

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

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## \*ALABAMA BAPTIST.\*

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For the Alabama Baptist.

Woodlawn E. Y. P. U.

Dear Baptist: It has been a long time since we sent you any notes from our union, but we have not been idle during the time. We cannot say we are progressing rapidly, but our course is onward and upward, and we are slowly but surely pushing our way along.

At a recent business meeting we elected an entirely new set of officers, and we are in shape for a splendid year's work. The following compose our present officers:

Claud Cunningham, President; Joel Gammon, Vice President; Johnson Wyatt, Secretary and Treasurer; Miss Claude Massey, Corresponding Secretary; Miss Claude Robinson, Organist.

Bro. Cunningham has entered upon his duties zealously, and we believe will make one of the best presidents we have had. In his endeavors to build up the union and make it a power for good in our little city, he will have the earnest co-operation of the membership.

With the beginning of the year we adopted Dr. Chivers' idea of taking up the Bible Reader's Course in connection with our devotional meetings, and so far it has proven quite a success. It has increased our attendance and resulted in more of the members taking part in the meetings. Some who have never before done so, to my knowledge, are now taking active part. (As I suppose all your readers are familiar with the plan, I will not attempt to describe it, and praising God because of their

after ten centuries of Moslem domination.

We are still engaged in our mission work at the Avondale cotton factory and the county alms house. The mission at Avondale can't be called a mission of our union, being under the direction of the superintendent of missions for this district, the Sunday school is conducted by our young people. The writer is superintendent and some of our most consecrated members are teachers, and we claim the distinction of being the first Baptists to engage in active work among those people.

Despite our many discouragements and difficulties we are doing splendidly. Our work has begun last summer under a canvas stretched between two houses. This proved to be quite a comfortable place until cold weather came, and then our trouble began. We had hoped to have a house by fall, but in that were disappointed. We tried to rent a house from the company, but for some reason failed. Finally Bro. Hancock, a Baptist preacher, who works there, rented us part of his house and we were settled once more. But we are outgrowing our quarters and are looking around for more room.

We remembered the children Christmas with a delightful Christmas tree. Every child was given a present besides fruits, candies, etc., and all had a joyful time. Nor did we forget Bro. Shuttlesworth of the Howard, and Bro. Hancock.

Our church building is now assured. We understand Bro. Brown has everything in shape for beginning the work on it.

We had a delightful time at the alms house Sunday afternoon. Held five or six meetings in as many wards, and trust we carried light and joy to some darkened soul. This is a great work, and one that we thoroughly enjoy.

I wonder how some of the other young people are coming on with their Christian Culture work. I believe we are doing remarkably well. I also believe we have one of the best teachers in the state in the person of our pastor, Rev. W. M. Blackwelder. I venture to say that there isn't a man in the state who can beat him as a leader

of young people. He is successfully conducting two classes in his church, and it is safe to say that his pupils are being wonderfully developed.

We expect to send a good delegation to the state convention this year. We so thoroughly enjoyed the last convention, which was held with us, that I believe our entire union would go if they could. How earnestly we are praying for a mighty convention this year. Let the young people of the state work and pray to make this the greatest gathering we have ever had. O, how we need an awakening among our young people! May God grant it to us now.

I would like to write more about the convention, but fear I am taking up too much space with my wandering notes. I expect at some future time to tell what is hoped and expected of this convention, and also what our young people should strive for during the coming year.

Yours for more faithful work,  
BRINSON MCGOWAN.  
Woodlawn.

For the Alabama Baptist.

At Roanoke.

With our beloved pastor, H. C. Risner, whom the Lord has sent us from Kentucky, our dearly beloved church has made many forward steps for the Master. We have been called a peculiar people, and it may be true; anyhow, we have for some time been longing for the advancement of the kingdom of God. We have always believed God would do great things for his people if they meet his conditions. He has blessed the Baptists of Roanoke in days gone by, and we believe we are becoming more and more like a New Testament church, and cause there was no real sin in it.

The spiritual condition of our church is the best for years. This is shown by conversions and baptisms which have been occurring nearly every Sunday for the past two months of December and January.

We are giving surprisingly to missions, having raised a few Sundays since nearly \$500 for the year 1900, and all the members were not present.

Our congregations are larger than we can comfortably seat, and our prayer meetings are equal to ordinary church congregations. For all this we give God the glory, and recognize the efficient work of our beloved pastor.

Bibles are brought and studied at prayer meetings. We try to learn the Scriptures, taking a book at a time.

While we are attempting no protracted meeting, there seems to be deep spirituality and profound interest in the Bible among all.

ONE OF THE DEACONS.

Jan. 24.

For the Alabama Baptist.

A Good Letter.

Dear Bro. Editor: Enclosed please find \$3, being the amount of your statement of the 10th inst. I beg you to pardon me for allowing you to wait so long for your money. I subscribed for your paper Feb. 14th, 1896, and paid you one year's subscription in advance. I was thinking I owed you \$4.50 up to Feb. 14th, 1900. Look over your books and if I am right, let me hear from you, and I will send the balance. Yes, I love the dear old paper, and hope to be a lifetime subscriber. I say "God bless the ALABAMA BAPTIST," and he has answered this prayer.

We poor Baptists here have just completed a nice house of worship. Our membership is small, and financially weak, but our efforts large and faith strong. God be praised.

My Brother, believe me, I will do better in the future than I have in the past. May God bless you.  
W. W. PATTERSON.  
Carter's Creek, Tenn.

The books of heaven are written by men.

For the Alabama Baptist.

From New Mexico.

Bro. Editor: While I am not a reader of the ALABAMA BAPTIST, only occasionally, I had the privilege a few days ago of meeting a brother who is (Bro. W. A. Herren, of Dadeville, Ala.) who resides temporarily at Las Cruces for the benefit of his wife's health.

I being an Alabamian also, we decided together that it would be a good idea to let the people back East know something about this country. The first question, of course, is the health of the country. There is rarely any sickness here, unless it is brought here from somewhere else. People are here from all parts of the world seeking relief from all kinds of lung trouble. People come to this country with consumption not expecting to live, and in a few years they are well and hearty. It is traceable, no doubt, to the light, dry atmosphere. The sun shines about 300 out of the 365 days in the year. We have no fog nor damp days. The rainy season here, when it comes at all, is in July and August. Stock and mining are the principal interests here, though there is some farming. It is done by irrigation, which is the prettiest and surest process I ever saw. Religion is largely on the increase, especially from a Baptist standpoint. There is a large number of churches in the territory; most of them have strong pastors. The work is done mainly through the Baptist Home Mission Society of New York. Schools are numerous and good as far as literary training goes. But the Bible and all religious training are positively forbidden. I am praying that God will put it into the heart of some rich, liberal-hearted Baptist to do for us what the women of this country have done for the

where the Bible to religion may be taught, unhampered by Romanism.

Our climate here is so fine the year round, no mud and slush, a no risk of the children getting sick from exposure. Our altitude here is 6400 feet above sea level.

I will close. If this is acceptable I will write again.

Love to the Alabama brethren, some of whom will remember me.

My address is El Paso, Texas. Las Vegas, N. M., Jan. 26.

B. F. BARTLES.

For the Alabama Baptist.

Conscience a Guide.

I read in Proverbs the words of the wise man: "He that passeth by and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." To hold on is hard and tiresome work; and to turn loose is not safe.

But I am sure the brethren will not think me meddling when I affirm that I am very much interested in the discussion of the dispensary question. If there is a man in Alabama who ought to hate the traffic in liquors, that man is this scribe—not because he ever drank it—not because of any of his near kin drinking it; but because its advocates have been his bitterest enemies and persecutors. And so one might think that I would advocate any measure that would suppress its sale.

It is true that when the dispensary bill was being agitated I was for it. But after considering the ethics of this matter I decided against the measure. I have enjoyed the discussion of the subject by the brethren. It may be a little dangerous for one to take issue with a trained warrior, whose blade is as keen as that of Dr. G. B. Eager. But I think his ground untenable. In speaking of selling liquor by a Christian under the dispensary law, he says in answer to a private letter: "He cannot accept such an office unless he do it in all good conscience."

Of course the question of right and wrong is not of the legality, for it is legal according to the law of man. But the question is, is it

or can it under any circumstances be made morally right?

Now, suppose it is done "in all good conscience," does good conscience make a thing right? It is either right or wrong regardless of man's conscience. A man's belief has much to do with himself—with his conduct, but nothing to do with the fact. Whichever way he may act, the truth remains unchanged.

Now, if it is a sin to sell intoxicating drinks, it matters little under what law it is done, the effects are the same and the moral wrong the same. Sin is sin whether robed in the rich ermin of the bench or the white apron of the bar. If it is a curse to hold the bottle to a neighbor's mouth in a saloon, so is it in a dispensary. If an approving conscience makes an action right, then the pedobaptists are all right in their unscriptural practices, for they are very conscientious in them, claiming it makes no difference what you believe just so you think you are right—"if you are honest in it."

At present the traffic of liquor is in the hands of men who can conscientiously sell it. Of course they cannot make a living in any other legitimate form. Being incapacitated for any other business, the state and municipalities must provide for their wards. I am in favor of state, yes, universal prohibition. If you cannot get this, then let the business remain as it is, for two reasons:

1. The dirty business is in the hands of men of like kind; they like it; let them have their likings and their liberties. They have not, neither can they learn any other business that will give a livelihood for themselves and family.

2. To begin the sale of the stuff

he fairly started for the main street.

some good men—men who, if not thus made to believe that they were real benefactors to the race, would never engage in the business. But behind the counter of a state dispensary—an institution endorsed by the W. C. T. U. and the preachers of the land—the dispenser, at first timid and temperate, might in the course of a few years be transformed into one of those creatures upon whose heart the widow's tears and the orphan's cry have no effect.

Avondale. R. M. HUNTER.

Please Observe.

The following request will show how incomplete is the information often accompanying gifts that people send to the Orphanage. We are glad to send receipts for all packages, but we can't do it unless we know from whom and from what place the package comes. Here is a sample:

"Donation from Philadelphia Baptist Sunday school and church to Orphans at Evergreen, Ala. A Christmas offering. Please accept."

Workers in above named church. With prayers and best wishes for a merry Christmas."

"Bro. Stewart, will you please make special mention of the quilt in ALABAMA BAPTIST gotten up by Ethel Wheeliss in special manner, for approval and encouragement to her and others. With love for all children."

One bundle consisted of two quilts with three silver dollars wrapped in them. No mark by which they could be identified.

J. W. STEWART.

The London (England) City Council have refused to renew the license for the Sunday concerts at the Sydenham Crystal Palace. This was done, too, at the instigation, not of the clergy, but of the labor leader Mr. John Burns. One-fifth of the laboring men in America know no Sunday rest, and it is getting worse and worse.—Western Recorder.

