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THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

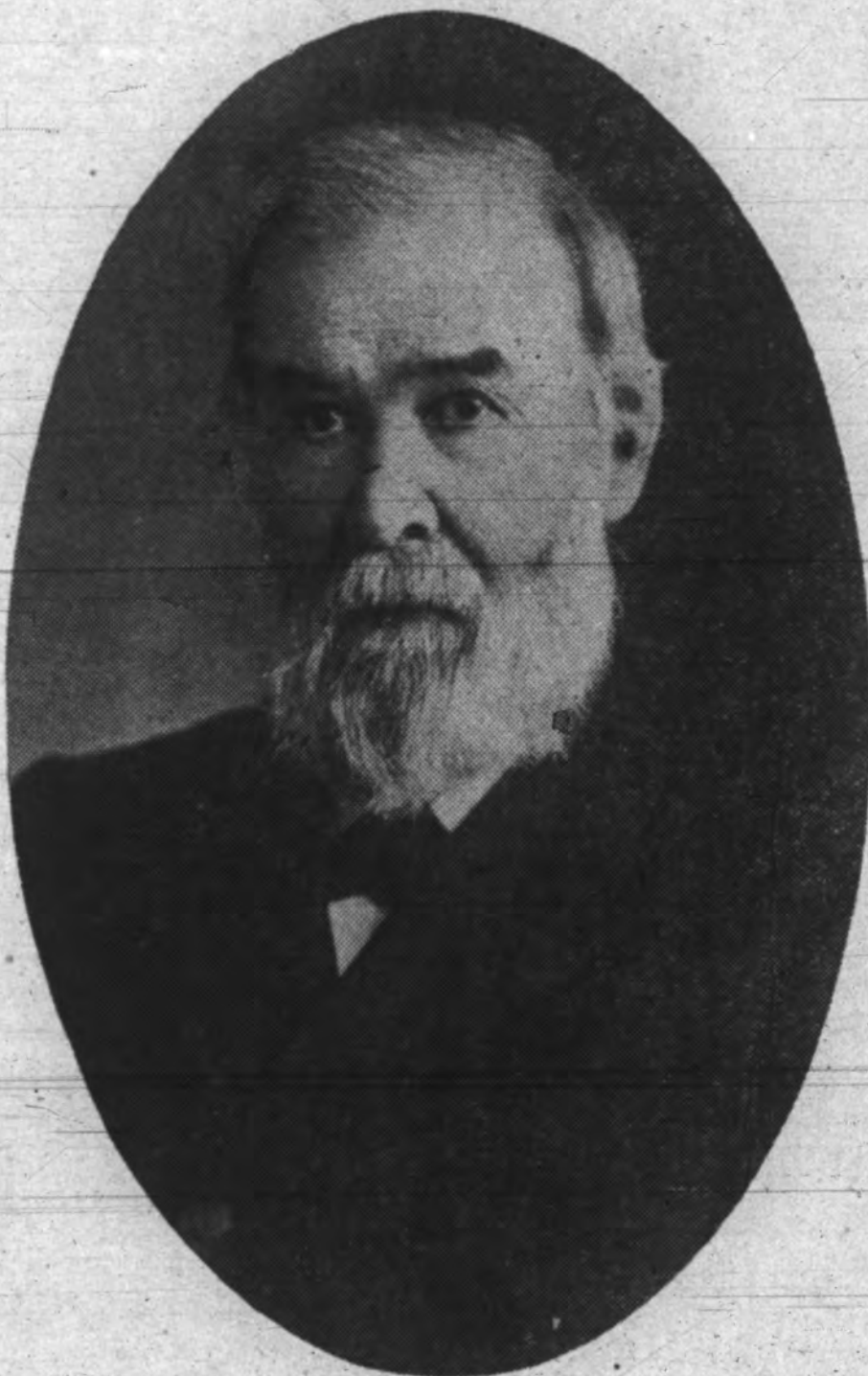
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VOL. 30.

BIRMINGHAM, ALA., JANUARY 14, 1903.

NO 2.



REV. Z. D. ROBY, D.D.

A man of God whom we all love and honor. A host of Alabama Baptist readers join us in wishing him a Happy New Year.



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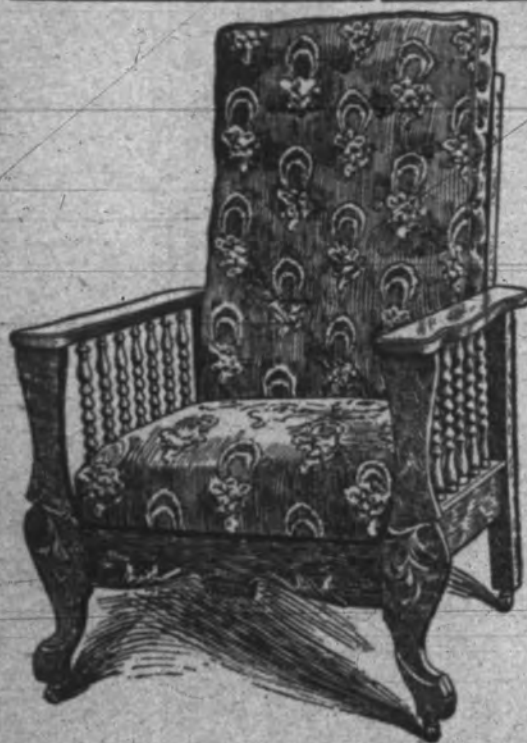
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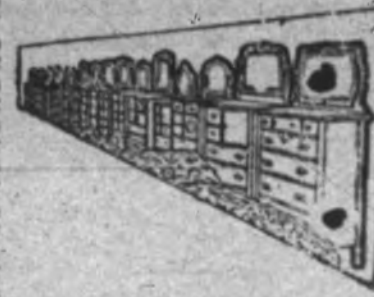
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THE SOUTHERN BAPTIST and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

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\$2.00 Per Year.

OUR EDITORIAL STAFF.

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 19, 1899].

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER
REV. J. W. HAMNER..... Corresponding Editor
REV. S. O. Y. RAY..... Field Editor

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"IF I WERE A MINISTER."

By a Layman in S. S. Times.

I. HOW I WOULD PREACH.

I am not a minister, nor at all likely to become one. God has called me, I believe, to my secular pursuit, and thereby made it as sacred as any pastorate. But if I were not a—what I am, I would rather be a preacher; and the fact that multitudes of laymen make the same admission is proof of the supreme nobility of the preacher's calling, on the principle that the second choice of all the delegates to a political convention is the fittest nominee. I revere the gospel ministry as the loftiest human occupation, and, if I thought that what I am about to write would be held derogatory to that exalted pursuit, and those that follow it, I should lay down my pen with this period.

However, when that pillar fell in Westminster Abbey a year ago, and when certain considerations led London to fear for the foundations of St. Paul's, men were not considered wanting in reverence for their ancient monuments when they raised strict inquiry concerning the cause of such alarms, and demanded an account of those precious charges from those custodians. Indeed, if any one censures my remarks, it will not be the ministers themselves, but their self-appointed apologists. The eagerness of the modern clergy to receive suggestions from the laity has even become a weakness, in some cases arguing less a child-like willingness to learn than a sense of insecurity and insufficiency. I would gladly see our ministers more sturdily independent.

In telling how I would do it if I were a minister, I have not the least confidence that I should live up to my own ideals, if put to the actual test, nor that, even if I were able to do this, I should not fall short in numberless particulars not here set down. Doubtless the mysterious minister who, in the series of articles complementary to this will tell us laymen how to do it, would enter an equal caveat. But I shall be glad, none the less, to read his hints, and put them in practice wherever he does not altogether shoot over the mark of a layman's life. Doubtless he will yield me the same honest observance.

Perhaps it will not be out of place to say that my calling has for years brought me into contact with an exceptionally large number both of ministers and laymen, so that my remarks may claim some basis of experience. Also, I want to say that, though I remain anonymous at the suggestion of the Editor, and doubtless shall push an easier pen because of his anonymity, yet I intend to write nothing I would not stoutly sign,

and I hereby permit the editor to tell who I am whenever he chooses.

The first thing I am moved to say is that, if I were a preacher, I would not preach literature, science, or politics. I would preach religion. Laymen get enough of the newspaper outside the church; they do not want a weekly review from the pulpit. To a minister, with his theological training, the urgent themes of politics, science, and literature, appeal with all the fascination of novelty. He forgets that for his intelligent hearers, all the novelty has worn off, while to them the fresh theme is that very theology which has become trite and stale to him. Moreover, that is his citadel, his stronghold. If he discusses the topic of imperialism, dozens of men in the congregation are far better informed than he, and will yawn at his platitudes, deny his statements, and controvert his positions. If he builds a sermon on "Romola," or if his discourse is a veiled treatise on the nebular hypothesis, every high school graduate before him will resent such a resurrection of his school days. But if he preaches the great doctrines of sin and salvation; if he gets his major inspiration from the Bible, and not from Darwin, Kipling, or the Tribune; if he reaches beyond the times to the eternities—he will compel attention by the virility of his theme, and fascinate his hearers with its novelty. Rejecting with David's wisdom, the clumsy armor of a Saul, he will smite with his own proper weapons, and the Goliaths will everywhere fall.

I am well aware that, of the increasing number of clergymen who, to my apprehension, preach politics, literature and science, there is no one of them all but would indignantly profess to be preaching pure religion. And, indeed, a religious finale is invariably appended to their sermons. But the scientific illustrations overbalance the truths illustrated. The palpable zest is for the struggle with Filipino or Boer, rather than for the combat with that outgrown personage, Beelzebub. We stumble against the religious conclusion of the sermon with just such a shock as we experience in meeting the reference to Dr. Pulver's Purple Pills at the end of that fascinating column in the newspaper.

The ministers that preach thus are eager, I am sure, to be fishers of men, but I am afraid they are using the wrong bait. The laymen that go into church go there, in the main, hungry for spiritual food. If I were a preacher, I should give it to them "straight." I should look into my heart, and, so far as possible, into theirs. I should brood over the sins and temptations, the hopes and fears, the worries and

sorrows, the triumphs and the joys, of our common life. I should seek to draw from the supernatural world some mighty inspiration for their labors, solace for their griefs, assurance for their doubts, peace for their turmoil, and enrichment for their joys. I should let all the world help me reach, but only as the glass of the telescope is permitted to focus the light of the stars. It is no guess of mine that the multitude would gladly listen to such preaching, since it has for its model Phillips Brooks, and Spurgeon, and Moody, and McLaren, and all the other great preachers, and Christ himself.

In the second place, I have made up my mind that, if I were to preach, I should not preach the higher criticism. I have no quarrel with some of the higher critics; they are learned and godly men. I do not dispute their theories, except when they are obliged to attribute to the writers of the Bible insincerities and dishonesties that would shock a New York ward politician. Ministers must know the absolute truth about the Scriptures, and must preach in the light of that knowledge.

To preach the higher criticism, however, is like taking a starving man into the kitchen, bidding him note just how a loaf of bread is compounded. Men are hungry for Bible food, and Bible food is not a treatise on the date of Deuteronomy. If, however they mention the possibility of a second Isaiah, ministers would estimate what proportion of their audience has ever read more than two chapters of those sublime writings, they would postpone higher criticism in favor of exposition. What folly to discuss the composite character of the Books of Samuel before a congregation, not ten of whom could give any account, beyond his boyhood, of this second greatest of the ancient Hebrews! If the higher criticism does not undermine the faith of the higher critics, it is because in their case it is only the superstructure of an intimate acquaintance with the Bible. To preach these theories before congregations not thus founded in Bible knowledge, is to lay granite blocks upon the quicksands. If the minister should approach higher criticism as poorly prepared as the average laymen before whom he recklessly presents his critical conclusions, those conclusions would make him as skeptical as they often make the laymen.

In the third place, if I were a minister, I would preach as if I meant it. We laymen yield our hearts very readily to any preacher who is possessed by his subject. I do not mean sawing the air, nor shouting, nor those strained, impressive low tones. It makes no difference to me—nor to most laymen—whether a preacher uses manuscript, or mere notes, or speaks out of his immediate brains, provided he is possessed by his subject. He must be a prophet. The spirit of God must have filled him

with a big new thought, and he must be on fire with it. His face will show it, being no expressionless, immobile compound of cold eyes, stiff mouth, and smooth cheeks, but a countenance beaming with eagerness, and all alert with swift, irresistible changes. His voice will show it—not impersonal, not keyed on the clerical pitch (which I have always wanted wickedly to find with a tuning-fork, but never quite dared), not over rich with oratorical artifice, but—well, very much such a voice as a drummer uses when he sets out to sell a bill of goods. And his sermon will show it—not easily shunted off to this anecdote or that "aside," not cumbered with unnecessary explanations, making clear what was crystalline already; not wasting a word to advocate what his hearers are already agreed to—but a sermon which in its very first sentence sets out to prove something, and advances in every succeeding sentence steadily toward that proof—a sermon which burns with conviction, but is sufficiently cool-headed to weave a lawyer's mesh of logic; a sermon which follows the Bible, not like a blinded slave, but like a persuaded disciple; a sermon which is not proclaimed from a Bishop's throne, but talked out on a brother's level; a sermon fresh enough to attract, and simple enough to be remembered; a sermon that leaps, not from books, but from life, and so finds issue in new life—that is the kind of sermon we laymen want. Doctrinal? Yes, if the Atonement is applied to the office desk, and Regeneration to the kitchen stove. Exegetical? Yes, if the tabernacle rites are made to initiate us into twentieth-century holiness, and Nehemiah's wall surrounds us with twentieth-century peace. Christian evidences? Yes, if they are made to prove, not what we already believe, but the points we inwardly and uneasily doubt. O ministers! give us sermons in earnest. Preach them "as a dying man to dying men"—yes, but even more, as a living man to men very much alive. And if thus you preach we will hear you and heed you, and give praise to God.

