

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 28.

MONTGOMERY, ALA., JANUARY 10, 1901.

NUMBER 2

ALABAMA BAPTIST.

Published Every Thursday.

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

The Time of Meeting of the State Convention.

The last number of the Home Field has the following criticism on the time of meeting of the various State Conventions, especially that of Alabama:

"It is unfortunate for the general work that the State Conventions are bunching themselves so closely together in six or eight weeks of the autumn. By a change in the time for the Alabama Convention neither one of the Corresponding Secretaries of our Convention Boards was able to be present, having made previous arrangements to be in Texas and Arkansas at that time. It was impossible, also, for either of us to reach Virginia for the General Association. It is a matter of great regret that Dr. Tichenor was taken sick and was unable to be in Alabama and Virginia as had been previously arranged."

According to this last sentence the failure of the Home Board to have one of its secretaries at the Alabama Convention was due, not to the change of time, as asserted above, but to the illness of the Secretary Emeritus. It is strange that our contemporary did not see the contradiction in its two statements.

The change of time, against which complaint is made, may be easily explained. Last year at Gadsden the Corresponding Secretary of the Home Board criticised the time at which the Convention met, and suggested a change. In deference to this suggestion, and without considering the effect of the change upon our State work, the time was changed to October 30th. But later, when the State Secretary realized that he would be compelled to miss several of the associations and close up his books two weeks before the associational meetings were over, in order to report to the Convention by October 30th, he requested that the date of the meeting be changed to November 13th. This was four days after the opening of the Texas Convention, and three days before that of Arkansas. Surely there was time for the secretaries to get to all three. We think the Board of Directors acted wisely in changing the date. Our own workers are more familiar with conditions in Alabama than any one else can possibly be, and they ought to be the best judges in matters of this kind. The State Convention ought to meet at the time that will insure the best attendance of our people and the best results for all the work we have in hand.

Minutes Received.

I have received the following list of minutes:

Elim, Mineral Springs, Mount Carmel, Mulberry, Muscle Shoals, North River, Pine Barren, Selma, Troy, Union, Unity, Arbacoochee, Bethel, Bigbee, Harmony Grove, Columbia, Judson, Montgomery, New River, Sulphur Springs, and Tuscaloosa.

Yours, &c.,
M. M. Wood.

Huffman, Ala.

Traveler to God's last city, be glad that you are alive. Be thankful for the city at your door, and for the chance to build its walls a little nearer heaven before you go.—Drummond.

Notes and Comments.

Some of our modern theologians are taking dangerous ground in their efforts to make the atonement of Christ square with their conceptions of justice. A recent writer says that Christ "inherited" our guilt and condemnation, and that "as one of the human race by organic union, though free from its depravity, he shared in its guilt and obligations to suffer." It is not pleasant to hear one speak of the guilt of Christ. And just how it is more consistent with the divine justice for a sinless person to be under obligation to suffer the penalty of sin, than for him to suffer voluntarily in the sinner's stead, is not quite clear.

Speaking of the call for a forward movement by all Christendom with the opening of the twentieth century, the Homiletic Review well says: "There is needed, as a basis for valuable and permanent results, a mighty spiritual awakening and advancement such as the church has not known in modern history. No temporary wave of excitement or enthusiasm will avail to meet and overthrow the tremendous forces of organized and entrenched evil, or to lead to the immediate performance of the imperative duty of giving the gospel to all mankind."

In a strong article in the Baptist Argus on "Baptism and Obedience" Dr. J. B. Gambrell uses these pointed words: "Baptism as a mere form or rite might be lightly set aside, but baptism as a divine institution stands on the authority of Jesus Christ, and can no more be set aside than Christ himself can be set aside as our King and Lawgiver. Baptism brings us right up to the authority of Jesus Christ. It stands in the Commission next to believing, and that is not real believing that does not have in it the element of submission to the will of Christ."

Here is another paragraph from the same article: "I am aware that a good deal is said about children in the New Testament, and a great deal about baptism, but the New Testament is a very cautious book. You will not find the children and the baptism together in the Scriptures. All the Scriptures on the subject are under but two heads. First, those which speak of children and not baptism. Second, those which speak of baptism and not children."

More and more are preachers believing the truth expressed in a recent sermon: "Essays on reform, sociology, ethics, science and art and philosophy are a weak substitute for the gospel of Jesus Christ. Ministers! I do not believe it is the best way to turn down your lights on Sunday nights and put your trust in acetylene gas. Pictures may draw a crowd for a few weeks; but I do not believe that the Apostolic revivals will be rekindled by a calcium light."

It is about time for people to realize that the church is not a play house. It is not the preacher's business to furnish entertainment, and the church that goes into the amusement business hoping to rival the theatre is doomed to failure. Such a church inevitably degrades

itself, and in seeking the good will of the worldly-minded it loses the respect of the earnest and thoughtful.

A writer in the Religious Herald makes this suggestion, which is worth thinking about: "I have often wondered why such superbly Christian journals as the Herald and the Baptist Outlook could not get off their papers so as to reach their subscribers on Saturday, instead of Thursday. To thousands they would then become Sunday reading, and would forestall the purchase of vast quantities of trash that now pass under the name of Sunday literature. Thousands buy Sunday papers merely to have something to read during the day, while they rest."

For the Alabama Baptist.

Missionary Results.

The history of Foreign Missions is the history of the triumph of the gospel over an obdurate paganism which held in its thrall a most blinded people.

Truly those pagan nations long sat in "gross darkness," and no religion of theirs, however elaborate and exacting it was, was able to bring them one particle out of their darkness. Professor Gustavus Warnack, D. D., of Halle, Germany, has written as follows: "One hundred years ago missionary results, so far as statistically capable of statement, amounted, on a large estimate, to 70,000 Christian converts. Today the number exceeds 4,000,000, of whom about 1,500,000 are full communicants. And this number is augmented from decade to decade, like a capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800." These results of gospel missions demonstrate the divine power of Christianity. And we should remember that this power had to contend against tremendous difficulties. Those heathen whom it converted were not simple-minded people, like little children without prejudice and predispositions. They were keen-minded people, steeped in bitter prejudice against any religious novelties; yet amid all this the gospel won its way, conquering and converting.

But notice still further what Professor Warnack says: "Real results go far beyond all statistics. The exemplary lives of the thousands of missionaries, together with the overflowing works of mercy which they perform, and the twenty thousand mission schools of every grade, attended by a million scholars of both sexes, besides the almost infinite native literature, especially the three hundred and forty missionary versions of the Bible, with the wealth of culture, moral elevation and Christian knowledge which they diffuse, all this implies an intellectual, ethical and religious power far and wide among the nations, under whose preparatory influences, almost unconsciously, even those circles come, among which the direct proclamation of the Word has as yet had no noticeable results."

Surely the entire results of missionary labor in heathen lands are boundlessly beyond all human computation. And remember that these results pertain to only one hundred years of such labor. The beginning was like the merest rivulet, which has steadily grown in width, depth and power until now it is a great river, mighty and irresistible. And how sad is the fact that hundreds of thousands of American Christians neither pray nor give to such missions!

C. H. WETTERBE.

For every million inhabitants in Russia there is only an average of ten newspapers.

For the Alabama Baptist.

Rev. J. E. White Returns to Alabama.

One likes to find himself usefully employed in a way he did not foresee or expect. It makes him feel like he is being led by the Holy Spirit. So it is with the writer.

Having finished, as best I could, the five years work in Mississippi, my native State, I have returned to Alabama. In this State I have passed twenty of the happiest years of my pastoral life. The year just closed was none the less felicitous. It is good to be here in Southeast Alabama.

Brethren of my former pastorate, I greet you. You will perceive that I am yet on the field, armor on, sword in hand, ready, willing, waiting for each mandate of the great Captain. What a privilege, what a pleasure to tell of Jesus and his love! My health is fairly good; and if I ever loved to tell the "old, old story" better than now, I have forgotten the day.

My home is Cowarts, a beautiful little town on the A. B. M. R. R.,—high, healthy, wealthy, peaceful, sober, industrious and well represented by Baptists. These Missionary Baptists are of the Pauline stock, who, many years after the great apostle, were called Calvinists. They hold tenaciously to the fundamentals of our religion. They adhere strictly to the grand old doctrine of salvation by grace alone. They believe scripturally in the supreme sovereignty of the great Head of the church, the eternal purposes and plans of the infinitely wise, great, eternal God. And who does not know that God has a peculiar people, a royal priesthood, a holy nation, an elect, zealous of good works?

In church we have good singing—vocal—good order, good attention, and good discipline. At our last meeting we had additions, by letter, of three. We expect more to follow soon. The additions encourage and strengthen us much by influence.

The Sunday School has for its superintendent the persevering, indomitable B. A. Forrester, whose beneficence is praised in all the community. Should he be called to step down and out, he certainly would be sadly missed here. The assistant superintendent, Bro. John Forrester,—good-natured, kind-hearted, accommodating,—loves, when practicable, to be on hand, and at his post. The Sunday School has been well attended by promising students.

The Christmas tree was a thing of beauty and of real value. It was loaded with over three hundred dollars' worth of presents. It was a golden tree. The large house was crowded.

The services were opened by a good speech from the ex-pastor, Bro. J. J. White. Bro. White has been pastor here thirteen or fourteen years. To know him is to love him. He has a godly wife. They are bringing up a large family, who are being brought to Jesus. What a blessing, what a rich treasure, is a godly wife and children, led by a godly father!

I never knew Bro. White till last summer, when I met him here in a precious revival meeting. He was instrumental in getting me here. His time is employed with other churches.

During the holidays, parents and scores of children and young people were made happy at the table of a bountiful supper, given in the interest of a literary school, and a Baptist teacher of Cowarts.

J. E. WHITE.

The world annually produces something like 3,000,000 tons of butter and cheese.

The mines of South Africa give work to between 60,000 and 70,000 men.

More herrings are eaten than any other kind of fish.

For the Alabama Baptist.

From Bro. Bentley.

This, the closing Sabbath of the old and last year of the nineteenth century, brings to my heart feelings of both joy and sorrow. Born in the century just closing, it carries, perhaps, the major part of my life into the dead past. A life of mingled success and failure. Praying the Lord to forgive all that has been amiss and thanking him for his innumerable blessings, I begin to turn my thoughts to the opening of the new year and century with an earnest desire that the Lord may use me more for his glory.

The past year with my churches has been indeed a pleasant one. Surely they are the best of all people. How their pastor loves them, one and all, is beyond expression, and their love to their pastor has been, all along, bountifully and beautifully exemplified. I thank the Lord that I have the honor of serving them another year.

At Fayetteville the members were alert to see that their pastor attended the convention at Tuscaloosa, and through Christmas some of the good sisters have not forgotten to give substantial expression of their appreciation by sending us turkeys, etc. We have a balance of \$500 due on our pastorum and we are to arrange to make a payment soon. The saints here seem to be willing, and we hope to worship the Lord the new year with more earnestness of heart, hand and purse.

Harpersville—that old church somewhat historic—contains some of the salt of the earth, and they are working pilgrims. They know how to make their pastor love them and to take care of the Lord's cause. On Thanksgiving day the writer, with his dear wife and seven sweet children, were made glad by a letter containing U. S. currency—a nice sum—and many expressions of good will from Harpersville. We expect greater things from them the coming year for missions and the Lord's cause generally.

Vincent (Old Spring Creek), who had the prayers and counsel of pastors R. A. Kidd and his lamented father for many years, is one of the very best. We are becoming organized there, and the more I am with them the better I love them. The more we try the more we do, and so we are planning for great things. As expressions of their love and appreciation of their pastor, I cannot better describe them than to say that the good ladies and little girls of the church made him a present of an elegant suit of tailor-made clothes, and, not content with this, on Christmas eve I had notice of an express package at the depot. Of course, I hid away to see. A large box (express prepaid) I brought home, and if it wasn't my wife I'd tell you how Mrs. Bentley's curiosity was aroused so much until we had to take off the top. Well, candy, apples, oranges, nuts, table linen, lawn soap, ribs, backbone (needed) and my! just lots of other valuables too numerous to mention. We just had to say Well, aren't those folks good? And they are good. The Lord bless them every one.

Bro. Editor, I want you to come to see my folks at Harpersville and Vincent, and also again to Fayetteville.

The Lord bless the ALABAMA BAPTIST and give it the most prosperous year of its existence.

O. P. BENTLEY.

Fayette, Ala., Dec. 30.