For The Alabama Baptist.

Pleasant Memories of the Orphanage.

Dear Editor: Please allow me a short space in your good paper, which is a welcome visitor to our fireside, and I always find myself searching its pages to find a letter from the Orphan's Home, nearly always signed by John W. Stewart. I love to read the letters from Evergreen, as that was my home for nearly five years.

Many, many times in my imagination I am back in the Home chatting with the children, who are so dear to me that they almost seem like brothers and sisters.

Now as I write I can see the sweet face of our dear Aunt Clara as she glides about with a smile on her face, a smile that was always like a sunbeam, shedding its radiance wherever it went, up-stairs and down-stairs, around to the dining room and everywhere to see all was in order. I can see and hear her moving about the place to see that we get ready for prayer, for it is now twilight, and will soon be time for the small tots to be in their little trundle-beds tucked cozy and snug. The children are gathering, and I can almost hear that little bell tap as plainly now as I did then; I hear that sweet voice echo and re-echo through the hall as she calls the roll, and some perfect, others one, two, and sometimes five demerits, which is very imperfect.

After prayer is over, those dear, sweet babes must be getting sleepy, for we see them nodding, and sometimes fast asleep already. It is now that this dear, good mother, (Aunt Clara) has most of her writing to do, and sometimes

has she been busy writing until twelve and one o'clock, when every one else was soundly sleeping in their warm beds. We all know that heaven will be her resting place, for that promise is mostly to the faithful, and as we all know she was one of the most faithful there is.

Then in the morning, bright and early, we may see the smiling face of that good and noble man Mr. Stewart, as he is coming with directions for the boys—showing them their work for the day, and as he comes, we see the small children running from every direction to meet him.

We all feel that both he and Aunt Clara will receive as a reward crowns all shining with bright stars, and robes of spotless white. I enjoyed the letter from Mrs. Jennie Hardy, whom I learned to love very dearly while in the Home with her. I left just a short time after she was taken as matron in our dear Aunt Clara's place. As all may know, it was a sad day when that dear good woman was to say goodbye to those dear children who loved her so much; but there was another bright day when the other noble, good woman came, and we loved her almost as dearly as we loved Aunt Clara. You may speak of noble women, such as Clara Barton, but there was never yet a woman more noble than Clara Ansley.

I hope the Lord will give us such another woman as Aunt Clara, but I am afraid it would be a difficult task for any one to fill the vacancy.

Allow me to make one more effort to express my heart-felt thanks and gratitude to the ladies of Columbia and Greenville for the kindness they have shown not only to me, but to all the children of the home. Words are inadequate at all times to express my feeling toward them; I can only say, "God bless our Home and its workers," for it is indeed a grand and noble institution.

GERTRUDE SMITH.  
Blocton, Ala.

Discretion in speech is more than eloquence. When you doubt, abstain.—Francis Bacon.



### Trip Notes.

"Taking Christmas" is something I have forgotten how to do. For twenty years I have been too busy to indulge in such a luxury. Yielding to the persuasions of children and relatives, I agreed to spend the holidays in Dallas county among old friends. At

#### PLEASANT HILL

I preached on the fourth Sunday. "Forty-five years ago!" What a long time that seems! I used to hear old men mention these long periods, and wondered if I would ever be old enough to talk that way. Well, I have got there! Here am I on the ground my feet first pressed in '55. My mother died, and my father thought it wisest to break up the home at Pine Apple. I was the youngest, just thirteen. I was set adrift at that early age, and have been much of a wanderer ever since. Through the years of my married life much of my time was spent away from home. It was a great change from Pine Apple to Pleasant Hill. There was only one store at the former place. My father was the first merchant, starting his store in the shed-room of his dwelling.

Pleasant Hill was one of the best towns in all the land, a place of much wealth and refinement, and the center of a large trade. The Baptists, Methodists and Presbyterians all had churches there with preaching once a month. Everybody seemed satisfied with the occasional service, though each denomination could easily have paid for the services of a pastor every Sunday. The preachers of those days, as I remember them, in that section were as strong as the best of this day. Sturgis, Lundy and Powhattan Collins were all fine preachers. B. H. Crumpton was reared and began his ministerial career here when quite a young man. Probably no town in Alabama had a better school than Pleasant Hill. The people were rich, took life easy and lived in luxury. While many of them were as good people as the Lord ever let live, there were many more who lived in sin. The temptations before the young men were well nigh irresistible. Living in idleness and self-indulgence for the most part, it is little wonder that many of them went to the bad.

It was here that I heard the first whispers of war. A cavalry company was formed just after the Harper's Ferry affair and the killing of John Brown, and I was a member of it for a little while. From this community a little later went out some of the finest soldiers of the Confederate army.

#### What of it now?

The fire fiend has been lenient with these old buildings, for most of them stand as they did when my eyes first beheld them. Most of the old people are gone, of course. The children of the righteous people of the long ago are generally walking in the footsteps of their parents; they find pleasure in the house of God as did their fathers. "As were the fathers so are the children," is largely true of the ungodly families. 'Twas ever thus. Some excellent people are among the new-comers. Bro. J. I. Kendrick is the pastor. He is spoken of as an excellent preacher, and is much loved. The once-a-month service yet obtains. The congregation that greeted me was kind and appreciative.

Though the church has not the wealth or the numbers it once had, I doubt not it contributes as much as it ever did, possibly more. It is unfortunate that the old spirit of education has died out until it is hard to keep a school going. Many of the readers of the ALABAMA BAPTIST remember Addie Crumpton, who once wrote occasionally for the paper. She is a member of this church. Her case is a very remarkable one. Though bed-ridden for years, she maintains a cheerful spirit of resignation, and says she is happier than she ever was. A marvelous instance of the sustaining power of God's grace! At

#### ORRVILLE AND PROVIDENCE

I spent a few days, preaching at the latter in the middle of the week to a company of my old friends. As I rode along the roads and walked over the grounds and stood once more in the pulpit of the old church, what memories of the past crowded upon me! This I might say was my first pastorate; here I met her whose untimely loss

I so keenly feel; here before me are many whom I baptized, and others to whom I have administered the comforts of the gospel when they passed through the deep waters. Heaven bless them now as they turn their dimmed eyes and shortened steps towards the end of the journey, which is not far away to some of them! Bro. Watson is the pastor of the two churches. He lives at the pastor's home at Orrville, which is owned by the churches jointly. No pastor has a better people to minister to than he, and they seem much pleased with him. As I was among old friends who knew but little of my early days, I gave them my lecture, "The Original Tramp; or, How a Boy Got Through the Lines to the Confederacy."

It is a story of personal adventure, which I have often told around the fireside. Old soldiers are getting scarce now, and the young people know little about the war, so I have ventured to turn the talk into a lecture. If it is not interesting to my hearers, they have been too considerate of my feelings to let me know of their disappointment. Of course it is not my purpose to go into the lecture business; but occasionally, when I have a spare night I expect to "spin my yarn" for the benefit of the young people.

#### NINETEEN HUNDRED.

I turn now into the new year. What has it in store for me and the readers of the ALABAMA BAPTIST? What has it in store for our boards and churches? God only knows! I am firmly persuaded that much depends upon ourselves. God is good, and he is willing to help; but we must not expect too much. You know that it is said of our Savior at one place, "He could not do many mighty works because of their unbelief." He was on the ground, able and willing, but their unbelief paralyzed his arm. Let us see to it that our unbelief doesn't stand in the way of his loving help this good year. "All things are possible to him that believes." If our faith is genuine we will bring all our common sense and energy to bear to bring things to pass. God help us to be true and consecrated this year!

"A Sunday in the Birmingham district," I might write as a suitable heading for these notes. It has been quite a while since I have been thereabouts on a Sunday. "You reported to the convention that Birmingham kept all her State Mission money, and I didn't like for you to say that." That is what one of the pastors said to me. It looked ugly, and he didn't like it on that account. It is not necessary to tell of the speech which followed. Let it suffice to say that all of Birmingham's mission money of every sort will come to the State Board of Missions, and the missionary there will be settled with from the office. The Birmingham association will give this year more for State missions than their missionary work costs, and more for missions than ever in the history of the association. The pastors are planning for missions as they plan for everything else. Pastors Hobson, Blackwelder and Hunter have adopted the pledge cards in their churches, and the others will. Hutto, at Springville, has also sent in his order for the cards. Now let everybody quit saying ugly things about the Birmingham association not helping. Instead of criticisms the district needs our sympathy and prayers. You can't go in any direction there that you may not see the great need of missionary work. Bro. Brown, the missionary, and the ministerial students of Howard College, and a lot of noble helpers, are doing what they can to meet the demands upon them. "But what are these among so many?"

Perhaps the most flourishing suburb about the Magic City is

#### WOODLAWN.

It is growing all the time at a surprising rate. I preached for our people on Sunday morning. This is one place where the old charge that the Baptists hide out on the suburbs when they go to town, is not true. Our people chose wisely, and they own the best property in the little city. The house is too small for the congregation which gathers Sunday after Sunday to hear the consecrated Blackwelder. He has the hearts of the people of all the town, and no

preacher in the state can show a better record of work. One of the deacons said, "Brother, we used to have a lot of trouble about our finances, but now there is none at all. Everything is up, and we are moving on finely." At

#### AVONDALE

Bro. Hunter holds the fort. I preached for him at night. They have the best house of worship in the little city, and their congregations are always good. The pastor boasts of having the largest and most enthusiastic Young People's Union in the state. Well, maybe he said, "in Birmingham," but I doubt if there is one in the state better attended. Lately the church has shown its appreciation of their gifted young pastor by building for him a neat little home.

Both of these churches are "Regular Baptists," by which I mean they have regular methods for missionary collections. By the way, I should say that the Tuskegee church, of which I wrote last week, is a "Regular," too; but they have a most excellent practice, when the Secretary comes along, of taking an extra collection. That is a very commendable plan. Don't let the Secretary take it. No, sir! But just say, "We want to rejoice our brother's heart and bless the cause by giving a 'free will offering' today." And it is such a help!

It was a great pleasure to meet at the

#### PASTORS' CONFERENCE

Bro. J. V. Dickinson, of Pratt City, who has been so long confined to his room. The tender greeting he received from his fellow pastors was indeed touching. He is one of the most successful pastors and one of the best preachers in the state. Let earnest prayer be offered for the permanent restoration of his health.

