

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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NUMBER 1

ALABAMA BAPTIST.

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For the Alabama Baptist.

Brother Crumpton's Notes.

A copy of the

B. Y. P. U. QUARTERLY

chanced to fall into my hands. I want to urge every preacher and Sunday School teacher and all interested in the study of the Bible to become readers of it. It is published by the Sunday School Board, Nashville, Tenn. Price per quarter, ten cents. If you read it one quarter, you will have it continued after that.

The pastor told his church that he wanted them every one to come the last Sunday of the year prepared to sign a pledge card for the new missionary year. One of the brethren said to me, "Some people are careful about committing themselves, you know." Yes, I know, I have been acquainted with those careful people all my life. Every church has them. The deacons are well acquainted with them! "No, you go ahead and get up the salary. I make it a rule never to sign a paper or make a pledge; but when the time comes I'll give you something." The deacons know what that means.

The people who commit themselves are the ones who bring things to pass.

Speaking of the "pledge cards and the envelopes"—now is the time to make the canvass, if you didn't do it last fall after the association.

I get many favorable reports from churches using them. A brother writes: "It is the only successful way we have ever fallen on. We have doubled our collections by using the system."

One asks: "Do you propose to use the pledge card only for missions, or for everything?" You can use them for missions, or other benevolent objects, for the pastor's salary or anything you like.

In Richmond, lately, Bro. Bagby resigned to accept work at West Point, Miss. The Herald reports an "uprising among the members, protesting so vigorously," the resignation was withdrawn. A Virginian resigned a prominent Kentucky pulpit, accepting another in a distant State, whereupon his people rose in arms, protesting and proposed to raise his salary. But he went in spite of the protests. Speaking to the writer, he said: "Brother, it was the hardest task of my life. If I had known the feelings of my people I would not have resigned. I had no way of knowing. The church was five hundred dollars behind on my salary. It looked like it was a burden for them to raise it; they grew careless generally about their duties, and I came to the conclusion a change was necessary. Having resigned and accepted elsewhere, I couldn't feel that it was right to change, though my feelings were all towards the old church when it seemed so hearty and unanimous about my staying." How is a pastor to know? But is it right to find it out by resigning?

What about the money in the treasuries? I find that churches, Sunday Schools and mission societies make a habit of keeping money in the hands of their treasurers. Don't do it. The people who gave it did not expect it to remain in the treasurer's hands. Some executive committees of associations and some treasurers hold money in hand until a few weeks before the next association. This is all wrong. Empty the treasuries now in the beginning of the year.

HOW WE STAND.

I hoped to settle with the mis-

sionaries, on January 1st, every dollar we owed; but failed to do so. The money was not in hand.

THE 5TH SUNDAY IN MARCH.

I am getting letters from the brethren. They say: "All right, brethren, come ahead. We want the meeting, and will co-operate with you." Now let the executive committees meet and name two brethren to take the matter in hand. Then I can begin corresponding to work up the meeting. Brethren, it will take a lot of work and there is no time to lose. The campaign must be organized if it is to succeed. Some associations have more ministers and talking laymen than they need; others are short of men. There must be a distributing of speakers. I will undertake to do this as soon as I hear from the executive committees. I have no fears about the preachers being willing to help. I believe the churches will release them.

A WARNING.

Let no one say this is a scheme to get money. One free-will offering will be taken at each meeting to pay the traveling expenses of those who travel. We are not after money in this movement. We want the people to come to be fed, not to be fleeced. There may be talk about money, but nobody will be pressed to give.

ALL RIGHT, BROTHER SHAFFER.

At our rallies in March efforts will be made to organize the ministers of each association into institutes. As soon as organized they will be put in correspondence with Bro. Shaffer looking to a meeting at day at some place which it is most convenient for them.

I further suggest that steps be taken now to arrange a summer institute at Howard College to extend over a few weeks. I am ready to help all of our boards in any way I possibly can.

W. B. C.

For the Alabama Baptist.

Bro. Crumpton's Missionary Campaign.

BRETHREN OF ALABAMA—I feel authorized to say that the Institute Board joins with the State Board of Missions in prayer to God for the success of the March campaign which Secretary Crumpton is arranging to conduct. Let all of us lend all the aid we can to make the campaign a grand success.

The Institute Board solicits Secretary Crumpton to call attention to the work of our Board, and to solicit ministers for us, to hold institutes in their section of the State.

Secretary Crumpton and all our brethren will understand this request, since our Board has no field Secretary to travel and organize our work. We have only an office Secretary and Treasurer (myself) who may be addressed at Camp Hill, Ala.

Brethren, let us make the Three Last Days of March famous days in our history. May we all be directed by the Holy Spirit, day by day. If we would be directed by the Holy Spirit we must pray for His presence.

JNO. P. SHAFFER,
Sec'y and Treas.
Institute Board,
Office: Camp Hill, Ala.

All the missionaries in China are expecting a better day for missions when peace is restored. Dr. R. T. Bryan has written to Secretary Willingham saying that such is the view of all he has talked with on the subject. "Get ready," he writes, "for better things." "The forward move of the convention has come just at the right time, for we will soon need a large share of the \$200,000 if we are to enter a few only of the newly open doors."

For the Alabama Baptist. For Baptist Preachers to Think About.

Brother N. C. Underwood proposes that, with the consent of churches and pastors, he and I shall make a tour of our association, spending one day and preaching two sermons in each community. I heartily accede to the proposition. It goes into effect several months hence, but before the summer opens. This is reviving an old custom of Baptist preachers. They used to go out "by two and two" after the plan of our Lord for his twelve apostles.

The whole work of the kingdom of grace in its spiritual and its temporal results, is to be accomplished chiefly through the living ministry. This is the will of our divine Lord. It places great honor and great responsibility upon preachers. Whatever improvement is to take place in the moral and religious tone of the people of Alabama must, by the sovereign will of God, be brought about through the public preaching of the Word.

At the same time the services of the ministry are not highly appreciated by the people at large. The proofs of this deplorable fact are so obvious and abundant they need not be stated here. The proposition will hardly be questioned by any thoughtful observer.

What are we preachers to do in this condition? Work only in proportion to the pay we receive? We could scarcely please Satan better. Retire from the field until there is better demand for our services? If an enterprising business house discovered that its patronage is declining, it does not wait for a change of sentiment in the popular mind. That were to insure and precipitate disaster. On the contrary, it devises new measures and puts forth increased exertions to popularize its wares, and seeks by this course to swell its volume of business beyond all former figures; and often succeeds. Gospel preaching is not highly prized among the masses. This is an indication that we are to re-double our energies, manward, Godward, to create a relish for the truth in excess of all that has ever existed before.

The question of funds to defray expenses at once comes to the front. An honored brother tells me that there is already a wide spread belief in the churches and outside of them that ministerial zeal is largely limited by the prospect of financial compensation. Can we not do more work on the income we already receive? Some cannot; their circumstances will not admit of it. But a good many of us can. As to unavoidable additional expenses, maybe the more generous among our non-preaching brethren will help us to bear them. And if the rest of our brethren grudge us their assistance, the reproach be on them, not on us and our holy calling. Let us enlarge our usefulness to the utmost extent of our opportunities. We know already that we have a rich reward in the blessedness of the service.

One other matter: Cannot we preachers be of more service one to another? Ought we not to come together for each other's edification? How hard some of us tried to keep up the Baptist Preachers' Conference in connection with the meetings of the Baptist State Convention. A little handful went there year after year in the hope that our brethren from all over the State would rally to us at length. But they disappointed us again and again, until we gave up hope. The non-attendants killed the conference. Maybe they could not come. Maybe that was true of everyone of them every year. All the same, the enterprise was not fulfilling its object and we reluctantly, very reluctantly, gave it up. Now for some years we have been begging the Baptist preachers of southeast Alabama to meet us

once a year, to counsel, preach, exhort, sing and pray together. Some come every year hungering and thirsting for larger blessings and go home much strengthened in the Lord. But these feel so deeply the need of the countenance and co-operation of the scores of preachers who never attend. Maybe it is impossible for any of the absentees to meet with us. If so, we are sorry. But let us all pray that the new century shall have a larger number and better class of Baptist preachers than any of its predecessors.

A. B. CAMPBELL.

For the Alabama Baptist.

The Twentieth Century and Its Work.

The century just closed was the most powerful, the most progressive, the most brilliant, and the most beneficent, in the history of time. It should be regarded by us as a high and blessed privilege to have lived in it. But much higher and much more blessed is the privilege of passing over into the twentieth century and taking a hand, however humble, in the shaping of its character and its achievements. Baptist people were no small force in the life of the century just closed. But they can be a greater in that of the century now opening. With what they now have in hand, and the constantly increasing facilities of the day, they can make a more glorious history than they have ever made. They have only to buy up the opportunity. The world was never so ripe for the reception of their principles.

In phasing the century it is all important to begin with its beginning. "As the twig is bent the tree's inclined." Let Baptists take hold of this first decade with no loose nor tremulous hand. Our best in church development, in education and in missions is yet before us. The Baptists of Alabama are not going to fall behind their brethren of other States in this onward and upward march. They are pledged in all the honor of their being to contribute their full quota of strength and skill to the ascending climax. To the end that they may do it, and with the greatest ease, let them in the beginning seek (1) a genuine revival of pure and undefiled religion in every church; (2) a sweeping away of all church debts throughout the State; (3) a fresh consecration to the divine cause of Christian missions, domestic and foreign, beginning this first year with making successful the Century Movement inaugurated by the Board of the Southern Baptist Convention; (4) the erection of new houses of worship wherever they are needed in our cities, towns and country districts; (5) the adequate endowment of our institutions of learning, especially Howard College; (6) a fresh infusion of life and blood, and punctuality and point into our church services everywhere; and (7), a new and persistent propaganda of our distinctive principles, which, according to our position, are the very best of principles for ourselves and for all the world.

CHARLES A. STAKELY.

Some are asking if our missionaries in China will be called home. No. They desire to remain as near their fields of labor and their flocks as possible, in order to render what assistance they can and to be ready, when the war ends, for the new and better order of things. Besides the cost of bringing them home and then sending them out again later, will be about \$24,000. Clearly we cannot afford to spend this sum in that way. Instead of the missionaries in China coming home, those in this country, on furlough, as Bro. W. H. Sears, are asking to be sent back.

Howard College.

EAST LAKE, ALA.,
DEC. 23, 1900.

The Christmas tide, that gladdens of all glad seasons, has dawned resplendent with all the gifts that frost king and sun god can bestow. The healing atmosphere, the genial temperature, the unclouded sunshine conspire to send the blood through its courses dancing in rapturous thrill to the music of the joyous Christmas bells. This is an ideal Christmas day, long to be remembered for its countless blessings it brings to all.

This fair day finds more than a hundred Howard students scattered over the State, each individual boy having made a bee-line for that spot of earth the heart most longs for at Christmas—the place it calls home, and be it of high or low degree, no other place, no other people than those who dwell there, can at this time quite fill the heart with sublime satisfaction and content. Oh, the joy of those home-comings! Who has not felt it? And the importance of the Howard boy! Who does not envy him who has passed through the great city of Birmingham, and who arrives at home, with sundry mysterious packages that are spirited out of sight till the dawn of Christmas Day?

These same Howard boys are a goodly lot. No finer set of students has ever filled these halls, and no better work has ever been done by Howard boys than during the term just closed for the holidays. Good, honest work, with no semblance of sham, has characterized the classrooms, and the boys seem thoroughly in earnest in their efforts, and entirely satisfied with their surroundings.

Best of all, our students have greatly enjoyed and profited by the series of meetings held this month in the East Lake Baptist church. Rev. J. M. Shelburne, who came to this church as late as August of the present year, has in that brief time taken a strong hold on the hearts of our boys and of the citizens of East Lake. He brings to his work strong native powers, well cultured, earnest and full of consecration. Our pastor was ably assisted during the recent glorious meeting by Rev. William Hamilton, of Louisville, Ky. Brother Hamilton did most of the preaching, and his simple, strong, spiritual sermons were greatly blessed. Our boys were deeply interested, nearly all not already members of the church, professing change of heart. Over sixty conversions was the result, not only Howard College, but the whole church and the community being greatly revived and refreshed by these showers of blessings.