It cannot be said that a series of advertising schemes is a success, notwithstanding they may be liberally patronized by the public, when the morals of the community are lowered and discounted. Moral character cannot be weighed and estimated by gold and silver.

B. Y. P. U. COLUMN.

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



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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.

STATE WORK.

We are just in receipt of a notice which is being sent out by the State Secretary in regard to funds for the State work. There are very few organizations that make as few demands upon its members as does the State B. Y. P. U. There are, however, some necessary expenses to be met, and it is right that the local organizations should contribute to this end. We trust that the mere mention of the matter will meet with a hearty response, and that all that is asked, which is only ten cents per member, will be forwarded promptly to the secretary. This cause is worthy of the best effort of every member. The results already have been ample reward for every effort made so far, and we are confident that, in the year upon which we are entering, the young people's work will outstrip all its previous record in accomplishment of good work.

STATE CONVENTION, 1901.

Already preparation is being made for our next State Convention. It is the determination of the State organization to make the Convention for 1901 the very best we have ever had; a gathering that will be prophetic of the real work that we are yet to accomplish. It is to be made a convention for young people, the discussions are to be on live topics that the young people are directly interested in, and which are applied to them in

their work, and much of real practical interest is to be brought to them on which no particular emphasis has been laid before in the State Convention. In short, the young people can come to the Lafayette convention confidently expecting that they will learn something about the B. Y. P. U. and its work, and get from the gathering many practical ideas as to how to carry on the work successfully in their local Unions. The older heads will be there, and will probably do the most of the talking, and of course will do it better than the young people could possibly do themselves, but we can rest assured that it will all be plain, practical talk, to young people, as young people engaged in the work, and that it will give to our gathering a force that it has never felt before.

We hope that our young people will begin now to lay their plans to attend this Convention, and to awaken interest in it in the local Unions, so that in attendance as well as in spirit and practical work accomplished, it may be the success that we expect it to be.

We would be glad to hear from any of the local Unions, telling us something of their plans and prospects for the new year, and giving any other items of interest to the young people. It will help us all to know what each other is doing, so let enough respond to fill our column each week with bright, newsy reports.

For the Alabama Baptist.

From Huntsville.

HUNTSVILLE, ALA.,

December 29, 1900.

Just one month ago we buried one of our most useful members, Deacon Frank Bunnell, a Sunday school teacher and for a long time president of our B. Y. P. U.

At our last business meeting our church elected brethren J. M. Riddle and W. B. Wheeler deacons. Their ordination will probably take place the second Sunday in January, as the first Sunday in the new year we want to hold services celebrating the advent of the new century.

We had a very delightful time at our Christmas tree. More than two hundred presents were given to the members of the Sunday School. The Sunday School has always been the life of our church.

Within the last two weeks an entire new town has sprung up at the new Lowe mill, which has reached the third story since our State convention met. Within the next few days the site for another big spinning and knitting mill will be selected, known as the Rowe Mills, while a part of the machinery has been shipped for the Madison County Spinning Mill Co. The large, five story Dallas Mill has just a little more than doubled its size and capacity, with an addition to the Huntsville Cotton Mill this year. The first of the series of mills and dye plants of the immense Merrimac system is now in operation, with an up-to-date electric car line running through the center of the old town from the Dallas to the Merrimac mill. Besides the seven cotton mills we have a number of other manufacturing plants.

Well "Baptistically" we are not to the front, though the three churches here are all making progress. In the language of the Selma bishop, "We have two many Baptists hereabouts whose letters lie unmolested in the archives of their domiciles." There have been a number of dormant churches in our towns that are beginning to hear the rolling of the chariot wheels, and are at last bestirring themselves.

Athens and New Market churches, once the strongest in our association, have both, within the past few weeks, been reorganized with

good prospects for growth, after being disbanded for years.

Scottsboro and Madison, two other thriving towns, have recently secured pastors—Rev. W. H. Pettus at the former and Rev. W. T. Cobb at the latter.

Athens and Scottsboro, the capital cities of Limestone and Jackson counties, both should be held and cultivated.

In the movement here for the better enforcement of law and order, Bishop Brett, of the First church, is classed among the most aggressive leaders. He is not only loved by his own flock, but by all Christians of the town.

Our pastor, Rev. Mack Stamps, and his assistant (wife), are at New Market to help in the ordination of three deacons—brethren Carter Rice, Frank Norris and Dr. J. J. Horton. Mrs. Stamps has already shown herself well qualified for the responsible position she has assumed.

I was pained to learn at our last Convention that so few had responded to the call of that noble Christian woman, Mrs. W. J. Elliott, for aid in placing a memorial window in their beautiful new temple at Gadsden, to the memory of the sainted Cleveland, long president of our State Convention, and loved by every Baptist in Alabama. I believe the window cost about four hundred dollars, of which the denomination paid about fifty. Brethren, let's pay it off in the next thirty days. R. E. PETTUS.

Let us understand each other from the beginning. Let us know our purposes in the work in which we are engaged here, and may they be as high and lofty as were those of the centurion and the minister for whom he sent. Let us pray that our relations may be the same as pastor and people as those of the centurion and the apostle. May we as a people be earnest and sincere in our calling, and may that call be answered by a servant who will bear to his fellow men "all the things that are commanded of God" is my prayer. If these be our sincere purposes today, with the help and guidance of our Heavenly Father, we shall be richly blessed.—Rev. Frederick M. Gordon.

We now have seventy new ships of war built or building.

For the Alabama Baptist.

Letters from a Traveler—No. 20

IN MID OCEAN,

October 2, 1900.

We left Naples on Sept. 15th. The whole day I had spent in watching the poor immigrants come aboard. About 600 came over with us. I saw many good-byes. I saw one strong man kissing his old mother, his young sisters? his strong brothers, his own dear wife, and last, and repeatedly, his little children farewell. It seemed as if his very heart would break. He would go to the ship's side and then back again on the wharf to the iron picket fence that surrounded the pier, and ask that his little ones be handed over the fence for yet another kiss. I had thought my home parting sad, but let us compare: I left home voluntarily, with my way paid the whole trip and back again, and a competent guide to see after my baggage, hire my carriage, and, in short, I had nothing to do, but do as I was told.

Sheer poverty and awful taxes and low wages drove this poor man from church and priest-ridden and military oppressed Italy to seek a better land to win bread in. He is not able to take them. He must go himself first—make the money and send back for them. I looked at this scene and others of like character until I was not quite sure it was Mt. Vesuvius I saw over the bay, and there was no mist or cloud either in the beautiful Italian sky overhead.

As much as was my sympathy for this poor man I did not forget my country. This immigration must stop. These people simply congest the population of our already crowded "street-vended" cities. If we want any immigrants at all, we want some who will till the soil. I for one have got enough of all kinds for 100 years any way.

What constitutes an insult? Do you know? I have always contended that it was foolish to get mad, and the mere calling you an ugly name by a bad man was no reason at all to get mad; for if he was incorrect, you knew it, and he lied if he knew it. I am more than ever confirmed in this opinion now by several experiences on this trip, and one in particular that occurred on board ship. A young American called to an Italian "Say there!" to attract his attention, for what purpose I do not know. Failing to attract his attention, he whistled, as we often do in America! This set the Italian on fire and a war was narrowly averted. It is a deadly insult in Italy to whistle at any one. It is a gross discourtesy to ask a German to let you light your cigar by the fire of his. You know what is considered a gross insult in the Southern States of the United States of America. In the North they call each other that unmentionable name with impunity. You can call the Arab any "old thing" you wish, and he will answer you by saying, "I am your good friend," but just speak disrespectfully of his ancestors and you will get "a scrap" quicker than a minute. So it goes, and after all, custom and not sense, makes insult.

We have a nice lot of first-class passengers aboard our steamer. There are two young ladies of New York City, also one young man and a man and wife, all of whom are artists, who have been studying in the picture and statuary galleries of Italy to improve themselves in their art.

Italy is the acknowledged birth place of the artist, nor has its people lost their taste and cunning in that line, however much its decadence in other respects. It was quite amusing to me to see them show each other copies of some of the great masters where the picture or statue, as the case might be, was represented in the genuine nude style so common in Italy and France, and point out with great animation its pretty points as they appeared to their higher and more cultivated (?) tastes, while a few feet away two ministers of our party kept a pair of tongues quiet right then, while I knew they were thinking up some thunder to turn loose on the subject when they got safely back to the village church they had left back in the hills of Mississippi and Texas.

One thing was certain—these Yankee girls lack no sense when it comes to foot-wear. You never see one unless she has on a shoe with

a sole quite as heavy as the soles on my shoes and they can walk a fellow down, too, if he isn't a good one at walking.

I am now nearing the shore of my native land. We will be in New York harbor today. I humbly thank the good Lord that I have passed through all these lands that were a dreamland to me before, and I, too, like W. A. Whittle, do not remember how long ago the ambition first came to me that my first money to spare, and time, too, should be expended in this way. It was an awful struggle to pull myself away from my clinging wife and innocent little children (my wife never consenting for me to go) and trust my life on so perilous a journey when I knew I had pledged at the altar to cleave unto her and her only and thereby binding myself to the off spring from such union, but I felt in my heart that my purpose was good and God was good and that he would bless it, and he has, and my heart is full of joyful satisfaction that it is now finished and I shall in fifty-eight hours be with them again, and all way until He calls.

I have written under many difficulties all the way through—often on the moving train, rolling steamship in the crowded waiting rooms of the hotel, where many things were to distract my attention, and I feel that I could have made things plainer and more interesting had my opportunities been better, but what I lacked in that particular let my many discomfets weigh as against them while I bid you one and all an affectionate letter writer's good bye. T. U. CRUMPTON.

P. S. I read a book written by W. A. Whittle once, and he left me in Venice, Italy. It was a book of travel and somehow I always felt that he got lost, or I got lost from him, hence my excuse for the post script (not being a woman I had to give one), and in order that my readers won't have the same uncomfortable feeling about me I add these lines with my home address. I reached my home at 2 a. m. Oct. 6, having had no message from my wife since Aug. 7th.

Was she and my three little ones still in this world? I did not know. I reached home in the night at 2 a. m. I walked to my home; it was still standing, my heart in my mouth; my soul murmured a Thank God, but are they in it? came next; I steadied my beating heart, I laid down on the floor of the porch my three heavy valises, as if making ready unwillingly for another burden; my soul still ready, said, "Thy will be done." Fearful and fearing, I knocked; I heard a noise within, and a husky, broken voice say: "Tom, have you come at last?" She indeed was yet here. Only those who have wandered long and wandered far can know my joy. "The children, wife?" said I at the door. "Still here." Then was my cup of joy complete, and my prayer heard. One was sick. The next day, my oldest boy. In five days I had again to say "Thy will again, Lord, be done!" for He took him. T. U. C.

Prof. Wilhelm Moeller's "History of the Christian Church" Vol. III, (just published) discusses the Baptists of the Reformation period more fully than any other writer known to us. He is distinctly unfavorable to the Baptists, but he is constrained to give them recognition. Among other things concerning them, he concluded (p. 90) that "they belong not to the Reformation, but to Medieval Christianity." This is a valuable testimony to the existence of Baptists before the Reformation, and it emphasizes the denial of the claim that Baptists are Protestants. More and more are German scholars recognizing the part the Baptists took in preparing the way for the Reformation and in making it successful when it came.

Every promise is a staff—able, if we have faith to lean upon it, to bear our whole weight of sin and care and trouble.—Charles Bridges.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

Nothing is so wholesome, nothing does so much for people's looks, as a little interchange of the small coin of benevolence.

A General Debt Clearing in Our Churches.

BY R. J. WILLINGHAM.

Without doubt one of the greatest banes upon us and most grievous hindrances to our work as a denomination is the habit many of our churches have formed of keeping in debt. Out of our 19,464 churches in the Southern Baptist Convention, I fear that at least 6,000 to 8,000 are in debt. Go to city or town or village or country church, and over and over again we hear that wail of depression, sorrow and gloom, "We are in debt." It haunts us by day and night. It disarranges our plans, thwarts our purposes and blights our progress. Some of these debts were made for new buildings and have been kept until the buildings are getting old. Some were made for repairs, others for expenses. Whatever may have been the cause for making them is not so important now as how to get rid of them with their blighting, dwarfing, baneful influence. They constantly rise and show their spectral faces to discourage any and every advance in the Master's work. They distract the pastor and defy the deacons. I believe we ought to consider this subject seriously and make a great movement to rid our churches of these burdensome, dwarfing, destructive evils. What would one think of a great army starting out for battle, each man with a heavy load tied on his back? The enemy would certainly rejoice, and I suppose the devil is glad to see our churches hampered and burdened, groaning under loads of debt.

