

ALABAMA BAPTIST

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ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 27.

MONTGOMERY, ALA., FEBRUARY 22, 1900.

NUMBER 8

ALABAMA BAPTIST.

Published Every Thursday.

OFFICE—204 Dexter Avenue, up-stairs.
TERMS—\$1.50 per Annum, in advance.
\$1.00 to Ministers in regular work.

Baptist and Reflector, Nashville.

Mormonism.—No. 17.

AS A RELIGIOUS SYSTEM—THE
PRIESTHOOD.

BY REV. EDGAR E. FOLK, D. D.

The fourth article of faith in the Mormon creed says:

"We believe that these first principles and ordinances are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of the hands for the gift of the Holy Ghost."

Remember that the third article had said:

"We believe that through the atonement of Christ, all mankind may be saved; by obedience to the laws and ordinances of the gospel."

There are several serious objections to this fourth article. 1. The word faith is used here in a different sense from that in which it is usually understood by evangelical people. It is not a warm, spiritual, personal trust in a personal Savior for salvation from sin. It is rather a cold, mechanical, full confidence and trust in the being purposes and words of God. It is "a principle of power," not simply the means of receiving the power of God through Christ. It is a matter of obedience, not the medium of appropriating Christ's obedience. 2. But faith is not a saving power. "Faith without further obedience is useless." (Catechism p. 37.) "The Scriptures abound in assurances of salvation to those who exercise faith in God."

that faith makes plain." (J. E. Talmage, Articles of Faith p. 110.)

The precious doctrine of justification by faith is scouted. Dr. Talmage says that "The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity." He calls it "a pernicious doctrine," and Luther is held up to scorn for proclaiming it. Mr. C. W. Penrose also strongly denounces the doctrine in his "Leaves from the Tree of Life." 3. Faith is put before repentance, which is an utter absurdity and an absolute impossibility. Wherever the two are mentioned together in the Bible repentance invariably comes first, as naturally it would be. No one is ready to accept a Savior until he has repented of his sins, just as no one is ready to send for a physician until he realizes his sickness.

4. Repentance does not mean a godly sorrow for sin. The Catechism says:

"Does repentance consist in mourning and groaning, and hanging down our heads sorrowfully?"

A. No. A man may do all those things and yet never repent.

Q. Then what is repentance?"

A. Forsaking sin with full purpose of heart to work righteousness."

5. Baptism is "by immersion for the remission of sins." The immersion is all right, of course. Their belief in immersion is one redeeming trait about the Mormons. They got this doctrine from the Campbellite preacher, Sidney Rigdon. But unfortunately they also got the other Campbellite doctrine that baptism is "for the remission of sins." I have discussed this doctrine with Campbellites over and over. I shall also have occasion to discuss it in the articles on the Plan of Salvation. So I need not discuss it here. I only wanted to call attention to the fact that it is held by the Mormons.

6. But they go one step farther than the Campbellites and lay down a fourth principle and ordinance in the plan of salvation—

"Laying on of hands for the gift of the Holy Ghost." This laying on of hands is of course by the Mormon priest. But the gift of the Holy Ghost which accompanies salvation does not come by the laying on of priestly hands. It is given by invisible hands. It is spiritual, not material. It comes directly from God, like the mountain stream. It is not conveyed through any external, mechanical, human conduit. God stands ready to give the Spirit to any one for the asking. (Matt. vii. 11.)

But the Mormons say that the Holy Spirit is given only through the hands of the Mormon priests.

"The Latter-Day Saints claim to possess authority to administer in the name of God; and that this right has been conferred in this day under the hands of those who held the same power in former dispensations."

"Every holder of the priesthood today can trace his authority to the hands of Joseph the Prophet, who, as already stated, received his ordination under the hands of heavenly messengers clothed with power divine."

They even claim that "men, who are called of God to the authority of the ministry on earth, may have been selected for such appointment even before they took mortal bodies."

And they say that "Unauthorized ministrations in priestly function are not alone invalid, they are indeed grievously sinful. In his dealings with mankind, God has ever recognized and honored the priesthood established by his direction; and has never countenanced any unauthorized assumption of authority." They instance the cases of Korah, Miriam, Uzza and others. They believe that the Lord now has a priesthood on the earth like the old Jewish priesthood, and

of the different states, etc.

Bishops are also chosen from among them. (Roberts p. 371.) Elders. Elders have power to preach the gospel, baptize, lay on hands for the Holy Ghost. (Roberts p. 372.) The Aaronic Priesthood. The general Bishop of the Church is the general President and local Bishops are local presidents. (Sec. 3 part 4 Roberts Eccl. Hist.) Priests. 48 Priests of the Aaronic order are a quorum. The presidency of this quorum is to be a bishop. Teachers. Twenty-four teachers constitute a quorum; they are presided over by a president and two counselors. (Roberts Sec. 2 part 4.) Deacons. Twelve deacons constitute a quorum; they are presided over by a president and two counselors. (Roberts Sec. 2 part 4.)

Thus it is seen how thorough is the organization of the Mormon priesthood. But every lower order is subject to the higher, until all the authority centers in the head of the church, the Prophet, Seer and Revelator, the President of the church of Jesus Christ of the Latter-Day Saints. He is the apex of the pyramid of the Mormon system.

The Mormon priesthood is as complete a despotism as was ever established on earth. Jesuitism itself was never more despotic. The first and chief duty of every Mormon is to be subject to the priesthood, to "obey counsel." No one dares to think for himself. He cannot even call his soul his own. The priests claim control over everything, not only spiritual, but temporal and political. Their "Teachers" in the various wards are expected to find out everything about all the people in their district during each week, as to how they have been getting along both spiritually and temporally. They then report their information to the Bishop of the ward and he to the higher authorities, the 12 Apostles and the members of the First Presidency. And thus a complete system of espionage is kept upon the

Mormons belong to one of the other of these priesthoods. The Melchisedec priesthood has to do especially with spiritual affairs, and the Aaronic priesthood with temporal affairs, though the Melchisedec priesthood, being the superior to the Aaronic priesthood and exercising jurisdiction over it, also controls in temporal affairs. The Melchisedec priesthood is divided into Apostles, Seventies, Patriarchs, High Priests and Elders; the Aaronic priesthood into Bishops, Priests, Teachers and Deacons. Over each of these different orders there are presiding officers, as follows:

Presidencies in the Melchisedec Priesthood—First Presidency.—A high priest is chosen to preside over the Melchisedec or higher priesthood. He also presides over the church in all the world, and is a Prophet, Seer and Revelator. Two other high priests are associated with the president as counselors. (Roberts Eccl. Hist. p. 367.) The Traveling Presiding High Council. The Twelve Apostles, or special witnesses of the name of Christ in all the world; they labor under the direction of the First Presidency. (Roberts Eccl. Hist. p. 368.) Quorum of Seventy. There are a number of quorums of seventy in each, and each quorum is presided over by seven Presidents, the senior by ordination presiding over the other six. The first seven presidents preside over all the Seventy. (Roberts 368.) Patriarchs. There is one general and a number of local patriarchs in the church. These officers hold the keys of blessing in the church. The office is designed to descend from father to son. (Roberts p. 370.) High Priests. From among the High Priests are selected of quorums

to show independence of the priesthood his own daughter, who is a dyed-in-the-wool Mormon, said to him that if he had gone out and killed a whole street full of people she could not have felt any greater abhorrence for him than she did. This feeling, of course, was the result of Mormon teaching as to the authority and sacredness and infallibility of the priesthood.

The cases of Sidney Rigdon, one of the founders of Mormonism, who was turned over to the "buffetings of Satan" by Brigham Young for aspiring to the presidency of the church at the death of Joseph Smith; of Orson Pratt, the strongest writer the Mormons have ever had, who was publicly held up to ridicule and scorn for daring to differ from Brigham Young; of the Walker Brothers, merchants in Salt Lake City, who were cut off and almost ruined financially, because they did not contribute as liberally as Brigham Young thought they ought to; of W. S. Godbe, E. L. T. Harrison, T. B. H. Stenhouse and others, who were disfellowshipped because they claimed the privilege of doing their own thinking, and contended for the right of private judgement; of B. H. Roberts and Moses Thatcher, who were threatened with ex-communication and finally whipped back into line because they asserted their political independence of the priesthood—these and many other such cases too numerous to mention, all show the despotism of the Mormon priesthood. In the trial of Messrs. Godbe, Harrison and Stenhouse, Apostle George Q. Cannon maintained that "it is apostasy to differ honestly from the measures of the President [Young]—a man may be honest even in hell," and counsellor Daniel H. Wells volunteered the remarkable statement that the accused "might as well ask the question whether a man had the right to differ honestly from the Almighty?"

The Italian Mormon missionary was right about it. He had served in Brigham Young's household. In an address to the Saints at Liverpool he exhorted his hearers to

actions of every one. Brigham Young claimed that he had the right to dictate and control everything "even to the ribbons, that a woman should wear or to the setting up of a stocking." The old Jewish theocracy is revived by the Mormons, with the president of the church as the "mouthpiece of God."

To them Church and State are identical. They continually talk about a "Church-kingdom," meaning a temporal kingdom ruled over by the head of the church. It is this doctrine and the consequent arrogance growing out of it which has been the cause of nearly all the friction between the Mormons and their Gentile neighbors in Missouri, Illinois and Utah. They claim supreme authority for their president and demand absolute submission to him. They cannot, of course, enforce this demand upon the Gentiles. But woe to the Mormon who dares to refuse obedience to the every wish and whim of the priesthood. He is called "weak in his faith," is denounced as a traitor, and if he persists in his disobedience he is "disfellowshipped" becomes an "apostate" and is turned over to the "buffetings of Satan."

The very severest denunciations in this life and the very direst penalties in the life to come are reserved for the "apostate." The object seems to be to make it so unpleasant for him that no one will dare to apostatize. There is no sin which a man can commit which is greater than disobedience to the priesthood. It is to the Mormons the one unpardonable sin. Lying, theft, adultery, murder are as nothing compared to it.

While I was at Salt Lake City an ex-Mormon, a gentleman of intelligence, who had come to see the sham and fraud in the Mormon system, told me that when he began

to show independence of the priesthood his own daughter, who is a dyed-in-the-wool Mormon, said to him that if he had gone out and killed a whole street full of people she could not have felt any greater abhorrence for him than she did. This feeling, of course, was the result of Mormon teaching as to the authority and sacredness and infallibility of the priesthood.

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"obey the authorities," as there was great happiness in obedience. He said that he had no trouble in getting along: "I puts my head in de bag, and I goes along and sees nothin'." This blind, unreasoning obedience to the priesthood is the mark of highest virtue among the Mormons.

For the Alabama Baptist.
The Art of Happiness.
"Godliness is profitable unto all things, having promise of the life that now is, and that which is to come."
Dear Baptist: I do not mean a sermon, or even a sermonette, much less an exhaustive treatment of the subject. I have heard and read of exhausting Bible texts, as if much pious ingenuity were demanded to find a hundred sermons in many a text. You may study exhaustively the most pregnant passages of Shakespeare or Milton, when the thought is not borrowed from the Bible, but not so when the words of inspiration are concerned. No, it is only proposed to jot down some fragmentary reflections on this my 50th birthday, on the possibilities of life.

