

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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NOTES AND COMMENTS.

Few men can put things better than Dr. Hatcher. "The obscurity of staying is intolerable to some preachers. They spend no mean part of their lives in reading flowing tributes to the brother who quits, while, like Gideon's three hundred, those who hold on have to stand in their place while it is dark and silent all around. But staying has its recompenses. Two domestic moves are said to be equal to a fire, and too many pastoral changes often wreck everything a preacher has, except his old sermons, and they often wreck him."

When the editor of a so-called Baptist newspaper devotes a large portion of his editorial column to spiteful flings at some of the noblest men in our southern ministry, when he seems never to lose an opportunity for a hostile criticism of our organized work, when he persistently opposes the Sunday School Board and slanders the faculty and the students of the Seminary, how can he claim to be in harmony with the Southern Baptist Convention? And what right has he to membership in that body? Is the enemy allowed to sit in the council chamber?

We fear that not enough attention is given in our associations to the report on religious literature. The committee that makes that report ought to be very careful not to recommend any periodical whose influence would injure the work for which the association is organized. The religious paper that is continually fighting the work of the denomination is an unmitigated nuisance, and those who support it are wasting their money and doing a great deal of harm.

What right has a Christian to joke about baptism or the Lord's Supper? There are some things too sacred to be soiled by the irreverent touch of the jester. You would not joke about anything which represented to you your father's death. You would not make sport of the way in which a loving son laid a wreath of flowers upon his mother's grave. What right have you to raise a laugh over the way in which a Christian represents his Savior's death? You may not think he does it right. You may believe the Bible teaches a different way. But you have no right to make fun at his way. It is a matter of conscience with him. It is too sacred for jest.

In an article in the Religious Herald on "Lynching in the South" Prof. S. C. Mitchell says that "the gist of evil is that it undermines the law, which is the very stay of society." He declares that "our only help lies in a deeper respect for law." But so long as the processes of the law result in such outrageous miscarriages of justice as disgrace our present system, so long as a premium is put upon ignorance and incompetence by the prevailing method of selecting juries, so long as the courts are so easily influenced by money, so long as all the revolting details of an assault upon a woman's honor must be exposed in open court to the prurient crowd, just so long will it be idle to try to stop lynching. If we are to respect the courts, the courts must respect the demands of justice.

PRESIDENTIAL INAUGURATION.

On account of the Presidential Inauguration ceremonies at Washington, D. C., March 4th, 1901, the Alabama Great Southern Railroad will sell tickets from all points on its line to Washington, D. C., and return at rate of one fare for the round trip. Tickets will be sold March 1st, 2nd and 3rd, 1901, with final limit to return until March 9th, 1901.

For further information, call on Alabama Great Southern Railroad ticket agents.

He that tilleth his land shall have plenty of bread.

GAMBLING AND POOL-SELLING.

R. M. HUNTER, AVONDALE.

1 Thess. 5:22, "Abstain from all appearance of evil."

INTRODUCTORY.

1. There is an agreement among the ministers of Birmingham District for each one to preach today against gambling and pool-selling.

2. This step taken by them is occasioned by a bill now pending in the legislature, offered by Frank P. O'Brien, to repeal the law that forbids pool-selling in Jefferson county.

3. The advice given by the Apostle Paul in this text to all men, especially to Christians, is to abstain from all appearance of evil.

4. Not only are we to abstain from evil, but from the very appearance of it.

5. Now, I claim that gambling in all its varied forms appears to be evil, whether it is raffling cakes at a church supper, playing for cut glass in a fashionable parlor, shooting craps in a box car, or selling pools at a State Fair.

I. Heathen nations have defined it as evil.

1. It is true the heathen have called good, evil.

(1.) They rejected Christ, and persecuted his followers till they saw their error.

(2.) But the mind of the wicked has never changed toward gambling. Wicked men being themselves judges, admit its evil.

"Gambling," says Chambers, "was not countenanced by the Roman law."

And there are tribes of Indians who will not gamble while the Sun, the Great Spirit, is in the sky.

The low opinion that the gambler has of his immoral craft is an argument against it.

II. All Christian nations are opposed to gambling.

1. Their conclusions are drawn from the Bible. This Book we claim as our only guide of faith and practice.

(1.) Its teachings condemn sin.

(2.) Gambling is sin.

(3.) Therefore gambling is condemned.

Statutory restrictions upon games and gambling go back as far as Richard II, A. D. 1376.

2. Christians also draw their conclusions from practical observations. If there were no Bible to warn, no God to punish, no hereafter to dread, yet it can easily be seen that betting on horse races and gambling with cards, or anything else, is a menace to the peace and safety of a community.

(1.) Gambling tends toward ruining the life of the gambler. He may by nature be a generous man. But sin hardens him till he becomes cruel, cold, avaricious, reckless; and when the occasion demands, murderous.

"Evil men and seducers wax worse and worse deceiving and being deceived."

In the course of time neither a wife's prayers nor a child's tears can move to pity the heartless gambler.

There is nothing in the business to help him be a better man.

(2.) Gambling tends towards ruining the home of the gambler. He neglects the companion of his love for the game of chance. His evenings are spent with men like himself—men whose god is the game.

The home becomes desolate and the light of love and joy goes out forever.

Domestic grief and sorrow follow in the path of the gambler.

3. Gambling tends towards ruining the friends of the gambler.

Like a pirate ship, if he rides out the storm he will live to kill and plunder; but if he sinks he will carry down in the whirlpool made by the sinking vessel all who come within its circling vortex.

In the olden times the sailors told of many strange stories of the sea; among them was that of a strange island in waters where no breakers beat and no storms blew on its quiet shores. And yet they kept aloof, fearing it more than the rugged

coasts of the stormy climes. It rose from the silent deep a mass of magnetic ore, with powers of attraction fatal to the unskilled mariner. Once within its influence the ship was drawn nearer and nearer, at first slowly, silently, almost imperceptibly, but with ever increasing speed till on a closer approach every iron bolt was drawn from her timbers, and without a sound of the work going silently on, she fell into a thousand pieces, the whole fabric dissolved—crew, cargo and all went down into the cold and silent waters. Fable as that was, what a picture of sin's magnetic power in its attractive gambling maltrams! What a tale it tells of the many, who, loving this present world, yield their souls up to its siren voices, and are unconsciously drawn till the catastrophe ends in the loss of the soul!

(4.) Gambling tends towards ruining our schools and our Sunday schools.

Boys soon catch the idea of making money by betting, and become restive under restraint. The spirit of adventure takes hold upon them, and education and religious training are cut short.

But if gambling as an institution is a good thing, then I advise that it be introduced into the public schools and begin as early as possible to teach the boys the delightful art of swindling. We should send committees to Montgomery to help the introducer of this bill advocating pool-selling. We should esteem the effort as a great favor, and the bill, if passed, as a great benefit.

(5.) But gambling tends towards ruining the employes of every enterprise in our country. No man can safely retain in his business an employe who gambles. Betting makes him an unprofitable servant.

(6.) Gambling tends towards ruining our public officers.

Many an official has found his political grave under decks of greasy cards in the dirty gambler's den.

When under the excitement of a game of chance, what care they for public trust, or for public opinion?

In California there is a house made entirely of wrecked ships. The architect gathered up the broken timbers washed ashore from ocean's boisterous surge, and built his splendid home. How many stately young ships have gone down with their fortunes under the red waves of the gambler's ocean! And a few palace homes are built of the ruins of the many.

Every plank in that house is a casket that holds some dead hope. Every nail has pierced some dead mother's heart. Every laced curtain is the shroud of some orphan child.

That fine piano has played the funeral dirge of that father who bit the dust of the gambler's floor.

In this state there is a prohibition town. It was once a place of saloons and gambling dives. A certain man who made his fortune there when his craft failed moved to another city, one whose atmosphere was better suited to his distorted respirations. But before leaving he gave the county a fine gold pen with which to write his record clear. But the Angel of Light wrote his name Ichabod.

III. But the remedy for gambling and pool-selling.

1. The Christian home. Mother's teaching's outlast all the rest.

2. The Sunday School. Let the teachers, by the word of God, show the terrible results of sin.

3. The Christian literary school. Let morals be taught, as one of the chief studies.

4. The ballot box. Put men in office who have the good of their country at heart. Not men, however great their genius, who in principle, if not in practice, are gamblers and debauchers. What business have law breakers to make laws for a people who love law and order?

When our people have learned to put men in office whom they do not have to continually watch to prevent some accursed law being enacted, then may they hope for good government.

5. The indignation mass meeting

is the last resort and sometimes fails. But let no means be despised.

"Is there not some chosen curse. Some hidden thunder in store of heaven. Red with uncommon wrath to blast the man. Who owes his greatness to his country's ruin?"

Our Foreign Mission Work.

BY R. J. WILLINGHAM.

We are rejoiced to know that our missionaries in China, who had to leave their work, have returned to their posts. Those who have been in this country recuperating, are anxious to get back. Rev. W. H. Sears and Rev. L. W. Pierce expect to start soon. Dr. T. W. Ayers, recently appointed, expects to leave with his family, March 7th. Rev. R. E. Chambers wishes to leave in August. Miss Trainham, of Richmond, Va., who has recently been appointed, will go with Rev. R. E. Chambers and his wife. The missionaries on the fields are begging for re-enforcements. Many new missionaries are needed in China. Who will go? Who will send them?

The Foreign Board is following the instructions of the brethren and enlarging our work. Besides the new missionaries that are mentioned above, Rev. Geo. F. Hamilton and wife have just gone to Japan; Rev. W. F. Gatchell and wife leave in a few days for Mexico; Rev. D. G. Whittinghill leaves soon for Italy; Rev. A. L. Dunstan and wife leave in a few months for Brazil. All of this enlargement requires a large expenditure of funds. The Board has gone forward trusting in God and the brethren. We have been greatly blessed on the foreign fields, and hope to go up to the convention in New Orleans with all indebtedness paid. The Board has had to borrow largely. Every missionary is paid monthly, whether the funds have been contributed or not. We cannot suffer our representatives in heathen lands to be begging for credit on the foreign fields. But now that our brethren abroad have been paid, let us see that our bankers at home be paid before we meet in Convention.

A danger in our work just now, is that our people with greater prosperity are buying and building larger houses, establishing new enterprises, founding schools, and giving for many other worthy benevolent objects. While these things engross our attention, and absorb our means, we are in danger of forgetting to enlarge our gift for the millions who are dying without Christ. Let us remember that these souls are precious in the sight of our Master, and need the gospel. Christ sends us to them. Let nothing, nothing, nothing weigh with us as of more value than souls to be saved. One earnest brother said to his people who wished to build a steeple, "Steeple can wait, but dying souls cannot." Let us put above everything else, giving the gospel to dying men.

One of the greatest powers for good in our own land is the printing press. In foreign lands the missionaries find it a mighty power for good also. The Chinese Baptist Publication Society and the Brazilian Baptist Publication Society are destined to do great good. Brother Chambers is Corresponding Secretary of the Chinese Society. While in this country, he is anxious to get \$3,000 to build a permanent home for the Society. He wants thirty brethren and sisters to give \$100 each. Several hundred have already been given. This society, which is to publish tracts, a religious newspaper, and God's Word, will doubtless do great good.

Rev. W. E. Entzinger, of Rio, Brazil, is Corresponding Secretary of the Publication Society in Brazil. He also needs funds to fit up rooms for the Society, and to help publish literature.

Rev. J. S. Cheavens, in Saltillo, Mex., is Editor of the Expositor, a paper aiding in the study of the Sun-

day school lessons, for our Sabbath schools in Mexico.

A great power for good in our foreign fields is the Theological school. Dr. Graves has been training young preachers for years in Canton, China. He has thus multiplied his influence greatly. The grand old missionary has many Timothys to aid in carrying on his work now, and after the Master has called him up higher.

Recently several Training schools have started. Dr. Bryan has one in Shanghai, Dr. S. J. Taylor, one in Sao Paulo, Brazil, and Rev. C. E. Smith, one in Ogbomoshaw, Africa. This last has been in operation for several years.

We must train native converts for gospel ministry. After all, while missionaries plant the seed, a country must be evangelized largely through preachers who come from the people themselves.

RECEIPTS

of the Foreign Mission Board from May 1st, 1900, to Feb. 15th, 1901.

Virginia.....	\$13,283.69
Georgia.....	12,137.65
Kentucky.....	7,779.85
South Carolina.....	7,652.30
Alabama.....	6,509.45
Texas.....	5,929.81
Tennessee.....	4,004.97
Missouri.....	3,870.19
North Carolina.....	3,308.25
Maryland.....	3,222.94
Mississippi.....	3,098.10
Louisiana.....	1,409.17
Arkansas.....	1,043.06
District of Columbia.....	424.06
Florida.....	291.26

For the Alabama Baptist.

Muscle Shoals Fifth Sunday Meeting.

JOS. SHACKLEFORD.

We are very hopeful that we will have a large attendance at our fifth Sunday meeting, to be held with Trinity church, commencing Thursday night, March 28th. I have already heard from nearly all the pastors in the association, and some not pastors. A large majority of them have promised to come and take a part in the meeting. Our church will be dedicated on the 5th Sunday, and the church has requested Bro. F. C. David, one of our strongest ministers, to preach the sermon, which, I think, he will, as he has promised to attend the meeting. Our program has been completed and will be published in some of this county's papers. We are looking forward to an interesting, profitable meeting, which we trust will be the forerunner of better times in our association.