As one who loves our great denomination and the truths given to us by our Lord, to propagate in all the world, I long to see us make still greater advance. I feel that it is not want of true doctrine, but excess of debt, that is retarding us.

What can we do to get rid of these church debts? Why enter on 1901 with debts which retard God's work, and long ago should have been paid? The past year has been full of blessings on our homes, our churches, our country and all departments of our mission work. Let us honor God by lifting all debts on his churches. Take up that old note which has troubled your pastor and deacons, and deterred you often from other noble work for the Master. See to it that not a vestige is left.

How is it to be done? Let the deacons get together and lay plans. Go at it in a business way. Then one or two noble business men will offer to pay one-half or one-third, or some other large part on condition that the others will pay the remainder. Agree that all is to be paid or none. Then let all take part—that is, all who can be counted on. There are drones in almost every church. Do not worry over them, there are plenty of good, earnest people who love the Lord and his work, who can and will pay if you go at them right. The sisters will help liberally also. This is no small matter—a debt is an incubus, a snare and delusion, and I believe the devil would be glad to keep every one of our churches in debt. Let God's people arise and throw them off, that the cause of the Lord may advance. Do not delay the matter. There is more money in the country this winter than there has been for many years. Honor the Lord with His portion. When the church debts are paid, you will be glad to help other worthy objects which appeal to you. I send one of these communications to the religious paper of each State, and hope that the suggestion will be received and acted on by many churches for the glory of the Master. Mal. 3:10.

The Baptist Chronicle says: "In a list of 2,500 we have \$5,300 actually due the paper. In addition to this there is due from subscribers already stopped upwards of \$10,000, and all this due by our own Baptist brethren." We suppose that every Baptist paper could tell the same story, and probably every religious paper of every denomination. The \$15,000 due Bro. Boone if paid would not only put the Baptist Chronicle out of debt, but would probably put it firmly on its feet for all time to come. What is true of the Chronicle is true of every paper.

Clearing in Our
Churches.

WILLINGHAM.

one of the great-
est and most grievous
of our work as a de-
nominational habit many of
us have formed of keep-
ing out of our 19,464
Southern Baptist mem-
bers that at least
one in debt. Go to
the village or country
and over again
all of depression,
poor. "We are in
debt by day and
night, and our plans
and our blights
some of these debts
new buildings and
until the buildings
Some were made
for expenses.
have been the cause
is not so impor-
tant to get rid of them
lighting, dwarfing.
They constantly
their spectral faces
every day and every
other's work. They
tor and defy the
eve we ought to
ect seriously and
vement to rid our
selves of these bur-
densome, and
tive evils. What
of a great army
battle, each man
tied on his back?
certainly rejoice,
the devil is glad to
be hampered and
under loads of

our great de-
bts given to
propagate in all
to see us make
nce. I feel that
true doctrine, but
that is retarding

do to get rid of
ts? Why enter
ts which retard
long ago should
The past year
blessings on our
es, our country
or God by lift-
g churches. Take
which has troubled
deacons, and de-
m other noble
aster. See to it
a left.

done? Let the
er and lay plans.
ess way. Then
business men will
ad or one-third,
a part on condi-
s will pay the
that all is to be
on let all take
no can be count-
dones in al-
Do not worry
are plenty of
le who love the
t, who can and
at their right.
p liberally also.
atter—a debt is
and delusion,
devil would be
ry one of our
at God's peo-
them off, that
d may advance.
matter. There
he country this
has been for
the Lord with
n the church
n be glad to
objects which
nd one of these
the religious
and hope that
ve received and
urches for the
M. J. 310.

icle says: "In
ave \$5,300 ac-
t. In addition
om subscribers
ards of \$10,
e by our own
We suppose
per could tell
probably every
ery denomina-
ua Bro. Boone
only put the
t of debt, but
it firmly on its
me. What is
cle is true of

The Crucifixion of Jesus.

Rev. J. H. Foster, Jr., Holds that It Oc-
curred on Wednesday.

[The following able and interesting
sermon was preached at Parker Mem-
orial Baptist church Sunday morning,
Dec. 30, 1900, by Rev. J. H. Foster, Jr.,
D. D. At its conclusion the church
unanimously voted to have it published
in the ALABAMA BAPTIST.]

The sermon was as follows:
"THREE DAYS AND THREE NIGHTS
IN THE HEART OF THE EARTH."

This sermon is not preached to
antagonize any other denomina-
tion; for all denominations of
Christendom have been accustomed
to believe that Jesus was crucified
on Friday and rose on Sunday
morning. The only object is to
show that "Jesus Christ died and
rose again according to Scripture,"
and not according to tradition.
The traditional view is that Christ
was buried a little before six on
Friday evening and rose just be-
fore sunrise Sunday morning.
Christ said, "I come not to destroy
the law or the prophets, but to ful-
fill." What does the Bible say
about the burial and resurrection of
Christ? Take Christ's own words.
Judge him out of his own mouth.
Luke 24:44: "These are my
words which I spoke unto you
while I was yet with you; how that
all things must needs be fulfilled
which are written in the law of
Moses and the prophets and the
Psalms concerning me."

In Mark 8:31, "He began to
teach them that the Son of man
must suffer many things, * *
and after three days rise again."
Does "after three days" mean "be-
fore three days?"

Matt. 13:40: "An evil and adul-
terous generation seeketh after a
sign; and there shall no sign be
given it but the sign of Jonah, the
prophet; for as Jonah was three
days and three nights in the belly
of the whale, so shall the Son of
Man be three days and three nights
in the heart of the earth."

Suppose he was buried Friday
evening and rose Sunday morning.
He was not then in the grave even
a part of three separate nights and
only one day. If the part day
theory is true, then Christ did not
say what he meant, or he did not
speak the truth. He must be three
days and three nights in the heart
of the earth, or the Scripture is not
fulfilled and Christ is an imposter.
It is not necessary that we should
be able to prove it, but it is neces-
sary that it be so. For one I would
accept it if there was no possibility
of proof because the Bible says it.
Certainly any Christian should
disabuse his mind of any prejudice
in favor of tradition and seek to
know what the Bible teaches.

WHY DO WE BELIEVE CHRIST WAS
CRUCIFIED ON FRIDAY?

Because the Bible says he was
crucified the day before the Sab-
bath.

Saturday was the Jewish Sab-
bath and Friday was the day be-
fore the Jewish Sabbath, so we
naturally conclude that he was
crucified on Friday.

But there is a difficulty here. If
Christ was crucified on Friday, he
was not in the grave even part of
three separate nights and three sepa-
rate days, and even our equivoca-
tion does not satisfy us.

DID THE JEWS OBSERVE ANY OTHER
SABBATHS EXCEPT THE WEEKLY
SABBATH?

They had many other Sabbaths.
We consider only one of these:
Leviticus 23:1-7. And the Lord
spoke unto Moses, saying:

(2) Speak unto the children of
Israel and say unto them, concern-
ing the feasts of the Lord, which
ye shall proclaim to be holy con-
vocations, even these are my feasts:

(3) Six days shall work be
done; but the seventh is the Sab-
bath of rest, and holy convocation;
ye shall do no work therein: it is
the Sabbath of the Lord in all
your dwellings.

(4) These are the feasts of the
Lord, even holy convocations, in
which ye shall proclaim in their
seasons:

(5) In the fourteenth day of the
first month at even is the Lord's
Passover.

(6) And on the fifteenth day of
the same month is the feast of un-
leavened bread unto the Lord: seven
days ye must eat unleavened
bread.

(7) In the first day ye shall have
an holy convocation: ye shall do
no servile work therein.

The feast of unleaven bread be-

gan on the 15th of Nisan. That
was to be a holy convocation just
like the weekly Sabbath. The
same laws were enforced. But
how do I know it was a Sabbath?
This would be sufficient, but in the
fifteenth verse of that same chapter
this day is called a Sabbath.

(15) And ye shall count unto
you from the morrow after the
Sabbath, from the day that ye
brought the sheaf of the wave of-
fering; seven Sabbaths shall be
complete.

Now Nisan 15th cannot possibly
come on Saturday (the Jewish
weekly Sabbath) every time. Six
chances to one that it will be on
some other day. It would be per-
fectly legitimate to infer that the
Sabbath referred to was one of
those Passover Sabbaths or high
days. But we are not left to infer-
ence. In John 19:31, we read:
"The Jews, therefore, because it
was the preparation that the bodies
should not remain on the cross on
the Sabbath (for the day of that
Sabbath was on high day)," etc.

So we see that this was not the
weekly Sabbath. These were not
called high days unless some feast
happened to fall on that day. "Be-
cause it was the preparation."
Preparation for what? John 19:15:
"Now it was the preparation of the
Passover," etc. So we know
this much: Christ was crucified on
the day of the preparation of the
Passover.

McKintock and Strong's cyclo-
paedia tells us that from the eve-
ning of the 13th to the evening of
the 14th is called the Preparation
of the Passover. From 6 o'clock
of the 13th to 6 o'clock on the 14th
was called the Preparation of the
Passover. Vol. 7, page 737. Mark
explains the Preparation of the
Passover as being the day before
the Sabbath.

The beginning of the Passover
feast, the first day of it, was a Sab-
bath. This always came on the
15th of Nisan. The Preparation
was on the 14th or from 6 on the
13th to 6 on the 14th. Christ was
tried from the morning until the
hour of his crucifixion, so we know
that Christ was crucified on the 14th
of Nisan.

Now, we have proved so far that
the 15th of Nisan was a Sabbath
always; that Christ was crucified
on the 14th or the day before this
15th.

Let us, then, get some more
dates: "Six days before the Pass-
over Jesus came to Bethany," etc.
—John 12:1.

Passover 15th—six from fifteen
leaves nine. So he came to Beth-
any on the 9th. In John 12 (same
chapter), "On the morrow a great
multitude that had come to the
feast, when they heard that Jesus
was coming to Jerusalem, took the
branches of palm trees and went
forth," etc. This is Christ's tri-
umphal entry into Jerusalem, cel-
ebrated as Palm Sunday.

On the morrow after the 9th is
the 10th. So we now have Christ
coming to Bethany 9th Nisan.
Triumphal entry 10th Nisan.
Crucifixion 14th Nisan.
Passover Sabbath 15th Nisan.

DID CHRIST ENTER JERUSALEM ON
SUNDAY?

We know he entered on the 10th
of Nisan.

Sunday 10th of Nisan.
Monday 11th of Nisan.

Tuesday 12th of Nisan.
Wednesday 13th of Nisan.

Thursday 14th of Nisan.

We know Christ was crucified
on 14th Nisan. But, hold! if he
entered Jerusalem on Sunday, he
was crucified on Thursday, and
what becomes of Good Friday? For
we celebrate Good Friday as the
day of his crucifixion. (The same
discrepancy would be found if you
count from any day of Nisan.)

BUT DID CHRIST ENTER JERU-
SALEM ON SUNDAY? Evidently if
he did, he was not crucified on
Friday.

John tells us that "six days be-
fore the Passover he came to Beth-
any." John 12:1.

That on the next day he entered
Jerusalem. Luke tells us, 19:11,
where he came from to go to Beth-
any—that he came from Jericho.

Came from Jericho to Bethany
9th.

Entered Jerusalem 10th.

From Jericho to Bethany is about
twenty miles.

Entered Jerusalem on Sunday,
the 10th.

Came from Bethany Saturday,
the 9th.

Saturday is the Jewish Sabbath.

If a man travels over two thou-
sand yards on the Jewish Sabbath
he must be stoned to death. But
Christ traveled twenty miles on
the day before entering Jerusalem.
So he traveled twenty miles on the
Jewish Sabbath if he entered Jeru-
salem on Sunday.

If he did this, he was a sinner,
and deserved death. If he made
his triumphal entry on Sunday, he
broke the Sabbath, was a sinner,
and hence not God's Son nor my
Savior. Yet we celebrate Palm
Sunday in commemoration of his
entrance into Jerusalem. Evi-
dently we are celebrating the
wrong day.

WAS CHRIST CRUCIFIED ON
FRIDAY?