I think I have so found it—at least that it is true—that no one has ever been unhappy when absorbed about the Master's business; that indeed they have always been happy. The preacher has found the Bible a great dispensary, containing all manner of soul-medicines, adapted to every moral experience and exigency; prayer an hourly solace; the pulpit a passion. So of every one who has prayed, is daily praying, "Lord, what wilt thou have me to do?" and when ascertained doing it. When I first obtained hope in Christ, a venerable minister said to me, the fervency of first love may be perpetuated. Consecration may make life happy even down to old age.

Old age may be an "Indian summer," in the happy phrase of Dr. Cuyler. It is not wrong or unwise to enjoy natural means of happiness, the beauties of nature and art, the luxuries of literature, the society and converse of loved ones, the pleasures of friendship; and yet there is a more excellent way. Young man, young woman, what more inspiring than the prospect of serving our Creator, promoting the well-being of our fellowmen, seeking the highest development of the moral and religious nature; ah, the saving of souls all the days of our lives! The hopes of youth were never intended to tantalize. The patriarch would never have had to say "few and evil have been the days of the years of my life," had that life been other than it was.

Dr. Holmes' well said when asked when the training of a child should begin, "a hundred years before he is born." Hereditary weakness is the cause of much of the physical and mental suffering of the human family. But many of us are born with sound body and mind. Such need rarely be sick or weak. A due knowledge and regard of the laws of health, and we might often live in comfort to the end of a century, with the eyes scarcely dimmed or the natural force abated. Fifty years ago I heard a fertile and gifted preacher preach from the text, "Take a little wine for thy stomach's sake and thine often infirmity." He said the province of wine was medicine. Deduced the theme, The Christian duty of preserving health. Specified as the causes of ill health, imprudence in eating, indulgence of appetite in general, too much study, needless exposure, and the like. I was just getting over a long and painful sickness. I never had more sharp points turned on my conscience in an hour in my life. The discourse converged on the solemn thought that we must all give account for lost time resulting from unnecessary sickness.

Let us conserve force for service.

E. B. T.

True prayer consumes all pride.

Celebration for 1900.

(From Proceedings Southern Baptist Convention, 1899.)

Your committee appointed at the meeting of the Southern Baptist Convention, held in Norfolk, May, 1898, to arrange for a suitable celebration for the year 1900, beg leave to report as follows:

In compliance with the suggestion, made by the Georgia Baptist Convention, and approved by the Southern Baptist Convention, we respectfully recommend:

1. That the year 1900 be observed as a memorial year by our Baptist churches, in which special effort shall be made to more fully inform them of the graciousfulness of the divine blessing received during the past century, and to better organize and equip them for the mighty work which lies before them in the century to come.

2. That every State convention or association and every district association within the bounds of the Southern Baptist Convention be requested to hold at least one session, and that every church within the bounds of the Southern Baptist Convention be requested to hold at least one meeting each quarter, the object of which meetings shall be as follows:

- 1. The giving of thanks to God for his great mercies and blessings upon our denomination and its work during the past century, as shown specially in the giving to us of a faithful and able ministry of the gospel; in our large numerical increase; in the great enlargement, wealth and intelligence among our people; in enlarged liberty; in the position attained by them in the world; in the influence vouchsafed them as a denomination upon the social, civil and religious life of our nation and of the world; in their increased educational advantages; in the spread of our Baptist doctrine; in the development of the doctrine and the spirit of missions; and in our enlarged facilities for the evangelization of the world.
2. The making of special effort to interest and inform our people in the denominational life of the century now closing and in all the departments of our work as now being conducted.
3. The better organization and equipping of our people for the work which lies before them in the century to come.

4. That the Southern Baptist Convention arrange for an extra day during its meeting in the year 1900, which shall be given to a meeting of similar character, and that a special committee be appointed at this session to arrange for the same.

5. That special arrangements be made during the coming year for the accurate enrollment of the churches and pastors and several leading members in each church within the bounds of the Convention, and for securing annual tabulated statements of the contributions of the churches, for the various objects of the Convention, and for securing such other information as may be desired.

6. That provision be made for the preparation and circulation of such tracts, pamphlets and other literature as may be needed to inform our people concerning the objects specified.

7. That a committee of one from each State be appointed, to whom shall be added the Corresponding Secretaries of the three boards and the Statistical Secretary of the Southern Baptist Convention, whose duty it shall be to take charge of this work. Said committee shall have authority to employ such agencies as in their judgment seem wise for carrying on the work assigned them. All expenses of these agencies and of this committee shall be borne equally by the three boards of the convention.

8. That each State Convention or Association, or its board, be requested to appoint a committee of five to co-operate with the committee named above, and that such State committees be requested to appoint a committee of five in each District Association, who shall in turn provide for a committee of three in each church within their bounds, all of said committees to co-operate with the general committee of this convention in the work herein suggested.

R. J. WILLINGHAM, J. M. FROST, F. H. KERFOOT, L. O. DAWSON, EDGAR E. FOLK, O. F. GREGORY, I. T. TICHTONOR, C. H. WINSTON, H. F. SPROLES, R. M. BOONE, Committee.

Program and Literature for Centennial Meeting.

I submit herewith to the brethren a suggestive or tentative program for the meetings which have been proposed during our Centennial Celebration. It has been impossible to get the committee together to deliberate upon the program which is offered herewith. Consultation, however, has been had with a number of brethren, and all have agreed to the proposed program as covering the ends had in view by the Southern Baptist Convention in this movement. It is very desirable that all the meetings held should keep the main ends in view. The program proposed is not offered as in any way binding or necessary. It is subject to any kind of modification which may be suggested by local conditions. At the same time, if brethren will adhere as closely to the program as possible, they will be sure of working toward the ends which the Convention had in view, and the meetings held will all have in them something of unity.

A tract is being prepared on each of the subjects, so that those who will be appointed to speak may have help upon the subject assigned, if this should be needed. Due notice will be given through the papers when these tracts are ready for circulation, and also as to where they may be obtained. Will the brethren who expect to take any part in these Centennial meetings please cut out the annexed program, and paste it in some convenient place, so that it may be ready when needed, and thus be unnecessary to have to write to the office for "another copy."

Respectfully submitted, F. H. KERFOOT, Chm'n., Committee of S. B. C. Atlanta.

PROGRAM FOR CENTENNIAL MEETINGS.

- I. Our Denomination a Century Ago.
II. Denominational Growth During the Last Century.
III. Our Denominational Missions a Century Ago.
IV. Progress of our Denominational Missions during the Last Century.
V. Our Present Improved Equipment for Missionary Work in the Century to Come.

VI. What Should be the Special Aims of the Denomination for the Century to Come.

VII. The Denominational Organization Needed for the Accomplishment of these Aims.

VIII. The Leadership and Responsibility of Pastors in this Work.

A Memorial for 1900.

The year 1900 is a year to be celebrated, whether opening or closing a century. The Southern Baptist Convention undertakes its celebration by special effort for advanced movement in all our denominational life. We ask for advancement in the interest of the Sunday School Board at Nashville, Tennessee, and specify two particulars:

1. Let the board into your schools with its periodicals. This is true now with nearly all the Sunday schools within the territory of the convention, but we wish to complete the list. Here is our motto for 1900: A Sunday school in every church, and every school for all the work of the Southern Baptist Convention. The use of these periodicals is direct support given to the Convention's work. You send your contributions for home missions to the Home Mission Board, and for foreign missions to the Foreign Board, and we earnestly ask that you will let the Sunday School Board also into your school, and use the periodicals from Nashville. It is an easy way, and yet very effective for helping on the work of the convention. Surely you can do this, and surely you will.

The work has grown immensely, and we would like to make a memorial for 1900 by having every school on our list, and by having our work in every school.

2. A contribution to the Bible Fund. We are sending Bibles into destitute places throughout the South and the frontier, also among the emigrants as they crowd into this country from the nations of the earth, and to Cuba where, until lately, nothing was known of the Word of God. Thousands and thousands of cop-

ies of the sacred Scriptures have gone out to bless the people and to build the kingdom of Christ. We ask your help in this great and glorious undertaking of giving the Word of God to the people. Many schools as well as churches and individuals have enrolled themselves on our list by making contributions to the Bible Fund. We will add a dollar to every dollar sent, and so make your gifts do double service. Ask your school for a contribution to a Bible Fund of the Sunday School Board at Nashville, and so help forward the Bible work of the Southern Baptist Convention. Surely there is nothing more important than giving the people the pure word of the living God. It is a power for good that cannot be measured in all the future ages. Brethren, let us have your support both in our periodical department and in Bible department. The Lord has wonderfully blessed the work and set it forward as a mighty agency for good.

I wish very much that pastors and Sunday school superintendents would use their influence to have all orders for periodicals sent directly to the board at Nashville, rather than to any agent or agents. This is of course a great advantage to the board itself, and at the same time puts the school in direct communication with the Sunday School Board of the Southern Baptist Convention, and all of its work. Orders can be sent directly to Nashville and will be filled the same day they are received, so that there is no delay. J. M. FROST, Nashville, Tenn.

Trip Notes.

I spent a short time at Evergreen, and found Bro. B. H. Crumpton comfortably housed in the neat parsonage and hopefully looking forward to a great year's work with the church. But my objective point was

WHISTLER.

where I had promised pastor Bosdell, a month before, I would give him a Sunday. There are probably 3,000 people here, scattered over a wide territory. The shops of the M. & O. are located at Whistler. There is no town government. On many accounts this is against the place. The Baptists are quite strong in numbers—probably as

THE LIQUOR POWER.

at Whistler is simply awful. Think of several saloons in a town like that. It is a laboring man, who of all others needs to husband their resources, are oftenest the victims of the saloon. Strange that the railroad doesn't do something to protect its employees from this remorseless foe. But Mobile county is hopelessly given over to the liquor monster. One ray of hope is seen in the re-organization, without opposition, of our brother Bush for mayor of the city. There must be a strong, sober moral element in the city to accomplish this result.

I met the Executive Board of the Association, and tried to help them solve the missionary problems. Like so many other places, the question is, how to spend wisely a little money in a great destitution. Want of money is the greatest trouble. Maybe it is best that we do not get it in great quantities. I suspect we would often be reckless in its use; but oh, my! how I do wish it could come more regularly and in little larger streams.

ISNEY.

was my next place. It is sixteen miles from Wayneboro, Miss., the nearest railroad point. On account of an amount of misunderstanding, only a part of the Executive Committee portended me; but the meeting will result in much good. Isney is one of the towns of the long ago. At one time it was a place of considerable importance. Brother H. M. Mason is the pastor, as is of several other important churches. The long buggy ride was made much more pleasant

by having Bro. Fagan as my companion in travel. His son says his father has strayed away from the Methodist fold, but I found him well satisfied with the change. One of the neatest houses of worship I have seen anywhere in an interior village is at Isney. Brother Tom Bonner, who was reared here, proposed a number of years ago to pay half of whatever the house might cost. The brethren took him at his word and erected a handsome building. Though the weather was very inclement, we had two good congregations. I was sorry not to have time to visit the associational high school at Healing Springs, established by Brother Hamberlin and his accomplished wife. The association congratulates itself in adding to their ministerial force brethren W. J. David and J. S. Lambert, who now have positions in the school. I learned that the prospects were very bright for the institution, though just now the measles is interfering. What a wide field of usefulness is open for academies like the one at Healing.

IN THE MACEDONIA ASSOCIATION.