In my next article I shall venture to tell how I, if I were a minister, would make calls.

The New Year.

Ella Wheeler Wilcox.

I bring you more blessings than terrors,
I bring you more sunlight than gloom,
I tear out your page of old errors,
And hide them away in Time's tomb;
I reach you clean hands, and lead on to
the lands
Where the lilies of peace are in
bloom.

The Alabama Baptist is about the best New Year's present obtainable for the money. Send it to some one for 1903.

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue	South Birmingham
Mrs. N. A. Barrett	East Lake
Mrs. T. A. Hamilton	Birmingham
Mrs. D. M. Malone	East Lake
Mrs. G. M. Morrow	Birmingham

Letter from Miss Kelly.

New Rifle Butts, Shanghai, China.

Nov. 2, 1902.

Dear Brother Crumpton: Am just back from a trip to Quinn San.

I came home this time to find Mr. and Mrs. Tatum in great trouble; their only little daughter, Joy, just twelve years old, has diphtheria, and had to be taken to the hospital to be inoculated. She is better and we hope for her recovery. Poor Mr. and Mrs. Tatum, they lost one little girl with the cholera and one child is buried in Japan, so this is the only one left to them.

Later—Joy is much better and will soon be able to return home. We have just had our new missionaries with us for two or three weeks, and they have a dear child just two years old, little Gilbert. Now they have moved into a house of their own and we miss them. You know of whom I speak, Mr. and Mrs. Rawlinson, who have recently been sent to us here at Shanghai; the first addition we have had since we came, eight years ago. We want a couple of single ladies now, one for the North Gate and one for this place. I am to go back to the North Gate to live, you know, when my Training School is finished, and I must have some one to live with me. I just can't live alone, so you must be looking around for a single woman to come to us. Alabama has only one in China, so tell the ladies we must have another.

Just now is quite a busy time; the schools are all to examine, and the boys' school needs to be looked after; mothers visited, meetings held, etc. No one to do it but Mrs. Tatum and myself. Mrs. Rawlinson is not able to do anything as she can't talk to the people. She and her husband are hard at work at the language and will be ready in a year to take up some work.

I do so much wish we had twelve or fifteen workers in each station. Could you at home see it as we do. I know there would be no lack of applications. I hope that ere long, many of our best men and women will gladly give up all prospects at home, and come out here. I was so rejoiced at Calder Willingham's decision—I should think that it would mean a great deal for Missions, and make it even more (if possible) a heart subject with our great big-hearted Secretary. Young Mr. Willingham came out on the same steamer with our new Missionaries, and they all stopped in Japan to see Miss Hall married to Mr. Williams of South China; they go to work among the Hak-ka's.

I have just had a letter from Dr. Ayers; he is rejoicing in a new home and a new dispensary. Dr. Evans is building in Yangchow, and the only ones without a home are the McDaniels of Soochow. Mrs. Seamans is going to build my home up at the North Gate, so the Board won't have to furnish that money. The building goes along so slowly that I sometimes grow impatient,

but if there is one thing one learns in China it is "wait and murmur not."

Your friend and sister,

Willie H. Kelly.

Study Topic for January—Cuba.

THE ARROW.

Straight from the Mighty Bow this truth is driven:

"They fail, and they alone, who have not striven."

Fly far, O shaft of light, all doubt redeeming,

Rouse men from dull despair, and idle dreaming.

High Heaven's evangel be, gospel God-given:

"They fail, and they alone, who have not striven."

CUBA.

Cuba is 730 miles long, 25 miles wide at its narrowest point, and 100 miles at its widest, insuring a most delightful insular climate to the entire country, which will become one of the healthiest spots in the world when proper hygienic measures prevail.

Cuba's many rivers are necessarily short, but like her lakes and seas teem with varieties of fish. Her longest river is Canto, 150 miles long, navigable for small crafts 50 miles. Her tallest mountain is Pico Turquino, 8,320 feet high. Her most beautiful valley is Umuri, rivaling Yosemite in the beauty and grandeur of its scenery. Her most famous cave is Bellamar, second only to Mammoth Cave, Kentucky.

HAVANA AFTER THREE YEARS.

Three years ago when the Spaniards evacuated and the Americans came flocking into the island, there was open demonstration on the part of a class of Cubans to make us get out also. They did not want us there. The Spaniards in the old days came here to make money. It was evident that we were coming with the same evil design upon Cuba. We were worse than the Spaniards, and we were not wanted. That was plainly evident to us. Cuba for the Cubans was the cry. They sang it at their feasts, they sang it in the streets.

Now we have this city with its lawyers, doctors, and poets without the millionaire planter. The free Cubans are waiting, almost impatiently waiting, for the Americans to withdraw. Without the Spaniard's idea of finance, their principal idea of government is to get their hands on the money-box, and then they will bring back the good old times of profligacy and misrule. The model of good order, cleanliness, and honest administration set by us means poverty to them. Frugality is synonymous with misery.

Under these conditions the Cuban peasant or farmer producing scarcely enough to meet his own requirements, the planter with his eggs all in one basket—sugar, which does not bring the cost of production—what, I would ask,

is to become of Havana, with its quarter of a million people, once the wealthiest as well as the most profligate city in the world? Can government solve the problem?

MISSIONARY WORK IN CUBA.

From west to east Cuba is divided into the following six provinces: Pinar del Rio, Havana, Matanzas, Santa Clara, Puerto Principe, and Santiago.

By agreement the Baptist Home Mission Society of New York has undertaken the evangelization of the two Eastern provinces.

OUR HOME MISSION BOARD

located at Atlanta, Georgia, has undertaken the evangelization of the four Western provinces.

Mission Notes from "Week of Prayer" Leaflets.

Home Mission Gleanings—Immorality and crime are increasing much more rapidly than church membership. The tide of immigration does not lessen; between two and three hundred thousand come here every year. No city has a larger per cent. of foreign population than St. Louis. The rapid growth of towns and cities renders their Christianization more difficult. Church buildings are absolutely essential to the permanent work of Home Missions in frontier sections. The winning of our home land means the giving of a mighty impulse to the evangelization of the world. So the Psalmist prayed, "God be merciful unto us and bless us, and cause Thy face to shine upon us that Thy way may be known upon earth. Thy saving health among all nations."

A Bright View—Judson prayed to translate the Scriptures and see 100 converts. He accomplished the first and saw 7,261 converts. Japan had but eleven converts in 1872; there are now 422 churches with a membership of 41,000, and a Scripture Union which numbers 10,000. Fifty-five years ago there was not a native Christian on the Friendly Islands; now there are 30,000. With about 12,000 missionaries in foreign lands today, there are over 1,000,000 Protestant members.

The Dark Side—870,000,000 of the 1,500,000,000 population of the world are heathen. To each missionary, there are 250,000 native heathen. By the liquor traffic, opium trade and other evils, Christian countries have increased their misery.

Points for Leader—In 1792 the modern missionary movement began. Native Christians now number nearly 4,000,000. The Bible has been translated into 400 languages. Medical missions had their inception in 1819. In different fields there are now more than 400 fully qualified medical missionaries. The Student Volunteer Movement, which began at Northfield in 1886 by the organization of a mission band numbering 100 students, has grown until the Volunteers of America alone now number 3,200. The command, "Go Ye," admits of no qualification. Duty would be no less plain if the record of the past were only failure.

A Contribution and an Acknowledgment.

Mrs. T. W. Hannon.

The most valuable box contribution for this year was a \$250 hoghead, sent by the Woman's Missionary Society of the First Church, Montgomery. During the summer months the ladies assiduously labored in making garments and soliciting ready-made clothing from

the members of the church and congregation who have always cordially cooperated in the good work.

The family, consisting of Rev. W. F. Harris, his wife and seven children, were bountifully provided for in the hoghead with suits, overcoats, shoes, dresses, wraps, and other wearing apparel, blankets, comforts, bed and table linen, books, toys, confectionaries and delicacies for the sick. Six letters were received in acknowledgment of this "labor of love" for the Master and His needy children—from the missionary himself to two year baby Lois.

Rev. W. F. Harris writes of the contribution:

Vernon, Tex.

Dear Sister: We received our box or hoghead the evening of the 22nd, but I was not here; was busy in a meeting and had not seen home since Oct. 1st. When I came home and saw the contents I was stirred to tears of gratitude. As I thought on the goodness of God as expressed through your noble efforts I said in my heart, "Surely goodness and mercy shall follow me all the days of my life."

Last night I read in the home Exodus 15th chapter, or first part of it, and we tried to thank the Lord for the blessing which came in the hoghead and implored His richest blessings on every hand and heart which helped in making it up. The baby girls (Agnes and Lois), talk a great deal of the good ladies and of what they sent them.

I can only say that we are all grateful beyond anything that we could express and can say that we gladly welcome your efforts as a real help in time of need. The shoes for the girls fit exactly and Agnes is so glad of her pretty doll. Most all our shoes and clothing fit well.

The Lord is still blessing our labors. Have never failed to have a revival where I preached as much as a week. The people are grateful and of course it strengthens me to see them so. So many times they say in tears, "We will never forget you," when I take my leave of them.

May God ever bless and guide you and all who labor with you in the work. Your servant and brother,

Wm. F. Harris.

Just a Word About "A Country Preacher."

I have read the sarcastic, toploftical and vicious attack made on me in the communication which appears in this week's Alabama Baptist signed "A Country Preacher." One who is afraid to sign his name to such a document is not always what he seems to be. Even the gender of such a one cannot always be guessed accurately, though the nom de plume be "A Country Preacher." I am fond of shooting, but I always like to see the game before shooting. I once shot at what I supposed was a rabbit and afterwards found that I had killed a skunk. If "A Country Preacher" will come from under cover that I may see who he or she is, I can then determine whether the game is worth the ammunition.

W. J. E. Cox.

Mobile, Ala., Jan. 9, 1903.

We have made a hard fight to put the Alabama Baptist on a par with the best denominational papers in the South. We have done this largely at our own expense. Many of you have heard our statements at the various associations and we are counting on your coming to our help during 1903.

About Men, Women and Things.

Birmingham Notes.

Rev. A. G. Hash has resigned from Oxmoor. That field is now open.

Woodlawn had its usually good services Sunday, with Pastor Blackwelder in the pulpit.

Brother Thompson was feeling good over the good meeting at Bessemer. They received one by letter.

Brother Browning was in at the Conference from Irondale. Held two fine services at McIlwain Sunday.

Brother McCord says Union Church at Lipscomb, is moving up again with a fine B. Y. P. U. to the front.

Brother Watson held his two best services at Pratt City Sunday. Says his church will raise and spend \$2,000 very soon for church improvement.

At Wylam Brother O'Hara reported a delightful day. The dispensary discussion is on down there in full force and they will carry it. He baptized one.

At Avondale Bro. L. W. Bradley had good congregations at both hours. Received one member. A few weeks ago this pastor entertained all his officers at the parlor in fine style.

At East Lake Dr. Shelbourne preached on "The Paradox of Spiritual Growth," in the morning and at night on "Inviolability of the Obligation." Two fine sermons full of helpful food. Received two by letter.

Bro. J. O. Colley says we had a most excellent day the first Sunday at West End; took in six by letter and one for baptism, a promising young man. This was an answer to special prayer. The church is working lovely.

The Jewish congregation have offered the First Church people the use of their synagogue until their new building can be used. This is very much appreciated by all. The sweet-spirited Dr. Davidson of the South Side, kindly offered to divide time with them.

At Fountain Heights the Week of Prayer was observed with good warm spiritual meetings and much good done. The Sunday services were excellent notwithstanding the unpleasant day. The morning sermon was on "The Condition to Answered Prayer." Jno. xv, 7.

Rev. J. V. Dickinson from Jasper, was in at the Conference Monday, and reports progress there. They have the dispensary movement on at Jasper and that means the saloons will go. He goes to help the temperance folks move the saloons out of Wylam and replace them with a dispensary.

The Ensley Church is a missionary body with a missionary pastor at the head of affairs. They held a missionary rally Sunday and four-fifths of the members present subscribed to missions, raising \$400 with some yet to hear from. Brother Proven is getting a strong hold on the community.

The First Church had its usually fine services. Dr. Dickinson reports they have let the contract for the new building. They divided it up, letting out the main portion for \$30,200, the balance to be let later. They will be out of their house March 1st, but expect to get in their new building by October.

At South Side Church, beside two fine services as usual, they entertained the young people of the district at 3 p. m., at which was organized the Birmingham District B. Y. P. U., electing

Brother Bowen of Ensley, president, and Gwylym Herbert of Bessemer, secretary. There was a good attendance and the meeting was full of enthusiasm which promises well for the future. The next meeting will be two months hence. The Executive Committee will have charge of the next program, time and place.

Our Alabama Baptists.

A memorial service will be held at the Baptist Church this evening in memory of the members who have died the last year.—Union Springs Herald.

Mr. R. M. Jackson, for a number of years clerk of the Columbia Baptist Association, has sold his farm near Ashford and will move to Miami, Fla. He makes the change on account of his wife's health.

The Sunbeam Society of the Lafayette Baptist Church entertained their friends most delightfully at the church a few Sunday afternoons ago, with a good program, and the collection was quite a good one.

After the usual services at the Baptist Church Sunday morning the monthly conference was held. A furnace was purchased, at a cost of some \$450. It will be put in within the next two weeks.—Roanoke Leader.

Rev. H. T. Crumpton has moved into Mrs. J. H. Robinson's dwelling on the north side of town. The members of the Baptist Church gave him and Mrs. Crumpton a wholesale pounding on last Tuesday.—Ashland Standard.

The financial report of the Siloam Baptist Church for the year just closed shows that out of the very large membership there is not a promise left unpaid. The Standard doubts if there is another church in all the State that can make such a showing.—Marion Standard.