#### PRESIDENT ROOF.

Of Howard College, was present to consult with these Baptist leaders about the college. He is greatly encouraged at the attendance and the splendid work his boys are doing, but he says, "We must get a move on us and attempt an endowment." And so say we all. Any man who will sit down and talk with this earnest and enthusiastic president will find it no small thing to hold up an institution in the face of the greatest competition, will feel like making a sacrifice to put the college on a solid basis. The easiest way to endow, and the endowment which will yield the best and speediest increase is, to build house on the college property for rent. We have friends who can build houses costing from \$500 to \$1,500, which would yield from 7 to 10 per cent. on the investment. We have no taxes to pay on or college property. Churches and associations could put up buildings, and in a little while the college would be receiving a handsome income. Brethren, let us do it, and begin at once.

#### Baptist Church Records.

Data Desired by the Alabama History Commission.

The General Assembly of Alabama, at its last session, created the Alabama History Commission, charged with the duty in a general way "to make a full, detailed and exhaustive examination of all the sources and materials, manuscript, documentary and record of the history of Alabama from the earliest times." In outlining its work the commission have undertaken to present an account, not only of the official papers, documents, etc., pertaining to the several religious denominations in the State, but also of the individual churches.

W. A. Davis, Esq., and others have assisted the commission in obtaining data as to the general records of the State Convention, and of the local associations. As is known, the local "Church Books" do not generally vary in character, hence the account, to be given concerning them will be limited to the fact of their existence in good condition, the number of the books, and the period covered by each. Ministers and church clerks are, therefore, urged to at once communicate with the Commission, giving these facts. It is especially important that the fact of the loss or destruction of any of these books should be given, as otherwise it may be stated that they are complete in existence.

Address: Thomas M. Owen, Esq., Chairman, Carrollton, Ala.

For the Alabama Baptist.

### The Paper—the Good People—the Mormons.

Dear Bro. Editor: I feel very much gratified at the marked improvement in the paper for the last two issues. Indeed, I think Alabama Baptists might have as good paper each week as we had for the first New Year issue if our people would only take the paper, pay for it and write for it.

Every one of us who cares for the prosperity of our Baptist Zion must have felt proud of the fine appearance presented by the paper in so many good things written by Secretary Crumpton, and brethren Shaffer, Lowery, Roby, B. H. Crumpton, Curry, Campbell—all good, strong articles; and then for myself, I think I have not been so sensibly helped in quite awhile as by reading Dr. J. C. Wright's article on "New Year—New Things." In fact it was all good; I enjoyed everything in the paper, even the piece written by myself; it's a fact, and I am desirous that my brethren may be helped by the paper, so I work for it.

The blessings attending Christmas are not forgotten by this scribe. The dear brethren and sisters did not forget the pastor's family in these parts. One good brother from Spring Hill, where I was pastor a year ago, brought us a fine turkey before Christmas, and that was only the beginning of good things—such as eatables of all sorts from the saints here at Ashland, and also from Providence. In addition to all this, a dear good sister at Mt. Olive said after my New Year sermon on the first Sunday that she noticed where the ALABAMA BAPTIST said, "Don't wait till your pastor is dead to say good things about him," and so she proceeded to tell me that I had preached a good sermon. Well, although this was not exactly like eating turkey and Christmas cake, it was none the less appreciated, for where is the preacher so dead to friendly encouragement but that he is a better preacher and pastor when his people honestly tell him they appreciate his earnest efforts? I had a good, well meaning, crusty old brother to tell me once that he would brag on my sermon but he was afraid it would give me the "big head." I said "y-e-s," and felt funny.

I have resigned at Cross Keys, Macon county, a work much appreciated by me, and have made two trips to Mt. Olive, a new work and more convenient for me.

My beginning at Mt. Olive tells me that my lot could not have been cast among a better people. This is a good church in a fine community in the Central Association, where O. P. Bentley, my cousin, preceded me and left a good record of work and a people who appreciated him very much—one evidence of which was shown in the fact that the church had about paid his salary when I took hold there. We hope to build a new church at Mt. Olive this year.

On last visit to Milltown we had a good meeting; they have settled up with their pastor for service last year, and begun a good year's work again.

An incident of the trip was that on my route I chanced on Friday to come up with some Mormon "Elders" holding forth in the school house at Pruet, near the Tallapoosa river. At the urgent request of brethren and friends I went out that night, and after the "sermon," at the desire of the audience I propounded some questions to these "Latter Day" gentlemen. For two nights previous to this they had given opportunity for questions, and I took occasion to comply with their desire Friday night. It would take a small volume to describe the interesting performance that we had, but I will state in passing that the "Elders" propose to waive all newspaper articles as false from start to finish. They denounce everything that differs from them as to their version of their history as written by their men, or, as they said, that found in "United States statistics." Then, in conclusion, when I asked them about their doctrine and teaching and practice of polygamy, they grew vehemently eloquent as they pretended to cite me to what they were so pleased to call our Southern practice of having more than one wife among our men as evidenced by so many mulattoes all over our country. I understood this to intimate

that we put this on a level with their preaching of polygamy, and when these reverend gentlemen found out that their audience proposed to resent such an insult they tried to explain that they didn't say just that. Soon our meeting closed and the people, at whom I was surprised for giving house and audience, say that they have enough Mormonism for the present. Please deliver me from Bro. Gay's method of dealing with such viperous and insolent company.

The pastors must take this Mormon business in hand among their churches, or else the future will develop trouble for true Christianity and good morals among what are now good people. Young men are buying their peniculous literature, and I find many fathers and even some pastors who will not so much as spend the price of the ALABAMA BAPTIST that they may learn about this deadly heresy that is troubling our Southern Zion. When will our people quit feeding and housing these men who come here to destroy the purity of our homes, to say nothing of their false teachings along other lines!

C. J. BENTLEY.

Ashland.

#### Andalusia.

The church here is doing fairly well. Our weekly prayer meetings are very well attended, and of late I believe the interest is growing. Our Sunday school is one of the best that I know of, having about one hundred regular attendants. My first year as pastor is about to close, and I feel that I can safely say that the spiritual condition of the church is much better than when I began my work here; besides fifty-seven have been added to the membership, over half of which was by baptism.

This is an important point for Baptists just at this time, and I am doing my best to meet the demands. My other churches are doing very well, and I believe that I shall be able to accomplish the best year's work of my life during 1900.

A. B. METCALF.

### Catarrh a Blood Disease.

Cured By B. B. B.—Bottle Sent Free to Sufferers.

You have tried this and that—some powders, some snuff, some vapor or smoking a medicated herb, and some by an internal remedy, and the result? A great relief from the terrors of catarrh—you breathe easier and feel better, and you may even have thought you were cured, but just as soon as the effect of different medications wears off the old trouble returns, and you are worse off, or at least as bad as ever. This loathsome malady is caused by a specific catarrhal poison in the blood, and the poison attacks the mucous membrane because it is the weakest spot.

To actually cure Catarrh, so the symptoms won't return, the bad, poisoned blood must be attacked by a powerful blood remedy like Botanic Blood Balm (B. B. B.) It matters not how obstinate the case, nor what other treatment or remedies have failed to do, B. B. promptly reaches the trouble, and fairly roots out and drives from the system the bad, poisoned blood which causes catarrh. So you may test B. B. B. we will send a trial bottle free.

#### PROOF.

For four years I have been afflicted with a very troublesome nasal catarrh. So terrible has its nature been that when I blew my nose small parts of bone would frequently come out of my mouth and nose. The discharge was copious, and at times very offensive. My general health was greatly impaired, with poor appetite and worse digestion. Numerous medicines were used without relief, until I began the use of Botanic Blood Balm (B. B. B.), and three bottles acted almost like magic. Since its use, over a year, not a symptom has returned, and I feel in every way quite restored in health.

MRS. ELIZABETH KNOTT.

Atlanta, Ga.

If you are satisfied that you need Blood Balm, you will find large bottles for sale by druggists for \$1.00, or six large bottles (full treatment), \$5.00. For trial bottle address Blood Balm Co., 18 Mitchell street, Atlanta, Ga. Describe your trouble, and we will include free personal medical advice.



### Central Committee.

**WOMAN'S CENTRAL COMMITTEE.**  
Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S., Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President, Birmingham; Mrs. T. A. Hamilton, Secretary, Birmingham; Mrs. Florence Harris, Treasurer, Birmingham; Mrs. Geo. M. Morrow, Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

BAHIA, BRAZIL,  
Nov. 21, 1899.

My Dear Miss Armstrong: No doubt you are expecting us in Baltimore this month, as Mr. Entzinger wrote you that we would be there, but I hope you have heard ere this of my improvement, and at the last minute I pleaded that I should try here first, so have been in Bahia two weeks and I am beginning to get stronger and am much encouraged over my condition. While I may not get perfectly well, still I am quite hopeful that I will not have to leave Brazil and the work so dear to my heart. The Lord has answered my prayers, for I never wanted, or gave my consent, to go to the States, but Mr. Entzinger and some friends thought it was the only hope of my getting well, so they went to work and had an auction, sold out my household goods and getting winter clothes ready for our long voyage. O, my friend, as I lay on the sofa and saw all these preparations, my heart seemed as if I would break and I prayed as I had never prayed before that the Lord would open the way for me to stay, and he did. I began to get better at once. My trouble was my throat; it seemed to me that I was going into rapid consumption, as I had a wretched cough, but Dr. Butler, the Presbyterian doctor and missionary, says my lungs are not at all affected, that if I can get built up (as I am fearfully run down), that I will get well. It just seemed as if we could not give up our life work, there was no one to leave in charge of the Pernambuco Mission. We are anxiously awaiting the coming of the "Hamiltons" who have been appointed to Pernambuco. Mr. Entzinger returns to his field, however, and I with the three children will remain here with the Taylors until the first of January, then I hope to be strong enough to return to Pernambuco.

come." I cannot say what will be the outcome of this letter, but am sure that all who know of it will appreciate the spirit which prompted the generous invitation, and more deeply realize the power of Christian sympathy.

3. The receipts of the Foreign Board to November 15th are \$13,688 in excess of those of last year at the same date. The cash receipts of the Home Board to December 1st are \$4,800 greater than they were December 1st, 1898.

4. The Sunday School Board is planning greatly enlarged work. Ten thousand Baptist churches in our Southland are without Sunday schools, and this fact with many more equally important emphasizes the wisdom of planning for increased effort. Dr. A. J. Barton has been appointed Field Secretary, and Dr. I. J. Van Ness Editorial Secretary. As both of these brethren are very strong men, their election to these offices gives promise of great work to be done by the Sunday School Board in the future.

With thanksgiving for the many encouragements which are being given by our heavenly Father, and with appreciation of enlarged opportunities for service, shall we not determine through his help to continue to press forward.

Very sincerely,

ANNIE W. ARMSTRONG.

### The Hardy Memorial.

New Baptist Church Dedicated Last Sunday.

