it. Brother Broome preached for us yesterday. We haven't a regular pastor yet, but hope to have soon.

A. W. Briscoe, Russellville: Sunday morning, Dec. 3, 74 in Sunday school. Received one by letter. A good congregation. Y.P.U. well attended. Giving service. A box valued by the city missions \$52.50 of this amount given by one good sister.

S. P. Lindsey, Greenville: We propose removing to Bellville to begin our work. We will soon be in our new home, twenty-six acres of good land having been given us by one of God's noblemen and his good wife. Bro. and Sister Geo. W. Callahan may God bless them, and we thank them. Please ask the students to address me at 12 10.

For the Alabama Baptist, Dec. 14, 1899.

Our failure to publish the notes for the past week was due to the fact that the editor was out of the city.

The girls who remained at home spent the day most happily. On Thanksgiving night, under the auspices of the Conversational Club, the Fettes Woman's Orchestra gave a concert in our chapel, which was much enjoyed by a large audience.

Among the notable events of the week must be recorded the visit of Dr. L. O. Dawson, who came at the invitation of the Ann Hasseltine Missionary Society to deliver an address on December 1st. His subject was "The Good Old Times and the Better New," and the address was of high order. We wish your readers could have enjoyed it with us. After the address a committee from the society in true missionary style, gave the audience the privilege of contributing to help on the work, and a fine collection was secured.

While with us Dr. Dawson delighted the English Literature class with a lecture on the Study of Shakespeare. It is hoped that during the session he will favor us with other lectures along this line.

It has not been announced through this column that Miss Mary Collins of New York has become assistant voice teacher in the Judson. As a result of the large number of pupils it became necessary to increase the teaching force. Miss Collins is highly commended by Mr. W. H. Greene, the famous voice teacher of New York. On December 8th she made her first appearance before a Marion audience, assisting Professor Glenn H. Gunn in a recital, the program of which you will insert if you have space. Miss Collins made a fine impression, while Mr. Gunn's playing, as usual, was received with great enthusiasm by the musical audience.

PROGRAM.
Beethoven.—Sonata—Op. 7, No. 2.
Adagio Sostenuto, Allegretto, Presto to Agitato.

Wagner.—Air of Elizabeth from Tannhauser.
Schumann.—Romanza in F sharp major.
Brahms.—Rhapsodie in B minor.
Bizet.—Air of Micaela from Carmen.
Chopin.—Nocturne—Op. 9, No. 1; Etude—Op. 25, No. 7.
Paganini.—Liszt—Caprice in E major.
Two Songs.—H. W. Greene—So Blue Thine Eyes; Jules Jordan, Love's Philosophy.
Rubinstein.—Barcarolle in G minor; Cossack Dance.

Pupils are still arriving, and our work moves on well. The past week there was some excitement caused by the announcement of smallpox in Marion, and in some way the impression got abroad that it was in the Judson, which of course made some of our patrons anxious. There has been no smallpox in the Judson, and at present there is not a case of sickness of any kind in the school. However, as a precaution, all the teachers, pupils and servants of the school have been vaccinated, and no danger is apprehended. Judson, December 9th.

J. M. FROST, Corresponding Sec'y.

Sunday School Board

Each order contributes to the Bible Fund, and fosters the Sunday School interests of the Convention.

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Address, Baptist Sunday School Board, 167 North Cherry St., Nashville, Tenn.

For the Alabama Baptist.

B. Y. P. U.

A Request to the Presidents of Local Unions in Alabama.

If the presidents of the local Baptist Young People's Unions in Alabama will write me during the next week stating what portions of the Christian Culture courses they are taking, how they conduct them, and what effect the study has had upon the interest and attendance of their unions, it will be a favor which I will appreciate, and one which I believe will enable me to place certain facts before the readers of the ALABAMA BAPTIST which will be helpful to the B. Y. P. U. work in the State.

I request that pastors in the State call attention to this request of the presidents of their respective Unions. T. W. AYERS, President B. Y. P. U. State Convention.

Anniston, Dec. 9.

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F. M. ROOF, President,
EAST LAKE, ALA.

THE BELLS.