Rev. J. L. Gross of Selma, in writing to the Christian Index, says:

I am happy in my work here, though not forgetting dear old Georgia. We made the Lord a Christmas gift last Sunday in the way of a nice collection for Foreign Missions. I still have revivals and collections.

Rev. R. M. Hunter filled his regular appointments at the Baptist Church Sunday. At the morning service he announced that he had tendered his resignation as pastor. Brother Hunter is a good man and an able pastor and the church here is unfortunate in being deprived of his services.—Elba Clipper.

Instead of the regular services of the First Baptist Church being conducted by the pastor Sunday night, the Salvation Army will hold their service in the auditorium of that church. This will be the last service held by the Salvation Army is Anniston before the officers in charge leave for their meeting in Cleveland, Ohio.—Hot Blast.

Dr. Geo. B. Eager preached at the Florence Baptist Church Sunday morning and evening.

The program for the day was as follows: Sunday school from 9:30 to 10:30; from 10:30 to 10:35 an informal reception to Dr. and Mrs. Eager; from 10:35 to 10:55 presentation of diplomas by Dr. Eager; and at 11 o'clock preaching by Dr. Eager.

At the close of the sermon a collection was taken for a fund to build a primary room for the Sunday school.

Col. C. W. Ashcraft is superintendent of the Sunday school, and he is assisted by a very fine corps of officers and teachers.—Florence Times.

The First Baptist Church of Huntsville, Ala., has extended a unanimous call to Rev. W. M. Murray, of Springfield. He has accepted to commence work the fourth Sunday in this month. Brother Murray visited the church and preached for them a number of times. Huntsville is a pretty and growing town of about 15,000 inhabitants at present. The Baptists have a beautiful house of worship and a large membership, composed of some of the best people in the town. Brother Murray is an excellent preacher and a fine man every way. We congratulate them upon securing him as pastor.—Baptist and Reflector.

We welcome Brother Murray to Alabama and pray that his work at Huntsville may be richly blessed.

Our Southern Baptists.

The First Church of Marietta, has called Dr. G. A. Nunnally, President of the Southern Female College at LaGrange.

Rev. E. B. Hatcher, pastor of the First Church, Norfolk, Va., has resigned. He is the son of Dr. Wm. E. Hatcher.

Rev. W. A. Hobson, pastor of the First Baptist Church at Jacksonville, Fla., has an excellent sermon on Temperance in the Florida Baptist Witness.

We wish Rev. O. T. Monerief, one of our Georgia friends, great blessings in his first pastorate at Hamilton, Ga. Brother Monerief is well equipped for the work.

The Walnut Street Church in Louisville, received fifty-six into its membership in the meeting conducted by Rev. T. N. Compton and assisted by the pastor, Dr. Eaton.

Dr. Henry W. Battle of Petersburg, preached for the Greensboro brethren last week. They have an eye toward him. They certainly covet the best gifts.—N. C. Baptist.

Rev. George W. Truett will assist Dr. Carter Helm Jones in a meeting at the Broadway Baptist Church in Louisville, beginning Jan. 18th. We pray God's richest blessings upon the services.

Rev. W. Jas. Robinson, whose pieces have been a feature of the Alabama Baptist, has given up his work at Grenada, Miss., to accept the care of the First Baptist Church at Water Valley in the same State.

The Western Recorder says: Pastor Hamilton of the McFerran Memorial Church, gave a "stag dinner" Friday to Drs. E. Y. Mullins, J. R. Sampey, A. T. Robertson, W. J. McGlothlin, Carter Helm Jones, B. H. Dement, B. A. Jones and J. N. Prestridge.

Rev. H. A. Brown in a letter from North Carolina, says, in the Index: Rev. Mr. Treadway of Shelby, has decided to leave his present charge and go to Montgomery, Ala. The church in Shelby is one of the best in the State, and has been served by some of the ablest men among us.

On the first Sunday in January at 3 p. m. the Broadway Baptist Church held the annual church "family gathering." Such a service ought to be the

means of doing much towards promoting sociability among the members. We congratulate Dr. Carter Helm Jones on the great work being done by him.

At the annual meeting of the Georgia Baptist Home Association, Professor A. J. Beck of Clarkston, Ga., was elected general manager of the Association for the ensuing year.

We hope Brother Beck will accept for we believe if he does it will mean great things for Georgia Baptists. He is an all-round good man.

Rev. W. D. Hubbard has resigned the pastorate of the Raleigh Baptist Tabernacle. The resignation, he informs us, is final. Under his ministry the Tabernacle has flourished as it has in no other period of its history, and his resignation will be much regretted. The church will receive the resignation Wednesday night.—Baptist Recorder.

At the annual meeting of the Baptist Tabernacle Board last night Dr. L. G. Broughton's salary was raised \$500, making his total income for the coming year \$3,000. The Board of Deacons also offered a resolution in which it was stated that they would stand by Dr. Broughton in whatever plans he might see fit to execute. At the close of the meeting the entire church rushed forward to congratulate the pastor.—Atlanta Journal.

Rev. W. M. Vines, the gifted pastor of the First Baptist Church of Asheville, seems wedded to his charge for he has refused some flattering calls. During the four years of his pastorate at Asheville there have been more than 350 additions to the membership of the church, a \$20,000 debt has been paid, and a great organ purchased.

We succeeded Brother Vines at Johnson City, Tenn., where his work was greatly blessed. We pray God's richest blessings upon his ministry.

Our Northern Baptists.

Rev. C. L. Jackson of Whitman, Mass., will preach in Tremont Temple during January and conduct the services of the Week of Prayer having been released by his church for this service.—Watchman.

Rev. R. S. MacArthur, D.D., pastor of the Calvary Baptist Church, New York, considers the present outlook bright for our churches because of a greater readiness believingly to accept and publicly profess Christ as personal Lord and Savior.

Dr. Lorimer heartily thanked the members of the Tremont Temple Church, Boston, for the call recently extended to him, but declined to accept. "Having carefully considered both fields," he says, "and my relation to them I have decided to remain in New York."

Dr. Lorenz was amazed at the robust health of our boys and girls in spite of the amount of pie they eat. The Doctor should remember that in adjusting their digestive apparatus to pie the Americans have been strengthened so that their entire system has benefited by the process.—Watchman.

An evangelistic rally will be held in Tremont Temple every Monday during January from 12 to 1. Next Monday, Jan. 12th, the first half hour will be given to prayer, praise and reports

(Continued on page 12.)

OUR SERMON.

By Rev. Z. D. Roby, D.D.,
OPELIKA, ALA.

The Cross.

"Lest the cross of Christ should be made of none effect." 1 Cor. i, 17.

Though the cross is "the power of God," yet the Apostle here apprehends and indicates conditions, under which even this power may "be made of none effect." Just what these dreaded conditions are and how to avoid them, can be rightly seen only by keeping in mind the scriptural meaning of the cross itself.

1. The cross of Christ is not an after-thought; it is not a desperate expedient to people heaven: it is the innermost meaning of this world. The cross of wood and Calvary is but the symbol of that far older cross, borne on the heart of God from all eternity. The lamb slain outside the city, is the lamb slain from the foundation of the world. The new song of Jesus and His love is the old song, sung by angels, before the morning stars sang together and the Sons of God shouted for joy.

2. God's Word teaches and the churches have always taught, that Jesus Christ gave Himself in sacrifice for sinful men: that in Christ God came down and fully identified Himself with our race: that He died the just for the unjust: that on Him were laid the iniquities of us all: that He took on Him our griefs and sorrows and sufferings and burdens: He was bruised and wounded, suffered the consequences of our misdeeds and ill deserts, through the whole range of human experiences. And then agonizes in love and pity for us and dies a sacrifice to save us and thus becomes God's righteousness to us. The whole redemption scheme is based on these truths. They have ever been proclaimed by all the churches, and yet there never was a time when these great basal truths more needed emphasis than now. They must be fully presented and they must be accepted in all the entirety of their meaning, "lest the cross of Christ be made of none effect."

3. When we are told that God loves the world, then we know that men have power, awful power to cause God to suffer: and when we have measured His sufferings for us then we have the measure of His love for us; the one is commensurate with the other. From eternity the shadow of the cross rested on the throne of God. The cross on Calvary is the natural and inevitable culmination of the Divine love and the Divine suffering for us. Sacrifice was no less the law of Christ's life than of His death. Life through death was the great law Christ recognized. Blessings can come only through sacrifice.

So far we have tried to understand, as best we could, what the cross meant to Christ. "The cross" was no figure of speech to Jesus Christ, it was a solemn and colossal reality. What does "the cross" mean to us?

1. Let no one ever imagine that the cross of Christ was a substitute for the Christian's cross. On the contrary, Christ's cross is an example, a model, a pattern for Christians to follow. "For even hereunto were ye called, because Christ also suffered for us, leaving as an example that ye should follow in His steps." "Herein perceive we the love of God for us, because He laid down His life for us" and then adds, that this fact is the reason why we should lay down our lives for others.

Read 1 Peter ii 19-24; 1 John iii, 16. The Apostle Paul affirms that he is crucified with Christ—that he is partner with Christ in His sufferings—that he bears about in his body the dying of the Lord Jesus—that the old man is crucified, that the body of sin might be destroyed. We may persuade ourselves that these are only figures of speech, but that is just what they are not. They mean and mean literally that as Christ laid down His life for us, so we are to lay down our lives to save others. The argument is simple: since we are saved by Christ's sacrifice for us, now let us get cut among the lost and by the sacrifice of self show to them the way of salvation. "As the Father hath sent me into the world," said Christ, "even so send I you into the world." Every one that would follow Christ to the throne must follow first to Calvary. There must be a cross in your life and in mine on which self is crucified. This life of self-sacrifice is the only life that we have any moral right to live, if we claim Jesus Christ as our Lord.

2. When Christ says, "Go ye therefore and teach all nations," etc., He is speaking to those who like Himself, wish sinners saved; and who like Himself, were willing to sacrifice themselves in order to accomplish His purpose and theirs. Paul was willing to spend and be spent, ready "to become all things to all men, if by any means he might save some." Ready to go to the most degraded and the vilest and to go in the form and in the garb of a servant. Ready to labor for them and to pity them and to sympathize with them and to bear their burdens, endure their strifes and to be wounded that they might be saved. To all the early disciples of Christ, the saving of souls was dearer than all things else, hence they rejoiced that they were counted worthy to suffer with Christ. "They counted not their lives dear unto themselves."

3. Alas, how very far many of us have missed the true meaning of the cross! How far, how very far has the power of the cross been made of none effect!

No wonder that the evangelization of the world limps and halts. No wonder that churches have so little influence on the world around them. No wonder that a profession of Christianity has come to mean so little to the professor, to the church and to the world, when churches are so largely made up of Christians minus the cross. In these easy-going times we fear there are many would-be followers of Christ, who have never had the cross erected in their hearts and who know nothing of death to sin and a resurrection to righteousness: and, hence, are living selfish lives rather than Christly lives. Such lives have no claim on the crucified Christ, as their Master, exemplar, and Savior.

Now take a look at the world about you and tell me what power is needed and must be exercised to redeem it? Look at the social corruption, political frauds, commercial iniquities—all, with their wide-spread evils, and all strongly entrenched and solidly fortified; oh, look at this poor writhing, wretched, ruined world, lost in the darkness of its sin, and tell me where and what is the power that shall or can redeem it!

1. Ah, friends, the battle for this

world's redemption is not to be fought with pocket-books and money checks: this world's redemption is not to be achieved with corruptible things, such as silver and gold. No, this battle is to be won by men's lives laid down for their fellows. Toil, humiliation, anxiety, love, pity, tears, groans and strong crying and life-blood itself must all go into this work. There is no power to redeem—no power able to redeem, save the cross of our Lord Jesus Christ, perpetuated in the lives of His followers. When the lives of Christians fail of this power, then the cross of Christ is made of none effect.

2. What are the facts? Is not this Christ spirit—this whole-self surrender to God, almost entirely absent from the churches of today? Whenever a little money is asked for and given for redeeming men, it is spoken of as a great self-sacrifice and a great hardship. Ah, if all of us were to do as did the poor widow—give all the living we have, money, goods and lands, still I think real self-sacrifice might not even be approached. Your money and your property are the very easiest things to give you have: parting with these, surrendering these is not self-surrender—that is much harder.

3. Look at this little picture. You give up your home and quit it; you bid all your family and all your friends farewell: say to your loved country and to your native land a final good-bye: and then go—go—go, till you reach a land of poverty and vice and crime and darkness and desolation and despair—the people all debased, sitting in the region and in the very shadow of death—go to these people in all their degradation and wretchedness, as their servant, and beg them to allow you a servant's place among them—allow you to be a sympathizer with them, to bear their burdens, to share their griefs. Let them scorn and scoff you, cast you out and abuse and persecute you and crucify you. When you have done all this then you shall know what self-sacrifice really is for you. But even then and after all, how very little you would know of what Christ the Lord of glory sacrificed for us! His cross would still be as high above yours as God is high above men and as heaven is high above the earth.

Oh, if we could but be lifted up to the sublime height of our Savior's cross, then we should see its power to save: and then we would joy and rejoice in the glad vision of the world redeemed.

History of the Alabama Baptist and Those Who Established the Paper.