I wish to correct an error or two made by the printer in my article of last week. The types make me say in one place, the people in the main, were Anti-missionary in belief; I think, I said, Anti-nomian. In another place, you have, "The want of education at institutions;" I said, or meant to say, Educational Institutions. There were other minor errors. Your compositor does remarkably well, however, with my hand write.

The new type has improved the looks of the BAPTIST very much.

In conclusion of this short note, I wish to say to the brethren ministers of Muscle Shoals Association, that we want you all, if possible, to come to our fifth Sunday meeting and get your churches to send one or more messengers. We regret very much that Bro. Quisenberry, of the Central church, New Decatur, has appointed a meeting to come off during the same week. We would like very much to have the distinguished brethren whom he expects to be at that meeting to come out and be with us a day or so, and also himself and the other Decatur pastors. Our church took action concerning this meeting in January, and the brethren thought it a good time to have their house dedicated. We therefore do not feel that it will be best for us to call in our meeting. I trust that both meetings may be productive of good.

Trinity, Ala., Feb. 16, 1901.

Ten inches snow at LaGrange, Ga., last week was the heaviest we have heard of in "this sunny land of ours."

B. Y. P. U. Column.



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Communications for this Column should be addressed to Paul F. Dix, Box 502, Montgomery, Ala.

OUR PAPERS AGAIN.

We do not propose to let our readers forget about our effort to increase the circulation of our State and International B. Y. P. U. papers, the Baptist Union and the ALABAMA BAPTIST. It will be remembered that some time ago these papers made a club offer to our young people of \$2.00 per year for the two papers. This is a very low figure considering the value of the two papers to the work, but we are sorry to say that there has not been a very liberal response on the part of the young people. One of the reasons that our B. Y. P. U. department in the ALABAMA BAPTIST has not accomplished the work it might and should, is that the paper is not read by the young people generally. This is true also of the Baptist Union. The most progressive Unions, and by the way the most progressive organizations nowadays and the most successful ones, are those who keep more nearly in touch with the general organizations, and which carry on their work in the regular systematic way that these general organizations outline for them. There is no one thing that tells so much in the practical life and work of such organizations. The only way for our young people to keep in touch with our State and National work is through their organs, the papers referred to. We would again recommend that the Unions take this matter up and make a systematic effort to increase the circulation of these papers in their membership. The results will pay for the effort.

Don't forget the State Convention, LaFayette, Ala., April 24-25. It will be the best Convention we have ever had, and it needs you as much as you need it. Begin to make plans at once to be there.

Some time ago we called attention to the fact that we were going to try and publish each week some suggestions as to plans of work in various Unions, hoping that the different Unions would come forward with an expression of their ideas on the subject. We have little doubt but that every Union in the State has some method or plan of work in some of its departments that is peculiar to its own locality, and would be

new to almost all the other workers, but nevertheless might be used by them to good advantage. We really do not see why the Unions should object so seriously to telling the other workers about the work they are doing, but from the responses that we have had to requests of this kind, we would judge that there is some objection to it. If it is bashfulness we trust that some real effort will be made to overcome it, and that the effort will be successful; if it is because you have nothing to tell about, we hope this will impel you to make more of an effort to make some plans and have some methods whether you tell us about them or not; but if you are not bashful, and have methods of work that are a success in your own Unions, and do not tell the rest of us about them that we may improve on our work, well, we will have to call you selfish, to say the least of it. Now think about this, and help yourselves and the rest of us by telling us what you know.

The following taken from the Baptist Union, is one of the best things of its kind that we have seen. Do you belong to the "Alphabet?"

Who Helped the Meeting?

BY CARROLL W. CHADWICK.

ALPHABETICAL AIDS.

A did it—Added his influence.
B did it—Bade others come.
C did it—Came regularly.
D did it—Doubted not.
E did it—Ever ready.
F did it—Faithful and firm.
G did it—Gave attention.
H did it—Had something to say.
I did it—Improved his opportunity.
J did it—Joined in joyfully.
K did it—Kept interest up.
L did it—Left nothing undone.
M did it—Made preparation.
N did it—Noticed strangers.
O did it—Offered service.
P did it—Prayed for it.
Q did it—Quaffed in the Spirit.
R did it—Read the lesson.
S did it—Sang heartily.
T did it—Told others about it.
U did it—Uniformly useful.
V did it—Vastly interested.
W did it—Wished success.
X did it—Xerted himself earnestly.
Y did it—Yielded yearningly.
Z did it—Zealous always.
Bedford, Ind.

For the Alabama Baptist.
FROM THE FIELD.
J. A. HOWARD.

It is a pleasure to tramp (even in the mud and rain) with a pastor like Bro. Ivey, of Bessemer. The only trouble was in finding the people. When found they did as their pastor told them, took the paper. I more than doubled our list. Everywhere Ivey met a cordial welcome and a kind word. Saint and sinner, Baptists and others, all esteem him highly. He is doing faithful work in a difficult and exacting field. He has earnest helpers and has large things planned. He will succeed. The Lord is with him.

At the time of my visit, the good people of Bessemer were restless under the curse of a street fair. How long before people will cease to be humbugged by cheap side-shows?

Down at Vincent, the Baptists have a strong membership under the care of Bro. O. P. Bentley. The town is a good business point and Bro. Bentley is fortunate in having the co-operation of some of the best business men of the community. As they are succeeding in their own business they do not forget the Lord's business.

At Ensley, I found Bro. Willis fully entered upon his work. I told him what Ivey had done for me at Bessemer, and he set out to do as well. He has a noble band of workers and a new, comfortable meeting house. They have just ordained as deacons, Brethren E. E. Robinson, J. I. Blount and H. L. Finklea, and

these, added to those already in office (Brethren Minor, Appling and Eubank) make a very strong team. This is a very hopeful field. The pastor, young, cultured and earnest, has to aid him men who will always pitch their plans on a high key and the rest will follow. The Baptists are in the fore-front in busy, growing Ensley.

Pratt City is without a shepherd, but is looking for one to lead them. There are large possibilities here and hard work for pastor and people. The people are ready. May the Lord send the leader?

FRANKLIN'S LESSON.

When I was a child of seven years old, my friends, on a holiday, filled my pockets with coppers. I went directly to a shop where they sold toys for children; and being charmed with the sound of a whistle, I voluntarily offered and gave all my money for it. I then came home and went whistling all over the house, much pleased with my whistle, but disturbing all of the family. My brothers and sisters and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth; put me in mind of what good things I might have bought with the rest of the money; and laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the whistle gave me pleasure. This, however, was afterward of use to me, the impression continuing on my mind.—Ben Franklin.

LITERARY NOTICES.

Manual of Christian Theology. Alvah Hovey, D. D., L. L. D., Professor of Apologetics and General Introduction in the Newton Theological Institution. Second edition. Silver, Burdett & Co., New York and Chicago. Price \$2.00.

This is one of the best books that has recently come to our desk. The name of Dr. Hovey on the title page is sufficient guarantee as to the excellence of the work for he is recognized as one of the strongest theologians in America. This volume is the product of his best and ripest thought, after fifty years spent in the study of theology. While he has given it the modest title of a "manual" it is remarkably comprehensive. A surprising amount of solid thought is packed into its closely written pages. The author wastes no words, but goes straight to his point. It is needless to say that Dr. Hovey is a theologian of the old school. His book is a masterly defense of the old doctrines. He rejects the doctrine of monism, partial inspiration, atonement without penal sacrifice, etc. Here is an example of his argument against the first of these:

"Monism refutes itself by rejecting the testimony of consciousness. For while it rests on the testimony of consciousness in proving will to be the only known source of action, it rejects the testimony of consciousness by ascribing its voluntary energy to God. If human consciousness does not prove that human will has real energy, it surely does not prove that any other will has such energy." Dr. Hovey's book is exceedingly helpful and stimulating, and deserves a place in every teacher's library. P.

Faiths of Famous Men. By John Kenyon Kilbourn, D. D., Henry T. Coates & Co., Philadelphia. Price \$2.00.

Few people realize how large a part of the world's thinking has been occupied with matters relating to religion. This book will therefore be something of a surprise to many. Dr. Kilbourn has brought together by well chosen quotations from their writings the religious views of the most distinguished scientists, statesmen, educators, philosophers, theologians, literary men, writers, business men, liberal thinkers, and others. More than five hundred well known men are represented in the book, which contains three hundred and seventy-nine pages. The subjects treated are God, Creation, Immortality, the Millennium, the Intermediate State, Resurrection and Heaven. A well arranged index enables the reader to turn at once to the views of any person quoted. In the study of any subject it is interesting as well as helpful to know what the leading minds of the world have thought on that subject, and their words open up entirely new fields of investigation. We do not know of any work that will serve this purpose so well as the volume of Dr. Kilbourn. The work of the editor has been carefully done, and the mechanical appearance of the book is a credit to the publisher. P.

We have received a copy of "The Safeguard and Armory" (Safeguard Pub. Co., Portland, Maine) containing a strong article on "Christian Science." The writer quotes Mrs. Eddy's words to show the absurdity of her doctrine. His argument shows that Eddyism is not Christian, because it denies the reality of sin and disease and death, it robs the world of its Savior, and denies and confuses Christian doctrine generally. It is not scientific, because it denies the foundation of true science, namely the existence of material things, while its statement of facts are untrue and its claims involve endless absurdities and contradictions. Moreover, it is contradicted by the acts of Christian Scientists themselves. The indictments is amply sustained at every point. It is strange that any sane person can embrace this absurd doctrine called "Christian Science."

Among those women who have come into recent note by careful management of great wealth, is Miss Helen Miller Gould, daughter of Jay Gould, and sister-in-law of the extravagant Count de Castellane. Miss Gould's work for the soldiers and sailors of the Spanish War is still fresh in the memory. Much that is unfamiliar regarding her gifts and

Central Committee Column.

WOMAN'S CENTRAL COMMITTEE.

Mrs. L. F. STRATTON, President.....1705 Twelfth Ave., S. Birmingham, Ala.
B. D. GRAY, Vice-President.....Birmingham, Ala.
H. L. MELLON, Vice-President Ex. Com.....Livingston, Ala.
T. A. HAMILTON, Leader Young Peoples' Mission Work.....Birmingham, Ala.
FLORENCE HARRIS, Leader Babies' Branch, 301 Sayre St., Montgomery, Ala.
GEO. M. MORROW, Treasurer.....1711 Eighth Ave., Birmingham, Ala.
D. M. MALONE, Secretary.....East Lake, Ala.

Miss Kelly's appointments with the different churches, as appearing in the BAPTIST of last week, are noted with pleasure by all those interested in the work which this noble young woman represents. It will be pleasant and inspiring to look into her face and hear from her own lips about her work in China, but it is well to bear in mind that the prime object of her appearing before the Baptist women of Alabama, is that there may be a great quickening of interest in foreign missions among them, and unless this is effected—Miss Kelly will feel as though she has failed to accomplish the thing she most desires for her sisters in Alabama. At every meeting where she speaks let the collection for foreign missions be a part, and a prominent

part, of the program. The president of the Society, or some one whom she may appoint, should make the appeal, and see that a generous sum is raised.

Alabama women have assumed \$2,000 this year for foreign missions, and it is conceded that a woman always pays when she promises. Let there be no "exceptions to the rule" in this case.

Mrs. L. F. STRATTON,
Pres. Cen. Com.

[This note reached the office Wednesday morning after we had gone to press. All matter intended for immediate publication must get into the office by 12 o'clock on Monday of each week to insure its insertion.—Ed.]

her methods of giving is told by Mrs. Sarah K. Bolton in the March Delineator.

The latest catalogue of the seed house of D. M. Ferry & Co. of Detroit Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden and the flower garden. It is sent free on application.

American Boy, published in Detroit, Mich., for February, is full of interesting articles for the young. This is Washington's Birthday number and is exceedingly instructive. It is a monthly periodical, thoroughly up-to-date, is of a high order, and is worthy of commendation. Send for it for your children. They will profit by reading the many fine articles each issue contains. It costs only \$1.00 a year. Send for a sample copy. Sprague Publishing Co., Detroit, Mich.

WHISKEY AND THE CENSUS.

Mr. W. F. Dent, of this city, travels widely and sells drugs largely. He was over in Mississippi recently, and the people generally were discussing the census figures as relating to their towns and the sale of liquor. "They are impressed with the fact," says Mr. Dent, "that Columbus and West Point, both prohibition towns, show large gains, while Aberdeen, one of the few places in the State where liquor is sold, shows a gain of just four in population in ten years. The three places have about equal facilities, and there is no apparent reason why Aberdeen should stand still unless it is that the settlement against whiskey in Mississippi is so strong that people avoid the town."—Montgomery Journal.

We don't know that the sale of whiskey has anything to do with it (but we believe it does), but the census of 1890 gave Marion, Ala., only 18 miles east of Greensboro—a population of 1,982, and the census of 1900 gave it only 1,698. Marion sells whiskey.