On one of these still Autumn days,
I know not where, I know not when,
Far o'er the hills beyond the haze
I lighted on a lonely glen.

Brushing the bracken with my knees,
Stirring the leaves that strewed the
ground,
Amid the silent forest trees
I seemed the only living sound.

And lo! an isle of palm and date
Shone through the western waste afar,
And like a seal above the gate
Of sunset hung a milk-white star.

And, statelier than the spires of Is,
In the blue ocean overhead
I saw the forms of those in bliss,
The calm Elysium of the dead.

And falling faintly on mine ears
I seemed to hear the church bells chime,
Sweeter than in the primrose years
Of youth, and love's delightful prime.

And, two by two, in tranquil stoles,
With palms of peace I saw them go,
The pilgrim feet of patient souls
Made pure by suffering here below.

Singing of love they passed. And then
The vision vanished as it rose,
And high above the lonely glen
I heard the gates of aure close.

—Spectator.

Doing His Best.

It may seem, at first sight, as if the boy mentioned in this incident, which is given by Edward Everett Hale in his "Boy Heroes," did nothing either heroic or remarkable, but it is a good illustration of doing one's best:

"There was a boy whom we will name Luke Varnum. He was fifteen years old and he was lame in his left foot. So when every boy in Number Five and every man, old and young, shouldered his fire-lock and marched off to join General Stark to fight the Hessians at Bennington, Luke was at home. He limped and held the stirrup for Lieutenant Stark to mount; and then he had to stay at home with the babies and the women. The men had gone an hour and a half, when three men galloped up on horse-back. And Luke went to the rails to see who they were. 'Is there anybody here?' said one of them.

"Yes," said Luke, 'I'm here.' 'I see that,' said the first man laughing. 'What I mean is, is there anybody here can set a shoe?'

"I think I can," said Luke. 'I often tend fire for Jonas. I can blow the bellows and I can hold a horse's head steady, except to quote from the

foot. Anyway I will start up the fire.' So Luke went into the forge and took down the tinder box and struck a light. He built the fire and hunted up a half dozen nails, which Jonas had left unintentionally; and he had even made two more when a fourth horseman came slowly down on a walk. 'What luck,' said he, 'to find a forge with a fire lighted!'

"We found one," said Marvin, 'with a boy who knew how to light it.'

"And the other speaker threw himself off the horse meanwhile. And Luke pared the hoof of the dainty creature and measured the shoe which was too large for her. He heated it white and bent it closer to the proper size. 'It is a poor fit,' he said, but it will do.

"It will do very well," said the rider. 'But she is very tender-footed and I do not dare trust her five miles unshod.'

"And for pride's sake, the first two nails Luke drove were those he had made himself. And when the shoe was fast, he said, 'Tell Jonas I bet up the forge and put on the shoe.'

"We will tell him," said the colonel, laughing; and he rode on. "But one horseman tarried a minute and said: 'Boy, no ten men who have left you today have served your country as you have. It is Colonel Warner.'

"When I read in the big books of history how Colonel Warner led up his regiment just in time to save the day at Bennington, I am apt to think of Luke Varnum. When I read that that day decided the battle of Saratoga, determined that America should be independent, I think of Luke Varnum. When I go to see monuments erected in memory of Colonel Warner and General Stark and even poor old Burgoyne, I think of Luke Varnum and others like him. And then sometimes I wonder whether every man and boy of us who bravely and truly does the very best thing he knows how to do does not have the future of the world resting on him."

Make home the brightest and most attractive place on earth.

An Important Food Law.

Heavy Penalties for Selling Articles of Food Containing Unhealthy Ingredients.

The following law was passed at the last session of the Missouri Legislature, taking effect August 20, 1899:

Section 1. That it shall be unlawful for any person or corporation doing business in this state to manufacture, sell, or offer to sell, any article, compound or preparation for the purpose of being used, or which is intended to be used, in the preparation of food, in which article, compound or preparation there is any arsenic, calomel, bismuth, ammonia or alum.

Sec. 2 Any person or corporation violating the provisions of this act shall be deemed guilty of a misdemeanor and shall, upon conviction, be fined not less than one hundred dollars, which shall be paid into and become a part of the road fund of the county in which such fine is collected.