The only reason for believing so
is, that he was crucified the day be-
fore the Sabbath. But we have
proved that it was the Preparation
of the Passover, and hence the day
before the Passover Sabbath, which
may or may not have been on Sat-
urday. How can we find out when
he was crucified? The Bible clearly
states that he was in the grave
three days and three nights. This
is the only clue the New Testa-
ment gives us to the exact day.
The Old Testament tells us the ex-
act day.

If I can find out when he rose
and count back three days and
three nights, I can tell when he
was crucified and buried. But
everybody knows he rose Sunday
morning. What everybody knows
it sometimes seems nobody knows,
just as what is everybody's business
is nobody's business.

We are not trying to find out
what everybody knows, but what
the Bible says.

John 20:1: The first day of the
week cometh Mary Magdalene
early, when it was yet dark, unto
the sepulchre, and seeth the stone
taken away from the sepulchre.

Luke 24:1-3: Now upon the first
day of the week, very early in the
morning, they came unto the sepul-
chre, bringing the spices which
they had prepared, and certain oth-
ers with them.

(2) And they found the stone
rolled away from the sepulchre.

(3) And they entered in, and
found not the body of the Lord
Jesus.

Mark 16:2: And very early in
the morning, the first day of the
week, they came unto the sepul-
chre at the rising of the sun. And
they looked and saw that the stone
was rolled away.

Read these over carefully. Do
they tell when Christ rose? Not
at all. They do say that he was
not in the grave Sunday morning,
but they do not tell when he left
it. Who could ever tell from
these? But read Matt. 28:1: "In
the end of the Sabbath," etc. When
was the end of the Sabbath? It
was at six o'clock on Saturday
evening. We can't possibly un-
derstand anything else by that.

"As it began to dawn toward the
day of the week." That means as
it began to get near the first day of
the week, which began immedi-
ately after six o'clock Saturday
evening, "came Mary Magdalene
and the other Mary." What for?

Why, to bring spices. Do not the
other evangelists tell us that is
what they came for? Yes, but the
others say they came Sunday
morning with spices. Matthew
says they came Saturday even-
ing "to see the sepulchre." It
was the Sabbath, and they could
not break the Sabbath day by
bringing spices. Now read it all:

"In the end of the Sabbath, as it
began to dawn toward the first day
of the week, came Mary Magdalene
and the other Mary, to see the sepul-
chre. And, behold! there was a
great earthquake, for the angel of
the Lord descended from Heaven
and came and rolled back the stone
and sat upon it," etc.

Here, then, is a record of the
resurrection as occurring on Sat-
urday evening about 6 o'clock, just
as the Sabbath day was passing
into the first day of the week. We
know he was crucified on some
day, and put in the grave about 6
o'clock. Now, we read he rose
Saturday evening about 6 o'clock.

So he rose at the same hour of the
day on which he was crucified. If
he rose Saturday at 6 and was cruci-
fied Friday at 6, he was in the
grave just one day and one night.

But Christ says he was in the heart
of the earth three days and three
nights.

Rose Saturday at 6. Friday,
one day—Thursday, two days,

Wednesday, three days. Then
Christ was put into the grave on
Wednesday evening about 6
o'clock. This was the Preparation
of the Passover, the 14th of Nisan,
which was the day before the Pass-
over Sabbath, the Fifteenth of
Nisan. This Fifteenth was always
a Sabbath. So the day before the
Sabbath means the day before this
Fifteenth, which was on Thursday.

Not a word in the Scripture con-
tradicts this. But suppose we read
Daniel 9:26, 27, "After three score
and two weeks shall Messiah be cut
off. . . He shall confirm the
covenant with many for one week.
. . . In the midst of the week shall
He cause the sacrifice and oblation
to cease." When did he cause it
to cease? Why, when he was cruci-
fied. When the veil of the tem-
ple was rent in twain, and in that
temple, never repaired, no more
sacrifices were offered. When was
this? In the middle of the week.

When is the middle of the week?
The middle of the Jewish week
was six o'clock Wednesday morn-
ing. This is the hour they con-
demned Christ in their council.

Then they took him before the
Roman rulers, and by 12 o'clock,
just: exactly the middle of the Ro-
man week, they (the Romans) had
nailed him to the cross.

Christ then was crucified on
Wednesday—put into the grave
Wednesday evening about 6
o'clock, 14th of Nisan, on the Pre-
paration of the Passover. The
Passover Sabbath was always the
15th of Nisan. This was on Thurs-
day. Six days before that Christ
came to Bethany; the 9th of Nisan,
which was on Friday, and one day
after the 9th, he made his Trium-
phal Entry into Jerusalem, which
was the 10th of Nisan, on Saturday.

Thus Christ died and rose again
according to the Scriptures. He
was in the grave three days and
three nights. Prophecy was ex-
actly fulfilled and always will be.

NOTE—In the preparation of this
sermon I have received help from
an article written in the Ram's
Horn by the president of the
Moody school. This is the article
I requested my congregation to
read before hearing the sermon.

Also from Wm. Frederick and Mc-
Kintock and Strong's Cyclopaedia.
I might have referred to other cy-
clopaedias to prove points, but was
anxious only to use the Bible
proofs. J. H. F.

For the Alabama Baptist.
What the Brethren Say to Bro.
Crumpton.

ONLY KNOWN UNTO GOD.

Bro. I. A. White, of Dothan,
writes: Enclosed, please find six
(\$6.00) dollars. It is not from the
church here, nor from me person-
ally. As to who sends it, and
whence it comes, I do not know.
But to explain: About the second
week in December I received
through the mail what, I supposed,
was a letter. Opening it, I found
a half-sheet of paper with only two
words written on it—"For Mis-
sions," with one (\$1.00) dollar in
gold enclosed with it. That was
all. About a week afterward
another letter came. It also con-
tained a half-sheet of paper, with
three words written on it—"For
Foreign Missions." Enclosed with
it was a five (\$5.00) bill. That
was all, no name, no date—nothing.
Each letter was mailed, as I judge,
on a train, as each has the same
post-mark, but different dates.

May God abundantly bless the
unknown donor, who, in modest,
but irrepressible, love for missions
has done this thing. Oh that his
or her (?) tribe may increase and
replenish the earth.

May God bless you and yours.
A happy New Year.

R. J. Riddle, Arab, Marshall
county: "We want to get some
system of mission work into our
church. We have elected a mis-
sionary committee of two sisters
and one brother. We want to try
the envelope plan."

Rev. H. M. Nipper, Whites-
ville, Marshall county: "I will
greatly appreciate anything you
can read to help me in my work.
My mind and heart are in the Lord's
work."

E. E. George, Alabama City:
"I am proud of our Sunday School
at Alabama City. They are doing
good mission work as well as Bible
study."

J. W. Dunaway, Perryville: "I
am going to do better than I have
to me."

ever done by the cause. I have
preached two sermons on the New
Century and will spend two months
more in showing the progress we
have made and how great the needs
are. Our people love to hear it."

J. W. Sandlin, McKinley:
"Count on me for a week's cam-
paigning when you are ready for
it."

C. W. Whaley, Callman: "As
to the three hundred dollars you
spoke of at our association, we
have over one hundred subscribed
and I believe we will have no
trouble in getting the balance."

S. J. Cox, Gum Spring, Blount
county: "We are going to do more
on all lines of Christian work than
ever before. I am getting the sis-
ters organized for work. I send
names of some sisters; please write
to them and send literature. I
have four country churches with
small pay, but be assured I am in
the work."

C. H. Morgan, Lower Peach
Tree: "I am in hearty sympathy
with the New Century question.
Let me know when I can help
you."

J. E. Creel, Warrior: "The
Foreign Mission Board has made
me vice-president for the Sulphur
Springs Association, and I am try-
ing to create a greater interest."

ONE OF THE MISSIONARIES.

I reached home to find my wife
and child both sick. Your check
for \$25 I found awaiting my re-
turn. I don't know how I would
have gotten along and have done
the work without the appropriation
from the Board. I have done one
of the hardest year's work of my
life. I am not satisfied with re-
sults, but have tried to do my best.
This brother is in a hard country
field.

I. N. Langston, Nanafalia: "I
am charmed with my new field.
Send me pledge cards and envel-
opes. I expect to make a canvass
of my membership and induce them
to give on a systematic plan."

S. A. Adams, Jackson: "I be-
gin my pastorate at Geneva on the
5th Sunday. I feel sure there is a
great work to be done in that sec-
tion."

W. B. Melton, Fayette: "The
new town at the railroad is build-
ing up very fast. We have a build-
ing in course of construction."

J. E. Barnes, Selma: "Send 150
pledge cards. We are arranging
for systematic giving."

Jas. Fitzgerald, Marion: "Send
one thousand mission envelopes."

C. M. Morris, Meridian, Miss.:
"Please send me pledge cards and
envelopes for my Alabama churches
in Sumter and Choctaw counties.
I want to bring my churches up
this year."

M. J. Parrish, Clanton: "I used
tracts along all lines of mission
work. If you will send them I will
put them where they will do
good."

H. W. Roberts, Elrath, Chero-
kee county: "My churches belong
to the Regulars. You will hear
from us. Our association asked
the churches to urge the members
to give one cent each a week.
Some of the churches have adopted
the plan. We will give according
to that plan \$750 instead of \$100."

Richard Hall, Florence: "Please
send me 150 pledge cards. This
plan has worked well with us.
Raised about \$140 by it last year;
hope to make it \$200 in 1901."

W. S. Brown, Birmingham: "I
want 1,000 pledge cards and 3,000
envelopes to distribute among the
churches of the association."

To Students Expecting to En-
ter the Seminary.

Many students are writing to me
about entering the Seminary at the
opening of our second half session.
I wish to say in general that this
can be done to great advantage by
any who were not able to do so at
the opening in October. The
courses of study are so divided that
they can be taken up with great
profit after the intermediate exam-
inations, and there are a number of
students who expect to enter at
that time. The second half ses-
sion of the Seminary begins on
Monday, January 28th. It is im-
portant that all students entering
at that time should be on hand two
or three days before that date, in
order to arrange for their rooms
and plan for their courses of study,
etc. If further information is de-
sired on any points I shall be glad
to correspond with all who write
to me.

E. Y. MULLINS.

Alabama Baptist

MONTGOMERY, JAN. 10, 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.

A SECULARIZED RELIGIOUS PRESS.

A religious newspaper should, to a certain degree, deal with such public matters as concern and belong to secular pursuits. This is eminently proper. There is, however, great danger in overleaping the proper boundary line, and laying too much emphasis on political and secular questions. Some of our Northern religious journals are even partisan, and lead off in matters that do not mix, consistently, with religion.

While our religious journals should, in each issue, print general news of the secular world, such as may be instructive and necessary for the reader to know, yet the great mission of a religious paper is to instruct and edify in spiritual matters. Whenever it deflects from its great and true mission, it is in danger of yielding to the seductive and exciting influence that attends political campaigns. There is no engagement so absorbing, so electrifying, and, we may add, so deceptive as that of politics. It lays heavy tribute on all the manipulating faculties and absolutely rules and warps the better judgment. Hence, religious papers and ministers of the gospel should boldly refuse to be driven into the whirlpool of political conflicts.

We regard the professional politician as a very doubtful, uncertain and unreliable quantity. The man who is always ready to espouse the cause of another for the money that is in it, is made of bad material. Few men enter politics and come out without spot or blemish. Sooner or later the mark will appear, and there can be no doubting the character.

We have written this much because of the fact that some of our readers have insisted that we give more secular news through these columns. The mission of this paper is to promote the "Kingdom of God and the Christ." This should be the aim of every Baptist paper. These columns are the Lord's columns, dedicated and consecrated to His service. Our great aim, and the only aim, is to save souls. For this purpose came our Lord into the world. This paper is one of His agencies, and when the insertion of secular news will aid or tend to aid in soul saving, then such news ought to be inserted.

We have been watching closely the tendency of some of the religious papers, both North and South, and if we are to render a verdict as evidenced by the quality and character of the reading matter, it is not very complimentary to the spiritual tone and tendency. Science, art, literature, and State craft seem to take precedence over religion. The tendency to display great learning, both in the pulpit and the sanctuary, overreaches the ordinary mind, and, in fact, confuses the deep thinker, and hence, barren results. Tell it in its simpler form, with the spirit of love, is the crowning thought of Truth. This we shall strive to do, praying the Holy Spirit's aid in appropriating the thoughts.