It was, I believe, in the late summer or early fall of 1873, that a call was made, perhaps by Dr. Winkler, then pastor in Marion, to the Baptists of Alabama to meet for the purpose of considering the necessity of a State paper. The place selected was Ebenezer Baptist Church, about thirty miles north of Selma, on what was then known as the Selma, Rome and Dalton Railroad, where the little town of Stanton is now built. Dr. E. T. Winkler, who came from Charleston, S. C., championed the new movement, declaring that the Baptists of Alabama were qualified, both financially and intellectually, to make the enterprise a success. Though young as your scribe was at that time, and never having seen Dr. Winkler before, yet he was completely captured by his eloquence, and wonder-

ful store of knowledge. Dr. Butler, a representative of the Index of Georgia, proposed to give to the Baptists of Alabama a whole page or even two pages to be known as the Alabama Department of that excellent journal. Dr. Gwin, who was at that time a young man, and pastor of the First Baptist Church in Montgomery, took the stand with Winkler, and these two were too strong a team against Brother Butler. Bro. O. P. McGee, deacon of Ebenezer Church, was made chairman of the meeting. I do not remember whether Drs. Renfroe, Cleveland or Henderson were at this meeting. The late Dr. Teague, who was pastor of the Selma Baptist Church, and whose Sunday school class, consisting of young men and boys, your scribe had been fortunate in attending, was there. I shall never forget the impressions that this good man made upon my mind in this class, and how glad I was to see him at this meeting. Grand, noble man was he! Kind, affectionate and scholarly he stood side by side with Drs. Winkler and Gwin. By the way, I was glad a few months ago to read a notice in the Alabama Baptist from Dr. Gwin referring to this meeting. It was at this meeting I first saw Rev. George W. Mills, one of the best men I ever knew. After this, when I left Howard College, it was my good fortune to live near to, and work with this noble servant of the Lord. Thank God for the sweet memory of his life. At this meeting, too, I met Deacon David Lyde of Marion, who was representing Howard College, and especially the Howard Collegian, a paper published by the students of the college. This noble servant together with his wife were killed in a railroad wreck shortly after. When I entered the college, his noble son, Manly, was among the first young men whose acquaintance I formed in Marion. At this meeting, I looked into the face of him who afterward became my noble benefactor. Rev. Athelston Andrews of Burnsville, proposed to take \$25 stock in the new paper and if he could secure subscribers to take up the amount it would be all right, if not he would give that amount himself. I was young and shy and did not speak to him, and in 1875 he proposed to send me to college. God be thanked for such a noble friend. Brethren DuBose, Goodwin and Parnell, members of the Ebenezer Church, took great interest in the meeting. There may have been others at that meeting whose faces have gone out of my memory. Dr. Gwin is the only survivor who took an active part in that meeting. All the rest of them have crossed over the river, Dr. Teague being the last. Noble servants of God, well done. They builded wiser than they knew, and their works do follow them. I have been very intimately associated with all of its editors from its beginning. May God's choicest blessings still rest upon the paper.

W. N. Huckabee.

Pine Apple, Ala.

FOR OVER SIXTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gum, allays all pain, cures wind colic, and is the best remedy for diarrhoea. It will relieve the poor little sufferer immediately. Sold by all druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

CORRESPONDENCE

The Scarcity of Preachers.

That is a surprising caption for an article, when our State Convention Minutes show 1,131 ordained ministers. Secretary Burrows of the Southern Baptist Convention, tries to report only the names of pastors of churches. Many of these have only one-fourth or one-half of their time engaged.

Sixty churches employ their pastors for all their time. If we take these sixty pastors from the 588 preachers and their churches from the 1,789 churches in the State, we have 528 preachers left to supply 1,729 churches—a little more than an average of three churches to each preacher.

If these preachers were distributed over the State, it would not be a bad showing for a people who have grown accustomed to the plan of monthly services. But the preachers are not distributed. While some sections have an abundant supply, other sections are practically without preachers. I can point to a dozen fields now without pastors and doubtless there are others of which I do not know. In easy reach of some of these are unemployed preachers, but the churches do not call them. A brother, telling me of a group of churches without a pastor, said: "These churches have been without preaching for months, one of them over a year; they say it is useless to call the preachers whom they know and could get—they have tried them time and again, but they do no good. The young people will not go to hear them and they think it is better to do without, until they can find a man who will try to inform himself and instruct his people."

"What are you going to do about it?" is a very practical question.

We can't do as the Methodists and Episcopalians—have men touch at ten or fifteen points each month. An Episcopal minister told me he had fifteen stations and churches. Baptists cannot often be managed that way; though now and then I have known a pastor who occupied six or eight points. Generally our people insist on having a Sunday service or none.

Recurring again to the question: What are you going to do? I would urge the churches to be sure to keep up evergreen Sunday schools. This cannot take the place of preaching, but I haven't much fear of a church going to pieces as long as a live Sunday school is maintained.

Let the churches appoint committees to confer with each other and settle on a man to supply a group of churches. If such a man cannot be found in the bounds of their acquaintance, seek to extend their acquaintance by sending some of their number to visit other Associations.

Of course earnest prayer ought to be offered by the churches and the committees, for the Spirit's guidance.

I put great emphasis on this suggestion: Let the churches give their pastors a better support. They can never improve themselves and do better preaching so long as they have to labor with their own hands to keep the wolf from their doors. They must feed, clothe, house, and educate those whom God has committed to them. The

churches would have no respect for them if they did not.

A Secularized Ministry is fast going out of our country. The churches that cling to it are doomed to perish. They may hold out for a time, but their decay and death is inevitable. The public schools, the newspapers and the railroads are educating the people away from a ministry who can give no time to study.

I suggest, a much neglected duty: Prayer to the Lord of the harvest to thrust more men into the ministry. The demand is greater than the supply. It is alarming to see how few young ministers we have. Some Associations have had no young men entering the ministry for a long while.

While this is deplorable, we dare not, in order to increase the supply, resort to any method or appeal to any motive which would induce men to seek the office for worldly gain. God save us from a professional ministry!

The supply will be quick and abundant when God's children realize their great need and cry to heaven for it. After the prayer, we should look around us. God is not going to send the supply from heaven. He is going to find the material here. His future ministry is all about us and we would discern them if our spiritual eyes were opened.

Most of us think only of young men and boys to supply the need. There are men who have families, modest, godly fellows, who have never breathed it to a soul, who have gifts which have never been cultivated. We have forgotten Paul's enumeration of the qualifications of a Bishop. Every one of them indicates that he should be a 'settled' man and I am not sure that he did not mean, he should be a man of family. Anyway, I am certain we are looking for our supply only from the young unmarried men and even boys.

Some of the most useful preachers of the denomination are men who undertook the work after they had families. I dare say there are hundreds of married men, yet in the prime and vigor of young manhood, who some time in the past had a great struggle with the question of preaching the gospel. After they married, the question was buried. These men ought to be sought out and prayed with and instructed. If God should turn their hearts to the work, their consecrated lives would soon be felt in the great destitution which is so distressing.

Now I have said what the churches ought to do. I add this: The preachers ought to get a move on them, study more, pray more, and give more time to their churches, teaching them plainly their duty about pastoral support, missions, Sunday schools and home religion. W. B. C.

A Batch of Letters from Howard College.**A CHRISTMAS LETTER.**

Best wishes for you and yours, and for your paper on this Christmas morning. May God bless you and your great work in the new year, and turn the hearts and service of the brotherhood to "The Alabama Baptist." Every Baptist in Alabama who can spare \$2, and thousands can do this, ought to take

our paper. Not to take it is to keep out of touch with our denominational interests.

In my letter to Brother Crumpton in this week's paper, I am presented as saying "The order and discipline is the best, etc." While I may have made that slip, I am inclined to think that this time the printer is at fault. For years I have consistently opposed the introduction into English of the Latin exception, namely: when two subjects mean nearly the same thing (as "order and discipline"), the verb may be in the singular number. I cannot subscribe to that exception; and, therefore, I beg your permission to correct either myself or the printer and to say, "The order and discipline are the best."

Greetings to the great Baptist host of Alabama for 1903. It is my daily prayer that God will turn our people more and more to Howard College. I can never tell the brethren how grateful I am for the kind, fraternal way in which they have received me. I shall try by service to show my gratitude.

A. P. Montague.

NO DANCE AT HOWARD.

Enclosed please find a communication from Mr. Norman, one of our seniors, that you will please publish in your next issue. I suppose you saw the article in the News just before Christmas stating that there was a dance at Howard. The faculty made an investigation and find there is not a word of truth in the matter. Such a report going out uncorrected might and doubtless would do us harm. You are giving us a fine paper. May God bless you.

R. J. Waldrop.

"THE NEWS ARTICLE."

In the Birmingham News on the 19th inst., there appeared an article in the social columns headed, "Dance at Howard given by the Sigma Nu Fraternity." As a member of that order and as one of those present, I want to say that there was no dance, and as correspondent to the News, that I did not mention dance in the article that I sent to said paper.

E. R. Norman.

HOWARD COLLEGE NOTES.

New Year's day we had a very pleasant service in the college chapel. Dr. Montague presided and after our regular chapel exercises made a short but strong, stirring talk. Then followed greetings on the part of the students from Messrs. J. T. S. Wade, J. W. Colley, W. T. Nettles and W. A. Spruell, interspersed with songs. After this program had been carried out, and needless to say, enjoyed by all, there were several one-minute talks by Mr. Shelburne, pastor of Ruhama Church, members of the faculty and student body. During his remarks Dr. Montague said that we might consider the new dormitory one of the many good things 1903 had in store for us. Thus the new year dawned upon us bright and full of hope.

Last Friday Dr. Blackwelder of Woodlawn, began a series of lectures on biblical literature to be delivered each Friday afternoon at 2:10 for one month. The first was introductory: the birth, education and conversion of Paul. The next three will deal with his three great missionary journeys.

At 2:10 p. m. of the 16th inst. we will have a lecture from Dr. R. M. Cunningham of Ensley, Lieutenant Govern-

or elect. We look forward with great pleasure to hearing this distinguished gentleman.

We extend New Year's greetings to you, Brother Editor, hoping that 1903 has in store for you many pleasant experiences, greater success than ever in your effort to give us a good denominational paper. W. T. Davis.

Trichotomy, or Dichotomy, Which?

In the January Baptist Teacher, 1903, pp one and two I find this language: "Soul and spirit * * * are as radically different as the soul and body. Man as originally constituted had all three. His nature was like a three-storied structure, in the lower one of which dwelt that part of him which was merely animal. In the second dwelt the soul—the rational part, with conscience or the moral sense as the highest development of it. In the third story dwelt the Spirit—the divine in man—the God consciousness, and when man sinned, this went out of him, and that third story became a death chamber." This is strange theology to me. Is it true? Did man possess a divine nature before the fall? Did man lose the divine nature in the fall? Does man recover the divine nature in regeneration? If so may he not sin and lose the divine nature again and thus be lost? I read Gen. ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We are here told of two and only two elements in man—the material—that which was formed of the dust, the body, and the immaterial—the living soul. Nothing is said of this third (story) part—the Spirit which is divine. I as much believe that the immaterial part of man is a unity, as that the body is a unity.

If the third ("story") element in man was divine then divinity entered into the transgression, or else death fell upon the very element in man's nature which had not sinned. It would seem from the Teacher that this third story of the structure—this divine element in man was all that suffered in the fall—became a death chamber."

Brother Editor, what about this? I have always thought that the soul and spirit was one, and the same, and that this soul, or spirit was made partaker of the divine nature in regeneration.

A. J. Preston.

Work.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;

Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

THE EDITORIAL PAGE.

Editorial

You and Your Pastor in 1903.

Your pastor ought not only to preach and teach you, but he ought to be your shepherd during the coming year, and lead you. He ought to do all this, but you must not forget that the burdens resting upon him are very heavy, and if interest in the services wanes, and many of the seats are vacant, and the collections fall off, and baptisms cease, don't you lay all the blame on him until you first scrutinize your own attitude towards God your Father, Jesus Christ your Savior, and the Holy Spirit your Guide. If these blessed Three look back upon thee with approving mien, then cast your eyes over the membership and spy out the coldness and indifference and go to your pastor and down upon your knees, and with him pour out your hearts in prayer for a revival. We fear you won't do this. It is so much easier to criticize and find fault with your pastor than it is for you to get right yourself before talking too much.

When you begin to pray for your preacher then you will also begin to pay him. Your preacher is frequently put to sore straits to get the money to pay for the necessities of life and frequently has to make accounts and when he fails to pay promptly it is hard for him to preach fearlessly against the sins of his members when they hold unpaid bills over his head.

But, brother, when you both pray and pay your preacher it won't be long before you will be helping him to do his work by your daily living and by your talks in the prayer-meeting.

Pay, pray and then talk. Don't forget the order in which they come. We hope to have something to say about your pastor and you—this talk was about "You and Your Pastor."

The Scarcity of Preachers.

The article on "The Scarcity of Preachers" is worthy of careful study. The conditions are truly alarming. With our great increase in numbers and wealth; the enlargement and development of our missions and educational work; the great facilities we are offering at the Howard and the Seminary for the education of our young preachers, there ought to be each year an increase in our ministerial force if the supply is kept up.

Brother Crumpton is certainly right in his call for prayer on the part of the churches. "But when he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples: The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

As we read Brother Crumpton's words, our hearts should be stirred with compassion, as was the Savior's. Surely if we are partakers of His spirit, we will not be indifferent to the crying needs of his people. "Sheep without shepherds," how helpless their condition! Pastorless churches, like sheep,

are the most helpless things on earth. God did not intend that they should be long in that condition.

The Lord can speedily send relief, if we will cry to Him.

"Advice Backed With Cash."

We have received a letter from Dr. O. F. Gregory with some very helpful suggestions. The good "Doctor" is always sound, he not only gave us advice, but he backed it up with his money. (If any more pastors care to counsel us on these cash terms just do so at once.) He sends the paper to nine of his members paid up for one month with the following wish:

"Your pastor has paid for the Alabama Baptist for one month, ordering it sent to your address as a New Year's gift from him. He earnestly hopes that you will become a regular subscriber, and thus aid him in his work as your pastor."

Sincerely yours,

O. F. Gregory.

Acting on this good act of Dr. Gregory we make the following offer to the pastors of Alabama: Send us \$1 and we will send the paper for one month to any ten members whose names you send in, hoping thereby to get them interested in their pastor, their church, their editor and the organized work.

Refreshing Tameness.