The operation of this law will be mainly against alum baking powders. But the manufacture or sale of any article of food or article intended to be used in food which contains any of the substances classed by the law as unhealthy—from Arsenic to Alum—is absolutely prohibited.

How Elephants Cross a River.

It is a great sight to see a line of elephants crossing a river with steep banks. They go down slowly, striking the ground with their trunks before each step, although you feel every minute as though they were going so take a header into the water. Then they wade, or swim, as the case may be, and they swim beautifully, not hesitating to cross half a mile of deep water, if need be.

I must say, however, that the sensation of sitting on the back of a swimming elephant is the reverse of pleasant; you fancy yourself on an enormous barrel which may roll round at any moment, and take you under. Besides that, they swim so low in the water that you are sure of a wetting, which in India is an excellent chance of fever.

Having crossed the stream, they must climb to the top of the bank, and this is the most peculiar operation of all. Down on their knees

they go, and with trunk and tusks they dig out a foothold for themselves, and so, step by step they work their way to the top, their position being sometimes that of a fly climbing up a wall. As they reach the top they give a lurch sideways, and shoot one leg straight over the bank, then give a lurch the other side and shoot out the other leg in the same way, which brings them into position of a boy hanging by his arms from the edge of a roof. Then they come to their knees, and finally, with a great scrambling and kicking of their hind legs, bring themselves to level ground again.

In spite of these perilous ascents and descents, I never knew an elephant to miss his foothold, although there was a case where one of the herd got stuck in the mud, and sank gradually deeper and deeper until only his head and part of his back could be seen. The rajah ordered ten other elephants to be brought up, and they were hitched to the unfortunate animal, and by pulling together at the given word, brought their bellowing comrade out of the mud with a plomp like the pop of a thousand-ton cork.—Pearson's Magazine.

Sources of Charm.

A gracious presence and cheerful, well-modulated voice have more power to create beauty in the home than all the luxuries that money can buy. The parent and teacher cannot overestimate their moral value also. They forestall opposition, allay irritation and prepare the way for receptivity. What is called "personal magnetism" is largely capable of analysis. If a stiff, uninteresting person has genuine kindness and sincerity, though he have only ordinary endowments, he can be transformed by correct training.

A husky, dull, or weak voice may be made pleasant and clear, a slovenly enunciation may become elegant, a slouching gait dignified, and an unattractive person may become winsome. The charm of manner consists in its grace, its simplicity and its sincerity. Cultivate a pleasant manner of laughing. Keep the voice sympathetic and

cheerful.

with a quiet, pleasant voice is responsible for much of the good behavior. Teachings often of a positive conviction have an unpleasantly

Look with interest, but without staring, at the person with whom you are talking. Do not let your eyes wander over her clothes or around the room. Be simple and sincere. Be yourself a good listener while another is talking. In talking around a number of people scattered are telling a story especially to one, let all the others feel that their presence is appreciated and their interest is recognized. Hold each society woman with your eye. A stinctively of tact does this in

The First Baptist church in Cambridge, Mass., has called Dr. Way-alist Congratulates them on calling a man 61 years old. Why not, efficient for teacher at 61 is more man at 41. Dr. Hoyt gives prom-torate at Cambridge for a long pance in Cambridge. The writer preach who had heard a pastor and he was a was 90 years of age, too.—Western Recorder.

"One day," Boston Transcript says a writer in the of a ten-year-old script, "the mother slices of butter and boy gave him two to give one of bread, telling him sister. He carried them to his little That night when he went to bed he and remorsefully disturbed in his mind, and his mother about something, a way to bring out the truth. "I-I wasn't nice to Peggy about that 'Why?' asked the mother. 'Did you take the bigger piece?' 'No,' he answered, 'hers was a little bigger than my piece was, but mine was a good deal better.'"

A boy's fishing to the root of a dog rod was fastened to the bank, and he was sitting in the river playing with the dog, idling the time away. The dog, idling the all day and night, had been fishing. The boy, however, was absolutely nothing.