ENTERING upon a new year is a fit time to formulate plans, and outline work to be carried on. A careful survey of the field, and an intelligent consideration of what we should do in our chosen profession, is the part of wisdom. If we do not improve on last year's work, we will fail in our duty. If we learn by experience—and we do—every year's experience should the better prepare us for more successful and efficient work.

Preachers more than all other men, should give themselves over to close study as to what they ought to do in 1901, and how best to do it. The minister who, in a careless, indifferent, slipshod way, pursues his calling, without giving his work serious consideration, is not going to succeed. The progressive, successful farmer is the man who studies plans and then executes them. Pastors should be governed by practical common-sense and judgment, and should ponder well every undertaking. The pastor's calling is the highest known to man, hence the most responsible, delicate and important—for he is to have souls for his hire. Who, then, can treat the preacher's office lightly and with an indifference that is criminal? Let our united prayers go up to a throne of grace, appealing for more of God's love and for a greater manifestation of His goodness and power during this year. May the Lord help us abundantly in our work during this year.

1901 has four fifth Sundays—March, June, September and December. On at least three of these Sundays—March, June and September—there should be meetings held all over the State. Why not? We suggest that associational executive committees or moderators, or some active pastor, begin now to agitate the question. Let the fifth Sunday in March be a GREAT MEETING. Gather in all the aid possible and spend three days in learning of each other, and cultivating good fellowship. Begin now to prepare. Delay is dangerous. It will take time to consult with brethren. Then, too, the sooner you begin to agitate the meeting the better the meeting will be. Get all the community to talking about it. Let the pastor of the church where the meeting is to be held hold at least three days' services just preceding the commencement day. We urge our preachers to begin at once to write to each other and arrange plans, and call the meeting. Let us go vigorously to work.

The Chicago Standard prints a thirty-one line ("verbose") report of a revival meeting, and then puts into type the same news ("concise") in three lines, and makes these comments:

"It may be taken for granted that every field has its drawbacks; and there are always some difficulties to overcome; that if there are any visible results some efforts must have been put forth to secure them. It may be assumed that converts are happy; that in a Baptist church converts are immersed in a manner which portrays the resurrection; that usually both males and females are converted. It may be presumed that a pastor would not engage an evangelist who is not a pastor's helper; that the evangelist would be paid for his services and that he would go elsewhere after the meetings closed. Too often correspondents write as if no other church had ever enjoyed a revival, or as if the meetings held were entirely different from those of other churches. The Standard has the best corps of correspondents of any Baptist paper in the world, but some of them if they would only stop long enough to think over the matter would discover that the same ideas could be conveyed in fewer words. The foregoing may be taken as a good natured suggestion that what readers like

to read is as much news as may be obtained in as few words as possible. Facts are what readers, if not editors, insist upon, not words. Neither is the church news department the place for sermonizing or commenting upon news."

That is certainly a wise reminder to writers. We want news, but we want it condensed. We have not the space to insert long articles that are of no value to others. Give us news from your church—your field; we want it, but let it be news and not a "wordy article."

Gov. SAMFORD has appointed J. J. Flowers, Esq., formerly of Bowling, to be President of the Board of Convict Inspectors. No mistake is made in this selection. Mr. Flowers is a man of business, good judgment, practical and wise. He is also a man of spotless integrity and high moral character. He possesses all the elements requisite for a fine officer. If improvements can be made, he will make them. One thing is certain, he will attend to the business and be faithful.

FIELD NOTES.

If you want more news, send the news.

None work so effectively as those who are "always at it." Try it and see.

F. M. Roof: The Howard reopened last week with fourteen new students. Others coming.

Some of our Seminary boys will be through this summer. We must have them all back in Alabama.

How does it read? Yes, this way: "Whatsoever ye would that men should do to you, do ye even so to them."

When your brother is slipping or has fallen, don't shove him or give him a kick. "Let him that is without sin," etc.

W. G. Jarrell, Fordyce, Jan. 1: We had a delightful Christmas day at Mill Town. We raised \$40 for the Orphans' Home.

Rev. E. F. Baber, formerly connected with this paper, now of the Dothan Home Journal, paid us a pleasant visit during the holidays.

Obituaries over 100 words in length must be paid for at the rate of one cent a word. Count the words and send the money with the notice every time.

The good news comes that the Marion Military Institute, Col. J. T. Murfee, superintendent, reopened after the holidays with an increased attendance.

Our sympathy is extended Rev. I. A. White, of Dothan, in the death of his seven-year old daughter, Louise, which sad bereavement occurred Sunday, Dec. 30th.

Brethren and sisters will please write on one side only of paper when preparing items for these columns. Even a poor printer deserves some compassion.

Three hundred and forty-one members, a net gain of three hundred during a pastorate of nineteen months, says Rev. Jno. E. Barnard, of the First church, Anniston.

Brethren Quisenberry and Dunaway have each had a young preacher added to their homes. They came in the last century. Congratulations.

Rev. W. C. Bledsoe, of LaFayette, dropped in to see us last week. He will preach at Fredonia, Antioch and Beseman (two Sunday), this year. He reports the work as progressing well in his fields.

The entertainment given at the Baptist church Christmas eve for the Sunday school was pronounced by all present a most enjoyable evening and a perfect success—Marion Standard.

If you have a good pastor and he is digging his life out for you, isn't there a spark of gratitude in your heart that will cause you to cheer him with a kind word? Try it, brother, sister.

Miss Willie Kelly, Uniontown: All who know Bro. J. B. Perkins of McKinley, will regret that just one week after the death of his son, he was called upon to give up his dear wife, too. She leaves seven children of her own and

three of her sister's orphan children. Dear Father, bless that sorrowing family. For nearly thirty years, she has been a regular attendant upon every service and we all loved her. How we miss her.

Brethren W. G. Jarrell, J. W. De Vaughn and Pierson, of Chambers county, called in to see us last week. We are always glad to have the brethren call to see us when in the city.

"I love everybody in the world—some more than others," is a favorite expression of Bishop O. P. Fitzgerald, of Nashville, Tenn., who recently presided at the M. E. Conference at Ozark, Ala.

The sad news comes of the death of sister J. B. Perkins, of McKinley. Her son, Brasfield, died only a week before at Howard College. Our sympathies go out to Bro. Perkins and his bereaved family.

The parlor and pantry of Rev. H. W. Provence, pastor of the Clayton Street Baptist church, bear evidence of kind remembrances during the holidays by the membership and friends.

We are in receipt of an invitation to the marriage of Rev. A. G. Mosley and Miss Lena Sherrouse, at the First Baptist church, New Orleans, La., January 10th. Our congratulations are extended.

J. S. Falkner, Columbiana: Bro. Burns has left us, and we are pastorless. Bro. T. V. Neal, of the Howard, will be down to preach for us next 3rd Sunday. I wish you and yours a happy, prosperous new year.

How can there be failure in missionary work when consecrated workers write such words as these: "Our hope is that God will spare us long to live and work for Him in our adopted land among our beloved Japanese people?"

A net gain of 206 members in one year is a wonderful gain. And yet that is the number reported by pastor Jno. E. Barnard, of the First Baptist church, Anniston, for the year 1900. See his letter in this issue. The Lord is blessing him and his people abundantly.

If you will read in this issue what Dr. Willingham says about church debts, and go and liquidate them, you will find that all your work for the year '01 will be a great deal easier and more satisfactory. Try it and see if it doesn't work better.

Mrs. Lou Cade, Georgiana, Dec. 31: Enclosed you will find \$1.50, renewal of my paper. I can't keep house very well without the dear paper. I look forward to its coming with great pleasure. May you have a pleasant and prosperous new year, and may God be with you and direct you aright in all your undertakings.

Adams St. Church: Sunday was a great day with us as we raised the mortgage of \$1,500 with a shout and a song. The plan was to get 300 people to give \$5 a piece. It was the easiest done of anything we have undertaken. Now the cry is to support ten missionaries in foreign fields.

We acknowledge receipt of invitation from brother and sister John R. Hogue to the marriage of their daughter, Miss Anne Fowlkes, to Mr. Robert Elgar Lee, near Marion, Thursday, Jan. 17th. Our congratulations are extended. We wish these young people the happiest and best that life can give.

The information goes out to the secular newspapers that "never since the war" have the people of Evergreen had so much money. Just remember that, Bro. Stewart, and let them know your plans for the Orphan's Home. Kindly hint to them where to lay up some of their treasure.

"Then here comes another train. It is a long train, loaded down, every coach crowded with precious souls. This is the Baptist train. It looks—well, it looks all right, and is all right, and has as much the appearance of a steamboat ploughing through the water as a train of cars drawn by a locomotive."—Bishop O. P. Fitzgerald.

Those who have passed that way attest the gracious hospitality of this good and godly woman. She and her lamented husband were the warmest friends of the "old Howard boys." The Marion Standard says: "Christmas morning Mrs. Porter King, surrounded

by two of her manly sons and their wives and Mr. Porter King's children and her entire household, had a miniature Christmas tree in her ample dining room. Her kind thoughtfulness of others seems to increase with her declining years."

Our congratulations to Mr. W. W. Hill, of Montgomery, and Miss Corrie A. Melfon, of Pine Apple, who were married at the latter place January 2, 1901. Mr. Hill is a prominent and successful lawyer of this city, while his bride is a talented and accomplished graduate of the Judson Institute at Marion. They begin married life under the brightest auspices.

Mrs. T. A. Hamilton: The monthly program for the Sunbeam Band will not be issued this month, as the Christmas program was so elaborate. Blanks will be sent each society treasurer, so the Christmas offering may be promptly reported to our Treasurer, Mrs. Geo. M. Morrow, Birmingham. Also a mission card and a leaflet on "The Colored People"—the topic on the card for January.

A short Christmas visit to Montgomery did not allow us to see many friends or pay our respects to all the printer folks. The few of the latter that we saw were busy at work and appeared to be well fed. Maj. Harris, editor and proprietor of the ALABAMA BAPTIST, informed us that he had ordered new type for his paper, and it will soon look new and bright. The BAPTIST has a larger circulation and greater influence than ever before.—Dothan Home Journal.

Mrs. Carrie Nation, president of a county W. C. T. U. organization in Kansas, seeing the law being violated by the saloon men, went into a saloon the other day and broke pictures, windows, etc., at a costly rate. She says that since the officers of the law don't interfere with the violators, it is her duty to do so, and she has just begun the business of settling or breaking. Just how far she will prosper in it we cannot say, but she has gotten to the jail—so far.

Mrs. M. A. Hare, Beatrice: We regret to lose Mr. and Mrs. John Sims, who were among the first and most enthusiastic residents of Beatrice, a prosperous town of wonderful growth. They have been called to another portion of our Master's vineyard, to similar work. The Sunday school, where they both did their best work, parted with them with regret. The Ladies' Aid Society was greatly helped by such a leader and president as Mrs. Sims. For these friends our prayers ascend, that they may be as great a benediction in their new home as they have been here.

Mrs. L. I. Shelton: We rejoice that "our own Miss Willie Kelly" is in our midst, and that she will take pleasure in visiting the missionary societies in the State, as far as she is able to do so. Her presence will be a great help in woman's work for missions. At each meeting held by Miss Kelly a collection for Foreign missions will be taken, which will be forwarded to Mrs. Geo. W. Morrow, Treasurer Central Committee and, accredited to the church from which it comes. Miss Kelly goes forth to this work under the auspices of the Ala. Cen. Com. Woman's Mission Work, auxiliary to the Alabama Baptist Convention.

W. G. Curry, Livingston, Jan. 5: The Etawab church is now in course of erection. We hope to occupy it by the 2d Sunday in February. We have means sufficient to complete the building except furnishing. We will be very grateful for any further help that may be given us. The brethren generally have been very kind to us in our distress. While we have not received any large contributions from any one, numerous small contributions have come from almost every section of the State. We pray God's blessings upon every one who has helped us in this our day of calamity.

The executive committee of the Montgomery Baptist Association met in the office of the State Board of Missions Tuesday last. Some of the city pastors met with the committee. There were present Geo. W. Ellis, chairman; Revs. H. W. Provence and J. F. Gable, and brethren G. G. Miles, W. B. Davidson, R. H. Hudson, J. B. Collier and J. C. Pope. The sen-

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timement was unanimous that we have at least one fifth Sunday meeting in the association at some good point, Ramer suggested. A committee consisting of brethren J. F. Gable, W. B. Davidson, R. H. Hudson and J. C. Pope was appointed to confer with Secretary Crumpton concerning one or two meetings and to prepare program for same. Progressive work is anticipated and will no doubt be outlined.