Sunday morning 14th, a bright sun shone from a cloudless sky upon a large assembly of people who attended the dedication of the new Baptist church, the completion of which has been the object for which the faithful members of the Greensboro congregation have worked and prayed earnestly. The building is a neat looking frame building, finished inside in natural pine and white, and with seating capacity for more than two hundred people. In the service, Sunday, Rev. R. G. Patrick, of Marion, pastor in charge of the work, was assisted by Rev. C. L. Chilton, pastor of the Methodist church, Rev. W. G. Keady, pastor of the Presbyterian church and Rev. J. M. P. Otts. The dedication sermon was preached by Rev. W. B. Crumpton, Secretary of the Board of Missions, his subject being, "The house of God," and his lesson being King Solomon's prayer at the dedication of the Temple at Jerusalem. At the close of the sermon the keys of the church were handed to the pastor and a dedicatory prayer was offered by Rev. W. G. Keady. The church is free from debt, but there is debt on the pastorium, which would be easily removed if pledges were paid. The music was grand, and was furnished by a double quartette. Mrs. S. P. Tucker being the organist, and Mrs. Thos. E. Knight, Misses Smaw, Redus and Tucker and Messrs. Turner, Bakley, Gibson and James, the singers. Service was held at night at the Methodist church, Rev. Dr. Crumpton preaching from the text, "Is the Young Man Abolom Safe." He took the ground that he was not while gambling, liquor drinking and dancing were sanctioned by the best society. It was a strong, wholesome sermon. Naming the church as a memorial to Rev. A. R. Hardy the noble young minister who lived and died for its building, was an inspiration that was appropriate. He was every way worthy that his memory be so honored.—Greensboro Beacon.

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It was expected that Dr. A. J. Dickinson, who with Dr. Patrick was appointed to raise the money for the church, would preach at night, but he was detained at his home by sickness in his family. The Baptist congregation accepted the invitation of the Methodist brethren, and attended service at that church, where Rev. W. B. Crumpton preached a powerful sermon to young men.

Mrs. Dewey grew up a Presbyterian. She was sent to a Roman Catholic convent to "finish her education." The priests put the "finishing touch on" her. She came out a Roman Catholic.—Morning Star.

If you cannot be a lighthouse, be a candle.—Moody.

### For the Alabama Baptist. The Hand of Our God is With Us.

Bro. Editor: While preparing a line of lectures for the Bible Training School of Booker T. Washington's Institute on the "Persecutions and Martyrdoms of the Church," I was struck with awful force by the cruelties of the Roman Catholic church towards others when in her power. And this led me to historical investigation to see how God has humbled this hierarchy since 1500. I had been thrilled once by Dr. Morehead recounting some of this history; but this goes further back than he did in his fine speech.

To begin with: When Philip of Spain, in 1500, had gathered the great ships of the Spanish Armada to break the power of Protestant England, it seemed that imminent destruction threatened the very existence of Queen Elizabeth's dominions, and that with the success of the Spaniards, Catholic power would be triumphant in the north of Europe; but—

"God moves in a mysterious way  
His wonders to perform;  
He plants his foot-steps in the sea,  
And rides upon the storm."

And so he did in this case; for when the fear was greatest; the glad news reached England that by the prowess of the English seamen, aided by a great storm, God had shattered the Armada to pieces and wrecked the hopes of Catholic Spain with the same breath.

About the year 1750, when the great Austrian Queen and German Empress, Maria Teresa, left her alliance with England by which she had gained back the duchies of her kingdom from the Duke of Bavaria (who had aspired to be German Emperor), and with the aid of the Marchioness of Pompadour—the paramour of Louis XV of France, formed an alliance with France, thus uniting the most powerful nations of Europe of that time under a Catholic coalition; it again looked dark for Protestantism in Europe. But notice again the powerful hand of our God in history. England at once formed a treaty with that grand warrior, Frederick I of Prussia, commonly known as "Frederick the Great"—than whom none drew worthier sword in his day and time—and battled back with his aid for the rest of their lives.

until they ceased to be a menace to the Protestant powers; and until humiliated France, the daughter of Maria Teresa—Maria Antonette—to the guillotine during her reign of terror; and Austria took a position among the second-class powers of the world from which she has never been promoted.

Again, when Napoleon was the scourge of Europe it seemed that Catholic France would override every kingdom, nation and principality, and as a great historian has said, "The world would swing back three centuries upon its hinges;" but God again combined Protestant England and Prussia together with Austria and Russia to crush the proud conqueror, and amid the smoke of battle and the flying shot and bursting shells of Waterloo see the power of the Most High as He rolled back the clouds of oppression and gloom and gave victory to those whose groans had gone up against papacy for centuries.

While in the new world every movement of Jehovah seems to be directed against the temporal power of the Pope, and for enlightenment and good government.

The destruction of the French power by the combined efforts of England and the thirteen colonies; the sale of Louisiana by Napoleon to the United States; the breaking of the Spanish power in Florida by Andrew Jackson and the subsequent acquisition of that fair State by our loved country; the conquering of Mexico and the subsequent opening of the western part of our continent from Texas to California to our people; the revolt of Mexico under Maximilian and his death, thus taking that country from the yoke of Napoleon III, the great Catholic prince; the South American nations and Central American countries throwing off the yokes of Spain and Portugal and stepping out into the history of the world as republics; while only last year the guns of Dewey, Sampson and Schley, and the swords of Shafter, Wheeler and Lawton broke the last vestige of Spain's power in the new world, and with it the power of Rome to rule, and make

our hearts to thrill with the glory of the "Battle Hymn of the Republic."

"Mine eyes have seen the glory of the coming of the Lord;  
He is tramping out the vintage where the grapes of wrath are stored;  
He hath loosed the lightning of his terrible swift sword;  
His truth is marching on."

"He hath sounded out the trumpet that shall never call retreat;  
He is sifting out the hearts of men before his judgment seat;  
O! be swift, my soul, to answer him; O! be jubilant my feet—  
Our God is marching on."

"I have read a fiery gospel, writ in burnished rows of steel—  
As ye deal with my servants so with you my grace shall deal:  
Let the Hero born of woman crush the serpent with his heel,  
Since God is marching on."

And as though this were not enough, the victorious legions of Victor Emanuel, king of Sardinia, led by himself and the intrepid Garibaldi, swept through the kingdom of Italy; the people joining his standard everywhere until the news of the battle of Sedan which de-throned Napoleon III reached Italy, when his troops could no longer be restrained, but rushed upon the city of Rome, took the temporal power from the Pope, and established Victor upon the throne. Truly can those whose ancestors have wept bitter tears through the inquisition and numberless persecutions now say, "Great is our God, and greatly to be praised in the mountain of our Lord, in the city of his holiness." "He hath done great things for us, whereof we are glad." SIDNEY J. CATTS.

Tuskegee.

### For the Alabama Baptist. Our Sunday School Work.

Dear Baptist: I am glad to know that quite a number of our associations have arranged for associational Sabbath School Conventions. There is no good reason why every county, or every association in the state should not have a Sunday School Convention. Since writing on this subject a few weeks ago, I find that a number of our brethren agree with me that we should have a Sunday School Convention. However, if all our pastors would do their "dead level best" to organize and maintain a good live Sunday school in all their churches, we would not need a Sunday School Convention.

Many of our pastors take very little interest in our Sabbath schools. Some of our churches pay but little attention to the important work of training the children and young people in spiritual things. The selection of a superintendent is often left to the school, and each class selects its teacher. This is all wrong. The church should appoint the superintendent, and he should appoint the teachers. Is the mind of more importance than the heart? Are children more competent to select their religious instructors than their literary teachers?

About 120 years ago Robert Raikes gathered together a few ragged, ignorant, vicious children in Gloucester, England, and employed two ladies for a shilling a day to instruct them. This was the first modern Sabbath school. But it was quite different from our Sabbath schools of the present day. This was the effort of one man; while our Sabbath schools of the present are, or should be, the work of the churches. I am a strong believer in missions, but I believe that the most important work before us today is that of training our children and young people in divine truth. We give our money that our missionaries may instruct the heathen and their children. Why, then, should we neglect our own? Let us wake up to our duty, and make this the very best year in the history of our state.

A. J. PRESTON.  
Childersburg.

### For the Alabama Baptist. Seminary Notes.

"Did you pass? Was it hard? How much did you make?" These are a few of the questions constantly heard now. About the first of next month it will be, "Is my name there?" Examinations close on the 27th.

Brethren Tahaferro, Bennett and Upshaw have been in poor health for a few days, but all of them are up and at their posts again. This is the worst time in which to get sick.

Our next missionary day will be

on the 29th, instead of February 1. The faculty have a tender feeling for us after examinations are over. We appreciate this, but would like to have a sample of their mercy during the "Judgment."

Dr. Mullins is away the most of this week. He is filling a series of appointments in the interest of the "Twentieth Century Movement." Drs. Frost, Willingham and Tichenor are aiding.

The Seminary is taking on new proportions as well as life since Dr. Mullins has taken charge. He is anxious to raise \$200,000 for additional endowment. He will endeavor to raise \$5,000 per year to defray expenses until the endowment fund is completed.

Our matriculation book shows about 257 at present. This is almost as many as we had at the close of the session last year. After the mid-session examinations we usually have very many to come in. We regret that health and finances have caused some of our brethren to leave us, perhaps not to return.

The student body is very well pleased with the business-like way with which our hall manager, Mr. B. Pressly Smith, greets us. He is pleasant, affable and congenial. We were sorry to lose Dr. Dargan from the management of the Students' Fund, but now Bro. Smith has equally as warm a place in our hearts.

There are many things seen among the boys which are commendable. Some of these are a spirit of brotherly love such as has not been known for several years; a spirit of devotion as is seen by the attendance upon missionary meeting Monday evening, prayer meeting Thursday evening, and sunrise prayer meeting every morning; consideration and regard for the feelings of others; and perhaps a closer application to study.

Louisville. J. W. O'HARA.

[This was crowded out last week.

—Ed.

### For the Alabama Baptist. From an Appreciative Reader.

I wish to say that I am well pleased with the general make-up of the paper. Your war news is the most reliable we get, in fact, it is all that many of us get, as most of us are too poor to take a secular paper, and I for one can't do without my religious paper; it's a necessity. I feel interested enough in our government to want to know what is being done in Cuba and the Philippines. I hope you will continue to publish anything of general interest, so that we poor people may be informed as to passing events.