The census of 1890 gave Greensboro a population of 1,759, while that of 1900 shows a population of 2,416. Greensboro has no saloons.

The fact is, there are few people who want to move to a town to raise a family where saloons are licensed, and they won't if they can help it.—Greensboro Watchman.

DR. HATCHER AND THE "GRIP."

Dr. W. C. Hatcher, in the Texas Baptist Standard, tells what he knows about the "grip." These are the evidences, as will be attested by every sufferer from the disease:

The editor's kindly compliment against me for disappearing suddenly from the columns of the Standard is answered with a single fact—I have had grip with its newest variations. This is my fifth experience with this gruesome and unmanly disease. At each return it contrives to furnish vivid reminders of all its cruelties,

and to attest its resourcefulness by throwing in new features of horror. I give the grip credit for one thing—it is like true religion in that if you have it you know it. It leaves no room for doubt. Grip is a tyrant. It reigns in the realm of disease. It attacks the sick and makes the existing malady abdicate on the spot. It mounts the throne and asserts its sovereignty until driven out. It seems to be chief of all diseases and calls them in and uses them as it will. It is commonly said that grip attacks at the weakest point. My own recollections are to the effect that it strikes you at all points—all at the same time—and when it has done its un pitying mischief it walks off and leaves other diseases to enjoy what is left. The alarming feature of it is its direct assault on the citadel of life. It strikes straight at the heart, and its distinguishing effect is depression—a prostration which makes breathing a burden and life a torture. The victim of grip loses taste for life, and sees nothing before him except death, and hardly knows whether he would live or die. The fruit of grip is pessimism. It extinguishes hope and robs the soul in the garments of despair. It shows no outlook, gives no promises and suggests no comfort. But all this would be tolerable if it did not invade the domain of sentiment and religion. I know a gentleman—that is, he is a gentleman when free from grip—who ranks high in his circle as a husband and a father. But grip hit him and he rolled up in a bundle of sourness and suspicion and became the most brutish and unbearable of men. He actually thought his wife was hounding herself of him. His children were happily innocent of the horrors of the disease, and not capable of the same degree of wretchedness as he was enduring, and he took deadly offense at their occasional outbursts of humor and attributed it to a desire to end his existence. He found also that his friends were not what he had taken them for, and instead of being frank and faithful to him, as he had believed, he shut out them with the worst suspicions and determined to break with the last one of them. That was the grip. What becomes of a man's religion in a severe case of grip is a question. I do not believe in falling from grace by a long shot, and do not think that true religion can be lost, but it does look as if it may get misplaced in a case of grip. A brother was so unhinged under the power of this disease that he declared that he was not conscious of one religious sentiment. I confess that I seriously wondered if the Lord would bear a man pray who was as harsh, suspicious, spiteful as one is under the domination of grip.

The largest cathedral in the world is St. Peter's at Rome, on the site where it is said St. Peter was interred. The total length of the interior is 6124 English feet, transept, 4464 feet; diameter of cupola, 193 feet; height of dome from pavement to top of the cross, 448 feet. It was begun in 1459 A. D., dedicated in 1626, but not finished until 1880. Forty-three popes lived and died during the process of the building. The cost is set down at \$70,000,000.

SUNDAY OBSERVANCE AND RELIGIOUS LIBERTY.

A Deliverance on this Practical and Important Matter—The Baptist Ministers of Richmond and Vicinity Give Expression to Their Views.

(Continued from last week.)

It is somewhat vaguely set out that, while the State may not discriminate among the various sects of Christians so as to favor one at the expense of another, it may enact a sort of general Christian legislation. But the moment the State undertakes to support and protect Christian institutions by law, it is surely guilty of unjust discrimination in two directions. First, and most obvious, is the discrimination against non-Christians. They are compelled at once to the extent of this protective legislation to support the institutions of a religion in which they do not believe. This is utterly subversive of personal liberty and abhorrent to the foundation principles of the Christian religion, which never proposes to get itself established or propagated by the sword of the civil arm. But supposing that the unbelievers are for one reason or another a negligible quantity, there is inevitable discrimination among believers; for, if the State undertakes to support a Christian institution as such, it must define it, it must interpret it. And when it begins its work of definition and interpretation, it will be confronted with an embarrassment of riches. Whose definition shall be regarded as orthodox? In this conservative community, the prevalent views of the Lord's day, of its relation to the Jewish Sabbath and the fourth commandment, of how far the restrictions surrounding the old apply to the new day, are as various as the individuals who hold them. Whose views shall prevail? Shall we settle these matters of religion by a majority vote? Besides, what would we do with that small, but devoted, body of Christians who hold the ancient Sabbath remains, and that it is their sacred duty to observe it.

Over against all this crudity and confusion we may put a few sentences from the immortal "Memorial and Remonstrance" drawn by James Madison, and submitted to the Virginia General Assembly in 1785. The occasion was the anticipated consideration of the "General Assessment Bill," which had been introduced at a previous session. This was not a bill to establish any one sect as against others, but to establish "provision for the teachers of the Christian religion," of whatever name—just the sort of legislation which, we are now told, we have a right as a "Christian nation" to enact. Against this bill the famous remonstrance was written. Here are some of its sentiments: "The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as he may think proper. The right is, by its nature, an inalienable right."

"We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance."

"The bill implies either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. The first is an arrogant pretension, falsified by the extraordinary opinions of rulers in all ages, and throughout the world, the second, an unhallowed perversion of the means of salvation."

This "Memorial" argues that such legislation as was proposed corrupted Christianity, was unnecessary for the support of the civil government, "departed from the generous policy which" offered "an asylum to the persecuted and oppressed," destroyed the "moderation and harmony" which prevailed then among the sects, was "adverse to the diffusion of Christianity," and finally that this invasion of an inalienable right imperilled all other civil liberties, which had been won at such frightful cost. It need not be added that the General Assessment Bill never saw the light. It died in committee.

We are at pains to quote thus freely for two reasons: First, these views of Madison were fully shared by Thomas Jefferson and George Mason. The former drew the "Act to Establish Religious Freedom," which, offered by Mr. Madison, was adopted by the General Assembly of Virginia, December 16, 1785, and which provided "That no man shall be compelled to frequent or support any religious worship, place, or ministry

whatsoever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or effect their civil capacities." The latter (Mr. Mason) was the author of the Virginia Bill of Rights, while James Madison himself moved the adoption of the first amendment to the constitution of the United States, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Hence Mr. Madison's "Remonstrance" helps us—if, indeed, we need any help—to interpret his amendment. And Mr. Jefferson's and Mr. Mason's sympathy with Mr. Madison shed light on the significance of the "Act to Establish Religious Liberty" and the Bill of Rights, of which they were respectively the authors. But, we are giving attention to this matter for another reason. The principle with whose advocacy Baptists are historically and doctrinally identified is on trial in various ways. We are told that the courts have varied touching this, as they have concerning all other questions, but the tendency of the decisions has been toward the full recognition of the principle. And if we were careful to quote human authorities, it might be said, in answer to any decision that looked in the other direction, that Congress has in recent years had the whole question of the relation of the State to religion exhaustively debated, with the result that by an overwhelming majority appropriations to sectarian schools in Indian Territory have been abandoned, and on the distinct ground that these appropriations were in support of religion. But, as Baptists maintained this principle when courts, legislatures, and popular opinion were all against it, it would be strange indeed if an occasional court decision seemingly out of sympathy with it, should break their allegiance. It goes without saying that the courts and legislatures have frequently invaded the principle and perverted the doctrine of separation of Church and State. Some of the customs and traditions which prevailed in the days of the Establishment still linger among us. They are not of great importance, but we hope to see the day when every trace of old and hateful tyranny has disappeared.

The principle is on trial, too, in Cuba and the Philippines. Among the many perplexing questions arising in connection with our new colonial policy is this constantly recurring one of Church and State. It is not the time to pater with this great doctrine of the separation of the two. If our fathers, speaking through Mr. Madison, could "take alarm at the first experiment upon their liberties," surely we, who know how hardly the battle was won, and who know from how many unexpected directions it has been and is being assailed, ought now to be ceaselessly vigilant.

For the reasons here set forth, we feel constrained to give this expression of our views on this vitally important matter.

REDUCED RATES TO WASHINGTON.

The Southern Railway, the Great Trunk Line from the South to Washington, offers special reduced rates to Washington, D. C., for the inauguration of President McKinley, March 4th, 1901, as follows:

For individuals, (single tickets) rate of one first class fare for the round trip, to be sold March 1st, 2nd and 3rd, with final limit March 9th, 1901.

For regular organized military companies and brass bands in uniform accompanying them, twenty-five (25) or more on one ticket, still lower rates will be granted. Tickets to be sold March 1st, 2d and 3rd, with final limit March 9th, 1901.

The service of the Southern Railway is by far the most complete and fastest of any line from the South.

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It seems very easy for some people to get religion, but awful hard to keep it.

When you are in trouble those who call to sympathize are really after the particulars.

SOME NOTES HERE AND THERE.

A colored citizen of Memphis gave for the confederate celebration in that city next spring \$1,000, the second largest individual subscription received by the committee.

Brethren C. S. Rabb and W. C. Crumpton, of Evergreen, are candidates for delegates to the constitutional convention from Conecuh county. Two good men and true.

This matter of selecting delegates to the constitutional convention is of the gravest importance. The man who cannot be, by any consideration, swerved from the right, is the one to be placed in such a position of trust.—The Troy Standard.

Dr. Stakely had much to do with turning the mind of Dr. Ayers to the foreign field, while Bro. Crumpton was a great influence in the path of Miss Kelly, directing her to the lost on foreign shores. It is a sweet experience that never tires with the telling.

Bro. Ephraim Parker, of Gold Dust, Tallapoosa county, Ala., a member of Elam Baptist church, is seriously ill with la grippe. He is about 83 years old. Rev. J. H. Wallace, of Opelika, is also very sick. These are beloved and therefore many are anxious for their recovery.—A Brother.

Dr. H. W. Caffey, of Verbena, one of the best of citizens, announces as a delegate for the constitutional convention from Chilton county. Dr. Caffey is a pure, upright, Christian gentleman, and is an honor to any community. He is prominent in all church work in that section, and is worthy of the trust of his fellow citizens. In honoring him they will honor themselves.

There are none better for the position than Bro. Graham—the appointment by the Governor as trustee from the Fourth District for the Girl's Industrial School at Montevallo. "The announcement," says the Mountain Home, "came as a surprise to Mr. Graham as he had no intimation that his name was being considered. It is needless for us to say that Mr. Graham considers it a compliment and will give his best efforts for the success of the school."

Brother T. T. Dobbs has been recalled and has accepted the call of Sardis church. He is one of the best preachers in South Alabama. Our regular meeting is first Sunday and Saturday before in every month. Bro. Dobbs said that our Sunday school was the best that he knew of in the whole country. It is now in its seventh year. We have some consecrated young men and young ladies in the work. The new dress of the ALABAMA BAPTIST is highly appreciated by myself, mother and sister. The name and date on every page is nice.—R. Asbury Shell, Pigeon Creek, Feb. 20.

There was a large congregation gathered at the Baptist church on Sunday night last to hear the far well sermon of the pastor, Rev. C. C. Winters. There was no preaching at the Methodist church and the congregation came to the Baptist church. Mr. Winters preached a soul-stirring sermon: He offered his resignation to the church, but such was the attachment of the membership to the pastor that they voted not to accept it. However, Mr. Winters feels that it is his duty to go to a new field. The prayers and good wishes of the good people will follow him wherever he may go.—Claymore, in Florence Times, Feb. 8.

Pastor Quisenberry, of the Central Baptist church, New Decatur, issues an address to the Baptist pastors of North Alabama relative to the fifth Sunday meeting with his church, in which he says: "We expect to have with us Dr. F. H. Kerfoot, of Atlanta, Dr. John O. Rust, of Nashville, Dr. Charles A. Stakely, of Montgomery, and one of the professors from the Theological Seminary, at Louisville, Ky. There may be other strong brethren from outside our field. I am truly anxious to have every Baptist pastor in North Alabama to be with us and aid in this conference. Now, brethren, will you do two things? First, will you write me as you are coming, so that I may provide homes for you and those who come with you? Then write me of any question you may wish discussed. Above all, will you pray for His presence and power?"

During the past year we finished ceiling our church and it is our intention to paint it this spring. We have had a hard time rebuilding since our house was blown down by a cyclone a few years ago, but have kept on as best we could, and now have part of the house completed, a good organ and heater, and the best part of it is, we are out of debt. At our January meeting we received by letter Bro. E. T. Matthews and wife, of Ozark. We are glad these good people have cast their lot among us. We have a good, evergreen Sunday school and our Superintendent, Bro. H. C. Copeland, is one of the best in the country.—A Member, Midland City.

On retiring as secretary from the Baptist Union, that consecrated and godly worker, E. E. Chivers, gave utterance to the following words, the truth of which has been felt in every local church and every department of church work at some time in its history: "It takes heart out of leadership. To speak in all frankness, nothing else has been so depressing and exhausting during my own tenure of office. A man can sing at his work, however arduous it may be. But it takes the song out of work, the swing out of duty, and depresses vitality to be chained to a burden of debt." How true, brother, how true! "A burden of debt" is a millstone around the neck of the church.