It was the complaint of a certain circle—whose members are everywhere famous for greater activity of foot than head, that the inaugural reception of Governor Mickey, recently elected Chief Executive of Nebraska, would be a tame affair. And all because he vetoed a proposed "inaugural ball." Governor Mickey. May his conduct be contagious. As such, he is consistently opposed to dancing. The Commercial Club of Lincoln planned for a ball as one of the features of the inaugural reception, but the governor-elect had the courage to put his foot on it. All honor to Mr. Mickey. May his conduct be contagious. It is indeed delightful to see him carry his consistency and convictions into official life. It was just a while ago that Governor Longino of Mississippi refused to have part or take lot in a like social function. Why should a few frivolous folks be allowed right of way at the inauguration of our presidents and governors?—Word and Way.

It would please a host of his Baptist friends throughout Alabama if our governor would take a similar stand when he is inaugurated.

"A Revival of Confidence."

William E. Randall writing in the Pacific Baptist, uses the following wise words:

"There are persons connected with our missionary organizations and occupying other positions of responsibility in Christian service that suffer serious injury at the hands of careless brethren. It is easy to carelessly impugn motives and misinterpret conduct. While praying for revivals, and planning for their success, let us not undervalue the revival of confidence in one another. This is a personal revival that any person may promote."

What a thrill would run through our organized work in the South if all the

disgruntled, back-biting, and suspicious brethren would help to promote a "revival of confidence in one another" instead of trying to cast suspicion on our leaders and throw the work out of joint by their careless, foolish, and oftentimes criminal talk.

Ready to Take in Washing.

"An official of the treasury department says that paper money may be washed with soap and water and a brush so it will be as clean as new, and he thinks the banks ought to give some attention to cleansing bills. They could, for instance, do a little laundry business on the side, and we could send our money to be washed as we now do our linen. Or the work might be done at home by those who preferred, and a new and financial in-

terest added to Blue Monday."

Will some good brother who owes us, or some kind brother who trusts us, send us a dollar bill and give us a chance to do a little laundry work and test the above.

Don't Make Two Failures.

Dr. Edward Judson, pastor of the Judson Memorial Baptist Church, N. Y., and the son of Adoniram Judson, is one of the sweetest-spirited men we have ever known and we can never forget the time we went through the East Side in New York one Christmas Eve night several years ago, visiting the various missions. We can now better understand him since he has said:

"Though we make a failure of our work, let us be sure we do not make a failure of ourselves."

Paragraphs

Rev. A. J. Moncrief of Union Springs, recently preached a sermon to young men that was calculated to do much good.

We regret to learn that Dr. G. G. Giles, the President of the Alabama Central Female College of Tuscaloosa, is indisposed and wish for him a speedy recovery.

Rev. S. R. C. Adams, well known for his labors in Alabama, and for several years pastor at Newnan, Ga., will serve the Central Church in Atlanta. Brother Adams is a fine preacher, and will do good work in his new charge.

We purpose to print a series of articles of interest to preachers during the coming year. The first in the series will be found on page three of this issue, read it and then read Brother Crumpton's wise words about "The Scarcity of Preachers."

Cuthbert, Ga., Baptists are certainly fortunate in securing the services of Rev. I. A. White, late of Dothan. Brother White is a fine preacher, one of Alabama's best. We are loth to part with him, but Georgia has been so good to us of late, in giving us some of her best men, we will not complain.

Rev. Sam C. Dean, formerly pastor at Americus, and a Georgia boy, but now pastor of the North Baptist Church at Newark, N. J., with his wife, is spending the holidays at Gulf Port, Miss. Brother Dean has done a fine work in the North, but we hope the Lord will lead him back down South for we need such men.

Rev. M. M. Wood has moved from Woodlawn to Fayette. This simple announcement is made in sorrow as Brother Wood represented the Alabama Baptist in the Birmingham District and helped the paper greatly, not only by the number of subscribers brought in, but by his voice and pen assisted in making it acceptable to the brethren.

"You know more about the newspaper business than I do." This unusual yet agreeable admission was made in a letter, by a Baptist pastor in Alabama. It gave us genuine pleasure to know that at the beginning of our active editorial labors one brother in the State was willing to let us judge the propriety

of publishing his article. We hope his tribe will increase. May the brethren trust us more and more and may we more and more deserve their confidence is our prayer for 1903.

Rev. B. J. W. Graham, one of the editors of the Christian Index, paid a flying visit to Birmingham last week and dropped in to see us. While with us he gave us the benefit of his experience and helped us to simplify the manner of keeping our books. Brother Graham is a strong young man and has a head chock full of common sense. We are under many obligations to Brethren Graham and Bell for their many favors in helping us to solve vexed problems, and we hope 1903 will be the best year in the history of the dear old Index.

We sympathize deeply with Dr. J. I. White and wife of Macon, Ga., for Mabel, his only daughter, a bright and lovely girl, was called home.

The Christian Index says: "She was only twelve years of age, but she was a bright Christian and bore her affliction with great patience. Her funeral was conducted by Drs. W. A. Nelson and John G. Harrison on Christmas day, from the First Church. Dr. and Sister White will have the tenderest sympathy of a host of friends."

We served the church at Forsyth for more than two years and during that time we had frequent glimpses into the happy home of Brother and Sister White and it seems hard to realize that little Mabel is no more with them.

The Examiner says that Mr. W. D. Upshaw (Earnest Willie) is in New York City in the interest of Monroe College, the school for girls in his native State, Georgia. W. D. Upshaw is a wonderful man—a great man of God. He is one of the most consecrated, useful and lovable man on earth." We hope the brethren in New York will be good to "Earnest Willie" for his own sake and for the sake of the cause he represents. We put in two years when pastor at Forsyth, Ga., where Monroe College is located in helping to establish it on a firmer basis. Strange to say in a few short years three of its presidents and all of them our warm personal friends have died. Dr. A. A. Marshall, Revs. S. C. Hood and J. A. Powell.

PERSONALS.

Brother F. Abbott has moved from Morris to Crews, Ala.

Bro. A. R. Head from Nectar, called and paid up until Jan. 1, 1904.

Gen. W. Bouldin of Larkin, was recently licensed to preach by the Freedom Baptist Church.

We congratulate and commend the Roanoke Leader for publishing each week news of the churches.

Rev. O. P. Bentley has moved from Fayetteville to Vincent. We feel sure he will have a warm welcome in this hospitable little town.

Rev. J. E. Henry of Sumterville, writes: "My work moves on very well. We are all sad over the removal of W. G. Curry from Livingston to Clanton, Ala."

The following weddings occurred in December and were reported by Rev. J. L. Stough, who wished the happy young couples much joy over their unions: Mr. C. P. Andrews of near Lafayette, and Miss Johnson of Walnut Hill, and Mr. L. C. Evans and Miss Minnie Thornton.

About Dr. Provence.

Rev. S. M. Provence severs his connection with the Alabama Baptist of Birmingham, and will accept a pastorate. Nothing satisfies the heart of most preachers like a pastorate.—Baptist and Reflector.

Rev. S. M. Provence withdraws from the editorial staff of the Southern and Alabama Baptist. Editor Barnett still has the Revs. J. W. Hamner and S. O. Y. Ray associated with him.—Florida Baptist.

A Peculiar Ore.

Every reader of this paper who is interested in discoveries along the lines of mineralogy or medicine should read the announcement on page 12 of this paper from the Theo. Noel Company of Chicago, proprietors of the famous Vitae-Ore, a peculiar mineral mined from the ground, which possesses wonderful medicinal properties when oxidized and dissolved in water. This peculiar Ore was first discovered by Theo. Noel, at that time a prospecting geologist, now president and principal owner of the Theo. Noel Company. Since its discovery this remarkable product has been instrumental in curing thousands upon thousands of people all over the country of all manner of diseases and has wrought many wonderful cures among the readers of this paper, the announcements of the company having appeared in this publication from time to time and been accepted by a large number of our readers. The offer made by the company is almost as remarkable as the Ore itself. They do not ask for cash, but desire each person to use the Ore for thirty days' time before paying one cent and none need pay unless positively benefited. The offer, which is headed "PERSONAL TO SUBSCRIBERS," is certainly an original one and can be read and accepted with profit by every ailing person. The company is reliable and will do as they agree.

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makes a specialty of church planning and designing, having had a large experience in Boston, Washington and in Europe in all kinds of church buildings and fittings. Plans, specifications and estimates prepared and buildings superintended during construction, at reasonable rates.

Notice

Is hereby given of the intention to apply for the passage of a law by the Legislature of Alabama, which meets on the second Tuesday in January, 1903, which proposed

law is "To provide for the control, working, maintenance, building and improvement of the public roads and bridges of Jefferson county."

The substance of the proposed law is as follows:

1. The office of Chief Supervisor of Public Roads and Bridges is continued; the present Supervisor to continue in office until the general election in 1906, at which time his successor is to be elected, and every four years thereafter the Supervisor is to be elected; his salary is fixed at \$1,500.00 per annum, payable in monthly installments out of the road fund; he is under the direction and control of the Board of Revenue, and shall perform such duties in regard to public roads and bridges as the Board directs.

2. The Board of Revenue is to have the control and supervision of the working, maintenance, building of the public roads and bridges, with authority to dispose of all the road funds, including the fund raised by taxation.

3. The road year begins on the first day of January and ends on the 31st day of December. The persons exempt from road duty are all persons who reside in municipal corporations and are liable to street and road duty therein, all females, guards, and persons having control of convicts, all township trustees, all male persons under 18 or over 45 years of age, all maimed and disabled persons who shall procure a certificate of such disability from some reputable licensed practicing physician. All the residents of the county not exempt are liable to work on the public roads ten days each road year, and in addition are liable to work ten days each year in opening new roads. Any person liable to road duty may exempt himself from all road duty, each road year, by paying three dollars between the first of January and last of March, to such person as the Board may designate to receive the fund; if payment is made after the last of March and before the party has been warned to work the road a penalty of twenty-five cents is added, if the party pays after he is warned to work the road, a penalty of fifty cents is added. The Board may appoint as many persons as it deems necessary to receive this fund; all such persons are to be under bond to the county and must pay at the end of each month all money collected by them, including penalties, to the county Treasurer, less his compensation, which shall be such amount as the Board may agree to pay, not exceeding ten per cent. of the money actually collected. The Treasurer is to keep a separate account of this three-dollar fund and pay out the same on warrants ordered by the board. The person receiving the three-dollar fund must execute to party paying a receipt, and must keep a stub or duplicate thereof, which shall at all times be open to the inspection of the Board or any person appointed by the Board.

4. The Board is to have the right and power to expend the three-dollar fund in keeping up and maintaining the dirt roads and bridges thereon and in opening new roads; and the right and power to work and maintain the dirt roads by letting out the same or any part thereof by contract to the lowest responsible bidder, or may employ as many persons and overseers as it sees fit and may work the roads by employing labor.

5. The Board may divide the county into as many road districts as it sees fit and may change the same from time to time, or it may have no road districts. It may purchase such live stock, tools, machinery, etc., as may be necessary in working and maintaining the roads and bridges; and may sell such property or any part thereof at any time it sees fit. It shall have the power, at the expense of the road fund raised by taxation, to keep up, maintain and extend macadamized roads and bridges, and may let contract or contracts to keep up, maintain or extend the same or any part thereof to the lowest responsible bidder, or may, in its discretion, keep up, maintain and extend macadamized roads and bridges by purchasing material and by working the same at the expense of the fund in the employment of hands and overseers the same as is authorized in regard to the dirt roads.

6. It is made discretionary with the Board whether it will consider any petition or application to establish, change or discontinue roads in the county. If it considers such petition, the proceedings are to be in the manner provided by general law.

7. It is made the duty of every person or corporation carrying on business in the county and employing in its service two or more persons to furnish the Board, or any persons designated by it, as often as requested, a list of all persons in her, his or its employment liable to road duty. And

any person or corporation who fails, neglects or refuses to furnish such list are made liable to a penalty of Ten Dollars for each person in her, his or its employment liable to road duty whose name is not furnished,—to be recovered on suit in the name of the county for the benefit of the road fund.

8. All persons who have not exempted themselves from road duty living within three miles of any new road are liable to work for a period of ten days in opening a new road. Persons liable to road duty who have not exempted themselves by payment of the Three Dollar fund cannot be required to work at a point more than six miles distant from their place of residence. And all such persons liable to road duty shall work under any contractor, overseer or person designated by the Board at such time subsequent to the last day of March of each year as they are warned to work.

9. The Board may appoint a person or persons (as many as may be necessary) such persons to be paid out of the road fund such compensation as the Board may agree to pay, to warn all persons liable to road duty who have not exempted themselves to work upon the public roads at such time and place and under such overseer or person as the Board may direct. The person giving the warning must give two days notice to persons liable to road duty in person or in writing to be left at his residence. If the person warned fails to attend or send a substitute with proper tools agreeable to the notice, or fails faithfully to perform his duty he is liable for each day's default the sum of One Dollar, to be recovered at the suit of the county before the Justice of the precinct of the residence of such person, for the benefit of the road fund, and to collect the judgment process of garnishment may issue in the manner prescribed by law. In any contract let the Board of Revenue shall require the contractor to account for the value of the services which may be performed by any person liable to road duty who works under such contractor in pursuance of warning; the value of such services to be fixed in the contract. All contractors are required to give bond to the county with a guarantee to keep the road or bridge in safe condition or repair for the passage of travelers for a stipulated time. Any person injured before the expiration of said period may sue in his own name on the bond and recover damage for injury. If the Board take such bond, the county shall not be liable for any damage or injury which may occur by reason of any defect in such bridge or road either during the period of liability under the bond or subsequent thereto. The Board shall not be restricted in the expenditure of the Road fund to precinct lines or road districts, but may expend the money on the roads as the Board may deem to be the interest of the county. Any person liable to road duty who wilfully refuses after legal notice to work thereon, in person or by substitute shall be subject to and punished by the criminal laws of the State as is provided by the general law.