Furthermore, let me say that the articles running through the paper just now on Mormonism are meeting with the approval of our people; they are timely and just what we need as an educator. They will certainly answer the oft asked question as to how we shall treat the Mormons? Like yourself, I am opposed to violence; but we ought to get rid of them. Their presence will surely prove hurtful to many uninformed people. Their doctrine is too congenial with human nature not to find advocates among us, and the sooner they are removed from our midst the better for our social fabric. It is my opinion they ought not to be regarded as religionists at all—their is surely the worst form of irreligion; as bad as infidelity. Much error and corruption ingeniously woven together and slightly veneered with truth. Just suited to deceive the simple and unsuspecting. I move that those articles be published in pamphlet form and sent broadcast all over the country. I have confidence to believe that each church in the country will buy from one dozen to one hundred and furnish them to the people to read and inform themselves.

O. C. SWINDALL.  
Floyd, Elmore Co.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave.—Drummond.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.

We are over-hasty to speak—as if God did not manifest Himself by our silent feeling, and make His love felt through us.—George Eliot.



# Alabama Baptist

MONTGOMERY, FEB. 1, 1900.

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

## EDITORIAL.

### PASTORAL VISITING.

A YOUNG pastor once expressed to Dr. Richard Fuller his aversion to pastoral visiting, and declared that he deemed it a waste of time. At that time Fuller was in the zenith of his glory, the pride and boast of Baltimore and the pastor of a splendid and cultivated church. He heard the utterance of the young man, and after a pause made reply. He said to him: "You are greatly mistaken. No man can really succeed as a pastor who does not visit his people. For my part I could not retain my hold on my church for two years if I gave up visiting." That was the testimony of the most renowned and eloquent pastor among our Southern ministry at the time he spoke.

If the imperial Fuller valued the pastoral visit so highly—thought it essential to the best interest of his church, alas, for ordinary men who despise or neglect it. Pastoral visiting may be laborious, there may be people who are unreasonable in their demands, and some visits may seem barren of all good result, but still the fact remains that the pastor who will not visit is doomed. He will soon lose hold on his people. There is an unappreciated value in the pastor's call. The complaint about his not coming is deeper than he imagines. It is the cry of the soul for personal fellowship with its religious guide. Many cannot fully receive the pastor's sermons until they have met him face to face.

On the pastor's part the visit is rich in meaning. It is the recognition of the family; it is personal contact; it is love brought home; it is the pastor at the home altar; it is prayer in the house; it is an opportunity for his people to get his counsel; when he comes it is time for hidden sorrow to steal out and breathe its story into a sympathetic ear; it is the Lord's messenger speaking to the children in the presence of their parents; it is a week-day service at home; a thing of pride and loving memories to the humble, and a new tie formed with which to bind the household and draw its members to the house of God.

An expert minister is the need of every church. His highest skill is not in the make of his sermon, nor in its thrilling delivery, but in the touch of his people. The lambs must rub the shepherd's knees or they will stray. A true pastor's visit is Jesus walking about doing good, and Paul going from house to house.

God so blends the visible and the invisible as to make them mutually aid and supplement each other. That which we see is an illustration of that which is not visible. The speeding clouds remind us of the flight of years. The bright sunshine speaks to us of the beneficence and glory of the eternal. The springing grass tells of the decay of mortal life. The sparkling lilies and the chirping birds preach to us of the care of an ever present provider. The glittering stars symbolize the glory of the godly fellow-helper. The innocent dove teaches gentleness, and even the subtle serpent admonishes wisdom.

The shades that hide the flowers bring out the blossoms of the sky.

### BROTHERHOOD.

Primarily brotherhood resides in blood, and is affirmed of children of the same parents. On Mars' Hill, Paul, a proud scion of a stock that dated back to Abraham and claimed a heritage of prophets and psalmists unsurpassed among any people on earth, ignored the distinction between Jew and Gentile, and declared that God hath made of one blood all nations of men to dwell on all the face of the earth. The blood, like streams that break from a common source and flow through different soils to meet in a common sea, may flow through different nationalities, but however degenerated or polluted by disease and sin it can never lose its identity or cease to be brotherly blood.

The Old Testament does not always clearly mark the family ties between man and man, because the very heart of Scripture teaching is that men are brethren. It is said that the Mongolians, the Malays, the American Indians, and some other primitive peoples know nothing of the minute distinctions of kinship which obtain in the more complex orders of society. They call all the descendants of a common stock brothers and sisters; looking down the line they call all sons and daughters, and looking backward they call all fathers and mothers. Often they know little of the real import of these terms, but in the matter of names they are nearer the Scriptural idea than are the heirs of culture and learning. Brothers in blood.

There is also a brotherhood of interests. Several centuries after Abraham, when the blood of various assimilated peoples flowed in the veins of Israel, the Jews spoke of each other as brethren, as they do to this day. It is not specifically a brotherhood of blood, for it excludes the Gentiles; but it is a brotherhood of aims, conditions, in-

terests. The hoary system of Masonry, which sometimes claims a continuity of tenets and life from the days of Solomon, is a brotherhood of helpfulness and good will based on approved moral character, and designed to stimulate integrity and foster the spirit of helpfulness. Various other guilds and knight-hoods operate in a similar way to bring individuals into brotherly relations.

The noblest form of brotherhood is that which exists in the spiritual life. The applicant for admission to this sacred fraternity is met with the demand, Ye must be born again; not of blood, nor of the will of the flesh, nor of the will of man, but of God; not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. As the life of the vegetable world, to use Mr. Drummond's idea, stoops down to the clod, and transforms it into the fragrance of the lily or the strength of the oak, so the life that is in God stoops down to men polluted in sin, slimy with iniquity, drunken with lust, and foul with all uncleanness; it takes them in all their wretchedness, and prepares them for, and admits them to the heavenly household, children of God, and heirs of glory. Speaking distributively, Jesus says, whosoever (brother, sister, mother) shall do the will of my Father, the same is my brother, sister, mother. Sacred relationship. Heavenly kinship. Holy brotherhood.

The obligations which grow out of brotherhood are universally recognized. When a man says brother, he binds himself to love or he brands himself as a hypocrite. The offices of brotherly love are not discharged in mere tremor of the nerves and poetic sentiments; they

are not matters of creed written in books and certified in sensations of self approval; they are met in lines of helpfulness which exceed the barriers of pride and selfishness, and exercise the spirit of comfort and aid toward all who stand in need. We shall be glad for this spirit to prevail in every church in Alabama, and spread over our associations and cover the whole state, so that any real interest among Baptists will be the interest of all, and every denominational enterprise will find a place in the heart of every Baptist.

### ABOUT THE DEACON.

A cultivated Christian woman asks us what a Baptist deacon ought not to do that other Christians do, and what he ought to do that others do not do? It must be confessed that the question is oddly put and hard to answer. Without attempting to exhaust the subject, we will modestly drop a few things which may not satisfy our fair questioner, but may shake up some of our drowsy deacons. A deacon ought not to be late in getting to church as others are; he ought not to sit far back in the church as others ignobly do; he ought not to spit on the floor of the Lord's house as others disgracefully do; he ought not to refuse to give liberally to the Lord's cause as too many notoriously do; he ought not to harbor grudges and be bitter as others often do; he ought not to tell his wife all the dismal secrets about the members of the church as others delight to do, and more besides; he ought not to play the fool or lose his head when there is a little rumpus in the church meeting, as others do, nor undertake to hector, oppose or mortify the pastor as some others are bad enough to do.

A deacon ought to be clean in person, as some others are not; he ought to be dignified and sober in manner, as many flippant ones are not; he ought to be manly in bearing and worthy of respect, as some few are not; he ought to be courteous and cordial in his spirit, as some timid and crabbed people are not; he ought to respect the high and love the poor, which many others fail to do; he ought to be affectionate and helpful towards the young people, which others frequently are not; he ought to put his duties as a deacon above his business; he ought to be blind in one eye and deaf in one ear; he ought to remember his mistakes and forget his good deeds; he ought to forget the mistakes and remember the good deeds of others; he ought to be faithful in all things, which others rarely try to do.

### FIELD NOTES.

Rev. W. L. Culbertson's address is changed from Attalla to Walnut Grove, both in Etowah county.

Rev. T. F. McCullough has removed from Clay to DeKalb county, and Halford is now his post-office.

Rev. J. A. Scott writes us that he has removed from Iron City to Heflin, where he and his grandchildren are permanently located.

Rev. J. W. Day, formerly of Calera, in this state, writes us from Perkinson, Miss., and requests that his paper be sent to that office. We thought the brother was needed in Alabama.

We do not print one of the articles on Mormonism this week, the space being required by our correspondents. We find that in order to make room for communications and other necessary matter we must print the remaining articles on Mormonism every other week. They give great satisfaction to our readers.

Bro. H. A. Wolfsohn, the gospel singer, writes us: "I am now assisting Rev. A. C. Barron, D.D., at Charlotte, N. C. The meeting is very successful. Tremendous crowds are attending day and night."

Troy, Jan. 19.—Our church raised \$50 for the Tuscaloosa College yesterday, besides appointing a committee to take subscriptions for a mission chapel to be built in the southeast corner of our town.

Rev. J. D. Cook requests us to change his paper from Clinton, Ala., to Meridian, Miss. So here is another preacher gone to Mississippi whom we thought was needed in Alabama. Bro. Cook has been a good friend to the ALABAMA BAPTIST.

"Watchman, tell us of the morning, what its signs of promise are," Pastor Ivey at Bessemer, Pastor Willis at Gadsden, and some other pastors at important points have not reported in sometime, and we hope they will all take that quotation to heart.

W. J. Elliott, Montgomery: Dr. Shaffer preached for us Sunday morning and evening at Wetumpka, and we had of course two good sermons. Congregations good. Dr. Blake, a member of the State Convict Board, united with the church by experience.

Miss E. M. Gay, Trinity: I consider myself a life time subscriber, and my paper comes every week like a letter from my friends. I have been reading it nearly twenty years, and if I ever get so that I cannot write and send my subscription I will get some one else to write.

Brother Crumpton is now on a trip to meet the Executive Committees of the Mobile, Antioch and Macedonia Associations, the latter two in Choctaw and Washington counties. He has an appointment at Daphne, the county seat of Baldwin, on the 8th. He will return to the office on the 31st.

W. T. Cobbs, New Decatur, Jan. 25: Last Sunday was a good day with our church and people at Falkville. We had a fine Sunday school, and at 11 o'clock a delightful service at which four joined by letter. A good service at night and seven joined by letter. Collected incidental expenses \$2, also collected for missions \$23. There are others to join.

L. B. Parker, Roberts, Escambia county: I saw in your valuable paper sometime ago, that some brother had been clerk of his church ever since the war excepting one year. I can say more than that. I have served Elm church as clerk ever since the war, and have been treasurer for twenty-seven years of that time.