Jno. W. Stewart, Evergreen: The abundance of the gifts our children received Christmas was embarrassing. The zeal of friends is often not according to knowledge. It is not best for our children to have things to waste, and so we have tried to manage so as to give the children a great deal of joy and, at the same time, impress them with the importance of frugality. Some friends sent handsome dolls, such as would cost about 50 cents apiece. We couldn't do otherwise than give them to the little girls. We feel like writing a personal letter to each one, but that is impracticable. Please accept our heartiest thanks.

Jno. A. Thomason, Decatur, Jan. 7: Our church is in better working condition than ever before. We have a consecrated pastor in Brother Quisenberry, and he is doing great good, not only in our own church, but in other churches surrounding us. Our Sunday school has almost doubled in membership during the past year—112 in attendance yesterday. Pastor preached to a good congregation yesterday on the subject of "Fruit Bearing." At night we had a special service to make and lay out plans for the new year's work. Good congregation and good interest shown. One joined the church by letter.

If all the Baptist talent across the waters is like the pastor of the Florence Baptist church, it is a pity that more of it doesn't come this way. Rev. Richard Hall is a good worker anywhere you put him. Before going to the Seminary at Louisville, Ky., Bro. Hall was private secretary to the lamented Theo. Welch (deacon of the First Baptist church, this city, and one of the best railroad men in the South), clerk of the Adams Street Baptist church, leader in the young people's work, prominent in Y. M. C. A. work in this city, and would fit in anywhere any one else could work or failed to work. It is a pleasure to see such all-round, first-class workers.

M. F. Crawford, 448 Washington street, Greenville, S. C.: Since we left Tai Au Fu on the 21st of last June, the visits of the ALABAMA BAPTIST have not been regular. Bro. League, who is still at Shanghai, forwarded them to us until we left China, Oct. 1st; since then we have been on the wing, visiting relatives in Gatesville, Waco and Belton, Texas; Clinton, Jackson and Starkeville, Miss.; Tuscaloosa, Ala., and Atlanta, Ga. We have had the privilege of presenting to many of the sisters, Sunbeams, and students of women's colleges the mission work and the present condition of China. We have everywhere been received most cordially. There seems more interest in China, more desire to hear about her than I ever saw. Send me the paper to the above address, and you will hear from me again.

There was quite a pleasant time at the Judson Christmas night. Mrs. Patrick, the bright little mother-president, is always devising ladylike occupation for the leisure hours of the girls. She would have them polished entertainers as well as accomplished students. She had a number of the finest young men of our town invited up to meet the boards remaining in the Institute. In the parlors they chatted together, or played games, then passing along the front corridor they were ushered into the gymnasium hall, which had been transformed by garlands of green and sprays of holly into a charming place where choice refreshments were served. Oliver W. Holmes is not far from right when he says, "Society is a strong solution of what is best worth reading as hot water draws the strength of tea leaves."—Marion Standard.

The Huntsville Mercury of Jan. 3 says: The quarterly meeting of

the executive committee of the Liberty Baptist Association was held yesterday morning in the pastor's study of the First Baptist church. An interesting session was held and many important matters were discussed, and last year's business wound up. Dr. J. P. Hampton, chairman, presided at the meeting, and Mr. R. E. Pettus, secretary, was at his post of duty, with the following members present: Revs. Rutherford Brett, H. E. Rice and M. D. Crutcher. It was decided to hold a century rally the fifth Sunday in March, and the place of having it to be decided on an early date. The following gentlemen were appointed a committee to get up a program: Revs. Rutherford Brett, H. E. Rice and W. B. Crumpton, Secretary State Board of Missions. Great preparations will be made and an interesting meeting will be looked forward to.

Mary B. Davis, Knoxville, Tenn.: We have just closed a glorious meeting in the First Baptist church, this city. The Lord has been with us and greatly blessed His people. Forty-three have been added to the church and there are many yet to follow. The church and congregation have been revived and built up spiritually. Dr. Brougher (J. Whitcomb) of First church, Chattanooga, assisted our pastor, Mr. Egerton. We also had the sweet gospel singer, Mr. Wolfsohn, of Atlanta. Dr. Brougher is a man of power with God and man. He preaches the gospel with fearless, earnest zeal. Both Dr. Brougher and Bro. Wolfsohn won the love and respect of our people here, and our prayers go with them to their work elsewhere. We think we have the best pastor in the State. We hope, with God's help, to attempt greater things and expect greater results the coming year. May God richly bless the work in Alabama.

W. S. Rogers, Phoenix, Ala.: The old year has been one of much suffering and disappointment to me, and I now write from a sick room in which I have been confined for months and with but little hope of an early restoration to health; but the constant kindness of "loved ones at home" and ceaseless remembrances and deeds of kindness of friends of my old flock and of the city and country, together with the precious visits of the Lord, have made it almost a pleasure to be sick. All my children, except one, came to see me Christmas and made me ineffably happy. A few days ago sister Emma Knuckles brought a handsome cash contribution from Oswichee church, "a sweet savor." More recently a good sister from Ramah sent a valuable box as a Christmas gift. Yes, I enter the new year hopeful of getting well ere long. I am in love with the world, especially with those who love me.

W. M. Garrett, Delta: I am now in my new home, back at Delta. We had a pleasant, and, I hope, profitable, service here Christmas. Bro. W. H. Preston gave an address on How to observe Christmas. Bro. F. J. Ingram, on the Influence of the Sunday school in the community. Bro. S. J. Ingram on the Orphanage, and the writer on Personal Responsibility; after which presents were distributed among the students of the Sunday school. There were many little hearts made happy. Christmas is past, and there has not been seen a drunken man on our streets. There has been a great improvement in this line during the last 10 years. We have a good Sunday school and weekly prayer meeting. This church, with the other three that I am serving, is in better condition than in many years past—some say the best in their history. Last third Sunday Bro. F. J. Ingram and myself ordained three deacons in this church, to-wit: Bros. J. S. Whitley, J. W. Watwood and Benny Matthis. Other brethren were called on to assist in the ordination, but they failed to get here. It was a very impressive service, and I know of no brethren that come nearer filling the Bible qualifications for this office than these brethren. God bless them.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

Dr. A. L. Turner, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

For the Alabama Baptist. The Wire Grass Regions.

I have been at Elba a year, during which time we have increased in numbers about 70, and have raised for all purposes about \$700. The town is on a steady growth. We have a school with 240 enrolled, under the leadership of Deacon G. H. Thigpen, and the prettiest school building within my knowledge, which cost about \$10,000. I am living in the parsonage, which was built the past year. We are going on to perfection here, if we can.

LUVERNE.

I have been called to the care of this church for two Sundays and will serve them. This is a progressive church. With such men in it as the Folmars, Rushtons, Throwers, Horns, Shaws, Brunsons, Howards and Sanders, how could it be otherwise? I shall have much to say to you of this church in the future. I am sure the prospects here are as bright as they have ever been in the past.

Pastor Langston did a good work in Luverne and is held in high esteem by all the brethren.

NEWTON

I want to say a word about the Baptist school at Newton. Prof. A. W. Tate is in high glee. He has about 100 on roll, with the list increasing every day. Let me astonish you: They give good, substantial board and tuition for \$7.50 per month. For the grade of work they propose to do, there is no better place in the State for a boy or girl to go, especially if their means are limited. This puts an education within the reach of almost all classes, and at the same time giving a high grade of work. We are going to make this a great school in the future. We need it for this Baptist country.

S. O. Y. RAY.

For the Alabama Baptist. Good News from First Baptist Church, Anniston.

The last week of the old year and century brought extra blessings to the First Baptist church, of this city. On Sunday night, Dec. 23, we had a full house. All were deeply moved while they listened to a sermon on "The Bible Doctrine of Hell." Stouthearted men were made to weep and inquire the way of salvation. For more than half an hour after the benediction, men and women remained at the church rejoicing—some by talking and laughing, and others crying, while still others, under deep conviction of sin, remained and voluntarily talked with the pastor about their wicked life and expressed their desire for salvation.

On Wednesday night, Dec. 26, we had more than 100 in prayer meeting, in which many brethren and sisters took advantage of the opportunity to express their gratitude to the Lord for his manifold blessings during the year 1900. This was a service of general rejoicing in the congregation. At the close of this service two candidates were approved for baptism. Last night, Dec. 30, I closed my year's work for the Master by burying four candidates—three men and one woman—with the Lord in baptism. Two of the men were from the Methodists. We can truly say with the Psalmist: "Thou crownest the year with thy goodness."

The year 1900 has been a beautiful one with the First Baptist church. The Lord has certainly been favorable unto Zion. During the year there have been 241 additions to the church—a net gain in membership of 206. Our contributions have increased a greater percent than our membership. During the present pastorate of nineteen months the Lord has given us 341 members, a net gain of 300. Will the brethren over the State remember me at a throne of grace? I need more of His grace day by day; my responsibilities are many, and great!

May we have such a revival over the State during the first year of the 20th century, as has never been known in all her history!

JOHN E. BARNARD, Anniston, Ala., Dec. 31.

Dead and buried opportunities! Did you attend any such funerals last year, reader? If so, there should be roses and immortelles this year.

For the Alabama Baptist. Seminary Notes.

Bro. Jas. D. Ray has a light attack of grippe this week. J. R. Curry has gone out to fill E. M. Stewart's pulpit at Knob Creek tomorrow.

W. J. Ray is so much in demand for revival meetings that we are almost entirely deprived of his presence.

One of the most helpful prayer-meetings of this session was led by Dr. Eger Thursday night. He impressed upon us very forcibly the necessity of prayer, warning us not to forget to cultivate the devotional spirit.

The students who are members of Dr. Robertson's classes were very beautifully entertained at his home Tuesday evening. One of the professors said it was no trouble, with ice-cream and cake and a few Kentucky girls, to entertain a house full of theological students.

The Alabama students received an invitation to the marriage of Rev. A. G. Moseley at New Orleans. Bro. Moseley is pleasantly remembered by some of the older students in the Seminary. He is well known in parts of Alabama as one of the brightest young ministers she has given to the denomination in several years. His parents and relatives live at Orrville, Ala.

The Seminary passes into the new century with the glorious record of its Boyce, Broadus and others carved on the foundation stone of its nineteenth century establishment. Yet not without the brightest prospects for the future. A good visiting brother last year told us that the Seminary, like the old State of Virginia, had its noblest men under the ground. We are proud of the priceless heritage of the noble men who have gone to serve God in a better sphere. But as they were carried away they cast their mantle on the shoulders of those who, though young, are wearing them worthily. With a faculty so young, energetic and godly, there is no reason to doubt that the greatest day of the Seminary is yet before it. The "ics" and "isms" may come and go, but the Seminary can boast of a faculty that stand by the Bible, trust in God and serve him with their faithful teaching.

It is impossible to give a full account of the missionary meeting last Tuesday. The usual program of having one long address was set aside and an unusually interesting program was given in which each of the professors gave us a fifteen minutes discourse, each of which so smoothly fitted into the other as to give to us the impression of one masterful discourse.

SAM COWAN.

Louisville, Ky., Jan. 5.

Asthma Can Be Cured.

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffman, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who, during a practice of over 30 years, has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one, and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffman has authorized this paper to say that he will send a free trial package of his remedy, "Schiffman's Asthma Cure," to any sufferer who sends his name on a postal card before March 10th. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease directly, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffman, 229 Jackson Street, St. Paul, Minn.

"If ye love me, keep my commandments." Have you been tested? How great is your love? Are the commandments hard to keep? Are they not for your good?

KEEP AWAY FROM THE SHOP

"ROCK HILL" BUGGIES are "A Little Higher in Price, But—" they stand up, look well, and above all, keep away from the shop. Only a dollar or so higher than cheap work. Why not use them when this is the case?

See our Agent or write direct.

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A FINE OFFER.

"The Baptist Why and Why Not" Can be had at the office of the State Board of Missions.

OR

We will send it post-paid and the ALABAMA BAPTIST for one year to any new subscriber.

Who Will Send us \$2.10.

Public School Teachers of Alabama.

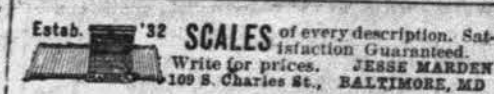
By the late action of the Legislature, must stand the State Examination, even though provided with a certificate or diploma from a normal college.