Not long ago I left the town of Weogufka, passed through Sylacauga, Fayetteville, Talladega Springs, Shelby, Calera, Jemison, Clanton, Verbena and landed in the Capital City of Alabama—Montgomery. I hardly knew the place after a stay away of 10 or 12 years. The streets paved with rock and brick and electric cars and electric lights in every direction and many other things too numerous to mention. I left Montgomery, passed through Fort Deposit, Greenville and stopped at Evergreen, visited the Orphans' Home—72 children in the Home, 42 girls and 30 boys; 50 of this number are in school. I could say a great many things in regard to the Home. Would be glad if every Baptist minister in the State would visit the Home and see for himself, then the ministry would be in better shape to press the claims for the Orphans' Home.—E. C. Mitchell, Weogufka.

This is the way the secretary of the Ministers' Union reports a paper by Rev. Jno. F. Purser in the Opelika Post: "Rev. J. F. Purser read an excellent paper on 'How Shall Ministers Make Full Proof of Their Ministry?' He said that every ambassador of heaven must be a man, and a Christian man, as well as a minister. He must be every inch a man; courageous, prayerful, faithful, sincere, reliable, studious and godly. He must be sensible of his great responsibilities in all the relations of life; domestic, social, commercial, civil and religious. He must study men and books and especially the Bible, and be willing to stand alone, if need be, for the truth. He must have a high ideal and diligently and daily strive to realize it. His mind must be illumined, his heart warmed and his tongue loosed by the Holy Ghost. The spirit of his ministry must be love; its ideal, Christ; and its inspiration, the Divine Spirit."

The Mountain Eagle places itself against a bill introduced in the legislature by Representative Young, of Dallas, legalizing the carrying of a concealed weapon upon payment of five dollars license in the following plain language: "It provides that on the payment of a five dollars license fee to the probate judge 'any reputable citizen' may carry a pistol, after registering and leaving with the probate judge a description of his weapon. As to licensing 'reputable citizens' no reputable man makes a practice of carrying a pistol. Habitual pistol toters are cowards of the lowest order and assassins at heart. What the legislature should do is to attach an additional penalty of at least six months' hard labor for the county on to those who are proven guilty of the cowardly practice of toting a pistol, and the trial judge should have no more discretion in imposing the term of imprisonment than he now has in imposing not less than a fifty dollar fine."

It is much easier to find the man you owe than the one who owes you. Some women worry themselves gray trying to look young.

Receipts at the Orphanage.

NOVEMBER.

Floralia ch.	4 80
Floralia S. S.	4 00
S. S. Girard	1 64
L. A. S. Ensley	3 00
L. A. S. Benton	3 00
Sunbeams, Jasper	2 90
Adger ch.	3 35
Warrior River ass'n.	45 00
Ramah ch., Clay county	3 00
W. C. Stewart, Town Creek ch.	5 00
Mrs. W. C. Stewart, Town Cr.	20 00
Miss Bessie Stewart, Town Cr.	10 00
Miss Edith Stewart, Town Cr.	10 00
Phoenix West Side ch.	3 15
Columbiana ass'n & Cowart's ch.	83 02
Central ch., New Decatur	2 32
Bigbee ass'n	11 25
Bethel ass'n	14 25
Montgomery ass'n	9 86
Central ass'n	10 00
Clay County ass'n	22 40
Selma ass'n	7 55
Bethel ass'n	7 55
Hartsboro ch.	3 00
Cedar Bluff ass'n	3 65
Bethlehem ass'n	2 00
Liberty ass'n	11 80
Mrs. E. D. Stephenson	2 50
Etowah ass'n	9 70
Gold Hill ch.	10 00
Troy ass'n	4 25
Alabama ass'n	13 00
Tuskegee ass'n	29 00
Haw Ridge ass'n	12 90
Arbacochee ass'n	25 00
Harmony Grove ass'n	5 24
Cherokee ass'n	3 00
Parker Memorial ch.	60 40
New Providence ass'n	3 75
Tuscaloosa ass'n	26 78
Dothan L. A. S.	5 00
James Sunbeams	2 00
Pleasant Grove ch.	5 00
Gilliam Springs ass'n	3 90
S. S. Wylam ch.	10 00
Jonesboro ch.	1 00
Pleasant Ridge ch.	6 81
Canaan ch.	2 00
W. M. S., Parker M. ch.	25 00
Frederick and wife, Opelika	2 00
Frank Barnard	1 00
H. G. Amerson	1 00
Mrs. H. G. Amerson	1 00
Ladies' Meeting, Tuscaloosa	12 70
S. S. Warrior ch.	3 00
S. S. West Side Baptist church, Phenix	1 60
S. S. Glen Addie ch.	2 83
Some lady friend, Oxford	1 00
Miss Janie Sessions, Ozark	8 00
S. S. Anniston 1st ch.	6 00
L. A. S. Midway	5 00
L. A. S. Clayton St. ch.	2 00
L. A. S. Jemison ch.	7 21
Sunbeams, Glen Addie ch.	3 15
Newton ass'n	15 57
L. A. S. Newberne ch.	2 50
High Point ch.	1 00
S. S. Shades Valley ch.	2 44
Sipsey ass'n	11 15
Refuge ch.	3 50
S. S. Refuge ch.	3 50
Zion ass'n	18 00
L. A. S. Boom	4 00
Adams Street ch.	3 50
Castleberry ch.	1 00
Butler Springs ch.	2 00
Union ch., Conecuh ass'n	1 50
S. S. LaFayette ch.	30 00
H. H. Schimmel	30 00
S. S. Talladega ch.	7 50
Selma 1st ch.	10 00
E. Lyon (W. H. Simmon's pldg)	5 00
Bethany, W. H. Simmon's pldg; (H. Edwards)	7 75
L. A. S. Etowah ch.	3 70
Oxmoor ch.	37 50
Adams Street ch.	6 00
L. A. S. Pratt City ch.	10 00
Pisgah (Perry county)	6 30
Fellowship (Perry county)	5 00
Lamison ch.	5 00
Rev. J. W. Dunaway	5 00
Pine Flat ch.	5 00
King's Sons, Parker M., Anist'n	5 00
Etowah ass'n	51 00
Hokes Bluff ch.	7 28
L. A. S. Selma 1st ch.	5 00

DECEMBER.

Elba ch.	5 00
Sunbeams, Lowndesboro ch.	1 86
Lowndesboro ch.	21 00
Elizpatrick ch.	3 25
Clayton St. ch., Montgomery	7 33
Dothan Public Schools	1 00
L. A. S. Selma 1st ch.	5 00
S. S. Girard ch.	3 10
S. S. Columbiana ch.	5 00
Columbiana ch.	20 00
S. S. Talladega ch.	2 18
Putnam ch.	5 00
Anniston 1st ch.	2 62
Greensboro ch.	5 00
Grove Hill ch.	3 13
L. A. S. Thomasville ch.	10 00
Mt. Andrew ch.	16 25
S. S. Mt. Andrew ch.	95 00
L. W. U. Jacksonville ch.	2 35
S. S. Anniston 1st ch.	4 83
D. L. Lewis (gloves for girls)	10 00
S. S. West Side ch., Phenix	76 00
S. S. Shades Valley ch.	2 52
Emulgee ch.	3 00
Oensley ch.	11 22
Mrs. M. A. Hamner	1 00
River Falls ch.	33 84
Myrtlewood ch.	3 00
Mt. Zion ch.	6 00
West Side Phenix ch.	2 80
L. A. S. Clayton St. ch.	2 00
Greenville ch.	13 00
Lost Creek ch.	1 00
Salem ass'n	9 00
Rock Mills ass'n	7 80
Harris ass'n	34 65
Enfauila ass'n	55 58
Shady Grove ass'n	5 30
Cullman ass'n	14 45
Pea River ass'n	6 55
Shiloh ch.	3 30
S. S. Wetumpka ch.	5 00
Wetumpka ch.	13 87
S. S. Sylacauga ch.	5 00
Pleasant Grove ch.	11 00
Sunbeams, Oxanna ch.	2 50
S. S. Oxanna ch.	2 18
Dothan ch.	4 00
Mrs. Meigs	5 01

(Continued on 8th page)

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Office, 204 Dexter Avenue, Upstairs.

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, November 10, 1899.]

THE History of Churches was the subject of a recent editorial, in which we called to the attention of pastors and deacons the duty of keeping up with the history of our churches by holding a special meeting during this year, at which meeting the record of past events and doings may be written out and preserved.

The Baptist Argus has an account of Bethlehem church, located near Scottsville, Ky., which celebrated its centennial January 31. At this meeting the pastor made a talk on the object of the meeting, and one members read a history of the church, giving many items taken from the old church records running back to 1819, the records prior to that date being lost. No doubt these lost records would be deeply interesting.

Our purpose in suggesting these meetings is to preserve the continuous history of your churches. It may be that your church organization is not over five or ten years old, and yet it has in this short time made history. There are reminiscences connected with all church organizations, which will be helpful and interesting to secure. Not only so, but it will draw the membership closer together; children whose parents took some part in the workings of the church, and who have passed from earth, will feel nearer to the "old church" when they hear of the part their parents took in the days that are gone.

Have this meeting for your church; let it be a re-union, a celebration, and a memorial exercise. Set a day, let the brethren study over the past, and come prepared to tell about the old church. It will bring up afresh memories of the past, the devotion of the saints departed, and will inspire those who are living. Pastors, think over this matter, and if worth following begin now to prepare for it.

SISTER PITMAN makes some suggestions that are worthy of consideration. Our people by contributing a few books each, can soon furnish the Home with a fine library. We can make a donation of several volumes of such books as will interest, instruct and benefit the children. Why not begin at once, to hunt up books about your home, such as you would allow your children to read—and mail them to Rev. John W. Stewart at Evergreen? No immoral or skeptical book should be sent. Within 90 days a library of 1,000 volumes can be supplied. If 500 families will send two books each, the Home will have the thousand volumes. Some families can donate from five to ten books. What do the pastors think of this? Will they mention it from their pulpits, and urge the project? Why not? It is a laudable enterprise. If you should make up a box, when you ship it be sure and pay the freight; we must not let it cost the Home one cent. Who will begin the work?

OUR MISSION COLLECTIONS.

Business of any kind that is carried on systematically will generally succeed. Every pastor should so direct matters as to have all his collections for benevolent purposes taken at a specific time, that there may be no conflict. We have twelve months in which to make calls on our people for funds to run our various enterprises. Pastors should be as observant and attentive to these calls, as the farmer is to planting and cultivating his various crops. To neglect this business is to get behind in the work.

The above is to draw the attention of the preacher to the fact, that during the next two months all our mission enterprises for the conventional year must be considered and contributions taken in order that a full report can be made by the secretaries, especially of the Home and Foreign Boards. Only a few Sundays remain in which to press these matters. The sooner our churches respond the better it will be for all concerned. Let pastors begin at once to agitate this demand for mission money, and bring it before the people in as forceful a manner as possible. We are Missionary Baptists, and as such should not be unmindful of our obligations. If you do not ask for large contributions, you will not get them. People give only as they see and understand the demand. It is the duty of the pastor, who is the leader of his flock, to lay it upon their hearts and urge them to give, and give liberally—ask for large things for the Lord and expect large returns from the Lord. We urge, therefore, the pastors to begin at once to take collections for Missions, and continue until the Boards are made glad by a contribution from every church.

THE minister who serves a church "free gratis and for nothing" does the cause of Christ an injustice and falsely educates the people to whom he preaches. The laborer is worthy of his hire, provided there is any worth in his labor. Who would pay a full grown man to make soap bubbles, or beat the air, or speak in an unknown tongue, provided no good came of the labor? Some preachers seem to delight in saying, "I give the people a free gospel," when at the same time they are hoping some good brother will present them with a fee. Now such conduct is misleading—it is not in keeping with the facts. We hope the day has come when the services of the preacher are appreciated, and his labors fully compensated by liberal cash payments. It is not honest to use a man's goods, wares and merchandise, and not pay for them. It is equally dishonest to get your spiritual food through God's ambassadors and decline to pay for it. Our preachers must be supplied with food and raiment—their families must have the necessities of life, and it devolves upon the flock to see to these things. That member of a church that is so stingy, so selfish, as not to contribute to his pastor in proportion to his ability, is unworthy the name of Christian, and does not deserve the fellowship of the members. The congregation would be far better off without him and the membership would have a greater fraternity.

When we hear men say, We want a free gospel, We don't believe in the salary system, we feel sure that such people are talking backwards, and are playing into the hands of the disorganizers. There are demagogues in church and State, and the church demagogue is far meaner than the political demagogue. Let us stand by the pastor and see to it that he is paid a salary, and that such salary is paid according to agreement—just as you would pay your school teacher; let no one turn him away empty, for he is doing the Lord's work.

THE COUNTRY CHURCH.

These wintry days, with the roads bad and the meeting house uncomfortable, often bring discouragement to the country church and the country pastor. The few who get to meeting feel a certain chilliness, not only in the temperature of the building, but also in the atmosphere spiritual. While the sunshine delays to come, it may not be amiss to reflect on the situation.