"Fish?" replied the boy. "Fish? That's a queer name for a dog. What do you call him, that for?" "Cause he won't bite." Then the man proceeded on his way.

Cholera in chickens is caused by overcrowding, keeping too many in one place, bad sanitary arrangements, unwholesome food and water and overfeeding.

The doctor looked wise and said it was "nervous indigestion." But he didn't cure it. So Mr. Thos. G. Lever, of Lever, S. C., wrote to Dr. Pierce, of Buffalo, N. Y. And now Mr. Lever is well.

Dr. R. V. Pierce is and for thirty years has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo. During this time he has probably treated more cases of chronic or lingering diseases than any other physician in the world.

Invalids from all over the world write to him and receive advice free of charge. During the early years of his practice Dr. Pierce compounded his "Golden Medical Discovery" which he has used ever since in treating all affections of the lungs and bronchial tubes; for purifying the blood; for toning up the nerves and whenever a honest reliable non-alcoholic tonic was needed. In connection with it, he prescribes what other special medicine may be required in exceptional cases and gives directions as to diet and hygiene.

The result is health. Mr. Lever writes:

"I was afflicted with what the doctors called nervous indigestion. Took medicine from my family physician to no avail. I thought myself incurable as I suffered so much with pain under my ribs and an angry feeling in my stomach. I was getting very nervous and suffered a great deal mentally, thinking that death would soon claim me. I was irritable and impatient and greatly reduced in flesh. I could scarcely eat anything that would not produce a bad feeling in my stomach. I wrote Dr. Pierce. He prescribed his 'Golden Medical Discovery' and 'Pelle's' and gave me some simple hygienic rules. I am well now. I believe the 'Golden Medical Discovery' and 'Pelle's' will cure any case of indigestion, torpid liver, or chronic cold." Insist upon having "Golden Medical Discovery" for nothing else is "just as good."

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

WINE OF CARDUI

WOMEN WHO WORK.

St. Louis, Mo., Aug. 12.

Though only 19 years old, I suffered from pains and female troubles two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.

Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the beck of a superintendent or foreman, induces falling of the womb, leucorrhoea, headache and backache. The pay of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

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For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATELAIN MEDICINE CO., Chattanooga, Tenn.

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12 lb. order..... 56-piece Tea or Dinner Set (60 lb. order..... Singer Sewing Machine.
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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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LOW PRICES.

Alabama Baptist.

For the Alabama Baptist.
Alabama Association.

Program of the fifth Sunday meeting to be held with Ebenezer church, beginning Friday, December 29:

1. What is sound doctrine? W. C. Avant, T. T. Dobbs, T. E. Morgan, J. C. Fonville.

2. Can a member of the church who never contributes to the support of his pastor or to missions be in good standing? J. C. Fonville, J. D. Massey, Joe Kierce.

3. In what way can we best promulgate the missionary spirit? Mrs. Metcalf, T. S. Sanford and C. C. Lloyd.

4. The Bible in the home, and the importance of prayer. C. H. Morgan, J. W. Holloway, W. H. Cheatham.

5. A Christian home, and how to make it. W. H. Dean, J. F. Sims, J. T. Davidson, F. M. Andrews.

6. What is the church's duty to its pastor? Mat. Gamble, S. J. Thrower, J. G. Thomas.

7. Who is my neighbor? Geo. Vickery, J. A. Rhodes, J. H. Sexton, John Wilson.

8. Is it right to deal with members who refuse to contribute to the support of missions? T. L. S. Grace, Jim Dickerson.

9. Has a member who has held a letter for ten or twelve years a right to discussion in our meetings and devotional exercises? S. S. Thrower, J. C. Routen.

W. H. LEE, Secretary.

It Made Him Crazy.