10. Any person who comes into the County at any time after the commencement of the road year and resides therein for thirty days shall be liable to road duty to the same extent as if he was a resident at the commencement of the year; provided, however, that if such person moves into the county subsequent to the 1st day of July, such person can exempt himself from liability to road duty by paying one-half of the amount required to be paid by persons who were residents of the county at the commencement of the year; and provided further that any person who becomes a resident of the county subsequent to the commencement of the year where he has already performed road duty in another county of the state during the year, shall be exempt from road duty in Jefferson county. The Board of Revenue shall have full authority to do all acts and make all contracts necessary to carry out the purpose of this act.

11. No member of the Board or the Chief Supervisor or person appointed as overseer or any person who has been a member of the Board within six months from the time of making of any contract shall be directly or indirectly pecuniarily interested in any contract or the profits of any contract made by the Board; nor shall they be interested in furnishing tools, material or supplies directly or indirectly, or in the sale of any material to be used on the roads.

All laws, general and local, in conflict with the provisions of this Act are repealed.

A. J. TARRANT,
President of the Board of Revenue.

Field Notes

GOOD NEWS FOR BRO. STEWART.

Christmas passed off very quietly. We took a collection for the Orphans' Home Sunday before Christmas, which resulted in a contribution of \$100. This amount was from the Sunday schools. God bless Brother Stewart in his work. Brethren, this is a noble work, and we should aid this commendable enterprise. Let us work and pray for this institution, and try to lighten Brother Stewart's labors. Fraternally,
S. G. Woodall.

LIKES THE OLD AND THE NEW EDITORS.

About one year ago some of our brethren were in tears because our paper had changed hands. We all loved Brother Harris, because of his faithful service. There are very few, if any, men in Alabama more widely known or more loved than Brother Harris. He had the confidence of the entire brotherhood, of the State, so the brethren wept to see him retire. However, many rejoiced because the paper was to be enlarged, illustrated, and improved. Some of the brethren shouted loud, but it often happens that they who are first to shout are also first to scout. I did not know whether to weep or shout, so I kept as quiet as possible.

I am a little near-sighted, therefore, I did not know what would be the result. Some how I never was much of a prophet, so I had to wait and see. Now will you allow me to say that you are giving us a most excellent paper—a paper that should be in the home of every Baptist family in the State. I rejoice at your every success, and most earnestly pray that you may have the aid of the Holy Spirit as you try to help us in our great work. "We are laborers together." Let us pray for and help one another.
A. J. Preston.

DR. CURRY RESIGNS.

I have resigned the work here and at Eutaw, and will remove to Clanton about the 1st of February. This field, which is among the best in the State, will then be vacant. If brethren who are available will write me I will be glad to place their names before committee on Pastoral Supply, which consists of the deacons of Livingston and Eutaw Churches. My successor will find a genial and intelligent people, and the churches in splendid shape.
W. G. Curry.

FROM BROTHER RAY.

We have said "good-bye" to our friends and loved ones at Northport and Tuscaloosa. I spent a brief but happy and I trust profitable stay among them. We left many good friends behind us, true and noble men and women they are. I shall never forget them. I went among them a stranger; they received me as a minister of Jesus Christ; they took me into their hearts and homes. This whole county and the adjoining counties are largely Baptist, due to the Godly, self-sacrificing labors of the ministry on the field, men who have plowed their fields with their own hands for the bread their families have eaten and in many instances while the husbands have been away preaching the gospel their wives have cultivated the

fields to make the bread to keep the wolf from the door. All honor to them—these are not great men as the world counts greatness, but when the books are read up yonder, and the history is told of their toils, and sacrifices, their faithfulness to duty and to God, the story will put to the blush many whose opportunities have been a thousand-fold more abundant. These men were my friends and I did all I could to help them. All I could do—stimulate the churches to sustain them so that they might give themselves entirely to their work. I never hope to see men more worthy of the Master's "well-done good and faithful servants," than these dear brethren. I trust I shall have the privilege of visiting this field again some day in the future and seeing face to face these noble men and women with whom I labored in the year that has just passed away.
S. O. Y. Ray.

SAD TALE OF A BAG.

1839—Founders' Day—1903.

The honor of your presence is requested at the celebration of the sixty-fourth Anniversary of the founding of the Judson, Jan. 7, 1903, 10 a. m. Address by President A. P. Montague, LL.D., of Howard College. Historical sketches, ceremonies. 8 to 11 p. m. Mother Judson's Birthday Party, Judson Chapel, Marion, Ala.

Mother Judson is sixty-four years old today, and asks her children who've gone away,

To send a gift to build a hall,
That will hold her children great or small.

A penny a year will do very well—
But yet, a secret to you I'll tell—
You older scholars will think pennies small,
So just send your dollars; she'll use them all.

Send gifts to President R. G. Patrick, Merion, Ala.

We beg to acknowledge the receipt of the above unique invitation, and to tell why we could neither be present or put one in the dainty little muslin bag tied together with a pink silk cord, and enclosed in the letter. The card came on the 7th, saying the bag was for pennies or dollars, but our pennies looked too little and our dollars looked big enough to fill a flour sack, so we are just assisting in "holding the bag," hoping that others will fill it.—Ed.

FROM BROTHER WHITE.

I am packing my belongings with a view to departure for Cuthbert, Ga., next week. I have every assurance of most hospitable reception by the good people of Cuthbert—her people bear a name far and wide for culture, refinement, and loyalty to the interests of the kingdom. But—and I can't help it—the thought of leaving this devoted people here, and the dear State of Alabama, gives me pain, "And the tear unbidden will start." Oh these removals—this severing of friends, and breaking of ties so sweet—this going out into new, untried scenes—I comfort my aching heart with the assurance that our feet shall yet stand within the city where we "shall go no more out." I shall identify myself with the work of

our brethren in Georgia, but I shall not cease to watch Alabama affairs with solicitude, to pray for your prosperity, and to witness your triumphs in abounding joy.
I. A. White.

NOTES FROM PINE APPLE.

Owing to a case of erysipelas I have been delayed in writing to the paper. Our people in this section are to be congratulated upon the manner in which the Christmas was passed. I think so far as I can hear that there was less carousing, and less drunkenness than perhaps have been in years. This is very encouraging to the Christian people here. Dr. Ramsey has closed his pastorates at Pineville and Buena Vista, and at this writing these churches are pastorless. I have resigned at Indian Springs, a small, but good church, and they, too, are without a pastor. I am getting along very nicely with my work. About sixty additions to the strength of our membership and all indebtedness paid up. I enter upon the work of the new year full of hope. A good sister of my Monroeville Church, handed me a Christmas gift with which to supply myself with a much needed pair of glasses. May the Lord bless this noble sister and those who aided her in the gift. Wishing you a prosperous and happy New Year, I am,
W. N. Huckabee.

ASHLAND'S HOSPITALITY.

The Ashland people know how to welcome a stranger. In December when we began work here the pastor's home

was visited by well-wishing friends who saw that the pantry was supplied with all sorts of nice things. These are a noble people, "zealous of good works." May the great Shepherd guide the under-shepherd that the flock may be led in green pastures and beside the still waters.

You pastors who have so much friction in church work ought to run over next summer and breathe the pure atmosphere of harmony and good will. It beats mineral waters and mountain air. The change would do you good. To me it is "something new under the sun." Ex-pastors are lovingly remembered and the present one tenderly cared for. If you think nothing good can come out of Ashland, you come and see.
H. T. Crumpton.

FROM NATURAL BRIDGE.

I wish to express my thanks to the good people of New Hope Church, near Pratt City, who expressed to me for New Year's gift, a large box well filled with valuable presents. To show my highest appreciations for these Christian friends I know of nothing higher or nobler than to praise God from whom all blessings flow. May the givers of these gifts be as those who sowed seed in good ground. May they always have plenty of the necessities of this life in store and their souls prepared for eternity.

I held services morning and evening Christmas day at Baptist Church, with good attendance.

B. F. Shank, Pastor.

Literary Notes

The Ladies World for January is out, and it is filled with choice reading matter. S. H. Moore & Co., its publishers, 27 City Hall Place, New York, deserve to be congratulated upon securing the services of such a talented staff of editors.

The Modern Priscilla for January comes to us as usual full of delightful and practical suggestions for making the home attractive and beautiful. This deservedly popular paper for ladies is published monthly, is profusely illustrated and gives instructions in all departments of Needlework, Art Embroidery, Lace making, Crocheting, Point and Battenberg Lace, Knitting, Tatting, etc.; also lessons and studies in Oil, Water Color, Crayon and China Painting, Pyrography, etc. Suggestions for house furnishing, decorations and home entertainments are prominent features.

We have just received from the publishers a copy of the last volume in "Thoughts for the Occasion," patriotic and secular. It contains thoughts and appropriate selections for Arbor Day, Independence Day, Labor Day, Washington's Birthday, and the other numerous patriotic and secular occasions. It is a repository of historical data and facts, golden thoughts, and words of wisdom. It is a book of reference for the preacher, the editor, and the public man, for it is helpful in suggesting themes and outlining addresses for the observance of timely occasions. It is a volume of over 500 pages. E. B. Treat & Co., N. Y., publishers.

The periodicals of the American Baptist Publication Society are prepared by the best men and women in the Baptist denomination, both in this country and abroad, who can be secured for such service. They are put up in the best possible form and are sold at the lowest possible price. Baptist schools which discard them for undenominational periodicals are, by so doing, discrediting the scholarship of their own people, imperiling the future of the denomination to which they belong, and doing an injustice to the organization appointed to provide them the literature needed for the prosecution of denominational work. If it is worth while to bear the Baptist name, it is equally worth while to teach Baptist truths in the Sunday school and to support Baptist institutions.

Young People, published by the American Baptist Publication Society, is a magnificent illustrated eight-page paper for Baptist homes and Sunday schools. It is thought, by many, quite the equal of the Youth's Companion and costs less than one-third the price of that well known paper. It is now running a serial story of the days of Roger Williams by Hezekiah Butterworth, long connected with the Youth's Companion. This will be followed by a serial from Dr. E. T. Tomlinson, probably the most popular writer of stories for boys now living. Other serials from the best writers will also be given. Besides, there will be numberless short stories and other articles of the greatest interest and value. Subscriptions may be sent in at any time.

Bro. Crumpton's Trip Notes.

BREWTON

is a good place to go to but somehow my visits have always been inopportune until this time. Unheralded, I dropped off on Saturday afternoon and from start to finish had a good time. I make it a rule never to stay with a bachelor, or a man when his wife is away, unless some good woman is there to make the home bright. For some cause Ed Loveless's wife had deserted him, but I found his beautiful home in charge of a couple of lovely "adopted daughters," who made my stay very pleasant. Barring some notions mine host has taken on of late, he is the same clever fellow I have always found him to be.

I had a good audience of earnest listeners, who cheerfully gave \$100, the amount I asked for to State Missions. The pastor assured me they would do as well for the other Mission Boards. Brother Kramer, the pastor, feels that this, the fourth year of his pastorate, bids fair to be his best.

Brewton is an "up to date" town, with electric lights, water works, a good school and the finest court house on the L. & N. Because of a few "Blind Tigers," which they do not try to break up, some of the week-kneed prohibitionists are joining with the so-called progressives(?) to talk for a Dispensary. The people who love the best interests of their town ought to resolve to die in the last ditch before the monster evil is allowed to come in, in any form.

I held a night service at

GEORGIANA

a place which I have missed in my travels, for many years. A good congregation listened to me and many old friends greeted me. Brother Metcalf, the pastor, is greatly encouraged. His people have lately put him in a neat new home and in many other ways have shown their appreciation of him. The church building, which is a good one, is centrally located, at the head of a street, on an eminence overlooking the town.

Brother Metcalf is also pastor of Chapman, a saw mill town, owned by a mill company, of which Bro. W. T. Smith is president. He has sold out his interest and is to become a citizen of Birmingham in January. Though his home will be moved, he proposes to help keep up the churches, white and colored, at Chapman. Bradleyton, on the Plant System, is another church in the field of Brother Metcalf.

I talked over with this consecrated pastor, the situation at many points in reach of him. He has a great sympathy for lost men everywhere and is winning them to the Savior by his preaching and sympathetic interest. I failed to see Brethren Fortune and Sims, whose homes are in Georgiana.

THE TOWN

of Georgiana is growing and putting on the airs of a city. The Alabama and Florida, a division of the L. & N., which goes by Andalusia and Geneva, intersects the main line here. This is putting new life into the place and bringing new settlers. I saw sewer pipes going down and the streets and sidewalks being graded. They have the Dispensary, which furnished the money, I suppose. I saw in the local papers numerous liquor advertisements, calling attention to the fact that the Dispensary was the place to get the best of li-

quors. One of the arguments for the Dispensary has been that the keeper and the management have no interest in its sales and offer no inducements to purchasers, but if the people just would have it, they would come of their own accord, purchase, and go away. But so long as the revenue is the principal object, the danger will always be: the management will offer inducements to trade, so the revenue may be increased. An advertisement in a newspaper may be followed by a street-runner, whose business it would be to pull in the suckers. Why not, if the revenue is the biggest thing about the business?

In my journeys I dropped off at Evergreen and went out to the ORPHANAGE.

It was a great surprise to see the marvelous changes since I was last there. The "Bush Cottage," named for our Bro. J. O. Bush of Mobile, who gave most of the money for its erection, is a handsome structure. It is occupied as a boy's dormitory. In the top story Brother Pitman teaches the children in the forenoons. The building has all the modern conveniences and is well suited in every way for the purposes intended.

There are two other solid brick structures, one finished and occupied. I wonder where Stewart got all the money to support the home and erect these building besides. There are near 100 children in the Home now. They look healthy and happy and wonderfully glad to see a visitor.