The Alabama Normal College, of Livingston, offers special rates, and a special course from January 1st, 1901, to May 29th, for teachers desiring to prepare rapidly for the summer examination. For further information address, Miss Julia S. Tutwiler, Principal, LIVINGSTON, ALA.



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UNLAWFUL OTHERS SELL AS SWEETENED, MOST DANGEROUS. LOWER PRICE. STATE PATENT. CATALOGUE. Write for prices. J. B. BLYMYER, 1209 S. Charles St., BALTIMORE, MD.



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NOTICE TO NON-RESIDENT.

Emma Reynolds vs. Sedier Reynolds. City Court of Montgomery. In Equity. In this cause it is made to appear to the Court by the affidavit of Emma Reynolds, that the defendant, Sedier 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 said Sedier 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.

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. rtf

WRITE IT.

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write it on the copybook,
That the young may often look,
"Where there's drink, there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found;
Write it on the gallows high,
Write for all the passers by,
"Where there's drink, there's danger."

Write it on the nation's laws,
Blotting out the license clause;
Write it on each ballot white,
So it can be read aright,
"Where there's drink, there's danger."

Write on our ships that sail,
Borne along by storm and gale;
Write it large in letters plain,
Over every land and main,
"Where there's drink, there's danger."

Write it over every gate,
On the church and halls of state,
In the hearts of every band,
On the laws of every land,
"Where there's drink, there's danger."

For the Alabama Baptist.
Useful Fancy Work.

BY A. M. H.

The embroidery of table linen affords a very attractive field for employment in leisure moments, and this kind of fancy work is not only ornamental, but very useful. The pretty pieces are helpful in covering up soiled and worn places in the cloth, thus saving the linen from such frequent washings, for it is the washing that wears them out much more than the using. A white cloth can be kept clean for a week or more where there is enough changes of small pieces, and the most useful ones are the carving cloth and the tea tray cloth, but those used for every day should not be elaborate, but plain hemstitched cloths, sufficiently large to be a protection. There is no better use to which the best parts of an old tablecloth can be put, than to cut them into a set of cloths for common use. These may be hemstitched or neatly hemmed by hand, and it makes fine employment for little girls.

After one has spent time and skill on handsome embroideries, it does not pay to leave them in careless hands to be laundered, and the owners of these articles usually prefer to launder them at home. Such dainty articles should never be allowed to become so soiled as to need rubbing, and an earthen bowl should be used in preference to tin, for fear of iron rust. The pieces may be washed most satisfactorily in a strong suds of pearl-ine and warm soft water. Wash by pressing and squeezing the suds through the material until clean, then rinse in clear warm water until all suds is extracted. Place in a dry cloth and squeeze as nearly dry as possible, then dry the white pieces in the sun, as the sun helps to bleach them, but those that have any color about them must be dried in the shade. Iron them on the wrong side, over a well-padded board, until they are perfectly dry, as they must not be put away with the least dampness about them, nor should they be folded, as a crease always spoils the appearance of the linen.

For the Alabama Baptist.
Around the Lamp.

BY S. H. H.

The lights in our homes are important factors. Our health depends quite a good deal upon them. A lamp well cared for in a home is a treasure—one that sends out a clear, steady, cheerful light. But how depressing to sit by a flickering, unsteady, dim light; it soon affects the eyes, and besides gives one severe headaches and neuralgia, so the oculists say. Those who have electric or gas lights prefer the lamp to read or study by. It is a necessity in the country homes, hence the housewife should study the best ways and means of cleaning them, for they are tyrannical, and demand care, skill and thorough cleanliness. But if we think of the happiness and blessings that accrue from the family meeting around the evening lamp, and what good cheer it sends out, we should be inspired to keep it in perfect order. It is the test of a good housekeeper, it is said, to have the lamps shining and bright.

The most necessary thing in securing a good light from a lamp is thorough cleanliness. The best things for cleaning them are a stiff little brush, plenty of clean cloths (cheese cloth is excellent), a bottle

of alcohol, and dissolve a tablespoonful of pearline into the hot water you wash the founts and tubes in, and all parts of the lamp. The lamps should be cleaned daily, and filled also. Use the best of head light oil. Cheap oils are dangerous. Remove only the charred portions of the wick. Tissue paper polishes the tube beautifully after it is perfectly clean. It not only makes one healthy to have a good light, but it makes him happier; good light makes good cheer.

Conundrums.

What is higher and handsomer when the head is off? A pillow.
What is that which is invisible, but is never out of sight? I.

When may a chair be said to dislike you?—When it can't bear you.
What sort of countenance is welcome to an auctioneer? One that is forbidding.

What does a lamp-post become when the lamp is removed? A lamp lighter.

Where was Napoleon going when he was thirty nine years old? Into his fortieth.

What letter in the alphabet is most useful to a deaf woman? A, because it makes her hear.

What nation does a criminal dread most?—Condemnation.

Why was the first day of Adam's life the longest ever known? Because it had no Eve.

For the Alabama Baptist.
An Excursion to Cuba.

Ever since the adjournment of the Southern Baptist Convention at Hot Springs, to meet at New Orleans next May, I have been inclined to suggest an excursion from the New Orleans Convention to Cuba, and have mentioned the matter to several friends. I believe many brethren, and sisters as well, would be delighted with such a trip. If a reasonable number of representative brethren shall express a desire to go on such an excursion, I see no reason why the Convention, after transacting most of its business in New Orleans, adjourn to Havana and close the session there, or at least send a strong committee to bear greetings and give encouragement and assistance to Dr. Diaz and all our struggling brethren there.

An adjourned session of the Convention, meeting even for one day in Havana, would favorably impress the whole island for good, give an impetus to the Baptist cause all over Cuba and stimulate Christian missions everywhere. I desire to see the Southern Baptist Convention cross the gulf on a missionary tour in the beautiful month of May, first year of the twentieth century. If this should be agreed, who will go? and who will take his wife, his pastor or some one else? But if it should be regarded as a thing impracticable to hold such adjourned meeting of the Convention, there are probably many persons who would be glad to visit Cuba with a large excursion party of Baptists immediately after adjournment of the Convention. The Woman's Missionary Union, or a large committee of their appointment, would doubtless join the party. I write today to many of our Southern Baptist papers and brethren, and shall be glad to hear from all; from Miss Annie Armstrong and other active members of the W. M. U., and I respectfully request that all who favor the suggestion, in full or in part, use their valuable influence in creating a favorable sentiment.

Regular excursions now run from Texas to Havana at \$70.00, including all expenses. No doubt better rates can be secured from New Orleans for the excursion I suggest. Please address letters and marked copies of papers making reference to this to

ROBERT C. BUCKNER,
Orphans' Home, Tex.

The United States Fish Commission has shipped 700,000 shad eggs to Ireland, where there will be an effort made to propagate the fish in the river Shannon.

Two hundred and fifty of the Paris police are mounted on bicycles. They carry a sabre on the handle in the day-time and a revolver at night.

It costs \$4,000,000 a year to maintain the twenty-four royal palaces of the Emperor of Germany.

Famous Young Men.

Landseer began his study of dogs at six.

Corneille had planned a tragedy before he was ten.

Claude Lorrain began landscape painting at twelve.

Il Perugino had finished an altar painting at fourteen.

Auber wrote an operetta for the stage before fourteen.

Handel had produced an opera before he was fifteen.

Moliere finished a comedy, one of his best, at seventeen.

Rembrandt had finished a portrait before he was twelve.

Goethe had produced a considerable number of poems and several dramas before he was twenty.

Shelley produced all his wonderful works of imagination before the age of thirty, at which he died.

Lessing is said to have begun "Sarah Sampson" at eighteen, and to have finished it before twenty.

Cæsar was not twenty when he became prominent in Roman politics, and was the leading spirit in Roman affairs before thirty.

Wagner planned a series of German operas by the time he was twenty-three, although his design was not carried out for many years.

Burke was twenty-six when the "Essay on the Sublime and Beautiful" was published. It is said that he began it between twenty and twenty-one.

The bee industry employs 300,000 persons, and the revenue from it is about \$20,000,000 a year.

Machinery for making artificial ice is being rapidly introduced in the towns of Egypt, South America and India.

The kangaroos which used to be a plague in Australia, are now getting so scarce that it pays to raise them in herds.

In the African elephant both sexes have ivory tusks, while in the Asiatic they are generally restricted to the male.

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OR

Our Savior in Art.

Cost nearly \$100,000 to produce. Contains nearly 100 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 work on salary or commission, 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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No tongue can tell what I have endured in the past ten years with my monthly sickness. While suffering untold agony, a friend called and recommended Wine of Cardui. I sent for a bottle, and Oh! what relief. After the first dose I began to feel better and have had no pain since.

MRS. GRACE LAMPHREY.



Wine of Cardui

Wine of Cardui not only cures but it acts AT ONCE. Here is a case of ten years' standing, and yet one single dose made the sufferer feel better, and stopped the pain. The Wine goes straight to the seat of the trouble. It acts directly upon the menstrual and genital organs. Its action is not violent, and it does not force a result. It simply gives Nature that little assistance that the sufferer's system lacks. A single disorder in the feminine organs spreads many disorders all over the body, and when the Wine cures the source, all the other ills vanish as a matter of course. A woman can be her own physician and cure herself at home. Local examinations are largely things of the past—the obnoxious custom is no longer necessary. Wine of Cardui is the only perfectly safe and sure vegetable Wine made to-day for the cure of "female troubles".

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NEXT SESSION BEGINS SEPT. 25, 1900.

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Efficient teachers desiring information should write for circulars.

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This book is just out, and is having an enormous sale. Everybody wants it. As it is being sold by subscription only, we desire representatives who are hustlers at once to introduce the work in your territory. Most liberal terms. Write today for territory and full particulars to

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The Saalfeld Publishing Co.

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.

A FINE OFFER.

"The Baptist Why and Why Not"

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OR

We will send it post-paid and the ALABAMA BAPTIST for one year to any new subscriber

Who Will Send us \$2.10?

Central Committee.

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

FORWARD.

"Speak unto the children of Israel that they go forward."

This message spoken of old to Moses, echoed and re-echoed through succeeding ages, is the word of God to the Christian women of to-day, and should convey more to our minds than it has ever meant to others. Representatives of the 19th century, the greatest in the world's history, we have shared in the wondrous changes which it has brought about. Progress in art, science, discovery, literature and conception of God's truth have all contributed towards our intellectual and spiritual development. The 19th century will be memorable as the fullness of time in which the Master's voice was heard summoning woman to untiring, enlarged and systematic endeavor, and we rejoice that Christian women of all denominations have been given a new estimate of life's responsibilities and of the privilege of service. Yet, our hearts are filled with special thanksgiving as the work of Baptist women is reviewed. During the last twelve years—since the organization of the Woman's Missionary Union—great has been the growth in interest and in contributions to Home and Foreign Missions. Countless deeds of sacrifice have been made, the record of which is kept by God alone, while offerings of \$616,238 have been made towards the work of the boards of the Southern Baptist Convention by the women and children. But, let us not linger upon what has been. Heirs of the 19th century, pioneers of the 20th, with the past uttering its solemn message and the future opening before us increased opportunities for service, we occupy, at this time, a position of peculiar responsibility. Appreciating the helpfulness of woman's co-operation, the Committee on the New Century Movement—appointed by the Southern Baptist Convention—has requested that Baptist women contribute towards the successful inauguration of the twentieth century by making strong effort to increase the number of missionary societies.

A few facts will emphasize the importance of this work. Within the territory of the Southern Baptist Convention, there are 18,963 churches. Two-thirds of the membership are women, many of them know not the joy of obedience to the Great Commission, having "no interest in missions." Not one-tenth of the churches in some States have societies, while in Virginia where the women raise more money for the boards than in any other State, not one half of the churches have women's mission societies. Is not this convincing proof that as yet we have only touched the border of that great land of promise which lies before us?

Dr. A. T. Pierson in his "Outlook for the Twentieth Century" writes: "With this new century we confront a new crisis in missions, and the question is, Who is to meet it and how is it to be met?"

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Ferry's Seeds are known the country over as the most reliable seeds that can be bought. Don't save a nickel on cheap seeds and lose a dollar on the harvest.
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\$900 YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties: to act as Manager and Correspondent; work can be done at your home. Enclose self-addressed, stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury, Washington, D. C.