An inmate of an asylum gave the following explanation of his being in an asylum: "I met a young widow with a grown step-daughter, and the widow married me. Then my father, who was a widower, met my step-daughter and married her. That made my wife the mother-in-law of her father-in-law, and made my step-daughter my mother and my father my step-son. Then my step-mother, the step-daughter of my wife, had a son. That boy was, of course, my brother, because he was my father's son. He was also the son of my wife's step-daughter, and therefore, her grandson. That made me grandfather to my stepbrother. Then my wife had a son. My

mother-in-law, the step-sister of my son, is also his grandmother, because he is his stepson's child. My father is the brother-in-law of my child, because his step-sister is his wife. I am the brother of my own son, who is also the child of my step-grandmother. I am my mother's brother-in-law, my wife is her own child's aunt, my son is my father's nephew, and I'm my own grandfather. And after trying to explain the relationship in our family some seven times a day to our calling friends for a fortnight, I was brought here—no, came of my own will."

Love.

If you love, love more. If you hate, hate no more. Life is too short to spend in hating any one. Why war with a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson? Your hands may be hard, but your heart need not be. Your form may be bent or ugly, but do you not know that the most beautiful flowers often grow in the most rugged, unsheltered places? The palace for care, and the cottage for love. Not that there is no love in a mansion; but somehow, if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us Sabbaths and Saturday nights, that we may leave business in the office, and have a heart-cleaning.—Selected.

People ought to use their good sense to see and confess that there are some happenings, the authorship of which is neither divine nor satanic. During the week's conference for Christian workers, recently held in Chicago, Mr. Moody sat in a draught, caught cold and could not speak above a whisper. This crippled the interest, somewhat, of the conference, and seemed to curtail its good results. Commenting on his cold and hoarseness, Mr. Moody said it was not a visitation of Providence nor an affection sent by the evil one, but simply a piece of rank carelessness upon his part.—Word and Way.

The late Dr. Dale, of Birmingham, England, said that he longed to see the day when the faith of the church shall be so strong that the promises of God will be the adequate consolation of the Christian people in their earthly sorrows, and when the great hope of immortal glory will fill their hearts with perpetual gladness and their lips with perpetual song; when the church will be inspired with a more fervent love and thankfulness in the presence of the cross of Christ, and with a more passionate loyalty to his throne; when worship will cease to be a weariness, and when in prayer all Christian men will approach God with perfect confidence in his power and willingness to answer them.

Rev. Robert Lowry, D. D., one of the noted writers of some very sweet hymns of modern date, died at Plainfield, N. J., November 25. Among the best known hymns from his pen is "Shall We Gather at the River?" He also edited a number of collections of church and Sunday school songs. It is said that more than three million copies of his compositions have been sold. His last pastorate was in Plainfield, where he had been pastor since 1875.

Encourage confidence by giving ready sympathy and advice.

Plant System.

Florida to Cuba.