My stay was too short to learn much about the management, the needs, etc., but I was much impressed with the solid, substantial work which is being done. Brother Stewart pointed out in the distance a field where vegetables were being grown in great quantities and another in which several hundred peach trees are planted.

I heard from several of the untiring labor of Brother Pitman, who is sole manager in the absence of Brother Stewart. I am impressed with one fact: The business of the Home has become too complicated for any one man to look after its internal management and do the field work besides. The man who mixes with the people and gets up the money has quite as much as he can do, without having on his mind and heart the details of the internal management. It seems to me imperative that the working force on the inside should be increased, so that the superintendent shall be foot-loose to give the greater part of his time to the field; otherwise the Home is in constant jeopardy. The care of a hundred or more children is too serious a matter to be left to the uncertainty of "now and then collections" in the churches.

How happy is Evergreen over their pastor! I never meet one of his people who is not "taking on" over him. The feeling seems to be mutual; for the pastor is lavish in praises of his people. A new lot has been purchased and the church hopes at no distant day to erect a handsome brick structure.

Evergreen is another of those "up to date" little cities in our State, now becoming so numerous. In this case, as in the case of Brewton, it is done without the aid of revenue from liquor.

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Why Not?

Alabama give this conventional year \$25,000 for Foreign Missions. I believe that we can and ought to do it. For this I am praying and am willing to give out of my salary \$100. I am also trying to get our church to do its full duty. We will give at least \$500. My heart is made glad by the January Foreign Mission Journal. The reports from the workers on the field fill my soul with gratitude to God for what He has done, is doing, and for the wonderful opportunities now before us. Will all who are taking the Journal, call the attention of some one else to its helpful pages? I believe our Baptist people only need the information and inspiration of what God is doing through the Foreign Mission Board, to make them willing and ready to give the needed money. What say you, fellow pastors—and ye, Mr. Editor—shall we raise \$25,000 by April 30th? Ye have already given over \$7,000 of it. Alabama now stands fourth among the States—let's keep her there. Are there nineteen pastors who will join me in giving \$100? Are there not 100 laymen who will gladly do this much? Then what of the elect women? Will not each one who has been redeemed by His precious blood do their best, to give the glorious gospel to those who have not yet heard it? This may be the last year in which some of us will have the privilege of giving. W. Y. Quisenberry.

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Papers Wanted.

Any one having the following copies of the paper will greatly oblige us by mailing them to us at once. We need them for our files: Sept. 11, 17, 24; Oct. 8, 15, 22, 29, and Nov. 5, 19.

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- For vivacity read Stevenson and Kipling.
- For imagination read Shakespeare and Job.
- For elegance read Virgil, Milton and Arnold.
- For common sense read Benjamin Franklin.
- For simplicity read Burns, Whittier and Bunyan.
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FORMULA.

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Richmond, Virginia.

Editorial Correspondence.

J. W. Hamner.

My recent visit to the historical little city of Tuskegee was full of real pleasure. Her broad streets, shady avenues, and quaint old homes suggest the presence of wealth, intelligence and refinement. Had never seen the place before; but have known quite well some of the manly sons and charming daughters of this pious people.

In my rounds I soon fell into the hands of my old college "chum," George C. Wright. Fifteen years since we had looked into each other's face. He is one of the leading business men, a banker, and a faithful working member of the Tuskegee Baptist Church. He soon had me "registered off" at the hotel and I, at once became a "member" of the Wright household. How delightful! His father, mother, and sisters made me so comfortable; and "G. C." and I revelled in the memories of romantic school-boy days in the classic shades of Marion. At the close of my day's work the "pet" of the household, a pretty black pony that needs neither bridle nor driver, except for looks, was hitched up and I saw all of Tuskegee, and also the great school plant of Booker T. Washington, colored.

Pastor Sutton was away on vacation, hence, did not get to see him.

The Opelika saints are charmed with their new pastor, Rev. H. W. Williams. They do say that he knows all about dogs, bees, and folks, and is the "Biggest preacher in the State." My shoulder "almost" aches yet, where Bro. Dan Hudmon hit me when he uttered the above quotation. He is good authority; impressive authority.

Had the honor on December 10th, 1902, of solemnizing the rites of matrimony between Dr. J. R. Stodghill of Lineville, Ala., and Miss Imogene Gross of Waverly, Ala. The Doctor is pastor at Lineville, Ala., and is rapidly becoming one of the strong men of the State. His bride is eminently qualified to be a helpmeet in his ministry, to preside in his heart and home, and be mother to his five bright children. My own eldest daughter has not quite forgiven the Doctor for marrying and taking away her "sweet teacher." God bless them. I believe they are truly mated.

Again, on Sunday in Christmas, at Uchee, Ala., I spoke the mystic words that "joined fore'er the lot" of Mr. J. I. Williamson and Miss Bettie Persons. These young people are the children of some of the sweetest friends of my life. A manlier groom or a sweeter bride I never saw. In front of them are the roseate hues of great promise. May the Lord bless these, His children.

I waft congratulations to Dr. M. J. Banks of Jackson's Gap, Ala., and bride, nee Miss Linnie Shank of Glass, Ala. The Doctor is a faithful and successful physician and surgeon, is a Baptist Deacon, and an all round prince of good fellows. His bride is the daughter of Deacon and Mrs. F. W. Shank of Glass, Ala. The fact that her mother was a Shealy and her father Felix W. Shank, is a guarantee that she is as good as the best. It was my privilege to baptize her some thirteen or fourteen years ago, when she was a little girl. May the Lord bless them.

Enjoyed the mid-week service with the Girard First Church, January 7th. What a pastor and preacher they have in Dr. James F. Edens! Seems to me he is just as fresh and interesting each

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time as if I had never heard him before. This church and pastor are sadly bereaved in the death of young Brother Gordon Alonzo Jones. I mourn with them and the family. He was so promising; such an obedient son; so faithful to church and pastor. Dr. Edens says he was the best church clerk he ever knew. He died triumphantly.

Our Northern Baptists.

(Continued from Page 5.)

from the field. At 12:30 Dr. A. C. Dixon will speak on "The Great Historic Revivals."—Watchman.

The Epiphany Baptist Church of which Rev. Howard L. Jones, son of Dr. J. Wm. Jones is pastor, has been sold for \$400,000. This will give them a chance to secure a better location, build a better building including a parsonage and after paying all debts have \$100,000 for an endowment.

Mrs. J. H. Randall, Vice President of the Woman's Baptist Missionary Society of the West, died at her home in

St. Paul, Minn., Dec. 15th. She was one of the most intelligent, zealous and efficient of all our women missionary workers, and her death imposes a great loss upon the Woman's Society.

The death of Dr. Joseph Parker leaves our friend, Dr. John Clifford, the outstanding representative of Nonconformity in the British Empire. His power of clear and profound thought and incisive expression, his personal courage, his large sympathies and capacity for leadership have made him the foremost opponent of the government's policy of handing over national education to the State Church. If the Balfour ministry should be overthrown, as we believe it will be before long, Dr. John Clifford will have as much to say about the policy of the British Empire as any living man.—Watchman.

The minutes of the "One Hundredth Anniversary of the Massachusetts Baptist Convention" are out. This is the oldest Baptist Missionary organization in this country, and in a way is the mother of both Foreign and Home Mis-

sion Societies. The meetings were held in the historic old First Church, Boston. Massachusetts has 339 churches with 289 pastors. Members, 71,050, a net gain of 435 over last year. Baptisms, 2,527. Total expended in mission work in the State, \$30,602.38. The Convention has a permanent fund of \$275,901.11. The church showing the largest amount of money raised for current expenses was the First Cambridge.

We congratulate New York and condole with Boston on the declination of the Tremont Temple call by Dr. Lorimer. And now that the question is settled, we hope to see great things done by the Madison Avenue people. Let the borders be enlarged. Give the eloquent Doctor elbow-room. New York should have a Baptist "Temple" on a scale commensurate with her importance in the national life. The opportunity is great, and we are convinced that a great blessing awaits the Madison Avenue Church, under Dr. Lorimer's inspiring leadership, if she will embrace it.—Examiner.

Watch-Night Services and Annual Roll Call.

In scanning the church news as given in The Watchman, one of the best Baptist papers we get, we were struck by the number of "Watch-Night Services" and the part the "Annual Roll Call" played in the life of the New England Baptist Churches. We print below a partial report of some of the services to show our readers the way they do things down East:

At the Stoughton Street Church, Rev. Leo B. Thomas, pastor, a watch-night service was held of a somewhat novel nature. The first hour and a half was devoted to an illustrated lecture by the pastor, the next hour to reading of poems by volunteers, and the last hour and a half preceding midnight was given to scripture, prayer and testimony. The gathering was a successful one.

The Central Church, Southbridge, Rev. H. Jerome White, pastor, held its annual roll-call on Friday evening, Jan. 2d, with a large attendance; and there were many loving messages sent by those members not able to be present. The reports of officers were full of interest, showing a healthy condition of all departments of church work, and the outlook for the future is very hopeful.

The South Church of Worcester, Rev. Arthur S. Burrows, held a unique annual roll-call and banquet on New Year's eve. The auditorium was well filled with members, who responded cheerfully to their names with Scriptures, as did many non-resident members. The banquet followed, to which over one hundred remained. Toasts upon the topics, the Life of the Church, the Spirit of the Church, the Devotion of the Church, and the Influence of the Church, were admirably responded to by the officers of the church and the chairmen of committees. The evening closed with watch prayers for the blessing of God for the ensuing year's work, the doxology and greetings. The advice of the apostle to the Hebrews had been successfully followed: Let us consider one another to incite unto love and good works.

The Wallingford Church held its annual roll-call on New Year's eve. A neat circular letter from the pastor, Rev. Silas P. Perry, summoned the people to the meeting and supper at 5 o'clock. Almost the full resident membership sat around the very tastefully arranged tables, and while at their places all answered to their names with a word of testimony or praise.

The annual reunion of the Athol Church was held Jan. 1st, commencing with a covenant meeting at 4 o'clock, followed by a short address by the pastor, Rev. D. W. Lyman, and a short musical and literary program consisting of a solo by Miss Claire Wood, a flute solo by Carl King, and readings by Mrs. F. J. Gay. At 6:30 a banquet was served to 140. This was followed by the reading of letters from absent members and reports from the various organizations of the church.

There was great rejoicing at the roll-call of the First Church, Newport, Jan. 1, when in the presence of the people all the outstanding bills against the church were burned.

At Greenfield a watch-night service was held at First Church, the pastor Rev. E. H. Sherwin, conducted the service, beginning at 10:30. A printed program added much to the progress of the service. In addition to special music there were testimonies, requests, prayers, a quiet hour service and "An Hour Glass Lesson" by the pastor.

At the South Baptist Church the annual roll-call on Dec. 31 was very successful, nearly 300 responding to their names, and the meeting continued until midnight with deep spiritual interest. The January communion was the largest for many years and new members were received.

About 1,000 attended the watch-night services in the Ruggles Street Church. Drs. Mabie, Spalding, Witte, Bustard and Day made addresses full of biblical truth and spiritual power. Doctor Dixon baptized 24 converts, ranging in age from nine years to 50, one of whom was a Russian. Pastor Dixon last Sunday followed his custom of preaching on "A Motto Text" for the following year. The text for 1903 is "My soul, wait thou only upon God, for my expectation is from Him." Psa 62:5. The subject of the sermon was "God the only Source of supply."

The watch-night services held by the First Church, Whitman, will long be remembered. The pastor, Rev. C. L. Jackson had prepared a program which was appreciated by the large audience. It embraced a praise service and baptismal service, extending from 8:30 to 10 o'clock. Refreshments were then served, and there followed a deacons' service, a sermon by the pastor and a church's service until twelve o'clock, when a large number testified. The baptismal service was especially interesting from the fact that the pastor of the Congregationalist Church also administered the ordinance. The last hour of the meeting was unusually impressive. Just before the midnight hour, while the audience with bowed heads engaged in silent prayer, Mrs. Anna Clifford Howard went to the piano and after the bell began to strike the hour of twelve she sang the hymn, "'Tis Midnight, and on Olive's Brow the Star is Dimmed That Lately Shone." The pastor, after wishing the members "a happy New Year," dismissed the meeting; but some remained, and two adult persons were led into the fulness of the light of the gospel. Several others manifested

their intention of following the Savior in baptism.

At Wickford about 50 men, the majority of whom are not church attendants, at the invitation of the pastor, Rev. Geo. E. Lombard, met in the chapel building and enjoyed an entertainment and supper, after which a Men's Social Union was organized with considerable enthusiasm, with more than forty members. The Sunday evening services will be adapted to the needs of men and the union will use every endeavor to interest the large number of non-church-going men in the town in religion. The outlook is bright for a good work along this line.

The Roger Williams Church, Providence, held its annual business and watch night meeting Dec. 31st. Supper was served in the vestry from 6:30 to 7:30 o'clock, after which all repaired to the auditorium, where the arranged program was carried out. The meeting was opened with singing, Scripture reading and prayer. The roll call was a delightful success. The hearty response of those present and the notes and verses of Scripture read in response to names of those who could not attend was a fit preparatory to the annual business meeting. Election of the officers then followed.

At the First Church, Boston, Rev. Francis H. Rowley, D.D., pastor, on Monday evening, Dec. 30th, a novel festival was held, admittance to which was by the presentation of some article of food. The different classes very ingeniously worked out the idea, each class taking some special article. A class of girls brought sugar and a class of young men bags of flour. There was orchestral music, singing and pictures, with the stereopticon and a very enjoyable time was had under the direction of Mr. James M. Forbush. The goods piled on the platform will bring comfort to many homes in the winter weather.