In jocular vein some one has observed that from the days when John the Baptist came preaching in the wilderness of Judea, Baptists have prospered in the country. This is well for the country, and also for the Baptists. A brother of wide observation and some judgment recently remarked that on the whole, Baptist communities are more homogeneous, fraternal and neighborly than are communities dominated by other religious views. Certainly the New Testament Baptist, like his Master, is bound to be no respecter of persons, and is impelled to love his brethren even as Jesus loved him. Then, too, the country is the stronghold of Baptist conservatism. Few of the country brethren go off after the fables of old women, or the babblings of science falsely so called. Moreover, the country furnishes the larger proportion of our ministers. Occasionally a young man born and reared in the city feels called to preach the gospel; but the number of such is small. It is in the quiet of the country that the still small voice, which speaks in mightier tones than the earthquake or the storm, is heard most frequently. A single country church could be named here, from which at least ten men have gone forth to minister in word and in doctrine, in the last fifty years. The country church also exercises a stricter discipline in some matters, and is but little plagued with dancing, gambling, theatres and such like. If it took equal care in the matter of making and drinking liquor, its discipline would be of high grade.

The country church, however, has its problems. Furnishing preachers to the cities, the country church is not always well supplied with ministerial services. Probably most of our country churches have preaching only once a month. Frequently the pastor lives miles away, and really knows but little about the special conditions of the community. He is preacher, but he is not pastor, in the sense of being a shepherd to the flock. He can not rightly enter into the lines of the people, and be their counsellor and friend in the day of trouble. Yet the preacher cannot regulate the matter. He preaches where the way is opened. If adjacent churches would yield their right to act independently; if they would act together, considering themselves one large body with two or more meeting places, they would find it easy enough to settle and support a pastor.

The country church needs good preaching—not simply good, pious talking, or even earnest and vociferous declamation—but preaching that says something, and says it in a perspicuous way, so that the hearer can grasp it and make it his own. But good preaching requires time for study. No man can busy himself with secular matters through the week and then preach with much power on Sunday. And here comes in the question of pastoral support. There is deep meaning in that inspired utterance, "He that watereth shall be watered again." Take good care of your pastor temporally, and as a true and conscientious man, he will unconsciously pay it back in richer and nobler services. His preaching will better hold the young, and edify the body of Christ.

The suggestion will be pardoned,

but the country church ought to cultivate the grace of giving to the Lord's work. Such gifts made conscientiously and wisely never make a man poorer. On the contrary, they bring temporal prosperity, if that is best. It is written, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Try it, brethren. "And think on these things."

BROTHER CRUMPTON INTERVIEWED.

"Well, I see you have written an 'Open Letter to the Baptists.'"

"Where did you see any open letter from me?"

"In a pamphlet published in this city. Your name was over it; didn't you write it?"

"Not a line of it. The editor used my name in that connection without a shadow of authority. I can't imagine what reason he could have had."

"Tell me about the March campaign. How many associations have you heard from?"

"Thirty-seven have written to me that they would hold new century meetings. I hope the others will put off theirs until June. I hoped they would all begin on Friday, but some have appointed them for only Saturday and Sunday."

"Have many of the preachers volunteered?"

"Yes, quite a number, but they are awfully slow about it. I have told the brethren who have arranged the meetings that I would let them know whom to expect by March 1st. That time is here, and quite a number of brethren are yet to be heard from. But this week I hope to have everything arranged."

"Do the associations want outside help?"

"Yes, they are eager for it. Here is the way one brother writes:

"Brother, send us one or two good talkers. We preachers in the Association have worn ourselves to a frazzle." It is going to do a lot of good to mix the preachers from different sections. I look for great results to follow the meetings."

FIFTH SUNDAY MEETINGS.

BRETHREN: Please send us the time when your fifth Sunday meeting in March will begin, and where it will be held, and how to reach it by railroad. We will not have space to publish the programs, and hence suggest that you do not send them—only give us the TIME, PLACE and ASSOCIATION—and we will make a note of it. These meetings ought to be largely attended, as the work of the year will be outlined and arrangements made of time and place of holding the fifth Sunday meeting in June.

A Library for the Orphans at Evergreen.

Many Sunday schools have books that their children no longer read, and are therefore practically worthless.

If the books are in good condition, and the character of them is good, they would be very useful to our dear children at the Home. I have conferred with the manager about the matter, and while he is not willing that a direct appeal should be made for money with which to buy books, on account of the great need of funds with which to build, he is willing that I should ask for your unused books, and I will incidentally say they would not object to any one sending them a contribution in money for this purpose. If any friend will send a contribution for this good cause, either in money or books, please write to me, and send the books direct to the Home. My address, is, Mrs. J. D. Pittman, Merkel, Jefferson Co., Ala.

For Dyspepsia

Take **Hartford's Acid Phosphate.**

Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

FIELD NOTES.

Obituaries over 100 words, 1 cent a word. Count the words and send money with the obituary or resolutions.

It is now said that the fortune left by Queen Victoria is only \$3,000,000, instead of \$25,000,000 as the papers first had it.

Some of the measures passed by the legislature were "irrelevant" to the question and some of the members were "incompetent."

Suppose it all fits. The president will cause an extra session of congress and congress will get extra pay for the extra session.

Just date things from now on from "the day it snowed." Remember it was just two years and ten days from "our zero weather"—and eight below.

"We don't have any preaching, and you know we can't do without the BAPTIST. It is a welcome visitor each week."—M. E. Parrott, Harrells, Ala.

The community around Equality has sustained a great loss in the death of our friend and brother, B. L. Hodnett, which sad event occurred on the 4th inst.

Bro. Ivey, at Bessemer, and his members are going to have a new church one of these days. The estimated cost will be about seven and a half thousand dollars.

Opelika had the misfortune to join several large cities South last week in the way of fires. Of course, Opelika's investment to rebuild will be at a rate of about two to one.

Is your pastor hard at work for you and yours? Give him your hand and bid him godspeed. A kind word, a cordial grasp of the hand, has lifted the burden from many a pastor's shoulders.

We still have additions at most services; 46 have united in all. Having snow this morning, and it may interfere with the baptism of several tomorrow.—Geo. E. Brewer, Columbia, Feb. 23.

Bro. W. T. Smith, of Chapman, does the handsome thing. He gives the \$1,800 necessary for the erection of the building of the training home for the Christian women in China. See Bro. Crumpton's letter.

The papers report that the Governors of Arkansas, Tennessee and Mississippi are on a hunt on the Arkansas side, below Memphis. They do not say what the Governor of Arkansas said to the Governors of Mississippi and Tennessee.

Thanks to sister W. M. Lackey, of Dadeville, for these words: "You are giving us a splendid paper, and I can not see how any Baptist can afford to do without it." They do though, sometimes. But they are not all Regulars as yet.

"When my time expires, send me a dun," writes Bro. Holley, after renewing for another year. How tender, sweet and consoling, brother! We want to meet you. Yes, at Foster's. Yours doesn't sound anything like some of the messages we get. Not a bit of it.

Pastor Taliaferro, of Furman, has a word to say about "The Evangelist." He says that with certain exceptions, "he might be accounted somewhat of a philosopher." Well, "The Evangelist" is going to be sought after, or sought for, if we are to judge from some inquiries about him.

Rev. D. L. James, a Baptist preacher of 912 2nd ave., Birmingham, Ala., was crippled last year, and is now in need. He has written a history of his life, travels, etc., 10 cents for single copy, or 75 cents per dozen, which he desires to sell. He will appreciate your order, whether for a single copy or for a dozen.

Miss Amie Vary, who conducts the Sunbeam Society of the Sunbeam Baptist church, has devised an interesting afternoon for next Sunday. It is to be a Sunshine meeting. The rays of sunshine will be bright little recitations and songs by the little ones. The little folks think, and Miss Amie knows that such bright minds have to be exercised on good subjects and plans to keep all evil thoughts out by filling the hours with pure sunshine. To this interesting service the Sunbeams' friends are welcome.—Marion Standard.

Every Baptist pastor, every deacon, every layman, every B. Y. P. U. worker, every W. M. U. worker, every sister, and every other worker for the Master, is invited to make this column what it ought to be—a real, live, energetic, progressive, up-to-date exchange of ideas and views of the work in the field each week.

There is no white church here at Molina (Fla.), so you can imagine how your paper is read and appreciated by those who have had church facilities in the past. All right, brother, we will send all the news and be all the help we can to you every week. So the brethren will please remember to send in the news.

The Marion Standard says: Mrs. R. G. Patrick, who had a very severe attack of la grippe, recovered sufficiently to take a trip on to Chicago, where her brother, Mr. John Manly, is professor in the University. Mrs. Patrick is always missed from Marion, where she is interested in every progressive enterprise.

A distinguished visitor, in the person of President Roof, of Howard College, was welcomed Sunday; and with sound wisdom he addressed the members of the Sunday school, who enjoyed his interesting words very much. Verily, his motto is, "Take fast hold of instruction."

—Greenville.

Last Saturday was ground-hog day, and the weather was dark and cloudy so that he could not see his own shadow. This betokens an early spring, if ancient folk-lore be correct. —New Decatur Advertiser. Well, what about "last Saturday," the 23d? There was enough snow and sunshine for him to drag his shadow after him for quite a distance.

At the annual conference of Brewton Baptist church, 24th, the members unanimously called Rev. J. W. Kramer for another year at an increased salary. Since Mr. Kramer has been there a handsome church has been built at a cost of \$10,000 and the membership increased, says a correspondent.

Brethren, I am distressed about State Missions. Some few have responded to the late appeal I sent out, but the great majority are silent. March and April must be given entirely to Home and Foreign Missions. If you have anything for State Missions, please send it in now. It is greatly needed. —W. B. C.

"Uncle Jimmie," Rev. Jas. F. Edens, of Atlanta, becomes pastor at Girard. I have just written one of his brethren: "I am proud of the coming of 'Uncle Jimmie,' but he must leave all his 'Georgie ways' behind him. If he does not, I will catch him and baptize him on the Alabama side of the Chattahoochee." But I know he will be good. Girard is to be congratulated and we all feel good over his coming. —W. B. C.

Services were held Saturday and Sunday at the Baptist church at Hardwickburg, the 9th and 10th, the first in two months. The bridges being down, our worthy Bro. Smith, of Headland, pastor in charge, was unable to get there. So writes the Graceville correspondent of the Columbia Breeze. This reminds us that preachers are unlike politicians in this, they cannot always keep their bridges up.

The following resolutions were adopted by the Ladies' Aid Society of Friendship Baptist Church, at Pine Apple, Ala., in their January meeting: Resolved, That since the removal of our worthy secretary and treasurer, Sister W. W. Stuart, we in our meetings miss her cheerful face and kindly greetings and efficient labor

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address Macbeth, Pittsburgh, Pa.

in our work, and most cheerfully commend her to any Society that may need a good worker. —Mrs. D. W. Ramsey, Mrs. E. V. Compton, Mrs. A. L. Fore, committee.

Good for the backbone of the mayor of Greenville! A bar-keeper was arrested for selling whiskey on Sunday, was brought before the mayor, admitted he had done so—claimed ignorance of any wrong—man brought physician's prescription—and "there were others" before this—the mayor did not fine him, but said this was "the last call." "Mayor Hamilton," remarks the Greenville Advocate, "says that if he does nothing else while he is mayor, that he will stop the selling of liquor on the Lord's day."

The new century and new year have brought rich and gracious blessings to the cause in Selma. For two weeks Bro. John V. Dickinson, of Pratt City, has been assisting Dr. A. J. Dickinson, of the First church, in a series of meetings. Several have been added to the church; most of them by experience and profession. At the Second church eleven have been received by letter since Jan. 1. Among these choice members we are glad to count Bro. J. L. Skinner and family, of Furman, Ala. Success to you. —J. C. Barnes, Selma.

We have a good prayer meeting and a good Sunday school, but our Sunday school is not as good as it should be; so many neglect their opportunities. Bro. J. T. Visser is our superintendent, and our pastor, Bro. Preston, of Prattville, is one among the best in the State. Our people like him very much. We aim to be among Bro. Crompton's Regulars. We take monthly collections for missions. At our next regular service, the first Sunday in March, our pastor will preach in the morning on the Lord's Supper and at night on Giving. We would be glad for all to attend who can. Communion at the morning service. —W. L. Price, Billingsley, Feb. 18.

News has been received of the death at Murfreesboro, Tenn., of Rev. P. T. Henderson, one of the pioneer preachers and teachers of Tennessee and Alabama. He was, in many respects, a wonderful man. "Blind from his birth, he was a precocious youth and a very learned man." The Tribune, Huntsville says: His fund of information was large and varied, in Bible lore he was a wonder, in literature a regular encyclopedia, in the sciences fully abreast of the times, all of which knowledge was acquired by having some one to read to him, his mind being a wonderful receptacle of wholesome information. He was a composer of ability and force, and many of his essays and discourses are extant.

For the Alabama Baptist.
The East Liberty Campaign.