I reached Spring Bank church from State Line, Miss., by a fourteen mile buggy ride one of the coldest mornings of the winter. The church was not prepared for heating, so I had a very cold reception—no fire, and not a soul on the ground for two hours after my arrival. Pine knots burn as well here in Washington county as they did about Pine Apple when I was a lad. I had not forgotten my cunning as a fire-maker, so when the congregation came they found a good fire out in the yard. I was a perfect stranger, having met but one man on the ground before. The Executive Committee is composed of earnest laymen. They don't allow preachers in it, but strangely enough, the preachers who happened to be present did much of the talking and made all the motions.

How is that for heading off the preachers? Brother Whitt, of Mississippi, had labored as the missionary of the association for thirty-three days, but retired at this meeting.

The Macedonia is in rather a sad plight in some particulars. I understood that there was not a young preacher in their bounds. In the

articles of faith they declare for three ordinances: Baptism, the Lord's Supper and washing the Saints' feet. I learned that the pastors often preach on foot-watching, but that the churches seldom observe it. The brethren are in earnest about missions, and I believe they need only to become more in touch with the great denomination of which they are a part, to become one in practice with us. On Sunday we had a beautiful day, and they gave me a good hearing. A good collection was taken for missions, and a young man generously paid the expense of my conveyance for two days.

A PEEP INTO MISSISSIPPI.

Across the line I found that Baptists were not unlike those in Alabama. In the two towns I saw they are suffering because they have to put up with monthly visits from non-resident pastors; while our Methodist brethren are marching to the front with pastors on the ground, living comfortably in parsonages belonging to the Conference and giving themselves entirely to the ministry.

Baptists ought to learn a lesson from the Methodists. We need a ministry with untied hands. True, we have fought our way to our present advanced position with a secularized ministry to lead us; but will we be able to continue the advance with our old methods? That is a serious question for us. In some places, chiefly in the towns, we are losing ground, because our leaders are tied down to other callings.

CITRONELLE.

twenty miles away, was reached for a night service. This is a lovely town 33 miles from Mobile, in the high, dry pine hills. How it has grown in eight years! Many Northern people are here, as they are all through this region. I preached to a good congregation. The Baptists have a small membership, and a very good house centrally located. Oh, that we were able to put a first-class man there for at least half his time! Without this we cannot hope to do much among the multitudinous sects

there represented. I spent a very cold night across the bay at DAPHNE,

the county seat of Baldwin. Our friends from the North are getting over there for the salubrious climate. The night I was there I doubt not they dreamed of snow and icicles. The north wind had a fair sweep across the bay and went to the marrow in the bones. A monument of Baptist folly is here. Nearly two miles from the town, through the deep sand, the Baptist church was built a few years ago, a half mile from everybody except one family. Until it is taken down and moved to the town we cannot hope to build up our membership. We have some splendid members and a good hold on the people. Brother Mason is the pastor here and at other points in the county. Pastors Cox, Bosdell and others were very kind to me on this trip. Indications are everywhere noticeable of the improvement of Mobile and this whole section of the state. The timber is rapidly disappearing from the face of the earth. In a fourteen mile drive in Washington county, I passed only two houses where people lived. What will be done with the lands is a great question. At present sheep by the thousands are wandering over the hills. I had no dream that there were so many sheep in Alabama. It is a great industry. People from the North are flocking here, building houses and planting great orchards. Should their experiment prove profitable, the future of the country is not doubtful.

I came back from the trip more impressed than ever of the need of missionary work in Alabama done by godly, consecrated men. W. B. C.

Chinese Baptist Publication Society.

Dear Bro.: At a board meeting in Richmond, Va., Feb. 5, 1900, I was kindly given an opportunity to present the claims and needs of this society. The objects are to print the Scriptures, Christian books and tracts and a Baptist paper and Sunday school helps. The following resolution was unanimously adopted by the board: "Resolved, That the request of Bro. Simmons to solicit contributions to the amount of ten thousand

dollars for a plant for Chinese Publication Society, located in Canton, be granted. It is understood that in soliciting this money no public collections are to be taken, and Bro. Simmons is to use every precaution possible not to injure our general contributions."

An extract from minutes of the board. R. J. WILLINGHAM.

A year ago at our association this society was organized, and Rev. R. E. Chambers, of our mission, was chosen manager. He has been the leader in the movement, and four thousand dollars have been subscribed by missionaries and Chinese brethren. A press, type, etc., have been bought, at a cost of about two thousand dollars. Scriptures and tracts are being printed on the press.

The missionaries of the A. B. M. Union and the S. B. Convention are co-operating in this work. The general and undoubted opinion is that Canton is the place where the press should be located. A lot is offered us by the Christian College of Canton, in every way suited for our purposes, that is large enough for press buildings, the manager's residence and other needed buildings, for about \$3,500 gold. With \$10,000 gold we can buy this lot, put up the necessary buildings, buy presses, type, etc., and we believe that in from two to five years the press will be not only self-sustaining but a source of growing revenue; to be used for the circulation of Christian literature, and the advancement of the cause of Christ. We hope this society will be to the Chinese Baptists what the S. B. Publication Society and the S. S. Board of the S. B. Convention are to the American Baptists.

Any contributions for this work may be sent to Dr. R. J. Willingham, Richmond, Va., or to myself at Kossuth, Miss. Further information will gladly be given upon application to me by letter sent to Kossuth, Miss.

Yours fraternally, E. Z. SIMMONS.

Meditation is the breathing of the soul.

For the Alabama Baptist.
Some Items and Thoughts
from North Alabama.

REV. J. G. LOWERY.

This good brother is one of the busiest preachers in the state. He preaches to the saints at Sycamore, Warrior and Hartsell. Besides his laborious work in looking after his flocks, he spends much of his time in helping on our denominational work. The last week in January he and I held an institute nine miles west of Warrior. Brother Lowery gratified us all with his fine lectures on our doctrines and denominational enterprises, and in his skill and ability at the blackboard in the analysis of texts. Nine preachers and a good congregations greatly enjoyed the meetings. We are to hold another institute after third Sunday in this month with Good Hope church, near Cullman.

Brother Lowery has fine tact and skill as an organizer in all church work, and displays wisdom and sound common sense in everything that pertains to the furtherance of all interests fostered by our people. He is greatly beloved by the people of Hartsell.

He and I ran down to Trinity to visit the North Alabama Baptist Collegiate Institute and Normal School, by request of Dr. Shackelford. We found the Doctor and Prof. Johnson busy at their post. Bro. Lowery made a very appropriate address to the school, after which this scribe made a little talk. We spent a very pleasant night with the Doctor, and talked until a late hour about the interest of the school and other matters about denominational work. That school is the only Baptist enterprise in the way of education that we have in North Alabama. We esteem it as a necessity in this part of the state for the convenience of our boys and girls and a feeder to the Howard.

ASSOCIATIONAL WORK.

There was a committee appointed at the meeting of the Muscle Shoals association to prepare a program for a suitable celebration of this, the closing year of the 19th century. That committee, together with the executive committee of the association, will meet on the 24th of this month at Moulton, and together will devise ways and means to

in that state to accomplish the same end designed to be achieved here in Alabama.

Is the method of instruction objectionable with any of our good brethren? I don't pretend to know what all the brethren think about the Anderson system of sermon building. But I think I know this much concerning it: It is the plainest and most concise method of giving our needy preachers on the field a true idea of sermon making that we have. To say the least of it, it is the best thing we have, to my knowledge, to bring about a speedy insight into the analysis of Scripture texts. Other methods of sermon structure may be as good, or even better, if you please, but the process of learning them and putting them into practice is long, slow and tedious, and will never be accomplished with no better facilities than these needy preachers have at hand. Besides, the instructions given by Bro. Anderson are not all that is offered in the institutes. Usually he gives one hour in the morning and one in the afternoon. Then other brethren occupy the remaining four to six hours in the day with lectures and talks on the Bible doctrines; how to read and study the Bible; church government and pastoral duties; office and work of deacons; pastoral support; the doctrine of all our preachers being on an equality in the ministry so far as one not being of a higher order in the ministry is concerned. Lastly, the great theme of missions is held up before the brethren, some of whom never preached a sermon on the subject in their lives, never took up a public collection. Now and then Bro. Anderson will analyze a text before the class that fairly sparkles with the imperative duty of preaching missions and giving to missions.

Is not the institute work a necessity in the state? What enterprise have we on hand that surpasses it in importance in equipping our less favored preachers—and good, earnest souls they are—to be leaders of the people and bring them into larger and grander fields of Christian endeavor?

Brother ministers of Jesus Christ in Alabama, do you remember that some of the friends and lecturers in

reach and accommodate the people of that region of the country.

It is more or less speculative to undertake a computation of the country's population, and besides is immaterial as comparatively few of them were ever baptized. How do we know? Jesus asked the chief priests (Matt. 21:25) and elders of the people what they thought of John's baptism—was it from Heaven or of men? And they reasoned with themselves, saying, If we shall say, from heaven, he will say unto us, Why did ye not, then, believe him? In verse 32 Jesus says, They repented not afterwards that they might believe him. Thus is excluded the chief priests and elders—they had not been baptized of John for the reason that they had not repented of their sins nor believed him concerning the present Christ.

The burden of John's preaching was: Repent. It is not supposable that those self-righteous and self-sufficient pharisees were ever brought to repentance when they were always so oblivious of their sinfulness; and John refused to baptize them unless they had repented. The Scriptures seem to say that the whole country turned out to be baptized of him in Jordan; but the evangelists also tell us of John's refusal to baptize some of them, but replied to their application, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruit worthy of repentance."

And the people asked him saying, What shall we do then? And John told them what to do and what evidence would be satisfactory. Thus the "multitude" of the "people" were repulsed.

"Then came also the publicans to be baptized and said unto him, Master, what shall we do?" "And the soldiers, likewise." To all of them he gave denunciation or direction which judging from their attitude towards Christ and the truth afterwards, must have been unheeded.

When it is said that, "When all the people were baptized it came to pass that Jesus also being baptized, etc." Nobody will understand that everybody were baptized other than John ceased to baptize others after the Savior came to

was the use, or what could be the motive, of baptizing people who, like the insidious viper, were ready to destroy the author of true religion who was then following up the work which John was doing? He did not propose to do it and he did not. Religion touches the character of each individual, and no plea but a "right heart" has any claim upon the ordinances of God's house.

M. J. WEBB.

For the Alabama Baptist.

A Great Work for Pastors.

Nearly all of our people read far too little. Many of them cannot read at all. A far greater number make but little use of their ability to read. And of those who read much very few follow the guidance of either conscience or sound judgment in selecting their reading matter. What they read is for the most part injurious both to brains and heart. This is not a preposterous conceit of my own. Legislatures and criminal courts in all enlightened lands, to say nothing of Christian teachers and organizations, have often directed attention to these matters and called loudly for a reformation.

The reading habit is not hard to cultivate. It can quite easily be established in any community where intelligence has already gained a foothold. It is only necessary that the reading matter shall be easily accessible and not too "heavy" or difficult for untrained minds. The few will begin to read and talk about it, and then the number will constantly increase. One child has often excited the desire of all the children of the neighborhood to read a pretty story. The experiment has been tried many times and nearly always with the same result.