The efficiency of Prof. Roof as president of Howard develops continually, and his popularity and usefulness increase. As a disciplinarian, he prefers to lead rather than drive. In consequence of the methods in vogue, and of the Christian spirit pervading all the workings of the institution, Howard College furnishes the best illustration I have ever seen of good fellowship among the boys themselves, and of co-operation and love between the faculty and the student body.

Prospects for the new year are bright. Cadets absent on furlough expect to return, and we have assurances of a considerable addition by new students. The college professors are keeping abreast of the educational world, and are doing their part in bringing to the front this grand old institution, the hope of Alabama Baptists, as her sons are their pride.

EDWIN H. FOSTER.

If men were as anxious to be gentlemen as they are ready to be insulted if any one says they are not gentlemen, we would see a great improvement.—Western Recorder.

B. Y. P. U. COLUMN.

Communications for this column should be addressed to PAUL F. DIX, Box 502, Montgomery, Alabama.



The Resignation of Dr. Chivers.

All of the young people in Alabama, and throughout the United States and Canada, who have kept at all in touch with the international work, will doubtless hear with genuine regret of the resignation of Dr. E. E. Chivers as General Secretary of the B. Y. P. U. of America, and editor of the Baptist Union. Dr. Chivers has held this position for nearly four years, and has so put his whole heart into the work, that the remarkable growth of the organization in the last few years has been due more perhaps to his devoted effort than to any other one man connected with the organization. The young people all over our country have learned to love him, and have welcomed him to every one of their gatherings at which it was possible to have him, feeling that his presence would give to their meeting together something which they needed, and which would inspire them to more earnest effort. All our own young people who were present will remember how his earnestness, his consecration and devotion to the cause, impressed them at the Woodlawn convention two years ago. We all feel sure, however, as he expresses it himself in his letter of resignation, that he will always be in touch with the young people and their work, and will always be ready to co-operate with him whom God will raise up to take the official position which he leaves. While we regret that he leaves the official direction of the work, we believe that it is all under God's direction, and that He will give to the young people of America another leader who, under His guidance, will so direct them as to keep the organization growing, and accomplishing much for the glory of God.

Dr. Chivers will carry with him into whatever work he shall engage, the earnest prayers of thousands of young people, who will never forget his devoted work for them and the Master.

UNION AT HAWKINSVILLE.

We learn that the Union which was recently organized at Hawkinsville is progressing finely, and that the organization of the young people at that place is already a

T. W. Ayers, President, Anniston, Ala.; P. F. Dix, 1st Vice-President, Montgomery, Ala.; Brinson McGowan, 2d Vice-President, Woodlawn, Ala.; F. M. Purifoy, 3d Vice-President, Tuscaloosa, Ala.; Gwylm Herbert, Secretary and Treasurer, Bessemer, Ala.

force for good in the community. Young people who heretofore have seemingly felt little interest in church work are earnest workers in the B. Y. P. U. Good is being done, as it will be in every community in which the young people will take hold of the work. God's blessing will attend their efforts.

THE NEW CENTURY.

This is resolution season. At the beginning of every New Year it is only natural that all thinking people should review the year that has past, seeing with regret their failure and mistakes, and, resolving to correct them as best they can, look forward into the new year and its prospects with more than ordinary interest. How much is this idea magnified as we begin a new century! True we have not lived through all the century that has just passed, and are not to blame for many years of it that may have brought mistakes, but all our life so far has been spent in it, and we have done our share in making it what it has been of good or bad; and although we may not live through the century we are entering, all of our life henceforth will be spent in it, and we will certainly do our share to make or not to make the twentieth century the greatest age the world has ever known.

Of all the people of the world who, in the dawn of the twentieth century, have the greatest opportunity for accomplishment, the young people, who enter it in all the vigor of young manhood and young womanhood, will come first. And of these it is those who add to these opportunities, earnest devotion, to service of the Master, who are to stand in the front rank. The new century is going to bring about more wonderful development among young people in religious work than the world has ever known, and it will be the Christian people, among whom one of the greatest forces will be the Baptist young people, who will make the century eclipse all others in religious, educational and missionary enterprises.

Let us realize the great opportunity that is before us, and enter into the new year and the new century with more than ordinary resolution, with determination to do our part of the great things that are to be done.

Want to Repeal the Law.

CLANTON, ALA., Dec. 21, 1900.
Dear Baptist: There is a bill before the legislature to repeal our prohibition law and license the sale of wine and whiskey in Chilton county, and our best people, of all classes, are opposed to the repeal of the law. We have before us in this county two chapters, one in which the history of the county is written when whiskey was sold under the licensed system, and one in which it is sold in violation of the law, and with all the dark deeds that attend the sale of whiskey, in violation of the law, it is not one-half as bad as when it was sold under license. The county made but little progress while whiskey was sold under license, but since we have had prohibition in the entire county, it has improved religiously, morally, educationally and financially; notwithstanding the fact the prohibition law has been violated; as an evidence of the facts we have better school houses, a better class of teachers, Sunday schools in almost every church, with better church buildings; in a word, I believe the spirit of prosperity is entering the homes of our people. They think more and are doing more for each other's well-being than at any time since I have known the county, and should the prohibition law be repealed, I fear that it will revive the days in which our people thought more of drinking whiskey, transgressing the laws of man and of God than

they did of education, religion and the future welfare of their children. It will be sad indeed to witness the re-establishment of the sale of whiskey and its direful effects upon our people. I think I know men who are today sober, industrious and are providing well for their families, and the re-establishment of the open bar-room, in this county, means the utter ruin of numbers of good men. These men, quite a number of them, say they are opposed to the bar room system, knowing their weakness and inability to resist the temptation, and the best people of all denominations and each political party join in asking the legislature of Alabama not to interfere with our prohibition laws, and we most earnestly appeal to the Christian men and women of the State to use their influence with their representatives for prohibition, good order, protection to our women and children, our churches and last, but not least, the helpless creatures who are so weak they cannot resist the temptation of an open saloon.

Yours in the work,
S. M. ADAMS.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us, who shorteneth and hath made the way to glory better than it was, so that the crown that Noah did fight for 500 years children may now obtain in 15 years.—Samuel Rutherford.

Central Committee.

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

China.—"The people which sat in darkness saw great light, and to them which sat in the region of darkness, light is sprung up." Missionaries, 47; native assistants, 55; churches, 23; out-stations, 36; membership, 2,299; baptisms, 596; day schools, 34 scholars, 940; Sunday School scholars, 875; Contributions, \$2,107.74.

Study Topics.—Dangers, especially from the "Boxers." Chinese Publication Society. Need for unmarried men. Our new missionaries. Our veterans in Southern, Central and Northern China.

Week of Prayer—January 6-12, 1901.

A CALL TO PRAYER.

"Faith is a grasping of almighty power, The hand of man laid on the arm of God; The grand and blessed hour In which the things impossible to men Become the possible through Thee."

"My soul, wait thou only upon God, for my expectation is from Him." These inspired words of David brought comfort to his own heart, have again and again given encouragement to God's people, and are suggestive, at this time, to Woman's Missionary Union workers.

A review of conditions existing in mission fields, both at home and abroad; the echo and re-echo of appeals from missionaries, "Pray for us;" the accounts of wars and rumors of wars which are borne from every land; the appeals from the Convention Boards for increased assistance in enlarging their work—all emphasize the fact that human instrumentality cannot cope alone with the great difficulties and responsibilities of mission work. What is the remedy? Simply to appropriate the promise: "If ye ask anything in my name, I will do it," and in a spirit of loving, trusting dependence, prayerfully wait upon Him who is the source of all power. In the promotion of the various plans for the spread of the gospel, we need constantly to remember that "prayer is the mightiest force at our command." Nothing can compensate for the help of the Holy Spirit, given in answer. The relation of the Spirit to organized work has well been compared to that which the full stream bears to the mill wheel; while to the individual He is as the principle of life to the body. This power is within reach of the humblest believer, and Tenneyson has truly said: "More things are wrought by prayer than this world knows of." Therefore, as "laborers together for God," shall we not wisely consecrate the opening days of the new year to waiting upon Him, thus serving others through the ministry of intercession?

Sunday—The Privilege of Prayer.—"It is not the arithmetic of our prayers, how many they are; nor the rhetoric, how eloquent; nor the geometry, how long; nor the logic, how full of reasoning. Faith is that which availeth."

Monday—Pagan Countries. China, Africa, Japan.

"In lands you may never see, Where your feet have never trod, Christ's helpers you may daily be, By the prayers you send up to God."

Tuesday—Home Missions. "At our door," in city, State, country, also in Cuba.

"Open our eyes to view the need, Lift up our hearts thy strength to see; Thou bringest the people unto us, Help us to bring them Lord to Thee."

Wednesday—Ingathering of Christmas offerings.

Thursday—Papal Fields. Mexico, Italy, Brazil.

Have love! Not love alone for one, But man as man, thy brother call; And scatter like circling sun, Thy charities on all."

Friday—The Southern Baptist Convention. Its Boards, Home, Foreign, Sunday School, also the Woman's Missionary Union.

"Messiah shall triumph, His Father hath sworn, It is yours, O ye chosen, to hasten the morn; Unwearied in labor, unfeeling in prayer, He bids you the way of His kingdom prepare."

Saturday—The Outlook.

"From victory unto victory," oh words of stirring cheer, As dawns the solemn brightness of another glad new year."

Knowing that the friends of Miss Willie Kelly are anxious to learn of her whereabouts and her plans for the new year, and having received a number of letters of inquiry, I take pleasure in answering through the paper. Miss Kelly is now spending the holidays with her relatives in Uniontown. On the 4th of January, 1901, she will meet with the Central Committee, in Birmingham, and arrangements will be made for an extensive trip throughout the State.

During the week of prayer the Birmingham Union meets each day with a different city or suburban church. Miss Willie will be with us during the week, and at East Lake on Wednesday, the 9th, dressed in native costume. She will talk to us on China. Her address during January will be East Lake. A very wise head advises her not to accept any invitations until February, as January is usually a very unpleasant month for visiting.

Let all the societies that want Miss Willie in the early spring write at once to her, or to the Central Committee, in order that a convenient schedule may be mapped out. We feel so grateful to a kind Heavenly Father for the blessing of having our beloved missionary with us again.

For the Alabama Baptist.

Some Special Commands.

Among the many commands found in the New Testament, some are general, universal, applicable always and everywhere; others are special, given for a special occasion, applicable then and there, ostensible to other men, other times, other lands, only when the essential features of the original situation be accurately reproduced.

For example, the minute instructions given to the twelve for their mission in Galilee (Matt. 10:5-22), were special, applicable then and there, as is proved, first, by the terse command: "Go not into the way of the Gentiles, and into the city of the Samaritans enter not." Why were they commanded not to go to the Gentiles? Because the time for a general, universal command had not yet come. Jesus Christ had to rise from the dead, by his own inherent power, before he could say: "All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing and teaching them." But, in the second place, more indisputably is the command to the twelve proved to be special, because the most characteristic of these instructions were subsequently reversed. "But now, said our Lord," just before his crucifixion, alluding to the mission in (Matt. 10:5-22), "he that hath a purse let him take it, and likewise a wallet, and he that hath no sword, let him sell his cloak and buy one" (Luke 22:36). In some sections the Mormon elders may go forth as did the Twelve or the Seventy, but a Baptist minister, whether preaching as a pastor, or going out as a missionary to India, Africa or China, conducting his work, as some have claimed to do, on the lines of Matt. 10:5-22, is foredoomed to failure.

Take another instance in the Book of Acts, which book is not a continuous history, but mentions a number of separate events in the spread of the gospel. Many of these events bear marks of being "unusual and exceptional." Such clearly is the sending of Philip into a desert region. Philip was an evangelist, not a layman. The best theologians seem to agree that he was one of the seventy disciples commissioned by Christ to preach and baptize; if not, he was commissioned by the Apostles or the church of Jerusalem, for that church was an orderly church. But, upon this occasion, he received a "special commission" from the Holy Spirit to disciple and baptize the eunuch (Acts 8:26-40). I plead that all those ministers who claim they have a right to baptize where and whom they please without asking the will of the church, because Philip baptized the eunuch without referring the question to the church, shall show the "same commission" from the Holy Ghost that Philip had, and let them remember that all special

and personal commissions expired with the men to whom they were given, and let them also reproduce all the essential features of the original situation.