J. L. THOMPSON.

The East Liberty Association is arranging to press the March Campaign. Meetings have been appointed for the following places: Bethel, March 12th and 13th; Rock Springs, 14th and 15th; Eagle Creek, 19th and 20th; Mount Zion, 21st and 22nd; Lebanon, 26th and 27th; and Milltown, 29th, 30th and 31st, which embraces the 5th Sunday. We would be delighted to see the ALABAMA BAPTIST represented. It seems to some of us that it is getting time for the genial editor to lighten up this section of the "moral vineyard" with his pleasant face.

There has been quite an epidemic of grippé in this part of the State. Among those who have been seriously afflicted is the popular pastor of County Line church at Dudleyville. But he is now able to be out again after a confinement of several weeks. Gregory has a little kingdom of his own over there. It would be hard to find another such church and community in the State.

Our town has been favored with a visit from Miss Willie Kelly, our returned missionary. Her visit has been a great treat to our people, especially our good women. I am sure Miss Kelly's visit will bear fruit in the near future. Perhaps it is not known that Mrs. Crawford was baptized into the fellowship of this church more than half a century ago. At that time she was a Miss Foster, and was here attending school. Doubtless it never occurred to those who were members of this church then that this young woman was to go out from their midst to spend her

whole life as a missionary among the Chinese. These thoughts were inspired by Miss Kelly's recent visit.

With other readers of the ALABAMA BAPTIST, I note with much pleasure the improvements that have been made in the paper. May these improvements continue as the years go by.

Marriages.

At the residence of the bride's sister, Mrs. Alice Carr, Pushmataha, Ala., Thursday afternoon, Feb. 14, 1901, in the presence of relatives and friends, Miss Mary Mortimer was married to Mr. D. O. Phillips, a merchant of Pushmataha, Ala.—C. M. Morris.

Married, at the bride's residence, at Lawley, Ala., Miss Bessie May Mullens and Mr. D. M. Moore, Rev. P. G. Maness officiating. Both parties are active members of the church. Their many friends join in congratulations.

At Chestnut Oct. 24, 1900, by Rev. A. P. Majors, Miss Eva Watson to Ananias Massey.

At Franklin Oct. 25, 1900, Miss Nettie Peavey to Moses Griffin, Rev. A. P. Majors officiating.

At Beuna Vista Dec. 12, 1900, by Rev. A. P. Majors, Miss Nellie Rhodes to Charlie Kennedy.

At Franklin Dec. 27, 1900, Miss Dida Wiggins to David McKinley, Rev. A. P. Majors officiating. All of Monroe county, Ala.

CONSUMPTION CURED.

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

Advises the Annexation of West Florida.

WHAT A HOWARD BOY THINKS.

It is always of interest to the "Howard boys" to hear of each other. Sometimes it is on this side of the waters, sometimes on the other side. Very often it gives us pleasure to watch them, here and there. In nearly every case they are exceptionally fine fellows. This one is making his mark in the law, and already stands in the front rank of the profession. He is young, and yet he has a big brain, well-trained, and the future is bright before him. The Montgomery Journal says of him:

Colonel Francis G. Caffey, one of the ablest attorneys of the Alabama bar, advocated the annexation of West Florida to Alabama, in his address before the Montgomery Legal club.

A large and appreciative audience was present, and all were greatly impressed with the logical remarks of the speaker.

From a legal aspect he viewed the annexation situation. He quoted from digest after digest, and clearly demonstrated to his hearers that it would be expedient to annex that portion of Florida.

The speaker even went into the minute expenses that would be incurred in this annexation; of how officers would have to be appointed and elected with a salary to manage the affairs of the territory, and other incidents which would be necessary in bringing about the annexation. With all of these, the speaker declared it would be beneficial to Alabama to annex West Florida.

The lecture was by far the best that the members of the club have enjoyed for some time, and a rising vote of thanks was tendered to the distinguished young attorney for his most interesting lecture.

The heart that is soonest awake to the flowers is always the first to be touched by the thorns. —Moore.

WEAK LUNGS

Send for FREE TRIAL TREATMENT of the "Sassa-Cura Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. M. E. BEATTY, 300 West Ninth Street, Cincinnati, Ohio.

TORTURING DISFIGURING HUMORS

ITCHING BURNING AND SCALY ERUPTIONS OF THE SKIN SCALP AND BLOOD WITH LOSS OF HAIR

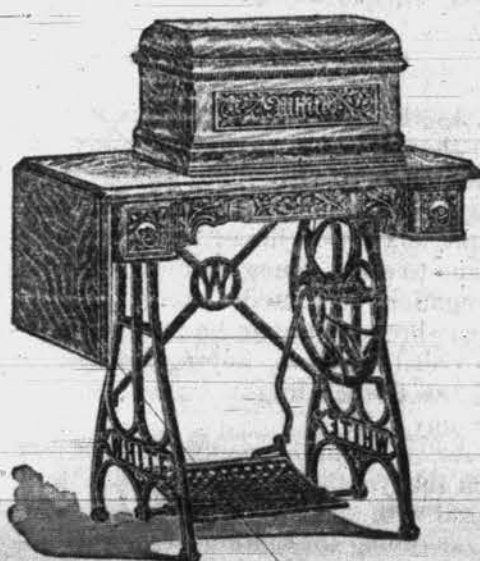
CURED BY CUTICURA

The agonizing itching and burning of the skin, as in Eczema; the frightful scaling as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That CUTICURA remedies are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures and humor remedies of the civilized world.

Complete Treatment \$1.25

The treatment is simple, direct, agreeable and economical, and is adapted to the youngest infant, as well as adults of every age. Bathe the affected parts with hot water and CUTICURA SOAP to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply CUTICURA OINTMENT freely, to allay itching, irritation and inflammation and soothe and heal, and lastly take the CUTICURA RESOLVENT to cool and cleanse the blood. This sweet and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humors of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and even the best physicians fail.

Millions of Women Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for the stopping of falling hair, for softening and whitening red, rough hands, in the form of baths for annoying irritations, for too free or offensive perspiration, in the form of washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the purposes of the toilet, bath and nursery. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, viz., 25 CENTS, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.



Repair Department.

I have the best fitted up Repair Department in the South, and can properly repair any make of Sewing Machine on earth.

I also repair Guitars, Violins, Mandolins, Banjos, Music Boxes, Phonographs, Pianos, Organs, &c.

If you wish to buy a Sewing Machine, write me in regard to my TEN DOLLAR MACHINE. I can sell you a first class machine for \$10.00.

R. L. PENICK,

119 DEXTER AVENUE, MONTGOMERY, ALA.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund, and fosters the Sunday School interests of the Convention on.

ITS PERIODICALS To be changed and much improved with January issue.

Price List Per Quarter.

The Teacher\$0 12
Advanced Quarterly 2
Intermediate Quarterly 2
Primary Quarterly 2
The Lesson Leaf 1
The Primary Leaf 1
Kind Words (wkly) 8 p. enlarged	13
Kind Words (semi-monthly) 6
Kind Words (monthly) 4
Child's Gem 6
Bible Lesson Pictures	1 00
Picture Lesson Cards	2 1/2

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c each.

BAPTIST SUNDAY SCHOOL BOARD,

167 North Cherry Street, Nashville, Tenn.

John D. Rockefeller has agreed to give \$15,000 to the Carson and Newman college, of Mossy Creek, Tenn., provided the trustees raise \$50,000 additional by 1905.

For Eczema, Tetter, and all unpleasant skin diseases, use

TETTERINE

"I take off my hat to a box of Tetterine. It has cured me of a long-standing skin disease which doctors in seven states failed to cure." —W. G. Cantrell, Louisville, Ky.

It's Quick and Sure! Get at druggists, or write to J. T. Shuptrine, Savannah, Ga. Sole Proprietor.

PLEASE, BRETHREN.

I need to complete my file the following minutes: Cherokee County, Cleburne, Clear Creek, Geneva, Missionary Harmony, Mt. Moriah, Mud Creek, Mt. Carmel, Southeastern, Sipsey, Yellow Creek.

Will the brethren help me at once to get all these as soon as printed?

W. B. CRUMPTON.

Montgomery, Ala.

DROPSY

Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of testimonials and 10 days treatment free.

DR. H. H. GREEN'SONS.

Box K. ATLANTA, GA.

Yesterday now is a part of forever.
Bound up in a sheaf which God holds
tight.
With glad days and sad days and bad
days which never
Shall visit us more with their bloom
and their blight.
Their fullness of sunshine or sorrow-
ful night.

Let them go, since we cannot re-live
them.
Cannot undo and cannot atone:
God in His mercy receive and forgive
them.
Only the new days are our own:
Today is ours, and today alone.

Kate W. Hamilton.

HER TWO EYES.

It was on a Michigan Central train,
the other day. A tall, fine-looking
young man and a handsomely dressed
woman sat just in front of a plainly
dressed, sweet-faced lady of perhaps
seventy years. Once in a while—
pretty often—the man turned and
made some remark to the elderly wo-
man, whom he called mother, and
whose eyes showed that she was proud
of her son. The young wife, seemed
somewhat less cordial, but she, too,
once in a while, turned and dropped
a word or two into the conversation.
By-and-by the porter announced
that dinner was ready in the dining-
car, and the young man said: "Well,
mother, Emma and I will go and get
a dinner. You know she needs some-
thing warm. You have brought your
luncheon, and I'll send you a cup of
tea."

After the couple had gone, "moth-
er" sat looking out of the window in
deep thought, apparently, and per-
haps not altogether happy. Finally
she reached under the seat and
brought out a little worn, black bas-
ket, and began fingering the ribbon
with which it was tied.

Just then, the train stopped at a
station, the door was flung open, and
a cheery-faced man stepped inside.
He looked eagerly up and down the
car, and his glance fell upon the old
lady. "Mother," he cried.

"John, my John!" answered the
lady, and the two were clasped in a
loving embrace.

"Where are Frank and Emma?"

he demanded, after a few seconds.

"They have gone into the dining-
car. Emma isn't strong, you know,
and has to have a hot dinner."

This last remark she repeated, in
answer to a curious look in John's
eyes.

"And you didn't want any dinner,
I suppose?" His eyes fell upon the
basket. He mustn't hurt his moth-
er's feelings, and he checked him-
self.

"Aren't you glad to see me?" he
asked. "Aren't you surprised? I
found I could meet you here, instead
of waiting until you reached Chicago.
And say, mother, isn't that the same
basket that Frank and I used to carry
to school? Yes, I thought so."

By this time there was a smile on
the mother's face.

"Well," said John, "I'm pretty
hungry. Suppose we keep this for
supper, and you come with me and
get a hot dinner."

As they left, they met the other
couple.

"Hello, John! Where did you
come from?"

"How do you do, Emma? Mother
and I are just going to dinner."

At Chicago, the people who had
seen all this saw a handsome young
man with a little black basket on his
arm, tenderly assisting a sweet-faced
old lady through the crowd to a car-
riage. As for the other couple, nobody
had any eyes for them.—Chicago Tri-
bune.

A PERTINENT QUESTION.

A boy of sixteen was an applicant
for a very desirable position in the
office of a man noted for his kind-
ness and generosity to his employees.
After asking a number of questions,
the gentleman said to the boy:

"Where do you spend your even-
ings?"

The boy resented this question and
said smartly: "My evenings are my
own, and I spend them where I
please." "I make no claim on your
time in the evening, my boy," said
the gentleman, kindly, "but I think
I can tell a great deal about a boy's
character if I know where and how
he spends his evenings."

This gentleman must have had in
mind the saying of the wise man: "I
care not how a young man spends his
days. Let wisdom but direct his
evenings, and his future is assured."
—Ex.

A cigar box is a cigar lighter every
time one is taken out of it.

RULES TO FOLLOW.

Do not engage in argument.
Do not interrupt another when
speaking.

Do not find fault, though you may
generally criticize.

Do not talk of your private, per-
sonal and family matters.

Do not appear to notice inaccura-
cies of speech of others.

Do not always commence a conver-
sation by allusion to the weather.

Do not, when narrating an inci-
dent, continually say, "you see,"
"you know," &c.

Do not intrude professional or other
topics that the company generally
cannot take an interest in.

Do not talk very loud. A firm,
clear, distinct, yet mild, gentle and
musical voice, has great power.

Do not be absent minded, requir-
ing the speaker to repeat what has
been said, that you may understand.

Do not speak disrespectfully of
personal appearance when anyone
present may have the same defects.

Do not try to force yourself into
the confidence of others. If they
give their confidence, never betray it.

Do not use vulgar terms, slang
phrases, words of double meaning,
or language that will bring a blush
to anyone.

Do not intersperse your conversa-
tion with foreign words and high
sounding terms. It shows affecta-
tion, and will draw ridicule upon you.

Do not carry on conversation with
another in company, about matters
which the general company knows
nothing of. It is almost as impolite
as to whisper.—Ex.

CHURCH RAFFLE RUINED HIM.

As the heavy prison bolts turned
on the minister, he looked sadly on
the prisoners with their strange gar-
ments and thought with more and
more anxiety of his errand. He had
come to see a young man of his con-
gregation, convicted of forgery. The
heart-broken parents had begged him
to visit the prison, hoping the peace
of the gospel might light even his
gloomy cell.

As the minister kindly greeted
him the youth scarcely replied, but
gazed with a sort of defiance. He
began giving the mother's tender mes-
sage, with the interest all the church
felt in his welfare.