A. J. Preston, Childersburg, Jan. 22: Notwithstanding the weather on Saturday, more than two thirds of the membership of Rock Springs church attended conference. Sunday was a beautiful day and our congregation was good. An offering of five dollars and fifty-five cents was made to State Missions. On my way home Sunday afternoon, I had the pleasure of attending the B. Y. P. U. at Goodwater. The services were exceedingly interesting. I herewith send you one of the papers which was read before the Union by Prof. O. T. Smith. The young people have organized Unions in all my churches except Rock Springs. We are expecting great things of the Lord this year. We want to join the great brotherhood of the state in every good work. We are expecting a glorious revival in all my churches. In fact we believe that the churches are waking up already, and that the Spirit of the Lord is with us.

R. A. J. Cumbee, Seale: I entered upon my new field of labor at Seale, Hatchechubbee, Hurtsboro and Pittsboro on the first of this month. This is a field of great importance to the Baptists, which has been ably supplied by brethren Ray, Brewer and Howard. While it is embarrassing to me to follow such men, I hope in the hands of the Lord to be of benefit to these churches, and that we shall have a prosperous year's work.—Please send my paper to Seale instead of Phenix City.

Rev. John Bass Shelton has permanently located in Montgomery and has taken charge of Coosada and Mt. Hebron churches, in the country, for half his time. He will devote the remainder to evangelistic work. It will be remembered that Bro. Shelton before going to the Seminary held many successful meetings in the state. He has since spent two years in the Seminary, and was at the same time pastor of one of the Louisville churches. He has some invitations for meetings already. Churches desiring his help should address him at 31 Virginia avenue, this city.

A brother writes and asks this question: "What kind of member would be most suitable for the office of deacon in a Baptist church?" To which we reply, that we have never found and never looked for any better description of the kind of member that is suitable for the deacon's office than is given in the sixth chapter of Acts and in the third chapter of Paul's first letter to Timothy, beginning at the 8th verse. We accept these two passages as the Lord's description of the man he wants for deacon, and that is the kind that does well in that office.

J. B. Appleton, Homer, Jan. 23: Had good services at Collinsville Saturday and Sunday. Bro. W. W. Harris, of Texas, was called to the pastorate for the current year, and I hope he will accept. Bro. H. is no stranger among Alabama Baptists.—We are just now in the midst of a small-pox scare. I hope it will not become an epidemic.—I will try to keep you posted in Baptist affairs in DeKalb this year, though my nerves are getting weak and I am ashamed of my chirography. I crave an interest in your prayers, and I promise to pray and work for you all I can.

Geo. E. Brewer, Columbia: La grippe prevented me filling my pulpit yesterday. This ended my first month. It has been a pleasant one, and I am much pleased with the work here. The third Sunday is our time for mission collections, and you may imagine my pleasure in getting over \$40 in the collection for Foreign Missions at my first call. I feel to be again with a missionary church. Yet, as it is elsewhere, the most is given by a few. May the day soon come when all the members will feel and meet the obligation to contribute, as the Lord has prospered, to all our denominational work. I hope to have it so in my field. I wish all would take and read your constantly improving paper.

Among the many things intended for our columns that have had to wait almost too long is the following note from Miss Juddie Avant, daughter of the old "wheel-horse" who was so well treated: "The Baptist church and friends at Rutledge gave their pastor quite an agreeable surprise on Christmas day. They gave him such a pounding that he will have a lot of nice things for several days to come. The pounding was done with hams, turkeys, cakes, and many other articles for the pantry and wardrobe.

(Continued on Fifth Page.)







# A BEDTIME SONG.

Sway to and fro in the twilight gray,  
This is the ferry of Shadowtown;  
It always sails at the end of day,  
Just as the darkness is closing down.  
Rest, little head, on my shoulder, so;  
A sleepy kiss is the only fare;  
Drifting away from the world we go,  
Baby and I in the rocking chair.  
See where the firelogs glow and spark,  
Glitter the lights of Shadowland;  
The winter rain on the window—hark!  
Are ripples, lapping upon its strand.  
There where the mirror is glancing dim  
A lake lies shimmering, cool and still;  
Blossoms are waving above its brim—  
Those over there on the window-sill.  
Rock slow, more slow, in the dusky light,  
Silently lower the anchor down,  
Dear little passenger, say "Good-night,"  
We've reached the harbor of Shadowtown.  
—W. D. Claypool.

# Love's Spelling Book.

Harry found an old English spelling book about the house which his grand-mother had once used in school, and which had a very curious way of spelling many words. He was laughing over some of the funny spelling when his mother called him to her.

"How many ways of spelling love have you found, Harry?" she asked.

"Only one," he replied. "It is just the same in this book as it is in my spelling book at school."

"Why," said his mother, "I know of more than one way. I think there must be at least a dozen ways—possibly a hundred or more."

Harry opened his eyes wide in surprise.

"Just now," said his mother, "you gave up part of your dinner that the poor Jackson boy might have a good meal. You did not send a word in the basket, because you did not want to let your right hand know what your left did; but nevertheless there was one word in the basket spelled out in large letters. Can you guess what it was?"

"Was it love?" asked Harry.

"Yes," answered his mother.

"And last week, when you put your dime into the missionary bank, you did not say anything, but as it rattled down among the other coins I heard it speak very distinctly a word which you did not catch. Do you know what it was?"

"It must have been love," answered Harry.

"Yes," said his mother, "that was another way of spelling love. And a little while ago, as I was watching you play your games out in the yard, I saw you step out to make room for James Marshall. Why was that?"

"Why," explained Harry, "that was because he thought it was his turn, although I was sure it was mine, and so were all the rest of the boys; but I gave up to him just because I wanted him to have a good time."

"And you spelled our word in another way," said his mother.

"Well, I declare," said Harry, "it is such a wonderful word that it ought to have a spelling book all to itself."

"It has," answered his mother. "Our whole lives were intended to be primers of love, in which we should be constantly spelling out the word by kind, thoughtful actions, so as to make the world a beautiful, happy place in which to live.—Selected.

# What Ethel Saw at Church.

"Oh, Aunt Alice, did you ever see such a dowdy bonnet as the minister's wife had on to-day?" said Ethel Mayne, as she returned from church with an aunt she was visiting.

"Did you take notice of it?"

"No, my dear; I was interested in the services, and did not observe it."

"Well, aunt, I could not help but look at it. Why are people, holding a prominent position, so careless about their personal appearance? I am very glad our minister is a young, unmarried man. Why, the ladies in our congregation could not tolerate such a dowdy-looking person as your Mrs. Benclift. I noticed a lady in the next seat, and she was beautifully dressed, with a lovely wrap; exquisitely trimmed. I was glad we sat so near; I got a fine view of it, and I know how I shall have my new wrap trimmed. I can do it very easily, as I took particular notice of that one."

"You have all the material up stairs, I believe," said her aunt, gently; "would you not like to run up for it, and bring down your

needle and thimble, and just arrange it now before you forget it?"

"Why, Aunt Alice, it is the Sabbath. Do you think I would do such a wicked thing as to sew on the Sabbath?" said Ethel, in a shocked tone.

"Why not, my dear? Have you not sewed it over many times in your mind today?"

Ethel looked abashed, but presently inquired: "Was it as bad to think about such a thing on the Sabbath as to do it?"

"God looks on the heart, Ethel. In his sight, you have broken his holy commandment by sewing on your wrap today."

"But I would not really sew on the Sabbath for anything."

"You remind me, Ethel, of a poor woman who took out the parts of a garment and began arranging them together with pins on Sabbath morning. I said to her, 'You are not going to sew today?' 'Oh, no,' she replied, 'I am only fitting these pieces together nicely, while I think of it, to sew on Monday.' You may smile, Ethel, and consider the poor woman very inconsiderate. But is there really any difference? My dear, God's commandment is exceeding broad. Heart sins are the worst of all, for they produce all the others.

# Company Dinners Are Dreaded

Writing on "Making Company of Guests," Edward Bok, in the December Ladies' Home Journal, considers "it a curious fact that American housewives are so loth to believe that a dinner with fuss and feathers is dreaded by the vast majority of people. The highest compliment we can possibly show a guest at dinner is to let him partake of an 'ordinary meal'; to let him come quietly in and 'be one of the family'; yet this is the very compliment which we withhold from him.

"Instead of giving a guest what he would relish most, we give him what he really enjoys least. Let a hostess be ever so graceful and tactful, let there be years of experience on her shoulders, nothing can conceal from her guests that the dinner which she is serving is other than an unusual one. It is a formal affair, and no amount of grace

can make anything else of it. Nothing speaks so loudly nor so unerringly as a formal company dinner. Every course shows it; every movement of the waitress shows it; every piece of china fairly cries out the occasion. And of course no one at the table really enjoys it. The guest certainly does not, because he knows he is being made company of, and that feeling offsets every enjoyment. The hostess does not, for she hasn't the time. Her eyes are for the table and her servants; not for her guest."

# An Absent-Minded Bridegroom

Robert Dewar, brother of Lord William Dewar, the British scientist, who was the first experimenter to liquefy air, is a remarkably absent-minded man. It is said that on one occasion he left his home early one morning and repaired to the house of a friend, in which there was a fine library to which he had access. That afternoon his relatives and friends searched the neighborhood in vain for him. At length he was run down in this library. By his side was a new suit of clothes.

"It's a nice man you are," ironically said the spokesman.

"What's the matter now?" returned Robert irritably.

"Your bride and the preacher are waiting for you this two hours. Don't you know this is your wedding day, man?"

"I declare," said the groom, "I'd forgotten all about it! Wait till I dress and I'll go along with you."

# How to Go Shopping.

Never buy an article without a reference to the rest of your clothes. If you can wear it with nothing else, it will be quite wasted.

Never buy a thing you do not want just because it is cheap. Don't buy an article merely because it is pretty, when you have not the faintest idea whether it will suit you.

Do not buy clothes at the end of the season because the price is reduced. Fashions change so quickly that they seldom come in for next

When you buy shoes and boots, try them on both feet, as sometimes both do not fit.

When you buy under-linen, look at the material and the stitching more than the trimming. A good plain article, well made, is better than cheap finery.

Never buy anything that is too smart or too noticeable to go with the rest of your dress. It will have the effect of making the whole look shabby.

Above all things, make up your mind not to go to sales, for often the goods marked at low figures are altogether worthless, and manufactured expressly for the sale.

# LITERARY NOTICES.

The Monuments and the Old Testament. By Prof. Ira Maurice Price, Ph. D., University of Chicago. The Christian Culture Press, Chicago. Price, \$1.50.