Schedule in effect Nov. 20, 1899									
No. 82.	No. 86.	No. 36.	No. 38.	STATIONS.	No. 57.	No. 33.	No. 85.	No. 37.	No. 35.
8 10am	11 25am	7 45pm	10 10pm	Lv. Montgomery. ar	8 10am	9 30pm	6 40pm		
10 55	12 48pm	9 11	11 11pm	.. Troy ..	9 30	7 48	4 14		
12 50pm	1 51	10 18	12 12pm	.. Ozark ..	5 34	6 22	2 15		
1 45	2 15	10 45	1 15pm	.. Pinckard ..	5 10	5 50	12 30		
7 45	5 20	1 50am	2 15pm	.. Thomasville ..	1 50	1 50	8 00am		
	6 44	3 15	3 15pm	.. Valdosta ..	12 20	2 21pm			
	7 30	4 00	4 00pm	.. Dupont ..	11 40pm	1 20am			
	8 30	5 00	5 00pm	.. Waycross ..	10 40	2 00			
	10 40pm	7 30	7 30pm	.. Jacksonville. lv	8 00	8 05			
	11 00	9 20am	9 20pm	.. Jacksonville. ar	7 00	4 30			
	12 47	11 50	11 50pm	.. Palatka ..	5 05	2 40			
	3 20am	4 25pm	4 25pm	.. DeLand ..	2 35				
	3 52	5 20	5 20pm	.. Sanford ..	2 15	2 10			
	4 01	5 30	5 30pm	.. Winter Park ..	1 33	11 20pm			
	4 34	6 04	6 04pm	.. Orlando ..	1 24	11 20			
	5 55	7 30	7 30pm	.. Kissimmee ..	12 49	10 44			
	7 00	8 40	8 40pm	.. Lakeland ..	11 30am	9 15			
	7 30	9 10	9 10pm	.. Tampa ..	10 10	8 35			
	10 40pm	5 30am	5 30am	.. Port Tampa. lv	9 40	8 00			
	1 20am	9 10	9 10pm	.. Waycross ..	8 20	5 30am			
	6 13	4 39pm	4 39pm	.. Savannah. lv	5 20				
	8 45pm	5 30am	5 30am	.. Charleston. lv	7 40	9 30am			
	10 30	8 15	8 15pm	.. Brunswick. lv	7 40	7 30			
	11 50am	11 50am	11 50am	.. Palatka ..	3 45pm				
	3 35pm	12 15	12 15pm	.. Gainesville ..	2 25				
	3 10	12 15	12 15pm	.. Ocala ..	12 15				
	6 52	8 15	8 15pm	.. Trilby ..	8 45am				
	8 15	9 35	9 35pm	.. Lakeland ..	7 05				
	9 35	10 30	10 30pm	.. Tampa ..	5 00				
	10 30	11 30	11 30pm	.. Port Tampa. lv	4 20				
	7 00pm	11 30	11 30pm	.. Trilby ..	8 30am				
	8 58	12 30	12 30pm	.. Tarpon Springs ..	6 32				
	9 31	1 30	1 30pm	.. Clearwater ..	5 50				
	9 35	2 30	2 30pm	.. Belleair ..	5 35				
	10 30pm	3 30	3 30pm	.. St. Petersburg lv	5 00				
	11 15am	4 30	4 30pm	.. Dupont ..	7 15pm				
	12 52pm	5 22	5 22pm	.. Live Oak ..	5 22				
	2 02	12 05	12 05pm	.. Lake City ..	12 05				
	2 25	2 10	2 10pm	.. High Springs ..	2 10				
	6 52	8 45am	8 45am	.. Trilby ..	8 45am				
	8 15	7 05	7 05pm	.. Lakeland ..	7 05				
	9 55	5 00	5 00pm	.. Tampa ..	5 00				
	10 30	4 20	4 20pm	.. Port Tampa. lv	4 20				

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	Arrive	8 45pm	8 40am			
8 16	8 05	Arrive	Cuyler	Leave	1 00	7 57			
9 55	9 35	"	Collins	"	9 34	6 30			
11 55	11 35	"	Helena	"	7 34	4 30			
	12 26pm	Arrive	Abbeville	Leave	11 44pm				
	11 30	"	Cordele	Arrive	11 24				
	11 50	Leave	Americus	Leave	11 22				
	2 55	Arrive	Richland	Leave	4 17				
	3 55	"	Hurtsboro	"	3 40				
	7 55	"	Montgomery	"	11 00am				
No. 31	No. 1*	COLUMBUS AND ALBANY DIVISION.				No. 2*	No. 4*		
5 20pm	10 00am	Leave	Columbus	Arrive	5 00pm	1 00pm			
8 25	11 35	Arrive	Richland	Leave	3 5	10 50am			
10 05	12 34pm	"	Dawson	"	3 1	8 25			
11 15	1 25	"	Albany	"	2 5	7 00			

Trains Nos. 1 and 2 carry through coaches between Atlanta and Albany in connection with Southern Railway.

No. 115 No. 9* No. 7* FITZGERALD BRANCH. No. 8* No. 10* No. 125

12 35pm 6 55pm 1 20pm Leave Abbeville. Arrive 12 01pm 6 00pm 12 10pm

1 35 7 55 3 25 Arrive Fitzgerald. Leave 10 15am 5 50 11 10am

2 05 8 25 4 20 " Ocala. " 8 30 4 5 10 45

*Daily. +Daily, except Sunday. § Sunday only. Local Station.

NOTE—Change of Schedules of Trains 19 and 20, which are arranged so as to make direct connection at Helena with the Southern Railway at 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.—End of sleeper will be open for passengers in Atlanta depot at 9 p. m.

E. E. ANDERSON, General Passenger Agent. CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

The Western Railway of Alabama.