One more instance in the life of one man: Soon after his conversion a necessity was laid on him to preach the gospel; he counted himself debtor to Greeks and barbarians, to wise and foolish. Journeying with Silas through the cities of Asia Minor, they were expressly forbidden by the Holy Spirit to speak the word in pro-consular Asia, and yet, a few years later, coming again this same way, Paul went down to Ephesus, the capitol of pro-consular Asia, and in a stay of three years so preached that "all who dwell in Asia heard the word of the Lord."

Did he disobey the command of the Spirit?

Nay verily, but he recognized the previous prohibition as "temporary and special." In the study of all these special commands we may find valuable lessons, but they are not models for our imitation in their details. C. J.

For the Alabama Baptist.

Into the New Century.

How do we enter it? In spite of our unworthiness, we enter it enswathed by the blessings of our most merciful heavenly Father. During the last year of the old century we were more liberal in sending the gospel to the heathen than ever before.

This was a great blessing granted to us: "It is more blessed to give than to receive." The Lord widened the blessing by gladdening our hearts with a larger number of conversions on the foreign field than usual. Then he extended the blessing by granting us better financial conditions than for a long time before; and, then, further blessed us with a great debt paying campaign, led by some warm-hearted and wealthy brethren, which resulted in freeing the denomination from debt, except a debt of \$1,050 of the Institute Board, and that would have been paid also if the debt paying brethren had been informed of it.

Then came our late convention at Tuscaloosa, so full of brotherly kindness and honest exchanges of opinion. No bitterness of any sort; all striving to do the best things, and accomplishing all that was attempted.

Under the glorious weight of such blessing we enter the new century! How glorious, under the guidance of the Holy Spirit, we may make this first year of the century in our own Alabama. We are already arranging to conduct several educational campaigns—a great campaign by the 19th century management. What a splendid work they will undertake.

Bro. Crumpton, our faithful secretary, puts us on notice that he will conduct an educational campaign. And what could we say that is too good, about this campaign? Then comes the Institute Board, which is instructed by the State Convention to hold institutes all over the State, when they can be provided for. The institutes which the Board will inaugurate will be similar meetings to those of the two other campaigns, and all will work to the same end.

All of these campaigns under all of these managements must be mainly conducted by voluntary labors of pastors. There is a limit to the time which pastors can give to this order of work. May we not be in danger of creating more campaigns than we have effectual campaigners? Is it possible to merge all these campaigns into one grand campaign from the mountains to the sea, putting into it all the brain and heart force that all of us have? What a field, what an opportunity for a grand educational campaign! Could not the character of the meetings be varied to suit the locality in which conducted, and could they not be numerous enough to meet all the wants anticipated by all the campaigners? Might not a "Lecture Bureau" manage this great campaign, and thus avoid the probability of confusion? Let us act wisely in this year of our great opportunity. The Lord lead us and crown our efforts with victory. JNO. P. SHAFER.

All the world for one brotherhood and all men equally fellow-citizens in the great commonwealth appears as the bright purpose of the gospel of Christ.—Rev. R. F. Eakes.

For the Alabama Baptist.

Letters from a Traveler—No. 19

NAPLES, ITALY, Sept. 19.

I was glad I made the hard trip to Luxor. It repaid me. Like the happy father of a large family who debated with himself at which time he was the happiest,—at the birth of the first born, or at the time he was sure this one was the last,—I, too, was in a quandary as to the fact: Was I not happier to leave it behind me? So after another set-to with the Arabs, I succeeded in getting into the town on my return journey. They lift the water here out of the canals by the same method we did in primitive time, by a long pole balanced on another pole laid across two upright posts; the bucket being swung on the end of the long pole, descends into the water, and a ball of straw and mud makes the balance on the other end. The picture of the well in McGuffey's reader, where the Old Oaken Bucket poetry appears, will give you the exact picture. They use only the forked stick here for a plow—just the same as 4,000 years ago. I saw a novel ferry boat across a canal here. A lot of large earthen jugs were tightly corked empty, then heaped together with bulrushes in the water; then a bulrush mat was placed, or rather several, on the tops—no such thing as lumber being obtainable in this treeless land—then a rope was tied from bank to bank to some pegs in the ground, and they pulled themselves across by the rope. All the country villages are located on the highest places, and it was funny to see the people wade out through the dirty, muddy water to the public road, which, like the railroads, are all built upon embankments, so as to have the road above the water when the annual flood comes in the Nile. All of the villages are built of mud entirely. The only shade tree is the date palm. They climb these tall trees just as easily as the telegraph man does the poles in our country with their iron hooks. They dig their toes in the rough bark, and swing a short rope around the body, holding each end in their hands. I saw great fields of sugar cane in the portions upon which they had not yet let out the Nile. Mind you these people, by English help, have very nearly harnessed the Nile. A great many of the agricultural class of Egypt are negroes. They wear no clothing, only a cloth around their loins, and some dispose of this.

I was much amused at an Englishman on the train with me, when he called out in Arabic for a water jug from a water seller who passed along the train at the station selling water in small jugs. "Pour some of it out," he said, "so I can see if it is good; (that is, clear) there is really no good water anywhere outside of America and England." It proved clear, the Englishman paid him and sat it, uncorked, under his seat, at the same time explaining to me that they would sell you the muddy Nile water if you did not watch them. After some minutes he concluded to eat his lunch, and reached for his water jug, took a drink with an oath, flinging to his dismay the scoundrel had swapped jugs on him and given him a jug of muddy water after all. At the next station I tried my hand buying water for us both. I watched closely so he could not exchange jugs on me; but he got me after all, selling me one that leaked, and my water soon leaked out. I brought the jug along with me and will carry it home as a souvenir. The scoundrel knew well enough there was a hole in it when he sold it to me.

Wages are low in Egypt. Strong railroad hands 15 cents per day; carpenters, 50 cents; blacksmiths 75 cents. It is simply wonderful the number of languages the people of these cosmopolitan cities like Cairo acquire. The daughter of our hotel man, a little maid of 9 years, speaks six languages, and all the hotel staff speak from four to seven languages. You simply have to learn these four to get on in the East—Arabic, French, Italian and Greek—or you can't get paying positions.

As far as I have been, and as many countries as I have seen, I have not yet been where I did not see the signs of the Singer Sewing Machine, New York Life Insurance Company, Sunlight Soap, and Coleman's Mustard. Dr. King and I went around to the hall of the

American missions in Cairo. They had no regular service that day, but had an old-fashioned prayer meeting in a private house—something I had not attended since a boy. It made me feel a good deal at home, and opened up my heart by the memory of happy boyhood days. I know it did me good, for before I knew it I had put a pound in the hat, and if that isn't the way to my heart I have lost my bearings since I left my native home.

Blindness is prevalent all over the East. I suppose it comes from three causes: first, they wear the fez cap, with no shade for the eyes; second, the barrenness of the land as to trees, the bright sun making an awful glare on the sands and rocks; third, the lack of water and cleanliness as to the eyes,—sore eyes among the children being the rule and not the exception everywhere. We saw some of the famous Banyan trees in the park at Cairo.

I have always been told the figures we use were gotten from the Arabic tongue; if so, some of us have made a change in the centuries gone by, as they are quite different now.

All water used in Egypt comes from the river Nile. There is never any rain. It is cleared by putting it in large earthen jars made purposely out of a porous clay and the water "sweats" through and is caught in other jars that do not leak. It tastes good and a little ice, which is now made in Cairo, makes it go well.

We left the land of the Pharaohs via same route as we entered—had purposed to go via Alexandria, but quarantine shut us out. We reached Port Said at 7:40 p. m. and took steamer for Brindisi, thence by train to Naples. We reached Naples in time to catch our steamer; but no time to see Pompeii and Vesuvius, so we go aboard and look at old Vesuvius shoot up her smoke and fire from the steamer's deck. It was a great disappointment, but so goes life.

T. U. CRUMPTON.

For the Alabama Baptist.

"The Spirit-Filled Life."

In these days we read and hear a great deal of "The Spirit-Filled Life," but I am unable to find where Christ or his apostles made use of this expression. We read (Ex 31:3; 35:31) of one who was "filled with the Spirit of God," and (Acts 2:4; 4:8, 31; 13:9) of those who were "filled with the Holy Ghost." We also find that the first deacons were to be "men of honest report, full of the Holy Ghost and wisdom." (Acts 6:3.) Ananias was sent to Saul that he might receive his sight, and be "filled with the Holy Ghost" (Acts 9:17); and Saul afterwards commanded the Ephesians to be "filled with the Spirit."

Now I believe with all my heart that it is our privilege and duty to be "filled with the Spirit," but I do not accept the second blessing theory. A good brother said to me sometime since, "Preston, I do wish you could receive the Holy Spirit." I told him that I received the Holy Spirit when I believed, twenty years ago, and I have been "filled with the Spirit" many times since, and I am now seeking to be led by the Holy Spirit. I have before me an open Bible, in which the Holy Spirit tells me to "be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawler, but gentle, showing all meekness unto all men." (Titus 3:1, 2) But we read in the Scriptures of those who "despise dominion, and speak evil of dignities." (Jude 8) "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." (2 Pet. 2:10). These things, however, are not said of those who are filled with the Spirit, and we may be sure that those who thus act are not filled with the Holy Spirit, whatever may be their pretensions.

Fraternally,

A. J. PRESTON.

The patent medicine "ads" are a caution in our State weeklies. When a news-gatherer runs through three hundred or more weeklies, and stumbles over and falls across mountains of patent "ads," he is well nigh exhausted. The artful pills and delectable soothing syrups and cure-all tonics and specially adapted dyspeptic cures are in the majority. It's come one, come all,

For the Alabama Baptist.

Looking Forward.

BY M. B. WHARTON, D. D.,
KUFULA, ALA.

When Napoleon addressed his troops just before the "Battle of the Pyramids" in Egypt, pointing to the lofty summit of Cyclops, he said, "From yonder height forty centuries look down upon us." I think it would have been more inspiring if he had pointed to the future instead of to the past. Dead centuries do not look down. Dead to the past but to the future looks true heroism, and finds its blazon in posterity." Caesar's advice to his troops was better. He said, "Never regard anything as done, while there remains anything to do." It was owing to this motto that the Roman eagles flew to the uttermost parts of the known earth, and caused all the waters that flow into the Adriatic Sea to roll along the sound of his victories.

Standing on the threshold of a new year and a new century, we should be concerned with "looking forward," and not "looking backward." Forgetting the things that are behind, and reaching forth to the things that are before, we should press toward the mark for the prize of the high calling of God in Christ Jesus.

What, then, should claim our attention during the year—the first section of the new century, which we believe from the achievements of the past will be memorable for bringing the whole world to Christ.

First, then, should be an increase of piety and consecration throughout all our ranks. So far as outward show is concerned, the Christianity of today has much to commend it. There never was a time when there were so many churches and benevolent societies, but it is questionable if we have not pursued these things at the expense of something dearer and more important, namely, communion with Christ. The great trouble with us has been the desire to add to our numbers and conspicuous charities, till spirituality has been lost sight of by the great majority of our members. The world has crept in under one guise or another until it very nearly has its thumb upon the church. We should begin at once to bring the drifting ship back to its ancient and scriptural moorings. The way to do this is for us all to seek communion with Christ.

There is need now, as there was need in early days, to "consider the apostle and high priest of our profession, Christ Jesus." There can be no real communion with Christ with such meagre attempts of our people—a once a week, or once a month sermon, a few dollars contributed to benevolent objects, a few tears shed over specially appealing cases. By no such shallow flights can we reach the supreme region where He dwells. But like the eagle which with steady gaze and unflinching flap of its wing soars to the sun, we must rise to higher attainments in divine things, and live nearer to Christ. Then we shall be prepared for great achievements. Our first labor should be to get right ourselves—our first prayer to be cleansed, washed, purified, restored. Then will we teach transgressors thy ways and sinners shall be converted unto thee."

I am led to the second remark that this year should be made memorable for wholesome ingatherings into our churches. We should pray and labor for revivals as never before. Not spasmodic "revivals" gotten up by peripatetic preachers, but real "times of refreshing from the presence of the Lord." With our vast membership revived, the churches pruned and purified by a godly discipline (for "a church without discipline is a synagogue of satan, a seat and school of hell"), and thousands of true converts added to our membership, what may we not accomplish? We should then, following the motto of William Carey, "expect great things of God, and attempt great things for God." We have a right to expect great things from God. If we succeed during the new century as during the one just past, at its close the whole world will be at the feet of Jesus. What shall the Baptists of Alabama attempt by way of signalizing the first year of the new century? Certainly the very least that we can think of attempting is

to "carry forward to a successful issue the work laid out by the Alabama State Convention. Our beautiful Judson Institute must be enlarged to meet the demand of the noble young women who are knocking at its doors; while it is hoped that some man of wealth will honor himself, and the cause by donating a sum sufficient to erect a memorial building there, as has been done on so many a college campus.