This is the first volume in the Advanced Christian Culture Courses. It is just such a book as many of us have been wanting for several years, and yet it is one which could not have been written many years ago. The monuments discovered within the present century have thrown a flood of light upon the Old Testament, indeed have made it in many respects a new book. There is no more wonderful and convincing proof of the historical truthfulness of the Old Testament than the evidence of the tablets and obelisks which have been discovered by excavators in the East within the past fifty years. The spade is daily turning up some new witness which shatters the pretty theories of the critics and sends confusion into the camp of the enemies of the Bible. The story of the discoveries reads like a romance. Dr. Price is at home in the Semitic languages and gets much of his material at first hand. And he has the faculty of writing in a clear and pleasing style devoid of involved sentences and technical expressions unintelligible to the ordinary reader. It is, of course, impossible to present in one volume all the facts brought to light by the monuments during the century. The author has endeavored to answer the question as to where one may find in concise form the best reliable information furnished by the monuments illustrative of the Old Testament. And he has succeeded remarkably well. It is a important step toward the better understanding of biblical times by the general reader that the results of the discoveries in the East as no longer locked up in bulky and expensive volumes accessible only to the few. Here we have in a neat and attractive volume of three hundred pages, at very small cost, a brief but comprehensive presentation of all the facts of greatest interest and importance. It is an exceedingly helpful and stimulating book.

H. W. P.

For four years Mr. Zingsheim suffered with piles but now his suffering has entirely vanished and he has gained twenty-five pounds.

John F. Zingsheim, Esq., of No. 9 Lark Street, Amsterdam, N. Y., writes: "I was afflicted with piles for four years brought on by heavy lifting. My suffering was extreme and the piles gradually increased in size notwithstanding the fact that I tried many different kinds of treatment. After becoming physically incapacitated and unable to work at all, and after much hesitation I wrote to you. I am very happy to state that your advice has done me great good. You advised Dr. Pierce's Golden Medical Discovery, also his Pleasant Pellets. They have cured me. I thank you most heartily for what you did for me. All suffering has entirely vanished and I have gained about twenty-five pounds. I used only one bottle of 'Golden Medical Discovery' and one of the 'Pellets.'"

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### Saving His Bacon.

It was on Christmas day of 1864 that General Lee invited a number of Confederate generals to dine with him. His servant Ephraim, who had been his personal attendant for some time, seemed less at ease than usual. The guests appeared, and dinner was served in the General's tent on a rough pine table, and consisted of boiled cabbage, on the top of which rested a piece of bacon about three inches square. As General Lee helped each guest he asked him to have a slice of bacon. As the question was asked Ephraim gave signs of terror. The dinner concluded with the piece of bacon undiminished in size, each guest having refused. As the guests left the tent, General Lee turned to Ephraim and said in a low voice:

"Ephraim, we have another cabbage, have we not?"

The answer was: "Yes, sah, Mass Bob. We got anudder cabbage, sah."

"Then, Ephraim," said the General, "save the piece of bacon to cook with that cabbage."

The prompt and decisive reply was:

"No, sah, Mass Bob, I can't do that! I jes borrow dat piece of bacon for seasonin' from a friend ober dar in Richmond, and I done gib up my parole of honor dat I'll give him back dat same bacon what I borrow."

General Lee left the tent without comment, and the bacon was returned.—Outlook.

### Uses for Salt.

Salt puts fire out in the chimney. Salt in whitewash makes it stick. Salt and soda are excellent for bee stings.

Salt used in sweeping carpets keeps out the moths.

Salt used on a coal fire which is low will revive it.

Salt and vinegar will remove stains from discolored teacups.

Salt thrown on soot which has fallen on the carpet will prevent stain.

Salt put on ink when freshly spilled on a carpet will help in removing the spot.

Salt in the oven under baking will prevent their scorching on the bottom.—The Home Doctor.

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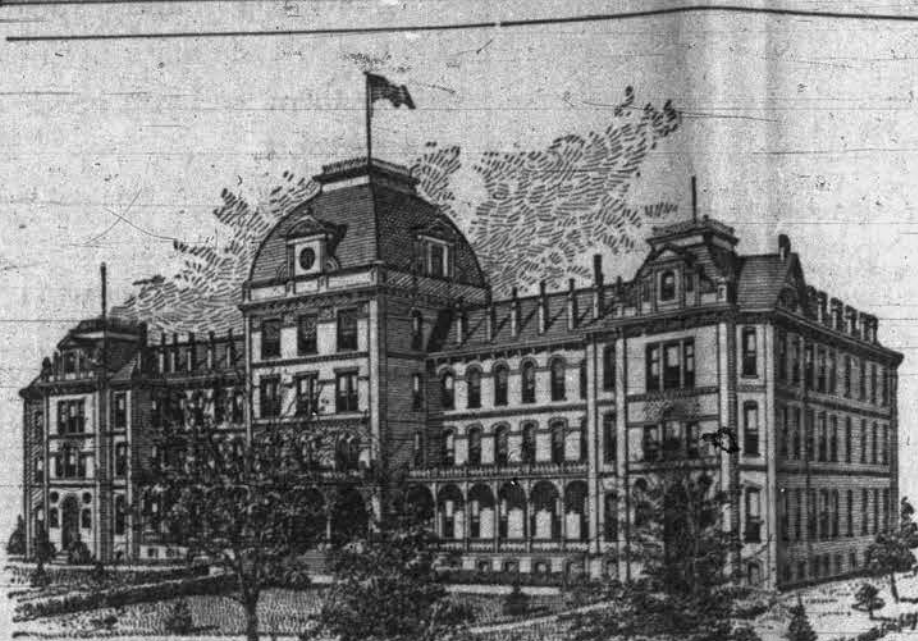
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**THOS. WILLIAMS.**

### AGRICULTURAL DEPARTMENT ANALYSIS.

Bulletin No. 12, issued by the Alabama Department of Agriculture, shows the actual commercial value of the ALABAMA FERTILIZERS to be 19.83 per cent more valuable than all the complete fertilizers or guanos offered for sale in the State of Alabama for the season covered by said bulletin.

Bulletin No. 13, just issued by the Department of Agriculture, shows the actual analysis, from samples sent to the Department by dealers and consumers throughout the State, that the ALABAMA FERTILIZER is actually \$3.64 per ton or 24 per cent better than the guaranteed analysis by the ALABAMA FERTILIZER CO., and this answers the question so often asked, "why the ALABAMA FERTILIZER produces so much better crops than other fertilizers of equal guaranteed analysis?" The ALABAMA FERTILIZER will be shipped in the MUMMIA VEGETABLE FIBRE PRESERVED BAGS. There is no other preserved bag on the market of any value. The Commissioner of Agriculture recommends and endorses it in the following words:

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

(Signed) **L. F. CULVER,**  
"Commissioner of Agriculture."

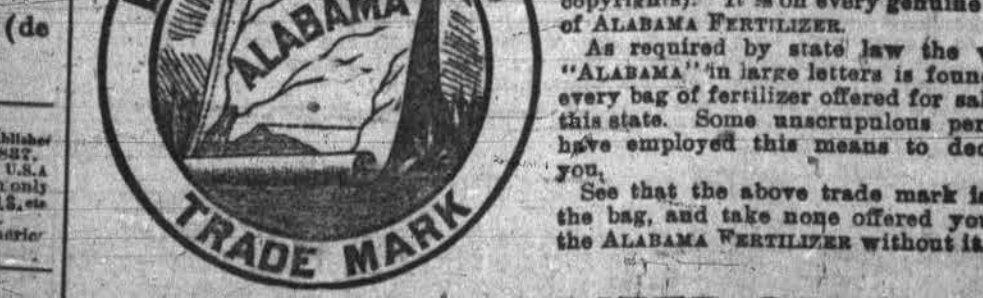
These MUMMIA PRESERVED BAGS are almost indestructible by the weather or Fertilizers. Can be hauled in the rain without material damage to bag or contents. Fertilizers put up in these bags can be hauled out to the farm at any time and kept ready for use.

The ALABAMA FERTILIZER is said, by over 12,000 farmers in this State, to be the best all round fertilizer for cotton and corn.

### ALABAMA FERTILIZER RECORD.

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

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



**ALABAMA FERTILIZER COMPANY**  
MONTGOMERY, ALABAMA.



# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

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## A Severe Battle in South Africa

London, Jan. 28.—General Buller says that Warren's troops have retreated south of the Tugela river. The Boers say that the British loss is 1,500 killed. It is believed that this includes the wounded. The Boers also claim that 150 of the English troops surrendered at Spion Kop.

New York, Jan. 28.—A special cablegram from London to The Evening World says:

"It is learned from reliable sources that Field Marshal Lord Roberts has advised the abandonment of Ladysmith. At the war office," the dispatch adds, "no confirmation could be obtained of the advice said to have been given by Lord Roberts."

London, Jan. 28.—The war office denies the report that Ladysmith has surrendered.

London, Jan. 28.—Great anxiety has been removed by the announcement that Lord Dundonald's cavalry forces, which it was feared were isolated among the hills in the neighborhood of Action Homes, are safe on the south bank of the Tugela River.

Berlin, Jan. 28.—A semi-official dispatch from Lisbon says the report that the Boers have crossed the Mozambique frontier is unfounded.

## STORY OF THE SLAUGHTER.

Troops Exposed to a Terrible Fire from Koppes.

London, Jan. 30.—A special dispatch from Frere Camp, dated Friday, Jan. 26, 9:10 p. m., says:

I have just ridden in here, having left General Buller's forces in the new positions south of the Tugela, to which they retired in consequence of the reverse at Spion Kop.

The fighting, both before and after the occupation of the mountain, was of a desperate character. Spion Kop is a precipitous mountain, overtopping the whole line of koppies along the Upper Tugela. On the eastern side, the

Mount Alice and Potgieter's Drift, standing at right angles to the Boer central position and Lyttelton's advanced position. The southern point descends in abrupt steps to the lower line of koppies.

On the western side, opposite the right outposts of Warren's forces, it is inaccessible until the point where the nek joined the kop to the main range. Then there is a gentle slope, which also occupied a heavy spur par-

allel with the koppe, where the enemy was concealed in no fewer than thirty-five rifle pits, and was thus enabled to bring to bear upon our men a damaging cross fire. The only possible point for a British attack was on the south side, there being virtually sheer precipices on the left and right.

A narrow foot path, admitting men in single file only, to the summit opens in a perfectly flat table land, probably of 300 square yards area, upon which the Boers had hastily commenced to make a traverse trench. Our men were able to occupy the farther end of this tableland, where the ridge descended to another flat, which was again succeeded by a round, strong eminence held by the Boers in great strength.

The ridge held by our men was faced by a number of strong little koppies, whence the Boers sent a concentrated fire from their rifles, supported by a Maxim-Nordenfeldt, a big long range gun. What with the rifles, the machine guns and the big gun, the summit was converted into a perfect hell. The shells exploded continually in our ranks and the rifle fire, from an absolutely unseen enemy, was perfectly appalling. Reinforcements were hurried up by General Warren, but they had to cross a stretch of flat ground which was literally torn up by the flying lead of the enemy. The unfinished trench on the summit gave very questionable shelter, as the enemy's machine guns were so accurately trained upon the place that often sixteen shells fell in the trench in a single minute.