IN EFFECT APRIL 1, 1899.									
Read down.					STATIONS.	Read up.			
6	34	36	38	37	35	39	5		
8 40am	3 30pm			Lv Selma. ar	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'rylv	9 35		8 30		

No. 33

7 55am	7 50pm	Lv Or-lea's ar	7 40am	8 10pm					
1 00pm	12 30am	.. Mobile ..	3 15	4 01pm					
12 20	11 25pm	.. Pensacola ..	5 30	6 10					
6 00	6 10am	.. Ar. Mont'rylv	9 30pm	10 50am					

1 00pm	12 01pm	6 30pm	6 30am	Lv. Mont'rylv	9 30pm	10 31am	7 25pm	1 00pm	
1 50	12 30			.. Mt Meigs ..			6 45	10 04	
2 25	12 50			.. Shorters ..			6 24	10 13	
2 40	12 55			.. Goodwyns ..			6 18	9 00	
2 55	1 00			.. Milstead ..			6 15	8 33	
4 05	1 25	7 10	7 35	.. Chehaw ..	8 11	9 25	5 53	7 20	
4 45	1 40			.. Natusuga ..			5 37	6 50	
5 55	2 13	8 05	8 14	.. Auburn ..	7 40	8 53	5 10	6 03	
6 20	2 25	8 17	8 26	.. Ar Opelika lv	7 28	8 43	4 56	5 40	

14		2 45pm	8 50am	Lv Opelika Ar	2 30				23
		3 45	9 50	.. Ar Colum. Lv	1 30				

		2 35pm	8 20pm	8 20am	Lv Opelika Ar	7 25pm	8 40am	4 53pm	
		3 03	8 55	9 07	.. Cusseta ..	6 49	8 00	4 07	
		3 37	9 05	9 31	.. West Point		7 59	3 54	
		3 54	9 21	9 52	.. Gabbettville	6 23	7 35	3 33	8 35pm
5 25	4 14	9 42	9 51	.. La Grange ..		7 12	3 07	8 08	
5 52	4 43	9 55	10 03	.. Hogansville		7 00	2 53	7 54	
6 05	4 57	10 08	10 17	.. Grantville ..		6 49	2 42	7 42	
6 20	5 10	10 20	10 29	.. Moreland ..		6 12	1 58	7 00	
6 40	5 26			.. Newnan ..		6 03	1 45	6 46	
7 10	5 58			.. Palmetto ..			1 25	6 15	
7 25	6 13			.. Fairburn ..			1 20	6 00	
7 45	6 37	11 10	11 22	.. Col'ge Park ..	4 35	5 40	1 00pm	5 35pm	
7 55	6 42	11 14	11 40	.. East Point ..	4 20pm	5 25am			
8 20am	7 00	11 30		.. Ar Atlanta Lv					

		11 50pm	12 00 n	Lv Atlanta Ar	3 55pm	5 10am			
		5 45am	5 30pm	.. Greenville ..	12 28	1 20			
		9 30	8 30	.. Charlotte ..	9 35am	10 15			
		12 10pm	10 44	.. Greensboro ..	7 05	7 37			
		1 30	12 00 nt	.. Ar D'ville Lv	5 50	6 20pm			

		6 40pm	6 00am	Ar Rich'nd	2 00am	12 00 n			
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		10 00pm	7 00am	Washington	10 43pm	11 15am			
		11 25	8 00	.. Baltimore ..	9 20	6 31			
		3 00am	10 15	.. Philadelphia	6 55	3 50			
		6 20	12 43pm	.. Ar New York	4 30pm	12 15			

		4 45am	2 00pm	Lv Atlanta ..	6 55am		1 15pm		
		9 25	7 30	.. Chattanooga	12 10 nt		8 05am		
			7 15am	.. Ar Cl'at'lv			8 00pm		

		7 50pm	7 30am	Lv Atlanta Ar	7 45am	8 05pm	10 45am		
		11 38	11 15	.. Macon ..	4 15	4 40	7 25		
		6 00am	6 00pm	.. Ar Savannah	9 00pm				

		11 10pm	2 55pm	.. Atlanta ..		5 00am	12 15 n
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