At last the prisoner broke out.
"Do you know you were what did
it?" "What have I done?" asked the
pastor, striving to understand his
strange language.

"I began the busi-
ness," returned the youth, speaking
very loudly, in your Sunday school.
Don't you remember the Sunday
school fair, when they had a gold ring
in a cake? For 25 cents, too, I got a
whole box of little hooks. I was
pleased with my luck, and went in
afterwards for chances. Sometimes
I gained and sometimes I lost.
Money I must have for lotteries. I
was half mad with excitement, so I
used other people's names, and here
I am. Don't let the church come
blubbling around me. Their raffling
ruined me."—Christian-Standard.

Free—A Cure for Blood and Skin Diseases.

The proprietors of this paper know
that Botanic Blood Balm (B. B. B.) is a
famous Southern Blood Cure, but to
quickly introduce B. B. B. into new
homes 10,000 treatments will be given
away to the readers of this paper.

Botanic Blood Balm quickly cures old
ulcers, scrofula, eczema, itching skin
and blood humors, cancer, swellings,
persistent wart or sore, eating, festering
sores, boils, carbuncles, pimples or
offensive eruptions, pains in bones or
joints, rheumatism, catarrh, or any
blood trouble, all run down feeling, thin
blood, pale skin. Botanic Blood Balm
kills the poison and humors in the sys-
tem, which are the direct cause of these
troubles, heals every sore or pimple,
makes the blood pure and rich and stops
all aches and pains. Botanic Blood
Balm thoroughly tested for thirty years
in hospital and private practice, and
has cured thousands of cases given up
as hopeless. Sold at drug stores, \$1 per
large bottle. For free treatment write
to Blood Balm Co., 18 Mitchell St., At-
lanta Ga. Medicine sent at once, pre-
paid. Describe trouble, and free medi-
cal advice given until cured. B. B. B.
cures especially the deep-seated old
cases that have failed under doctors or
patent medicine treatment. Costs nothing
to try Botanic Blood Balm, so write
at once. B. B. B. is composed of pure
Botanic Ingredients.

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never guilty of an unpopular public
act or an unwomanly private act, is
the proud record of Victoria. It
stands alone and will stand alone in
the royal annals of the world. Victo-
rias are not born in every century.—
Birmingham Times.

The Standard-News has no ill-
will toward any one who deals in
whiskey—who makes, sells, buys or
drinks it—but The Standard-News
wishes to go on record as opposed to
intoxicating liquors in every form.
Looking back a thousand years and
reviewing the history of King Alco-
hol, we unhesitatingly say that he is
the greatest despot that ever reigned
upon the earth. He blights and de-
stroys all worshippers at his shrine.
He has no respect for age or sex—
no love for humanity and no fear of
divinity. Like a roaring lion, he
goes about day and night seeking
whom he may devour. That is
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temperance advocate could not say
better. Let this sentiment grow.

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16x22, in colors, upon a background of
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ing," nor starvation diet. She protests
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thing necessary to reduce one pound or
more a day. No extra charges. No
wrinkles and no injury to health.

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The patients of Mrs. Dumar are legion,
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Physician Magazine, N. Y.

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—United States Health Report.

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tion the value of this treatment, ask any
proprietor of a first-class newspaper
they all know Mrs. Dumar and what she
has done. She has not published a testi-
monial in years. She does not need to.
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Money Order to

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137*

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Change of Life it will help her over the dangerous place that appears in
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WHAT VICTORIA SAW.

The Many Changes That Occurred During Her Long Reign.

The seat of power in every nation in the world, small and great, has been filled and vacated, in some instances many times, since the day back in 1837 when Victoria succeeded her uncle, William IV, on the British throne. Ferdinand I at that time was emperor of Austria, with Metternich as his chief adviser. France's crown was borne by Louis Philippe, the "Citizen King." Prussia, then merely one of a large number of not particularly harmonious German states, had for its sovereign the well-meaning but reactionary Frederick William III. The most autocratic czar of the nineteenth century, Nicholas I, sat on the throne of the Romanoffs. Frederick VI, now dead for more than 60 years, was Denmark's ruler. Ferdinand VII's ill-fated child, Isabella II, held the legal title to the Spanish crown, though there was a chance that the Carlists might take it away from her. Italy, in Metternich's phrase, was still only a geographical expression. Martin Van Buren had just been inaugurated president of the United States.

Germany's states shifted their relations with each other and entered into new combinations and coalitions several times between the day of Victoria's accession to power and the establishment of the present German empire in 1871, with William of Prussia at its head. Within this time the "Citizen King's" monarchy was overthrown, the second republic took its place, and this was succeeded by the second empire under Napoleon III, which in turn went down in the Franco-German cyclone of 1870, when the third republic was established, which is still in existence. This 64 years saw almost as many changes in Spain as in France, Isabella, who has been an exile in Paris for a third of a century, being driven out in 1868, and her regime was succeeded, in turn, by a military dictatorship, by a monarchy under the rule of Amadeus, a prince of the house of Savoy, by a republic, and by the restored Bourbons under her son, Alfonso XII, the father of the present boy king, Alfonso XIII. Temporal power has been taken away from the pope in this period and the Kingdom of Italy has been established, with the house of Savoy at its head.

The oldest monarch in duration of reign on the European continent, Francis Joseph of Austria, began his service almost a dozen years later than Victoria. The president of the United States who entered power about the same time as Victoria, has had sixteen successors, and all except three of them—Cleveland, Harrison and McKinley—are dead, one of them, the first Harrison, having departed almost 60 years ago. The first minister of the crown in England has been changed 22 times since 1837, and all of them are dead except Rosebery and Salisbury. Every throne in Europe except her own and that of Russia has been shaken in the interval, particularly in that cataclysmic year of 1848, which saw risings in every land in the old world, from the Shannon to the Danube. Since 1837 Africa, no longer a dark continent, has been divided up among the powers, England getting the larger share of it. In that year the western boundary of the United States was the Sabine river and the Rocky mountains, all the immense tract which includes Texas, New Mexico, Arizona, California, Nevada, Utah, Oregon, Washington and Idaho having since then been added to this country's domain, to say nothing of Alaska and the recent acquisitions. The world's geography and the personnel of its princes and presidents has been frequently and sweepingly changed since the June day 64 years ago, when the "messengers" speeding from Windsor Castle to Kensington palace informed the Princess Victoria that William IV was dead and that she was the queen of England.—Ex.

Some Christians seem to delight in telling what big sinners they have been.

When a man loves his money his wife may expect but very little of his love or his money either.

To foolish young men a homely rich girl is prettier than a beautiful poor girl.

ROTTED OFF BY BEER.

This is not a temperance treatise, but it has a bit of fact in it that the total abstainer may show to the beer drinker whenever occasion offers, says the New York Mail and Express.

The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers of both hands within the past few years. The first case was that of an employee of a Brewery concert hall. Three of his fingers of his right hand and two of his left were rotted away when he called at Bellevue one day, and begged the doctors to explain the reason. He said that it was his business to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at a conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer you have handled."

Other cases of a similar nature came rapidly after this one, and today the physicians estimate there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and resin in the beer are said to be responsible.

The head bartender of a well known down town saloon says he knows a number of cases where beer drawers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator I'd ask what must beer do to men's stomachs if it eats away men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much."—Canadian Baptist.

BAPTIST DOCUMENTS WANTED.

The attention of all Baptists throughout the South is called to an urgent need of the library of the Southern Baptist Theological Seminary, one which a great many persons can assist in supplying. It is our earnest desire to secure, in the immediate future, a large collection of documents relating to the history of the Baptist denomination in the South.

That there should be some one place within the bounds of the Southern Baptist Convention where a man interested in the history of our denomination may find on file the documentary history thereof, will be apparent to all. And certainly there is not a more appropriate repository than the seat of the Theological Seminary, where so many of our ministers are being trained. This library has not only a valuable nucleus of papers and pamphlets left to the institution by Drs. Boyce, Manly and others, who anticipated this need, but it has also a commodious fire-proof department with ample accommodation for many years.

All documents received are inscribed with the name of the donor, then bound if necessary, catalogued, and placed on file. It should be understood that this collection is made in the interest of the entire denomination. These documents are placed at the service of any one interested in the history of the Southern Baptists. We will cheerfully refund the postage or express charges on all such documents forwarded us. The following list of desiderata is given for guidance:

1. Manuscripts, consisting of early church records, and diaries and biographical sketches of Baptist leaders.
2. Minutes of State conventions and district associations, particularly the oldest ones.
3. Pamphlets of any kind relating to Baptist history.
4. Early numbers of denominational papers and magazines.
5. Literature pertaining to the history of Baptist schools.
6. Rare books and pamphlets of any kind.

Documents on correspondence concerning this matter should be addressed to

Prof. JOHN R. SAMPEY, Librarian, 500 West Broadway, Louisville, Ky.

God governs the affairs of men.

The doubter anxious to believe will readily admit that it is his misfortune that he cannot believe. He may be ready to admit even that it was his mistake. But how, he says, can it be my own sin? "Do you think he would turn me away because I don't do what I cannot do?—I would if I could with all my heart. If I were to say I believed in him, and then did not trust him, how could I understand it? But when it is only that I am not sure about what I never saw or heard enough of proof to satisfy me, how can he be vexed at that? I have never seen Jesus Christ. It is all in an old book, over which the people who say they believe in it most fight like cats and dogs." So have men spoken, groping all the while for the door of the jeweled wall—the man who is a hiding-place from the wind, a covert from the tempest, the shadow of a great rock in a weary land. Nevertheless, the word of Christ concerning the Holy Spirit which we seek to expound is, "When he is come, he will reprove the world of sin * * * because they believe not in me."

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Johnson's Tonic is a superb Grip cure. Drives out every trace of Grip Poison from the system. Does it quick. Within an hour it enters the blood and begins to neutralize the effects of the poison. Within a day it places a Grip victim beyond the point of danger. Within a week ruddy cheeks attest return of perfect health. Price 50 cents if it cures. Ask for Johnson's Chill and Fever Tonic. Take nothing else. 8-ly

The flatterer is only a cheerful liar.

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Florida to Cuba.

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No. 86	No. 78	No. 68	STATIONS	No. 57	No. 35	No. 55
8 10am	11 25am	7 45pm	Lv. Montgomery ar	8 10am	9 30pm	
11 00	12 45pm	9 25	Ar. Troy	6 30	7 42	
1 00pm	1 55	10 5	Ar. Ocala	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 45pm	Ar. Bainbridge	2 20	3 30	
-33	6 00	3 05	Ar. Thomasville	1 14	2 25	
6 15am	6 10	3 15	Lv. Thomasville ar	1 05	2 15	-33-
7 07	7 00	4 01	Ar. Quitman	12 15	1 23	9 30pm
7 42	7 34	4 37	Ar. Valdosta	11 45pm	12 50	8 35
8 35	8 25	4 45	Ar. Dupont	11 05	11 59am	7 0
9 45	9 30	5 15	Ar. Waycross	10 15	11 00am	7 8
		8 30	Ar. Jacksonville	7 45	8 00	6 00
	8 00	1 10pm	Ar. Jacksonville	4 55	4 30	
	10 30	3 00	Ar. Palatka	3 00	4 35	
	1 10pm	4 00	Ar. Sanford	12 25	12 20am	
	5 40	4 40	Ar. Lake and	9 20am	10 10pm	
	7 30	10 01	Ar. Tampa	8 00		
	8 30	11 30	Ar. Port Tampa	7 30	7 25	
9 5am	9 15pm	7 05am	Lv. Waycross ar	8 10pm	5 40pm	
11 10	12 10am	10 5	Ar. Savannah	5 00	8 10	3 25
	6 24	4 9 m	Ar. Charleston	5 50		
	4 15pm	7 34am	Lv. Waycross ar	9 45am	8 00pm	
	6 00	10 15	Ar. Brunswick	8 00am	5 45	
		4 45pm	Lv. Jacksonville ar	7 00pm		
		12 23m	Ar. Palatka	4 50pm		
		4 35	Ar. Sanford	3 30pm		
		3 16	Ar. Ocala	4 45pm		
		10 00	Ar. Pinckard	8 00am		
		10 30	Ar. Port Tampa	7 30am		
		1 50	Ar. St. Petersburg	7 15am		
		10 25am	Lv. Dupont ar	8 10pm		
		12 48pm	Ar. Live Oak	6 27pm		
		3 40pm	Ar. Archer	1 50pm		
		10 00	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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Lv. Montgomery	8:05 am
Ar. Tuscaloosa	12:18 pm
Ar. Tupelo	6:18 pm
Ar. Memphis	7:40 am
Ar. Hot Springs	8:30 pm
Ar. Jackson, Tenn.	9:20 pm
Ar. Cairo	1:36 am
Ar. St. Louis	8:08 am
Ar. Chicago	4:30 pm
Ar. Waukegan	8:25 pm
Ar. Kansas City	5:30 pm
Ar. Omaha	6:15 am
Ar. St. Paul	7:45 am
Ar. Denver	6:30 pm
Ar. San Francisco	11:45 pm

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(Continued from 3rd page.)