Another fact is of great consequence. It is possible to acquire a taste for only good reading. When once acquired this taste is just as strong and controlling as that of a more vicious character. Very true, human nature is depraved, but its depravity is not so strongly developed in young people as to harden them against all good influences. The popularity of worthless and corrupt literature is explainable by

more important on hand. Once clearly recognized as a feature of pastoral service, the work is sure of accomplishment. If half the Baptist pastors of Alabama would take hold of it with becoming determination, the usefulness of their ministry would be more than doubled and the average worth of Alabama people would enhance incalculably from year to year.

In the foregoing I have written altogether of books. Of greater immediate consequence to the denomination work in the state is the circulation of the ALABAMA BAPTIST. Whatever else we may neglect, do not let us fail to introduce our state paper into Baptist families. Fraternally,
CLINTON JONES.

The English Baptists have a Building Fund of about \$250,000 on loan to 279 churches in England, Scotland, and Wales. As these amounts are paid in, or as gifts and bequests are made, other churches (of which thirty are now listed) applying for help are considered. We have never been able to organize any building work among our Southern Baptists. There is no such work in our Convention, and we think, none such in any of our Southern States. Perhaps this is true also of the North, but of this we are not sure.—Religious Herald.

Nothing increases intemperance like war, and nothing tends towards war like intemperance.—Francis E. Willard.

A Wonderful Teacher.

Extract from the Alabama Christian Advocate:

"Rev. G. W. Randolph has proven to be a wonderful Voice Doctor. He has cured many stutters in Birmingham and Atlanta. They flock to him in great numbers. Many of them can't tell who they are, but in a short time he has them talking all right. We have seen several of them and heard them talk all right. Bro. Randolph is highly recommended by the Nashville and Memphis Christian Advocate, and by Ex-Governor J. M. Stone, of Mississippi, and in fact by many leading papers.

We give below statements from two leading physicians:"

Dr. Randolph will be in MOBILE from the 8th of February until the 5th of March, and he will be in MONTGOMERY, at the Metropolitan Hotel, from the 5th of March until the 1st of April. Write him at once. He is all right.

W. E. Quinn, M. D., one of the counsellors of the State Medical Association, says: "I knew Captain G. W. Randolph during the civil war, when he stuttered so badly that he had to give up his company, and this gallant officer was assigned to duty as provost marshal at West Point, Miss. Seeing his advertisement in our leading papers of several states, and knowing something of his antecedents, being related to the Randolphs and Jeffersons of Virginia, I thought that it was my duty as a physician to fully investigate his treatment and report facts, and I am proud to say that the Captain invited me to witness the cure of three stutters, and I never was so surprised in my life to hear them speak without stuttering one particle in an hour. Of course his mental treatment must be used for a week or two to perfect a cure, but this can be done with great ease unnoticed by critics. The treatment is scientific and logical, but easy to learn and use. I know what it is, and I can recommend it to stutters and to the medical fraternity. W. E. QUINN, M. D. Fort Payne, Ala.

JACKSON, ALA., Feb. 5, 1900.
Rev. G. W. Randolph has successfully treated my son and others in my presence. His treatment is scientific and logical, and very easy to understand by all, both young and old. Stammerers will miss a chance of a lifetime by failing to make use of his services when they have an opportunity to do so.
L. O. Hicks, M. D.

set on foot some appropriate work for the year, such as arousing an educational and greater missionary interest.

INSTITUTE WORK IN THE STATE.

Is it a work of the Baptists of the state? Has it been endorsed by the State Convention? Has it a board? Does it belong to the great family of Baptist enterprises of our great state? Was it born of the great mother, the State Convention, as the other children? If so, what is the matter with this child? Is it not as dutiful, active and obedient as the other children of the Convention? It is painful to some of us to see how slow the money raisers and contributors of the state are to afford some milk for this hungry child. The great common mother, at her last session, promised to raise the milk and send it in. But it seems that the moral and financial support is not forthcoming. This child has not had more than two thirds of its rations in a year. The other children have been properly cared for and are fat and sleek, and we are glad of it. Only let this child have its rations, too, for at least last year.

Surely some of our leading preachers in the state do not bear in mind the object and intention and workings of the institute work. The object has been given through the ALABAMA BAPTIST to be to supply a long felt want among our struggling preachers over the state who have not had the advantage of schools and never will have. And for these preachers to be gotten together in communities accessible here and there in order that we might know, love and understand one another better. Also, understand our great denominational enterprises more fully. Are all these things needed among us? If so, what other method will better accomplish it? What other methods have accomplished it heretofore? As much as evangelistic endeavor has done in raising funds, it has not accomplished the end in view, nor approached near to it. The work aimed at by institutes, the evangelistic work has not touched except so far as missions are concerned. Georgia Baptists see it and have inaugurated institute work

institute work put forth last year their wisest and best efforts to free our great denomination from a stagnant pool of debt so that the current of prosperity could roll smoothly and grandly on to conquest for good, and rejoice and thank God that the obstruction is out of the way?

Some of us feel that the indebtedness to the institute board should be paid. Also, some of the workers need their money for last year's labor as much as any of you good pastors ever needed your salaries. Redeem your pledges made at the convention and relieve much anxiety and distress, please.
Hartsell, F. C. DAVID.

For the Alabama Baptist.
How Many People Did John Baptize?

It is sometimes argued that John the Baptist must have baptized two or three million people; and in former days before pedo-Baptists became as enlightened as some of them are now, we used to hear many and divers statements about the impossibility of one man baptizing so many in six months. But the truth is that nobody knows with any degree of certainty how long John's active ministry lasted, much less is it known, even approximately, how many people were baptized.

John seems at first to have been baptizing not far from Jericho, near where the river enters the Dead sea, and then to have moved farther north till he reached the spring heads about the lower border of Galilee, and probably moved out to Aenon, near to Salem, partly because there he was in the midst of a more habitable region than the barren valley of the Jordan—still careful, however, to locate where there was plenty of water for the administration of his ordinance. While at the former place, as Matthew tells us, there "went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Of course reference is had to the lower Jordan as it courses down the border of Judaea, for, as observed, at a later period he moved up the river to

him, but rather that some were baptized that complied with the conditions of the ordinance at that time and received baptism of him, John continued teaching and baptizing. But it is extremely doubtful if John baptized more than a few thousands, at most for the people—many, perhaps the greater portion, of them—after hearing him and noting his eccentricities said, He hath a devil, as Jesus tells us in Matt. 11:18. From what Matthew records also in 11:30 it is inferred that the "better" and official classes had rejected John as they did Christ, and that it was left principally for the lower elements of Jewish society to accept and act upon John's teachings and prepare themselves for the kingdom which he announced.

John's was come to prepare a people for the Lord, and the Lord chose his twelve Apostles from among John's converts; for no others were qualified for the office, as Peter explained when a successor to Judas was being chosen (Acts 1:22); and it is probable that most of Christ's own converts were of those baptized by John; and sooner or later, may have virtually included all who were brought to repentance and baptism by the heaven-sent harbinger.

It is true that a surprisingly large number of people were attracted to John, and, as we have seen, some of them came from wrong motives thinking their nationality or parentage justified them (just as some pedo-Baptist sects do now); but the baptiser told them not to come in Abraham's name but by virtue of their own repentance. All who thus came were baptized, and the others who, (like the people known as Campbellites) seemed to think it enough to make a general and vague sort of profession and be baptized, were told to bring satisfactory evidence of their change of heart. For repentance means a change of heart, and end, and purpose.

In short, then, the repentant "were all baptized," while the "generation of vipers" were turned away with a warning that if they continued to be and devil they would be destroyed. John knew what was in their heart, and what

the fact that Satan's agents are more sagacious and active than the Lord's servants. Trashy literature is made very cheap, and so light and entertaining as to attract and please untrained minds, and is actively circulated by its publishers and admirers, while most of the Christian literature known to the people is more costly, and of a "heavy" quality, and is largely left to sell itself or remain unsold. The masses know nothing of the wholesome and at the same time entertaining volumes crowding the bookshelves of publishing houses, gotten up in a style to delight the ordinary mind. We need to get these books brought to the homes of the land at prices easily within the reach of those who are not rich in worldly goods, and offered for sale with hearty recommendations of persons who have found pleasure in reading them. Beginning with childhood and youth, they will lead on to an appetite that will demand good and wholesome literature in riper years.

The religious results must be of the best character. Instead of the help received from one sermon a week or one a month, the people will be getting spiritual help every day from their reading at home. They will thus be ready at all times for Christian work of all kinds, and the pastor will no longer appeal to an ill informed, un sympathizing, unresponsive congregation. Besides their religious reading, the people will also form a habit of searching for knowledge along the line of their secular occupations and will thereby fit themselves for a more intelligent and therefore a more remunerative prosecution of business.

What have pastors to do with all this? If you will consider the importance of the work you can scarcely hesitate to admit that it is worthy of the service of the greatest gifts and the godliest zeal to be found in the ministry. To employ colporters is an excellent idea but does not cover the necessities of the case. We cannot raise money enough to pay for the requisite number of colporters. The pastors could do this work, it would wonderfully increase their usefulness, and they certainly have nothing

Alabama Baptist

MONTGOMERY, FEB. 23, 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.

SELF-SUPPORT.

It used to be called self-reliance. In copy-books, in commencement addresses, in homilies for the young, by platform and press, it was heralded as a virtue, and enforced by the sanctions of religion: "Heaven helps those who help themselves." It became a sort of American shibboleth, that pluck would win. Grit, grace and gumption were regarded as the certain tokens of a successful career.

We need not write in the past tense. There must be helpfulness. There must be organized charities which shall descend from generation to generation—hospitals, orphanages, retreats for the outcast and friendless, missions, schools, and divers auxiliary organizations. But the help must not be extended in such a way as to destroy the spirit of self-reliance, and dwarf the character of the beneficiary. A crutch may become a hindrance rather than a help. Self-reliance is still a noble virtue, and we are greatly pleased to note that it is being inculcated in our denominational work.

Self-support is now urged on the foreign mission field. In the beginning of the work, as in all new enterprises, there was need of absolute support from without. There was need of some strong hand to "hold the rope" while the mis-

century to come into the present search of the hidden treasures. But after years of praying and giving, working and watching, we naturally expect to see those who have received so much aid manifesting the spirit of appreciation, and not only helping themselves but also extending help to others.

This natural expectation is amply met on the field. In China there is at least one church planted by the Southern Baptist Convention, that pays its own expenses, conducts its own meetings, and regulates its own affairs, and yet it maintains a scriptural order and discipline, and steadfastly contends for the faith once delivered to the saints. In India under the auspices of the Missionary Union there are several strong churches, that in liberality and practical interest in spreading the truth compare favorably with churches in our own land. Also in some of the schools on foreign fields, which formerly offered free tuition, regular fees are now charged, and new converts are taught to rely on their own efforts rather than on American benevolence. This is good; but we must not require or expect too much on this line.

The principle of self-help is applicable at home as well as abroad. There is a debt which strength owes to weakness regardless of desert; but weakness owes something to itself. Paul was debtor to the Greeks and the Barbarians; but the Greeks and Barbarians were not out of debt. When through Paul or any other agency they became recipients of the grace of Christ, they also became debtors to others. The Scriptures teach reciprocity in burden bearing: "Bear ye one another's burdens, and so fulfill the law of Christ." The weakest man, or the weakest church, is able to bear some bur-

den that presses upon another. Yet there are men and churches that help very little. Instead of lifting, they lean, and make the burden of the lifters so much the heavier. They have been helped for years, and they expect help almost as a matter of right rather than of bounty. In some cases they seem to glory in their poverty, and they make it a plea for various forms of indolence. If they can not help others, they ought at least to learn the doctrine of self-help.