Our Orphans' Home

"One little hut among the Bushes,
One that we love,"

must be delayed until every poor applicant is admitted, and thirteen sick children never again permitted to suffer in one room. The pledges in response to Bro. Bush's noble donation should be paid in at once, so that the work can go forward.

Special attention should be given to seeking out young men called of God to preach the gospel, and abundant means afforded for their education.

The two great objects around which we should rally in a New Century movement are:

(1.) Howard College. The \$50,000 asked for endowment should be in process of acquirement. The committee having this work in charge should make a kindly moral assessment of what should be given by each church and association, and then, if possible, the services of Dr. B. D. Gray secured as permanent financial secretary of Howard College (as Dr. C. H. Ryland is of Richmond College) to work out the plan; and the result, I am confident, would be all that could be desired by the most ardent friends of the institution.

(2.) But always foremost among all our enterprises stands Missions. But for fear of the reactionary effect, I would say Alabama should double her contributions in 1901. We should, at least, try to increase them fifty per cent. If we fail to do this, we shall, doubtless, fall behind other states. The missionary outlook is encouraging. The troubles in China are about settled, and the doors are open the world over. The cry for help is equally piercing, whether it comes from neglected portions of our own State, from destitute regions of other States and territories, or from foreign lands. Shall we heed this cry?

When a minister asked the Duke of Wellington whether he thought it best to send the gospel to India, the Iron Duke replied, "What are your marching orders?" These orders bid us send it everywhere. Let our song be:

The Savior left the realms of bliss,
To save a lost creation;
Tis ours to see that none shall miss
The offer of salvation.

He bids us go through all the earth,
And preach to every creature;
Let none who knows the gospel's worth
Refuse to send the preacher.

He came to bear the world's offense,
And though it madly slew Him,
The nations are His recompense,
And we must win them to Him.

The race has long in bondage bowed
To Satan and his minions,
Truth's angels o'er the fettered crowd
Must spread their healing pinions.

A thousand millions, still unsaved,
Call from their dungeons hoary,
The lands by every ocean laved
Must hear redemption's story.

The ebon sons of Africa's shore,
Must lift their hands to Jesus,
And China, red with seas of gore,
Learn of the blood that frees us.

While India, robed in darkest night,
Must drop her superstition,
And all the tribes of earth unite
To hail the Savior's mission.

Then He who vaulted to His throne,
From off a cross so gory,
Will come again to claim His own,
And welcome them to glory.

And all the choirs of earth and skies,
Will make Heaven's arches ring,
As coronation's numbers rise,
And saints and seraphs sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of All."

I cannot close this article without saying that one of the best things we can do for the furtherance of these aims, is to put the ALABAMA BAPTIST into every family. It will come as weekly reminder and instructor as to the great work in which we are engaged.

They that are united to Christ shall find comfort when all the streams of worldly enjoyments are dried up.—T. Boston.

BIBLE CONFERENCE TO BE HELD.

FEAST OF GOOD THINGS PROMISED TO CHURCH PEOPLE.

At the recent session of the Calhoun County Baptist Association held in Oxford, it was suggested that a Bible Conference be held twice a year for the purpose of more fully developing the Baptist ministry and churches on all lines of work throughout the county.

As a result of the above named suggestion, there was a call meeting of the ministers of Anniston and Oxford recently at the Parker Memorial Baptist church for the purpose of arranging a program and selecting a time and place for the Bible Conference.

The following time, place and program were unanimously agreed upon:

Time—January 8 to 17, 1901.
Place—Parker Memorial Baptist church during the week and the Auditorium on Sunday.

PROGRAM.

Tuesday, January 8.—10 to 11 a. m., "The Advent of the Holy Spirit," J. C. Wright, Oxford. 11 to 12 a. m., "Age Mission of the Holy Spirit," A. A. Hutto, Anniston. 2:30 to 3:30 p. m., "Work of the Holy Spirit in Conviction and Regeneration," J. E. Barnard, Anniston. 3:30 to 4:30 p. m., "The Witness of the Holy Spirit," J. W. Stewart, Evergreen, Ala. 7 p. m., "Endowment of the Holy Spirit," L. G. Broughton, Atlanta, Ga.

Wednesday, January 9.—10 to 11 a. m., "The Spirit Filled Life," J. E. Barnard. 11 to 12 a. m., "Resisting the Spirit," J. H. Foster, Jr., Anniston. 2:30 to 4:30 p. m., "Orphans' Home," J. W. Stewart, L. F. Greer and D. C. Robinson. 7 p. m., sermon on Regeneration.

Thursday and Friday, January 10 and 11.—"How to Study the Bible," by two of the professors of the Theological Seminary, Louisville, Ky.

Saturday and Sunday, January 12 and 13.—"Missions," R. J. Willingham, Richmond, Va., F. H. Kerfoot, Atlanta, Ga., and W. B. Crumpton, Montgomery, Ala.

Monday, January 14.—"Duties of Pastors to their Churches," F. H. Kerfoot, Atlanta, Ga.

Tuesday, January 15.—"Duties of Deacons," A. J. Battle, L. F. Greer, James Cook and C. S. Johnson. 7 p. m. sermon.

Wednesday, January 16.—"Second Coming of Christ," B. H. Crumpton and J. H. Foster, Jr. 7 p. m. sermon by B. H. Crumpton.

Thursday, January 17.—10 to 12 a. m., "The Spiritual Condition of our Churches," W. E. McCain, D. C. Robinson, B. B. Nunnally and A. J. Johnson. 2:30 to 4:30 p. m., "Sunday school work," D. C. Cooper, T. W. Ayers, Mrs. McCalley. 7 p. m., "Temperance," by W. B. Crumpton.

Since the object of this conference is to develop all our ministers and churches in all lines of work, we want to insist upon every preacher, deacon and Sunday school worker in the county to be present to take a part in this meeting from first to last. Let no preacher miss this meeting.

In addition to those named on the program, Pastor Stakely, of the First church, Montgomery, Davidson and Gray, of Birmingham, will be given work in this workers' conference.

Our doors will be open to all. Free hospitality is offered to every one who comes.

JOHN E. BARNARD.

[The above program was received some weeks ago, but was misplaced among the files. We hasten to publish this week, and assure the brethren that no delay was intended. It has just come to hand again, this the 28th Dec.—Ed.]

There's lots of good in church rules and doctrines, but a fellow may keep every one of the rules and believe every one of the doctrines and still not be a Christian.—Rev. J. Titsworth.

Love is, after all, the mightiest force, and blamelessness is more penetrating than the best guns of modern devising.—Dr. Walker Lewis.

A genuine revival means a trimming of personal lamps.—T. L. Cuyler.

Alabama Baptist

MONTGOMERY, JAN. 3, 1901.

EDITORIAL.

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.

1901.

Out of the old century into the new; out of the old year into the new. As a denomination, what possibilities lie out before us? Will we embrace and utilize them? The call and demand is, Greater things for Christ. We must heed the call and press onward with all our vigor, or we will come short of a great duty. Life is but a span, and what we do we must do quickly. Where the Lord leadeth we must follow.

When the Jewish people were being led away from the land of Egypt and from the house of bondage, on their march they found themselves hemmed in on all sides; apparently there was no way of escape. The moaning sea sings a dirge of all their fond hopes; the desolate mountains rise till they kiss the skies; and now, to complete their despair, they hear the tramp of an army, and, looking backward, they see the flashing armor and the tossing plumes of the terrible chariots of Pharaoh. All seemed lost amid the confusion and consternation. But Jehovah himself was on the throne, and, at His command, Moses lifted up the wonder-working rod and the waters were parted down to the very bottom of the sea. A broad highway is made for millions to pass on foot, dry-shod, where the ancient sea had its bed, and the command was given, "Go forward."

While we, as God's people, are not encompassed by such conditions and such barriers, yet the same command that was given this marching army of Hebrews, comes to us today in all its force and energy. That little word with but two letters is a wonderfully expressive word in the Christian economy. It had a significant meaning when it passed down the line on the banks of the Red Sea and aroused and inspired the oppressed Jews, and it had a deeper meaning and higher significance when it was uttered by our dear Savior in his last words to the sorrowing disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." This is the great command and the great commission. This Scripture, at this time, comes to us in all its fullness and freshness and power, and appeals to our energy, devotion, zeal, consecration and service. Whatever aids in disciplining the nations, the Master says, that do. No one is exempt from such service as he can render. Every Christian has some God-given gift that can be used in His service. There has never lived a useless Christian. The divine Mind has prepared each for his own sphere and work. Seek to know what it is, and do it. The Holy Spirit will guide.

The year 1901 and the twentieth century are entering upon record. The date began on the first day, and history is being written. What kind of a beginning will we Baptists in Alabama make? Now is the time for planning and wise

thought and action. We have a great work before us. Our missionary enterprises must be largely increased; our schools must be fostered and encouraged; our Orphans' Home must be enlarged, and the helpless, friendless, parentless children cared for; our young preachers must be aided and cheered in their undertaking to secure an education. All these enterprises come home to us.

And not only must we do these things, but we must cultivate good fellowship—that spirit of intercommunion among our membership that will draw us closer together in bonds of fraternal love. "How good and pleasant it is for brethren to dwell together in unity." "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." These are the words of Abraham to Lot, spoken two thousand years before Christ. After four thousand years have gone, they come to us, freighted with the sweetest and most tender admonition. What a glorious condition of things to see brethren love one another and overlook shortcomings and strive to do good unto all men as they have opportunity!

Let us then "Go forward" in the work of the Lord. Having put on the whole armor of God, doing service under His guidance and leadership, we shall see souls converted and the kingdom of the Redeemer on earth rise and shine in all the beauty and glory of holiness.

"GOD IS LOVE," should be written on our hearts, our banners, our church doors, and enter into our every service during the year upon which we have entered. The apostle who wrote these words had lived unto old age. He had seen our Lord, and had, for three years, been his pupil. No three words in the Scriptures contain so much, mean so much, teach so much, as these three. If we are filled with this spirit, hate and anger and jealousy and envy and all such vices will be cast out, and love will rule and guide and lift us to a higher life.

Have you sought against your neighbor? Settle it now; delay not, but forgive and forget. "God is love" is signified and demonstrated in what he has done for us—made a way of escape from eternal death.

There is but one thing that God forgets—our sins. He declares, "Their sins and their iniquities will I remember no more." How encouraging and comforting are these words to us who were poor sinners! If, then, God so loved the world that he gave his only begotten Son to die that we, through him, might be saved, ought not we to cultivate a spirit of love all through our days? "Love one another as I have loved you," should permeate our entire being. How then can we harbor malice, hate, dislikes, contentions, strifes that bring about discords and alienations?

Let us enter upon the work of this year and this century with a fixed and firm determination to love more, to serve better, and to let our Christian light shine out in all we do, say and think, so clearly that it may lead others along the old way and the right paths.

Lord, what wilt thou have me to do this year? should be the prayer of every Christian. Carry it all to our Master and from him learn our duty. Each one of us can do some work for the cause of Truth this year—will we do it? God help us to be diligent and constant and faithful.

The year 1900 was one of unprecedented prosperity for Alabama. May the year '01 be as prosperous.

With our new type—which will soon be in use—and fine quality of paper, we hope to satisfy the most critical of our readers and patrons. What we need now is the renewals of our subscribers, for our expense, recently have been very heavy. Please send in your renewals, brethren, AT ONCE.

BRO. J. C. POPE has yielded to our entreaties, and has, for awhile at least, assumed office work with the ALABAMA BAPTIST. We consider ourselves fortunate in getting his valuable and efficient services. He will be Office Manager and general director of the mechanical department. He has been connected with the paper before, and knows all about its needs, etc. Bro. Pope's health has not been good for some months—the effects of lagrippe last spring. We sincerely hope he will soon be completely restored. His affability, politeness, and courteous demeanor will make you feel at home when you come to the office. We shall endeavor, with his aid, to give our readers the best, the neatest and the newsiest paper they have ever had.