On New Year's day the church in Grafton had an inspiring church roll call. The pastor, Rev. J. A. Swart, had previously written to each member of the church a personal letter. The response was hearty and very gratifying. At 2 p. m. the roll was called, and out of the seventy-three resident members sixty-one responded by testimony or letter. After the roll was called a very impressive service was held and the communion was administered, at the close of which various favorable reports were given. At the conclusion of the afternoon service the ladies of the church served a supper, to which all were cordially invited. In the evening another service was held, at which the Rev. A. E. Foote of Saxton's River, gave an impressive sermon, bringing out of the Word the fundamental doctrines of the Bible. All the services of the day will leave a lasting impression upon the church. Many expressed the hope that such a service might be annually enjoyed.

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Cuticura Soap combines delicate emollient properties derived from Cuticura, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odours. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in one soap at one price the best skin and complexion soap and the best toilet and baby soap ever compounded. Sale greater than the world's product of all other skin soaps. Sold in every part of the civilized world.

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Whose deeds, both great and small,
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Thy love shall chant its own beatitudes
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Set on thy singing lips shall make thee glad,
A poor man served by thee shall make thee rich;
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Thou shalt be served thyself by every sense
Of service which thou renderest.

Baptist Notes from Girard.

Dear Baptist: It looks like no one will write up our side, so I thought that I would just drop you a few lines anyhow. Brother Hamner passes through, and stops over now and then, but never says a word. Our pastor, Rev. James F. Edens, D.D., wrote largely for the Christian Index for eight years, but during the four years he has been out of that work, it seems like that he never wants to write for another paper, guess he got enough of it. Now it may be, that you wise-acres don't want to hear from us anyway, but I am determined that your waste-basket shall run over, or I will get something in the Baptist. Well, our pastor is entering into his third year with us, and if you won't tell it, I will say, that he is giving us the very cream of the gospel, and when it comes to the "sincere milk of the Word," why it just looks like he is full of it. He has been preaching to us two Sundays in the month—the first and third, and one at Seale, and one at Waverly Hall, Ga. He has resigned at the latter place. The church at Salem—Brother Roby's old church—has called him unanimously, but he has not accepted as yet. The church at Seale, with perfect unanimity, invited him to remain with them, and he has consented to do so. In more ways than one, our church and Sabbath school have had the best year in all the past. More than \$150 have gone out of our pockets for the various missions, supported by the convention. Don't mention it, but Brother Crumpton has actually written us, that he is coming to see us next Sunday. Wonder how he looks? It has been so long since he was here, guess he has not changed much from the way he writes. Our church has twelve services a month, viz: four prayer-meetings, four sessions of the Sabbath school, and four sermons—each one of these is sufficiently instructive, and profitable, and entertaining for all the members to come to each of them, but they don't. Ain't that queer? Our church has built a new fence around the meeting-house and parsonage, also a brick wall in the rear, to keep them from being washed away; for we have much sand and many gullies, in Girard. Say, Brother Barnett, the next time you come to Columbus to preach for Brother Smith, just come across the river and see us, for we are folks, too. We wish for you a happy New Year, and lots of new subscribers for the Baptist. Squibbs.

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	Huntsboro, Columbus, Richmond, Albany, Americus, Cordale, Jacksonville, Macon, Savannah and all points East New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.
6:20 a. m.	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York	9:20 p. m.
1:30 p. m.		
6:30 p. m.	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a. m.

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The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	38
Lv. Selma.....	4:00pm	6:20am
Ar. Montgomery.....	6:05pm	8:20am	.....
Lv. Montgomery.....	6:30pm	1:30pm	6:30am
Ar. Opelika.....	8:25pm	3:45pm	8:05am
Lv. Opelika.....	8:25pm	3:45pm	8:05am
Ar. Atlanta.....	11:40pm	7:30pm	11:40am
	37	35	23
Ar. Selma.....	11:30pm	.....	11:30am
Lv. Montgomery.....	9:35pm	.....	9:00am
Ar. Montgomery.....	9:20pm	10:55am	6:25pm
Lv. Opelika.....	7:40pm	8:50am	4:23pm
Ar. Opelika.....	7:37pm	8:50am	4:23pm
Lv. Atlanta.....	4:20pm	5:30am	1:05pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service. G. B. Tyler, G. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; J. P. Billips Jr., G. P. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, Pres. and General Manager, Atlanta, Ga.

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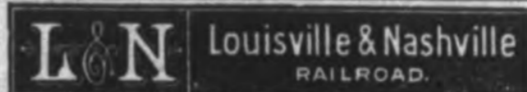
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Atlantic Coast Line.

Nov. 30th.	212	78	58
Lv. Montgomery.....	4:15pm	6:30am	7:45pm
Ar. Sprague Junction.....	5:35pm	7:00am	8:20pm
Troy.....	.....	8:05am	9:25pm
Brundidge.....	.....	8:40am	10:05pm
Ozark.....	.....	9:30am	10:55pm
Elba Junction.....	.....	9:55am	11:17pm
Abbeville Junction.....	.....	10:32am	11:50pm
Dothan.....	.....	10:42am	12:01pm
Bainbridge.....	.....	12:37pm	1:55am
Climax.....	.....	12:47pm	2:10am
Thomasville.....	.....	1:45pm	3:15am
Valdosta.....	.....	2:21pm	4:37am
Waycross.....	.....	5:25pm	6:15am
Jacksonville.....	.....	7:50pm	9:05am
Tampa.....	.....	7:00am	6:40pm
Port Tampa.....	.....	7:30am	10:00pm
Lv. Waycross.....	.....	5:45pm	6:35am
Ar. Savannah.....	.....	8:40pm	9:35am
Ar. Charleston.....	.....	6:40am	5:25pm
Lv. Sprague Junction.....	5:40pm	8:00am	.....
Ar. Luverne.....	7:15pm	11:00am	.....
Lv. Abbeville Junction.....	.....	10:30am	.....
Ar. Abbeville.....	.....	12:15pm	.....
Lv. Climax.....	.....	2:40pm	.....
Ar. Chattahoochee.....	.....	4:55pm	.....
Going West.....	*65	*67	-60
Lv. Elba Junction.....	10:00am	m	2:50pm
Ar. Enterprise.....	11:00am	m	3:50pm
Ar. Elba.....	12:05pm	m	4:50pm
Going East.....	*66	*68	-70
Lv. Elba.....	6:15am	12:30pm	7:50am
Ar. Enterprise.....	7:45am	1:30pm	8:50am
Ar. Elba Junction.....	9:30am	2:35pm	9:50am

*Daily, except Sunday. -Sunday only. Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.

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Mortgage Sale.

Under and by virtue of the powers of sale contained in a certain mortgage executed on the 23d day of May, 1902, by Lula B. Harton and H. M. Harton, to John H. Eubank, and recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 315, Page 92, Record of Mortgages, I will proceed to sell, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale to the highest, best and last bidder for cash on Monday, February 2d, 1903, the following described real estate, to-wit: Lot number ten (10), in Block number four (4); lot number four (4) in Block number five (5), lots numbers seven (7) and eight (8) in Block number nine (9), lot number twelve (12) in Block number seventeen (17); as same are numbered on map of Eubank's addition to Ensley, filed and recorded by Lula B. Harton, in map book 4, page 61, in the office of the Judge of Probate of Jefferson County, Alabama.

Default having been made in the payment of the sum secured thereby, this sale is made for the purpose of enforcing the same, with the costs thereof, as is provided in said mortgage.

Witness my hand this 16th day of December, 1902.

JOHN H. EUBANK,
Mortgagee.
By W. J. MARTIN,
His Attorney.

Notice of Stockholders Meeting of the Southern Sewer Pipe Company.

In pursuance of a resolution adopted by the Board of Directors of the Southern Sewer Pipe Company on the 23d day of December, 1902, notice is hereby given that there will be a meeting of the stockholders of the Southern Sewer Pipe Company at 12 o'clock noon on the 14th day of February, 1903, at the office of said company at its plant at North Birmingham, Ala. The purpose of said meeting is to determine whether or not said company shall borrow a sum of \$25,000.00 dollars, payable in one, two, three or five years, at not more than six per cent interest payable annually or semi-annually, and execute and deliver as security for said loan its note or notes and a mortgage or deed of trust conveying to a mortgagee or trustee all of the property of said company as security for said sum of money proposed to be borrowed.

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President.
J. A. MENJIE,
Secretary.

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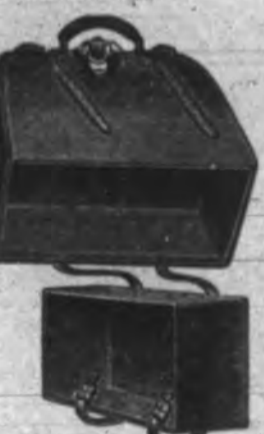
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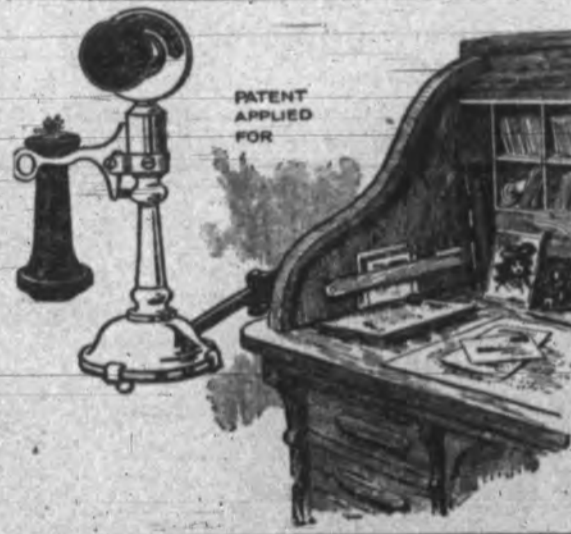
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Of Everything That's Ready-to-wear for
You and Your Entire Family now Going on!

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East Lake.

Secretary, Treasurer, and Transporta-
tion Leader, Gwylym Herbert, Bessemer.
Chairman of Executive Committee, J.
M. Snelbourne, East Lake.

Editor B. Y. P. U. Department in Ala-
bama Baptist, J. L. Thompson, Bessemer,
to whom all communications for this De-
partment should be sent.

What about 1903? What does your
Union propose to do during the year?

Who are the officers of your Union
for the term beginning the first of Janu-
ary, 1903? Please give us their names.

The city B. Y. P. U., of Louisville,
Ky., seems to be earnestly at work. The
meetings are enthusiastic, and largely
attended.

Rev. Walter Calley, Secretary of the
B. Y. P. U., delivered the address be-
fore the Missionary Society of the
Southern Baptist Theological Semi-
nary, on Jan. 1st.

Since the Birmingham District has
set the example by organizing a District
Union for Jefferson County, let other
sections of the State fall into line and
follow the example.

Last week we called attention to the
Christian Culture Courses. Some of
our pastors are showing their apprecia-
tion of these Courses by preaching on
themes suggested by them.

Next week we hope to be able to give
some good account of the District B. Y.
P. U. Convention to be organized at
Southside. It is the wish of all con-
cerned that it may be a great meeting.

Three hundred delegates for the Con-
vention that meets at Southside, Bir-
mingham, is our motto. We must not
fall short of it. What do our young
people throughout the State say about
it?

Write us for any information you
may need about your B. Y. P. U. work.
We shall be glad to serve you. There
will be something in this department in
the near future about how to organize a
union.

We would like to know something
about the work of the Unions of Lafay-
ette and Roanoke. They used to be
among the very best in the State.
What are you doing, brethren? Let us
hear from you.

The Young Ladies Society of the
Evergreen Church shipped evergreens
to the North for Christmas decorations,
and in this way secured a handsome
sum for the new church building that
is in contemplation.

Rev. Cabell W. Chadwick, pastor at
Honey Grove, Texas, is trying a very
satisfactory experiment by having the
devotional meetings of his Union held
as an after-meeting at the close of the
Sunday-night service.

The Union at Erie, Kansas, has
adopted the plan of dividing the Union
into committees of three each, and each

committee praying specifically for some
unsaved person. This good example
could be followed with great profit by
many other Unions.

As we scan the B. Y. P. U. Depart-
ments of the Baptist papers through-
out the South, our hearts bound with
joy to notice the advance along all lines.
Then again we are saddened to see how
far behind we are in Alabama. Let us
rise up as one man and say "It shall not
continue so."

Just listen at what has happened over
in Georgia. "A larger number of
Unions than ever before." "A larger
number of new Unions than ever be-
fore." "A larger State Convention
than ever before." "The largest State
B. Y. P. U. Convention ever held in the
United States." Georgia is a grand old
State any way you take her.

Can any of our Alabama pastors tell
us why Georgia has forged her way to
the front in B. Y. P. U. work? The
Christian Index gives the answer in
part, at least, when it says, "The Chris-
tian Culture Courses are commanding
the admiration of the pastors of the
State as never before." Here is food
for thought, brother pastors.

Those who desire to constitute new
Unions, will find great help by writing

to the Sunday School Board at Nash-
ville, Tenn., or the B. Y. P. U. A., 324
Dearborn Street, Chicago, Illinois, for
"Model Constitution" and other litera-
ture they may need. Ten or fifteen
cents will get all the necessary litera-
ture to begin with.

Secretary Walter Calley's recent visit
to Louisville was received cordially and
enthusiastically. One cannot soon for-
get his two excellent addresses—one at
the Seminary and one before the young
people of the city. "Come again," say
the young people of Louisville.—Argus.

An audience of several hundred young
people greeted General Secretary Wal-
ter Calley at Broadway Church, the first
instant. Sixteen unions responded to
roll call. Twenty-second and Walnut
had the largest attendance, and Walnut
Street came second.—Argus.

"The possibilities of the B. Y. P. U.
in our State are just as great as are the
gifts of our young people, guided and
aided by the grace of God."—Dr. J. D.
Chapman, in "Baptist Courier," South
Carolina.

The Alabama Baptist is your State
paper. Are you supporting it? It
stands for the organized work in Ala-
bama. It cannot live unless the Bap-
tists of Alabama take it and pay for it.

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