Self-help is good in the domain of ministerial education also. In New England the whole system of theological education has been recently assailed in vigorous terms; and the brother who came with a vigorous defense of the system in general had no word of apology for the beneficiary feature. But these gentlemen do not speak for Alabama. Many years must elapse before we shall be prepared to abandon a system founded by our fathers and approved by its results. Still, the matter of help may be overdone, or it may be done in such a way as to destroy confidence, and stop the flow of contributions. On this subject a leading country pastor recently said: "In law, in medicine, in various other callings, young men who have aptitudes and ambitions find some way to get on without being carried in the arms of others; and young preachers ought not to be less manly." We think the brother misstated the case, and we dissent from the purport of his remark; but self-support is good everywhere, when practicable.

SYNOPSIS OF THE LIFE OF CHRIST, is a little booklet published by the American Baptist Publication Society, 1420 Chestnut street, Philadelphia. It is by George W. Clark, D. D., and is a harmony of the four gospels. We

have carefully examined it, and recommend it as a great help in studying the life of Christ, as contained in the four gospels, found in the Sunday school lessons for this year. We earnestly recommend that our preachers and Sunday school teachers procure a copy. It will aid so much in the study of Christ's life. Only 5 cents a copy, twenty or more 4 cents each. Get one.

We rejoice with Dr. Dawson in the relief of the Alabama Central Female College at Tuscaloosa, so far as his efforts were concerned. He has raised the amount he set out to obtain outside the Tuscaloosa Association. It remains with the members of that body to complete the amount needed. If the brethren in the Tuscaloosa Association fail to come up with their part, then the amount raised by Dr. Dawson in other parts of the state will either be returned, or paid over to the Judson and Howard. What will you do, brethren of the Tuscaloosa? You have a magnificent property, one with great possibilities. You can't afford to let it slip from your grasp. Come up liberally and give the amount now. Don't delay.

We clip the following just tribute to Dr. Henry McDonald from the Atlanta Constitution:

The touching resolutions of regret passed by the members of the Second Baptist church, upon their severance of relations with Rev. Henry McDonald, are equally expressive of the feelings of the people of the city at large, who have come to know and love this reverend gentleman equally with the people to whom he ministers.

To be a leader of people, to advise them in season and out, to be the honored guest at the marriage feast, and the consoling friend at the deathbed, to be one of those whose mission it is to point to a higher life, and to build up harmony, not only between his own

people, but between them and rival bodies, is a high and noble task indeed. The man who can successfully fill it is a public benefactor in a human sense, equally with his religious office in the ecclesiastical sense. For eighteen years Dr. McDonald has pursued such a course in this city. His voice has always been for purity, for harmony and for brotherly love. Never indulging in bitterness of speech, nor in undue exaggeration, he has not only commanded the confidence of his own congregation, but has been regarded by the people at large as one of the leaders of men whom it is good to have in a community. While the Baptist denomination is entitled to feel pride of ownership in the labors of such a man, it must be gratifying to them to know that esteem for him is not bounded by lines of any sort.

The Constitution sincerely regrets that the time has come when such a man as Dr. McDonald feels the weight of age and duty, and is forced to seek quiet and rest from labor. We hope that there may be years of usefulness, if not of activity, left to him, in which to exercise a kindly influence upon those who may come near him.

FIELD NOTES.

Be sure to read Miss Kelly's letter on the eighth page.

Rev. R. H. Long requests us to change his paper from Jemison to Brisfield.

Rev. W. A. Dasset's address is now Hood, St. Clair county, instead of Walnut Grove.

W. H. Guthrie, Logan: My wife and I like the BAPTIST very much. I wish all Baptists would take and read it.

Those interested in high grade fowls may read with profit the advertisement of M. M. Hunt in another column. Perhaps he can supply just what you wanted.

Mr. H. A. Wolfsohn, the gospel singer, is now assisting Rev. J. M. Thomas in a meeting at Pittsburgh, Pa. It is expected that he will be with Dr. Davidson at Southside church, Birmingham, in a meeting to begin about the first of April.

Alabama, visiting Opelika, Lanett, Alexander City, Dadeville, Lanett, Fayette, Roanoke and some points in the Arbacoochie and Rock Mills Associations in Randolph. He will probably not be in his office here before March 1st.

Dr. McDonald has accepted a call to Shelbyville, Kentucky. Much of his earlier work was done in that state, and he will go among old friends. At his advanced age he needs a smaller pastorate than that which he has just resigned in Atlanta, but any people would be blessed by his ministry.

R. M. Anderson, Prattville: I must say that I think you have greatly improved the paper during the past year. I think the articles on Mormonism have been well worth the price of the paper. And then that grand old man, Rev. W. B. Crumpton, always has something good to say. I enjoy every line he writes.

Rev. J. B. Appleton reports a reader of this paper as saying that the article by Dr. J. B. Gambrell on Church Government, which we recently published, is worth a year's subscription. But we make no extra charge for it, nor for the many other good things that we give our readers.

W. J. D. Upshaw, Louisville: Please note the change of address from Louisville, Ky., to Roanoke, Ala. My work for the remainder of the year will be Franklin, Ga., together with Antioch and Houston churches. I return home this week from the Seminary. I am truly sorry that I can't remain all the session.

D. S. Martin, Equality, Coosa county: I am enjoying the paper more and more. The Mormon articles have been helpful to me and many others; and I am glad you have given your readers the benefit of Dr. Gambrell's article on "Church Government." I hope it may be brought out in tract form and widely circulated. I have introduced Bro. Crumpton's card plan in my churches, and hope to have something encouraging to say about that in the future. With best wishes and most hearty endorsement for you and the paper.

D. S. Martin, Equality: On Feb. 2d our church and the community at Equality were called to mourn the death of our beloved brother Dr. Wm. Bailly. For 25 years he had lived and practiced medicine in this community. He was a consistent member of the Baptist church, and an honored member of the Masonic fraternity. He died in the 76th year of his age. Suitable resolutions relative to his death will appear in due time.

Rev. S. G. Hillyer, D. D., died at Atlanta on Monday morning last, aged ninety-one years. He had been preaching for about sixty years, and had for a long time been recognized as one of the leading preachers and writers among the Baptists of Georgia. During the last two or three years he has contributed many valuable articles to the columns of the Index. "Your fathers, where are they? and the prophets, do they live forever?"

That is a very fine article by Dr. Teague on the Art of Happiness. He tells us it was written on his eightieth birthday, and so the wisdom that is both expressed and suggested might indicate; but the vigor and clearness of thought and expression would suggest forty rather than eighty years. We appreciate the fact that the Doctor employed a part of the notable day in writing for the ALABAMA BAPTIST. May he live to write again on his ninetieth birthday.

Rev. Jo. E. Herring, well known to many of our Baptist people in Alabama, has returned from North Carolina, and is in Sumter county, near Sumterville. Bro. Herring is a strong preacher, and ranks with the best of his age. He is an Alabama boy, and was educated at the Howard and Seminary. His wife is a faithful Christian worker, cultured and devout. We are glad to welcome Bro. Herring and family back to Alabama. Sister Herring we know rejoices to be back again where she can be with her mother, who is growing old. We take it for granted that Bro. Herring will accept work if he can get a support. He is a zealous pastor.

Geo. E. Brewer, Columbia: I was raised out completely at

Brewer Memorial, Montgomery county, much to my regret on 2d Sunday. On my way home I was stopped at Hurtsboro to assist in the burial of Mrs. Kate, wife of Mr. Exton Tucker. The occasion was a sad one indeed, for it was a loss of one of the best of daughters, wives and mothers. All these stations she had filled with such fidelity as to elicit unstinted praise from all who knew her. She was the only daughter of Mr. and Mrs. Geo. W. Long, and was born at Uchee in 1853. She was married to Mr. Exton Tucker in 1871, and lived for some years in Opelika. But the last twenty years were spent at Hurtsboro, where her life was identified with all that was good. Here she raised her large family of twelve children, a model mother of a model household. Two children preceded her to the better land, one only a few months. Her family on both sides were among the early and most distinguished of this part of the state. She early became a Christian and lived the faith professed, and died in its richest triumphs, leaving the heritage of a good name to her noble sons and daughters. She rests in peace from the pains of a diseased body, which tried her Christian fortitude for two years or more. I have heard her neighbors often say they never had a better, and the very large cortege that attended her burial bespoke the universal esteem in which she was held. Such lives are worthy of imitation.

"Well, Bro. C.," how is the work going? "I suppose I ought not to complain. The brethren all say everywhere, 'We are going to stand by you, Bro. C. Don't you be afraid. We are greatly in love with your work, and will not let you fail.' It makes me very happy to hear them talk that way, of course; but I confess I get a bit nervous when I look over the books on my return to the office and see how little money has come in. I can't keep from having a lingering suspicion that maybe there is too much talk. I would feel much better if some of it were turned into cash." That is the substance of conversations I have now and then. See? W. B. C.

For the Alabama Baptist. Judson Notes.

The following is the roll of distinguished pupils for the period ending February 1, 1900:

1. LITERARY DEPARTMENT.

| Misses | Misses |
|------------------|-----------------|
| Bracey, | T. McBryde, |
| L. Branch, | A. Moore, |
| A. Coons, | B. Moore, |
| J. DeBardeleben, | M. McCorvey, |
| B. Howard, | D. McKenzie, |
| M. Howard, | P. Pope, |
| S. Howard, | L. Porterfield, |
| F. Hutchens, | H. Reynolds, |
| W. Lee, | R. Reynolds, |
| E. Lovejoy, | M. M. Scott, |
| I. Lockhart, | E. Thomson, |
| A. Meadows, | E. Ward. |

2. MUSIC, ART AND ELOCUTION.

| Misses | Misses |
|----------------|---------------|
| L. Battelle, | A. Moore, |
| A. Coons, | D. McKenzie, |
| L. Royce, | B. Neece, |
| S. Curb, | J. Norwood, |
| A. Branch, | C. Robson, |
| K. Cunningham, | C. Shields, |
| H. Reynolds, | E. Thomson, |
| A. Meadows, | A. Westbrook. |

On last Friday night Prof. Geo. Kruger, formerly Director of Music in the Judson, and at present in the Cincinnati Conservatory, delighted a fine audience of musical people with one of the most artistic recitals ever given in our chapel. Mr. Kruger is one of the best pianists in America, and is thought by some to compare favorably with Paderevski.

We neglected to send you an account of the beautiful recital by pupils of Music and Elocution which took place on the evening of Feb. 5th. The following was the PROGRAM:

- Chorus. Werklin; Stars of Night Adorning. Raff; Serenade.
- Piano Solo. Beethoven; Variations in A Major. Miss Harriette Reynolds.
- Recitation. J. W. Riley. Liza Ann's Lament; Our Hired Girl. Miss Anna Louise Morris.
- Song. Concone; Judith. Miss Bertha White.
- Piano Solo. Greig; Op. 47 Elegy and Waltz. Miss Coons.
- Part Song. Smart; "Down in the Dewy Dell." Misses Ponder, Bracy, Tartt, G. Smith, Wilson, May, Hartman, Marshall, Ward, Eley, Sanders, M. Smith.

Recitation. Scene from "She Stoops to Conquer." Misses Perrin, Lee and Sanders.

Song. Bartlett; "I Long for You." Miss Purifoy.