AFTER AN absence from newspaper work of several years, I again enter the ranks of the fraternity. I count myself fortunate that the work isn't new, and that I have had something like eighteen years' experience in harness. For something over two years I have been in the Treasury Department of Alabama, but the rustle of notes, the jingle of silver, and the ring of gold have none of the peculiar features of newspaper life. The sight and handling of hundreds of thousands may have given the experience that I needed, but it would take more than that space of time to erase from memory the pleasant years of association and friendly intercourse with the Baptists of Alabama. So this will serve as my salutatory and New Year's greeting to the brethren, namely, that with increasing health and the cheering and cheerful presence of Maj. J. G. Harris, I shall re-enter the ranks with the hope of being of some service to the 130,000 Baptists of Alabama and to the ALABAMA BAPTIST and its readers.

J. C. POPE.

FIELD NOTES.

A happy, joyous New Year to one and all.

Rev. Willis White will commence his year's work at Bethel church, Hickman's, Ala.

The death of Col. H. Clay Armstrong, Grand Secretary of the Grand Lodge of Alabama, casts a gloom over the State.

Rev. John H. Curry has been called to and has accepted the pastorate of Beulah church, Greene county.

Read what Bro. Shaffer has to say; also, what brethren Bentley, Adams, "C. J." Hunter, Preston, and others say.

Dr. Chas. A. Stakely writes an interesting article on the new century's work. Read it, and form line of work.

When the ALABAMA BAPTIST puts on a new dress, the sisters must be the critics. Not all the brethren will know the style.

How to avoid receiving a notice that your subscription is out, or in arrears: Just send in your renewal the day your subscription expires.

A. J. Preston, Prattville: The church here elected three deacons last week. We expect to ordain them the 5th Sabbath of this month.

A. J. Preston, Prattville: The Lord is still greatly blessing his people here at Prattville. Our house was crowded Sunday at both services. At the morning service we received two by profession, and baptized nine. At the evening service we received four by profession.

We intend to make this a memorable year in the history of the ALABAMA BAPTIST. As we shall do all we can to help the brethren, will they not do all they can to help us?

Invitation received, and our congratulations to Miss Mary Florence McCollum and Mr. John W. Howie, who were married at the Baptist church at Marion Junction on the 2d inst.

Brethren and friends, please remember: Obituaries that exceed 100 words must be paid for at the rate of one cent a word. We print 100 words free; so please count all over that number and send the money with the notice.

The article, "Looking Forward," by our poet preacher, Rev. M. B. Wharton, D. D., of Eufaula, deserves a careful reading. The Doctor is a writer of splendid verse, and his lines in this article would make a good missionary hymn.

Our efficient superintendent, Robert Anderson, and his excellent corps of teachers, are progressing nicely with the Sunday School. There were present last Sunday 179. I wish we could have a Sunday School convention in our association. I believe there should be one in every association in the State.—A. J. Preston, Prattville.

The pastorless church that desires to hear the pure, fresh, helpful gospel preached by one of our very best young preachers should not delay in writing to Rev. H. T. Crumpton, Evergreen, Ala. Bro. C. is a very talented young man and a good preacher. Write him at once.

It is our desire to print a short column of marriage notices each week, if the pastors will send them in. Make them short—a few lines of each marriage will suffice. Also, will print a column of short death or funeral notices. These notices are not expected to exceed half a dozen lines each.

If the brethren want the news from all over the State, why, the brethren from all over the State must aid us so we can print the news. Just try your hand or pen, good brother, sister, and send a note about what is going on in your community.—church news, marriage notices, etc.

Bro. Crumpton's words have the right ring. Let every Baptist read them. This is a critical time in our history. "Forward" and "Onward" should be emblazoned on our banners for the year 1901. Watchman, what of the day—the century—that has just opened? Will you be found waiting or working?

L. M. Bradley, Greenville, Dec. 27: Last Sunday my people enjoyed two of Bro. J. G. Harris' finest lectures—"Paul at Athens" and "The Star of Bethlehem"—while I had the pleasure of spending the day with Pastor Porter and his good people at Ft. Deposit, and assisted in the ordination of two deacons; brethren W. M. Hawkins and J. L. Priestner.

Speaking of Col. J. M. Falkner, the brilliant attorney and Christian gentleman, of this city, the Alabama Odd Fellow says: "Moreover, in the near future the people of Alabama will elect Col. Falkner governor of this State with the same unanimity they elected Col. Sanford." And if they did, they would find none better in all the land. Big-brained, big-hearted, kind, generous and thoughtful, is Col. Falkner.

We call attention to Bro. Crumpton's letter to the brethren about the campaign he wishes to inaugurate in March. It is a great undertaking and will have to be pressed vigorously from the start. Bro. Crumpton is so well acquainted with the State he is well fitted to project and press such a campaign. Let there be no delay in answering him. We look for great results to follow a week's campaign like the one proposed.

J. W. O'Hara, Louisville, Ky.: I desire to write concerning Rev. G. C. Cates, 816 Fifth, Louisville, Ky. He is a very successful pastor—evangelist of our State—and has the earnest prayers and hearty approval of all here. He aided me in a meeting at Cedar Creek church, where there were 59 additions—47 by baptism. He leans upon God and His word. He is especially successful with husbands and young

men, having made this a special study. During the summer and fall there have been about 500 conversions from his preaching, and nearly 400 added to the churches. If any one desires the services of a good evangelist, I am sure Bro. Cates will be a benediction to the people among whom he labors. He has engagements for most of the year, but owing to the extreme weather here, and the fact that he is a Southern man, I am confident that he could be gotten during January, February and March. Any one desiring his services can correspond either with him at 816 Fifth, or with me at N. Y. Hall.

"The Orphans' Call" is the name of a bright little paper printed by Rev. Jno. W. Stewart in behalf of the Orphanage at Evergreen. Price, 25 cents a year. It is Bro. S.'s purpose to get a press and outfit for the little paper, and to teach the boys the art of printing. Step by step this dear brother is making plans to meet the various talents of the occupants of the Orphanage. He deserves success. We need only to caution him as to the "devil's" part in his printing office.

You will read in this issue a most excellent article by Dr. A. B. Campbell, of Troy. "For Baptist Preachers to Think About" ought to be read by not only every Baptist preacher, but by every Baptist layman as well. The Doctor says: "Gospel preaching is not highly prized among the masses. This is an indication that we are to redouble our energies, manward, Godward, to create a relish for the truth in excess of all that has ever existed before."

Greenville: With his accustomed refinement and finish, Major J. G. Harris (who is among the ripest fruit of the Master's vineyard) delivered two lectures here on the 23d. No need of enumerating his merits or commenting upon the character and excellence of his lectures. Both subjects were beautifully interpreted, showing heart as well as brain work, soul as well as intellect. He is scholarly, with real courtesy and dignity, and his presence, in the Sunday School especially, was a benediction.

The Baptist church at Winchester, Tenn., recently passed suitable resolutions on the resignation of their beloved pastor, Rev. Enoch Windes, who has moved to Town Creek, Ala. While at Winchester he was the tireless leader of a devoted flock, and the beautiful new church at that place is a monument largely to his untiring zeal. Bro. W. is a native of Alabama, and, as a brother beloved writing a line about him, says "He is one of the Lord's noblemen." We welcome him among our workers.

C. C. Winters: Two delightful services at East Florence. Pastor preached to large and enthusiastic congregations; 12 professed faith in Christ, 3 united with the church and 163 in Sunday School. Praise God from whom all blessings flow. Bro. J. O. A. Pace went into the country east of here and held two services where the Mormons are at work. The Mormons are trying to take the eastern part of this county or Association. Shall we sit still and see them possess the land, or shall we put a man in there to give the people the pure gospel?

Jno. B. Appleton, Collinsville, Dec. 24: I am glad to say that our daughter from Texas is with us today with her five sweet children. We are anticipating a pleasant reunion Wednesday. I feel thankful to the Lord that he has spared all of our lives through another year, with a prospect of having the ten children together once more, and most of the grand children. I had a very pleasant trip to Brandon Saturday—good services yesterday. I will have to give them as much of my time next year as I can. May the good Lord grant you sustaining grace in the loss of your daughter, and enable you to realize that he knows what is best.

Alabama stands fifth in the list of States in railroad building last year. Texas 318 miles; Pennsylvania, 276; Iowa, 267; West Virginia, 225; Alabama, 192.

The people of Tuscaloosa county are to vote on the Moody and Johnston dispensary bills on the 19th inst. In April, 1900, the dispensary question carried the county, but the candidates for representatives and senator were defeated.

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For the Alabama Baptist Missions in 1901.

Shall the Baptists of Alabama take a step backward in the first year of the new century? Last year was one of the great years with us. There was a cheerful, hopeful spirit in the work, which was indeed beautiful. The discussions at the Associations were of a high order. If there were kickers and fault-finders, it was my good fortune to miss them. Every appeal sent out through the mail or through the ALABAMA BAPTIST met with a response which showed that our people were in a waiting attitude—waiting for information only. In the beginning of the year, I announced that no censorious words would go out from this office; but hopefulness and helpfulness would be the watchwords. Many a time, when the heart was sad and disappointed at the low state of the treasury, when I returned to the office I found it hard to cling to the purpose announced in the beginning of the year. Sometimes half a dozen sheets went into the fire before the article for the paper, or the circular letter, had the right ring; but, thank God, the good resolution was carried out, and right royally did the brethren respond. The Baptists of Alabama love the cause of Christ as they have never done before. They are more consecrated in heart and purse. They are becoming like a loving mother—responsive to every cry of her babe; with open ears and eager eyes, they listen and watch for any sign of distress. Johnnie was very ill; mother was far away. They brought the sick boy the telegram they had prepared to send. It read this way: "Johnnie is very ill—come." "Is it right? Shall we add more?" was the question. The feeble boy replied: "Strike out 'come'; there's no need for that; she'll come." I long for the time in Alabama when the only appeal needed will be to make known the facts; when the mission cause, the Howard, the Judson, the Orphanage, and every interest fostered by the denomination, shall be so loved by the people that their wants will be eagerly and joyfully supplied as soon as they are known.

Recurring to the question at the beginning of this article again: Shall the Baptists of Alabama take a step backward in the first year of the new century? The answer is: No! A thousand times, No! We must not, we will not, go backward, but forward always.

W. B. C.

For the Alabama Baptist. A Newsy Letter from Brother Bentley.

On my last trip to Milltown, 2d Sunday, I found a busy community. Bro. Willie Landers and Sister Ida Foster were married by the writer, who feels proud to be their pastor, as he is also of quite a large number of young people in Milltown country. One thing especially in which I rejoice is that so many young men among so large a number over there are preparing to be of service to the world. Prof. J. D. Pepper, a Clay county man, is principal of a flourishing school which is training many of these young people.

Milltown people have this fall built a nice three-roomed house, with large hall above for school purposes, and Bro. Pepper and his assistants, Misses Cora Pearson and Annie Jenkins, are taxing themselves to meet the demands of an appreciative patronage.

The Ladies' Aid Society is organizing for Christmas exercises and a good contribution for the Orphanage.

While some were marrying and some were active in life, we were called together at the open grave to bury Mr. Collier, who died without warning on Saturday night before 2d Sunday.

This 3d Sunday is our Ashland meeting day, and we hope to wind up the old and begin a prosperous new year's work. We are trying amid many little difficulties to finish our church building. If saw-mill men would do as they always promised, we would probably have had a good church house. Well, many of us say more than we do, and do much less than we ought.

Mt. Olive is also arranging to build a new house in the near future. Tell Bro. Crumpton he can

count Mt. Olive in for a "Rally" next year. The folks have not forgotten the one held there some years ago. Come and hear some of the best congregational singing to be heard in all the broad land.

Old Providence enjoyed the association very much. And, by the way, we are sorry that Bro. Crumpton's time ran out before he wrote up "Trip Notes" from the Carey. We like to see our name in print, even if we do not sometimes "see ourselves as others see us." Tell us, Bro. W. B. C., what you think of us, just as you talk this week about that "Temperance Committee" in the House? Well, I love Providence, and will say that the Lord has some anointed ones there who are ever alert in their work.

Bro. James Jones, a trusted deacon, a good brother, a worthy servant of God, has been much afflicted all the fall. The Lord comfort him.

I have just run over the paper for this week and find many interesting things.

I see brethren Crumpton and Shaffer are both speaking to us about work. Let us hear them, brethren. I rejoice at good reports from meetings at Birmingham, East Lake and Florence.