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S. S. Oxanna.....	2 13
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Dry Valley ch., Coosa county.....	3 00
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L. A. S. Boaz ch.....	2 50
S. Montgomery ch.....	5 25
Union ch., Franklin county.....	3 70
Mrs. Belle Phillips.....	3 00
L. A. S. Pine Apple ch.....	5 00
W. B. Prather.....	3 52
Salem ch., Macon county.....	3 75
A. J. Wooley.....	1 40
W. F. Betts.....	3 60
Wilsonville ch.....	8 59
S. S. Brantley ch.....	13 00
Fellowship ch., Dallas county.....	16 00
Cahaba Valley.....	88
R. L. Butler.....	5 60
ML. Gilead.....	10 00
Tuskegee ch.....	22 80
Andalusia ch.....	5 00
L. A. S. Andalusia ch.....	2 00
Dr. Tallaferro.....	5 00
Bluff Springs ch., Cowarts.....	7 00
Mrs. Austin's class, Wetumpka.....	4 00
Mrs. Baber.....	1 00
J. R. Keyton.....	5 00
Scottsboro ch.....	4 50
Union ch.....	3 05
Miss Lina Caffey.....	5 00
W. B. Castleberry.....	2 00
S. S. Troy ch.....	19 50
Lower Peach Tree ch.....	6 00
Amity ch.....	2 00
Sugsville ch.....	1 50
S. S. Union Springs ch.....	19 65
S. S. Linden ch.....	25 28
S. S. Oxanna.....	5 00
Columbiana ch.....	88
Siloam ch.....	238 25
S. S. Sylacauga ch.....	5 00
Beulah ch., Lee county.....	7 50
River View ch.....	3 30
S. S. Alexander City ch.....	6 00
S. S. Girard ch.....	4 28
S. S. Atmore ch.....	7 50
N. E. McQueen.....	5 00
S. S. Selma 1st ch.....	12 61
Center ch. Chambers county.....	2 57
Opelika schools.....	19
Friend, Enon.....	3 75
S. S. Wetumpka.....	10 50
Mrs. Narramore's class, Prattv.....	4 00
S. S. Blountville.....	3 80
Fayetteville ch.....	50 00
S. S. Troy 1st ch.....	25 00
J. H. Rainer and wife.....	1 70
Primary class, Pine Apple.....	5 00
Alexander City L. A. S.....	6 00
Salem, Easta Boga.....	25 00
F. A. Flowers.....	1 00
Mrs. A. E. Jones.....	5 00
Miss Elsie Harris.....	8 80
Horeb ch on pledge.....	1 00
Good Hope ch on pledge.....	1 00
Good Hope ch.....	1 00
Center Point ch.....	1 00
Center Point ch on pledge.....	70
Clarksville ch.....	1 00
Mrs. J. T. McMillan.....	1 00
Gilgal ch.....	3 00
Coosada ch.....	4 15
Bethel ch., Butler co.....	1 07
Lincoln ch.....	13 33
Macedonia ch., Franklin co.....	10 17
Rehoboth ch.....	2 66
Hill's ch.....	15 53
Sunbeams, Talladega ch.....	3 50
Ramah ch., Barbour county.....	8 30
Lineville ch.....	6 25
Grand Bay ch.....	2 25
Weogufka ass'n.....	2 00
Hayneville ch.....	12 45
Pleasant Hill ch., Wilcox co.....	3 25
S. S. Cropwell ch.....	5 00
West Side ch., Phoenix.....	2 21
JANUARY, 1901.	
Siloam ch.....	7 32
Rev. Hardy Jones.....	5 66
S. S. Opelika ch.....	2 45
Sunbeams, Opelika ch.....	2 55
T. L. Kelly, Weeka.....	1 00
Miss Bessie Jenkins.....	10 00
Sister Springs ch.....	1 40
Orrville ch.....	32 80
Troy ass'n.....	8 00
J. J. Keyton.....	5 00
New River ass'n.....	4 20
Huntsville 1st ch.....	3 80
Castleberry ch.....	2 60
S. S. Castleberry.....	1 30
Mrs. E. Benjamin.....	5 00
Safford ch.....	6 00
Kerosene.....	75
People of Rutherford.....	2 15
S. S. Newberne.....	6 20
Sunbeams, Newberne.....	60
B. Y. P. U., Newberne.....	5 35
New Decatur 1st ch.....	10 00
L. W. Locklin.....	10 00
Luverne ch.....	7 40
Kance ch.....	2 00
Clear Creek ass'n.....	2 75
Harpersville ch.....	4 55
ML. Gilead ch.....	9 00
Milltown (B. F.) ch.....	12 50
Milltown ch.....	17 50
Clay County ass'n.....	23 84
Shady Grove ch., Morgan co.....	55
West Side ch., Phoenix.....	2 80
S. S. West Side ch., Phoenix.....	1 45
L. A. S. Brookwood.....	10 00
Thank offering, Brookwood ch.....	5 00
L. A. S. Clayton St. ch.....	3 00
Providence ch., Shelby co.....	1 20
D. D. Cannon and wife.....	1
Randolph ch.....	2 16
Enterprise ch.....	2
Miss Nannie Weathers.....	5
Antioch ch., Clarke co.....	1 50
S. S. Anniston 1st ch.....	3
Sunbeams, Bozeman.....	2
Mrs. Wood.....	53 78
Bozeman ch.....	8
Carmen Blackburn.....	8
Class Addie ch.....	1
Class Mrs. F. C. Brown, Marion.....	2 20
Rev. J. L. Carneysfield.....	5
Safford ch.....	5
Mt. Olive ch.....	70

BIRMINGHAM CHURCHES.

First Church—Pastor Gray preached at both services. Morning subject, "Healing of the Afflicted Woman." Evening subject, "The Backslider." Good congregations in the morning; smaller at night.

Southside—Pastor Davidson in his pulpit. "The Overshadowing Name," Phil. 2:9, and "Christ's Method of Conquest," John 12:32. One was received by letter.

Second Church—Pastor preached in the morning on "God's Jewels," Mal. 3:17; at night on "The Parable of the Seed," Matt. 13. Two good services; the one at night seemed to be unusually helpful. We appear to be making steady progress.

Avondale—Pastor preached in the morning at 11 a. m. on "Our Fine Homes," Bro. James Franklin preached at night. Two accessions by letter. Sunday school good.

East Lake—A cold day, but good interest. Pastor preached a mission sermon at eleven o'clock. In the evening the theme was "The Ethics of Self Faithfulness."

Woodlawn—Two good services. Pastor preached at both hours. Morning theme, "Be filled with the Spirit," Eph. 5:18. Evening theme, "Prepare to meet thy God," Amos 4:12. Four accessions to the church.

Fountain Heights—Morning, "Ye are bought with a price; therefore glorify God in your body." Night, "The Baptism of Jesus."

NOTES.

Bro. J. W. Willis, the new pastor at Ensley City, has taken hold of the work there with much energy and determination, and we may expect to hear good reports from this new and vigorous church. There are some noble people there, who highly appreciate their pastor.

Houses continue to go up at North Birmingham, and many new people are coming in, among them some Baptists. A new pipe works, cement factory, and a steel plant are among the possibilities for this place in the near future, so we are told by those who seem to know. If they come, and it now appears that they will, the future of the Second church will be much brighter. J. M. ROSEN, Secretary.

FOR OVER FIFTY YEARS

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

For the Alabama Baptist.

The Institute Board—Funds to Conduct Its Work.

BRETHREN—I do not wish to talk too much about our work, but I am charged with it and wish to succeed. I know, and you know, that the work cannot be conducted without funds. Therefore, I ask the churches to make contributions for our work, and to send some of the contributions now. Most of our work must be done by mid-summer.

We are planning rather broadly. To organize and aid 30 to 40 or even more Institutes in various parts of the State is not a small undertaking, and must be attended with considerable expense, no matter how much economy we practice. Such organization of our ministers, we conclude, is valuable work, and will be worth far more than it costs. Then we are to hold a State Institute at Anniston, which will require considerable funds.

Perhaps all of you know that we have an old debt on our Board to begin with. Then we have Office Secretary and office expenses to discharge. All in all, we shall need about \$2,000.00 for the year.

Now, brethren, if the work is worth doing, let us do it promptly.

Respectfully and fraternally,
JNO. P. SHAFFER,
Office Sec. Institute Board.
Camp Hill.

On the morning of Feb. 19, 1901, the death angel, the invisible destroyer, visited the home of Mr. and Mrs. Rigby, near Atmore, Escambia county, and bore away the spirit of their devoted son, Joseph, twenty years of age, to bask in the sunlight of God's love. The writer spent nine months in his society while attending school, and in all that time he was never heard to murmur or complain, no matter what and how trying the task assigned him. Then to the bereaved ones we can only say, "Look up; your guiding star is no longer on earth, but above."

A FRIEND.

Associations Which Will Hold New Century Meetings in March.

Antioch, Bethel, Bigbee, Birmingham, Cahaba, Calhoun, Carey, Central, Cherokee County, Cleburne, Colbert, Conecuh, Coosa River, Etowah, Eu-faula, Geneva, Judson, East Liberty, Liberty (North), Montgomery, Mulberry, Muscle Shoals, Mineral Springs, New Providence, Newton, New River, North River, Pea River, Pine Barren, Shelby, South Bethel, Sulphur Springs, Troy, Tuscaloosa, Tuskegee, Randolph.

I hope the other Associations will hold meetings to include the fifth Sunday in June. We hope to carry on the campaign until then. Brethren are writing enthusiastically about the March meetings. Two meetings can be arranged for the week following the fifth Sunday. The East Liberty will have six, Birmingham two, Calhoun County two, Tuscaloosa several. While the brethren are on the ground and the programs are arranged there is no reason why other meetings shall not be held at other places.

W. B. C.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c and \$1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.

For palpitation and heart failure take Lemon Elixir.
For sleeplessness and nervous prostration.

For loss of appetite and debility.
For fevers, malaria and chills, take Lemon Elixir.

From a Prominent Lady.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

Mrs. R. H. BLOODWORTH,
Griffin, Ga.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNIE, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.
Jan-Feb-'01

For the Alabama Baptist.

MISS KELLY'S APPOINTMENTS.

W. B. CRUMPTON.

I have assisted Miss Willie in making out her list. The ladies at most of these places have invited her. I added others because I knew it would be a great disappointment to many if she passed without calling.

However, many important places had to be passed. I am exceedingly sorry for that. She is at home for rest, and if she should go to all the places wanting her she would soon be broken down and want to go back to China to rest. I hope the ladies at points near the places of meeting will make an effort to meet her. Her mission is only to the women and children. She will not address mixed assemblies. She requests me to say that with emphasis, so there would be no misunderstanding.

The ladies should see to it, wherever she goes, that her expenses are paid, at least, and this ought not to come out of the mission fund, but it ought to be over and above regular mission collections.

She will be a great inspiration to our women wherever she goes.

There are other points in the State she will visit later on.

APPOINTMENTS.

Warrior, Saturday, March 2d, 2:30 p. m.

New Decatur, Saturday night and Sunday, 2d and 3d.

Huntsville, Monday, 4th.

Tusculum, Tuesday, 5th, 3 p. m.

Florence, Tuesday, 5th, night.

Russellville, Thursday, 7th.

Jasper, Friday, 8th.

Montevallo, Sunday, 10th.

Furman, Tuesday, 12th.

Selma, Thursday, 14th.

Buying Gold Glasses.

There are two important points to consider in buying or pricing gold frames. They are quality and weight. A solid gold may consist of one part gold and nine parts alloy gold, and still sell for solid gold, if it is the same all the way through. A frame may be of good quality and finish, but too light weight to be serviceable. Of course, in either case, the price can be made much lower than when the frame is good quality and weight throughout. My prices are reasonable.

H. RUTH, Optician.

C. RUTH & SON, JEWELERS
No. 15 AVE. DEXTER
MONTGOMERY, ALA.

For Sale.

A few hundred bushels of Russell's Improved, prolific, BIG BOLL COTTON SEED. It is claimed for this Cotton that it is the most prolific variety on earth; that it is never troubled with boll worm, rust, nor the insect known as sharpshooters. Stands extremes of wet and dry weather. Less than half the labor required for picking.

MARKS & GAYLE,

Montgomery, Ala.

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by G. M. Best, and recorded in Mortgage Book No. 53, page 53, in the office of the Judge of Probate of Crenshaw county, Alabama, I will proceed to sell, on the 26th day of March, 1901, at the Artesian Basin, in the City of Montgomery, county of Montgomery, State of Alabama, within the legal hours of sale, the following described real estate, to wit: The N 1/4 of NE 1/4, and N 1/4 of NW 1/4, and SW 1/4 of NW 1/4 of section twenty (20), township eleven (11), range seventeen (17), situated in Crenshaw county, Alabama.

G. T. EDWARDS,
Surviving partner of Bradley & Edwards
Mortgagee.

M. W. RUSHTON, Attorney.
General Missionary Conference, M. E. Church, New Orleans, La., Apr. 24th to 30th, 1901.

On account of the general Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24th to 30th, 1901 the Alabama Great Southern Railroad will sell tickets, from all points of its line to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22d, 23rd, and 24th, 1901, with final limit to return until May 2d, 1901.

For further information call on Alabama Great Southern Railroad Ticket Agents.

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