Piano Solo. Chamminade; Air de Ballet in G. Miss Daughdrill.

Recitation. Mrs. Burnett; "Little Lord Fontleroy and his Grandfather." Miss Marshall.

Part Song. Kuchen-Hawley; "There's One that I Love Dearly." Buck; Annie Laurie. Misses Bracy, Shields, Granberry, Robson, White, McGuire, Ward, Hendrick.

Piano Solo. Chopin; Four Preludes Op. 28, Nos. 1, 3, 6 and 23. Miss Cunningham. JUDSON. Marion, Feb. 16.

A Correction.

Bro. Siquel sent me two dollars from Bethlehem for the Alabama City church building. The letter was written from Louisville, Barbour county, and credit was given to the church there. When attention was called to the mistake, a correction was made on the books and a duplicate receipt was sent him; but in the meantime the clerk had made out the list for publication in the ALABAMA BAPTIST. There it appeared as from Louisville. The brethren at Bethlehem did not like it, and they were right. Now, as the list will be published no more, the only way to correct it is for me to make this public explanation. To round up matters, it would be the handsomest thing for Louisville Sunday School to send about ten dollars for the Alabama City building to pay for the credit they got in about five publications at the expense of the school at Bethlehem.

W. B. C.

At the Orphanage.

All are well. I shall be in North Alabama for more than two weeks, beginning the 4th Sunday in this month. If friends who intend to send the children something while I am gone do not hear from me, they may know it is because I am out of my office.

JNO. W. STEWART.

The Christian is never off duty.

Alabama Baptist.

MONTGOMERY, Feb. 22, 1900.



"COTTON Culture" is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

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Mardi Gras, Birmingham, February 26th-27th, 1900.

Reduced Rates Via Southern Railway, and Alabama Great Southern Railroad.

On account of Mardi Gras Celebration at Birmingham, Ala., February 26th-27th, the Southern Railway, and Alabama Great Southern Railroad will sell tickets from points on their lines within a radius of 225 miles of Birmingham to Birmingham and return, at rate of one fare for the round trip. Tickets will be sold February 25th and 26th, and for morning trains of February 27th, limited to return until March 1st.

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

Feb 22

To be poor and seem to be poor is a certain way never to rise.—Goldsmith.

FOR OVER FIFTY YEARS

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

For the Alabama Baptist. The Tuscaloosa College.

L. O. DAWSON.

Brethren will remember the eight hundred dollars subscribed at the convention in Gadsden to the Alabama Central Female College to be paid by March 1st. Following that, Bro. D. L. Lewis proposed to give me five hundred dollars, provided I would secure another one thousand dollars in cash outside of Tuscaloosa by February 1st. I secured that one thousand dollars, and Bro. Lewis has fulfilled his pledge in that princely way characteristic of the man. There is yet an uncollected subscription of about three hundred dollars to be paid by the 1st of March, every dollar of which, I believe, will come in on time. There is a peculiar thing about this matter, and yet, I ought not to say peculiar, for it was to be expected. It is this: I asked the brethren for \$1,500 outside of Tuscaloosa, including the gift of Brother Lewis. I then asked the Lord that their gifts might reach the sum of \$1,800. The brethren heard my prayer and the Lord did, too, for when all the cash and subscriptions were counted we had eighteen hundred dollars to a cent. I thank the Lord, and I thank the brethren with all my heart. This money is not to be touched until Tuscaloosa has raised her one thousand dollars. The whole amount will then be used to put the school in good shape and start it on a cash basis.

May God bless the many contributors who have made the raising of this money such an easy, and withal, such a delightful task to me. But for the anxiety of my heart, the work that I have done in this matter might have been a pleasant vacation. I ask the continued prayers of the entire brotherhood in behalf of the college here at this important place, which is growing to be more and more a stronghold for our denomination.

For the Alabama Baptist. From the Tuscumbia Pastor.

Dear Baptist: I enjoy your weekly visits to our home, and am glad to find so many of our people readers of our paper.

The Baptists are no longer in the

heaven had opened its windows and sent the angels down. After appropriate music by the choir and a short talk by the pastor, these happy souls were buried with Christ in baptism while the organist softly played "Shall we gather at the river." It was indeed good to be there.

This makes 33 that have been received by baptism and 16 by watch care, statement and letter, in all 49 additions since April last.

Bro. Stewart will be with us next Sunday, Feb. 25th. The 5th Sunday meeting of Colbert association will be held with us in April. Come to see us, Bro. Editor, and get acquainted with our people. I think it will be profitable for you.

I will give you an account of our year's work after the 5th Sunday meeting. About \$600 have been spent on the interior of our church since I came. We now have the most comfortable pews in any church, and other improvements made to add beauty to the church. Our house is now "a thing of beauty and a joy forever." Yours fraternally,
T. F. HENDON.

For the Alabama Baptist. From the Brawton Pastor.

Dear Editor: The first work on the new church began to-day. In eight months we intend worshiping in our new building. It is to cost six thousand dollars. I am glad to tell you the money is in sight.

During the last year we raised outside of pastor's salary, and outside of money collected on new church, five hundred dollars.

Dr. L. O. Dawson was with us Tuesday night and preached to a packed house and secured fifty dollars for the Central Female College. The citizens of Brewton pronounce his sermon on the "Thoughtlessness of Youth" as the greatest sermon preached here in years.

We have had several additions to the church lately, and more are coming.

Rev. L. M. Bradley and Dr. B. H. Crumpton were in our city recently on a visit, and many hearts were made glad to see their old pastors again.

On a recent Sunday we had "Roll Call Day" presented to

Bro. E. P. Lovelace, known as "Uncle Doc," a twenty-dollar gold piece and a handsome Bible. "Uncle Doc" is the only living member of the church who was a member when it was organized.

Bro. Basil Manly Lovelace has been called to his home on high. Of all the Christians I have met he was the sweetest. His life was "hid with Christ in God." Every place of business in the city was closed from 12 o'clock noon until after the service. Others will write of him. He was indeed Christ's man.

Come and see us. Brewton is on a boom. JAS. W. KRAMER.
Feb. 16.

GENERAL NEWS NOTES.

The recent high water did some damage to river lands and also to public roads, railroads and bridges in Alabama and other states. The cold weather that followed it is feared injured the orange trees in Florida, but the fruit trees in Southern Georgia were only prevented from springing too early.

The dispute as to who is governor of Kentucky is still unsettled. The indications are that the question will be left to the courts, and that further violence is not probable. The members of the legislature have divided according to party lines, and the Democrats and the Republicans each have what they call a legislature.

There have been no recent reports of fighting in the Philippines. The authorities at Washington are considering the matter of a form of government for the islands. Gen. Wheeler and his daughter, Miss Annie, are on their way home. It is definitely stated that she is to be married to Lieut. Fiscus, of the regular army, so that as he can obtain leave of absence to come home. He is now with the 19th Infantry in the Philippines. He was also in the campaign in Cuba—and Miss Annie was there, too. It is reported in North Alabama that Gen. Wheeler will not again offer for Congress.

Nothing is so indicative of deepest culture as a tender consideration of the ignorant.

J. M. FROST, Corresponding Sec'y. Sunday School Board

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| Reward Tickets | 15 and 20 |
| Song Books | |

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

For the Alabama Baptist. "The Bureau of Social Economics."

In the ALABAMA BAPTIST of a few weeks ago, Bro. Hunter, of Avondale, makes inquiry concerning the Bureau of Social Economics. Some three years ago, I took membership in this so-called Bureau, and paid my membership fee in full, being solicited by one of their agents. For about one year prompt replies were given to my communications, and information given according to the promise of the agent. At the suggestion of this Bureau, I sent my remittance for journals on which they claimed to be able to save to members of the Bureau a liberal discount. My check came back used and endorsed by the Bureau, but no remittance was made to the publishing house, and since then I have written several letters to the Bureau, but can get no reply. I then wrote to the publishing house, and received the following reply: "We beg to report the result of investigation through our attorneys

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ITS PLAN. J. M. Frost. Per 100, 25 cents.

AN EXPERIENCE. Junius W. Millard. Per dozen, 5 cents.

BIBLES, 25 cents; TESTAMENTS, 6 cents. postage extra.

Glen Addie brethren paid the \$250 on the day agreed upon, and papers were made in which our church assumed the remainder of the indebtedness. This we pay from funds contributed to State Missions during 1900 and 1901. We have the money in bank to meet the April note, and will be able to send Bro. Crumpton during the year over and above this between two and three hundred dollars. The last note we will pay in April, 1901, with all ease.

The Glen Addie church is now self-supporting and contributes to all the denominational enterprises.

An niston. J. H. FOSTER JR.

For the Alabama Baptist. Too Bad, Too Sad!

"Georgia," your correspondent of last week, uncovers a very disgraceful feature in the church life of to-day. It is a fact that some people think it all right to dun their debtors and to be dunned by their creditors, in purely secular matters, but they show a shameful degree of impatience and resentment

ment when called on to pay what they owe their denominational paper. But, brother, this unrighteous, spiteful spirit does not break out against the paper only. It runs through everything in their church life. It is visible in their conduct toward pastor, deacons, committees, and the church as a body. If a man (we are not speaking of the sisters now) has any special meanness in him he will thrust it to the front the first time he is called on to do anything that is distinctively reasonable and Christlike in his church relations. Not that church membership makes him mean, but it only gives him an exceptionally good chance to show how mean he is anyhow. Some of them seem to expect to pay for everything they get until it comes to religion; in that they expect to be furnished with preaching, singing, a house to worship in, Sunday school teachers, Bibles, papers, song books, everything at somebody else's expense, and then to be begged to make use of these advantages.

How great is human depravity without the gospel! How much of it remains in us after we accept the gospel!

ALABAMA.

Home and Foreign Missions Now.

Don't fail to press collections for these from now until April 30th. I have a fresh supply of literature from the office of the Foreign Mission Board which I will be glad to send to you if you will write for it. I am sending it out every day, but I may miss you unless you write.

W. B. C.

BOOK AGENTS WANTED FOR Pulpit Echoes

OR LIVING TRIBUTES FOR HEAD AND HEART. Published by J. M. Frost, Nashville, Tenn. Sent by mail on receipt of 25¢. Address, J. M. Frost, Nashville, Tenn.

By D. L. Moody. With a complete history of his life by Rev. CHAS. F. BRADLEY. Published by J. M. Frost, Nashville, Tenn. Sent by mail on receipt of 25¢. Address, J. M. Frost, Nashville, Tenn.

RECIPE FOR A HAPPY DAY.

Take a little dash of cold water, A little leaven of prayer, A little bit of sunshine gold Dissolved in morning air.

The Feelings of Children.

A story in a recent number of Harper's Magazine, entitled, "Shame," throws a sort of flash-light on that mysterious realm, untravelled by older feet, in which children dwell.

The incident is true to life. We cannot deny the fact that there is a vein of cruelty in childhood, and that children are often the most heartless little prigs imaginable.

Century to come. Hester's mortification was complete. A little girl, whose mother was a generation beyond her time, was obliged one winter to go to school wearing a cape manufactured at home out of the old-fashioned blanket shawl.

Advice from Papa.

From Collier's Weekly. "You look worried, my dear," said Smithers when he came home from the office the other day.

But as the boys clattered away up stairs with their tired mamma, Smithers sat down and gazed gloomily into space, without saying exactly what he would do if he was at home.