Tell Bro. Baber good-bye. Bless his soul, I shall miss him even this far off.

And to Bro. Harris and wife and Dr. Rushin and all relatives I extend sympathy in trouble.

Christmas greetings to my brethren.

C. J. BENTLEY.

Ashland, Ala.

For Impaired Vitality

Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

For the Alabama Baptist. Evergreen Notes.

Christmas has come and gone, and every one who covets quiet and admires gravity, ought to be delighted. Instead of being a rest from physical excesses and mental strain, it has become to be a season of all sorts of dissipation. Almost every home is as active and nervous over Christmas preparations as if making ready for the nuptial feast of a princess. This ought not to be, but it is.

Some few very serious accidents occurred, but no deaths. Enough money wasted to have built a church house in Texas. There was a tremendous business; beautiful weather; several Northern tourists already here; all who wish to come cannot secure accommodations; not a vacant house in town and many desired.

The friends very kindly remembered this pastor, from this and other points. About fifty dollars' worth of useful gifts to himself and wife. What a possession—the love of friends! Who does not prize it above riches or honor?

Bro. James Hagood, son of one of the world's best men, (deacon of this church) will preach for us next Sabbath. Bro. Will Talliaferro, son-of-one of the best women of earth (a member of this church), will preach Sabbath night. Of course, the mother of the former is an excellent woman and member also. Dr. Talliaferro, father of the latter, is as clever a man as lives—what a power for good if he were only a Christian and member with us, too! Henry Talbird Crumpton will also be here, I think. These three were gifts to the denomination from Evergreen.

We begin our new year under very favorable circumstances. We greatly need a new church, equaling the new Brewton church. I think we will begin it this year.

Bro. W. M. Harris was rained out, but we raised him a good amount any way.

B. H. CRUMPTON.

Notice!

At the present session of the General Assembly of Alabama, upon its reconvening, will be introduced a bill to prohibit the sale, giving away, or disposition of malt, vinous, spirituous or intoxicating liquors, east of Lawrence street, within 700 feet of Dexter Avenue Methodist Episcopal Church South, in the city and county of Montgomery, Ala.

Dec. 31, 1900. Itf



Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

Send name and address to
GERMAN KALI WORKS, 91 Nassau St., N. Y.

For the Alabama Baptist. Seminary Notes.

The Christmas holiday of 1900 is a thing of the past with us. Those who survive are back at their work.

Bro. E. M. Stewart has been sick since Monday, think he will be up in a day or two.

Our Seminary was honored this week with a visit from Prof. F. M. Roof, president of Howard College. The Howard boys had the pleasure of meeting him last night at a reception given in his honor at the Gregory house, where several of the boys are boarding. Prof. Roof is here spending the holidays. We are glad to hear good news from Howard College.

Bro. Dunlap, who was sick six weeks, has returned to his work after spending a week recuperating in the country.

We are sorry to lose Bro. W. L. Cahall from our number. He goes to take charge of the work at Soapstone, Ala.

The students of last session remember very pleasantly Bro. A. J. Johnson, of Georgia, who is now located at Jacksonville, Ala. Report comes last week that, tired of living alone, he has taken unto himself a wife. Best wishes to Bro. Johnson.

J. R. Curry supplied last Sunday at Glenview.

H. W. Fancher was out in Bro. Stewart's place Tuesday to a Christmas entertainment at Knob Creek.

Dr. McGlothlin reports a delightful trip to the Florida convention. Our professors seem always to appreciate an opportunity to go "where the orange blossoms grow."

The missionary meeting next Tuesday promises to be an interesting one. We are to have a speech from each one of the professors on some topic related to the missionary work of the new year and the new century.

SAM COWAN.
Louisville, Ky., Dec. 29, 1900.

The Abbeville News says there is not a vacant business house in that town.

The L. & N. Railroad Co. paid into the State treasury last year about \$170,000 for taxes.

Gov. Samford has appointed Thos. M. Stevens, Esq., of Mobile, to succeed Hon. E. L. Russell as trustee of the State University.

Gov. Samford has written letters to Judges John Moore, of the 4th circuit, and John P. Hubbard, of the Twelfth Circuit, condemning the recent lynchings in those sections.

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Honor Roll of the Judson.

Term ending Dec. 18, 1900.

LITERARY DEPARTMENT.

Miss Jeannie Burns,
Miss Ada Barnes,
Miss Marie Daughdrill,
Miss Mary Eley,
Miss Mary Goode,
Miss Florence Goode,
Miss Mary Howard,
Miss Ammie Jeter,
Miss Annie Jones,
Miss Leonora Lowery,
Miss Purnie Pope,
Miss Mary Williams,
Miss Ella Ward,
Miss Mary West,
Miss Sudie Wallace,
Miss Harriet Reynolds.

MUSIC, ART, ELOCUTION.

Miss Annie Alison,
Miss L. D. Blackford,
Miss Lillian Battelle,
Miss Sallie Curb,
Miss Josie Granberry,
Miss Loula Jones,
Miss Lucy Lull,
Miss Harriet Reynolds,
Miss Georgie Robson,
Miss Fannie Shivers,
Miss Maud Muller Scott,
Miss Mabel Wilkerson.

Honor Roll of Howard College,

For Six Weeks Ending Dec. 18th.

Barnwell, E. C., Kroenberg, S.,
Berry, W. A., Laird, H. G.,
Blanks, E., Lambert, R. A.,
Boiling, T. K., Marsh, R. B.,
Caine, A. M., Milner, J. T.,
Chambers, E. E., Milner, L. W.,
Crumpton, R. C., Morrow, J. W.,
Crutcher, M. H., McKenzie, J. G.,
Culton, N. W., Neal, T. V.,
Curry, C. J., Norman, E. R.,
Davis, W. T., Parker, J. E.,
Farrington, F. H., Prestwood, J. M.,
Faucette, D., Roden, B. F., Jr.,
Greenhill, F. B., Shank, P.,
Gross, A. J., Shugerman, H. P.,
Gwin, P. E., Smith, H. M.,
Harris, E. C., Smith, J. C.,
Harrison, B., Smith, J. K.,
Huggins, C. N., Spruell, W. A.,
Jackson, J. L., Tarrant, J. R.,
Jackson, W. J., Thompson, H. W.,
Jones, E., Watkins, F. H.,
Jones, F., Watson, W. J.,
Keeton, P., Weaver, E.,
Kelly, L. C., White, A. M.,
Kendrick, W., Woodward, H. B.,
Yarbrough, W. L.

*Highest average, 99 3/4 %.
†Second highest average, 99 1/4 %.

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NOTICE TO NON-RESIDENT.

Emma Reynolds vs. City Court of Montgomery. Sedler Reynolds, Jr. vs. City Court of Montgomery. In this cause it is made to appear to the Court by the affidavit of Emma Reynolds, that the defendant, Sedler Reynolds, is a non-resident of the State of Alabama, and resides at New York, in the State of New York; and further, that in the belief of said affiant, said defendant is over the age of 21 years.

It is therefore ordered by the Court that publication be made in the ALABAMA BAPTIST, a newspaper published in the City and County of Montgomery and State of Alabama, for four consecutive weeks, requiring the said Sedler Reynolds to appear and plead to or answer the Bill of Complaint in said cause by the 22nd day of January, 1901, or in thirty days thereafter a decree pro confesso may be rendered against him.

A. D. SAYRE,
Judge of the City Court of Montgomery.

514t

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Price 50 cents. If your druggist don't keep it, write to **J. T. Shuptrine, Savannah, Ga.** Sole Proprietor.

God's Ability.

BY REV. A. C. DIXON, D. D.

The power of God is one thing; the ability of God is another. God is all-powerful at all times, but he may not be all-able.

Last summer, while a party of us were traveling in the mountains, our train suddenly stopped in the woods, and we were compelled to wait in sweltering heat for more than five hours. The engine was full of power. Its muscles of steel were at their highest tension, and with the steam escaping in sudden gusts with screeching noise, it seemed to be impatient to be going. But it was unable to move a car. There was power without ability. A bolt had been broken and until that bolt was mended, and the connection between the engine and the cars restored, the power could not be utilized. Jesus Christ was omnipotence standing among the people, but on one occasion he "could do no mighty works" because of their unbelief (Mark 6, 5-6). The bolt of faith, through which his power worked, was broken.

And the Holy Spirit is today "God with us," all-powerful, but he can do no mighty works unless the bolt of faith is in place. Three little words I would have you write in letters of light upon every difficulty you meet: "God is able." And it should be our highest ambition to enable God by meeting the conditions through which his power becomes ability.

GOD IS ABLE TO SAVE.

The death of Christ enables him to save sinners. Luther emphasized justification by faith, and he meant by that the justification of the sinner before God. But back of the justification of the sinner is the justification of God. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Through the death of Christ, God can be just, and the justifier of the believer. He who rejects the death of Christ as the ground of his justification, breaks the bolt, and cuts off the power of God to justify at all. God's power to justify becomes ability only through our faith.

And now that the sinner has been justified before God, he will be saved by the living Christ. "Reconciled to God by the death of his son, we shall be saved by his life." "Wherever he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

A prosperous worldly man whose Christian wife had died praying for his conversion was lying awake in the darkness of his room, when he heard a voice from a little bed at his side: "Papa, it's so dark; take my hand." He took the little hand, extended in the dark, and held it gently until the frightened child dropped asleep. Then this strong business man looked up through the darkness and said: "Father, it is so dark; take my hand as I have taken the hand of my dear child. Give me rest of soul, for Jesus' sake." Peace entered his broken heart, and he rejoiced in full salvation. The sense of helpless weakness had led him to stretch the hand of his soul up to God and Jesus Christ crucified and risen from the dead was the hand by which God took hold and saved him in a moment. For him to have asserted his independence would of course have been to break the bolt through which God's power became ability to save.

While Henry Richards on the Congo preached the law and Biblical history, no one was converted; but when he began to preach Christ and him crucified, at once the sad faces of the heathen began to lighten with a new joy, and in a short time there were hundreds of happy converts. The law and Biblical history does not furnish the bolt which links us with God's power to save.

A missionary to the Indians proclaimed the death and resurrection of Jesus as the only ground of salvation, and some wild savages were soon tamed by the power of God. Their chief said to him one day: "Years ago a man came and preached to us that there was a God; and we told him that we knew that before he came. We

worshiped the Great Spirit, whose voice is in the thunder. Another came and told us that we must not get drunk and abuse our wives, and we knew that. But you told us that God loves us, and showed his love by giving his Son to die for us. This touches our hearts. We need a God that loves us." And thus the love of God as manifested in the death of Christ became the bolt with which linked these Indians with the power of God that enabled him to save them to the uttermost.

GOD IS ABLE TO SUCCOR.

"In that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Hebrews 2, 18) The suffering of Christ on the cross enables God to save sinners from guilt, but it takes the suffering of Christ in temptation to enable him to succor them that are tempted. Many refuse to accept Christ and confess him before men because they fear that they will not be able to hold out against the temptations which they know will come. Such fear is groundless, for as you trust the dying Christ to atone for your sins you may trust the tempted Christ that now lives to succor you in the hour of temptation. Are you tempted to do wrong that you may secure the necessities of life? Remember, that Jesus was tempted to obey the devil by turning stones into bread. He chose to suffer hunger that he might succor you in a similar temptation. Indeed, he was "in all points tempted like as we are yet without sin," in order that through his sufferings in these temptations he might be able to "succor them that are tempted."

Are you fearful lest the supply of grace and good may be exhausted? Listen again!

"GOD IS ABLE"

to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8)

A western farmer was startled to find after a storm that the lightning had struck the cistern in his cellar, and emptied it of water. But a gurgling sound revealed the fact that the same stroke of lightning had split a rock, and opened the way to a hidden-flowing stream. He was glad to remove the debris of his cistern that he might get the supply from the never-ceasing fountain. The ability of God to supply all grace is a never-failing fountain. If the shattering of earthly cisterns shall reveal to us this fountain of supply, we shall be blessed indeed. And God in his goodness sometimes demolishes earthly cisterns by lightning-strokes of providence, that we may be led by our sense of helplessness and faith to enable him to supply all our need "according to his riches in glory by Christ Jesus."

The Steadfast One.