At least four factors combine to constitute this a critical emergency in missions; those factors are the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and the lack of a proper spirit of prayer." As Baptist women, let us be willing to do our part in meeting the emergency, and recognize the far-reaching influence of the service which we have been asked to render. To the women of Alabama, the appeal is made, would you be as ministering angels carrying sunshine into the lives of those who know not the privilege of service; is it your heart's desire that woman's work shall be placed on a stronger basis than ever before? Then, as individuals, will you not resolve at the dawn of the New Year that you will faithfully labor to bring about the organization of one missionary society? It is God who commands "Go Forward."

He it is who has written on one side of the open door "Opportunity," on the other "Responsibility."

ANNIE W. ARMSTRONG.

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On October 28th the Alabama Great Southern Railroad inaugurated a fast schedule between the Southeast and Texas points via Meridian, Vicksburg and Shreveport, thereby reducing the running time between Alabama and the Southwest twelve (12) hours.

This service is complete in all respects, consisting of Pullman Drawing Room Sleeping cars, elegant day coaches, and dining car, on which meals are served A La Carte. This train will depart from Birmingham, Ala., at 10:10 p. m., arriving at Dallas, Ft. Worth and other North Texas points early the following evening, or twelve hours quicker than via any other line. A close connection will be afforded at Longview Junction, Texas, with the International & Great Northern Railroad for Austin, San Antonio, Palestine and intermediate stations, shortening the schedule several hours.

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. Tusculossa	12:18pm
Ar. Tupelo	5:37pm
Ar. Memphis	7:40am
Ar. Hot Springs	5:30pm
Ar. Jackson, Tenn.	9:26pm
Ar. Cairo	1:36am
Ar. St. Louis	7:44am
Ar. Chicago	4:30pm
Ar. Waukesha	8:23pm
Ar. Kansas City	5:30pm
Ar. Omaha	6:15am
Ar. St. Paul	7:45am
Ar. Denver	6:35pm
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.

For further information, call upon R. W. Smith, Passenger Agent, or J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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Plant System.

Florida to Cuba.

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	2 20	3 30	
—32—	6 00	3 05	Ar. Thomasville	1 15	2 25	
6 15am	6 10	3 15	Lv. Thomasville, Ar.	1 05	2 15	—33—
7 07	7 00	4 01	Ar. Quitman	11 15	12 3	9 30pm
7 42	7 34	4 30	Ar. Valdosta	11 45pm	12 50	8 35
8 35	8 25	5 15	Ar. Dupont	11 05	11 59am	8 01
9 45	9 30	6 15	Ar. Waycross	10 15	11 00am	7 08
	8 30	7 15	Ar. Jacksonville, Lv.	7 45	8 00	6 00
	10 30	1 10pm	Lv. Jacksonville, Ar.	4 55	4 30	
	10 30	3 00	Ar. Palatka	3 00	2 35	
	2 10am	5 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
11 10	12 10am	10 15	Ar. Savannah	5 00	8 10	3 25
	6 28	4 10pm	Ar. Charleston		5 40	
	4 15pm	7 30am	Ar. Waycross	9 45am	8 00pm	
	6 00	10 15	Ar. Brunswick	7 00am	5 45	
		9 45am	Lv. Jacksonville	7 00pm		
		12 02pm	Ar. Palatka	4 50pm		
		2 15	Ar. Gainesville	3 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 48pm	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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Leaves Port Tampa Monday, Thursday and Saturday, 11 p. m.

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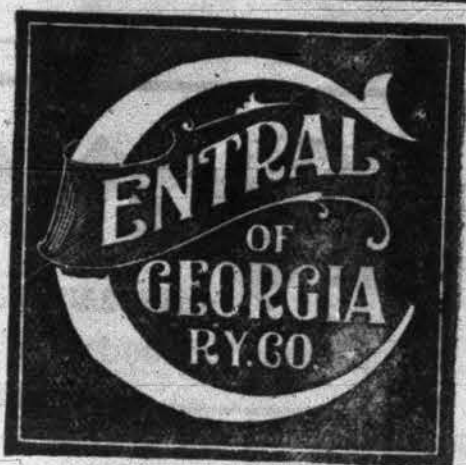
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ALABAMA NEWS AND NOTES.

The Eufaula street fair, just closed, was pronounced a success.

Hon. Joel D. Murphree, of Troy, has just celebrated his fiftieth anniversary as a Mason.

Montgomery's pure artesian water supply is now second to no other city's in the United States.

Steve Thornton, gambler, was fined \$100 by Recorder Tarver in court on Monday last. Other gamblers are to be tried.

Montgomery county bonds to the amount of \$100,000 were sold on the 7th to Josiah Morris & Co., at 111. The bonds are to run forty years and bear 5 per cent interest.

Jno. A. Gafford, who was acquitted of the murder of F. B. Lloyd by a jury of Montgomery citizens, has since been beastly drunk on the streets, and was arrested and locked up in jail.

Capt. W. P. Armstrong, president of the City National Bank, of Selma, died suddenly in that city on the 5th inst. Capt. Armstrong was one of the most prominent bankers and financiers in the South.

Selma is to have a street fair this week. So far as the exhibitions are concerned, they may be all right to advertise a city, but the undue familiarity of the sexes tend to lower the morals of any community.

Gov. Samford has appointed Mr. J. J. Flowers, formerly of Bolling, Ala., to be president of the State Convict Board. Mr. Flowers is said to be a fine business man, and will make a most satisfactory and successful official.

The bold robbery in this city last week, in which four or five gamblers enticed into their room at mid-day, on a public street, an unsuspecting country merchant, and robbed him at the point of a pistol, should be ferreted out by every reason of law, justice and public safety. This is most too much of the metropolitan style. It is to be hoped that the detective and police force will run down and arrest these high-handed violators of the law.

A large phosphate bed is reported as having been discovered four miles southwest of Prattville, Autauga county. Prof. H. Barclay, of Prattville, says the correspondent of the Montgomery Advertiser, is a native of South Carolina, where the famous phosphate beds are located, and he says that he has never seen anything there that compares with quantity and specimens found here. He assures the writer that there are not less than nine hundred acres of these beds in this locality.

Please, Brethren.

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

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

The Christian ideal finds its highest realization not in doctrine, but in life—in the supreme duty of following Christ.—Rev. Dr. A. C. McGiffert.

Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Conquers Croup, Whooping-Cough, Bronchitis, Grippe and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 50 pills 10c.

MARRIED.

At the residence of the bride's parents, January 1, 1901, Mr. J. D. Henderson and Miss Kate Robinson were married, both of Andalusia. The bride is a beautiful and accomplished Christian woman—a graduate of the Judson—is the daughter of Rev. J. M. Robinson, and is a sister of Judge Robinson, probate judge of Covington county. Mr. Henderson is a man of sound business integrity and unimpeachable moral character. He was once a student of Howard College, before its removal from Marion. Rev. T. V. Neal officiated. The many friends of the happy couple wish them a long, useful and joyous life together.—A Friend.

On Wednesday evening, January 2nd, Miss Maggie DeWitt and Mr. Clarence Cook, at the home of the bride's father, Rev. W. H. DeWitt, near Gastonburg, the writer officiating. They left on the night train for Georgia, to visit his relatives. Their future home will be at Pine Hill. Many friends wish for them a life of usefulness and pleasure. A life spent in the service of the Master.—Rev. L. C. DeWitt, Catherine.

On the 27th ult., it was my happy privilege to unite in matrimony Mr. Jas. Russell, of Carroll county, Ga., and Miss Ida Bell, of Lineville, Clay county, Ala. While Mr. Russell is almost a stranger among us, he is a man of high moral and Christian character. Miss Bell is a lady of the highest type. We trust that peace, happiness and prosperity may be the jewels that will adorn their pathway through life.—Wm. M. Garrett.

Wednesday evening, December 26th, 1900, Mr. Clem E. Suttle and Miss Maud Richardson were married, at the home of the bride's parents, in Eufordville, Ala., Rev. E. E. George of Alabama City, officiating. The contracting parties are among our most prominent young Baptists. May they ever be prosperous and happy.—A Friend.

On the evening of the 23rd of December, 1900, at the residence of the bride's father, near Camp Hill, Mr. T. G. Smith and Miss Florrie Farris were married, the writer officiating. Both the parties are nice young people, and many friends wish them a long and useful life.—Jno. P. Shaffer.

OBITUARIES.

Sister Lucy McCoy passed to her reward on the night of December 4th, at the home of her son, in Wetumpka. She was in her 86th year. She was married to David McCoy in early life. They joined the church together soon after their union. He became a prominent Baptist minister. She was indeed a minister's helpmeet—a true and faithful wife, an indulgent and loving mother, true to God, herself and her fellow travellers to eternity; for 60 years a consecrated member of the church, cheerful and resigned under all the changeable circumstances of life. Patient in suffering, she glorified God in her life and death. She leaves a large family to mourn her loss. We thank God that such a noble Christian woman has lived among us so long.

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

J. M. JOHNSON.

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.

Your Example Counts.

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning, this gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course, you are going with us on the excursion?"

"No," he replied, quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply. Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by one hundred and fifty men, whom the quiet example had turned from a Sunday excursion to the place of worship.—Union Gospel News.

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General News and Comments.

General Bacheider, former Quartermaster-General of the army, died in Washington on Jan. 4th.

Hon. Wm. J. Bryan, late nominee for president on the democratic ticket, will edit and publish a weekly paper, The Commoner, at Lincoln, Neb., which will "defend the principles set forth in the Kansas City platform."

Andrew Carnegie came to America in 1845 from Scotland, a boy 10 years old, with \$50. He is now the next richest man to Jno. D. Rockefeller, whose income is estimated at sixty million for 1900. Both of these men give by the millions annually to worthy benevolent objects.

Dr. Len Broughton, who has been engaged in Meridian, Miss., in a meeting, has returned to Atlanta, Ga., and proposes to tell all he knows about the police officers being present and drinking and gambling at the race course during the recent race meet near Atlanta.

Rev. Sam Jones writes a strong letter to the Atlanta Journal, commending Grover Cleveland's recent utterances concerning the Democratic party, and in it he says: "I have the profoundest regard for Mr. Cleveland as a statesman and a profound contempt for his critics"—and concludes by suggesting that the party if it wants to succeed, had better run him for president in 1904.

The teachers and school children of New York have recently sent a check to the school children of Galveston, Texas, for \$27,907.02. The check contains the following: "From the pupils of the public schools of New York to the pupils of the public schools of Galveston, Texas." This act of sympathy and benevolence is worthy of imitation in all of our schools. Let us help to rebuild the stricken city and restore her to her former place.

Literary Note.

SO: Or the Gospel in a Monosyllable. By Rev. G. A. Lofton, D. D. Fleming H. Revell Co. Price, \$1.25.

This is a vigorous discussion of some of the fundamental doctrines of Christianity. The volume is an elaborated sermon on the 16th verse of the 3d chapter of John. By a somewhat unusual exegesis, which is not especially strained, the author draws from this verse such subjects as the universal provision of grace, the moral basis of Christ's atonement, the nature and doom of depravity, the only remedy, the least requirement, etc. The book is mainly a restatement in the language of today of the old doctrines of theology, though it shows the author's acquaintance with the newer thought. It has the right ring. Such discussions are needed in a time when it is fashionable to make light of the old theology by calling it "narrow" and "medieval." It will prove a good tonic for those who have been feeding on the rapid stuff that, under the guise of liberal thought, fills the magazines and popular novels. While not concurring in all that the author says, we can commend the book to those who desire some stimulating reading.

"Go ye, therefore." You started, perhaps, but did you go where the Master said go? Didn't you stop short of duty?

It is said that President Kruger, of the South African Republic, will visit America in February next.

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It Isn't Medicine.

It is natural, when the eyes give trouble, to think that they require medical treatment. In the majority of cases it isn't medicine that is needed. Nine times out of ten the cause is simply Eye-strain. A slight defect of focus or muscular balance makes the strain and effort too great. Drugs would do more harm than good. Take off the strain and overwork, and Nature will do the rest. That is the sole object of glasses. They correct and neutralize the defect and put the eyes in perfect focus. The nerves and muscles work in harmony.

The eyes are strengthened and preserved.

H. RUTH,
Optician,

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With Home and Farm, Louisville, \$1.75.
With The Fancier, Atlanta, (devoted to Fowls) \$1.85.

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