CANCER—A BLOOD DISEASE AND CURABLE.

Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer in any form was due to the malignant deadly poison in the Blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made.

We will give any reader of the ALABAMA BAPTIST a sample bottle of B. B. B. free of charge, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles.

Moody's Mother.

The Northwestern Christian Advocate gives the following: "Mr. Edward Kimball related recently one of the most affecting episodes in Mr. Moody's life.

Church, and her conversion was accomplished through her son. The mother never even heard her son preach until long after he was world-renowned.

A Rhinoceros at Large.

A rhinoceros that can dance is not, like a dancing bear, a familiar sight. Naturally such a rhinoceros created a sensation when, while being unloaded from a railroad car at Philadelphia, it escaped into the street.

The beast was sent to the Zoological garden and arrived in good health and spirits. Twenty employees of the express company stood about to prevent its getting away, but when the animal started they all fled down Seventeenth street.

heard the sound of the music and began to dance. The Italian did not know what brought the crowd, but he kept on turning his crank until suddenly there was a roar of laughter, and he turned to find the beast standing still, solemnly looking at him.

Vick's Floral Magazine gives the following points about flowers:

Are your caucuses at rest? They should be until the early spring months. Those who fail with almost every other kind of house plant succeed with hyacinths.

Rev. E. G. Gage, of Regent's Park Chapel, London, gave a piece of personal biography at the rally of the London Baptist Association in St James' Hall.

"And you have made Jim Jackson a deacon in your church?" "Yes, sah. Dat is, he's a brevet deacon, sah."

What does love mean and how much happiness does it bring to the average woman? To be a sweet-heart, a wife, a mother—this is called the crown of womanhood; yet there are crowns which bring only misery and pain to the wearers.

Can any woman who suffers with constant dragging, wearying, life-sapping ailments be happy? Does not her crown of womanhood become a symbol of martyrdom rather than of happiness?

Any woman who writes to Dr. R. V. Pierce, of Buffalo, N. Y., with the utmost confidence. He will give her case careful consideration and send her a letter of common-sense, professional advice free of charge.

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

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LOW PRICES. Alabama Baptist.

Refused to Dance.

A distinguished Christian lady was recently spending a few weeks in a hotel at Long Branch, and an attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence as she stood high in society. She declined all the importunities of her friends, and finally an honorable senator tried to persuade her to attend. "Miss B., this is quite a harmless affair, and we want to have the exceptional honor of your presence." "Senator," said the young lady, "I cannot do it, I am a Christian. I never do anything in my summer vacation, or anywhere I go, that will injure the influence I have over the girls of my Sunday school class." The senator bowed and said, "I honor you. If there were more Christians like you, more men like myself would become Christians."

Lord Russell, of Killowen, years before he was judge, was sitting in court, when another barrister leaning across the benches during the hearing of a trial for bigamy, whispered: "Russell, what's the extreme penalty for bigamy?" "Two mothers-in-law," replied Russell.

The women suffragists have presented to the Senate, through Senator Morgan, a number of protests against the insertion of the word "male" in the Constitutions of Hawaii, Cuba, Porto Rico, and the Philippines. The memorials have been referred to the committee on Woman Suffrage, where they will peacefully rest until the crack of doom.

A good countenance is a letter of recommendation.—Fielding.

Low Rate Excursion Tickets to New Orleans and Mobile.

Mardi Gras Celebrations February 21-27 Via Central of Georgia Railway.

On account of the above occasion the Central of Georgia Railway will sell low rate excursion tickets from all ticket stations to New Orleans and Mobile on February 20 to 25, and for trains arriving at Mobile and New Orleans forenoon of February 27th, limited for return until March 15, 1900, at one fare for the round trip.

Convenient schedules and sleeping car service via Montgomery and Birmingham. For schedules, rates and full information, apply to any agent of this company, or to J. C. Haile, General Passenger Agent, Savannah, Ga. t-feb-27

Mardi Gras Celebration, Mobile, February 26-27.

Reduced Rates Via Southern Railway, and Alabama Great Southern Railroad.

On account of Mardi Gras Celebration at Mobile, February 26-27, the Southern Railway, and Alabama Great Southern Railroad will sell tickets from points on their lines to Mobile and return at rate of one fare for the round trip. Tickets will be sold February 20th to February 26th.

On account of the conveniently arranged schedules, and the excellent service afforded passengers en route to Mobile via these lines, they should see that their tickets read accordingly.

For further information call on Southern Railway or Alabama Great Southern Railroad Ticket Agent. t-feb-22

Reduced Rates Via Alabama Great Southern Railroad

For Mardi Gras Celebration, New Orleans, La., and Mobile, Ala., February 26th-27th, 1900.

On account of Mardi Gras Celebration at New Orleans, La., and Mobile, Ala., February 26th-27th, the Alabama Great Southern R. R. will sell tickets from points on its line to New Orleans and return, also to Mobile and return, at rate of one fare round trip. Tickets will be sold February 20th to 26th inclusive, with final limit to return March 15th.

The Alabama Great Southern R. R. offers excellent and convenient schedules enroute to New Orleans and Mobile, and passengers should purchase tickets reading via that line.

For further information, call on Alabama Great Southern R. R. ticket agent. t-feb-22

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Hon. Thos. Williams of Elmore county, Alabama, ex-member of congress, statesman, orator, writer and one of the best informed men on the theoretical and practical application of commercial fertilizers. He is one of the largest cotton planters in the state, and produces his great crops upon poor sandy uplands by the skillful use of commercial fertilizers. He uses the ALABAMA FERTILIZER exclusively—after having tried nearly all other leading brands of complete fertilizers. He went down last Sunday, church April 10th and said:

Lighted Throughout With the Celebrated Pintsch Gas.

The Finest Equipment Operated in the South.

Note this Schedule In Effect Nov. 26, 1899.

| |
|-------------------------------|
| No. 4. |
| Lv. Montgomery..... 8:13 am |
| Ar. Tusculoosa..... 12:23 pm |
| Ar. Artesia..... 3:30 pm |
| Ar. Tupelo..... 6:01 pm |
| Ar. Memphis..... 7:45 am |
| Ar. Hot Springs..... 5:30 pm |
| Ar. Jackson Tenn..... 9: 6 pm |
| Ar. Humboldt..... 10:16 pm |
| Ar. Cairo..... 1:45 am |
| Ar. St. Louis..... 7:33 am |
| Ar. Chicago..... 4:30 pm |
| Ar. Waukesha..... 8:15 pm |
| Ar. Kansas City..... 9:15 pm |
| Ar. Omaha..... 6:30 am |
| Ar. St. Paul..... 7:45 am |
| Ar. Denver..... 6:23 pm |

Through train No. 3 arrives at Montgomery at 6:15 p. m. For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS AND DESIGNS. Send your business direct to Washington, saves time, costs less, better service. My office close to U. S. Patent Office. FREE preliminary examinations made. Act's fee not due until patent is secured. PERSONAL ATTENTION GIVEN—15 YEARS ACTUAL EXPERIENCE. Book "How to obtain Patents" free, sent free. Patents procured through E. G. Siggers, the most successful business without charge, in the inventive line. **INVENTIVE ACE** E. G. SIGGERS, Late of C. A. Snow & Co. 218 F St., N. W. WASHINGTON, D. C.

BUCKEYE BELL FOUNDRY Established 1857. THE E. W. YARDEN CO., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. FREE ENQUIRIES. BIRTH BELL SPINDLES. ALSO CHIMES AND BELLALS. Makers of the Largest Bell in America.

CLIPS.

THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2. With Home and Farm, Louisville, \$1 75. With The Fancier, Atlanta, (de voted to Fowls) \$1 85.

L & N LOUISVILLE & NASHVILLE R.R. THE GREAT THROUGH CAR ROUTE

Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. Baskley, Passenger Agent, Montgomery, Ala.

WILLIAMS' CHURCH BELLS GIVES MORE DURABLE LOWER PRICE. OUR FREECATALOGUE BELLS WIT. Write to Cincinnati Bell Foundry Co., Cincinnati, O. **BELLS** Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

WETUMPKA, ALA., September 9, 1899. DEAR SIR:—Speaking from experimental tests, in results I am assured the ALABAMA FERTILIZER put up by you, is not excelled by any on our market, and I commend it to the public as a genuine fertilizer productive of good results. The bags treated by the VEGETABLE FIBRE PRESERVING PROCESS used by the ALABAMA FERTILIZER CO., successfully resisted the action of the weather and the chemicals contained in the fertilizers, also preventing all loss from wasting. Yours truly, **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 19.33 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 incalculable value to carriers, dealers and consumers." (Signed) **I. 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 any time and kept ready for use. The ALABAMA FERTILIZER is said, by over 15,000 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.

ESTABLISHED 1880 ALABAMA TRADE MARK

This trade mark is registered. I own property. It is not likely to be counterfeit, as that would subject the perpetrator to the danger of heavy fine and imprisonment (see U. S. laws respecting copyrights). It is on every genuine sack of ALABAMA FERTILIZER. As required by state law the word "ALABAMA" in large letters is found on every bag of fertilizer offered for sale in this state. Some unscrupulous persons have employed this means to deceive you. See that the above trade mark is on the bag, and take none offered you as the ALABAMA FERTILIZER without it.

ALABAMA FERTILIZER COMPANY MONTGOMERY, ALABAMA.

ROYAL BAKING POWDER

ABSOLUTELY PURE
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

LITERARY NOTICES.

THE OLD BOOK AND THE OLD FAITH: Robert Stuart McArthur, D. D. 432 pp., price \$1.50 E. B. Treat & Co., New York.

The author of this volume is the well-known pastor of the Calvary Baptist church, of New York. The design of the book is set forth in these words from the Preface: "The recent destructive criticism of the Bible suggested the timeliness of a series of constructive, affirmative, interpretative, and so-called lectures on the old Book. The aim was to make these lectures popular in form, fervent in utterance, and evangelistic in spirit." The lectures were delivered on consecutive Sunday evenings to the author's own congregation, where they accomplished much good. One of the fiercest battles of the hour is that which is waging over the authority of the Bible. The spirit and the results of radical higher criticism are permeating the literature, and consequently the thinking, of our times. This is particularly true of the North, but it is also true of the South. What is greatly needed is that the ministry shall be able to meet this new teaching intelligently. Dr. McArthur has shown how to fortify one's people against the attacks of the critics; it is by an earnest, intelligent and courageous proclamation of the old doctrine of the infallible authority of the Word of God. His book is an excellent one to put into hands of thoughtful laymen.

a happy and healthy life. It cannot fail to be helpful. Dr. Stall is doing the work of a Christian philanthropist in writing these exceedingly helpful books.

The series embraces corresponding volumes for girls and young women, which, however, we have not seen.

CHRISTIAN SCIENCE: An Exposition of Mrs. Eddy's Wonderful Discovery, including its Legal Aspects. By Wm. A. Purrington. E. B. Treat & Co., New York. Price, \$1.00.

The author of this volume is lecturer in the New York medical colleges upon law in relation to medical practice. The book is a collection of somewhat independent articles, four of which deal with the exposition of Mrs. Eddy's teachings, her own account of herself and the status of her cult before the law. The treatment is calm and eminently fair, the exposition being verified throughout by quotations from Mrs. Eddy's own works. But when one has read this book it is impossible to see how so many intelligent people can be foolish enough to embrace this absurd doctrine, which goes by the name of Christian Science. It is certainly not Christian, and least of all scientific.