There is no great trust to be put in a frail and mortal man, even though he be profitable and dear unto us; neither ought we to be much grieved if sometimes he be cross and contradict us. They that today take thy part, tomorrow may be against thee; and often do they turn right round like the wind.

Cast all thy care upon God: let him be thy fear, and him thy love. He shall answer for thee, and will do in all things what is best for thee.

For here hast thou no continuing city; and whosoever thou mayest be, thou art a stranger and pilgrim; neither shalt thou ever have rest unless thou be most inwardly united unto Christ.

Why dost thou here gaze about, since this is not the place of thy rest? In heaven ought to be thy home, and all earthly things are to be looked upon as it were by the way.

All things are passing away, and thou together with them.

Beware thou cleave not unto them, lest thou be caught, and so perish. Let thy thought be on the Most High, and thy prayer for mercy directed unto Christ without ceasing.—Thomas a Kempis.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

The Way It Is Said.

There is much in the way a thing is said. "Your cheeks are like roses," said Aunt Flora, when Lois came in from a January walk, glowing from the cold and exercise. Lois smiled and looked lovingly at Aunt Flora. Aunt Margaret entered the room a minute later, and glancing at Lois as she stood by the fire, said, "My! Your face is as red as a beet!"

The red grew deeper on Lois' face, while unconsciously she turned petulantly away from Aunt Margaret, who prides herself on being "plain-spoken." Aunt Flora's way is best. She can say the right word at the right time, too; even the word of admonition and reproof, but she says it in such a manner that one can think only of the scriptural "apples of gold in pictures of silver."—Ada C. Sweet in Woman's Home Companion.

The Gift of God Is Eternal Life.

There are two bidders for each soul. It is for each to decide which shall have it. Satan offers you what he cannot give; he is a liar, and has been from the foundation of the world. I pity the man who is living on the devil's promises. He lied to Adam, and deceived him, and stripped him of all he had, and then left him in his lost, ruined condition. And all the men since Adam living on the devil's lies, the devil's promises, have been disappointed, and will be, down to the end of the chapter. But the Lord Jesus Christ is able to give all he offers, and he offers eternal life to every lost soul here.—D. L. Moody.

A fly does not get caught in the meshes of a grapevine or honey-suckle, but in the flimsy, almost invisible, spider's web. Gross temptations do not work our ruin, but those delicate, refined allurements which seem so little wrong that we persuade ourselves that they are nearly wholly right.

The Light of the World,

OR

Our Savior in Art.

Cost nearly \$100,000 to produce. Contains nearly 50 full page engravings of our Saviour and His Mother by the world's greatest painters. True copies of the greatest Masterpieces in the art galleries of Europe. Every picture is as beautiful as a sunrise over the hilltops. Contains description of the paintings, biography of the painters, the names and locations of the galleries in Europe where the originals may be seen. Also contains a Child's Department, including a Child's Story of the Christ and His Mother, beautifully written, to fit each picture. This wonderful book, matchless in its purity and beauty, appeals to every mother's heart, and in every Christian home where there are children the book sells itself. Christian men and women are making money rapidly taking orders. A Christian man or woman can in this community soon make \$1,000 taking orders for Christmas presents. Mrs. Waite, our agent in Massachusetts, has sold over \$3,000 worth of the books in a very short time. Mrs. Sackett, our agent in New York, has sold over \$1,500 worth of the books in a very short time. The book is printed on velvet-finished paper, beautifully bound in Cardinal Red and gold, and adorned with Golden Roses and Lilies. It is, without doubt, the most beautiful book of this century. Write for terms quickly and get the management of that territory. You can make money, and when you prove your success, we will promote you to the position of Manager and Correspondent, at a permanent salary, to devote your time to attending to agents and the correspondence. Wanted also a State Manager to have charge of office in Leading City of the State and manage all the business of the State. Send for terms. Address—

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MRS. E. B. TOWNSEND.



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AKRON, O.

Special to Our Young People.

The ALABAMA BAPTIST and the BAPTIST UNION, the organ of the B. Y. P. U. in the United States, have made an arrangement by which the two papers will be sent to subscribers at the LOW PRICE of TWO DOLLARS A YEAR. This offer stands until January 1901. Send your name and money at once to the ALABAMA BAPTIST. This is a fine opportunity for our Baptist Young People.

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For the Alabama Baptist. Better Times.

I am not blind to the fact that wickedness is in high places, and that in many communities sin stalks forth at noon day, and that extortion and oppression exist, and that much crime goes unpunished. I know, also, that there are men in office who, had they justice, would be in the penitentiary. But the political and moral status in our State, now, as I see it, promises better times.

Our chief officer of the State, for whose recovery many of us have prayed, is a philanthropist—is a Christian. Many offices from Gov. Samford down to bailiff are filled with good men.

It would not be, I think, out of place for a preacher of Christ to make special mention of one whose example deserves commendation and imitation, in the columns of a religious newspaper.

Since I have been old enough to read I have not seen anything in print that impressed me more than did the words of Hon. N. D. Denison to Lucius Baker, when he gave the death sentence.

I can imagine the scene—the anxious, upturned faces to the seat of judgment—the sympathetic, loving Christian judge—the slow and solemn reading of the death sentence—the awful stillness of the occasion—the down cast eyes of the criminal—his thoughts flashing back to the scene of his crime and forward to the judgment bar of God—and the uplifted cross in the hand of Judge Denison—the cross, where alone peace and pardon can be found—the presentation of the Book, in which is contained the promise of eternal life.

How easily can a judge, who so desires, excuse himself on occasions like this! He is under no legal obligation to exhort the condemned prisoner to seek the Savior. And he so little regards his moral obligation to his fellowman that he does not feel impelled to speak one word of warning or comfort to the condemned. And not being a Christian he has no message from Christ to the lost.

I agree with the editor of the ALABAMA BAPTIST when he says: "It is a hopeful sign for good when our public officials rise to a high sense of obligation and give expression to such sentiments as are contained in the remarks of Judge Denison, a devout Baptist." And so say I, and more, too. God bless all such judges, and help us to pray for them, and to vote for only this kind; and then will his kingdom come, at least, to a part of the world.

Simon Peter exhorts Christians thus: "submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

And so have Baptists ever submitted for the Lord's sake, even to civil and unjust imprisonment, and to death at the stake, where they and their precious Book, the Bible, were burned.

This old Book is the Baptist's guide of faith and practice, whether at the stake, in "the stand," or on the bench. Whatever others may do, let Christians, everywhere and under all circumstances, vote for men who fear God and keep his commandments, and who are

not ashamed to confess Christ before courts and in capitols, and who though compelled to send the guilty to the gallows can and will point him to the Cross, and pray for his immortal soul. We thank God for better times and better men. And we do humbly pray him that the flood gates of the golden east may open wide with the dawning century, and that from the everlasting throne of Jehovah steady and unailing streams of light may flow into our world, till every mountain, hill and valley shall be enriched unto great fruitfulness, "and the wilderness shall blossom as the rose," and "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea," and "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," and he shall reign forever and ever." Even so come, Lord Jesus.

R. M. HUNTER,
Avondale, Ala.

Every man gives a shove to the tumbling wall.

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Parties contemplating a trip West should bear in mind that by availing themselves of this new service they can reach the end of their trip almost before they realize it has commenced; and what has heretofore been considered a tedious undertaking may now be looked upon as a pleasant journey. It is now possible to eat supper in Alabama one day and take the same meal the day following at your destination in the far limits of Texas.

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Note this Schedule In Effect July 15, 1900.

No. 4	
Lv. Montgomery	8:25am
Ar. Tuscaloosa	12:15pm
Ar. Tupelo	5:37pm
Ar. Memphis	7:40am
Ar. Hot Springs	5:30pm
Ar. Jackson, Tenn.	9:20pm
Ar. Cairo	1:30am
Ar. St. Louis	7:44am
Ar. Chicago	4:30pm
Ar. Waukesha	8:25pm
Ar. Kansas City	5:30pm
Ar. Omaha	6:15am
Ar. St. Paul	7:45am
Ar. Denver	6:30pm
Ar. San Francisco	11:45pm

Through train No. 3 arrives at Montgomery at 7:35 p. m.
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.

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Schedule in effect October 1, 1900									
No. 86	No. 78	No. 58	STATIONS.				No. 57	No. 35	No. 85
8 10am	11 25am	7 45pm	Lv. Montgomery	Ar.	8 10am	9 20pm			
11 00	12 45pm	9 25	Ar. Troy		6 30	7 42			
1 05pm	1 55	10 50	Ar. Ozark		5 10	6 17			
2 00	2 30	11 25	Ar. Pinckard		4 40	5 45			
	3 01	11 55	Ar. Dothan		4 08	5 16			
	4 50	1 45am	Ar. Bainbridge		3 15	4 25			
6 15am	6 10	3 05	Ar. Thomasville		1 15	2 25			
7 07	7 00	3 15	Ar. Quitman		12 15	1 23	9 30pm		
7 42	7 34	4 00	Ar. Valdosta		11 45pm	12 50	8 35		
8 35	8 25	5 15	Ar. Dupont		11 05	11 59am	8 00		
9 45	9 30	6 15	Ar. Waycross		10 15	11 00am	7 08		
		8 30	Ar. Jacksonville		7 45	8 00	6 00		
		1 10pm	Ar. Jacksonville		4 55	4 30			
	10 30	3 00	Ar. Palatka		3 00	2 35			
	12 10am	4 40	Ar. Sanford		12 25	12 20am			
	5 40	8 40	Ar. Lakeland		9 20am	9 15pm			
	7 30	10 00	Ar. Tampa		8 00	8 00			
	8 30	10 30	Ar. Port Tampa		7 30	7 25			
9 55am	9 45pm	7 05am	Ar. Waycross		8 10pm	10 55am	5 40pm		
12 10	12 10am	10 15	Ar. Savannah		5 00	8 10	3 25		
	6 28	4 19pm	Ar. Charleston			5 50			
4 15pm	7 30am	Ar. Waycross		9 45am	8 00pm				
6 02	10 45	Ar. Brunswick		8 00am	5 45				
	9 45am	Ar. Jacksonville		7 00pm					
	9 20pm	Ar. Palatka		4 50pm					
	2 15	Ar. Gainesville		2 35pm					
	3 16	Ar. Ocala		1 45pm					
	10 00	Ar. Tampa		8 00am					
	10 30	Ar. Port Tampa		7 30am					
	10 50	Ar. St. Petersburg		7 15am					
	10 02am	Ar. Dupont		8 10pm					
	12 45pm	Ar. Live Oak		6 27pm					
	3 40pm	Ar. Archer		1 50pm					
	10 00pm	Ar. Tampa		8 00am					

Train 62 leaves Montgomery 3 p. m., arrives Lufkin 6:45 p. m.
Train 61 leaves Lufkin 6 a. m., arrives Montgomery 9 30 a. m.

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OBITUARIES.

In Memoriam.

Deacon B. F. Harris, of State Line, Miss., died November 11, 1900, at the Providence Infirmary, in Mobile, Ala., where he had been under medical treatment for several weeks. His body was taken to his home at State Line, and laid to rest in the beautiful burying ground beside the Baptist church. He was buried with Masonic honors, and almost the entire community attended the funeral, showing the high esteem in which he was held by those who knew him best. Bro. Harris was born near Quitman, Miss., Jan. 19, 1843. He married Miss Sallie Lister, Feb. 28, 1877. He leaves a wife and six children—Mrs. A. J. Thames, Mrs. H. C. Turner, Richard E. Harris, Florence, Sallie K. and Zillah Harris. At the outbreak of the civil war he enlisted as a private in the Thirty-sixth Alabama Regiment, and was afterwards one of the color bearers of the regiment, taking part in all the fights of the western army, and was wounded in the shoulder in front of Atlanta on July 22, 1864. After the war he settled at State Line, where he prospered, and was one of the leading merchants of that place. He was for twenty-five years a member of the Baptist church, and the most of that time he was superintendent of the Sunday School, and senior deacon of the church. He was the mainstay of his church. The Lord blessed him with this world's goods, and he gave liberally to the Lord's cause. He contributed most of the money to build the Baptist church at State Line. He will be greatly missed by his church and by the country at large. He was a true and affectionate husband and a kind and loving father. His devotion to his family was beautiful. He was loved by all who knew him for his honesty, truthfulness, morals and Christian graces. His life was a monument of honor and a hall of sweetness to his home, his church and his Sunday School. He died triumphant, just before he breathed his last he said to his beloved wife, "I have fought a good fight."