Mortal men could not permanently hold such a position. Our gallant fellows held it tenaciously for twenty-four hours, and then taking advantage of the dark night, abandoned it to the enemy.

## HISTORY PAUSES.

General Roberts Will Direct the Next Move.

London, Jan. 30.—History pauses for a time in South Africa. It is one of the unsatisfactory pauses that are

nearly always found as a sequence of reverses and apparently it will terminate only when Lord Roberts gives the word for the forward movement into the Free State, which according to the most cheerful view, he will be unable to do for a fortnight.

Whether he will permit General Buller to make another attempt to relieve Ladysmith is quite outside the knowl-

edge even of those closely connected with the War Office. With the troops due to arrive this month, he may think himself strong enough to try large operations. Combining the forces under Generals Methuen, French and Gatacre, and adding to them the arriving troops, Lord Roberts would have 70,000 for the invasion of the Free State, with 40,000 to 50,000 guarding communication and 40,000 trying to rescue Ladysmith.

The public burns with impatience that something should be done, but there is nothing to do but to wait on the preparations. Oceans of ink are poured out in advance. Orators are at work in the provinces telling the people that England has set her teeth in grim determination to see it through.

The Government's declaration in Parliament, the counter-suggestions of those outside the Government, and the consequent discussion in the press and on the platform, will immediately enthrall public interest. The thing on which everybody seems agreed is that more men must go; 2,300 men and 155 guns are at sea; 11,000 infantry and 9,000 cavalry, including 5,000 yeomen, are practically ready to embark. Therefore, the Government, without doing more, can place at the disposal of Lord Roberts, 40,000 additional men and 155 guns. The further purpose of the War Office officials are supposed to embrace somewhere in the neighborhood of 50,000 more men. As the indication is that candidates will be scarce, the War Office will issue orders for those reservists who were found unfit at the previous mobilization examinations, to report for further examination. Applicants for cavalry service are still freely offering as yeomen.

General Buller's operation has cost 913 men so far officially reported within ten days.

Applying to sixty Spion Kop casualties, reported today, the rule of proportion of losses of officers, it is indicated that 500 casualties are yet to come. The total casualties of the war, compiled from official reports, are 9,523, nearly a division. Of these 2,488 are killed, 4,311 wounded and the rest are prisoners.

The aggregate British home troops in South America number 116,000, the Natalians, 7,158, and Cape Colonials, 21,000.

## Bombarding Kimberley.

London, Jan. 29.—The Times has the following heliograph message via Modder River from Kimberley dated January 26:

"The bombardment continues. It is now directed toward the inhabited portions of the town rather than the fortifications. At midnight and

4 p. m.; yesterday the shells were fired. They seem to be of Transvaal manufacture, not bursting widely. One child was killed and four persons were injured.

## MARRIED.

At the residence of the bride's father, near Emucklan, Tallapoosa county, January 7, Miss Tina D. Thompson, daughter of J. M. Thompson, and Mr. W. H. Crow. Miss Tina is a member of Mt. Calvary Baptist church. We wish them a long life with increasing happiness as their days pass by. The writer officiated. R. M. ALLEN.

Married—At the home of the bride's parents, 813 West Clay street, Montgomery, on January 24th, Mr. Victor Henri Edens and Miss Leila Allen LeRoy. Rev. James F. Edens, D. D. of Atlanta, Ga., father of the groom, officiated.

At the Methodist church at Blount Springs, on Tuesday, Dec. 19, 1899, Mr. D. C. Rice and Miss Mattie Lee Porter. Mr. Rice is one of our enterprising merchants at Warrior, and Miss Porter is one of Blount's most beautiful and accomplished young ladies. May peace ever be theirs, and may God's richest blessings attend them through life. J. G. LOWERY.

January 14, at the residence of W. P. Arnett, Lineville, Mr. John W. Knowles and Miss Lula Holland. Both these young people are members of the Baptist church, and have the prospects of a bright future. They have the best wishes of many friends. J. R. S.

At Elba, on the night of the 23d, at the home of Dr. Blue, Mr. D. D. Knight and Miss Mollie Blue. All of Elba. The couple belong to the best families of the county. May the blessings of God attend them. S. O. Y. RAY.

## OBITUARY.

Deacon Robert Mason.

On the 23d of December Bro. Robert Mason, the oldest member of Livingston church, passed away at the age of 85 years. He was born in Orange county, Va., Sept. 9, 1817. Came to Alabama in 1837, and settled in Sumter county, near Livingston, where he continued to reside till the day of his death. Soon after coming to Alabama he and his wife were converted and united with the Jones Creek church, with which they held their membership till the old historic church became extinct. In many respects he was a remarkable life. He was a man of strong mind and robust constitution. Up to the day of his death his mental and physical powers were unimpaired. He lived in happy wedlock with his wife, who still survives him, for 63 years. For 50 years they had lived continuously in the house in which he died. He had lived to see all his children grown and married before the family circle was broken by death. Through all these years there was never a stain upon his character as a

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and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

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citizen or as a Christian. He never owed a debt that he did not pay, and never made a promise that he did not endeavor scrupulously to fulfill. While he was never aggressive as a citizen or as a Christian, he had strong convictions, and was usually correct in his views and safe and sound on all moral and political questions. He loved his church, and until the last few years of his life—his hearing being impaired—he was faithful in his attendance upon the services of the church, and was always ready to do his part. A large company, who had known him so long and so well, came to his burial, and with tearful solemnity laid his body down to rest, where it awaits the summons from on high.

W. G. CURRY.

Bro. P. G. Trent was born March 31, 1820, and was called from labor to rest July 17, 1899, aged 79 years, 3 months and 17 days. In early life he professed faith in Christ, and united with the Baptist church, in which he lived a consistent member till God called him home. At the time of his death he was clerk of the church at Sycamore. His wife, with whom he had lived happily for fifty years, and three children survive him, six children having crossed over to the other shore. One by one the dear ones are gathering home. May the Lord comfort the bereaved. PASTOR.

Leon Davis was born July 28, 1891, at Hollins, Clay county, and died October 15, 1899, at Emucklan, Tallapoosa county. Leon was the son of J. M. and Gussie Davis. How hard it is to part with our little ones! But he that called him home above makes no mistake. Dear Bro. and Sister Davis, weep not for little Leon. He is not dead, but only sleepeth. He is gone on ahead to be watching and waiting at the beautiful gate for you.

"Could we but hear his little tongue  
So sweetly sing the heavenly song;  
Could we but see his smiling face  
Delighted with the happy place,"

R. M. ALLEN.

On the evening of January 13 our little pet, Tommie D. Warren, was laid away in Enon churchyard, in Wilcox county. He was less than three years of age, but oh, how sweet and smart! How we all do miss him! He was sick only twenty-eight hours, but oh, how the little jewel suffered! till the angels took his soul back to God who gave it. We look at his little play things and weep, but he knows it not. We fancy we hear his sweet little voice, but lo! it is hushed! He was a grandson of Rev. A. P. Majors, and a great pet with all his people. In the sweet bye and bye it will all be well. Lord, help us to bear our troubles, remembering that the Lord gave, and hath the right to take away. PA. MAY.

Mrs. Mary Elizabeth Reynolds, nee Young, was born Nov. 7, 1820, in Grege county, Ga. She joined the Missionary Baptist church at Antioch, Troup county, Ga., in August, 1838, and was baptized by Rev. Humphrey Fosy. She was married to William Reynolds Jan. 3, 1839, in the same county. She died January 8th inst. She was the mother of five girls and three boys, six of whom are still living. Sister Reynolds was personally known to the writer to be a faithful wife, a loving mother, a good neighbor and a model Christian. So an abundant entrance was ministered to her into the everlasting kingdom of God, having died in the triumphs of a living faith. The writer, together with brethren J. L. Gregory and J. M. Edwards, officiated at the funeral. W. P. COFIELD.

Fredonia.

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Catarrh, Colds, Pains and Roaring  
in the Head, Partial Deafness, Bron-  
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the air passages by inhalation.

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For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year, on three days' trial, free. If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. If you are willing to comply with such reasonable terms, address:

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(TALK NO. 5.)

## An Eye Symptom.

Whenever you see a person place the lamp between his book and his face in order to see well, you may know that his glasses do not fit him. This is true without a single exception. If they did he would see better with the lamp behind his shoulder. When they do not fit correctly the eyes are more or less out of focus and the letters more or less blurred. A bright light shining upon the eyes forces the pupils to contract and in that way cuts off some of the diffused rays of light and lessens the blurring. I know of no more harmful makeshift for clear vision. The constant glaze is ruinous to the nervous apparatus of the eye, and the forced contraction of the pupil will weaken the muscles permanently. It will set up an irritation and disease that will be difficult to overcome. If you find yourself reading or sewing in this way you are taking chances you can not afford to continue. A pair of glasses well fitted will both rest and preserve your eyes.

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Manager Optical Department

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## Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by Chapman McKinzie and Martha Ann McKinzie, his wife, on the second day of August, 1898, I will proceed to sell for cash, at public auction, at Court Square fountain, in the city of Montgomery, Alabama, during the legal hours of sale, on Saturday, March 3d, 1900, the following described real estate lying and being situate in the county of Montgomery and State of Alabama: Lot number seven and the west half of lot number six, the said lot and half measuring seventy-five (75) feet on the north side of Lutie street and running back one hundred and twenty-five feet, according to survey by Barker for James Chappell, being the same property conveyed by James Chappell to Chapman McKinzie, and upon which he resided at time of execution of said mortgage; also one half interest in lot number one, block three of Moses Bros. subdivision of Peacock Tract, situated on the corner of Holt and Mobile streets and occupied by Wingard and Johnson and Dupree at the time of the execution of the mortgage.

Said mortgage is recorded in Book 154 of Mortgages, page 515, in the office of the Judge of Probate of Montgomery County. RUTH HOOKER, Mortgagee. C. G. ZICKLE, Attorney. January 1, 1900.



FOR clearing the complexion of unsightly eruptions, and preserving, purifying, and beautifying the skin, scalp, hair, and hands, nothing so pure, so sweet, so speedily effective as CUTICURA SOAP. It removes the cause of disfiguring eruptions, loss of hair, and baby blemishes, viz.: the clogged, irritated, inflamed, or sluggish condition of the PORES. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and most refreshing of flower odors. No other soap, however expensive, is so compared with it for all purposes of the toilet, bath, and nursery. It combines in ONE SOAP at ONE PRICE—namely, 25 CENTS—the best skin and complexion soap and the best toilet and baby soap in the world.

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