For the Alabama Baptist. Interesting Letter from Miss Kelly, with Enclosure.

SHANGHAI, Jan. 16, 1900.

My Dear Baptist: Is it too late to wish all a happy new year? I know it will be sometime in March before this is printed, so I shall only wish it here, and not send "Greetings." I wanted to write a Christmas letter to all my friends through these columns, but just at the time it should have been written we were moving into our new mission houses about which you

woman's meetings, but still we saw nothing very remarkable about her. Lately, though, we've found out that she was selling the raw material for opium, a thing which we did not know when she united with the church. The native pastor told her it was wrong and she immediately gave it up, although it was bringing her in a handsome little sum every month. How many whiskey drinkers can say as much at home—that so soon as the wrong was pointed out to them they left it off? I believe God is going to wonderfully bless this old woman. She was at prayer meeting this afternoon, and I thought as we read the 5th chapter of 1st John that she knew the power of that verse, "Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God?" All who are with me salute you. See Jude 24th and 25th verses. Peace be to all.

Your friend and Missionary,
WILLIE H. KELLY.

P. S. Please will the friends remember to weigh all letters to me, and put five cents to every half ounce? because I have to pay double when it is short paid over there. Only this last mail I had to pay thirty-two cents. One Christmas card was sealed and had only two cents on it. Please be more careful, as it means a great deal when I have three or four short postage letters, and it is a very common thing. Excuse mentioning it.

JANUARY 14, 1900.

Dear Mr. Crumpton: Here is a letter I received from a young man who is in government employ and is one of our special friends. The husband of one of our best girls in our church. They would both like to be free so as to work for Jesus, but the young man is to serve the Government for five years as he received his education free with that promise. I thought perhaps you would like to publish this in the BAPTISTS. Their pictures came out not long ago in the Argus.

Your sister in His work,
W. KELLY.

[The letter is printed in the Chinese physician's own English.—Ed.]
H. I. M. S. "HAI TIEN,"
TAKU, Ag. 10th, 1899.

My Dear Miss Kelly: In the past afternoons when my works were

(TALK NO. 8.)

Artificial Eyes.

We keep constantly on hand a large assortment of the best Artificial Eyes and feel sure that we can satisfy any one in need of them. We will sell them cheaper than any one keeping the same quality. To those who have never worn them we would say that there is no pain or surgical operation necessary in the use of an artificial eye. They are worn for comfort and the relief of one of the worst deformities that can befall us. If you have an old one, you can send it as a sample of color and shade and thus order what you want without coming; but if you have never worn one, it will be necessary for you to visit us to have it fitted.

H. RUTH,

Manager Optical Department

C. L. RUTH,

Jeweler,

15 Dexter Avenue,
MONTGOMERY, ALA.

Single-Comb Brown Leghorns, White Plymouth Rocks, Black Minorcas.

Fine Stock. None better. Eggs \$1.50 per 15. Address,

M. M. HUNT,
LANGDALE, ALA.

AGENTS WANTED

for our Memorial Life of Moody. Tens of thousands will be sold. A splendid opportunity to make money fast. Don't lose time, but order outfit now. Big or fits; credit; freight paid. **Outfit Free.** Each subscriber gets a fine photograph of Mr. Moody, for framing, free. Send ten cents to help pay postage. Write quick before territory is gone.

American Book and Bible House,
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Write for Further Information

Ladies and Gentlemen can earn \$5.00 a day giving away coupons for Shirt Waists, Clocks and Cameras.
THE SWISS CLOCK CO.,
No. 600 Lowndes Building, Atlanta, Ga.
Mention this paper when you write.

Ferry's SEEDS

grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Ferry's Seeds and prosper. 1900 Seed Annual free. Write for it.
D. M. FERRY & CO., Detroit, Mich.

"Life of Dwight L. Moody"

By His Son

Agents wanted for the "Life of Dwight L. Moody" written by his son, Will R. Moody, assisted by Ira D. Sankey. Highest commissions given. Outfit mailed for 25c in postage. Don't send away for Moody books when you can get the same books from a home company and save time and money. Order outfit and be first in the field. Address D. E. Luther Pub Co., 502 English-American Building, Atlanta, Ga.

Notice to Non-Resident.

Willie Mc Moses vs. Before B. H. Screws, Justice of the Peace.

Berry N. Campbell vs. The Peace. Whereas, Willie Mc Moses, as plaintiff in said cause, has obtained an attachment issued by me on the 7th day of February, 1900, against the estate of the said Berry N. Campbell as defendant, which attachment commands the officer, among other

are adapted to persons of different ages, giving only the information suitable for those for whom they are written. The aim of the series is to give in a pure, clean way a graduated course of instruction, which will promote an intelligent morality and save our boys and young men from the terrible effects of ignorance and vice. It supplies a great need. These volumes have received the highest testimonials from men in every line of life. The one before us ought to be read by every young man who desires

have doubtless read in the Foreign Mission Journal. We have had two heavy snows already this winter, and promise of much more severe weather, so you see there are not many country trips and not much visiting to write about.

We have had a very interesting case in our church lately. You remember last year I wrote about "the first fruits of our boy's school" that the mother of one of the boys had been converted. She has been coming to church regularly, and is in constant attendance at all the

mission, I was sitting alone in the cabin and thinking about all my friends in Shanghai one by one and longing for you all. Though we are separated from each other, yet we love each other just the same, because we are one in Christ. I am so regretted to tell you that I have been lately promoted to be the chief surgeon of the Pei Yang squadron, and was transferred to the Admiral's or flagship on the 23d Aug., and my salary is also increased to Tls. 80 per month. According to the worldly point of view of course every one would say * * * * or to congratulate me because I am promoted; but they have no idea how my soul suffers and endangers. By these temporarily pleasures might easily draw me away from God, because the flesh is always the case weaker than the spirit. I am awfully troubled and have no peace, because the devil is attacking me ever so hardly from without and within. Please pray for me very much and ask the Lord of Peace give me more peace.

I know your going back to home is at hand and I would like to know who will be your successor to carry on the works what you have been planted down at Quan-San? I love that little place very much, therefore I will chose it as my future evangelistic field. If my plan is in the will of God I would like to leave the navy at the end of this year, and to consecrate my whole life for His service as a unworthy but faithful servant of God. May

The only house in all of the leading cities. Agents because there in the cheaper they sell at

America handling artistic instrument do not sell them is more money makes which a good price.

We can sell you the same direct, at prices save agents' profits.

the Lord bless you and strengthen you with His new strength. Please send my loving greeting to Miss Price and her pupils, and yourself will accept the same. I am yours in the Lord.

N. ABEL TANG.

P. S. Please write to me soon and direct to the following address: To Dr. N. Abel Tang, H. I. C. M. S. "HAI TIEN," Chefoo or Taku.

OBITUARY.

In Memoriam.

"There is no death! An angel form walks o'er the earth with silent tread; He bears our best loved things away; And then we call them dead."

Sadness pervades our entire community. Miss Elmo Ward is dead! Her mortal remains are now at rest in the city of tombs! The sad, though not unexpected, news of the death of this most estimable young lady early Sunday morning was quickly conveyed to friends whose tear-dimmed eyes and expressions of grief attest how keenly the loss is felt. For four long months she struggled with all the energy possible for one to possess without a murmur. Her case seemed to baffle all medical skill, and was carried to Mobile six weeks ago for special treatment, where she seemed to improve for awhile, yet her dreaded disease had seized its prey with an unrelenting grasp, and all that was mortal was compelled to yield to its force. The sacred precincts of a happy home have been invaded by the grim monster Death, and the light of the household taken from them and borne by angels into the presence of the Great King. Verily a budding flower has been plucked. Miss Elmo, though only nineteen years of age, was the embodiment of all the beauty and graces that characterize the make-up of a true Southern woman. Early winning the admiration of her associates, she remained a faithful, true and tried friend to all fortunate enough to know her. Her Christian walk through life distinguished her as one whose peer could not be easily found, all of which endeared her to all with whom she came in contact. "To see her was to love her." A FRIEND.

Atmore. Beware of little expenses; a small leak will sink a great ship.—Franklin.

things to attach so much of the estate of the said Berry N. Campbell as will be of value to satisfy the said debt and costs according to the complaint, and such estate unless relieved, so to secure that the same may be liable to further proceedings thereon, to be had before me on the 3d day of March, 1900, which attachment has been levied on the following described real estate which is in the county of Montgomery and State of Alabama, and is more particularly described as that certain parcel of land near the eastern corporate limits of the city of Montgomery, Alabama, commencing at a point one hundred and thirty-seven (137) feet east of the southeast corner of the extension of High and Union streets, thence running in an easterly direction forty-two (42) feet along said extension of High street, thence in a southerly direction eighty (80) feet, thence in a westerly direction forty-two (42) feet, thence in a northerly direction eighty (80) feet to the point of beginning, said property being between Union and Ripley streets, as the property of the said defendant and whereas, it appears that the said Berry N. Campbell, defendant as aforesaid, is a non-resident of the State of Alabama, and resides in Washington in the District of Columbia. Now, therefore, the said Berry N. Campbell, wherever she may reside, is hereby notified of said attachment and the levy thereof as aforesaid, and also of the premises.

Witness my hand this 4th day of February, 1900. B. H. SCREWS, J. P. Feb-8-31

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 situated 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 315, in the office of the Judge of Probate of Montgomery County. RUTH HOOKER, Mortgagee. C. G. ZIRKLE, Attorney.

ITCHING LIMBS

And All Forms of Itching, Scaly Humors Are Instantly Relieved and Speedily Cured by CUTICURA.

The itching and burning I suffered in my feet and limbs for three years were terrible. At night they were worse and would keep me awake a greater part of the night. I consulted doctor after doctor, as I was travelling on the road most of my time, also one of our city doctors. None of the doctors knew what the trouble was. I got a lot of the different samples of the medicines I had been using. I found them of so many different kinds that I concluded that I would have to go to a Cincinnati hospital before I would get relief. I had frequently been urged to try CUTICURA REMEDIES, but I had no faith in them. My wife finally prevailed upon me to try them. Presto! What a change! I am now cured, and it is a permanent cure. I feel like kicking some doctor or myself for suffering three years when I could have used CUTICURA REMEDIES.

H. JENKINS, Middleboro, Ky.

COMPLETE TREATMENT \$1.25

Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA Ointment (50c.), to instantly allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood, is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humors, rashes, and irritations with loss of hair when physicians, hospitals, and eruptions, for crusted, itching irritations of the scalp, with dry, thin, and falling hair, for red, rough hands, and shapeless nails, and simple infantile humors, it is absolutely indispensable.

Itchings, and all else fail. Sold throughout the world. **FORTE DARGO AND CURR.** Corp., Sole Props., Boston. "How to Purify and Beautify the Skin," free.

Use only CUTICURA SOAP for baby's skin, scalp, and hair. It is not only the purest, sweetest, and most refreshing of nursery soaps, but it contains delicate, emollient properties, obtained from CUTICURA, the great skin cure, which preserves, purifies, and beautifies the skin, scalp, and hair, and prevents simple skin blemishes from becoming serious. For distressing heat rashes, chafings, inflammations, and eruptions, for crusted, itching irritations of the scalp, with dry, thin, and falling hair, for red, rough hands, and shapeless nails, and simple infantile humors, it is absolutely indispensable.

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