"Who first in such a warfare dies,
Shall speediest victory know."

H. H. SHELL.

Mobile, Ala.

Tribute of Respect.

Whereas, It has pleased God to remove from our midst our brother in Christ, A. M. Richey, who died very suddenly Sept. 2nd, 1900.

Bro. Richey was born in Abbeville, S. C., Feb. 11th, 1845, and at an early age moved to Cherokee county, Ala. In 1862 he married Miss Lizzie Gaines. He professed religion, and joined Mount Bethel Baptist church the same year. In 1866 he moved to Raccoon Mills, Ga., and was in the organization of the Baptist church at that place, and was ordained a deacon in that church and remained a husband, a devoted father, and a zealous Christian; indeed, to know him was to love him. The last few years of his life he lived among the people of Alabama City. He was a deacon in the Dwight Baptist church from its organization till his death. He leaves a wife and seven children to mourn his loss.

November the 19th was a sad day for us at Oxnorth. It was our regular semi-monthly meeting day and the Lord was with us, as he always is, but this time in his wise providence he came to claim his own. At an early hour that morning Sister Fannie Curl bade her earthly home and friends farewell, to take up her abode in that city of God not made with hands. Sister Curl, whose maiden name was Fannie Dison, was the wife of Wm. Curl. She was converted at an early age, and joined the M. E. church, but united with the Baptist church in August of 1899. She was a faithful daughter, a devoted wife, a tender, loving mother and true to God and her church. She leaves a husband and little boy, besides several brothers and sisters and father, whose coming she now awaits. She was 29 years old when she died. "God moves in a mysterious way his wonders to perform." But we bow in humble submission to His blessed will.

HER PASTOR.

Index of Georgia please copy.

On the 2nd day of August, 1900, after a continued illness, Miss Eliza Quarles fell asleep in Jesus. She was born April 10, 1853, had been a member of Ocmulgee Baptist church for twenty years, and was ever ready to help in the Master's cause. She suffered a great deal during her illness, but bore it patiently, looking forward to the time, with an eye of faith, when she would be free from all sickness and pain. Her last words to her sister, just as the angel of death called her to come up higher, were, "Asleep in Jesus, yes, sweet sleep."

May God bless the bereaved family and friends.

J. A. MCCREARY.

Dr. Bull's
Cures all Throat and Lung Affections.
COUGH SYRUP
Get the genuine. Refuse substitutes.
IS SURE
Salvation Oil cures Rheumatism, 15 & 25 cts.

MARRIED.

Married, on the 12th of December, 1900, at the residence of Rev. Jos. Shackelford, Mountain View, Morgan county, Ala., Mr. W. F. Porter to Miss Callie J. Odom, both of Hillsboro, Ala., Rev. Jos. Shackelford officiating.

True culture is to have our natures so attuned that they instantly respond to every influence from without or from within.—Rev. R. A. Maynard.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

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

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.

Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Please, Brethren.

I need to complete my file the following: Aptioch, Big Bear Creek, Bessemer, Cherokee County, Carey, Cedar Creek, Cullman, Centennial, Cherokee, Clay, Cleburne, Clear Creek, Conecuh, Etowah, Florence, Geneva, Gilem Springs, Missionary Harmony, Haw Ridge, Liberty (East), Macedonia, Marshall, Mt. Moriah, Mud Creek, Mt. Carmel, New Providence, Newton, Randolph County, Salem, Sardis, St. Clair, Southeastern, Sipsey, Tennessee River, Warrior River, Yellow Creek, Weogufka.

Will the brethren help me at once to get all these as soon as printed? W. B. CRUMPTON, Montgomery, Ala.

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.

Dr. Powers has resigned the presidency of the State University, his resignation to go into effect at the close of this session.

I desire not to disgrace the soul. The fact that I am here certainly shows that the soul had need of an organ here. Shall I not assume the post? Shall I skulk and dodge and duck with my unseasonable apologies and vain modesty and imagine my being here impertinent? less pertinent than Epaminondas or Homer being there? and that the soul did not know its own deeds? Besides, without any reasoning on the matter, I have no discontent. The good soul nourishes me always, unlocks new magazines of power and enjoyment to me every day. I will not meanly decline the immensity of good, because I have heard that it has come to others in another shape.—Emerson.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing, to you, is sin."

True contentment is not the stagnation of the soul, without aspiration and without want. It is the repose of the soul which is doing its best, and which, above all, trusts in the mercy of heaven to heal wounds and satisfy hope.—David Schaff.

Eighty thousand elephants are required annually to supply the world with ivory, and most of them come from South Africa.—Ex.

THE LORD'S PRAYER.

The following beautiful composition was captured during the war at Charleston, S. C. It was printed on very heavy satin, July 4, 1862. This copy, says The New York Journal, was taken from the original and was picked up by A. P. Green of Auburn, Ind., in Corinth, Miss., the morning the Confederate forces evacuated it, May 30, 1862.

Thou to the Mercy Seat our souls doth gather.
To do our duty unto Thee.....OUR FATHER.
To whom all praise, all honor should be given.
For Thou art the Great God.....WHO ART IN HEAVEN.
Thou, by Thy wisdom, rulest the world's whole frame.
Forever, therefore.....HALLOWED BE THY NAME.
Let nevermore delays divide us from
Thy glorious grace, but.....THY KINGDOM COME,
Let Thy commands opposed be by none.
But Thy good pleasure and.....THY WILL BE DONE
And let our promptness to obey be even
The very same.....ON EARTH AS 'TIS IN HEAVEN.
Then, for our souls, O Lord, we also pray
Thou wouldst be pleased to.....GIVE US THIS DAY
The food of life, wherewith our souls are fed,
Sufficient raiment and.....OUR DAILY BREAD,
With every needful thing do Thou relieve us.
And of Thy mercy, pity.....AND FORGIVE US
All our misdeeds, for Him, whom Thou didst please
To make an offering for.....OUR TRESPASSES
And, forasmuch, O Lord, as we believe
That Thou wilt pardon us.....AS WE FORGIVE
Let that love teach wherewith Thou dost acquaint us,
To pardon all.....THOSE WHO TRESPASS AGAINST US.
And, though, sometimes, Thou findest we have forgot,
This love for Thee, yet help.....AND LEAD US NOT
Through soul or body want, to desperation.
Nor let earth's gain drive us.....INTO TEMPTATION.
Let not the soul of any true believer
Fall in the time of trial.....BUT DELIVER
Yea, save them from the malice of the devil.
And, both in life and death, keep.....US FROM EVIL.
Thus pray we, Lord, for that of Thee from whom
This may be had.....FOR THINE IS THE KINGDOM,
This world is of Thy work, its wondrous story
To Thee belongs.....THE POWER AND THE GLORY,
And all Thy wondrous works have ended never.
But will remain forever and.....FOREVER.
Thus, we poor creatures would confess again.
And thus would say eternally.....AMEN.



If you think of Buying



A Musical Instrument or a Sewing Machine, it will pay you to write for my Free Catalogue and prices. I will certainly give you Better Goods for your money than you can get elsewhere.

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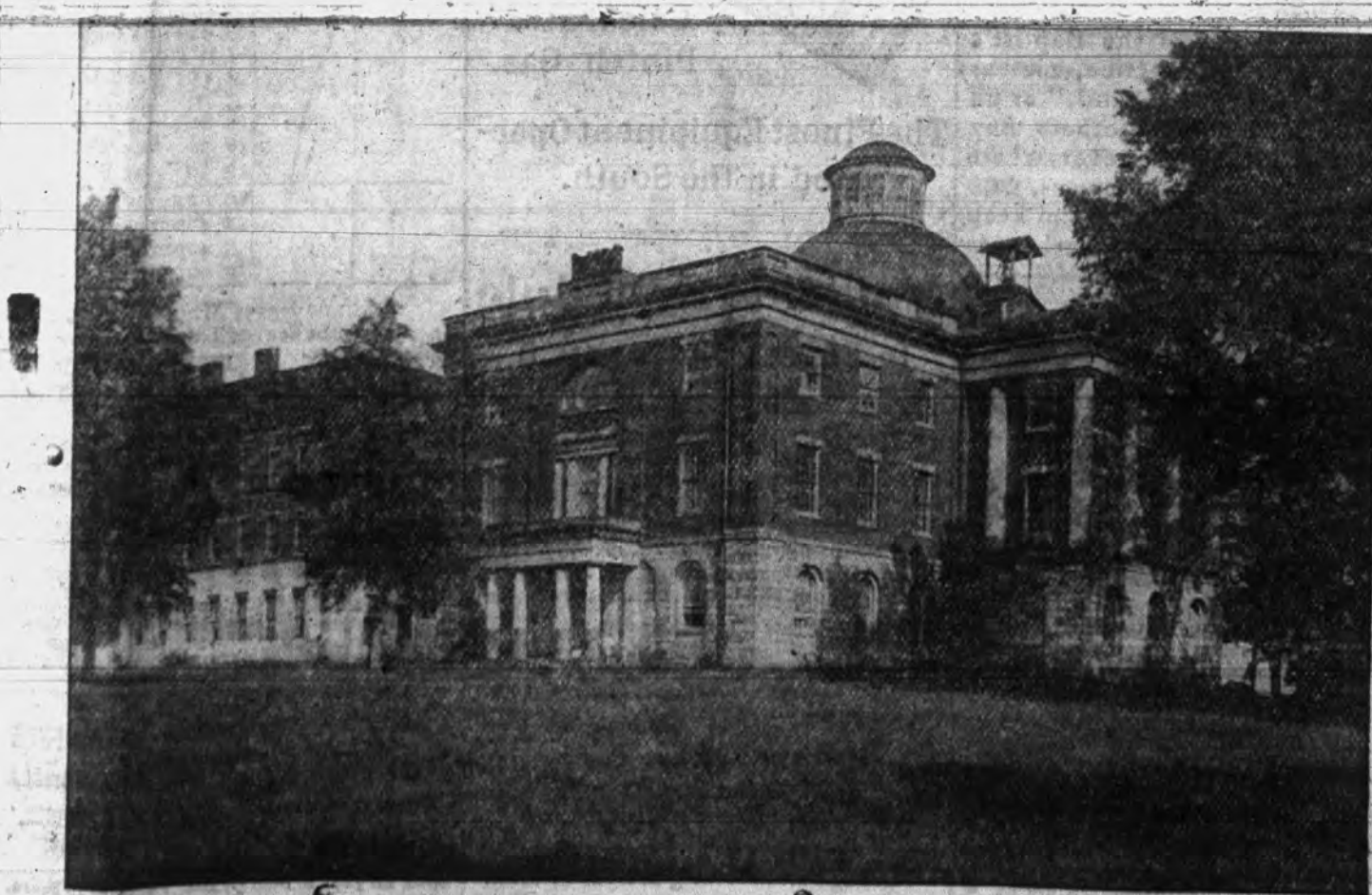
is the best in the State. I repair all makes of Sewing Machines, Guitars, Violins, Mandolins, Pianos, Organs, Music Boxes and Graphophones.



R. L. Penick,
119 DEXTER AVENUE,
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The Alabama Central Female College, TUSCALOOSA, ALA.



We offer a record of [superb] Health, Splendid Social and Religious Training. Complete and Thorough Faculty, Solid Class Room Work. English a Specialty. Full Literary, Musical and Art courses. The more important Industrial Branches. Tuscaloosa is easy of access. Nothing cheap! Nothing extravagant! Everything reasonable. RATES, \$150.00 per year for regular College Course, including board, room, fuel, lights, etc. Write for Prospectus. B. F. GILES, President.

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First-class time-keepers are an important feature of our business, and have large sales in this line, owing to the fact that we sell strictly first-class Watches at extremely low prices. We never misrepresent, but will at all times sell you an honest Watch at a close price, and guarantee full value for your money. We have a beautiful line of ladies' and gentlemen's fine Watches, which we are pleased to show.

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We make a specialty of Watch Cleaning and Repairing of all kinds. Work entrusted to us is certain to receive careful and intelligent treatment from expert and skillful hands. Clocks cleaned, repaired, regulated and set in fine running order. Jewelry and all small wares mended, cleaned and repolished in the most workmanlike manner. All work guaranteed. Our motto—Neat, prompt and reliable. Prices always reasonable.

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Clubs.

THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, or e year, \$2.
With Home and Farm, Louisville, \$1.75.
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